

Heaven." Here it is most unusual to hear either minister or congregation pay any attention to the stop before "of Heaven." It is generally pronounced "Father of Heaven," which is quite wrong, and should be given up at once as an error. It seems to have given rise to the commencement of a hymn,—

Father of Heaven, whose love profound—
but it is a mistake. It is a translation of the Latin "*Pater de Coelis*," and means, "Father, from, or down from Heaven," like the Scriptural "out of Heaven." He indeed is Lord of Heaven. He is possessor of Heaven, He is Creator of Heaven, but we never hear of Him as Father of Heaven; and as the passage in question does not mean this it would be well always to observe the stop, "Father, of Heaven."

Again, in the Nicene Creed the words "GOD of GOD, LIGHT of LIGHT, VERY GOD of VERY GOD," are too solemn and sacred to be wrongly pronounced. The preposition here means *from*, and in reciting the Creed the *of* should be emphasized to mark this. It is quite different from the phrase, "King of kings, and Lord of lords," where it means over kings and over lords.

It seems hardly necessary perhaps to refer to the usage of the word *after*, and yet some have been misled by its archaic usage in the Prayer Book to think that this use is not infrequent in the Bible. In the Litany we pray, "Deal not with us *after* our sins, Neither reward us *after* our iniquities," where the word means *according to*. A divine of some standing amongst Churchmen maintained that in the following passage the preposition *after* had a similar meaning: "I know him that he will command his children and his household *after* him" (Genesis xviii. 19). Here it was affirmed it meant that Abraham would give directions to his household that they should walk *in the same manner* as he himself had been walking. But the Hebrew simply means *behind*. It may possibly mean his household who go out *after* him to battle; but probably it simply means after him in succession of time. It is indeed difficult to say what peculiar views are impossible to be held. We have heard one person of some position maintain that the word "*Morians*" in the Psalms (Psalm lxviii. 31; lxxxvii. 4) was always always wrongly pronounced, as the *i* should be emphasized and pronounced long, "*Moreyeans*." The poor man somehow was persuaded the word came from Mount Moriah, instead of being English for Mauri—Moors or Ethiopians.

One other preposition must be referred to before this paper close, and that is the word *by*. At the end of the sixteenth century this word often meant either "in the case of" or "against."

In the North of England to this day it is often used in this sense: "I know nothing *by* him;" that is, against his character. In one place in the New Testament it is used in this sense, and has been much misunderstood: "I know nothing *by* myself," said S. Paul (I Cor. xiv. 14); that is, I am not conscious of any thing against my own character. It is true that no pronunciation can give this special meaning; and all the reader can do is to emphasize the word so as to draw attention to the fact that the word is not used in its ordinary sense.

Once more would we urge upon our readers the importance of care in reading Scripture. Two careless readings of one passage have been reported to us: "O fools, and slow of heart to believe all the prophets have spoken" (S. Luke xxiv. 25). The first false reading placed the stop after *heart* and emphasized "to believe;" this would imply that the blame was that they were fools to believe what the prophets had said. The second false reading still placed the stop after *heart*, but emphasized "all," which would imply that while they might believe something that the prophets had said, they were not to believe all. The stop should be placed where the Authorized Version has it, and a little emphasis should be placed upon *slow*.

In S. John i. 45 a mistake is not uncommon: "Of whom Moses, in the law and the prophets, did write," whereas it should be, "Moses in the law, and the prophets."

In the next paper we hope to speak of the auxiliary verbs which are fruitful in mistakes if care be not exercised.

Infant Baptism.

Before the Norman conquest, in 1066, and the compilation of the Sarum Service books, of which mention was made in our last paper, there were various books of Services in use for the different offices of the Church in the Christian world. From very early times, even from the times of the apostles, there seems to have been some "Form of Prayer" used, and also some "Form" for the celebration of the Holy Communion, and the other offices of the Church. In the Acts of the Apostles it is said that those who were baptized "continued steadfastly in the Apostles' teaching and fellowship, in the breaking of the bread, and *the Prayers*." "The Prayers" were no doubt the Form of Prayer used in the worship of the Church, and perhaps also the Temple Prayers. An account of the service of the Church in