

A Glossary

OF

IMPORTANT WORDS AND PHRASES

IN THE

PRAYER BOOK,

With References to the Text, and Illustrative Passages
from English Classical Authors, containing Obsolete
Expressions (especially in Psalms), as well as
Theological, Ecclesiastical, and Liturgical Terms,
with Explanations and Etymologies.

BY

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KEY TO SCHEME OF REFERENCES.

1. The Roman Numerals refer to the 29 sections of the Prayer Book, as set forth in the Table entitled 'The Contents of this Book.'
2. The Collects, Epistles, and Gospels, section xiv., are referred to according to the following plan:—

1 (&c.) Sunday in Advent.....	1 A.
Sunday after Christmas Day.....	S. a. C.
1 (&c.) Sunday after Epiphany.....	1 a. Epi.
Septuagesima Sunday.....	S. S.
Sexagesima Sunday.....	Sex. S.
Quinquagesima Sunday.....	Q. S.
1 (&c.) Sunday in Lent.....	1 L.
Sunday next before Easter.....	S. b. E.
Monday (&c.) before Easter.....	M. b. E.
Easter Sunday.....	E. S.
1 (&c.) Sunday after Easter.....	1 a. E.
Sunday after Ascension.....	S. a. As.
Whitsunday.....	Wh. S.
Trinity Sunday.....	Tr. S.
1 (&c.) Sunday after Trinity.....	1 a. Tr.
Nativity of Christ.....	Nat. of Ch.

(Other abbreviations explain themselves.)

The small letters, *c, e, g*, refer to Collect, Epistle, Gospel respectively.

3. Ps. refers to the Psalter, section xxv.
4. The small letter *r* refers to the Rubrics.
5. The Introductions and Notes to the Teacher's Prayer Book are referred to thus:—'see p. 25' (24mo. Ed.)

Note.—The asterisk (*) placed before a word denotes a theoretical form. The sign = is to be read 'a translation of.'

B.G.: A Select Glossary of Bible Words.

N.E.D.: The New English Dictionary.

W.B.W.: Wright's Bible Word-Book, ed. 1884.

Aids: The King's Printers' 'Aids to the Student' in their 'Teacher's Bible' (24mo. Ed.)

Variorum: The King's Printers' Bible (A. V.), with Various Renderings and Readings from the best Authorities.

BIBLICAL TEXTS.

A.V., Authorised Version.
LXX., Septuagint.
O.T., Old Testament.

N.T., New Testament.
R.V., Revised Version (1881).
Vulg., Vulgate (Latin Bible).

LANGUAGES.

Fr., French.
O.Fr., Old French.
Germ., German.
Gk., Greek.
Heb., Hebrew.

Icel., Icelandic.
Lat., Latin.
M.E., Middle English.
O.E., Old English (Anglo-Saxon).
M.H.G., Middle High German.

GLOSSARY.

A

ABBA, S. a. C. *e*; 8 Tr. *e*, father (applied to God); cp. Mark 14. 36. Aramaic word used by the Jews in their prayers.

ABHOR (Te Deum), to shrink from with dread.

Abhor thou not the fyre.
Douglas, *Aeneid* (N.E.D.).
Lat. *abhorre* (Vulg.).

ABIDE, Ps. 106. 13 & 147. 17, to endure.

The stroke of death he must *abide*.
Then lies him meekly down fast by his brethren's side.
Milton, *The Passion*, 20.

ABJECTS, Ps. 35. 15, lowly, mean, despicable persons. See B.G.

We are the queen's *abjects*, and must obey.
Shaks. *Rich. III.* i. 1. 106.

Lat. *abjectus*, low, mean, worthless, degraded; lit. cast down.

ABOLISH, XVI., to destroy.

Our Saviour Jesus Christ who hath *abolished* death. Geneva, 2 *Tim.* 1. 10.

Fr. *abolir*; Lat. *abolere*, to destroy, terminate.

ABRAHAM'S BOSOM, 1 Tr. *g*, the resting-place of happy souls after death, paradise; a phrase familiar to the Jews in the time of our Lord. Cp. Josephus on *Hades*, chap. 3.

ABSOLUTION, IX., a freeing or loosing from bondage or penalty; Lat. *absolutio*.

ABSTINENCE, 1 L. *c*, refraining from food, fasting; Lat. *abstinentia*.

ACCESS, Epi. *e*, permission to approach; Lat. *accessus* (Vulg.).

ACCORDINGLY, XII., correspondingly, in a manner corresponding to its importance.

When you have seen more and heard more, proceed *accordingly*.
Shaks. *Much Ado*, iii. 2. 125.

ACCUSTOMABLY, XV., customarily, usually.

Pride is a fault that *accustomably* followeth prosperity. Lambard (N.E.D.).

ADO, Ps. 46. 6, disturbance, tumult. Husband, let's follow, to see the end of this *ado*.

Shaks. *Tam. Shrew*, v. 1. 140.

M.E. *at do*, i.e. to do; an idiom properly peculiar to Northern English.

ADVENT, the coming of our Lord; Lat. *adventus* (Vulg.), an arrival, a being present.

ADVERTISE, XV., to inform, warn.

This is to be partaker of other men's sins, I *advertise* you in God's name, look to it.
Latimer's *Serm.* p. 81.

O. Fr. *advertir* (mod. *avertir*); cp. Lat. *advertere*, to turn, direct the mind to a thing.

ADVOCATE, IX.; XV. (1 John 2. 1), one who aids or pleads the cause of another, an intercessor; Lat. *advocatus* (Vulg. = παράκλητος), lit. called to one's aid; hence, in law, a legal assistant, an advocate.

AFFIANCE, XII., trust, confidence.

Ah! what's more dangerous than this fond *affiance*!

Shaks. 1 *Hen. VI.* iii. 1. 74.

O. Fr. *afiance*, from *afier*, to trust; Low Lat. *affidare*.

AFORE, XI., Ps. 74. 6 & 129. 6, before.

I shall be there *afore* you.

Shaks. *Lear*, i. 5. 5.

AFTER, XII., Ps. 90. 15, according to.

Thy complexion shifts to strange effects *after* the moon.

Shaks. *Meas.* iii. 1. 25.

AGONY, XII., W. b. E. *g*, the sufferings of our Saviour in the garden of Gethsemane; Lat. *agonia* (Vulg.) = ἀγωνία, Luke 22. 43.

ALABASTER BOX, M. b. E. *g*, a casket for perfumes, a box for unguents; Lat. *alabaster* (Vulg.)

= ἀλάβαστρος, Mark 14. 3. The salve box was so called from the material, a kind of soft marble.

ALIEN, Ps. 69. 8, a stranger.

I am become . . . an *aliant* unto my mothers sonnes. Geneva
Lat. *alienus*.

ALL, II., 'All the whole Bible;' Ps. 96. 1.

All the whole army stood amazed on him.
Shaks. 1 *Hen. VI.* i. 1. 125.

ALLEGORY, 4 L. *e*, a description of one thing under the image of another; Lat. *allegoria* (Vulg.) = ἀλληγορία, Gal. 4. 24.

ALLOW, xvi., Ps. 11. 6, to approve of, to praise.

The Lorde *alloweth* the waye of the righteous.
Coverdale, *Ps. 1.*
That young men travel under some tutor or grave servant, I *allow* well.
Bacon's *Essays*, 18.

O. Fr. *alouer* (and *alouer*); Lat. *allaudare*, to applaud. This word is not to be confused with *allow* in the sense of 'to assign as a portion or allowance'; Fr. *alouer*; Law Lat. *allocare*.

ALMS, xv., relief given to the poor. The word is properly singular; hence the expression 'asked *an alms*' (Acts 3. 3); M. E. *almesse*; O. E. *ælmesse*; Late Lat. *eleemosyna* (Vulg.) = *ἐλεημοσύνη* (Matt. 6. 4), lit. pity.

ALOES, Ps. 45. 9, a spice used for scenting robes. The word is the rendering of the Heb. *'ahālōth*, the name of a plant which has not been identified. See *Aids* (art. PLANTS). Lat. *aloë* (Vulg.) = *άλόν*, John 19. 39.

ALTAR, xv. (1 Cor. 9. 12); xxiv. (Ps. 51. 19), a place for sacrifices; Lat. *altare* (Vulg.); lit. a high place.

