

strict attention to the *sense* of what he is reading, and, when he gets to the end of a chapter, glance at the first few verses of the next chapter to see whether the topic is ended.

Another matter apparently trifling, but really important, is the *punctuation* or *stops*. Most ancient copies, both of the Hebrew and Greek Scriptures, were written without any such stops, consequently there was no division of sentences, or even separation of words. Still the advantages of careful punctuation in determining the sense of Scripture must be apparent to every one. Of course the punctuation of our English Bibles is not to be depended on as infallible, still it may be regarded as generally correct, because the grammatical construction of a sentence usually indicates where the stops should be placed. One or two instances of incorrect punctuation may be given :

John 12 : 27. As the passage reads in our version the meaning is uncertain, and the prayer seems contradictory ; put a note of interrogation after the word "hour," instead of a colon, and the passage will then read—"Now is my soul troubled ; and what shall I say? Father, save me from this hour?" [Shall I say that? no ; because] "for this cause came I unto this hour."

Again, in Luke 13 : 24, the full stop at the end obscures the sense ; a comma or semi-colon would there be better.

In reading the English Bible it will be well to notice certain *obsolete words* or *phrases*—that is words the meanings of which have changed, or which have gone entirely out of use since the English translation of the Bible was made in 1611. Let us notice a few of these :

In Genesis 45 : 6, it is said "there shall be neither *earing* nor harvest all the years of famine," and in Isaiah 30 : 24, "the young asses which *ear* the ground shall eat clean provender." The meaning becomes plain when we know that the word comes from the Saxon verb *erian*—to plough.

In 1 Sam. 17 : 22, we are told that David "left his *carriage* in the hands of the keepers of the carriage," and in Acts 21 : 15 we are told that Paul and his companions took up their *carriages*. Now, neither David nor Paul had carriages as we understand the term ; but the meaning is plain when we know that when our translation was made carriage was the common word for baggage or luggage.