

This gives such a splendid climax to the preceding verse, and is so vastly superior to the other rendering, that it is difficult to believe it is wrong. From it we have another welcome suggestion of the fact that Ezekiel was written originally in Phœnician script, which *ex hypothesi* we should have supposed.

The concluding words of the verse present no inherent grammatical or philological difficulty, though the last word עִמּוֹךְ is of rare occurrence. Even should any one divine a superior reading for the final words, it is improbable that this would materially affect the interpretation of the passage as a whole, or invalidate my conjecture.

The passage receives so much illumination from this conjecture that it seems a grievous pity that scholars have not yet prepared a copy of the Hebrew Scriptures in Phœnician script.

In the light of this and similar conjectures, based on the assumption of an original Phœnician script, it becomes increasingly probable that such

a transcription would be most helpful to Biblical interpretation of the future.

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### 'Abba, Father.'

FROM my recollections as a student in the New College, Edinburgh, I am able to supply an interesting instance of the influence of strong, deep feeling towards a polyglot expression. One morning in the course of his opening prayer in the Senior Hebrew Class, the late Rabbi Duncan was led to use the expression in Ps 68<sup>35</sup>, 'O God, thou art terrible out of thy holy places,' adding in the same breath, 'Thou art Nōra' (נֹרָא), 'venerandus.' Indeed, the Rabbi had something of a habit of 'polyglotting' (if I may coin a word) his ideas.

A. THOM.

*The Manse, Tullibody.*

## Entre Nous.

### Professor Warfield.

There is not a more painstaking reviewer to be found than Professor Warfield of Princeton. Nobody ever agrees with all that he says in a review, but nobody ever overlooks him. His is in every respect the strong hand on the *Princeton Theological Review*. But even if he had nothing in it but his reviews of books, that quarterly would be indispensable.

In the number for April he reviews the *Encyclopædia of Religion and Ethics*, and misses nothing. He does not miss even an omission. There is no mention in the list of cross-references of Religious Accommodation. It is a slip undoubtedly. But the subject was not forgotten. It will be dealt with under Casuistry, to which the reference should have been made.

His conclusion on the volume is that it is comprehensive, learned, and interestingly written. 'It is already evident,' he says, 'that the completed work will be a welcome and valuable addition to our Encyclopædic Literature.'

### The New Septuagint.

The reference to Swete's edition in the review last month of the new critical Septuagint was not clearly made. As everybody who has seen it knows, Swete's edition contains the Vatican text (B), supplemented by the Alexandrine (A), and by the next uncial in importance in the places where both these MSS are defective. Still it is the best working edition of the Septuagint we yet have.

### Is Weismann a Materialist?

He delivered an address at the University of Freiburg on the occasion of the Centenary of Darwin. The address is published in the *Contemporary Review* for July. Here are two paragraphs from the middle of it:—

'The discovery of the principle of selection is the greatest achievement of Charles Darwin and his contemporary, Alfred Wallace, and it alone, in my opinion at least, affords a secure basis for the theory of evolution. It reveals to us how the

apparently impossible becomes possible, how what is adapted to its purpose can have arisen without the intervention of a directing power.

'The principle of selection shows us how the thousands of adaptations in living beings which arouse our constant admiration may have arisen in a purely mechanical way. And they must necessarily have done so if the evolution of the living has resulted from the same forces and laws as the not-living; in other words, if, in explaining natural phenomena, we can leave out of account altogether any forces outside of or beyond Nature. The principle of selection enables us to do this, and therein lies its far-reaching significance. It is, I believe, the discovery of this principle that will make the name of Darwin immortal. Wallace, too, deserves a full share of the credit, although he did not base his theory on such a broad foundation of facts, and did not apply it in so many directions.'

#### The Calf Path.

'One day, through a primeval wood,  
A calf walked home as good calves should,  
And left a trail all bent askew,  
A crooked trail, as all calves do.

Since then two hundred years have fled,  
And I infer the calf is dead,  
But still he left behind his trail,  
And thereby hangs my moral tale.

The trail was taken up next day  
By a lone dog that passed that way;  
And then a wise bell-wether sheep  
Pursued the trail o'er dale and steep,  
And led his flock behind him too,  
As good bell-wethers always do.

And from that day o'er hill and glade,  
Through those old woods a path was made,  
And many men wound in and out,  
And bent and turned and crooked about,  
And uttered words of righteous wrath,  
Because 'twas such a crooked path.

But still they followed—do not laugh—  
The first migrations of that calf,  
And through this winding woodway stalked,  
Because he wobbled when he walked.'

#### The Great Text Commentary.

The best illustrations this month have been found by the Rev. T. J. Pennell, Coseby, Bilston; and the Rev. G. C. Gould, Kettering, to both of whom copies of Jordan's *Biblical Criticism and Modern Thought* have been sent.

Illustrations for the Great Text for September must be received by the 1st of August. The text is Rev 2<sup>17</sup>.

The Great Text for October is Rev 3<sup>20</sup>—  
'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' A copy of Law's *The Tests of Life* or of Oswald Dykes's *Christian Minister* will be sent for the best illustration.

The Great Text for November is Rev 7<sup>9, 10</sup>—  
'After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb.' A copy of Law's *The Tests of Life* or of Scott's *The Pauline Epistles* will be sent for the best illustration.

The Great Text for December is Rev 7<sup>14</sup>—  
'These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.' A copy of Jordan's *Biblical Criticism and Modern Thought*, or Dykes's *Christian Minister*, or Wilson's *How God has Spoken*, will be sent for the best illustration.

The Great Text for January is Rev 14<sup>13</sup>—  
'And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.' A copy of Geden's *Introduction to the Hebrew Bible*, or of Scott's *Pauline Epistles*, or of Wilson's *How God has Spoken*, 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.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, St. Cyrus, Montrose, Scotland.