INTRODUCTION. } 1 THESSALONIANS. Lou. vim.   
   
   
 8. The extei‘nal testimonies of antiquity are the following :—   
 Treneeus: ‘The Apostle has explained the perfect and spiritual man of   
 salvation in his first Epistle to the Thessalonians, saying thus: ‘But may   
 the God of peace sanctify you unto perfection,” &c. (1 Thess. v. 23).   
 Clement of Alexandria quotes as St. Paul’s 1 Thess. ii. 6.   
 Tertullian quotes, as the suggestion of the Holy Spirit, this from the   
 First Epistle to the Thessalonians: “But concerning the times,” &e.,   
 down to “shall so come as a thief in the night.” (1 Thess. v. 1 ff.)   
   
   
   
   
 SECTION II.   
 FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.   
   
   
 1. THEssatonica was a city of Macedonia, and in Roman times,   
 capital of the second district of the province of Macedonia, and the seat   
 of a Roman pretor. It lay on the Sinus Thermaicus, and is represented   
 to have been built on the site of the ancient Therme, or peopled from   
 this city by Cassander, son of Antipater, and named after his wife Thes-   
 saloniké, sister of Alexander the Great (so called from a victory obtained   
 by his father Philip on the day when he heard of her birth). Under   
 the Romans it became rich and populous, was a “ free city,” and in   
 later writers bore the name of “metropolis.” “Before the founding   
 of Constantinople it was virtually the capital of Greece and Illyricum,   
 as well as of Macedonia: and shared the trade of the Agean with   
 Ephesus and Corinth” (Conybeare and Howson, edn. 2, vol. i. p. 380).   
 Its importance continued through the middle ages, and it is now the   
 second city in European Turkey, with 70,000 inhabitants, under the   
 slightly corrupted name of Saloniki. For further notices of its his-   
 tory and condition at various times, see Conybeare and Howson, i.   
 pp- 378—83,   
 2. The church at Thessalonica was founded by St. Paul, in company   
   
   
   
   
   
   
 first Epistle,” i. 15—26. In referring to it, I must enter my protest against the   
 views of Professor Jowett on points which lie at the very root of the Christian life   
 views as unwarranted by any data furnished in the Scriptures of which he treats, as his   
 reckless and crude statement of them is pregnant with mischief to minds unaccustomed   
 to biblical research. Among the varions phenomena of our awakened state of appre-   
 hension of the characteristics and the difficulties the New Testament, there is none   
 more suggestive of saddened thought and dark foreboding, than the appearance of such   
 a book as Professor Jowett’s. Our most serious fears for the Christian future of   
 England, point, it to me, just in this to persons who allow fine xsthe-   
 tical and psychological appreciation, the results of minute examination of spiritual   
 feeling and mental progress in the Epistles, to keep out of view that other line of   
 testimony to the fixity and consistency of great doctrines, is equally discoverable   
 in them. I have endeavoured below, in speaking of the matter and style our Epistle,   
 to meet some of Professor Jowett’s assertions and inferences of kind.   
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