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must also see Him as our substitute in resurrection, a logical conclusion which of itself demonstrates the illogical use of the word substitution.

The Sacrifice of Isaac, considered as a whole, witnesses to the Incarnation, the Atonement, the Resurrection, the Love of the Father, and the necessity for our mortifying the members of our body if the spirit in its ransomed body is to live eternally. There is no other event in Old Testament history which contains within itself so large and inclusive a view of all that is meant by Redemption.

A. T. FRVER.

Bath.

Scottish Bibles.

I HAVE never seen any mention made of the fact that English Bibles printed in Scotland as a rule have different renderings in some places from those published in England.

As a rule Bibles printed in Scotland, in Jn 14⁶ read: 'I am the way, and the truth, and the life'; while Bibles printed in England omit the first copulate. The Revised Version inserts this copulate, for it is found in the Greek. Perhaps its omission is due to a typographical error, but this cannot be said of the second instance I would mention—this is in Jn 10²⁸⁻²⁹. Scottish Bibles read: 'And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.' This is in harmony with the Reviser's rendering; but Bibles printed in England give the word 'man' in both these verses as having been supplied by the Translators. How this variation has arisen it may be impossible to determine, but it would almost seem as if the first Scottish printers had for their copy a different translation from that supplied to the English printers. At any rate the Scottish Bibles in these places are the more correct.

J. H. TERRAS.

Wingham, New South Wales.

'I buffet my Body.'

WHY do Protestant commentators try to explain this sentence away? 'Buffet' (R.V.) is better than 'keep under' (A.V.), which is not a translation at all. The R.V. margin 'bruise' is still better. But the Rheims translation, 'I chastise my body' is best. 'Υπωπιάζω means 'I beat black and blue,' like an eye discoloured in fighting (see the previous verse). St. Paul is simply telling us that he used on himself the severe but wholesome discipline of the scourge.

D. R. FOTHERINGHAM.

Charing Vicarage.

Epiphany.

JESU, Lord, we kneel before Thee;
Angels, Saints, and men adore Thee;
Hear us ever, we implore Thee,
By Thy birth in Bethlehem.

In the hollow rock abiding,
'Mid the soft-eyed oxen hiding,
Underneath Thy Father's guiding,
Thou wert born in Bethlehem.

In the East Thy Star of Ages
Rose o'er lands of ancient sages,
Till it led the Persian mages
To Thy cave at Bethlehem.

'Mid the lowing kine they sought Thee;
Gifts for gods and kings they brought Thee;
Prince and priest and God they thought Thee
Cradled there in Bethlehem.

Jesu, Lord, we kneel before Thee;
Angels, Saints, and men adore Thee;
Hear us ever, we implore Thee,
By thy birth in Bethlehem.

A. H. SAYCE.

Oxford.
