

in our present English idiom, call *grace*, but that other manifestation of character which consists in a thankful appreciation of favour or benefit received. Remarkable as it may at first sight appear, it is nevertheless the case that the term which in the Bible is so often and so appropriately rendered *grace*, and which denotes *loving-kindness* or *favour*, is sometimes rendered *thank* or *thanks*. We read, for instance, "For if ye love them who love you, what *thank* have ye? for sinners also love those that love them. And if ye do good to them who do good to you, what *thank* have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what *thank* have ye? for sinners also lend to sinners to receive as much again." We read in another part of the New Testament those glorious and glowing words of the Apostle St. Paul, "*Thanks* be unto God for his unspeakable gift." In these passages the term employed in the original is the identical term that is generally translated *grace*. In the sayings of our Saviour, as is evidenced by the parallel expression in St. Matthew, the word is tantamount in import to *reward*. What *thank* or *reward* do ye deserve? In the saying of the Apostle it simply means *thanks*; and *thanks* is expressed by this term *grace*, just because *thankfulness* is always, as a manifestation of character, a *grace*, *delightful* to God and to all other beings who are God-like.

JAMES MORISON.

NOTE TO "THE AUTHOR OF ECCLESIASTES."

It is right that I should acknowledge my indebtedness for one of the main thoughts in the above article, the influence of Stoic and Epicurean philosophy traceable in the confessions of the Preacher, to one of the ablest of my predecessors in the treatment of the problems presented by that book. When the Commentary of which the article forms a part appears, it will be found that I have fully recognized my obligations in the sections which precede the Ideal Biography; but I feel that it is an act of justice to Mr. Thomas Tyler, the writer of whom I speak, that I should make this acknowledgment also in THE EXPOSITOR. If by so doing I lead any of the readers of my article to study his work on *Ecclesiastes* (Williams and Norgate, 1874), they will, I am sure, thank me for introducing them to a volume marked at once by original thought and by accurate scholarship.

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