ARTICLE III.

A SHAKESPEARIAN GLOSSARY FOR OUR ENGLISH BIBLE.

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There are but two books, we believe, in the English language, which have been honored with a complete concordance. These books—Shakspeare and our English Bible—happily originated at nearly the same time; and the comparison of their words, therefore, for which we have such facilities, is a valuable means of clearing up the language of both.

The immense range of Shakspeare's vocabulary, and the fact that his writings were finished, though but just finished, before the version of 1611, make his works peculiarly useful as a standard to which to bring the language of the Bible. His topics are indeed largely unlike those of scripture, but this, while it diminishes the number of words used in common, enhances the value of the rest; for it shows that the words thus employed were not technically religious, but used in every-day life.

Our Bible, does not admit of a perfectly satisfactory collation, in respect to vocabulary, with other works of its time. For this there are two prominent causes:

1. It is a translation; and no translation represents with correctness and copiousness the language in which it appears. E. g. “Judge,” in the sense of rule, is not English, but Hebrew masked as English, and must therefore not be looked for in indigenous English works. In some instances, however, a translation contains the best possible clue to a successful collation of its words, for the original serves as a kind of Glossary for that age. E. g. “Take no thought,” as a version of μὴ μεριμνᾶτε, never could have meant “take no reflection.” Nothing in the Greek word would have suggested “thought” to the translator, unless thought familiarly
meant "anxiety." Carry the word thus explained to contemporary authors, and numerous parallel passages are brought to light.

2. This translation is affected in its vocabulary by previous translations. The discussions of our time respecting "Bible Revision," show how the religious mind will tolerate only those deviations from a "received version" which are imperatively required. Many a word continues to flourish in the sheltered seclusion of religious fervor, when no trace of it can be found in the cold worldliness without. We know that our translators were cautioned against making unnecessary changes.

These two causes bring to us a large number of words which find their parallels only in an uncertain age or in a foreign tongue.

Let us now just glance at the peculiarities in our version, arising from the change of vocabulary since 1611. The words that we first think of are, of course, the obsolete. But these, because they convey no intelligible idea, merely obstruct, but do not pervert, the meaning. They send the reader to his unabridged dictionary.

More injurious to the sense are those familiar words, which have partially changed their meaning, and, like well-executed counterfeits, escape detection because they are not suspected. These may be put into two classes, comprising:

1. Those which convey an obvious but erroneous meaning; e.g., "quick into hell;" "Take no thought;" "Let your conversation," etc.

2. Those which produce a certain obscurity, or infelicity of expression, without leading into positive error; e.g. "Endure hardness;" "The former treatise."

Now the difficulties arising from these words the mere reader of English imputes to the sacred writers, while the student of the original, with better piety perhaps, but with no more justice, charges the same to King James's translators.

With these few remarks, we present the following Table of scriptural words illustrated in Shakspeare. All but seven
are words now in common use, which, indeed, except two or three, had in the time of Shakspeare the same meaning as now, but had additional meaning, since lost. The original word has been added, in almost every case, to show what the translators ought to have meant, while the passages from Shakspeare will show what they did mean.

**ALLOW, approve.** (συμεδικέω, γανώσκω, δοκιμάζω.)

That ye allow the deeds of your fathers. — Luke xi. 48.
That which I do, I allow not. — Rom. vii. 15.

As we were allowed of God, etc. — 1 Thess. ii. 4.

**Ford (to Falstaff).** You are a gentleman of excellent breeding. ... generally allowed for your many warlike, court-like, and learned preparations.

Merry Wives, ii. 2.

**Viola.** ... For I can sing
And speak to him in many sorts of music,
That will allow me very worth his service. — Twelfth Night, i. 2.

**P. John.** I like them all and do allow them well. — 2nd Hen. IV. iv. 2.

**ANON, immediately.** (ἐνθιέω.)

Simon’s wife’s mother lay sick of a fever, and anon they tell him of her.

Mark i. 30.

**Ford.** Up, gentlemen, you shall see sport anon. — Merry Wives, iii. 3.

**ATONEMENT, (at-one-ment), reconciliation.** (καταλλαγή.)

By whom we have now received the atonement. — Rom. v. 11.

Lodovico. ... Is there division 'twixt thy lord and Cassio?

Desdemona. A most unhappy one; I would do much
To atone them, for the love I bear to Cassio. — Othello iv. 1.

Buckingham (to Q. Eliz.). Ay, madam; he desires to make atonement
Between the duke of Gloster and your brothers.

