

claptrap remark which may puzzle a reader at first sight. For example: "Thou through Thy Commandments hast made me wiser than mine enemies, for *they* are ever with me." (Ps. cxix. 98). Here the word *they* refers to the more remote antecedent "Commandments," and not to the word "enemies."

In St. Luke's account of the Transfiguration, there is an instance of this which is very apposite, because the meaning is not at once apparent. "They feared when they entered into the cloud." (St. Luke ix. 34.) Here the word *they* refers to different sets of persons each time it is used, and there should be some difference of emphasis to mark this. It is not at all unusual to find this entirely overlooked. In one of Mr. Isaac Williams' beautiful sermons the text is moralized upon as if the apostles entered into the cloud and suffered from fear as the cloud passed over them. Now we do not wish to say that such moralizing is unjustifiable. We must acknowledge that it is not to be found in the text of the original. It is almost to be wished that some little variation could have been introduced into the English. The revisers have made no alteration. It means that the three apostles feared when the three glorious ones entered into the cloud. "They (the apostles) feared when those, or the others, or the former, entered into the cloud." But at present we have only to deal with the Authorized Version as it stands, and we recommend reading with some slight emphasis on the words in italics: "And they *feared* when *they* entered into the cloud."

A similar difficulty is to be found in the 2nd Epistle to St. Timothy (II. Timothy ii. 26). The sentence, "Who are taken captive by him at his will," is hardly ever so read that the hearers appreciate any difference between the persons referred to by *him* and *his*. There is a distinction marked in the Greek, and we should do all in our power to make such distinction recognized by our hearers when we read. It is no doubt difficult to achieve this, as we may not travel beyond the Authorized Version. But first let us try to understand the meaning of the passage, which is a difficult one to interpret. We do not propose to write a long dissertation, but after saying that while many disagree as to the person referred to by *him* ("taken captive by *him*"), there is agreement that "at his will" really means at God's will. With all humility we will give a slight paraphrase of the passage as we believe the meaning to be. We must begin from verse 24: "The servant of the Lord (the minister of God, that is, as was Timothy) must not strive . . . in meekness instructing them that oppose themselves; if peradventure God will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, hav-

ing been taken captive (for life) by the Lord's servant at God's will." This we believe to be the true meaning, and it is with great satisfaction that we see it so interpreted in the Revised Version. St. Paul, in the words "taken captive alive, or for life," refers, as it would seem, to the promise of the Lord to Simon Peter, as recorded by St. Luke (the friend and almost amanuensis of St. Paul in his Gospel), "Fear not, from henceforth thou shalt *catch* men." The word is the same in Greek. In reading the passage all we can do is to attract attention to the change of antecedent by emphasizing the word *His*, "Who are taken captive at *His* will."

A few verses further on there is another instance of the same ambiguity (II Timothy iii. 9): "*They* shall proceed no further; for *their* folly shall be manifest as theirs also was." Here again the same English pronoun has to do duty for two different antecedents. The Greek marks that the last *theirs* refers back to Jannes and Jambres. This word alone, therefore, should be emphasized in order to show this: "Their folly shall be manifest unto all men as *theirs* also was."

But we must proceed no further at present.

Children's Corner.



PRIZE QUESTIONS.

Answers to be addressed to Box 4, Hampton Village, N. B. For full directions see April number K. D. M.

SCRIPTURE HISTORY.

- (1) Is the Garden of Eden referred to in any other part of the Bible besides Gen. ii. ? If so, where?
- (2) What seems to have been the purpose of the "Tree of Life" in the Garden of Eden?
- (3) Give references to the "Tree of Life" in other parts of the Bible.

CHURCH HISTORY.

- (1) What account can you give of the doings of our Lord during the great 40 days between the Resurrection and Ascension?
- (2) How many orders of ministers can you find in the New Testament? Name them, giving references.
- (3) How many apostles can you find mentioned in the New Testament? Give their names.

NOTE.—In giving references, book, chapter, and verse is sufficient.