ALWAY, in the Psalms far more common than the form *always*, whereas in Shakspeare's works *always* is the usual form.

His wayes *always* prosper.
Geneva, *Ps. 10. 5.*

AMAZEMENT, xx. (last word), confusion, perturbation.

Amazement shall drive courage from the State.
Shaks. *Per. 1. 2. 28.*

Connected with *maze*, the orig. sense of which was confusion, perplexity. The rendering in Wyclif's version (1388) 'perturbacioun' = *perturbationem* (Vulg.), 1 Pet. 3. 6.

AMBASSADOR, 21 Tr. *e*, messenger from a sovereign power; O. Fr. *ambassadeur*; O. Span. *ambaxador*.

AMEN. In prayers, *so let it be*; in affirmations, *so it is*; see especially xxiv. The word is used in the Vulg. version of Matt. 6. 13, &c. = *ἀμήν*, and this is the Heb. *āmēn*, truth, what is firm and steadfast; a word often occurring alone with the sense 'this is true,' or 'may this be true.'

AMIALE, Ps. 84. 1, lovely; see B.V.

O *amiable* lovely death.
Shaks. *John*, iii. 4. 25.

O. Fr. *amiable*; Late Lat. *amicabilem*.

AN HUNGRED, 1 L. *g*, 'he was *an hungred*' = 'he *hungered*' (R.V.). The form first appears in the N.T. in Tyndale's version (1526); *an = on*; Shakspeare has *an-hungry*, *Cor. i. 1. 209*. The usual form in M. E. was *of-hungred*.

ANABAPTISTS, xxix. 38, a fanatical sect in Germany in the 16th century, who held that property is unlawful. They also maintained that those who had been baptized in infancy ought to be baptized again, hence their Lat. name *anabaptista*, as if from *αναβαπτιστής*, one who baptizes again.

ANGEL, St. Mi., a ministering spirit; M. b. E. *e*, the angel of his presence, lit. the angel of his face, i.e. God manifesting Himself to His people in the events of their history. Lat. *angelus* (Vulg.) = *ἄγγελος*, lit. a messenger, hence a messenger of God, an angel.

ANNUNCIATION (of our Lady), vi., an announcing, a making known; Lat. *annuntiatio* (Vulg.).

ANOINT, often in Psalms, to smear with any fat substance; *anoint* is properly a participial form; O. Fr. *enoint*, p.p. of *enoindre*; Lat. *inungere*.

ANTHEM, ix., properly a hymn sung in alternate parts; now, any church music adapted to passages from the Scriptures; see p. 43; Chaucer has *antem*; M. E. *antefn*; Eccles. Lat. *antiphona*; Gk. *ἀντίφωνα* (pl.), sounding in response to.

APACE, Ps. 58. 6, at a great pace. His dewy locks did drop with brine *apace*.
Spenser, *F. Q. iv. ll. 11.*

Chaucer wrote the word as two words, *a pas*, meaning 'a foot pace,' the phrase being originally used of horses when proceeding slowly, or at a walk. M. E. *pas*; Fr. *pas*; Lat. *passus*, a step.

APOCALYPSE, v., the Revelation of John the Divine; Lat. *apocalypsis*, the title of the book in the Vulgate = *ἀποκάλυψις*; lit. an uncovering, an unveiling.

APOSTLES, (Te Deum), the first order in the early Church; the having seen Christ was a necessary condition of the apostolic office. Lat. *apostolus* (Vulg.) = *ἀπόστολος*; lit. sent forth, hence a messenger having powers conferred upon him; used in the Gospels of 'the Twelve.'

APOSTOLICK, xv. (Creed), the Christian Church, so called on account of its foundation, doctrine, and order being due to the Apostles. Eccles. Lat. *apostolicus* = *ἀποστολικός*; relating to an apostle.

APPROVE, i., to prove, to demonstrate.

The eager anguish did *approve* his princely fortitude.
Chapman's *Il. xi. 231.*

O. Fr. *approver* (mod. *approuver*); Lat. *approbare*, to approve; also, to prove, show.

ARCHBISHOP, xxvii., chief bishop; O. E. *arcebiscop* (often in the Chronicle); Eccles. Lat. *archiepiscopus* = *ἀρχιεπίσκοπος*. The prefix *arch* has the meaning of first, chief.

ARCHDEACON, xxvi., a church dignitary, next in rank below a bishop, by whom he is appointed; O. E. *arcediacon*; Eccles. Lat. *archidiaconus* = *ἀρχιδιάκονος*, an archdeacon; lit. a chief deacon.

ARMOUR OF LIGHT, 1 A. *e*, the arms belonging to a soldier of light, to a Christian warrior. The word *armour* here includes offensive as well as defensive arms, so in Shakspeare often. O. Fr. *armeuire*; Lat. *armatura*, armour.

ASH-WEDNESDAY, the first day of Lent, so called from the use of ashes by penitents, the Latin name being '*dies cinerum*.'

ASP, Ps. 14. 5 = *ἀσπίς* (LXX.), a viper; see *Aids* (art. ANIMAL CREATION).

ASSAULT, ix., attack; O. Fr. *assalt*; Lat. *ad* and *saltus*, a leap.

ASSWAGE, xiii., to soften, allay, appease.

The good gods *assuage* thy wrath.
Shaks. *Cor. v. 2. 77.*

M. E. *assuager*; O. Fr. *asuager*; Late Lat. *assuariare*, to sweeten.

AT, Ps. 129. 5, 'as many as have evil will at Sion.' Here *at* serves to point out the mark aimed at, as in Blow them at the moon.
Shaks. *Ham. iii. 4. 209.*

ATONEMENT, xiii., propitiation of an offended or injured person by reparation of wrong or injury; amends, satisfaction, expiation. *Atonement* means 'at onement,' the means whereby two parties are made 'at one.'

B

BADE, 2 Tr. *g*, invited; O. E. *bad*. See *BID*.

BALMS, Ps. 141. 6, 'Let not their precious *balms* break my head.' The reading is doubtful; see *Variorum* and Cheyne, *Book of Psalms*, 1888. *Balm* is a form of Lat. *balsamum*; Gk. *βάλσαμον*; Heb. *bāsām*, the balsam plant, spice.

BANNS, xx., proclamation or public notice given in church of an intended marriage; pl. of *ban*, a proclamation; O. Fr. *ban*; Late Lat. *bannum*, which is a word of Teutonic origin; cp. O. E. *ge-bann*, a proclamation.

BANQUET, xv., a feast, a rich entertainment; the word has reference to the table on which the feast is spread; Fr. *banquet* from *banc*, a bench; M. H. G. *banc*.

BAPTIZE, xvi., to admit into Christ's Church by the use of water; Lat. *baptizare* (Vulg.) = *βαπτίζειν*; lit. to dip under water.

BASTARD, xxi., one who is not a true, genuine son (Heb. 12. 8). O. Fr. *bastard*.

BEAM, Ps. 104. 3, a piece of timber used in building; 4 Tr. *g*, used to signify some great defect, opposed to a mote or speck of dust, which represents some trifling fault. O. E. *bēam*, a tree; cp. Germ. *baum*.

