

division into verses; while some have been perplexed by the italics in the authorized version. The italics for the most part mark words that have been inserted to make the full sense, there being no exact counterpart in the Greek. In reading the Bible, therefore, no stress whatever should be laid on the words in italics. The custom of showing emphasis by italicizing did not exist in 1611, when the Authorized Version was completed. In passing we may remind our readers that throughout the Old Testament small capital letters always mark the word which represents the unspeakable Name of God. For example, in Ezekiel xxxvi. 23 we read, "The heathen shall know that I am the LORD, saith the LORD God," where the capital letters shew that LORD and God both represent the Great Name of God, which some erroneously pronounce Jehovah. This is true wherever in the Old Testament either of these two words are printed in capital letters.

We have often heard young unwary readers caught in the trap by the unnatural division into verses of sentences in the Bible. An instance of this is seen in Genesis xxiii. 18, where there is not the slightest pause to be made at the end of the verse. The whole passage is of great interest to lawyers, as being part of a conveyancing deed nearly four thousand years old. The division of the verse with a capital letter beginning the next verse has proved a snare to many a careless reader. Similarly little pause should be made at the end of the 52nd verse of S. Mathew xxvii. The rising of the saints and their coming out of their graves both took place "after the Lord's Resurrection"—Though "the rocks rent and the graves were opened" at the moment of His death. Perhaps the best way to read this passage would be to place a full stop in the middle of verse 52: after this manner—At His death "the earth did quake, and the rocks rent, and the graves were opened. And many bodies of the Saints which slept arose, and came out of their graves after His resurrection." The other division, as we know, has perplexed many faithful souls, who thought the passage at variance with S. Paul's statement that our Blessed Lord was "the first fruits of them that slept"; whereas indeed the same truth is enunciated in both passages.

One other instance of the snare of this verse division will suffice to set readers on their guard. This time it shall be an instance where much too often the sense is carried on from one verse to another, instead of a full stop being made at the end of a verse. Reference is made to Heb. xiii. 7. At the end of this verse some printers have placed a comma, leading the sense on to the next verse; others have a semicolon, and generally a colon. But

of late we are thankful to see a full stop has been adopted in most editions. The mistake has arisen from two causes; first, the misunderstanding the words "end of their conversation," and secondly, the absence of any verb or copula in the next verse. The whole passage reads thus: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow considering the end of their conversation. JESUS CHRIST [is] the same yesterday, and to-day, and forever: be not carried about with divers and strange doctrines." Some editions have a comma after *conversation* as if our Blessed Lord were the end or object of their manner of life. This is a most popular error with devout but inaccurate minds. It has been cut as a text upon tombstones, and has been enlarged upon in sermons. But a glance at the original Greek would have shown such a meaning to have been impossible. The Apostle (for it can be no less) calls upon the Hebrew Christians to consider or remember how their teachers sealed their faith in their death. The Epistle was written after the martyrdom of S. James the brother or relation of our Lord, who had presided over the church in Jerusalem. The Apostle points to this in the words "considering the end of their conversation," which means nothing more nor less than "the issue (or end) of their life," in other words, their death. The Revised Version has "considering the issue of their life imitate their faith." It is very much to be wished that the little word *is* could be introduced in its proper place in verse 8. John Wesley in his useful commentary on the New Testament introduced it, the revisors have introduced it, and it is necessary to make sense. The verse is really the beginning of a new paragraph, and gives point to the following exhortation. Your master is ever the same, do not you therefore allow your doctrine to vary. "JESUS CHRIST is the same yesterday, and to-day, and forever: don't you his disciples be carried about with divers and strange doctrines."

We have no more space to consider the question of punctuation in this paper; it must be left to the issue of next month to consider the matter further.

Diocesan News.

We congratulate His Lordship The Metropolitan of Canada on the attainment of his 81st birthday, and pray that he may yet be spared many more years of life and health in which to rule the Diocese, and minister to the wants of the members of the Church.

The meeting of Rural Deans to which we referred in our last issue was held at Fredricton, on the 5th, 6th, and 7th of January,