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cxl 5. It is doubtful, therefore, whether *bona voluntas* ever meant in this context anything but good pleasure. Tyndale's translation of the nominative agrees with this: 'vnto men rejoisinge' (Luke ii 14).

### III

We have seen that Vitruvius's influence was fairly widespread over the Mediterranean world from an early date. Yet he is rather to be regarded as a sample of popular literature than as the immediate cause of the following characteristic which the first, third, and fourth gospels share with the popular literature of the early empire. The prefaces which accompany each book of Vitruvius are only partly germane to their context, and were in some cases at least (undoubtedly for the first book) written after the body of the work was complete. This prefatory character was recognized by the person who, as early as the second century, divided the four gospels into larger chapters: section A begins at the first verse of the second chapter in Matthew, Luke, and John. There is this difference, however, that whereas Vitruvius often acknowledges the sources upon which he drew, the editors of the first and third gospels did not. The fourth gospel is the only one in which the editor claims also to be the author of the whole book.

FRANK GRANGER.

### I Pet. iii 21

Βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν. The older translations of *ἐπερώτημα* must now be discarded in view of the technical sense of the word = 'stipulatio'. So far we seem to have only one instance from the papyri, given in L. & S. (new edition) and Moulton-Milligan, viz. P. Cairo Preisigke, I 16. But the stipulatory formula *ἐπερωτηθεὶς ὁμολόγησα* occurs several times. Gaius defines 'stipulatio' thus: 'verborum conceptio quibus is qui interrogatur daturum facturumve se quod interrogatus est respondet'. The catechumen is asked if he believes, and he replies in the formula interpolated into Acts viii 37, 'I believe that Jesus Christ is the Son of God'. This is 'a *pledge* to God proceeding from a clear conscience'. *Ἐπερώτημα* is a promise elicited by a formal question. The interpolator of Acts thought it necessary to put in something to show that S. Philip did not baptize the Ethiopian without the formal interrogation universally required in the second century.

G. C. RICHARDS.