- BEASTS**, Tr. S. e, 'four beasts full of eyes,' living creatures; so R. V., Rev. 4. 6. In the Greek the word is ζῶα, rendered in the Vulg. *animalia*. O. Fr. *beste* (now *bête*); Lat. *bestia*.
- BEEZEBUB**, 3 L. g, the chief of the devils. Such is the form of the word in the Vulgate, but the correct reading is without doubt Βεεζεβούλ, *Beelzebub*, a Semitic word meaning probably 'lord of the height,' i.e. of the upper air. See *Variorum* and Cheyne, *Isaiah* ii. 155. *Beelzebub*, on the other hand, is the Heb. *Ba'al zehhūbh*, in R. V. *Baal-zebub*, 'lord of flies' (2 Kin. 1. 2).
- BELIEF**, xviii., the Apostles' Creed. I sat softly adown and seide my *bileve*. Piers Plowman (N.E.D.).
- BENEDICTION**, xv., blessing; Lat. *benedictio* (Vulg.) from *benedicere*, to speak well, to bless.
- BETTERS**, xviii., one's superiors in rank or station. (Giving) not contrariwise wordes and answeres to their *bettres*. Higden (tr.) (N.E.D.).
- BEWRAY**, iii., to disclose, to show. To hear her secrets so *bevrayed*. Shaks. *Pilgr.* 352. M. E. *bevrainen*, *bevrainen*, from O. E. *wrēgan*, to accuse.
- BIBLE**, ii.; xxvii. (Priests), THE BOOK by way of eminence, containing the Old and New Testaments; Fr. *bible*; Lat. *biblia*; Gk. βιβλία, a collection of papers or books, pl. of βιβλίον from βιβλος, the inner bark of the papyrus, 'paper,' a word of Egyptian origin. The word 'Bible' is not found in Anglo-Saxon literature, *Bibliothēce* is the term employed for the Scriptures, as the library, the great treasure-house of books.
- BID**, xv., to invite; O. E. *biddan*, to command.
- BISHOP**, xxvii., in ecclesiastical usage, the highest of the three orders of the Christian ministry; O. E. *biscop*; Eccles. Lat. *episcopus*; Gk. ἐπίσκοπος, a commissioner, inspector, superintendent; lit. an overseer. 2 a. E. e, 'the Shepherd and Bishop of your souls,' i.e. Christ. *se ben* now turned to the schipherde and *bishop* of *zoure soulla*. Wyclif.
- BISHOPRICK**, St. Mias. e, office, lit. overseership; so R. V. An other take his *bishopriche*. Wyclif.
- BISSEXTILE**, viii., a name for leap-year; Late Lat. *bissextilis annus*, bissextile year, from *bissextus*. In leap-year Feb. 24, i.e. the sixth day before the calends of March, was counted twice over, so in that year there was a *sextus dies* and a *bissextus dies*.
- BLASPHEME**, Ps. 4. 2, to put to shame, to insult (a man); Lat. *blasphemare* (Vulg.); Gk. βλασφημεῖν, to speak ill of.
- BODY**, Ps. 53. 1, 'the foolish body,' a person, a human being. Unworthy *body* as I am. Shaks. *Gen.* i. 2. 18.
- BODY** (of the church), xv.; xx., the nave, or main part of a church. The Table . . . shall stand in the *body* of the church. (Ed. 1552.)
- BONDS**, Ps. 2. 3 & 107. 14, cords, chains; O. E. *bond*. Gnawing with my teeth my *bonds* in sunder. Shaks. *Errors*, v. 250.
- BOTTLE** (for tears), Ps. 56. 8, a skin-bottle; probably there is an allusion to the leather flask commonly used by travellers; O. Fr. *botel*; Late Lat. *butticula*, dim. of *buttis*, *butis*; Gk. βύτις, a flask.
- BOWELS**, 22 Tr. e, 'in the bowels of Jesus Christ,' the heart. The bowels were considered the seat of the affections. There is no lady of more softer *bowels*. Shaks. *Troil.* ii. 2. 11. O. Fr. *boël* (mod. *boyau*); Lat. *botellum* (acc.), a small intestine.
- BRIEFS**, xv., 'the sovereign's letters patent, authorizing a collection for a charitable purpose, now styled Queen's Letters' (Dr. Hook). Bear this sealed *brief* with winged haste to the lord marshal. Shaks. *Hen. IV.* (1) iv. 4. 1. Fr. *brief*, a short writ; Late Lat. *breve* (Ducange).

- BROTHERHOOD, THE**, 3 a. E. e, Christian brethren. The early disciples generally termed themselves the 'brethren.' Cp. Acts 9. 30.
- BUCKLER**, Ps. 18. 1, a shield. And by his side a sword and a *buckler*. Chaucer. *Prof.* 112. O. Fr. *bocler* (mod. *bouclier*), so named from the *bocle* (*buckle*) or boss in the centre.
- BURNT-OFFERING**, Ps. 40. 9, a special kind of sacrifice = Heb. 'ōlāh, in which the whole victim was burnt on the altar, representing the devotion of the sacrificer, body and soul, to God.
- BURNT-SACRIFICE**, Ps. 20. 3 & 66. 13 = Heb. 'ōlāh. See above.
- BY**, 3 A. e, 'I know nothing *by* myself,' i.e. against myself (so R. V.). *By* him and *by* this woman here what know you? Shaks. *All's Well*, v. 3. 237.
- C**
- CADES**, Ps. 29. 7, the wilderness of Kadesh; so R. V. Lat. *Cades* (Vulg.). The Lord schal stire to-gidere the desert of *Cades*. Wyclif.
- CÆSAR**, 23 Tr. g, the Roman emperor. The emperors bore this name after the great Caius Julius Cæsar. Hence Germ. *Kaiser*, emperor, and Russ. *Tsar*.
- CALENDAR** vii., an orderly arrangement of the divisions of time, as days, weeks, months; Late Lat. *calendarium* from Lat. *calendæ*, a name given to the first day of each month from *calare*, to summon, convoke (the people).
- CALVARY**, Th. b. E. g, a bare scull, the name of the place of the Crucifixion; Lat. *calvaria* (Vulg.) = κρανίον.
- CANDLE**, Ps. 18. 28, properly lamp; so R. V. Cp. Vulg. *lucerna* = Heb. nēr. Lat. *candela*, a candle, taper, from *candere*, to glow.
- CANON**, xv., an ecclesiastical law, a rule of doctrine or discipline enacted by a council, and confirmed by the sovereign; Lat. *canon*; Gk. κανών, a straight rod, a rule, anything that serves to regulate or determine other things.
- CANONICAL**, xxix. 6, applied to the Scriptures the title means 'admitted into the authorized list.' Cp. the Latin phrase *Scripturæ Canonice* in the translation of Origen. Eccles. Lat. *canonialis*, cp. Gk. κανονικός, according to rule.
- CANTICLE**, ix. (Benedicite, Omnia Opera so called), a sacred chant; O. Fr. *cantique*; Eccles. Lat. *canticum*, from Lat. *cantare*, to sing, play.
- CAREFUL**, 4 A. e, 'be careful for nothing,' cherish no anxious harassing care. *Careful* hours have written strange de-features in my face. Shaks. *Errors*, v. 298.
- CARNAL**, Circum. c; St. Jas. c; xvi., fleshly; Lat. *carnalis* (Vulg.).
- CASE**, iii., state, condition. She hath been in good *case*. Shaks. *Hen. IV.* (2) ii. 1. 115. Fr. *cas*; Lat. *casus*.
- CASSIA**, Ps. 45. 9, a spice of the nature of cinnamon; Lat. *casia* (Vulg.) = κασία = Heb. qet-i'oth; see *Aids* (art. PLANTS).
- CAST**, Ps. 42. 12, 'Mine enemies . . . cast me in the teeth,' reproach me; so R. V. All his faults observed. Set in a note-book, learn'd, and conn'd by rote, To cast into my teeth. Shaks. *J. C.* iv. 3. 99.
- CATECHISM**, xviii., instruction by question and answer; Eccles. Lat. *catechismus*, from Gk. κατηχίζειν, a form of κατηχεῖν, to instruct; lit. to din into one's ears.
- CATHEDRAL CHURCH**, xv. r, prop. a church with a bishop's throne; Eccles. Lat. *cathedralis* from *cathedra*; Gk. καθέδρα, a seat.
- CATHOLICK**, ix. (Creed); xv. (Creed), universal; Eccles. Lat. *catholicus*; Gk. καθολικός.
- CAUSE**, Ps. 69. 6, 'for my cause,' on my account, through me; so R. V. Ye shall never be juged to deth for my *cause*. Merlin (N.E.D.).

CAUTION, xx. r, a sum of money put in to secure a party from loss; Lat. *cautio*.

CAVIL, I., 'occasion of cavil,' the raising of frivolous objections. If there be any hole left for *cavill* to enter. Bible. *Prov.* (1611). From Lat. *cavillari*, to reason captiously.

CENSURE, xxix. (declaration), judicial sentence, condemnation; Lat. *censura*.

CENTURION, 3 a. Epi. g, the commander of a hundred; Lat. *centurio* (Vulg.) from *centum*, a hundred.