Rich. III. i. 3.

**BASE, low in rank.** (ἐπιπλέον, ἀγενής.)

The base against the honorable. — Is. iii. 5.

Base things of the world . . . . hath God chosen. — 1 Cor. i. 28.

**Pistol.** Discuss unto me; Art thou officer
Or art thou base, common, and popular? — Hen. V. iv. 1.

**BESOM, broom.** (Ἀρωγά.)

I will sweep it with the besom of destruction. — Is. xiv. 23.

**Codr.** ... I am the besom that must sweep the court clean of such filth
as thou art. — 2nd Hen. VI. iv. 7.

**BOWELS, seat of the affections.** (σαρκικά, σπλάγχνα.)

The sounding of thy bowels and of thy mercies. — Is. lxiii. 15.

Refresh my bowels in the Lord. — Phil. 20.

**Hector.** There is no lady of more softer bowels
More spongy to suck in the sense of fear,
... Than Hector is. — Troilus. ii. 2.
CAREFUL, anxious. (μυπαίων.)

Be careful for nothing. — Phil. iv. 6.

Queen. ... O, full of careful business are his looks —
For heaven’s sake speak comfortable words. — Rich. II. ii. 2.

Q. Eliz. By him that raised me to this careful height
From that contented hap which I enjoyed,
I never did incense his majesty, etc. — Rich. III. i. 3.

CHARITY, love of the highest kind. (δύναμι)

Now abideth faith, hope, charity. — 1 Cor. xiii. 13.

See Rom. xiii. 10, as quoted below.

Biron. ... It is religion to be thus forewarned,
For charity itself fulfills the law
And who can sever love from charity. — Love’s Labor Lost, iv. 3.

Longaville. Dunain; thy love is far from charity,
That in love’s grief desir’st society. — Love’s Labor Lost, iv. 3.

CLEAN, entirely. (διως.)

Is his mercy clean gone forever? — Ps. lxxvii. 8.

Those that were clean escaped. — 2 Pet. ii. 18.

Argeou. ... Five summers have I spent in farthest Greece
Roaming clean through the bounds of Asia. — Com. of Err. i. 1.

Cicero. ... But men may construe things after their fashion,
Clean from the purpose of the things themselves. — J. Caesar, i. 3.

CLEAVE, adhere. (παράλην, κολλάω, προσμένω.)

Let my tongue cleave to the roof of my mouth. — Ps. cxxxvii. 6.

Cleave to that which is good. — Rom. xii. 9.

That they would cleave unto the Lord. — Acts xi. 23.

Clifford. ... And this, thy son’s blood, cleaving to my blade,
Shall rust upon my weapon. — 3d Hen. VI. i. 3.


COMMEND, commit. (παραγήμα.)

They commended them to the Lord. — Acts xiv. 23.

Northumberland. ... His glittering arms he will commend to rust,
His barbed steeds to stables, and his heart
To faithful service of your majesty. — Rich. II. iii. 3.

COMMUNICATION, sharing, communion. (κοινωνία.)

The communication of thy faith. — Phil. 6.

Adriana. Thou art an elm, my husband, I a vine;
Whose weakness married to thy stronger state
Makes me with they strength to communicate. — Com. of Err. ii 2.

CONSCIENCE, consciousness, belief. (συνείδησις.)

Should have had no more conscience of sins Heb. x. 2.

K. Hen. By my troth, I will speak my conscience of the king: I think he would not wish himself anywhere but where he is. — Hen. V. iv. 1.

K. Hen. ... But shall I speak my conscience?
Our kinsman Gloster is as innocent, etc. — 2nd Hen. VI. iii. 1.
CONVENIENT, proper. (ἀνέκοπτον, καθέναν.)

To do those things which are not convenient. — Rom. i. 28.

Evans. . . . . 'T is not convenient you should be cozened. — M. Wives, iv. 5.

CONVERSATION, conduct. (τροποφορία, νομοτροπία.)

To him that ordereth his conversation aright. — Ps. 1. 23.

Be ye holy in all manner of conversation. — 1 Pet. i. 15.

Enobarbus. . . . . Octavia is of a holy, cold, and still conversation.

Ant. and Cleo. ii. 6.

P. John. . . . . His wonted followers

Shall all be well provided for;

But all are banished, till their conversations

Appear more wise and modest to the world. — 2nd Hen. IV. v. 5.

Cousin, relative not in direct line. (συγγενής.)

Her neighbors and her cousins heard, etc. — Luke i. 58.

