

I AM sure, for myself, that in proportion as I believed the word of St. Paul strictly and substantially that we are the temples of the Holy Ghost, should I be afraid to yield to chance and wayward impulses, excited feelings, and winds of doctrine—should I be in a calm, peaceful, rational state, caring for nothing but truth, and ready to sacrifice every conceit and opinion that I might find it. The want of this settled persuasion I find at the bottom of all my follies and errors, and I am persuaded that it is the secret of much of the fanaticism which is attributed to just the opposite cause.—*F. D. Maurice; Life.*

WHILE denouncing the particular sin of fornication, Paul here does it so as to preach Christ crucified. One of the popes planted a cross in the ruins of a noble building in Rome, and so kept the people from destroying it by carrying away its stones to build their own dwellings. Here Paul has put the cross in the centre of human life, and has made it sacrilege for the believer to take any portion of his being and give it to any other than his Lord.—*W. M. Taylor.*

It is not by violations of the seventh commandment only that the body is dishonoured. Any kind of carnal indulgence, or pampering of the flesh, whether it be in sleep, or in eating, or drinking, or in dress, or in luxurious living, falls within the category.—*J. Thain Davidson.*

It is within my personal knowledge that there are young men in some of our metropolitan mercantile houses, respectable in appearance, and gentlemanly in bearing, who, through vicious indulgence, have already gathered a hell around them, from whose tortures they can find no escape. They began by being irregular in their habits, careless in making acquaintanceships, tampering with stimulants, taking to billiard-playing, and theatre-going, and gambling; then, on to drinking bouts at taverns, midnight larks with the human offal of the streets, and finally, every conceivable form of hideous debauchery and Satanic revelry!—*J. Thain Davidson.*

THERE are two rocks in a man's life on which he must anchor or split—God and woman.—*F. W. Robertson.*

SINS committed against the body affect that wondrous tissue which we call the nervous system. The source of all our acutest suffering and intensest blessing is rendered so susceptible by God as to be at once our punishment or reward. There is not a sin of indulgence, gluttony, intemper-

ance, or licentiousness of any form, which does not write its terrible retribution on our bodies. Irritability, many an hour of isolation, of dark and dreary hopelessness, is the natural result of powers unduly stimulated, unrighteously gratified.—*F. W. Robertson.*

THERE has always seemed to me something impious in the neglect of personal health, strength, and beauty, which religious people and sometimes clergymen of this day affect. It is very often a mere form of laziness.—*C. Kingsley; Life.*

NOTHING was ever more real than Kingsley's parish visiting. He believed absolutely in the message he bore to the poor, and the health his ministrations conveyed to their souls; but he was at the same time a zealous sanitary reformer, and cared for their bodies also. I was with him once when he visited a sick man suffering from fever. The atmosphere of the little ground-floor bedroom was horrible, but before the rector said a word, he ran upstairs, and, to the great astonishment of the inhabitants of the cottage, bored, with a large auger he had brought with him, several holes above the bed's head for ventilation.—*C. Kegan Paul.*

My father often spoke to me freely about his health, went into it with the fearlessness, exactness, and persistency of his nature; and I never witnessed, or hope to witness, anything more affecting than when, after it had been dawning upon him, he apprehended the true secret of his death. He was deeply humbled, felt that he had done wrong to himself, to his people, to us all, to his faithful and long-suffering Master; and he often said, with a dying energy lighting up his eye, and nerving his voice and gesture, that if it pleased God to let him again speak in his old place, he would not only proclaim again, and, he hoped, more simply and more fully, the everlasting gospel to lost man, but proclaim also the gospel of God to the body, the religious and Christian duty and privilege of living in obedience to the divine laws of health.—*John Brown; Letter to Dr. Cairns.*

FEW men are endowed with such a brain as Hugh Miller—huge, active, concentrated, keen to fierceness; and therefore few men need fear, even if they misuse and overtask theirs as he did, that it will turn, as it did with him, and rend its master. But as assuredly as there is a certain weight which a bar of iron will bear and no more, so there is a certain weight of work which the organ by which we act, by which we think, and feel, and will, cannot sustain, blazing up into brief and ruinous madness, or sinking into idiocy.—*John Brown; Notes on Art.*

The Presence of Latin Words in the New Testament.¹

By THE REV. PREBENDARY WHITEFOORD, M.A.

THE most cursory reader of the text of the Greek Testament will hardly fail to note certain words, and less frequently certain phrases, which are more familiar to him through the study of another language. These words arrest the attention and set him thinking on the reason for their presence.