CEREMONY, III., a regular form of doing anything, a religious rite; Lat. *caerimonia*. Ps. 119. 8, *ceremonies*, statutes; so R. V. That Abraham . . . wolde holde my *seremonyes* and lawis. Wyclif (1332), *Gen.* 26. 5.

CERTIFY, Ps. 39. 5, to inform certainly. Pilat sent til Tyberius to *certife* him of this cas. Hampole (N.E.D.). O.Fr. *certifier*; Late Lat. *certificare*.

CHALICE, xv., the Cup in the Communion; Lat. *calix* (Vulg.).

CHAMBERING, I A. e, wanton, immodest behaviour. Let us walke honestly . . . nether in *chamburyng* and wantannes. Tindale.

CHANCEL, ix.; xv., the east end of a church; so called because formerly fenced off with a screen; O.Fr. *chancel*; Eccles. Lat. *cancellus*, the place of the altar; Lat. *cancelli*, a lattice, railings.

CHAPEL, ix., a lesser place of worship, sometimes a part of, or subordinate to, another church; O.Fr. *chapele*; Eccles. Lat. *capella*.

CHARITY, Q. S. e, love; so R. V.; Fr. *charité*; Lat. *caritas* (Vulg.) for *caritas*, from *carus*, dear.

CHERUBIN, ix. (Te Deum), a word used by the theologians of the Middle Ages to denote the second of the nine Orders of Angels; heavenly intelligences endowed with a perfect knowledge of God.

O.Fr. *cherubin* (sing.); Heb. *kherūbhīm*; see below.

To thee *cherubym* and seraphym crien with uncecyngs voia.

Prymer (1400) (N.E.D.).

CHERUBINS, Ps. 18. 10, the throne-chariot of Jehovah conceived as composed of living beings = Heb. *kherūbh*, cherub; which appears in the Vulg. in the form *cherubim*; Heb. *kherūbhīm*, pl. of *kherūbh*.

Two goldun *cherubym*.

Wyclif, *Ex.* 25. 18.

CHIEF, Ps. 105. 35, the beginning, the first-fruits (*i.e.* the first-born). O.Fr. *chief*, the head; Late Lat. **capum* for Lat. *caput*.

CHRIST, the Anointed One; Lat. *Christus*; Gk. *χριστός* = Heb. *Messiah*, Anointed.

CHRISTEN, xvi., to baptize, to admit into the Christian Church.

Were ye baptised in the name of Paul? I thanke God that I *cristened* none of you. Tindale, 1 *Cor.* 1. 14.

CHRISTIAN, xvi., a baptized person; Lat. *Christianus* (Vulg.) = *χριστιανός*, a follower of Christ. A name first given by outsiders. See Acts 11. 26.

CHRISTMAS-DAY, N. of C., the Birthday of Christ; M.E. *Cristemasse* (Chaucer); O.E. *masse*, the mass, a church festival; Eccles. Lat. *missa*.

CHURCH, (1) ix. (Creed), a body of Christians; see xxix. 19. (2) ix. r, a building set apart for Christian worship; O.E. *cyrice*; Gk. *κυριακόν*, a church, lit. belonging to the Lord, from *κύριος*, the Lord. See N.E.D.

CHURCHMEN, xxix., ecclesiastics, clergymen.

A single life is proper for *Church Men*. Bacon, *Essay* 8.

CITATIONS, xv., notices to appear before courts; Late Lat. *citatio*.

CIVIL, xxix. 37, 'Estates Ecclesiastical or Civil,' 'the *civil* sword,' that which pertains to the State; Lat. *civilis*, civic, pertaining to citizens, from *civis*, a citizen.

CLEAN, Ps. 31. 14, entirely.

Untill all the people were gone *cleane* over Jorden. Geneva, *Josh.* 3. 17.

Though *clean* past your youth. Shaks. *Hen. IV.* (2) 1. 2. 110.

CLERGY, II.; ix., the ministry, in distinction from the laity; O.Fr. *clergié*; Eccles. Lat. *clericatum*, the body of the clergy; from *clericus*; see below.

CLERKS, ix. r, readers of responses in church services; O.E. *clerc*, a clergyman; Eccles. Lat. *clericus*; Gk. *κληρικός*, clerical, from *κλήρος*, the clergy, lit. a lot, a portion. The Christian ministry were probably called 'clerus' because the clerical office was first assigned by lot; cp. Acts 1. 26. See Lightfoot, *Philippians*, p. 245.

CLIMB UP, Ps. 132. 3, in the original 'go up;' so R. V.

CLOKE, ix., to hide or conceal, as with a *cloak*.

To *clout* offences with a cunning brow. Shaks. *Lucr.* 749.

O.Fr. *cloque*, a cloak (mod. *cloche*, a bell); Late Lat. *cloca*, a bell, also a cape shaped like a bell.

COASTS, Ps. 105. 33, borders (R. V.).

God, throughout all *coasts* of the world, hath them that worship Him. Edward VI.'s *Catechism*, p. 47.

O.Fr. *coste* (mod. *côte*); Lat. *costa*, a rib, side.

COLLECT, a prayer offered by the minister in the name of the congregation; Eccles. Lat. *collecta*, an assembly for worship, also a prayer offered in their name.

COMFORTABLE, Ps. 54. 6 & 69. 17; xv., 'the most *comfortable* Sacrament,' affording strength, consolation.

A *comfortable* doctrine. Shaks. *Tw.* 1. 5. 239.

O.Fr. *comfortable* from Late Lat. *comfortare* (Vulg.), to strengthen.

COMFORTER, ix. (Te Deum); xxvii. Wh. S. g; S. a. As. g, Strengthenener, a title of the Holy Spirit, the R. V. rendering of *παράκλητος*, *Paracletus* (Vulg.), in St. John's Gospel. See **ADVOCATE**. Thilke Hooli Goost, the *coumfortour*. Wyclif, *John* 14. 26.

COMMEMORATIONS, II., see p. 9; Lat. *commemoratio*.

COMMINATION, xxiv., a threatening; Lat. *comminatio*.

COMMON, as in 'The Book of *Common Prayer*,' used by all, serving for all.

Tite, most dereworthe sone by the *comyn* feith. Wyclif, *Titus* 1. 4.

COMMUNE, E. Mon. g, to converse, talk together.

I would *commune* with you of such things. Shaks. *Meas.* iv. 3. 108.

O.Fr. *communier*; Lat. *communicare*.

COMMUNICATE, xv., to partake of the Holy Communion.

COMMUNION, HOLY, or Lord's Supper, the second of the two great Sacraments of the Gospel; Eccles. Lat. *Communio*, a partaking of the Lord's Supper; cp. Gk. *κοινωνία*, a joint participation, with reference to the Eucharist (1 *Cor.* 10. 6).

COMMUNION OF SAINTS, ix. (Creed), the fellowship of the holy; Lat. *communio sanctorum*. See **SAINTS**.

COMPASS, Ps. 24. 1, 'the *compass* of the world,' the circuit, circumference.

My life is run his *compass*. Shaks. *J. C.* v. 3. 25.

Fr. *compas*; Late Lat. *compasus*, a circle.

COMPETENT, xviii. r, 'a *competent* age,' fit, suitable, sufficient; Fr. *competent*; Lat. *competentem*.

CONCEITS, 3 a. Epi. e, notions, ideas.

Dangerous *conceits* are poisons. Shaks. *Oth.* iii. 3. 326.

O.Fr. *concel*; Lat. *conceptum* (acc.); pp. of *concipere*, to lay hold of, to comprehend.

CONCUPISCENCE, 2 L. e; xxix. 9, longing, desire; Lat. *concupiscentia* (Vulg.).

CONFEDERATE, Ps. 83. 5, banded in league together; Lat. *confederatus*.

CONFESSOR, vii. (Nov. 6), one who bears witness for Christ, and suffers at the hands of the heathen for His Name's sake. See p. 16. Eccles. Lat. *confessor*.

CONFIRMATION, xix., a rite in which the baptized are strengthened and confirmed by the Spirit

in answer to prayer joined with the symbolic act of laying on of hands; Lat. *confirmatio*, a strengthening.

CONFOUND, xi., to mix in disorder; Lat. *confundere* (Vulg.).

CONFUSION, xi., a mingling, mixing; Lat. *confusio*.