Leonato. How now, brother? Where is my cousin, your son?

*Much Ado, i. 2.

Sir Toby. What a plague means my niece (Olivia) to take the death of her brother thus?

Maria. By troth, Sir Toby, you must come in earlier o’ nights. Your cousin, my lady, takes great exception to your ill hours.

Olivia (to Sir Toby). Cousin, cousin, how have you come so early by this lethargy? — Twelfth Night, i. 3, 5.

Cumber, spoil, distress. (καταργεῖω, περιπάτω.)

Why cumbereth it the ground? — Luke xiii. 7.

Martha was cumbered about much serving. — Luke x. 40.

Antony. . . . . A curse shall light upon the limbs of men;

Domestic fury and fierce civil strife

Shall cumber all the parts of Italy. — J. Caesar, iii. 1.

Cunning, knowing, skilful. (τεχνή, τεχνή.)

That were instructed in the songs of the Lord, even all that were cunning.

1 Chron. xxv. 7.

Gremio. . . . . I freely give unto you this young scholar, that hath been long studying at Rheims: as cunning in Greek, Latin, and other languages as the other in mathematics. — Taming the Shrew, ii. 1.

Capulet. . . . . Sirrah, go hire me twenty cunning cooks.

Romeo and Juliet, iv. 2.

Dishonest, dishonorable. (αλογίνη.)

Have renounced the hidden things of dishonesty. — 2 Cor. iv. 2.

Touchstone. To-morrow is the joyful day, Audrey; to-morrow will we be married.

Audrey. I do desire it with all my heart; and I hope it is no dishonest desire. — As you Like it, v. 3.

Isabella. O, you beast!

O, faithless coward! O, dishonest wretch!

Wilt thou be made a man out of my vice? — Meas. for Meas. iii. 1.
EAR, plough. (עָרָף.)

Five years in the which there shall neither be earing nor harvest.

Gen. xlv. 6.

Clown. . . . . He that ears my land, spares my team. — All’s well, i. 3.

Messenger. . . . . Make the sea serve them; which they ear and wound
With keels of every kind. — Ant. and Cleo. i. 4.

Earnest, advance-money, pledge. (ἀφαβέω.)

Which is the earnest of our inheritance. — Eph. i. 14.

Lear (giving Kent money). Now, my friendly knave, I thank thee; there’s
earnest of thy service. — Lear, i. 4.

Macbeth. . . . . This supernatural soliciting
Cannot be ill; cannot be good; — If ill
Why hath it given me earnest of success,
Commencing in a truth? — Macbeth, i. 3.

Emulation, envy. (ζηλος.)

Variance, emulations, wrath. — Gal. v. 20.

Hector. . . . . The obligation of our blood forbids
A gory emulation twixt us twain. — Troil and Cress. iv. 5.

Artemidorus. . . . . My heart laments that virtue cannot live
Out of the teeth of emulation. — J. Caesar, ii. 3.

Endeavor, struggle. (στονδικ¿ω.)

Endeavoring to keep the unity of the spirit. — Eph. iv. 3.

Edmund. . . . . Some blood drawn on me would beget opinion
Of my more fierce endeavor. — Lear ii. 1.

Gonzalo. All things in common nature should produce without sweat
or endeavor. — Temp. ii. 1.

Favor, countenance, appearance. (חָיָס.)

Rachel was beautiful and well-favored. — Gen. xxix. 17.

3d Gent. . . . . With countenance of such distraction, that they were to
be known by garment, not by favor. — W. Tale, v. 2.

Cassius. . . . . Is favor’d like the work we have in hand,
Most bloody, fiery, and most terrible. — J. Caesar, i. 3.

Gracious, graceful, elegant. (חָפָס.)

The words of a wise man’s mouth are gracious. — Eccl. x. 12.

Wondered at the gracious words. — Luke iv. 22.

Rosaline. . . . . Which his fair tongue (conceit’s expositor)
Delivers in such apt and gracious words,
That aged ears play truant at his tales
And younger hearings are quite ravished
So sweet and volatile is his discourse. — Love’s Labor Lost, ii. 1.

Bassanio. . . . . In law, what plea so tainted and corrupt
But, being seasoned with a gracious voice,
Obscures the show of evil? — Mcr. of Venice, iii. 2.
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Hardness, hardships. (κακός.)

Endure hardness as a good soldier of Jesus Christ. — 2 Tim. ii. 3.

Imogen. . . . . Plenty and peace breeds cowards; hardness ever
Of hardiness is mother. — Cymb. iii. 6.

