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had profited by the friendship of his brother Andrew (John i. 41), and by association with John and Paul, so that both the lapses and achievements of his life had been largely due to the influence of other people upon his character.

His personal history had thus made him careful and prudent by this time about human influence. Any impulsive, warm-hearted nature like his is too apt to admit the sway of other people from time to time without sufficient reflection, and this receptiveness may turn out fatally as well as happily. "The friends thou hast, *and their adoption tried*" are the only ones who are, like Silvanus, to be held fast to the soul with hooks of steel. They must be judged trustworthy, and that judgment cannot rest upon the impression of the moment.

JAMES MOFFATT.

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NOTE.

IN answer to the query on p. 21 of the July number, Mrs. Margaret D. Gibson kindly writes to say that in the Semitic languages the present participle may stand by itself, without an auxiliary verb, to denote either the past, present, or future, it being left to the reader to give his own interpretation in each case. In the Palestinian codices edited by herself and her sister, Mrs. Lewis, as well as in a palimpsest of the sixth century, belonging to the latter, the literal rendering of the Aramaic answering to *συλλήμψη* is "thou [art] conceiving," but it is the same with the undoubtedly future *τέξῃ* in the same verse; and in Acts xxv. 22, "To-morrow thou [shalt be] hearing him"; and Mrs. Gibson tells me that Dr. Nestle, whom she consulted on the point, considers that the present participle, when preceded by the equivalent to *ἰδοῦ*, always denotes the future. She is, however, herself still unconvinced, thinking that we know too little of the Palestinian Syriac to lay down strict rules.

J. B. MAYOR.