¹ This article was written before the writer had seen Mr. Hoole's interesting work on the Classical Element in the New Testament.

Most commentaries take note of such words; some editions, better still, furnish him with a list, more or less complete, of these foreign terms. Most of these are Latin, and as they appear they are not welcome to the classical scholar. He perhaps hastily observes in them what he regards as further evidence that the New Testament is not written in "good Greek." The fact rather is that he has yet to become a ripe student of Greek

himself. It is easy enough to select one epoch in a literature and call it Augustan, and another, and to speak of it as debased. But for the complete knowledge of a language one must at least know something of it at all periods of its history, and estimate it in relation to its age. Thus it is being recognised in the study of Greek, that, to the reading of the classical authors, must be added if not modern Greek, certainly an acquaintance with what is called—with questionable exactness—Hellenistic Greek.

But it is entirely uncritical to speak of the language of the New Testament writers as not "good" Greek. Rather in New Testament Greek is observed a language in its highest possible flexibility and adaptability. Here are observed, since its classic stage, fresh enrichments of thought, and in phrase; and what appears to be lost in cold and clear precision of form is at least compensated for by warmth, and suppleness, and inward energy. Can it be said that historic simplicity and directness, or philosophic calmness of statement, are altogether wanting here? On the other hand, is there not something strangely attractive in the new fire which the language has somehow caught, in that very persuasiveness which the great Greek dramatists themselves regarded as the one thing to be desired in it? Clearly, then, we shall not be offended at this presence of Latin words, as itself a fragmentary illustration of this enrichment of the Greek, but shall give them the attention which their situation in the New Testament deserves, in the expectation that such a study will be repaid.

It requires some caution to compile a list of the Latin words in the Greek Testament. Take some instances when the caution is immediately needful. There is the word *κραϊπάλη*,¹ of unhappy association. It is one far more familiar to the scholar in its Latin dress, but the body of the word is plainly Greek. The topographical reference in the 28th chapter of the Acts of the Apostles would hardly mislead a careful student, nor would a Latinism be pressed in such a phrase as *δὸς ἐργάσιον*, but *κράββατος* (St. Mark ii. 4)² and *ῥέθη* (Apoc. xviii. 13) would both be too readily claimed as Latin, whereas further inquiry suggests Macedonia as the place of origin of the former word, and Gaul of the latter.

After deduction of such doubtful instances, there remains still a small, compact group of terms too surely Latin for questioning.

In the list of these which is imperfect even in better editions of the Greek Testament, there is a further deficiency which seems so obvious that one wonders why it has not been repaired. These Latin words are not classified. It would be

¹ St. Luke xxi. 34. W. H. *κραϊπάλη*.

² And elsewhere, not infrequently. W. H. *κράββατος*.

tedious here to give a complete list—but something like a classification may be suggested through the following consideration.

Every undoubted Latin word is deeply graven with the image and superscription of the Empire. "Judæa Capta" can be read into the list; the eagles are above. There is no need of asserting a supremacy which is betrayed in speech, as it is stamped into the coinage.

A few illustrations are worth consideration. There is scarcely a prominent feature of that stern and solid rule which has not its correspondent note in this language of the Greek Testament. One little group of terms indicates how Rome must needs displace other words for her own more famous terminology—so that we read of the "Legion," the "centurion," the "custodia," and the "prætorium," with scarcely any orthographical change. Again, we observe the significant mention of the "colony," the "census," the "libertinus," or still more suggestively "flagellum"—verb as well as noun,—"sicarius," and "speculator." But Roman usage, and so the Latin speech, was making invasions gentler than these into the language. Latin—though here rather in phrase than in actual terms—is present in the sphere of Jurisprudence. So, as would be anticipated, the coinage of prominent reference is Roman; and we find mention of the "denary," the little "as," and the still less "quadrans." With these would run such measurements as "modius" and "miliarium," and with still more homely reference are observed new departures and Western modes, in "linteum," in "semi-cinctium," and even in "sudarium."

