There are works of an absolutely higher order than material miracles, for, say you, 'I cannot open the eyes of the blind. My poor little girl comes and stands by my side, and lifts up her hand, and passes it over my hair and down my garments, and then says, 'Oh, papa! I am sorry I cannot see you.' I cannot do anything for her; she is blind—stone blind—and I cannot heal her.' No; God has not given you that power, but I will tell you what you can do. There, by the wayside, is a poor soul blinded by sin. You can take that soul to Him, into His light; and bid him 'behold the Lamb of God, which taketh away the sin;' and as he looks he lives. Which is the grander achievement—opening your dear child’s eyes on your own face, or turning the gaze of that stone-blind sinner on Christ? Your poor boy carries in an almost empty sleeve an elastic to the sinews; and clutching, holding there, until his glad soul sings out—

‘Tis Love! ‘tis Love! Thou didst for me;
I hear Thy whisper in my heart;
The morning breaks, the shadows flee;
Pure, universal Love Thou art.’

And you can send him over his Jabbok, to find the first real sunrise that he ever knew. Which is the greater of the two?—T. M. Eddy.

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Two Interesting Biblical Quotations in the ‘Apostolic Constitutions.’

By Professor Eberhard Nestle, Ph.D., D.D., Ulm.

II.
The interest of the second quotation to which I wish to call attention lies in quite a different direction. It is found in the Apostolic Constitutions, ii. 22 (Lag. p. 42, ii. 12 ff.) = Didascalia Syriace, 27, 28ff. = Didascalia Lat. p. 18-20.

At the outset the introduction to the quotation claims our attention. In the Constitutions it runs:

Γράπται γὰρ ἐν τῇ τεσσάρτῃ τῶν βασιλείων (sic) καὶ ἐν τῇ δευτέρᾳ τῶν παρακλητῶν τῇ (sic) τῶν ἡμερῶν οὖσας: ‘Τίς Μανασσῆς, etc. βασιλείων is of course a mistake for βασιλείων; what we are to think about τῇ will appear presently.

The Latin Text has:—Scriptum est in quarto libro Regnorum et in secundo Paralipomenum quod est pretermissarum, sic: In diebus filius erat decem annorum Manasses.

Hauler comments on the spelling Paralipomenum, 1

1 The spelling βασιλείων for βασιλεύω is further found in de Lagarde’s edition of the Apostolic Constitutions; ii. 34 (p. 61, l. 13), and ii. 57 (p. 85, l. 9). From the latter passage it is repeated in Brightman’s Eastern Liturgies (Oxford, 1896), p. 29, l. 26.
...critics show, one sentence or another is written from one source, the next from another, the third from the first, and so on. In the most careful way the author has combined both texts, which Klostermann (Bücher Samuelis und der Könige, p. 472) has declared to be but two different editions of one and the same text, and which he has combined himself by the modern use of square and round brackets. By the use of different colours the state of the case would be exhibited even more impressively; but it is sufficient to use three different sets of type, one for the identical matter, one for that of Kings, one for that of Chronicles. For simplicity's sake we keep to the Latin text, and give only some examples.

Filius erat duodecim annorum Manasses cum regnasset et imperavit quinquaginta annos in Hierusalem. Et nomen matris eius Epsiba. Et fecit malignum coram Domino. . . . Et conversus est et ædificavit excelsa quae distruxit Ezechias pater ipsis et constituit sculptilia Bahalim et erexit altarem Bahal; et fecit condensa sicut fecit Achah rex Istrahel et fecit altaria omni militia [et] cæli et adoravit omnem virtutem cæli et ædificavit altarem in domo domini in qua dixit dominus: In [domo] Hierusalem ponam nomen meum. Et servavit altaribus Manasses et dixit Sit nomen meum in aeternum et ædificavit altaria omni militia cæli in utrque atris demus domini et ipse transponebat filios suos per ignem in Gym Bala Emon et auguribatur et maleficia faciebat et fecit sibi pitones et procantatores et prescios et multiplicavit facere malignum in oculis domini ut irritaret eum. Et posuit sculptilem et fusilem condensi imaginem quam fecit in domo domini, etc.

