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important references in the former were referred to in the last note; those in the latter are mentioned above. It is very likely that Titus is included among 'all the brethren which are with me' (Gal 1<sup>2</sup>), who give their confirmation to the Epistle. Titus and Luke are mentioned together in 2 Ti 4<sup>10, 11</sup>, which favours a connexion between them. Whether the Pastoral Epistles are genuine or not, it is practically certain that Titus as well as Luke were with Paul in Rome. The Epistle addressed to Titus

provides us with nothing to favour or weaken the theory I have put forth. In Epistles where other definite names are given, either at the beginning or end, while that of Titus is absent, and where Titus is not included in such an expression as 'all the brethren,' we are justified in supposing that he was not in Paul's company at the time of writing, or was unknown to the recipients of the letter.

ALEX. SOUTER.

Oxford.

## Entre Nous.

**Friedrich Blass.**—Professor Friedrich Blass of Halle has just died, and quite unexpectedly, his death being due to unsuspected disease of the heart. Only two days before his death, Mrs. Gibson, of Cambridge, received from him a paper on the Origin of the Gospels, and was preparing to translate it for THE EXPOSITORY TIMES when the news reached her of his death. It is the last word, she says, of a great scholar, and it is a steadying word. The Fourth Gospel is accepted as the work of St. John, and more than that, as containing *the* chronologically correct history. It will appear in the next issue of THE EXPOSITORY TIMES.

**The Fourth Gospel.**—Assuredly the ablest account of the theology of the Fourth Gospel and its genesis, that has yet appeared in English, is to be found in Mr. Ernest Scott's new book, *The Fourth Gospel, its Purpose and Theology*. Mr. Scott does not accept the Johannine authorship, and it is partly on that account that the book is so fresh and stimulating. Again and again we find ourselves in situations that are new, and compelled to stop and think. There is always the sense that Mr. Scott is not able to account for everything. And yet there is no feeling that he has belittled the Gospel in order to be able to account for it without the Apostle. On the contrary, as we read his book, the worth, we might say the wonder, of the Fourth Gospel grows steadily and irresistibly upon us.

**Karl Marti.**—Professor Stade, who so long edited the *Zeitschrift für die alttestamentliche Wissenschaft*, and collaborated with Siegfried in pro-

ducing the well-known Hebrew Lexicon, died last December. The editorship of the *Z.A.T.W.* has been undertaken by Professor Dr. Karl Marti of Bern.

**The Great Text Commentary.**—The best illustration this month has been sent by the Rev. H. R. Brett, Friedlands, Fortwilliam Park, Belfast, to whom a copy of Reid's *Jesus and Nicodemus* has been sent. Illustrations for the Great Text for May must be received by the 1st of April. The text is Lk 10<sup>18</sup>.

The Great Text for June is Lk 10<sup>25</sup>—'And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?' A copy of Sanday's *Outlines of the Life of Christ*, or of Scott's *The Fourth Gospel*, will be given for the best illustration. Illustrations must be received by the 1st of May.

The Great Text for July is Lk 11<sup>1</sup>—'And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.' A copy of any volume of the 'Religion in Literature and in Life' series, or of the 'Scholar as Preacher' series, will be given for the best illustration. Illustrations must be received by the 1st of June.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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