CONGREGATION, ix. r; xxix. 19, a religious assembly; Lat. *congregatio* from *grex*, a flock.

CONGRUITY, xxix. 13, 'grace of congruity,' grace corresponding to works; Schol. Lat. *congruitas*, agreement.

CONIES, Ps. 104. 18, rabbits; O.Fr. *conin*, *conil*; Lat. *cuniculus*. But 'conies' is a mistranslation, the animal referred to is the 'rock-badger;' so R.V. *marg*. See *Aids* (art. ANIMAL CREATION).

CONSCIENCE, 12 Tr. c, the spiritual faculty which with authority approves or condemns our acts; Lat. *conscientia* (Vulg.), joint knowledge.

CONSECRATION, xv. r; xxvii., a rendering sacred, a dedicating to a holy office; Lat. *consecratio* (Vulg.).

CONSENT, Ps. 50. 18, to agree with. The original implies perfect sympathy: 'with him thou hadst thy pleasure;' see Cheyne. Lat. *consentire*, to feel with.

CONSTANTLY, St. John B. c, consistently, uniformly, firmly, steadily.
Patiently and *constantly* thou hast stuck to the bare fortune of Posthumus.
Shaks. *Cymb.* iii. 5. 119.

CONTINENCY, xx., continence.
In her chamber
Making a sermon of *continency* to her.
Shaks. *Tam. S.* iv. 1. 186.
Lat. *continentia* (Vulg.).

CONTRITE, Ps. 34. 18 & 51. 17; xii., penitent, humbled; lit. bruised thoroughly; Lat. *contritus* (Vulg.).

CONVENIENT, 3 L. e; xx. r; xxiii. r, proper, suitable.
'Tis not *convenient* you should be cozened.
Shaks. *Wives*, iv. 5. 83.
Lat. *conveniens*.

CONVERSATION, Ps. 37. 14 & 50. 23; 3 a. E. e; 23 Tr. e, manner of life; Lat. *conversatio* (Vulg.), in Class. Lat. social intercourse. In 23 Tr. e, the original means 'citizenship;' so R.V.

CONVERSION, xi., change; Lat. *conversio* (Vulg.).

CONVERT, Ps. 23. 3, to change, restore (R.V.); Lat. *convertere* (Vulg.).

CONVEY ONE SELF, Ps. 31. 13, to flee (R.V.). O.Fr. *conveier*, *convoier*; Late Lat. *conviare*, to accompany on the way (Ducange), from Lat. *via*, a way.

CONVINCE, 5 L. g, to convict, to bring convincing proof. See R.V. Lat. *convincere*, to overcome completely.

CONVOCATION, i., an assembly of the clergy by their representatives; Lat. *convocatio*, a calling together.

CORPORAL (PRESENCE), xv., material, carnal; see p. 147a. Lat. *corporalis* (Vulg.) from *corpus*, body.

COVENANT, Ps. 25. 9, an agreement; O.Fr. *covenant*, from *convenir*, to agree; Lat. *convénire*, to come together.

COVET, xv., to desire eagerly and unlawfully; O.Fr. *coveiter*, *covoiter* (mod. *convoiter*); cp. Late Lat. **cupiditare*, to desire.

CREATURE, xv., a created thing (e.g. bread); 4 Tr. e, the creature = the creation; so R.V.; Lat. *creatura*, from *creare*, to create.

CREDENCE, Ps. 106. 24, belief, confidence.
His love and wisdom may plead for amplest *credence*.
Shaks. *All's Well*, i. 2. 11.

O.Fr. *credence*; Late Lat. *credentia* from Lat. *credere*, to believe.

CRED, ix.; xv., a summary of Christian belief; Lat. *credo*, I believe (the first word in the Lat. form of the Apostles' Creed).

CRIMINOUS, xxvii. (Bishops), charged with crime; Late Lat. *criminosus*, guilty, from *crimen*, a charge, accusation.

CROWN, S. S. e, 'a corruptible crown,' a perishable garland (of olive, bay, parsley, or pine); O.Fr. *corone* (mod. *couronne*); Lat. *corona*, a wreath.

CUBIT, 15 Tr. g, a measure of length; Lat. *cubitum*, the elbow, an ell; lit. a bend. See *Aids* (art. MEASURES).

CUNNING, Ps. 137. 5, skill.
I have no *cunning* in protestation.
Shaks. *Hen. V.* v. 2. 150.

CURATE, ix., one who has 'cure' or charge of souls; Eccles. Lat. *curatus*, whence Fr. *curé*.

CURE, xxvii. (Priests), that which is committed to the charge of a priest; Eccles. Lat. *cura* (Ducange).

CURIOS, xxix. (Art. 17), too eager in enquiring about a thing, inquisitive. Lat. *curiosus*.

CUSTOM, 4 a. Epi. e; St. Mt. g, the customary toll, duty, as opposed to a tax, i.e. direct payment for State purposes. O.Fr. *costume*; cp. Low Lat. *costuma*, a customary payment, generally in kind; connected with Lat. *consuetudo*, custom.

CYMBAL, Ps. 150. 4; Q. S. e, a clashing musical instrument; Lat. *cymbalum* (Vulg.) = κύμβαλον. See *Aids* (art. MUSIC).

D

DAME, xviii. r, the mistress of a household; Fr. *dame*, a lady; Lat. *domina*.

DAMNATION, Th. b. E. e; xv., judgment; so R.V.; the sense is, 'he brings on himself condemnation in his eating and drinking, if he discern not the body.' Lat. *damnatio*, condemnation.

DARLING, Ps. 22. 20 & 35. 17. The Hebrew original means strictly 'my single one,' i.e. my life besides which I have no other; see R.V. and Cheyne. O.E. *deorling*, a favourite, lit. a little dear.

The *darling* was as the one of an unicorn.
Wyclif, *Ps.* 28 (29). 6.

DEACON, xxvii., in the Church of England a person of the lowest of

the three orders in the ministry; Lat. *diaconus* (Vulg.) = διάκονος, a church officer who distributed the contributions for the poor (Acts 6. 1, 5); also a deacon; in class. Gk. a servant, an attendant at a feast.

DEEP, THE, Ps. 106. 9 & 107. 24, the sea.

And they shall fetch thee jewels from the *deep*.
Shaks. *Midas*. iii. 1. 161.

DEFENDER OF THE FAITH, xxix. (Ratification), a title applied to Queen Elizabeth in the Ratification of 1571; it was conferred on Henry VIII. personally by the Pope Leo. x. in 1521, and annexed to the crown by Act of Parliament in 1543.

DEPRAVE, xv., to misrepresent, speak ill of.

That lie and cog and flout, *deprave*, and slander.
Shaks. *Much Ado*, v. 1. 95.

Lat. *depravare*, to pervert, distort (Vulg.), from *pravus*, crooked.

DEVICES, ix., plans; O.Fr. *devise*, will, pleasure; Late Lat. *divisa*, lit. a division, judgment.

DEVIL, THE, xii. 1 L. g, the accuser or adversary, Satan; O.E. *dæofol*; Lat. *diabolus* (Vulg.) = διάβολος, the slanderer. 3 L. g, DEVILS, evil spirits, a rendering of δαιμόνια, in Vulg. *dæmonia*. Ps. 106. 36, devils = Heb. *shēdim*, the demigods of the heathen; see note by Cheyne, *Book of Psalms*, p. 293.

DILIGENCE, xxvii., best efforts; Lat. *diligentia* (Vulg.).

DIOCESAN, xxvii. r, the bishop of the diocese.

DIocese, ii., the district in which a bishop exercises his authority; Lat. *diœcesis*; Gk. *διοίκησις*, a district, administration; lit. house keeping, from *oikos*, a house.

DISANNUL, 13 Tr. e, to cancel, set aside, invalidate; Lat. *dis* and *annulare* (Vulg.), in class. Lat. *annulare*, to bring to nothing.

DISCIPLE, 4 a. E. g, a learner; Lat. *discipulus* (Vulg.).

DISCOMFIT, Ps. 18. 29, to defeat, to put to the rout.

The Earl of Douglas is *discomfited*.
Shaks. *Hen. IV.* (1) i. 1. 67.