Othello. . . . . A natural and prompt alacrity
I find in hardness; and do undertake
These present wars against the Ottomites. — Oth. i. 3.

Hell, hades. (χώμα, ποταμός.)

Hell from beneath is moved for thee. — Is. xiv. 9.
Thou wilt not leave my soul in hell. — Acts ii. 27.

Titus. . . . . And sith there is no justice in earth nor hell
We will solicit heaven. — T. Andron. iv. 3.

Pericles. Thou God of this great vast, rebuke these surges
Which wash both heaven and hell. — Peric. iii. 1.

His, its.

If the salt hath lost his savor wherewith shall it be salted. — Matt. v. 13.

K. Rich. . . . . Let it command a mirror hither straight;
That it may show me what a face I have,
Since it is bankrupt of his majesty. — Rich. II. iv. 1.

Senator. . . . . When every feather sticks in his own wing. — Timon. ii. 1.

Honest, honorable. (καλός, εὐχαριστοῦν.)

Provide things honest in the sight of all men. — Rom. xii. 17.

Honesty toward them that are without. — 1 Thess. iv. 12.

Wolsey (to Q. Cath.).

If your graco
Could but be brought to know our ends are honest,
You'd feel more comfort. — Hen. VIII. iii. 1.

Leasing, lying. (πολέμωσις.)

Thou shalt destroy them that speak leasing. — Ps. v. 6.

Menenius. . . . . I have tumbled past the throw; and in his praise
Have almost stamped the leasing. Therefore, fellow,
I must have leave to pass.

1st Guard. 'Faith, Sir, if you had told as many lies in his behalf as you
have uttered words in your own, you should not pass here. — Coriol. v. 2.

Let, hinder. (περιέχει, κατέχει, καιλίκα.)

I will work, and who shall let it? — Is. xlili. 13.
He who now leteth will let. — 2 Thess. ii. 7.

Was let hitherto. — Rom. i. 18.

Valentine. What lets but one may enter at her window?

Duke. Her chamber is aloft, far from the ground. — Two Gent. iii. 1.

Hamlet. . . . . Still am I called, — unhand me, gentlemen,—
I'll make a ghost of him that lets me. — Hamlet. i. 4.

Romeo. . . . . Therefore thy kinsmen are no let to me.

Romeo and Juliet, iii. 3.
LEWD, low, rude, wicked. (παραττός, τρόπων.)

A merry heart maketh a cheerful countenance. — Prov. xv. 13.


Nurse. See where she comes from thrift with merry look.
Romeo. . . . . How oft when men are at the point of death
   Have they been merry! which their keepers call
   A lightning before death. — Romeo and Juliet, v. 3.

Napkin, handkerchief. (σουδάριον.)
   Behold, here is thy pound, which I have kept laid up in a napkin.

Emilia. I am glad I have found this napkin;
   This was her first remembrance from the Moor.
   What handkerchief?
   Why, that the Moor first gave to Desdemona. — Oth. iii. 3.

Titus. . . . . His napkin with his true tears all bewet
   Can do no service on her sorrowful cheeks. — Tit. And. iii. 1.

Antony. . . . . And they would go and kiss dead Caesar's wounds,
   And dip their napkins in his sacred blood. — J. Caesar, iii. 2.

Nephew, grandson or descendant. (נוֹן, נָכָה, לֹקַיוּן.)
   He had forty sons and thirty nephews. — Judges xii. 14.
   He shall neither have son nor nephew. — Job xviii. 19.
   If any widow have children or nephews. — 1 Tim. v. 4.

Iago. . . . . You'll have your daughter covered with a Barbary horse;
   you'll have your nephews neigh to you. — Oth. i. 1.

Oh, ere. (ὁ εὖς, etc., πρό.)

   Or ever thou hadst formed the earth and the world. — Ps. xc. 2.
   Or ever the silver cord be loosed. — Eccl. xii. 6.
   We, or ever he come near, are ready to kill him. — Acts xxiii. 15.

Miranda. . . . . I would
   Have sunk the sea within the earth, or e'er
   It should the good ship so have swallowed. — Tem. i. 2.

Salis. Or, rather then set forward; for 't will be
   Two long days' journey, lords, or e'er we meet. — King John iv. 3.

Passion, suffering. (τὸ παθεῖν.)
   He showed himself alive after his passion. — Acts i. 3.

Lady Macb. . . . . The fit is momentary; upon a thought
   He will again be well: If much you note him
   You shall offend him, and extend his passion. — Macb. iii. 4.

