

Oxford, who, in 1898, found that Codd. 826 and 828 in the library at Grotta Ferrata belonged to the Ferrar-group. These, with the inclusion of Cod. 788, a MS. at Athens reported on by Gregory, and Cod. 543, belonging to the Baroness Burdett-Coutts and accurately described in Scrivener's *Adversaria Critica* (1893), brought up the total number of the group to eight; five of which could be traced distinctly to a Calabro-Sicilian origin, while the remaining three might be justly suspected of belonging at least to the same region.

In the work before us, Mr. Rendel Harris has extended the investigation with all his wonted skill and lucidity, and with that quaint seasoning of humour which flavours even his most technical labours. From the peculiar group of saints found in the menologies attached to Codd. 13 and 346, he shows very clearly that those texts must have arisen somewhere in the neighbourhood of Syracuse. Then, from two curious tracts on the Patriarchates and the Climates of Africa attached to them,—tracts which are also appended to the Græco-Arabic MS. mentioned above,—he proves by a variety of most ingenious and convincing arguments, into the details of which our limits forbid us to enter, that Codd. 69, 346, 543 were written amidst Arabic influences and in close connexion with the court of Roger II., the Norman king of Sicily, in the twelfth century. Indeed, he can almost claim to have traced the original MS. from which the group 69, 346, 543 is immediately derived to a certain Sicilian geographer, Nilus Doxapatrius, who was acquainted with Arabic, if not originally a Moslem himself. This archetype was probably a Græco-Arabic bilingual similar to the Venice MS. 211. Naturally the Arabic influence would explain and include the Syriac influence which had been already suspected in the group. Two directions remain in which the suggestions of Mr. Rendel Harris may be tested and verified. 'One of them is the examination of all the MSS showing a similarity of textual arrangement with the leading members of the Ferrar-group. . . . Another . . . is the search among the existing Arabic Gospels for a text which answers to the Ferrar-text' (p. 75). It is to be hoped that the problem will still attract students of the text. For several moot points of N.T. textual criticism are intimately related to it. Thus, e.g., certain Old-Latin texts show a marked strain of affinity with the Ferrar-group.

The only criticism we would make is, that the ease with which Mr. Rendel Harris moves in the most recondite provinces of learning is apt, here and there in this treatise, to lead him into discussions which stretch far beyond the direct scope of the inquiry, and thus to overburden the investigation as a whole. This is notably the case in chaps. 4 and 5. But the dissertation is really a model for all who may devote themselves to this difficult branch of N.T. science. The volume is furnished with eight beautiful facsimiles.

H. A. A. KENNEDY.

*Callander.*

### 'The Soothsayer Balaam.'<sup>1</sup>

THE book has an interest in various ways. It is the work of a Russian bishop, and is evidence that biblical learning is not by any means unknown or even rare, at least among the higher clergy of the Russian Church. Bishop Seraphim is familiar with the critical results of the scholars of western Europe, and the numerous native works to which he refers show that he is not at all singular in this kind of learning. But, in addition to this, the book itself is interesting from its contents. It contains much curious information and speculation drawn from many sources on topics suggested by the story of Balaam, e.g. on magic, soothsaying, second sight, and kindred occult subjects. The bishop discusses such points as the belief of the ancient world in the power of certain persons effectively to bless and curse; the question where this power was supposed to lie, it being thought to be exerted by the mere words of the formula or incantation; and similar questions. After review of these ancient beliefs, he comes to the criticism of them from a modern point of view, raising the question whether magic and similar things believed in so universally by antiquity were mere impostures, or had some kind of reality underlying them. He accepts the latter view, and institutes a comparison between these ancient practices and modern illustrations of the power of mind over matter and over other minds as revealed in hypnotism and other phenomena. This part of the book shows wide reading and fairness of judgment.

<sup>1</sup> *The Soothsayer Balaam.* By the Very Rev. Seraphim, Bishop of Ostrojsk. London: Rivingtons, 1900. 10s.

What might be called the second part of the book consists of a commentary on the prophecies of Balaam, the Hebrew text being discussed in a multitude of notes. The commentary is written with fervour and sympathy, and considerable elevation of thought and feeling. The notes are of less value. The Hebrew words are very inaccurately printed (though this may be due to those who carried the English translation through the press), and the Hebrew learning, of which there is a considerable display, is not very

instructive. There is a good deal of barren and fanciful etymologizing, and many of the opinions adduced from other authorities belong to a stage of learning which has been left behind.

After a chapter on Balaam's place in history, a critical appendix is added on the authorship and date of the poems. The bishop though familiar with critical theories is not moved by them, and adheres to traditional views. The book will be read by biblical scholars with interest and appreciation.

A. B. DAVIDSON.

## Longsuffering.

### HEBREW AND GREEK WORDS—

1. In O.T. the only occurrences of 'longsuffering' as an adj. are Ex 34<sup>6</sup> Nu 14<sup>18</sup> Ps 86<sup>15</sup>, all עִנְיָן רַחֵם and all changed in R.V. into 'slow to anger,' which is the usual translation of the phrase in A.V. The same phrase is once translated by 'longsuffering' as a subst., Jer 15<sup>15</sup>, which R.V. retains.

