

with a verb or a relative pronoun, these are always in the masculine; whereas, when a stone is meant, these adjuncts are feminine; just as in French, we say, 'cette pierre a été roulée,' but in the case of a boy, 'ce Pierre est méchant.' Apply this simple rule to the text of the Gospel, and what result do you get?

As Mr. Weir observes, Luke has omitted to state, in chap. 23, that a stone had been put on the grave; and there is no indication of a gender about  $\text{סֶבֶן}$  in Lk 24<sup>2</sup>; except that the Cureton MS. inserts the feminine pronoun  $\text{היא}$ , 'she.' We may thus translate the passage into French, 'Et elles trouvèrent la pierre, celle qui a été roulée du sepulcre.' The Sinai MS. and the Peshitta Version omit the pronoun which corresponds to 'celle.'

In Mk 16<sup>8</sup> (Sinai text, 16<sup>4</sup>) there is no doubt whatever, because we have the statement, 'for it was very great,' and 'was' is decidedly feminine. We cannot use this touchstone in English, for our language has none of these grammatical niceties. The feminine, as I have said, does duty for the neuter; and in the case of a phrase being nomina-

tive to a verb, that verb, and any relative pronoun which represents the phrase, would be feminine.

Let us look then at the important passage in Mt 16<sup>18</sup>. Before the Sinai MS. was turned into a palimpsest, *i.e.* before 778 A.D., it unfortunately lost the leaf which must have contained this verse. But the Old Syriac Version is represented by the Cureton MS., and it, along with the Peshitta, the Authorized Version of the Syriac Church, leaves us in no manner of doubt. Their testimony must be given in French.

Mt 16<sup>18</sup>, 'Et moi je te dis aussi que tu es le Pierre, et sur cette pierre je bâtirai mon Église.' These two ancient versions agree word for word, in this saying of our Lord. It is evident that Peter's confession, not Peter himself, is grammatically represented by 'cette pierre,' and that the Syriac Versions simply and strongly support the view held of this verse by the ancient Orthodox Church of the East, and also by the Reformed Churches of the West.

AGNES SMITH LEWIS.

Cambridge.

## Entre Nous.

### The Great Text Commentary.

The best illustration this month has been found by the Rev. W. M. Czamanske, Sheboygan, Wisconsin.

Illustrations of the Great Text for June must be received by the 1st of May. The text is 1 Co 6<sup>19, 20</sup>.

The Great Text for July is Jn 3<sup>8</sup>—'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' A copy of Royce's *The Sources of Religious Insight*, or of Bliss's *The Religions of Modern Syria and Palestine*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for August is Ps 31<sup>15</sup>—'My times are in thy hand.' A copy of Thorburn's *Jesus the Christ*, or any volume of 'The Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for September is Ac 11<sup>24</sup>—

'For he was a good man, and full of the Holy Ghost and of faith.' A copy of Sanday's *Outlines of the Life of Christ*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for October is Lk 14<sup>18</sup>—'And they all with one consent began to make excuse.' A copy of Strahan's *The Book of Job*, or of any volume of the Great Texts of the Bible, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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