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Notes on Bible Words.

No. XVIII.—“DAYSMAN.”

IN Job ix. 33, “Neither is there any daysman betwixt us,” the margin runs: Heb., *one that should argue*: or, *umpire*.¹ “Daysman,” as we see in some ancient writers, stood for “arbitrator;” or, “judge.” Thus, Spenser (F. Queene, ii., 8, 28):

For what art thou,
That mak'st thyselfe his dayes-man to prolong
The vengeaunce prest?

In 1 Cor. iv. 4 “man’s judgment” is literally “man’s *day*,” human scrutiny or trial.²

1 Tim. ii. 5. Vulg., *mediator*, μεσίτης: “one mediator between God and men, *Himself* man, Christ Jesus.” This word μεσίτης (one who intervenes between two), “arbitrator,” is found once in the Sept., Job ix. 33. The Hebrew word, מַדִּי, elsewhere to reason, reprove, decide, is in Job ix. 33 (as in Gen. xxxi. 37), “to be arbiter between.”

Short Notices.

A Cyclopædia of Nature Teachings. A selection of Facts, Observations, Suggestions, Meditations, Examples, and Illustrative Hints, from all departments, for Man with Nature. With an Introduction by HUGH MACMILLAN, LL.D., F.R.S.E. Pp. 544. Elliot Stock, 1892.

A N interesting and useful book. The author of “Bible Teachings in Nature,” Dr. Macmillan, gives it cordial commendation.

Theodor Christlieb, D.D., of Bonn. Memoir by his Widow, and Sermons. Pp. 450. Hodder and Stoughton, 1892.

Of this interesting volume the Memoir takes up eighty-four pages. There are nineteen Sermons, translated chiefly by two friends of the eloquent and honoured preacher, Canons Kingsbury and Garratt.

The Society for Promoting Christian Knowledge, we notice with pleasure, has published a second edition of the Lectures on *The Authenticity of the Gospel of St. Luke*, by the Bishop of Bath and Wells.

The volume of the *Church-Worker* for 1891, published by the Church Sunday-School Institute, contains much that is useful. We are always pleased to invite attention to the *Church-Worker*, one of the useful Magazines of an excellent Society.

The *Thinker*, No. 2 (Nisbet), is an improvement on the first number ;

¹ An aspiration for a MEDIATOR; Arbitrator ad componendam causam. St. Aug. See Chalmers’s fine sermon on this passage. (*Sp. Com.*).—The Sept. runs: Εἶθε ἢν ὁ μεσίτης ἡμῶν.

² “Man’s doom.” Conybe. and H. “This use of ‘day’ is peculiar to St. Paul; so that Jerome calls it a *Cilicium*.” See 1 Thess. v. 4.

it gives a good deal of information, both as to English and American, and Continental thought. From one of the reviews in the *Thinker* of Canon Cheyne's lectures on the Psalter, we quote a brief passage. Professor A. R. S. Kennedy says:—"My third difficulty in the way of admitting that nearly a third of the Psalter is later than Alexander arises from the phenomena presented by the Septuagint version. It is true that we do not know at what date the completed Psalter was translated into Greek, but if the Pentateuch of the LXX. dates from the middle of the third century, a Greek Psalter of some sort—for is it not a commonplace that the Psalter contains the answer of the worshipping community to the demands made upon it in the law?—could not have been long delayed. Still, the ignorance displayed by the Greek translators of the meaning of so many of the titles to the psalms, which are admittedly much older than the Maccabean period, seems to argue for a greater antiquity than Canon Cheyne allows. And with regard to two psalms in particular, the LXX., in my opinion, imperatively forbids the acceptance of his views. For I cannot help thinking that one of the least successful of Cheyne's attributions is that of Ps. xlv. and lxxii. to the reign of Ptolemy Philadelphus, the former being a panegyric from the pen of a Jewish admirer (whose name is given) on the occasion of this prince's marriage with Arsinoe, the daughter of Lysimachus! It is admitted that such poems could not have gained admission into the canonical Psalter till the history of their origin had been forgotten and they had acquired another and higher interpretation. But even if such an eventuality were possible at Jerusalem, it must surely have been impossible in the capital of the Ptolemies. This is apart altogether from the difficulties of interpretation, and the other difficulties which this attribution involves."

In the *Church Missionary Intelligencer* appears a most interesting paper on the late Bishop Perry by Canon Hoare. We quote one passage:

I am inclined to think that few of our younger men are aware to what an extent the town of Cambridge is indebted to our dear friend.

When he was Fellow and Tutor of Trinity his heart yearned over the miserable condition of Barnwell, at that time one of the most wicked places in the country. There was there a population of 8,000, with nothing more than the Abbey Church, a small building, capable of holding not more than two hundred persons, and almost entirely empty. The advowson belonged to one who was content with this state of things; but not so our dear friend, and after much negotiation he purchased the advowson for, I think, between £3,000 and £4,000. When once he had obtained possession he set to work with the erection of two large churches, Christ Church and St. Paul's. He raised funds for their erection from his friends, and how much he contributed himself I am quite unable to state. However, the great work was accomplished, and when it was done, with the utter unselfishness which was such a marked feature of his character, he appointed an excellent man to Christ Church, which was the parish church, and himself undertook the charge of St. Paul's. Again he showed his spirit of liberality, for during the five years of his incumbency he did not take a farthing of the income for himself, but laid it all by as a fund for the erection of a parsonage. Since those days the work has been going forward. The population has increased with enormous strides, and all who see the good work that is now being carried on in the Abbey Church, in Christ Church, in St. John's, in St. Matthew's, in St. Paul's, and in St. Barnabas', must remember that it is the result of the foresight and liberality of the brilliant young Fellow of Trinity in the original purchase of the advowson of Barnwell, or, as I believe it is now called, St. Andrew the Less.