

Hebrew; the first and third statements of Zahn are wrong. In fact, as the second verb in Matthew corresponds to the first in Hebrew, so does his first, ἐπίσει, correspond to the second in Hebrew. But how? and how can this be proved?

Take the Syriac Version of Isaiah and you will read there **נִרִיב וְלֹא נִקְעָא וְלֹא נִרִיב**, 'he will not cry nor be loud.'

Take the oldest Syriac Version of Matthew (*Curetonianus* and *Sinaiticus*, as edited by Burkitt), and you will find in Syriac not a single letter different, and as its translation, 'He shall not cry out nor *strive*.'

Now that the Syriac **נִרִיב** in Isaiah is the translation of **ישא** is proved by Nu 17<sup>1</sup> (**וְהִשָּׂא = אֲרִיבָח**); and there is not the slightest doubt that in Matthew it translates ἐπίσει. Syriac **רִיב** means mostly 'to be loud, noisy,' but also 'to be quarrelsome'; but that ἐπίσει is a direct translation of Hebrew **ישא** is not likely. We must therefore, it seems, conclude that in a Semitic Matthew the root **רִיב** was used in the sense 'to be loud,' and afterwards translated into Greek by ἐπίσει.

If this equation ἐπίσει = רִיב = **ישא** be correct, the consequences are great: for then it follows that between the Hebrew prophet and our Greek first Gospel an Aramaic Gospel stands in the middle.

EB. NESTLE.

Maulbronn.

## Acts vii. 53.

THE expression *εἰς διαταγὰς ἀγγέλων* has caused difficulties (see R.V. margin). The rendering of the A.V. may go back to the Latin Vulgate 'in *dispositione* angelorum,' where, however, the correct reading is 'in *dispositionem*.'

The late Professor Blass remarked: '*εἰς διαταγὰς non potest differre ab ἐν διαταγὰς*,' and he justly quotes Gal 3<sup>12</sup>, '*νόμος . . . διαταγὰς δι' ἀγγέλων*'; He 2<sup>2</sup>, '*ὁ δὲ ἀγγέλων λαληθεὶς λόγος*.'

It has been overlooked hitherto that *εἰς διαταγὰς* merely represents the Hebrew **בְּיַד** or **בְּיָדַי** 'through the hand' or 'hands,' *i.e.* the mediation of angels. This is shown by 2 Ch 23<sup>18</sup>: Vulgate, '*iuxta dispositionem* David' = LXX *διὰ χειρὸς Δαυεὶδ* = Hebrew **עַל-יָדַי רְיִיד**. Further, Tertullian, *adv. Marc.* iv. 1, *in die quo arripui dispositionem eorum* = LXX *ἐν ἡμέρᾳ ἐπιλαβομένου τῆς χειρὸς αὐτῶν*. It is gratifying and surprising to find the same linguistic usage in Tertullian and Jerome. Whether the expression *εἰς διαταγὰς* favours the supposition of a Semitic original for the speech of Stephen is a question which it is more easy to ask than to answer. Having written so much, I turn to the Syriac version of Acts and find there the very **בְּיַד** which I had suggested, with the addition of **פּוֹקְרָנָא** 'the command.' EB. NESTLE.

Maulbronn.

## In the Study.

Hastings's Single-Volume Dictionary of the Bible.

The Single-Volume Dictionary is now about to be published by Messrs. T. & T. Clark. It has been longer on the way than was anticipated. But not a moment has been lost. The labour spent upon it has been very great. And then it is a large book. It contains more than a single volume of the five-volume Dictionary, considerably more. And every statement in it has been subjected to the closest scrutiny.

Stop Press.

Some books, too late for review this month, should be mentioned.

Mr. G. H. Box has written a Commentary on

Isaiah. The publishers are Sir Isaac Pitman & Sons.

Messrs. Constable have found so great encouragement in the sale of their series on the Religions, that they have begun a Philosophical Series to stand beside it. The earliest volumes are *Scholasticism* by the Rev. Joseph Rickaby, S.J., and *Comte and Mill* by Thomas Whittaker (1s. net. each).