O. Fr. *desconfire*; Lat. *dis* and *conferere*, to sweep away, destroy.

DISCOVER, Ps. 29. 8, to strip, lay bare (the branches of trees); see R.V.; O. Fr. *descouvrir*, to uncover.

DISPENSATION, Epi. *e*, 'the dispensation of the grace of God,' i.e. the stewardship with regard to the grace of God; Lat. *dispensatio* (Vulg.).

DISSEMBLE, Ps. 18. 45, submit themselves; so R.V. The original implies an enforced submission through fear, void of sincerity; *dissemble* is derived through Fr. from Lat. *dissimulare*, to disguise, conceal.

O hardness to *dissemble*!—

How do you, Desdemona?

Shaks. *Oth.* iii. 4. 34.

DISSOLUTION, XXI., death.

We expected

Immediate *dissolution*.

Milton, *P. L.* x. 1048.

Lat. *dissolutio*, an unloosening (Vulg.).

DISTEMPERS, XXI., disorders; here used of troubles of the mind.

He hath found

The head and source of all your son's *distemper*.
Shaks. *Hamlet.* ii. 2. 55.

O. Fr. *destemperer*, to derange; Lat. *temperare*, to apportion, regulate.

DOCTOR, I a. Epi. *g*, XXVII., a teacher; Lat. *doctor* (Vulg.).

DOMINATION, Ps. 49. 14, dominion; so R.V.; Lat. *dominatio* (Vulg.).

DOMINICAL, VIII., relating to the Lord's Day; see p. 30 on the Sunday Letter; Eccles. Lat. *dominicalis* from *dominus* (Vulg.), the Lord.

DRAGONS, (1) Ps. 74. 14 & 91. 13 & 148. 7, great monsters; the Heb. *tannin* is generally used of a sea monster, but in Ps. 91 it stands for one of the serpent tribe. Fr. *dragon*; Lat. *draco* (Vulg.) = *δράκων* (LXX.). St. Mi. *e*, *dragon*, the devil, Satan.

(2) Ps. 44. 20, generally supposed to mean the jackal (Heb. *tan*). See *Aids* (art. ANIMAL CREATION).

DUTY, xv. *r*, xx. *r*, fee, payment *due*; Anglo-Fr. *dueté*, debt.

When thou receivest money for thy labour or ware, thou receivest thy *duty*.
Tindale.

E

EASTER, the festival of the Resurrection of Christ. St. Pet. *e*, *Easter* = the Passover; so R.V. O.E. *eastro*, pl., the Easter festival; cp. O.H.G. *ostrun*, 'pascha' (Tatian). These words represent the old pre-Christian Teutonic name for the festival of spring. Bede connects the name with that of a goddess of spring worshipped by the heathen Germans.

EFFUSION, XXVII. (Bishops), a pouring out; Lat. *effusio* (Vulg.).

ELDERS (of the Jews), S. b. E. *g*, the chief men of a community. Here one of the various classes composing the Sanhedrim. From the New Test. Greek word for 'elder,' *πρεσβυτέρος*, came Lat. *presbyter* (Vulg.). See **PRIEST**.

ELECT, 5 a. Epi. *e*, those who are 'chosen out' from the world; Lat. *electus* (Vulg.).

ELEMENTS, xv. *r*, 'the consecrated Elements,' i.e. the Bread and Wine. S. a. C. *e*, 'elements of the world,' elementary teaching, rudimentary instruction; see R.V. St. Paul is speaking of the Mosaic Law. The Greek word for 'elements' in this passage (*στοιχία*) means lit. 'the letters of the alphabet' as being set in rows. Lat. *elementum* (Vulg.).

EMBER-DAYS, VIII., recurring fast-days at four seasons of the year; O.E. *ymb-ryne*, a running round, circuit, revolution.

EMMANUEL, S. a. C. *g*, God with us; Lat. *Emmanuel* (Vulg.); see **IMMANUEL**.

ENABLE, XXVII. (Venii, Creator), to make strong, *able*; *able* is from O. Fr. *habile*; Lat. *habilem*.

ENDEAVOUR (ONE SELF), 2 a. E. *c*; XXVII. (Priest), to strive, try.

Endeavour thyself to sleep.

Shaks. *Twelfth.* iv. 2. 104.

From Fr. *devoir*, a duty, to owe; Lat. *debere*.

ENDOW, xx., to provide a woman with a dowry on marriage; O. Fr. *endoër*; Lat. *dotare*.

ENDUE, (1) Ps. 132. 9; ix., 'endue thy ministers with righteousness,' to clothe; Lat. *induere* (Vulg.).

(2) XII.; Ps. 138. 3; xxix. 17, to endow. See above.

ENSAMPLE, 2 a. E. *c*; 23 Tr. *e*, an example.

For his meekness and his good deed

Take *ensample* here of Pers.

Robert Brunne, 5930.

O. Fr. *ensample* (for *esemple* or *ex-ample*); Lat. *exemplum*.

ENSUE, Ps. 34. 14, to follow after.

Let not to-morrow then *ensue* to-day.

Shaks. *Rich. II.* ii. 1. 197.

Cp. O. Fr. *ensivre*; Late Lat. *insequere* (for Lat. *insequi*).

ENTERPRIZE, XXVIII., an undertaking; cp. O. Fr. *entreprinse*, from *entreprendre*, to undertake.

ENTREAT, Q. S. *g*, to treat, to use in a particular manner.

Fairly let her be *entreated*.

Shaks. *Rich. II.* iii. 1. 37.

O. Fr. *entraiter* from Lat. *tractare*.

EPACT, VIII., an addition, the excess of the solar above the lunar year; the numeral of the moon's age on 1st March; O. Fr. *epacte*; Late Lat. *eracta*; Gk. *ἐπάκτος*, brought in, added—*ἐπακταί* (*ημέραι*). See Dict. Christian Antiquities.

EPIPHANY, the Manifestation; Eccles. Lat. *epiphania*; Eccles. Gk. *ἐπιφάνια*, the Manifestation of Christ to the Gentiles; *ἐπιφάνεια*, an appearance.

EPISTLE, a letter; Lat. *epistola* (Vulg.) = *ἐπιστολή*, anything sent by a messenger.

ESCHEW, Ps. 18. 23 & 34. 14, to shun, avoid.

What cannot be *eschewed* must be embraced.

Shaks. *Wives.* v. 5. 251.

O. Fr. *eschuer*, to shun, to shy at.

ESPOUSED, S. a. C. *g*, betrothed; so R.V.; O. Fr. *espouser*, to wed, from Lat. *sponsus*, promised, p.p. of *spondeo*.

ESTATE, Ps. 22. 24; XIII., state, condition; O. Fr. *estat* (now *état*); Lat. *status*.

The angels also which kept not their first *estate*.
Tindale.

EVANGELIST, St. Mk. *e*, a preacher of the glad tidings, a missionary; St. Mt. *c*, a writer of one of the Gospels; Lat. *evangelista* (Vulg.) = *εὐαγγελιστής*.

EVE, XIV. *r* 1, **EVEN**, VIII., the latter part of the day before a Festival.

EVEN SONG, VI., Evening Prayer, which is appointed to be said or sung. O.E. *æfnsang*.

EXCOMMUNICATIONS, xv. *r*, notices of excommunication; Eccles. Lat. *excommunicatio*, a putting out from Christian communion or fellowship.

EXPEDIENT, XII., tending to advantage, profitable, fit; Lat. *expediens* from *expedit*, it is profitable.

EXTINCT, Ps. 118. 12, quenched as fire; see R.V. Lat. *extinctus*, extinguished, p.p. of *extinguere*.

F

FABLES, XXIX. (Art. 31), mere stories without a particle of truth in them. O. Fr. *fable*; Lat. *fabula*.

FACULTY, XXVII. (Preface), a special dispensation granted by the Ordinary to do something which otherwise would be prohibited; Lat. *facultas*, power of doing (Vulg.).

FAIN, Ps. 71. 21, glad.

Man and birds are *fain* of climbing high.

Shaks. *Hen. VI.* (2) ii. 1. 8.

O.E. *fægen*, glad.

FAITH, XI., 'the Catholic Faith,' that which is believed; XXIX. 11, 'justified by Faith,' trust in God. O. Fr. *feid* (now *foi*); Lat. *fides*.

