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### Note on Isaiah lxi. 9.

It would be difficult to overestimate the value of Kittel's new critical edition of the Hebrew Bible. It saves an infinite amount of labour, as it gives all the various readings of MSS and versions in the footnotes. Take Is 63<sup>o</sup>. The footnote to p. 632 (vol. ii.)—'9<sup>a</sup> line trsp.' This means that *בְּכָל־צָרָתָם* is transferred to end of v.<sup>8</sup>; then <sup>9b</sup> shows that the Kethibh is to be read instead of the Keri, *i.e.* לֹא instead of לוֹ; <sup>9c</sup> shows that the text underlying the Septuagint Version presumably was *צַר וְיִמְלֵאֲךָ* instead of the Massoretic *צַר וְיִמְלֵאֲךָ*. *צַר* is not a common word, but it appears in Pr 13<sup>17</sup>, and means a 'messenger.' Putting all

together, the notes in Kittel's Bible suggest the following rendering of the passage: 'And He became to them a Saviour in all their affliction; not an ambassador, nor an angel, but His presence saved them.' This is practically the reading of the Septuagint, and it is accepted by several scholars. We may be unwilling to depart from our old and time-honoured version: 'In all their affliction he was afflicted, and the angel of his presence saved them'; but the expression, 'the angel of his presence,' occurs nowhere else. We often find 'the presence' (*i.e.* the face) 'of Jehovah' and 'the angel of the Lord,' but not the combination of the two.

JOHN KELLAS.

*Manse of Rathen.*

## Entre Nous.

We publish this month another letter on the Biblical Commission, and we publish it in French. This is at the eminent author's own request. It is at his own request also that his name is withheld.

What is it that draws men so irresistibly to Thomas Boston? The cult is more select than R. L. Stevenson's, but it has lasted longer. One of the devoted band is the Rev. George L. Low of Edinburgh, who sent the first article he wrote on Boston to THE EXPOSITORY TIMES. That is seven years ago. Now he is ready with a book. It is the *General Account of my Life*, by Thomas Boston, A.M., minister at Ettrick, May 1, 1707, to May 20, 1732, now printed for the first time in its original form from the author's MS., with Introduction, Notes, and Bibliography.

**The Great Text Commentary.**—The best illustration this month has been sent by the Rev. R. P. Butterfield, Castle Hill, Kandy, Ceylon, to whom a copy of Scott's *The Fourth Gospel* has been sent. Illustrations for the Great Text for June must be received by the 1st of May. The text is Lk 10<sup>25</sup>.

The Great Text for July is Lk 11<sup>1</sup>—'And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto

him, Lord, teach us to pray, even as John also taught his disciples.' A copy of any volume of the 'Religion in Literature and in Life' series,<sup>1</sup> or of the 'Scholar as Preacher' series,<sup>2</sup> will be given for the best illustration. Illustrations must be received by the 1st of June.

The Great Text for August is Lk 11<sup>2</sup>—'And he said unto them, when ye pray, say, Father, Hallowed be thy name. Thy kingdom come.' A copy of Professor Davidson's *The Stoic Creed* or of Scott's *The Fourth Gospel* will be given for the best illustration. Illustrations must be received by the 1st of July.

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

<sup>1</sup> The volumes of this series, up to date, are *The Stoic Creed*, by Professor W. L. Davidson; *The New Reformation*, by the Rev. J. A. Bain; *The Religious Controversies of Scotland*, by the Rev. H. F. Henderson.

<sup>2</sup> The volumes are Zahn's *Bread and Salt from the Word of God*; Gwatkin's *The Eye for Spiritual Things*; Rashdall's *Christus in Ecclesia*; and Inge's *Faith and Knowledge*.

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