In *St. Paul's Epistles to Colossæ and Laodicea*, the Rev. John Rutherford, B.D., provides a new translation and commentary for the Epistle to the Colossians, and discusses the relation of that epistle to the Epistle to the Ephesians (T. & T. Clark, 6s. net).

The same publishers issue Professor J. Arthur

Thomson's Bross Lectures on *The Bible of Nature* (4s. 6d. net). There are few who can command the English language as Professor Thomson can.

Lastly, a new book by Professor Peake, published by Messrs. Duckworth (2s. 6d. net). Its title is *Christianity, its Nature and its Truth*.

#### The International Scientific Series.

We are still occupied with the reconciliation of Theology and Science. It is true there are those who in this matter count themselves righteous and despise others. On the one hand, they say that theology, not being a science, cannot be reconciled with science; and, on the other hand, that science, until it is really science, that is knowledge and not merely guesses at knowledge, cannot be reconciled with theology, which is *Scientia Scientiarum*, the science above all others. These Pharisees have nearly had their day. Theology recognizes science, and science admits at least a bowing acquaintance with theology. Thus that exhilarating mental exercise, the reconciliation of theology and science, has received the benediction of popularity, and we are likely to be occupied with it for some time to come.

But the discovery has just been made that those who reconcile science with theology should know something of theology, and those who wish to reconcile theology with science should know something of science. The knowledge may not help the reconciliation. We have sometimes seen that the less the knowledge, the more has been the confidence in the particular theory put forward. But, help it or hinder it, no one can deny that it is a reasonable suggestion. And it does not involve impossibilities. For there are now many competent and accessible books in theology written in the language of the present century, and there are many authoritative and untechnical books in science that are within the reach of even the well-starved preacher of the gospel.

We have been asked to name some recent books in Science which a preacher can rely on. We have gathered together the volumes of the two most popular series, the International Scientific Series and the Contemporary Science Series. This time we shall speak of the former.

This year the International Scientific Series has reached its ninety-second volume. The series began in 1873 with Tyndall's *Forms of Water*, and began well. For the book was written by one who

at the time ran Huxley hard for the first place in popular distrust and popular affection; it handled a subject which its author had mastered; and it was written in a style of English which then had great fascination for ordinary readers, its sentences being short, its adjectives strong, and its assertions acknowledging no exception. There were men and women who travelled in Switzerland because Tyndall's *Forms of Water* had made them in love with glaciers.

After Tyndall came Walter Bagehot with *Physics and Politics*, an unpromising title also, for the editor had not yet discovered the use of titles; but the name was promising and the style provoking. Edward Smith's *Foods*, and Bain's *Mind and Body* followed, and then came Herbert Spencer's *Study of Sociology*.

That was the book that set the International Scientific Series on its feet. It is strange to think of it. It will seem yet more strange twenty years hence. But biographies and autobiographies have much to answer for.

The thirteenth volume was Draper's *History of the Conflict between Religion and Science*. The book was fiercely polemical, and it stirred much heat, in which the publishers rejoiced. Berkeley's *Fungi* followed, a cooling draught. Steadily now there came volume after volume, the real purpose of the series being more firmly adhered to, science and not controversy. Those to be named are Whitney's *Life and Growth of Language*, Norman Lockyer's *Studies in Spectrum Analysis*, Bain's *Education as a Science*, Quatrefages' *The Human Species*, Huxley's *The Crayfish*, James Sully's *Illusions*, Lord Avebury's *Ants, Bees, and Wasps*, Romanes' *Animal Intelligence*, Sheldon Amos's *Science of Politics*, Milne's *Earthquakes*, Abercromby's *Weather*, and Poulton's *Colours of Animals*.

Then there was a pause. And after that the series began again. The more recent volumes are more strictly scientific, more physically scientific, than the average of the earlier. But it is just such volumes as Stebbing's *Crustacea*, Wallis Kew's *Dispersal of Shells*, Henslow's *Plant Structures in Relation to their Environment*, Lord Avebury's *Seedlings*, Trowbridge's *Electricity*, and Binet's *The Mind and the Brain*, which give the theologian that knowledge he requires, popular enough to enable him to get the good of it, yet technical enough to prevent him from fancying that he has mastered it.