Peculiar, private, one's own. (πεκυλιας, περιωνομες.)
   The Lord hath chosen them to be a peculiar people unto himself.
   Deut. xiv. 22; Tit. ii. 14.

   But what's his offence?

Clown. Groping for trouts in a peculiar river. — Mens. for Mens. i. 2.

Iago. . . . . That nightly lie in those improper beds,
   Which they dare swear peculiar. — Oth. iv. 1.

Desdemona. . . . . Or sue to you to do peculiar profit
   To your own person. — Oth. iii. 3.
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PLAGUE, punish. (πόνος.)

And the Lord plagued Pharaoh. — Gen. xii. 17.

Q. Margaret. . . . . . . . . . And God, not we, hath plagued thy bloody deed.
Rich. III. i. 3.

PRECIOUS, costly, serious. (πρέποις.)

Precious in the sight of the Lord is the death of his saints. — Ps. cxvi. 15.

Cres. . . . . . . . . . . My love admits no qualifying dross;
No more my grief, in such a precious loss. — Troil. iv. 4.

PREVENT, go before, anticipate. (προφέρω, φαίνω, προφθώρω.)

I prevented the dawning of the morning. — Ps. cxix. 147.
We which are alive . . . . shall not prevent them which are asleep.
1 Thess. iv. 15.

Tal. Content, my liege? Yes; but that I am prevented
I should have begged I might have been employed.
1 K. Hen. VI. iv. 1.

Brutus. . . . . . . . . . . But I do find it cowardly and vile,
For fear of what might fall, so to prevent

PROFIT, be a proficient. (προκόπτω.)

I profited in the Jews' religion. — Gal. i. 14.

Mort. In faith, he is a worthy gentleman;
Exceedingly well read, and profited
In strange concealments. — 1 Hen. IV. iii. 1.

PROPER, handsome. (ἀριστεύω.)

Because they saw he was a proper child. — Heb. xi. 23.

Claud. He is a very proper man.

D. Pedro. He hath, indeed, a good outward happiness. — Much Ado, ii. 3

Gloster. Upon my life, she finds, though I cannot,
Myself to be a marvellous proper man.
I'll be at charges for a looking-glass. — K. Rich. III. i. 2.

PROPER, private.

I have of mine own proper good. — 1 Chron. xxix. 3.

Olivia. . . . . . . . . . . Here at my house, and at my proper cost.
Twelfth Night, v. 1.

PROVOKÉ, call forth, incite. (πρωκάλω.)

Your zeal hath provoked very many. — 2 Cor. ix. 2.

Miranda. Wherefore did they not that hour destroy us?

Prospero. Well demanded, wench;
My tale provokes that question. — Tempest i. 2.

Gloster (to Anne). . . . . . . . Nay, do not pause; for I did kill King Henry:
But 't was thy beauty that provoked me. — Rich. III. i. 2.

QUICK, living. (ζεῦς, ζωή.)

And they go down quick unto the pit. — Numb. xvi. 30.
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The word of God is quick and powerful. — Heb. iv. 12.
The quick and the dead. — 2 Tim. iv. 1.

Laertes (leaping into the grave). Hold off the earth awhile
   Till I have caught her once more in mine arms: —
   Now pile your dust upon the quick and dead. — Ham. v. 1.

K. Henry. The mercy that was quick in us but late
   By your own counsel is suppressed and killed. — Hen. V. ii. 2.

QUIT, acquit.
   Quit you like men. — 1 Cor. xvi. 13.

Edmund. . . . . Draw: seem to defend yourself:
   Now quit you well. — Lear, ii. 1.

REASONABLE, rational, of the reason. (λογικός.)
   Which is your reasonable service. — Rom. xii. 1. (Cf. Assem. Cat. “True
   body and reasonable soul.”)
   Beatrice. . . . . If he have wit enough to keep himself warm, let him
   hear it for a difference between himself and his horse: for it is all the wealth
   he hath left to be known a reasonable creature. — Much Ado, i. 1.

SORE, severe-ly, very. (λίπω, etc.)
   A sore botch that cannot be healed. — Dent. xxviii. 35.
   The spirit cried, and rent him sore. — Mark ix. 26.

P. John. . . . . I hear the king, my father, is sore sick.
   2nd Hen. IV. iv. 3.

Edmund. . . . . Though the conflict be sore. — Lear iii. 5.

