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words used by St. Luke do not give us any reason to think that the prophecy was suggested by the narrative of Josephus. JOHN A. CROSS.

Claudius Lysias.

IN Hastings' Dictionary there is the following sentence about this excellent chiliarch:—

'In Ac 23²⁷ he represents himself as having rescued St. Paul because he discovered him to be a Roman, a falsification and inconsistency with Ac 22²⁵⁻²⁷.'

This is, no doubt, the common explanation of his statement. It is certainly a possible one, but is it a necessary one? If not, I do not see why we should write this honest soldier down a liar—even though his lie might be merely diplomatic. And I do not think that the common explanation is the necessary one, for with a different punctuation of his laconic report (of which Ac only gives a translation—τόπος) it relates the actual sequence of events with strict and scrupulous truth.

May it not be read thus: This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him. Having learned (μαθὼν) that he was a Roman, and wishing (βουλόμενός τε) to know the cause, etc. There is more authority for τε after βουλόμενος than for δέ, and the former particle seems to connect the two participles (aorist and present) very closely together.

Newcastle-on-Tyne.

J. MOORE LISTER.

Entre Nous.

WE do not remember ever seeing in the *Guardian* a heartier review of a book than that which we have just read of Mr. Ballard's *The Miracles of Unbelief*. In all works of apologetic much depends on the audience. One man is here, another there, and your apology may be somewhere else. This apology for the supernatural in Christianity has met the reviewer just at the right moment and in the right place. 'It came,' he says, 'into the hands of the present writer under circumstances which served from the first to put its value to an excellent test, while some popular lectures on Apologetics were actually in course of preparation. It is exactly for purposes like this that Mr. Ballard has written the book, and nothing could be more helpful. It is a perfect mine of quotation for men with little time for deep study, who are called, as modern ministers are, to be not only visitors and workers, but also preachers and teachers; not only

Isaia xxxiv. 15.

שמה קננה קפח ותמלמ
ויסעה ודגרה בצלה

'There nests the arrowsnake, and lays eggs,
And breaks (them) and cherishes her young ones (?).'

THE 'young ones' were thought of already by the LXX (τὰ παῖδια αὐτῆς), although בצלה is evidently meant to be represented by the following expression, μετὰ ἀσφαλείας. The rendering, 'in her shadow,' is rightly objected to, hence Duhm proposed בַּצִּיָּה. But perhaps there was a word צַל = 'young serpent,' with which might be compared Arab. *šill*, 'serpent' (in transferred sense also = 'misfortune'). In that case דגרה, like so many other verbs, would be construed with ב. The Arab. *šill* (also in proverbial sayings *šill ašlat*, and dialectical *dīrr adrār*) is further of interest in so far as it is the same word as the well-known Bab.-Assyr. *širru*, 'serpent.'

FRITZ HOMMEL.

Munich.

P.S.—In my note on 'מומסח—Mampsis' in the March number, I cited Jerome (*Onom. sacr.* 85. 3) 'Pergentibus Aeliam [*var. lect.* Aelam] de Chebron.' Dr. Nestle has now called my attention to the Greek original of Eusebius (*Onom. sacr.* 210. 86), which I had overlooked, and where, dispelling all doubt, we find ἀπὸ Χεβρών εἰς Αἰλάν (*i.e.* Ailat, as formerly Μάψις for Mampsis). For the insertion of *p* we may compare Παμφίνιτος, Σαμφικέραμος, and other names.

administrators and organizers, but also apologists and "Christian advocates"; not only dividers of the word, but also servers of tables.'

In another issue (6th March) of the *Guardian* we see our judgment of Nestle's *Introduction to the Textual Criticism of the New Testament* (Williams & Norgate) confirmed. The reviewer first proves himself competent, and then says, 'We rise from the study of this volume with the conviction that it is quite the best book on textual criticism now available for theological students.'

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