

## ARTICLE III.

## A SHAKSPEARIAN GLOSSARY FOR OUR ENGLISH BIBLE.

BY REV. LEMUEL S. POTWIN, BRIDGEWATER, CONN.

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  $\mu\eta\ \mu\epsilon\rho\iota\mu\upsilon\acute{\nu}\alpha\tau\epsilon$ , 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. (συνευδοκέω, γνώσκω, δοκιμάζω.)

That ye *allow* the doeds of your fathers. — Luke xi. 48.

That which I do, I *allow* not. — Rom. vii. 15.

As we were *all'owed* 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. (εὐθέως.)

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. (πῶρος, 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. (βρομύριον.)

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

*Cade*. . . . . 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. (δυσχέρη, σπλάγγνα.)

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

Refresh my *bowels* in the Lord. — Phile. 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. (μεριμνάω.)

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. (ἀγάπη)

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

See Rom. xiii. 10, as quoted below.

*Biron.* . . . . It is religion to be thus forsworn,  
For *charity* itself fulfils the law  
And who can sever love from *charity*. — Love's Labor Lost, iv. 3.

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

## CLEAN, entirely. (ῥῆως.)

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

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

*Aegeon.* . . . . 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. (ῥῆῃ, 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.

*Arid.* Thy thoughts I *cleave* to; what's thy pleasure? — Temp. iv. 1.

## COMMEND, commit. (παρατίθημι.)

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. — Phile. 6.

*Adriana.* Thou art an elm, my husband, I a vine;  
Whose weakness married to thy stronger state  
Makes me with thy 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.** (ἀνήκον, καθήκον.)

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

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

**CONVERSATION, conduct.** (ἡγεμονία, ἀναστροφή.)

To him that ordereth his *conversation* aright. — Ps. l. 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.** (καταργέω, περισιπώ.)

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, skillful.** (חָכְמָה, מְבָרֵר.)

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.** (αἰσχύνω.)

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. (עָרָה.)

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. (ἀρραβών.)

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. (ζήλος.)

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. (σπουδαίω.)

*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. (חַסְדִּים.)

Rachel was beautiful and well-*avored*. — 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. (חַיִּי, חָרִיץ.)

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 *voluble* 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.

**HARDNESS, hardships.** (κακο-.)

- Endure *hardness* as a good soldier of Jesus Christ. — 2 Tim. ii. 3.  
*Imogen*. . . . . Plenty and peace breeds *hardness*; *hardness* ever  
 Of *hardness* 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.** (βίση, ᾗδης.)

- 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, εὐσχήμων.)

- Provide things *honest* in the sight of all men. — Rom. xii. 17.  
*Honestly* toward them that are without. — 1 Thes. iv. 12.  
*Wolsey* (to Q. Kath.). . . . . If your grace  
 Could but be brought to know our ends are *honest*,  
 You'd feel more comfort. — Hen. VIII. iii. 1.

**LEASING, lying.** (βίση, κωλύω.)

- 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.** (βίση, κατέχω, κωλύω.)

- I will work, and who shall *let* it? — Is. xliii. 13.  
 He who now *letteth* will *let*. — 2 Thess. ii. 7.  
 Was *let* hitherto. — Rom. i. 13.  
*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. (πονηρός, ῥαδιουργός.)

Certain *lewd* fellows of the baser sort. — Acts xvii. 5.

Or wicked *lewdness*. — Acts xviii. 14.

*Gloster.* His royal grace

Cannot be quiet scarce a breathing while,

But you must trouble him with *lewd* complaints. — Rich. III. i. 3.

*Bolingbroke.* . . . . Mowbray hath received eight thousand nobles

In name of lendings for your highness' soldiers,

The which he hath detained for *lewd* employments.

Rich. II. i. 1.

**LIST**, choose, (ἐθέλω.)

Have done unto him whatsoever they *listed*. — Matt. xvii. 12.

*Gregory.* I will frown as I pass by; and let them take it as they list.

Romeo and Juliet, i. 1.

**LOVER**, friend. (בְּרֵיב.)

Hiram was ever a *lover* of David. — 1 Kings v. 1.