2. In N.T. the adj. 'longsuffering' is used only once, 2 P 3<sup>9</sup>, where 'is longsuffering' translates the verb μακροθυμῆι (to which A.V. adds Lk 18<sup>7</sup> and 1 Th 5<sup>14</sup>); but as the rendering of the adj. μακρόθυμος, it is found in Wis 15<sup>1</sup> Sir 2<sup>11</sup> 5<sup>4</sup>. The subst. is the translation of μακροθυμία in Ro 2<sup>4</sup> 9<sup>22</sup> 2 Co 6<sup>6</sup> Gal 5<sup>22</sup> Eph 4<sup>2</sup> Col 1<sup>11</sup> 3<sup>12</sup> 1 Ti 1<sup>16</sup> 2 Ti 3<sup>10</sup> 4<sup>2</sup> 1 P 3<sup>20</sup> 2 P 3<sup>15</sup>; and these are all the occurrences of μακροθυμία except He 6<sup>12</sup> Ja 5<sup>10</sup>, where A.V. and R.V. have 'patience.'

Thus the subst. identified with 'longsuffering' is μακροθυμία; its adj. does not occur in N.T., its adv. μακροθύμως occurs once, Ac 26<sup>3</sup>, where it is translated 'patiently'; its verb is used in Mt 18<sup>26, 29</sup> Lk 18<sup>7</sup> 1 Co 13<sup>4</sup> 1 Th 5<sup>14</sup> He 6<sup>15</sup> Ja 5<sup>7-8</sup> 2 P 3<sup>9</sup>, and all these passages bear upon the subject of longsuffering.

THE MEANING OF μακροθυμία. — A person possesses *μ.* or is μακρόθυμος who is *long* (μακρός) in giving way to his anger (θυμός).<sup>1</sup> In the N.T. longsuffering is either endurance under trial (Col 1<sup>11</sup> 2 Ti 3<sup>10</sup> He 6<sup>12</sup> Ja 5<sup>10</sup>) or else slowness in

<sup>1</sup> Cf. Sir 5<sup>4, 7</sup> ὁ γὰρ Κύριός ἐστιν μακρόθυμος . . . καὶ ἐπὶ ἀμαρτωλοῦς καταπαύσει ὁ θυμὸς αὐτοῦ.

manifesting anger or revenge (Gal 5<sup>22</sup> Eph 4<sup>2</sup> Col 3<sup>12</sup> 2 Ti 4<sup>2</sup>). The former meaning is better expressed in English by 'patience,' the latter is the proper Christian virtue of longsuffering. It is also an attribute of God (Ro 2<sup>4</sup> 9<sup>22</sup> 1 P 3<sup>20</sup> 2 P 3<sup>15</sup>); with the verb Mt 18<sup>26, 29</sup> 2 P 3<sup>9</sup>, and of Christ (1 Ti 1<sup>16</sup>).

### DIFFERENCE BETWEEN μακροθυμία AND OTHER WORDS—

1. It is distinguished from ἀνοχή (Ro 2<sup>4</sup> 3<sup>25</sup> E.V. 'forbearance'): *α.* is directed to some immediate occasion, *μ.* is more of a general characteristic. See Trench, *Syn.* 188; Lightfoot on Ro 2<sup>4</sup> Col 1<sup>11</sup>; Sanday-Headlam on Ro 2<sup>4</sup>; Denney in *D.B.* ii. 47<sup>b</sup>.

2. It is distinguished (in its special meaning) from ὑπομονή (in A.V. always 'patience,' except 2 Co 1<sup>6</sup> 2 Th 3<sup>5</sup>): *ὑπ.* being the temper which does not easily give way under trial, *μ.* the self-restraint which does not retaliate under wrong. See Cremer, *Bibl. Theol. Lex.* p. 289; Trench, *Syn.* 188; Lightfoot and Abbott on Col 1<sup>11</sup>; *D.B.* ii. 47<sup>a</sup>, iii. 136<sup>b</sup>.

3. It is distinguished from πραΰτης (always 'meekness'): *πρ.* is opposed to harshness, *μ.* to resentment, revenge, wrath. See Cremer, p. 289; Lightfoot on Col 3<sup>12</sup>, Trench, *Syn.* p. 359.

4. It is also distinguished from χρηστότης ('goodness' in Ro 2<sup>4</sup> 11<sup>22bis</sup>, 'kindness' in 2 Co 6<sup>6</sup> Eph 2<sup>7</sup> Col 3<sup>12</sup> Tit 3<sup>4</sup>): *χρ.* is a kindly feeling to others; *μ.* a passing over of actual injuries. See Lightfoot on Ro 2<sup>4</sup> Gal 5<sup>22</sup>.