FAN, XXIV., a winnowing shovel with which corn after threshing was thrown up against the wind

to clear it of the chaff. O.E. *fann*; Lat. *vannus* (see Isa. 41. 16; Jer. 4. 11).

FELLOWS, Ps. 45. 8, 15, 'above thy fellows,' all other contemporary kings; 'the virgins that be her fellows,' her companions. M.E. *felawe*, companion; Icel. *félagi*.

FIRKIN, 2 a. Epi. *g*, nearly nine gallons.

Waterpots of stone . . . containe two or thre fyrkins a pece.
Mathews' Bible.

FIRMAMENT, Ps. 19. 1, the sky fixed above the earth; Lat. *firmamentum* (Vulg.), suggested by *σφαιρωμα*, that which has been made firm; the LXX. rendering of the Heb. word which means 'the expanse.'

FLAGON, xv., the vessel in which the wine for the Holy Communion is brought to the Lord's Table; O.Fr. *flacon*; Late Lat. *flascodem*.

FLITTINGS, Ps. 56. 8, wanderings to and fro (see 1 Sam. 19. 18—26. 25).
Fools are fain o' flitting.
Scottish Proverb.

FOND, xxix. 22, foolish.

In alle these thingis Joob synned not in hise lipps, nether spak ony fonnid thing ajens God.
Wyclif, Job 1. 22.

FONT, xvi., the vessel for holding the water in which persons are to be baptized; Late Lat. *fontem*, the baptismal vessel; Lat. *fontem*, spring of water.

FOOLISH, Ps. 53. 1, 'the foolish body,' the corrupt, impious person; so the Heb. *nābhāl* (A.V. 'Nabal,' 1 Sam. 25. 25); see Cheyne, *Book of Psalms*, p. 33.

FOR BECAUSE, III., because.

And for because the world is populous.
Shaks. Rich. II. v. 5. 3.

FORM, S. b. E. *e*, 'in the form of God,' i.e. with the essential attributes of God. Lat. *forma* (Vulg.) = *μορφή*.

FRAILTY, 4 a. Epi. *c*; 24 Tr. *c*, weakness; O.Fr. *fræleté*; Lat. *frailitatem*, fragility, the condition of liability to being easily broken.

FRANKINCENSE, Epi. *g*, an aromatic resin, the olibanum of commerce; see *Aids* (art. PLANTS). O.Fr. *franc encens*, pure, genuine incense; *incense* = Lat. *incensum*, lit. what is burnt.

FRET, Ps. 39. 12, to eat away; Ps. 37. 1, to vex. O.E. *fretan* (= *for* + *etan*, to eat). See B.G.

FROWARD, Ps. 64. 2, workers of iniquity; so R.V.; for *from-ward*, averse, perverse.

With the frowarde thou wilt shewe thy self froward.
Geneva, Ps. 18. 26.

FROWARDNESS, xv. *r*, perverseness.

Who in his frowardness from her was fled.
Spenser, F. Q. iii. 6. 20.

FRUIT, Ps. 132. 12, offspring, children; O.Fr. *fruit*; Lat. *fructus* (Vulg.).

FRUITION, Epi. *c*, enjoyment; Late Lat. *fruitio*.

FULFILLED, xv., filled completely.

They are so fulfilled with men's abuses.
Shaks. Lucr. 1228.

FUNCTION, XIII. (Ember), office, duty, ministrations; Lat. *functio*, the performance of a duty.

G

GARNISH, 3 L. *g*, to decorate (a house); O.Fr. *garnir*, to fortify, lit. to warn off.

GAT ME, Ps. 30. 8, I betook myself, went.

I'll get me to a place more void.
Shaks. J. C. ii. 4. 37.

GENDER, 4 L. *e*, in this passage 'to bear children.' In the allegory the covenant from Mount Sinai is a mother like Hagar. O.Fr. (*en*)*gender*; Lat. *generare*, to beget (Vulg.).

GENERALLY, XVIII., universally; cp. xxix. 17. Cp. Lat. *generaliter* (Vulg.).

GENERATION, Ps. 22. 31, 'it shall be told concerning the Lord to the next generation,' i.e. their posterity; 9 Tr. *g*, 'in their generation,' i.e. in worldly matters, for the purposes of their self-interest. Lat. *generatio* (Vulg.).

GENTILES, Ps. 18. 50, the other nations besides Israel = Heb. *gōyim*. Lat. *gentiles*, foreigners (in legal codes); lit. people of the same race; cp. Lat. *gentes* (Vulg.).

GHOST, 'The Holy Ghost' (Te Deum). *Ghost* = Lat. *Spiritus*, Spirit (Vulg.).

Thilke Hooli Goost, the counfortour.
Wyclif, John 14. 26.

O.E. *gāst*.

GHOSTLY, xv.; XVIII.; XIX., spiritual.

A divine, a ghostly confessor.
Shaks. Rom. iii. 3. 49.

GLASS, Q. S. *e*; 5 a. E. *e*, a mirror of polished metal = *speculum* (Vulg.).

GLORY, Ps. 57. 9, 'awake up, my glory,' i.e. my spirit; Ps. 106. 20, 'their glory,' i.e. Jehovah (Jer. 2. 11).

GOLDEN NUMBER, VIII.; see p. 30.

GOOD FRIDAY. The term is peculiar to the English Church. The day was once called in England and Iceland 'Long Friday'; cp. O.E. *Langa Frigedæg* and Icel. *Langi-frjádagr*. The French call it *Vendredi saint*, the Germans *Char Freitag*, i.e. Care-Friday.

GOOD-MAN, W. b. E. *g*, 'the good-man of the house,' the master of the house.

All they which be of the male kind in every household sit before the goodman of the house, and they of the female kind before the goodwife.

More's *Utopia*, p. 157.

GOSPEL, a translation of *evangelium* (Vulg.) = *εὐαγγέλιον*, glad tidings; O.E. *godspell* (= *gōd*, good + *spell*, tale, story).

GOVERNANCE, ix.; xv.; XXIV., direction, control.

A pupil under Gloster's governance.
Shaks. Hen. VI. (2) 1. 3. 50.

O.Fr. *governance*.

GOVERNOUR OF THE FEAST, 2 a. Epi. *g*, the translation of Lat. *architriclinus* (Vulg.) = *ἀρχιτρικλινος*, the president of a banquet, who was usually chosen from the guests.

GOVERNOURS, S. a. C. *e*, the stewards or bailiffs appointed to manage the household and property of a minor. S. b. E. *g*, 'Pilate the governor,' the Procurator of Judæa. O.Fr. *gouverneur*; Lat. *gubernatorem* from *gubernare*, to steer a ship.

GRACE, 15 Tr. *e*, 'the grace of our Lord Jesus Christ,' the divine love manifesting itself to man in the life and death of Jesus Christ; O.Fr. *grace*; Lat. *gratia*, favour (Vulg.).

GRAFT, 7 Tr. *c* (*graffe* in ed. 1604), to implant or incorporate, as a bud upon a stem.

The braunchis ben brokun that Y be graffid in.
Wyclif, Rom. 11. 19.

O.Fr. *greffer*.

GRAVEN, xv., 'any graven image,' i.e. cut or carved, of wood or stone. Ps. 7. 16, 'he hath graven a pit,' i.e. cut or dug. O.E. *grafen*, pp. of *grafan*, to carve, to dig.

GRIEF, xv., 'open his grief,' i.e. declare what burdens his mind; O.Fr. *gref*, burdensome; Lat. *gravem*.

GRIN, Ps. 59. 6, to snarl; so Cheyne.

GRUDGE, Ps. 59. 15, to grumble, make a murmuring sound. The whole passage however prob means 'if they be not satisfied, they tarry all night;' so R.V.

Sotheli if thei ben not fillid, and thei schulen grutche.
Wyclif.

GUILE, Ps. 32. 2; Inn. D. *e*, deceit, falseness; O.Fr. *guile* = Eng. *wile*.

H

HABITED, XXVII. *r*, clothed in proper official dress; from Lat. *habitus*, dress, attire, appearance, condition.

HALLOW, in Lord's Prayer and 4th Commandment, to make holy, to separate from profane or secular uses. O.E. (*ge*)*hālgian*, from *hālig*, holy. See HOLY.