SPITE, provocation, insult. (βιδω.)
   And entreated them spitefully. — Matt. xxii. 6.
   Mortimer. This is the deadly spite that angers me,
   My wife can speak no English, I no Welsh. — 1st Hen. IV. iii. 1.

STILL, constant-ly. (τίνης.)
   They will be still praising thee. — Ps. lxxxiv. 4.

Q. Eliz. . . . . . But that still use of grief makes wild grief tame,
   My tongue should to thy ears not name my boys
   Till that my nails were anchored in thine eyes. — Rich. III. iv. 4.
   Titus. . . . . And by still practice learn to know thy meaning.
   T. Andron. iii. 2.

STRAIT, narrow, small. (νυσσος, στεφός.)
   The place where we dwell with thee is too strait for us. — 2 Kings vi. 1.
   Strait is the gate. — Matt. vii. 14.
   Post. . . . . . And but the backs of Britons seen, all flying
   Through a strait lane.
   . . . . . The strait pass was damm’d
   With dead men, hurt behind, and cowards living,
   To die with lengthened shame. — Cym. v. 3.

TELL, count. (τελ.)
   I may tell all my bones. — Ps. xxii. 17.
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Launcelot. . . . I am famished in his service; you may tell every finger
I have with my ribs. — Mer. of Ven. ii. 2.

Iago. . . . . . But O, what damned minutes tells he o'er,
Who dotes, yet doubts; suspects, yet strongly loves. — Oth. iii. 3.

Thought, anxiety, melancholy. (μεθομα.)
Take no thought beforehand what ye shall speak. — Mark xiii. 11.
Take no thought for your life. — Luke xii. 22.

Viola. She never told her love,
But let concealment, like a worm i' the bud
Feed on her damask cheek; she pined in thought.
Twelfth Night, ii. 4.

Laertes (of Ophelia singing). Thought and affliction, passion, hell itself,
She turns to favor and to prettiness. — Ham. iv. 5.

Hamlet. . . . . Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought. — Ham. iii. 1.

Brutus. Alas, good Cassius, do not think of him [Antony];
If he love Caesar, all that he can do
Is to himself; take thought, and die for Caesar. — J. Caesar, ii. 1.

Treatise, narrative. (λόγος.)
The former treatise have I made. — Acts. i. 1.

Macbeth. . . . . The time has been, my senses would have cooled
To hear a night-shriek; and my fell of hair
Would at a dismal treatise rose and stir
As life were in't. — Macbeth v. 6.

Trow, think, believe. (δοκέω.)
Doth he thank that servant . . . . I trow not. — Luke xvii. 9.

Petrarchio. And, I trow, this is his house;
Here, sirrah Gramio, knock, I say. — Tam. the Shrew, i. 2.

Fool. . . . . Learn more than thou trowest. — Lear i. 4.

Wax, become. (γινωμαι, προκόπτω.)
David waxed faint. — 2 Sam. xxi. 15.
Waxed valiant in fight. — Heb. xi. 34.

K. Hen. . . . . But, in faith, Kate, the elder I wax, the better I shall appear. — Hen. V. v. 2.

Which, who.
Our Father which art in heaven. — Matt. vi. 9.

Senator. . . . . Lord Timon will be left a naked gull,
Which flashes now a phoenix. — Timon ii. 1.

Launcelot. . . . . If any man in Italy have a fairer table, which doth offer
to swear upon a book. — Mer. of Ven. ii. 2.

Wit, Wot, know. (σῆ, γνωρίζω, οδη.)
I wot that he whom thou blessest is blessed. — Num. xxii. 6.
We do you to wit of the grace of God. — 2 Cor. viii. 1.
ARTICLE IV.

THE BIBLE AND SLAVERY.

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To charge all the sophistry with which the world abounds to the conscious design of deceiving men would be uncandid. The largest part of the false reasoning by which men practice imposition upon themselves and others, is probably more or less unconscious. They first adopt an opinion under the influence of prejudice or passion, and then set themselves at work to find arguments for its support. The opinion is not the result of the arguments, nor is it sustained by them; but the arguments were invented to adorn the opinion and give it a decent show of truth, and it is the opinion which sustains them. Some years ago, the people of a certain village in Ohio erected a neat house of worship. The front was adorned with a row of pilasters adhering to its body, which certainly added to its architectural beauty, and were designed to have the appearance of supporting it. But winter coming on before the pedestals of these pilasters could be placed under them, they were left till the ensuing summer hanging to the front of the house with nothing but empty air for their support, whereby their true office—to seem, not to be—was at once made manifest. In due time