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2. *CIL* xiii 7514 (found at Bingerbrück, now at Kreuznach in Hesse, time of the early empire). 'Tib. Iul. Abdes *Panthera* Sidonia ann. LXII. stipend XXXX miles exs. coh. I sagittariorum h. s. e.'

This inscription was found on an epitaph, and is of the greatest interest. Abdes (an עבד name) shews that he was a Jew, and anyhow he came from Sidon. Tiberius Julius, his cognomen, suggests that he had received the rights of Roman citizenship from the emperor Tiberius. Panthera, his surname, may be a military nickname. He had seen forty years' service in the Archers' regiment. Dr Deissmann further informs us that this regiment was transferred A. D. 6 from Syria to Dalmatia, and from Dalmatia A. D. 9 to the Rhine district.

3. *CIL* vii 18: found at Portus Lemanae (Lympne, Kent), mentions 'L. Aufidius *Panthera*, praefectus classis Britannicae', or commander of the British fleet.

It is clear that Panthera was a common surname in the first two centuries of the Christian era. What inferences may fairly be drawn from these facts?

The name Panthera was probably known in the Roman province of Syria, if Tiberius Julius Abdes Panthera was serving in the Archers' regiment. Some Jewish controversialist seized on the name, perhaps because of its similarity to the word παρθένος. Then the legend of the Roman soldier grew up and found its way into the Talmud with the purpose of discrediting and vilifying the Christian tradition, as soon as the gospel story became known to the general public.

L. PATTERSON.

1 TIMOTHY iii 16.

I HAVE been much interested in Dr Vernon Bartlet's Note in the last number of the *JOURNAL* (vol. xviii p. 309) on a Fragment of 1 Timothy, because a MS which once belonged to me has a remarkable reading of 1 Timothy iii 16. I gave this MS to Westminster College, Cambridge, a few years ago; but unhappily in 1914 I borrowed it and lent it with other MSS. to the Exhibition in Leipzig, and I have not seen it since.

It was published by me in 1897 as *Studia Sinaitica*, no. vi, being a Palestinian Syriac Lectionary of some passages from the Pentateuch, Job, Prophets, Proverbs, Acts, and Epistles. I do not wish to give the Syriac text here of 1 Timothy iii 16, but the Greek from which it is translated must have run thus:

Καὶ ὁμολογοῦμεν [ἡμεῖς] ὡς μέγα τὸ τῆς εὐσεβείας μυστήριον, κτλ.

'Ὁμολογουμένως must have been read, not as one word, but as two words; so that the words following were part of a liturgy or creed recited by the worshipping congregation.

Another instance of this reading in 1 Tim. iii 16 is cited by Tischendorf in D. gr. I shall be glad to know if it has been observed elsewhere.

AGNES SMITH LEWIS.

REVISION OF THE LECTIONARY.

Report of Joint Committee, Convocation of Canterbury (S.P.C.K., 1917).

THE present Report was agreed to by resolution of the Upper House on May 2, 1917, and of the Lower House of the Canterbury Convocation on the following day. The Joint Committee of Canterbury had also, during their sessions, the counsel and co-operation of a similar joint committee appointed by the Convocation of York. It may, therefore, be assumed that the proposed Lectionary is likely to come into use, perhaps even independently of the general revision of the Book of Common Prayer, as in the case of the last revision of the Lectionary, in 1871. Or again, in accordance with a resolution of the Lower House in 1914 with reference to the proposals of a committee of their own House for revising the Lectionary, the new Table of Lessons may be authorized for experimental use for two years before its final adoption or incorporation in the Prayer Book. In view of the importance of the scriptural lections in Anglican worship, there is much to be said for this experimental stage.

The first Reformed Prayer Book (1549) provided lessons for every day of the civil year in a mechanical way by appointing a chapter a day, beginning in January with Genesis and St Matthew and Romans. Proper lessons were provided, more or less completely, for the greater festivals and holy days, but no special provision was made for Sunday readings. Queen Elizabeth's Prayer Book provided a full table of Old Testament lessons for Sundays, but left the New Testament lessons to the accident of the ferial course. The last revision of the Prayer Book (1662) left this Sunday provision almost unchanged, though it recognized the impropriety of continuing the recital of Noah's drunkenness, Lot's incest, and the unwaddled infant lying in its blood (Ezek. xvi). The revisers of the Lectionary in 1871, while making many reasonable alterations in the ferial course, missed their opportunity so far as the Sunday lessons were concerned. They did, indeed, reject a few more