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Correspondence should be sent to Rev. Canon Medley; Subscriptions to Rev. J. R. DE W. Cowie, Sussex, N. B.

EDITORS:

(Under the direction of the Clergy of the Deanery)

Rev. Canon Medley. Rev. J. R. DE W. Cowie.
Rev. O. S. Newnham.

Our Magazine.

THE articles on "Mis-Readings of Scripture," which have been appearing in our pages from month to month, lose none of their interesting character.

We could wish that a greater number of Sunday School scholars would send in answers to the Scripture Questions. The amount of information gained by the searching out for the answers would be a "prize" in itself. There is a continual necessity for the exhortation of Jesus, "Search the Scriptures," and anything that helps to that "searching" is most useful.

We would call the attention of our Sunday School teachers to the subjects for the next examination, and also express the hope that many more will enter their names as competitors. That

which we have said above concerning the children is equally true of the teachers. The amount of information gained from the study will be in itself a great prize.

Mis-Readings of Scripture.

XI.

HAVING gone through most of the hints about reading, which can well be grouped under various headings, we will now draw attention to some passages where a proper emphasis enables the hearer to understand with greater facility. First of all, we will instance some of our Blessed Lord's own sayings.

Take for example the sermon at Nazareth. How rarely is this read so as to lead the hearers to realize why it was that the people became so angry. Let the reader, then, read it over beforehand, and he will see that the rage of the people arose from the same cause that gave rise to Jonah's anger, and made the mob at Jerusalem call out at S. Paul's speech, "Away with such a fellow from the earth, for it is not fit that he should live" (Acts xxii. 22). The Jews could not bear the thought that the mercy of God should be extended to the Gentiles: their cry was ever, "pour out Thine indignation upon the heathen, who have not known Thee, and upon the kingdoms that have not called upon Thy Name." Jonah tells us that this was the reason he fled towards Tarshish; that he did not wish to let the heathen know that God was a "gracious God, and merciful, slow to anger, and repented of the evil." When the reader has realized this he has gained one important step. Then let him see if, by emphasizing certain words, he can present this idea more plainly before his hearers. The result will be, probably, that he will read as follows, the italics showing where emphasis would be placed:

"Of a truth I say unto you, many widows were in *Israel* in the days of Elias (when the heaven was shut up three years and six months, when great famine was throughout all the land); but unto *none* of them was Elias sent, save unto *Sarepta*, a city of *Sidon*, unto a woman that was a widow. And many lepers were in *Israel* in the time of E-li-se-us the prophet; and *none* of them was cleansed, saving Naaman the *Syrian*." The emphasis, thus placed, will contrast, in both cases, *Israel* with the heathen, and will show that in either case the prophet was