

items not later than the 15th of the month.

And now, dear readers, having laid before you the plans for the coming year, we appeal to you with confidence for your support and co-operation, feeling sure that you will cheerfully grant it. Will you, in the first place, remit promptly your subscriptions, which are now due? If paid to your Rector, he will forward them. And secondly, will you increase the list of subscribers by showing your copy to your friends and neighbours, and interesting them in it? If you are doing no other work for the Church, you can do this much. With the Editors the work is a work of love. They have no pecuniary interest in the Magazine; on the contrary, they spend time and money in its preparation. Will you not do your part in making it a success?

We now send forth the first number of Vol. III., and with it our hearty wishes for a "Happy New Year" to one and all of our readers.

### Mis-Readings of Scripture.

#### I.

It is a fact, and perhaps a curious fact, that many men who are quite destitute of any musical talent whatever yet have very melodious voices and have the gift of reading well in public. At first perhaps it might be thought that there would be some intimate connection between the two gifts; but experience has often shown that a musical voice, with capacity for beautiful intonation, and for reading with attractive excellence, may be combined with inability to distinguish between a popular jig tune and the stately "Old Hundredth." Many laymen, therefore, who are by nature incapacitated from doing Church work in a choir by singing, may yet do good service with their voice by reading the Lessons.

Here, however, difficulties will arise; for sometimes the reading is marred by nervous timidity, sometimes by bold self-confidence, sometimes by defective articulation, sometimes by ignorance of the meaning of a passage. These difficulties may be met in various ways. A teacher of elocution may correct the pronunciation of articulate sound; nervous timidity may be overcome by prayer and perseverance; bold self-confidence had better

be dealt with by the playful severity of friendly criticism; but for ignorance there should be no room, as indeed there is no excuse. There should be some previous study of the Lesson, and this would, in most cases, lead to the correct reading of many mis-read passages. Still there are many passages, or words, or phrases, which escape observation from their familiarity, when a hint would set the readers right; and it is to give some such hints that these papers are undertaken.

But it must not be thought that only laymen make mistakes in reading, or read badly; the Clergy too often err in this respect also; so that the hints may be useful over a wide area. We have heard a very devout and devoted Clergyman mar his usefulness by bad reading of God's Word. He would growl out the Lesson as if it were printed in characters with which he was not familiar, in a language which he did not understand; instead of its being the most important part of his duty, with a living teaching for each soul that listened to him.

Year after year have we heard the same minister make the same mistake on the same day. Lucky is it for him and his hearers that the New Lectionary has taken one such passage out of his reach. In the first Evening Lesson for S. Matthew's Day, before the change was made, he fell into the same bungle, giving a most uncertain sound. In describing the concluding part of the potter's work the wise man (Ecclesiasticus xxxviii. 30) has "he applieth himself to *lead* it over." Now the learned man (for he was learned) saw at a glance that the word in italics had a double pronunciation, which we may represent by *leed* and *led*. The former is to guide, or conduct; the latter is the name of a metal. Which is the meaning here? The poor man after having read the rest of the chapter with good elocution and pleasant emphasis until he came face to face with these words, when he would give both pronunciations, and invariably end with the wrong. "He applieth himself to *leed*, to . . . to . . . to *led*, he applieth himself to *leed* it over." What meaning he attached to the words it is impossible to say; but the translators intended to say that the potter *glazed* his work with a preparation of the mineral lead. The Greek original is "he will apply his heart to apply the *chrism*."