

light, Day; and the darkness, Night. The names were bestowed before men appeared on the stage, and before man's language was known on earth. It is certainly not meant by this naming of things that the words were known and in use before man's birth, but the meaning clearly is that, what God enables and encourages man to do—for speech and naming are the gift of God—by a well understood rule God is said to do Himself.

JAMES SIME.

(To be concluded.)

NOTE ON ACTS XVI. 12.

As Dr. Hort's alteration of the text is regarded not without favour by Dr. Zahn in his recent *Einleitung in das Neue Test.* p. 375, a work whose value and well-deserved influence imparts great weight to any opinion expressed in it, the reasons against tampering with the text should be strengthened. Hort objected to the text *πρώτη τῆς μερίδος* on the ground that *μερίς* "never denotes a region or any geographical division." It is pointed out in my *Church in Rom. Emp.*, p. 158, that this is incorrect. To the Egyptian example there given of *μερίς* as subdivision of a large district or province, it may be added that *μερίς* is used to indicate a geographical subdivision in Syria (*Strabo*, p. 749), in Asia Minor (*id.*, p. 560), and in Gaul (*id.*, p. 191); that sense is therefore peculiarly appropriate to *μερίς*, and its use in *Acts* is unimpeachable. The meaning in the verse quoted must be taken, on the analogy of the other cases, as "first of a subdivision of Macedonia"; and the correctness of that description, and its real character, are sufficiently shown elsewhere (*St. Paul the Trav.*, p. 207). On the other hand, the Bezan text, which substitutes *κεφαλὴ τῆς Μακεδονίας*, is in every respect bad, both being incorrect in fact, and losing the appropriateness of the terms *πρώτη* and *μερίς*. Zahn cannot be justified in practically following the Bezan sense when he interprets "a first city of the province Macedonia."

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