

guidance, they become public property, and are open to any fair comments. I trust that none that are unfair, or open to the accusation of irreligion, will be found in the remarks that follow.

Many readers of the "Voice of Prophecy" attach great importance to the translation Mr. McLean has given of Philippians iii. 11,—“To the resurrection from *amongst* the dead.” Now there is not in the Greek anything to authorise this translation. The words are “*Eis teen exanastasin ton nekron*,” which mean exactly the same as they mean in the many other passages where the same phrase is found, that is, “Unto the resurrection of the dead.” There is nothing in the Greek construction authorising the introduction of the word “amongst,” and there is nothing in the passage, or in the verses preceding and following, which authorise the idea attached to the phrase in this pamphlet. St. Paul’s meaning is clear enough, and will be readily discovered by any person who will carefully read the whole passage.* But this

* I have a few remarks to make on the Greek construction of this passage. I have no doubt that Mr. McLean has been misled by the preposition “*ex*” prefixed to the word “*anastasin*,” Greek prepositions, when they stand by themselves, unconnected with the succeeding word, retain their peculiar meaning, and are always translated as, in Corinthians xv. 12: “*ek nekron egegetai*,” “has risen *from* the dead.” But when prepositions are attached, prefixed to a word, whether this word be noun or verb, they lose their special meaning, and only give force, signification, emphasis to that word to which they are prefixed. (Any copious grammar or lexicon will confirm this statement.) Now, the English language has no form of