

said to have been so mangled by an inattentive reader as to produce a startling result: "Saddle ME, the ass. And they saddled HIM." Here the false accent introduces a folly, which must be carefully avoided.

Luther said that much of the theology of the Scriptures lay in the pronouns. There is a great deal of truth in this, and as there is truth in it, we must be as careful as possible to give due emphasis where it is required, and as carefully avoid undue emphasis where it is undesirable. To give an example: How seldom is there much importance attached to the reading of the verse in St. John's gospel (xii. 41), "These things spake Esaias, when he saw his glory, and spake of him." And yet in this verse is contained a wonderful proof that St. John is witnessing to our Lord's divinity; and it should be read in such a manner as would draw the attention of the hearers to the verse and emphasize its testimony to our Lord's pre-existence and divinity. "These things spake Esaias when he saw HIS glory, and spake of HIM." St. John here tells us that the glory manifested to Isaiah in his great vision (Isaiah vi.) was the glory of that same Jesus who had been doing so many miracles before the eyes of the Jews. He therefore existed seven hundred years before. But if we turn to the vision of Isaiah we find that the person whose glory is manifested to the prophet is no less a person than One to whom the incommunicable Name of God is applied; therefore the Person whose glory was seen by Isaiah was Himself very and eternal God. Hence the text in St. John is of the utmost importance, and has been used effectively by Bishop Pearson in his great work upon the Creed. It would seem well to draw attention to it as much as possible in reading by a slight but prominent emphasis upon the two words *His* and *Him*.

An important point to be remarked about pronouns is that where the nominative of the pronoun is expressed in the original it is invariably emphatic, and the corresponding pronoun in English should be emphasized. Here of course is a difficulty to those to whom the original is a sealed book: perhaps later on we may be able to give a fuller list of such passages in the New Testament, but now a few will be given by way of samples.

One of the most important occurs first in

order in the Gospel of St. Matthew. When the angel instructed St. Joseph what to call the Holy Child (St. Matthew i. 21), he said, "Thou shalt call his name JESUS, for he shall save his people from their sins." Here the nominative, "HE shall save," is as emphatic as it is possible to be; it is emphatic in the original from its position, and from the fact of its being expressed. It would have been better if it could have been translated "HE Himself" (and no other), but in reading it would be almost impossible to put too much stress on the HE: it was the first revelation of the immediate nearness of the Saviour. The revisors knew this and have striven to represent it; but they fail as so often in their English, and here rather unaccountably in their scholarship. They have rendered it "For it is he that shall save." This proposed correction takes for granted that there would be a Saviour, which the original Greek does not; it is therefore an error of scholarship. In St. Luke xxiv. 21 we have the Greek for the English "it is he that shall," which contains four words, to the one simple pronoun in this passage of St. Matthew. We have also the same Greek phrase in St. Matthew xi. 14, so that it cannot be said St. Matthew did not fully know the Greek usage when he wished to employ it. It is simply, HE Himself and no other shall save HIS people. Hitherto there had doubtless been saviours, who had saved the people from their enemies. Such were called saviours (Nehemiah ix. 27, II Kings xiii. 5); but these were simply instruments in a higher hand — God saved Israel by others. But now all this is changed. GOD Himself is to save his people from their worst of enemies, their sins. Remark, too, this is implied in the glorious name Jesus. This means Saviour, but it means more. The original bearer of the name was the lieutenant of Moses, and was sent with other spies to search out the land. He then bore the name Oshea, which means Saviour. But the young man was proud of his master Moses, and it may be that his position elated him; at all events as he went to spy out the land Moses changed his name that he might have a continual reminder that his own strength or wisdom was powerless to save, but that it was GOD who saved by his means, and he called him Jehoshua, that is, "JEHOVAH shall save."