Such a list is stamped with the image and superscription of Cæsar. Into such a catalogue it is not fanciful to read the calm assurance of conquest, being slowly pushed into the domain of language and literature. It is a question which should have its special interest for English students whose mother tongue affords here an instructive parallel. But there is a point beyond this, of higher interest and significance, where its bearing touches, and indeed supports the integrity and authenticity of the New Testament. The presence of these Latin words is a real and genuine contribution to the present issue, and the value of such testimony is enhanced by the fact that it offers itself incidentally. For clearly here a forger of a later age would have had a supremely difficult task. Could such a one ever possess the extraordinary ingenuity required to incorporate this Latin terminology precisely of the quality and in the quantity in which it is now discovered? Rather, it may be presumed, he either would have omitted Latin words altogether as of risky employment, or else would have used them with far

greater frequency and freedom. But it is their presence in just that proportion, with exactly those characteristics, in just those departments, which have been observed which point precisely to that period assigned by Christian criticism to the appearance of the body of New Testament literature. No adroitness could have secured a second century forger from some blunder which would have been open to detection in this matter, most notably in the far larger number of Latin terms

which in a later age would have become part of settled vocabulary for common use.

To conclude, if the presence of these Latin words has this linguistic interest and historical significance, it has also a far higher value in its bearing upon the canon of the New Testament, and in its fragmentariness may yet be welcomed as a serviceable piece of evidence by those who, as jealous for the Scriptures, are jealous for the faith once for all delivered to the saints.

The Sunday School.

The International Lessons for May.

I.

May 4.—Luke viii. 41, 42, 49-56.

The Ruler's Daughter.

1. "A ruler of the synagogue." Capernaum would contain more than one synagogue, though Nazareth had only one (Luke iv. 16). They were managed by elders (all laymen), with a Ruling Elder at their head. The "chief seats" mentioned in Mark xii. 39 were reserved for the elders.

2. "One only daughter." See also Luke vii. 12, and ix. 38.

3. "Trouble not the Master" (verse 49). Better, "worry not." See the Notes upon this word in Notes of Recent Exposition.

4. "He suffered no man to go in." There is some difficulty here. It is generally supposed that this means into the house itself, and that verse 54, "He put them all out," means out of the inner chamber where she lay. But more probably both refer to the chamber. He suffered no one to go into the inner chamber with Him except the three chosen disciples, and the father and mother; but the mourners, real and hired, were in already, and He put them all out before He raised her. He could do no mighty work in the presence of unbelief.

5. "Maid, arise." *Talitha, cumi!* were the very words spoken (Mark).

The only serious difficulty which this exquisite children's story presents is in the words of Christ in verse 52, "She is not dead, but sleepeth." They are fully discussed in the Notes of Recent Exposition this month. In them lies also the great lesson of the miracle, the death that is no death—

"There is no death. What seems so is transition.

This life of mortal breath

Is but a suburb of the life elysian,

Whose portal we call death"—

and the death that is death indeed. The teacher will find abundant material of the deepest interest and import in this great subject.

II.

May 11.—Luke ix. 10-17.

Feeding the Multitude.

1. "The Apostles, when they were returned." The Mission of the Twelve is described in the early verses of the chapter. It must be carefully kept distinct from the Mission of the Seventy told in the next chapter.

2. "Went aside privately." Several reasons are given. Herod had killed John, and now began to inquire about Jesus. He must keep out of that fox's way, for His time was not yet come. There were also incessant interruptions from the eager Galileans, so that, as Mark says, there was no leisure so much as to eat. And then, there was the need of rest, rest for body and mind, felt both by Jesus and the disciples.

3. "A desert place belonging to a (not *the*) city called Bethsaida." It is Bethsaida Julias, at the north of the lake, not the Bethsaida of the five leading apostles, which was a mere fishing suburb of Capernaum.

4. "By fifties in a company." Mark compares these companies to beds of flowers, "as they sat on the green grass in their bright Oriental robes of red and blue and yellow."

5. "Twelve baskets." Where did they get the baskets in "a desert place"? Every Jew carried a basket about with him to hold his food, in case it should get "polluted" in his intercourse with Gentiles.

An account of this great miracle is found in all the Gospels, and when we gather together the little touches, added by one or another to the main narrative, touches which prove the independence of each, and yet the accuracy of all, we get a full and very vivid picture. Jesus and the tired apostles cross the lake secretly to a desert place; but the eager crowds get word of it, and hurry along the shore. He receives them tenderly; forgets His own necessities in ministering to theirs; and now when the day is ending, and still they are listening to His gracious words or waiting for His healing hand, there is alarm among the disciples—what shall be done if night should come down? But already He has thought of this (see John vi. 5), and knows what He will do. Along the side of the hill they are ranged in plots of fifties, like bright spring flowers; the blessing is asked,