*Brutus.* Romans, countrymen, and *lovers*! — J. Caesar, iii. 2.

**LUST**, desire, passion. (לְחָוֶה, ἐπιθυμία.)

The mixed multitude that was among them fell a-*lusting*. — Num. xi. 4.

And the fruits that thy soul *lusted* after. — Rev. xviii. 14.

*Diomedes.* . . . . Let me be privileged by my place and message

To be a speaker free; when I am hence,

I'll answer to my *lust*. — Troil. and Cress. iv. 4.

*Iago.* . . . . But we have reason to cool our raging motions, our carnal stings, our unbitted *lusts*; whereof I take this that you call love, to be a sect or scion. — Oth. i. 3.

**MANNERS**, conduct. (מִצְוָה, τρόπος.)

They do after the former *manners*. — 2 Kings xvii. 34.

Suffered he their *manners* in the wilderness. — Acts xiii. 18.

*Griffith.* Noble madam,

Men's evil *manners* live in brass; their virtues

We write in water. — Hen. VIII. iv. 2.

**MEET**, fit. (רָצוּן, ἰκανός.)

There is that withholdeth more than is *meet*. — Prov. xi. 24.

Which has made us *meet* to be partakers. — Col. i. 12.

*Panthino.* . . . . For any, or for all these exercises,

He said that Proteus, your son, was *meet*. — Two Gent. i. 3.

*Licinius.* . . . . When what's not *meet*, but what must be was law.

Coriol. iii. 1.

**MERRY**, happy. (מְרִיב, εὐθυμος.)

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

Is any *merry*? Let him sing psalms. — James v. 13.

*Nurse.* See where she comes from *shrifl* with *merry* look.

Romeo and Juliet, iv. 2.



*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*.  
Luke xix. 20.

*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. (בְּנֵי-בֵן, נֶכֶד, ἕκγονον.)

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.

**OR**, ere. (אֶרְבָּ, etc., πρό.)

Or ever thou hadst formed the earth and the world. — *Ps.* xc. 2.

Or ever the silver cord be loosed. — *Ecl.* 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. (חֵטְבִּי, περιούσιος.)

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. — *Meas. for Meas.* i. 2.

*Iago*. . . . . That nightly lie in those unproper 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.

## PLAGUE, punish. (פָּגַע.)

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. (קָדָם.)

*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. (מָנַע, φθάνω, προφθάνω.)

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*

The time of life. — J. Caesar, v. 1.

## 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. (ἀσχετός.)

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.

## PROVOKE, call forth, incite. (ἐπεθίζω.)

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. (קָדָם, ζῶν.)

And they go down *quick* unto the pit. — Numb. xvi. 30.

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 bear 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. (λίαν, etc.)

A *sore* botch that cannot be healed. — Deut. 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. (ὀβρι-.)

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. (טִּיֵּל.)

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. (צָר, στενός.)

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. (טֵּל.)

I may *tell* all my bones. — Ps. xxii. 17.

*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. (*μερμηνα-*).

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* rouse 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.

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

*Fool*. . . . . Learn more than thou *trouest*. — *Lear* i. 4.

WAX, become. (*γίνομαι, 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. (*εἶδῃ, γνωρίζω, οἶδα*.)

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.

*Gower.*Now please you *wit*The epitaph is for Marina writ. — *Peric.* iv. 4.*Demetrius.* . . . . But, my good Lord, I *wot* not by what power(But by some power it is) my love to *Hermia*Melted, as doth the snow. — *Mids. Night's Dream*, iv. 1.

WORSHIP, respect. (δόξα.)

Have *worship* in the presence of them that sit at meat. — *Luke* xiv. 10.*Gloster.* . . . . Was it not she and that good man of *worship*,. . . . That made him send Lord *Hastings* to the tower.*Rich.* III. i. 1.

## ARTICLE IV.

## THE BIBLE AND SLAVERY.

BY PROF. E. P. BARROWS, ANDOVER, MASS.

To charge all the sophistry with which the world abounds to the conscious design of deceiving men would be uncan- did. 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