

all of them he healed.' The Syriac of the Peshitta and of the Old Syriac here is the same; the former, however, has a punctuation after 'him': in Gutbir's text of 1664, on which Etheridge's translation is based, it is ;; Widmanstadt punctuates in the same way, while Gwilliam has a single point.

It would be interesting to know what other versions render the passage in this way. I note that the Anglo-Saxon of *circa* A.D. 995, given in Dr. Bosworth's *Gothic and Anglo-Saxon Gospels, with the Versions of Wycliffe and Tyndale*, 1888, renders, 'Forðam ðe mægen of him eode, and he ealle gehælde.' The Dutch version printed for the British and Foreign Bible Society, 1817, has, 'Want daar ging kracht van hem uit, en hij genasze alle.' The Flemish version of the same Society (1897) similarly reads, 'Want er ging kracht van Hem uit en Hij genas hen allen.'

ALBERT BONUS.

Alphington, near Exeter.

The Quotation from Epimenides (?) in Acts xvii. 28.

IN view of the evidence which Dr. Rendel Harris has adduced to prove that the phrase 'for in (Him) we live, and move, and have our being' is a quotation from Epimenides ('The Cretans Always Liars,' *Expositor* for October, referred to in THE EXPOSITORY TIMES for December, pp. 97, 98), it is perhaps not without interest to note that both

Athanasius and Augustine connect the words, 'as certain, also, of your own poets have said,' with this saying, instead of with the following, 'For we are also His offspring.' Athanasius writes (*De Inc.* xlii. 4): . . . καθὼς καὶ οἱ παρ' αὐτοῖς συγγραφεῖς φασιν' ὅτι 'ἐν αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν'; similarly Augustine (*Conf.* vii. 9, 15): 'Et dixisti Atheniensibus per apostolum tuum, quod in te vivimus et movemur et sumus, sicut et quidam secundum eos dixerunt.' (He does not go on to quote the remainder of the verse.)

W. MONTGOMERY.

Cambridge.

The Penitent Thief.

I HAVE just read in the November issue Mrs. A. S. Lewis' intensely interesting suggestion as to our Lord's answer to the penitent thief, 'To-day, etc.,' that He there takes up the words of the other thief who, according to the variant in the Syriac Gospels, said, 'save thyself alive to-day, and also us.' Fascinating as her theory is, yet it seems to me that Christ clearly by these words answered the thought implied in the penitent thief's words, 'When thou comest in thy kingdom,' as if to assure him that that time was not at some far-distant and uncertain date, but that on that very day he should be with Him in Paradise.

THEODORE B. BLATHWAYT.

*Kokstad, E. Griqualand,
S. Africa.*

Entre Nous.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. Neil Maccoll, Kincardine Manse, Aviemore, to whom a copy of Adams' *Sermons in Accents* has been sent. Illustrations for the Great Text for April must be received by the 1st of March. The text is Lk 9²⁸⁻³⁶.

The Great Text for May is Lk 10¹⁸. A copy of Reid's *Jesus and Nicodemus*, or of Scott's *The Fourth Gospel*, or of Burkitt's *The Gospel History and its Transmission*, will be given for the best illustration. Illustrations must be received by the 1st of April.

The Great Text for June is Lk 10²⁵—'And,

behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?' A copy of Sanday's *Outlines of the Life of Christ*, or of Scott's *The Fourth Gospel*, will be given for the best illustration. Illustrations must be received by the 1st of May.

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

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