

One unusual word is used only once in Scripture, and has become so antiquated as to have passed away entirely from our language. Lest, therefore, one of our friends should come upon it suddenly in reading the proph : Isaiah, we will draw attention to it for a moment. The word we refer to is *bestead*. The latter part of the word is well known to us, as it forms the latter half of a word very dear to many of us, *homestead*; as also of a word of not infrequent use, *bedstead*, and in the common word, *instead* of. The word *stead* is used in Scripture for place or abode: "They dwelt in their *steads*" (I Chron. v. 22), *i. e.*, in their houses, or abodes, or *homesteads*. "Whom he raised up in their *stead*" (Joshua v. 7): in their station or position. Hence the word "instead of" this or that. The word "*bestead*," then, means situated; and in the passage in which it occurs (Isaiah viii. 21), "*hardly bestead*," means in a position of great trouble and anxiety. The word should be pronounced with a strong accent on the last syllable, like *become*, *bestir*, *bemoan*, and other such words.

Some readers do not pay sufficient attention to the pronunciation of *our* at the end of a word, clipping it so short at times that it sounds like *er*. This is awkward in some passages, such as Genesis xxviii. 18: "He took the stone that he had put for his pillows and set it up for a pillar." Great care should be taken in reading this, that it be not misunderstood.

In consequence of this bad pronunciation the passage in Isaiah xiv. 8 is not often taken in the right meaning: "No feller is come up against us." As man is continually likened to a tree, so here the cedars of Lebanon are represented as rejoicing over the destruction of Babylon, since none came near to fell the trees—"no feller is come," that is, the smaller kings and princes of the people were in peace and were no longer in danger of being killed or cut down in battle.

In passing we may mention that there are some antiquated forms of words, which may perhaps be so pronounced as to be like the modern word. Such a word is *lien*: "Though ye have *lien* among the pots" (Ps. lxxviii. 13), which is now *lain*. In the time of the authorized version the word was changing, so that the word *lain* is used about twice as often as *lien*; but both are used. Now that *lien* has passed out of use altogether, there is no reason why it should not be pronounced *lain*, when it is necessary to read it. Again, *loaden* (Isaiah xlv. 1) is not now used. We say *laden*, and *loaded*; and as *laden* is frequently used in the authorized version there is no reason why the passage in question should not be read, "Your carriages were heavy

*laden*." It is different with *holpen*; it is perhaps not well to alter this to *helped*. Yet the changes that Dr. Blayney introduced a century ago into the printing of the Bible are some of them more important than such a variation would be. We do not now refer to the alterations made in the margin and its references. These were, in our opinion, unjustifiable. The margin of the authorized version contained comparatively few references; but all of them were to the purpose, and a large proportion of them were references to that part of the Bible which we call the Apocrypha. These Dr. Blayney *wholly omitted* in his revision for the Oxford Press, which was entirely unauthorized by the Church; and what was worse, he introduced a large number of references which are of little value, and some of them give an erroneous interpretation. No doubt Dr. Blayney acted for the best; but a great many people who act for the best without proper authorization do a great deal of harm. He has introduced changes into the text; not important changes, perhaps; still we have noted ten changes in Genesis (one is Midianites for Medanites, who sold Joseph to Potiphar), eight in Exodus, twenty in Leviticus, sixteen in Numbers, and thirteen in Deuteronomy, making sixty-seven in the five books of Moses. If this be allowable surely a slight change in pronunciation may be allowed, that what is read may be more surely "understood of the people."

Two other words may be lightly alluded to which are liable to be unkindly treated by some. "*Mischievous*" is to be pronounced with accent on *mis*, and as three syllables only. We have not infrequently heard it called "*mischeevious*," a word of four syllables with accent on the italicized letters. Another word, "*revenue*," may be pronounced with the accent on the first syllable. Some few years ago it was pronounced "*revenue*," but this is passing away.

There is a peculiarity in the language at the end of the sixteenth century and the beginning of the seventeenth, which may here be mentioned. Two nouns, or nominatives, are often used with a singular verb, especially if the verb comes first, or the noun which comes nearest the verb happens to be in the singular number. This had escaped the notice of a very careful reader, and the result was that in the prayer at the close of the Litany he was in the habit of making an unusual pause, in order, as he thought, to make good grammar. The passage in question runs thus: "The craft and subtlety of the devil or man *worketh* against us." The clergyman in question thought that the disjunctive "*or*" marked off *man* as the nominative to *worketh*, because the verb was in the singular. He therefore