

hath desired to have *you* that he may sift you as wheat; but I have prayed for *thee*, that *thy* faith fail not and when thou art converted strengthen thy brethren" (S. Luke xxii. 31). Here the distinction between the plural *you* (referring to the twelve as a body) and the singular *thee* and *thou* has not been sufficiently marked. It would be well in reading to lay some stress or emphasis on *thee*, *thy*, and *thou*, so as to mark out the special object of our Saviour's prayer. We must not be afraid of doing this because some persons have strangely argued that because *St. Peter* in especial required our Lord's anxious prayer that he should not fail in faith, *therefore* the Pope of Rome is supreme in power over the whole Church of Christ, and infallible to boot! Truly the Pope requires our prayers.

Another source of perplexity arises when it is not easy at a moment's notice to determine whether the pronoun is a simple relative or an interrogative, when it occurs in a dependent clause. One such passage occurs in the prophet Jeremiah, and is most frequently read erroneously: "Ask ye now among the heathen, who hath heard such things" (Jer. xviii. 13). Often have we known hesitation in reading this passage, marking ignorance as to whether the *who* was the commencement of a question, or the statement of a fact that the heathen had heard such things. A short consideration will show that it is interrogative, but unfortunately some do not even give this amount of consideration before they undertake to read in public.

In S. Matthew xxiii. 38, "Your house is left unto you desolate." Some have thought that an emphasis should be laid upon *your*, implying that indeed it had once been God's House, but that as the Lord had said, "My house shall be called a house of prayer, but ye have made it a den of thieves," their sins made it their own house. This, however, is probably a wrong interpretation and no particular stress should be laid on "your." The probable reading (to speak with due reverence) is, "This house of which you are so proud shall be left desolate," the original word for house being the word commonly used for the Temple.

In the most difficult passage, Acts xxvi. 28, it is hard to say exactly how to read the English. King Agrippa says, as the Authorized Version has it, "Almost thou persuadest me to be a Christian." First of all remark that there is no emphasis whatever to be placed upon the *me*. The Greek of the ordinary text would mean, "In a few words (or in a little time) you are seeking to persuade me to be a Christian." Let each reader fix this meaning in his mind and express it in the Authorized Version as best he may.

There is a text in the Epistle to the Romans, about which a word may be said in passing, which is often emphasized wrongly. "Are we better than they?" (Romans iii. 9). It is startling to the ordinary reader to see the Revised Version, which is most probably right, though it seems directly opposed to the usual version: "Are we in worse case than they?" The words cannot be altered in reading, but we can remember that here there is no emphasis to be placed upon the pronouns; if any emphasis at all be here employed, it should be lightly upon the word "better:" Are we *better* than they?

This may perhaps be sufficient to draw close attention to the difficulties that present themselves in reading the pronouns of the Authorized Version with due emphasis so as to convey a correct as well as intelligible expression.

But before we pass on and leave the the subject altogether, perhaps it will be well to draw attention to what perhaps is well known, that is the ambiguity in the word *then*. Sometimes this is only of smallest importance (as what some who are fond of hard words would call an enclitic conjunction), to be read with no emphasis whatever; sometimes it is an adverb of time, in contradistinction to *now*, and requires to be emphasized.

To give an example: In Rom. vi. 21, "What fruit had ye *then*, in these things whereof ye are now ashamed?" *Then* should be emphasized as speaking of the past time before their conversion.

Again, the word *then* has more senses than one and when it has a local sense it should have an emphasis, as for example: "Fear came *then* upon them and sorrow" (Psalm xlvi. 5). As, "They made a calf in *Horeb*, and worshipped the molten image," in *Horeb* should be emphasized as exaggerating their sin, in making an image just after the Ten Commandments had been given in a majestic and awful manner.

Next, attention must be drawn to prepositions; and amongst them the one probably which gives the most anxiety is the preposition *of*. It is used in a great many senses, and though it may not be easy to give the sense by mere intonation of voice, yet something may be done. Thus when it is nothing more than the sign of the possessive or genitive case no stress at all may be laid on it. "The word of the Lord," "The mountains of Israel;" there is no need of care or emphasis here. But sometimes it means *from*. In some of such passages it is hard to make any distinction, and perhaps it is not necessary, as for example: "Then shall every man have praise of God" (I Cor. iv. 5). There cannot well be any mistake here. But how many misunderstand the opening of the Litany, "O God the Father, of