

Matthew ix. 36 appears to be "bewildered" or "at their wits' end"—a description, vivid and graphic, of their religious state of mind. For in the Matthæan passage we can really discern elements of all the papyri meanings. The people had been plundered or robbed of true teaching, they were hurried to and fro in a maze of doctrinal puzzles and sophistries. These things had caused them such trouble and concern that they were utterly bewildered and at their wits' end to know what was truth, or to comprehend something of the curious tangle which their religious leaders had brought about.

*Εἰς τέλος ὑπωπιάζῃ με.* "Lest by her continual coming she weary (*ὑπωπιάζῃ*) me." The verb *ὑπωπιάζω* was a slang expression among boxers. We might translate it here, "lest by her continual coming she beat me to the ropes," and similarly in 1 Corinthians ix. 27, *ἀλλὰ ὑπωπιάζω μου τὸ σῶμα*, "I beat my body to the ropes."

F. W. E. WAGNER.

(*To be continued.*)



## EPICUREANS AND STOICS.

"Then certain philosophers of the Epicureans and Stoics encountered him."—*Acts*.

THE Gospel Message is encountered now  
 With two like Godless, subtle sophistries :  
 The first,—outspoken, blatant Wordliness—  
 Before material things the knee to bow—  
 Rejecting Revelation's Mysteries :  
 Trusting things seen and felt the soul to bless.

The second,—teaching Destiny and Chance ;  
 Worship of luck ; looking for good or ill,  
 Not to the wisdom of a God above,  
 But to blind Fortune ; casting wistful glance  
 To Fate, all mortal wishes to fulfil ;  
 Regardless of Divine and Sovereign Love.

Epicureans—Stoics—both to-day  
 Meet us in multitudes, and still they say :  
 Let Pleasure be our god ; or, Destiny  
 Must rule us, whether good or ill we see.  
 We meet them both by pointing to that Tree  
 Where Blood-bought Peace gives Faith her certainty.

WILLIAM OLNEY.