

ations of 1661 were marked, from which the sealed books were all printed. If there be a comma printed after *children* there should be another after *generation*. Let us try to persuade our clergy to read thus: "Visit the sins of the fathers upon the children (unto the third and fourth generation) of them that hate Me." How rarely amongst our Bishops, priests, deacons or lay readers do we hear this division of the words! Still when attention has been drawn to it there can be no doubt about the true manner of reading.

Next attention must be drawn to a passage which has suffered very much from careless readers. We have heard men really thoughtful and learned turn by a wrong pause a statement of S. John into what is a shocking profanity, as if it were the wildest Calvinism: and we have been assured that our experience is not unique. It occurs in the Epistle for the First Sunday after Easter, and to prevent mistakes it would be well to mark with commas the true sequence of words. Great pain has been given by reading thus (1 S. John v. 10) "He that believeth not, God hath made him a liar"—which is shocking to any pious mind. A little care beforehand, a short glance at the Greek, would show at once that the true way to read the text is "He, that believeth not God, hath made Him a liar;" that is, if we do not believe what God says, it is as much as if we professed that the God of truth could be a liar. It is earnestly to be hoped that none of our readers will ever make this terrible mistake of reading.

These examples may for the present be sufficient to show that readers had better not trust to the punctuation to help them, but had better read the lesson over beforehand. Other examples will occur under other divisions of the papers. But before we pass on a word perhaps may be said by way of hint upon articulation and pronunciation.

The first great rule is, pronounce every consonant sharply and clearly, and do not introduce consonants which are not printed. We have heard "This was made a statue for Israel and a law of the God of Jacob" (Psalm lxxxi. 4). Here a *t* was left out in *statute*, and by law of equipoise perchance an *r* was inserted before *of*. We have heard also a preacher of no mean powers, a Cathedral dignitary, spoil a striking anecdote in his sermon by saying "He stood like a statute:" emphatic but impossible. "Victoria our Queen" is not unusual; "draw rout, we saw rit with our eyes; Aquila and Priscilla" offend ears not seldom. Similarly this is specially to be observed in composite words. Careless readers and speakers often say, offenders, offences, enable, oblation, and the like; where it should be off-enders,

en-able, ob-lation, and so forth. There is one word so sacred and blessed to us that it should be most carefully pronounced: but it is necessary to mention that to re-deem would mean to think over again (if it means anything), whereas red-eeem means to buy back. Then how painful it is to hear the name of the Heavenly city called Jeroozalum: who would believe that Jeroozalum meant "Vision of peace?" There is one word to which attention may be drawn as the spelling remains the same in the Bible though it has varied in other English writings to suit the pronunciation: it is the word "hough." The combination of letters "ough" is very difficult to pronounce properly. How charming is it to hear a real Irishman pronounce "Lough," or "slough;" the Scotch "Loch" is not nearly so interesting, but is nearer the pronunciation of the word "hough." In Joshua xi. 6 (see also II. Sam. vii. 4) the reader should pronounce as if it were printed, "Thou shalt *hock* their horses," that is, hamstring them. Similarly the word "hale" (in S. Luke xi. 58 and Acts viii. 3) is generally spelt *haul* now, and should so be pronounced. The broader pronunciation of the letter *a* reminds us of the word "staves," the plural of "staff." This should be distinguished from the plural of *stave*; for though staff and stave were originally one and the same word, yet difference of pronunciation has here followed difference of meaning, and a similar distinction should be made in the plural. Just as *stave* and *cave* are pronounced alike, so are their plurals, *staves* and *caves*. So again, *calf* and *staff* are pronounced nearly alike, as are their plurals, *calves* and *staves*. (See I Sam. xvii. 43, S. Matthew x. 10, xxvi. 47, etc.)

Again, *goodman* is a word the use of which has quite gone out, and so the pronunciation has been lost. It is generally read as if it was two words, "the good man of the house." In ancient days the master of a house was called *goodman*, as the mistress was called *goodwife*: and just as in *goodwife* the accent was so strong on the first syllable that it became shortened into *Goody* (e. g., *Goody Twoshoes*), so in *goodman* the accent is strong on the first syllable just as it is in *woodman*. (See Prov. vii. 19, S. Matthew xx. 11, xxiv. 43, S. Mark xiv. 14, S. Luke xii. 39, xxii. 11.) The word, *goodman*, in this sense is not unusual in Shakespeare.

The February number of "The Chronicle" has appeared and is well up to the mark in the way of items of news. We hope to be pardoned for the suggestion that more space should be given to the work of Sunday Schools, that being, as we understand it, the main purpose for which the Periodical was set on foot.