

well versed in Rabbinical lore; and they, for the most part, treated it with considerable respect: and with the words of one of them this paper may be fitly concluded: "Credibile est tunc primum certos ritus constitutos fuisse colendi Dominum. Siquidem invocandi verbo totus cultus designatur aliquando. Quid ergo mirum si idem hoc loco fiat. Nam tunc primum invocatum fuisse nomen Domini non est verisimile. Qui postremam opinionem quam ait Hieronymus esse plerorumque Ebræorum sequuntur, legunt Ebræa interpretantes *tunc pollutum fuit invocando nomen Domini*: quam interpretationem ut non sperno (verbum enim Ebræum ad utrumque ambiguum est) ita meliorem judico priorem: fruatur quisque judicio suo."¹

EDGAR C. S. GIBSON.

NOTE ON EPHESIANS III, 3, 4.

καθὼς προέγραψα ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ.

"As I wrote afore in few words (marg. or, a little before), whereby when ye read, ye may understand my knowledge in the mystery of Christ." (*Authorized Version.*)

"As I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ." (*Revised Version.*)

In both these versions the words πρὸς ὃ are rendered "whereby;" which is a very unusual meaning to be given to the preposition πρὸς. Surely it ought to have the sense of *whereunto*, which may here be taken to be equivalent to *so far as*.

Again, the Revisers seem to have felt that the words "ye may understand," are a very inadequate rendering of δύνασθε . . . νοῆσαι, especially as δύνασθε occupies so prominent and emphatic a position in the text, and stands in such close connection with ἀναγινώσκοντες immediately following it. But the Revised Version, though an improvement, also fails to give due emphasis to the

¹ Drusius in *Crit. Sacri*, vol i. p. 127.

words *δύνασθε ἀναγνώσκοντες*, nor is it easy to see why they should have been introduced at all.

I would, therefore, submit to the judgment of your readers the following version, as better expressing the Apostle's meaning:—

“As I wrote afore, briefly, so far as ye can by reading perceive my understanding of the mystery of Christ.”

The Apostle gives as a reason for having written briefly of “the mystery,” that he had regard to the extent of *the ability of his readers to perceive his understanding of it, when expressed in writing.*

Thus, while the usual sense of the preposition *πρὸς* is retained, the force of the emphatic words *δύνασθε ἀναγνώσκοντες* is preserved, according to St. Paul's own order.

J. S. PURTON.

BRIEF NOTICES.

WE give a hearty welcome to THE ANDOVER REVIEW (Boston: Houghton and Co.), a new monthly magazine; the first number of which (January) has just reached us. It aims to do in America very much the same kind of work that has now been done for nearly ten years in England by THE EXPOSITOR. It is to be an exponent of liberal orthodoxy, both in exegesis and in apologetics. In its long list of contributors it includes most of the American clergy whose names are best known here, and there. And it makes a good start. The first number contains many admirable articles; and among them one by Dr. Parkhurst, on the parable of the Unjust Steward, which, while it brings out the true moral of that difficult parable, is written with so much originality and force and quaintness as to be well worth the price, thirty cents, asked for its whole contents. If it can but maintain itself at the level on which it has commenced, it is likely to find many friends on this side of the water as well as that.

LETTERS FROM A MYSTIC OF THE PRESENT DAY (London: Elliot Stock). This prettily printed and got up book is a collection of letters written by a Rector of the Church of England to his private friends “without any thought of publication.” His friends have done well to publish them, for they contain much food for medita-