But there are more directly useful books. Sir E. Maunde Thompson's *Handbook of Greek and Latin Palæography* is an almost indispensable introduction to the study of the Papyri, now occupying so many of us so profitably. Lefevre's *Race and Language* is just as necessary to the student of Philology, and it is a very triumph of simplicity. No musical enthusiast is ignorant of the existence of Sir Hubert Parry's *The Art of Music*, but not every enthusiast has yet discovered the necessity of a knowledge of the science of his art. Vincent's *Elements of Hypnotism* handles a subject which always retains its fascination. Less alluring but much more valuable is the volume on *Memory* by Dr. Edridge-Green. There is an amazing amount of quackery at work in suggesting remedies for a bad memory. The business of life is not how to pick up a good memory, but how to subordinate the memory to the imagination, how to use the past fact for present character-building.

The latest volumes of the series are Le Bon's *The Evolution of Forces*, and Makower's *Radioactive Substances*. They are both filled with such physical facts as the preacher, if he has mastered the facts and can cast them into the melting-pot of his imagination, will be able to use with effect in the way of illustration and the enlightening of the eyes.

#### Wild Wheat in Palestine.

In the *Quarterly Statement* for October of the Palestine Exploration Fund, Mr. Macalister has a note on the discovery of wild wheat in Palestine and the importance of it. He says: 'In the *Berichten der Deutschen Botanischen Gesellschaft* for 1908, vol. xxvi. a, part iv., appears an interesting paper by Dr. G. Schweinfurth on the discovery of wild wheat (*Triticum dicoccoides*) in Palestine, by Herr A. Aaronsohn, of Haifa. A single plant, found some fifty years ago at Rashaya, on Mount Hermon, by Theodor Kotschy, and deposited in the Herbarium at Vienna, had been identified by Professor Körnicke, the eminent authority on cereals, as a primitive form of the plant: but the identification has been disputed, and others had explained this one known specimen as a degenerate, escaped from cultivation. The re-discovery of the plant by Herr Aaronsohn in numerous parts of Palestine has, in the opinion of experts, completely established the hypothesis of Körnicke. The plant has been found in the

neighbourhood of *Khan Jubb Yusif*, on the way to Safed; on the east side of *Jebel Kina'an*; round *Ja'âneh*; between Mejdal and 'Arni, on Mount Hermon; and in considerable quantity and extent over the land of Gilead. An important observation is made that this plant grows *only* on rocky places, where there is little depth of earth. It has been found on Jurassic Limestone and Dolomite, Nubian Sandstone, Dolomitic Limestone, Lower Eocene, and Basalt, but not on soft chalk, gravel, or conglomerate.

'The importance of this discovery is twofold. If the newly-found plant be the original stock from which cultivated wheat was artificially developed, then the origin of wheat-culture must be looked for, *not* in a rich alluvial basin like Mesopotamia or Egypt, but in some stony country; for there, alone, the original plant seems to grow. On the rich soils of the plains and valleys of Palestine the plant appears to be absolutely unknown, though common enough in the more uninviting regions, where it is always found associated with wild barley (*Hordeum spontaneum*). This is, evidently, a fact of far-reaching archæological importance. Secondly, there is, of course, a practical side to the discovery; for, given the original material from which primeval agriculturists developed the wheat-plant, it may be expected that with modern scientific methods of culture yet greater results may be attained in developing the material than have been attained hitherto.'

#### For Christ's Life on Earth.

The man who prepares a bibliography and does it well earns the right to be called Benefactor. The Rev. Samuel Gardiner Ayres, B.D., Librarian of Drew Theological Seminary, has prepared a Bibliography of the greatest subject of all, and has called it *Jesus Christ our Lord* (New York: Armstrong; \$3.90). He has divided his subject into sections, beginning with the Pre-existence of Christ and ending with a Devotional Miscellany. Within each section the works are arranged alphabetically by the author's name; and before the list begins a few books are selected for special recommendation. The date and place of publication are given in every instance; then the work is completed with a Subject Index and an Index of Authors. Working slowly through it we have found as yet but a single mistake. On page 366 James Hamilton Thom is misprinted James.