It is not necessary to go into the details; only a few remarks may be welcome:—

(1) Manasseh reigned only fifty years (not 55, or 57, or 59, or 52, as is given in other MSS.) according to codd. A. XL in Chronicles, and the Syriac Didascalia. In the Constitutions we have 55. This latter is probably due to the fact that the reviser chiefly followed the recension of Lucian.

(2) The words 'et constituit sculptilia Bahalim,' 'et erexit altarem Bahal' are clearly duplicates, but our author places them conscientiously side by side. 

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side. (3) By a similar juxtaposition of the text of Kings, 'there will I place my name,' and of Chronicles, 'there shall be my name for ever,' arose the absurdity (already present also in the Syriac text) of making the latter words appear as spoken by Manasseh.

(4) Even such an unimportant pronoun as aw6s, ipse, which no Greek MSS. has in Kings, he takes over from Chronicles. From the latter book he took also in Ge Bane Henom, 'in the valley of the sons of Hinnom,' which in the Greek text of the Cons#tutz'ons was corrupted to סירקיו kj ve.

It is strange that Hauler should ask whether the Latin may not be read 'in Grebame monte.' (5) There are other points of interest in this quotation; for instance, the strange pronoun μου; ου προσθησα τον πόδα μου σαλβάναι απο τής γῆς του Ισραήλ, which is confirmed by the Syriac, Greek, and Latin. I have, however, been already long enough, still it seems worth while to call attention to a branch of theological research which appears to be greatly neglected.

Requests and Replies.

The writer would be glad to know, through the columns of The Expository Times, whether there exists any synopsis of the subject-matter of St. Paul's Epistles, taken in a large sense and not in the manner of an index or concordance?—E. H.

I know of no separate publication of the nature desired. The Cambridge Companion to the Bible furnishes an excellent brief outline of the several Ep., under the heading of 'Introductions to the several Books.' Weiss, Introduction to the New Testament (translated in 2 vols.), contains an extended and partly interpretative 'analysis' of each in turn, which is really a serviceable digest of the contents. In the more methodical recent commentaries each section of the interpretation is prefaced by a synopsis, e.g. in Sanday and Headlam's Romans, where the analyses and paraphrases heading the successive paragraphs form, when read continuously, a lucid and (for many purposes) entirely adequate exposition taken by themselves. The similar prefatory outlines in Lightfoot's three commentaries are perfect in their kind. Readers of German will find the same method applied to all the Epp., with varying degrees of success, by the writers in Strack and Zöckler's Kurtzgefasste Kommentar. The standard works on 'Pauline Theology' and 'New Testament Theology,' or 'Biblical Theology of the New Testament,' digest the doctrine of the apostle under topical heads, but, of course, without the epistolary matter. —G. G. FINDLAY.

A prospectus has been sent me of The New Massoretico-Critical Text of the Hebrew Bible, by Christian D. Ginsburg, LL.D. It is published by the Trinitarian Bible Society. Will some competent Hebrew scholar kindly give his opinion of the work?—R. M. S.

Better than any opinion of my own on Dr. Ginsburg's work is the experto crede of Professor Kautzsch, one of the most distinguished Hebrew scholars of the day. His opinion I enclose, and do not doubt that your correspondent will be satisfied with it.

W. WICKES.

Extract from preface to last edition of Gesenius' Hebrew Grammatik, by Professor Kautzsch; translation —

'Deserving of high commendation is the edition of the O.T. text, by Dr. Ginsburg (London, 1894, 2 vols.), which is grounded above all on the authority of the earliest prescribed texts (viz. on seven editions of the whole Bible, 1488-1525, and thirteen of separate parts of the Bible, 1477-1525). There are also given selections from the readings of the LXX, Peshitta, Targums, and Vulgata. I have learnt to value this edition more and more in the course of the preparation of the present work.'