

In fact it and P have in the important variants the best record of all our Greek MSS for the verses in question: and perhaps its basal text may be described as a good third-century type.

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THE RESURRECTION OF THE FLESH.

IN connexion with the variations between 'flesh' and 'body' in the English documents of the sixteenth century, to which Dr Swete has called attention (p. 135), it is perhaps worth while to notice the trace of a similar uncertainty in the Scottish catechisms of the period. The Genevan catechism of Calvin, which was used by order of the Church from 1560 onwards, has 'the rising againe of the bodie' in the current Scots version. The later catechism, prefixed to *The Gude and Godlie Ballates*, also prints 'the resurrection of the body' in the Apostles' Creed. But in *A Catechism of Christian Religion*, i. e. a Scots version of the Palatinate or Heidelberg Catechism which had been drawn up in 1563, we find the last five articles of the Apostles' Creed printed thus: '8. I believe in the Holy Ghost: 9. I believe the Catholick Church, the Communion of Saints: 10. The Forgiveness of Sins: 11. The Resurrection of the Flesh: 12. And the Life Everlasting. Amen.' This translation was, according to the edition of 1721, 'Translated into *English*, and printed Anno 1591, by publick Authority, for the Use of *Scotland*'. Indeed, the edition of 1615, issued in Edinburgh, declares that it was 'appointed to be printed for the use of the Kirke of Edinburgh'. But this catechism was never formally authorized, although it is superior to its predecessor, the Genevan, and to Mr John Craig's, which followed it. The preference of 'flesh' to 'body', in the Apostles' Creed, is the only strange feature in its beautiful paragraphs; and even this cannot be termed an eccentricity.

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PHILIPPIANS II 26 AND 2 TIM. IV 13.

IN the latest volume of *The Oxyrhynchus Papyri* (part xii, 1916) there are two letters which supply illustrations to these texts.

(a) Epaphroditus, according to Paul, had been ill, but he had been vexed to learn that his friends in the church at Philippi had heard of his illness—*ἀδελφῶν διότι ἠκούσατε ὅτι ἠσθένησεν*. He knew they would be anxious, and he unselfishly wished to spare them this anxiety about himself. It troubled him to think that any information about his personal health had reached his friends. Now in O. P. 1481 the editors print a letter written early in the second century by a soldier to

his mother, which strikes a similar note. It is interesting at the present time to find a soldier telling his mother that she is not to trouble about sending him any gifts. He puts this in the letter, and repeats it in a postscript. *Μὴ ὄχλου δὲ πέμπειν τι ἡμῖν . . . μὴ ἐπιβαροῦ πέμπειν τι ἡμῖν.* He had got presents already by the hands of his brother and a letter from his mother; meantime he does not wish her to trouble about sending any further gifts. But he shews another trace of good feeling. A rumour had reached her that he was ill, and he is annoyed to think that her mind has been disturbed. The rumour seems to have been caused or at any rate made more credible by the fact that she had not heard from him for some time; but he explains that this was due to military duties. He had been ἐν παρεμβολῇ. If he had not written, it was οὐ δι' ἀσθένε[ι]αν, ὥστε μὴ λοιποῦ. *λείαν δ' ἐλοιπήθην ἀκουσας ὅτι ἤκουσας· οὐ γὰρ δεμῶς ἠσθένησα. μέμφομαι δὲ τὸν εἰπαντα σοι.* Here is a soldier, vexed that his mother had heard he was ill, and annoyed with the person who told her. The case is not quite parallel to that of Epaphroditus, of course. He had been ill, and dangerously ill; *καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ.* It was not an ill-founded rumour that had reached the church at Philippi about their deputy. Still, both Epaphroditus and this soldier were unselfishly concerned about those who cared for them.

(b) In 2 Tim. iv 13—which is certainly a genuine fragment, whatever view be taken of the Pastoral epistles in general—St Paul asks Timothy to bring the mantle he had left at Troas with Carpus; *τὸν φελόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ; ἐρχόμενος φέρε.* In O. P. 1489 the editors print a letter from the late third century, written by a certain Sattos to his 'sister' Euphrosyne, which contains this sentence: *τὸ κιθώνιον ἐπιέλιψμε παρὰ Τεκούσαν εἰς τὸν πυλῶνα· πέμψον μοι ὡς ἐπεμψές μοι.* Lower down he tells her to 'hand my cloak to Kerarea the hairdresser' (*παράδος τὸ κιθώνιον μου Κεραρέα τῇ κουρίδι*). Evidently it was not the first time that Sattos had left his cloak behind him, though the words do not make it clear whether he had left it accidentally or deliberately. In 2 Tim. iv 13 the probability is that the apostle had left his cloak behind on purpose.¹ Sattos is a pagan, as is plain from the opening words of his letter in which he salutes his friends *παρὰ τοῖς θεοῖς τῆς πόλεως τῶν Ἀντινοαίων.*

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¹ Now, for some reason, he wanted it. There is a curious passage in Newman's journal (*Letters and Correspondence of J. H. Newman*, ed. Anne Mozley, vol. i p. 429) upon his affection for an old blue cloak which he had worn during his Mediterranean travels. 'I have it still. I have brought it up here to Littlemore, and on some cold nights I have had it on my bed. I have so few things to sympathize with me that I take to cloaks.'