Hamilton Thorn. Evidently Mr. Ayres is an ideal bibliographer.

Now let us quote his recommendations for Christ's life on earth:

Andrews, for chronology and a broad view.

Edersheim, for his great grasp of the subject and use of Rabbinical sources.

Geikie, for the same reason, to which is added an excellent style.

Fairbairn, for his grouping and discussions.

Sanday, Stalker, and Rhees, for their suggestiveness and conciseness.

Weiss, for his liberal evangelical spirit, and also as a representative of the best German orthodoxy of the day.

David Smith, for his understanding of the human.

Matheson, for his deep spiritual insight.

Whyte, for his brilliancy.

#### The Great Text Commentary.

The best illustration this month has been found by the Rev. Morland Whaling, Harrisburg, Texas, to whom a copy of Macgregor's *Jesus Christ the Son of God* has been sent.

Illustrations for the Great Text for December must be received by the 1st of November. The text is Dt 32<sup>11, 12</sup>.

The Great Text for January is Dt 33<sup>25</sup>—

Thy bars shall be iron and brass;  
And as thy days, so shall thy strength be.

A copy of Dykes's *Christian Minister and his Duties*, or of Graham's *Grammar of Philosophy*, will be given for the best illustration.

The Great Text for February is Dt 33<sup>27</sup>—

The eternal God is thy dwelling-place,  
And underneath are the everlasting arms.

A copy of Dykes's *Christian Minister* or any volume of 'The Scholar as Preacher' Series will be given for the best illustration.

The Great Text for March is Dt 34<sup>5, 6</sup>—'So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day.' A copy of Barton's *Ecclesiastes* or Chadwick's *Pastoral Teaching of St. Paul* will be given for the best illustration.

The Great Text for April is Rev 1<sup>5, 6</sup>—'Unto him that loveth us, and loosed us from our sins by

his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.' A copy of Professor J. Arthur Thomason's *The Bible of Nature* or Rutherford's *St. Paul's Epistles to Colossæ and Laodicea* will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

#### Books Wanted and Offered.

We have often been urged to give facilities for the exchange of books, and we have resolved to make the experiment. Books wanted to buy, and books offered for sale, will be inserted free, but the Editor will exercise his judgment as to their insertion. A stamp for re-posting must be sent with every offer to buy or sell. All correspondence must be direct to the Editor's address, St. Cyrus, Montrose, Scotland, not to the publishing offices.

#### BOOKS WANTED.

*Jewish Quarterly Review*, Nos. 1 to 7. (IV.)  
*Journal of Philology*, No. 10. (IV.)  
*Notes and Queries*, the first five series in publisher's cloth,  
and any Indexes. (V.)

No. 2 or No. 26 of the *Journal of Theological Studies*. (VI.)

Moulton's *Grammar of N.T. Greek*, vol. i.  
Burkitt's *Gospel History and its Transmission*.  
Thayer's *Grimm's N.T. Greek Lexicon*.  
Swete's *LXX* (3 vols.).  
Adamnan's *St. Columba* (Fowler's edition). (VII.)

*Journal of Hellenic Studies*.  
Charles' *Book of Enoch*. (VIII.)

#### BOOKS OFFERED.

*Expository Times*, vol. I., 12 Nos., unbound, clean, 3s. 6d. (E)

*Hibbert Journal*, Nos. 1 to 20, clean, with Tables and Contents, 15s. (F)

Wace's *Christianity and Agnosticism* (pub. 10s. 6d. net.), 3s.  
The *Great Reconciliation*, by Edward Seeley (pub. 7s. 6d.), 2s. 6d.

Henslow's *Present Day Rationalism* (pub. 6s.), 3s. (G)

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