

that we have here the Hebrew idiom according to which "brother" or "sister" includes "cousin" or other collateral relation. We Protestants judge otherwise, and could remind Lass. that to express that sense *συγγενής* and *συγγενίς* were available terms, actually found in the N. T. Seg. and Stapf. use "frère" and "sœur," as in the Vulg. also we have "frater" and "soror."

*Παράκλητος* in the four places where it occurs in St. John's Gospel is translated by Seg. by *consolateur*, by Stapf. by *Conseiller*, by Lass. by *soutien* once, by *Paraclet* three times.

*Καταφιλεῖν* is rendered by Seg. by the simple *baiser*: both Lass. and Stapf. give almost everywhere the full force, which in our R.V. is relegated to the margin. Their forms are *embrasser* (Luke vii. 45), *embrasser avec effusion*, *baiser de ses lèvres*, *baiser longuement*, *baiser longtemps*, *couvrir de ses baisers*.

*Γένηται* in Matt. xxiv. 34, Mark xiii. 30, Luke xxi. 32, is *arrive* in Seg. and Stapf., but *s'accomplisse* in Lass. in the two former places, and *se soient réalisées* in the third. Seg. and Stapf. evidently perceived that *γένηται* may well mean something less than *πληρωθῇ*.

*Διατίθεμαι* in Luke xxii. 29 is given as *je dispose* by Seg., *j'adjuge* by Stapf., and *je prépare* by Lass. No one of these renderings seems to convey the full meaning of *giving by covenant* or *covenanting to bestow*.

The last clause of the Lord's Prayer is rendered by Seg. and Lass. "délivre-nous du mal," by Stapf., "du Malin." In Matt. v. 39 all three take *τῷ πονηρῷ* to be masc.—"au méchant," the wicked man.

In Mark viii. 37 Seg. writes: "Que donnerait un homme en échange de son âme?" Stapf., "en échange de sa vie?" Lass. alone brings out the true sense: "Avec quoi donc lui serait-il possible de racheter sa vie perdue?"

All agree in correctly rendering *τῶν τοιούτων* in Matt. xix. 14, Mark x. 14, and Luke xviii. 16 by "ceux qui leur ressemblent"; and the rest of the clause is rightly given in each place by Seg. and Stapf., "c'est à ceux qui leur ressemblent qu'appartient le Royaume de Dieu" (or in Matt., "des cieux"), or words equivalent. They thus obviate both the