HANDMAID, Ps. 116. 14, 'the son of thine handmaid,' i.e. of thy female slave; the phrase denotes 'a home-born slave.'

HANDY-WORK, Ps. 19. 1 & 90. 17, the work of the hands; M. E. *handiwerk*; O. E. *hand-geweorc*.

HARNESSED, Ps. 78. 10, clad in armour (cp. Ex. 13. 18); O. Fr. *harnois*, *harnois*, armour.

HAVOCK, Ps. 74. 9, 'let us make *havock* of them,' i.e. let us destroy them; so A. V.; *havoc* often in Shakspeare, as in—

Cry *havoc* and let slip the dogs of war.
Shaks. *J. C.* iii. l. 273.

O. Fr. *havoc*, prey.

HEALTH, ix., 'no *health*;' Ps. 38. 3, soundness of spirit, of body. Ps. 62. 7, health = salvation, deliverance. *Health* means the condition of being *hale*, *whole*. O. E. *hælb* from *hāl*, whole.

HEATHEN, in the Psalms the nations surrounding the Jews (see **GENTILES**); xxix. 33, non-Christian. O. E. *hæðen*, a dweller on a *heath* (*hæð*). Dwellers in remote untilled districts being among the last to be converted 'heathen' came to mean the same thing as 'unbeliever.'

HEAVEN, Ps. 8. 3, the sky, the firmament. In Lord's Prayer, 'which art in *heaven*,' the spiritual world. xii., 'the Father, of *heaven*,' i.e. who from heaven nearest; in Latin, *Pater de caelis Deus*.

HEBREW, Sex. S. e, a Jew; the word literally means 'one of a people living *across*,' i.e. East of the Euphrates; it first occurs as applied to Abraham; originally, and in the O. T. usually, a name not used by the Jews of themselves, but one by which others knew the Chosen People. See B. G. (s.v. *Ebreu*).

HELL, in the Psalms, the place of the dead conceived as an underworld = Heb. *she'ol*; rendered in the LXX. *ᾗδης*, Hades, and in the Vulg. *infernum*, the region below. This is the meaning of the word in the Creeds, in xxix. 3, and 1 Tr. g, St. Pet. g. The original sense of the English word 'hell' is 'the hidden or secret place.'

HELL-FIRE, 6 Tr. g, the fire of Gehenna, i.e. of the vale of Hinnom. This valley, S.E. of Jerusalem, was the place for the burning of offal, and its name was used by the Jews symbolically for the place for torment after death.

HERESY, xii.; xxvii., the belief of a sect or party, in opposition to the general belief of the Christian Church; Lat. *hæresis* (Vulg.) = *αἵρεσις*, a taking, a choice.

HERETICK, Gd. Fri. c, the holder of a heresy; Lat. *hæreticus* (Vulg.) = *αἵρετικός*, heretical, factious (Titus 3. 10).

HERITAGE (Te Deum), inheritance; God's people are called His inheritance (see Ps. 33. 12). O. Fr. *heritage* from *hériter*, to inherit.

Thy testimonies have I taken as an *heritage* for ever. Geneva, Ps. 119. 111.

HERODIANS, 23 Tr. g, partisans of the Herods, in religious belief for the most part Sadducees. Lat. *Herodiani* (Vulg.).

HINDRANCE, Ps. 15. 5, hurt, disadvantage; but see R. V.

He that sweareth to his owne *hinderance* and changeth not. Geneva.

HIS = ITS, Ps. 92. 10, 'mine eye shall see *his* lust;' xxii., 'every seed *his* own body.' *Its* does not once occur in the Bible (ed. 1611).

HOLD, xv., 'the Lord will not *hold* him guiltless,' i.e. judge; Ps. 31. 7, *hold of*, to observe, regard, worship; Ps. 56. 6, 'they *hold* all together,' gather together; E. Mon. g, 'eyes were *holden*,' influenced, restrained.

HOLPEN, Ps. 22. 5; x. (Magnificat). helped.

To be *holpen* and socoured.

More's *Utopia*, p. 96.

HOLY, a word applied especially to God, and things belonging to God. In the Bible 'Holy' generally = Heb. *qādāsh*, which means literally 'separate,' and so is applied peculiarly to Him who is apart from all impurity and imperfection. *Holy*, O. E. *hālig*, meant originally the hale, the perfect, from *hāl*, whole.

HOLY CITY, THE, E. S. g, Jerusalem. Cp. Rev. 11. 2.

HOLY HILL (Jehovah's), Ps. 3. 4, Zion.

HOLY PLACE, THE, 5 L. e, the inner sanctuary of the Tabernacle, the Holy of Holies (Heb.), the most holy place (A. V.), Ex. 26. 34.

HOMILY, xxix. 35, a discourse composed and published by authority; Eccles. Lat. *homilia*; Gk. *ὁμιλία*, a homily, instruction, intercourse (1 Cor. 15. 33).

HONEST, 3 a. Epi. e; 3. a. E. e, seemly, honourable; so R. V.; Lat. *honestus*, honourable. In this sense frequently in Shakspeare.

HONOURABLE (Te Deum), worthy of honour (cp. Rev. 7. 12). Lat. *honorabilis*. In the American Prayer Book the word is changed to 'adorable.'

HORN, Ps. 18. 1, 'Jehovah the *horn* of salvation,' the weapon of attack, the means of deliverance and victory. See also St. J. Bap. g.

HORNS (OF THE ALTAR), Ps. 118. 27, the projecting corners on the summit of the altar.

HOSANNA, 1 A. g, a Hebrew expression of praise or gratulation, originally a form of supplication, occurring in Ps. 118. 25, and meaning 'Save, I beseech thee.' Lat. *Hosanna* (Vulg.) = *ὡσαννά* (Matt. 21. 9).

Osanna to the sone of David. Wyclif.

HYMN, ix. r (Te Deum); 5 a. Epi. e; 20 Tr. e, a metrical composition in praise of God, forming part of the religious worship of Christians; Lat. *hymnus* (Vulg.) = *ᾠμος*.

HYSSOP, Ps. 51. 7; Wed. b. E. e, a bunch of the caper plant used for sprinkling, and especially in the purification service of the Tabernacle and Temple; Lat. *hyssopus* (Vulg.) = *ὑσσώπος*; Heb. 'ezōbh. See *Aids* (art. PLANTS).

I

IGNORANCES, xii., acts or sins of ignorance. Lat. *ignorantia* (Vulg., Ps. 24 (25). 7).

ILLUMINATE, xii., to enlighten; Lat. *illuminare* (Vulg.).

IMMACULATE, xxi., spotless; Lat. *immaculatus* (Vulg.).

IMMANUEL, Ann. V. M. e, God with us; a Heb. phrase. See **EMMANUEL**.

IMMORTAL, xvi., deathless; Lat. *immortalis* (Vulg.).

IMPOSITION, xxvii., a laying on; Lat. *impositio* (Vulg.).

IMPOTENT, xxvii., 'impotent people of the parish,' weak, powerless; Lat. *impotens* (Vulg.).

INCARNATE, xv. (Nicene Creed), clothed with flesh; Late Lat. *incarnatus*.

INCARNATION, xi.; xii., the being clothed with flesh; Late Lat. *incarnatio*.

INCENSE, Ps. 141. 2, odour of spices burnt; Lat. *incensum* (Vulg.), lit. what is burnt.

INCOMPREHENSIBLE, xi., immeasurable, boundless, infinite; in the original Latin the word is 'immensus;' Lat. *incomprehensibilis*, that cannot be seized, grasped.

INCORPORATE, xvi., to make a person a member of a body social, or society. xv., members *incorporate*. Lat. *incorporatus*, pp. of *incorporare*.

INDIFFERENTLY, xv., impartially, without respect of persons; cp. Lat. *indifferenter*, without distinction.

I did nothing else but monish all judges *indifferently* to do right.

Latimer (W. B. W.).

INDITE, Ps. 45. 1, to write, compose; O. Fr. *enditer*; Late Lat. *indictare*.

INFALLIBLE, As. D. e, that cannot deceive; Late Lat. *infallibilis*.

By manie *infallible* tokens.

Geneva, Acts 1. 3.

INFIDEL, Gd. Fri. *c.*, one who does not believe in Christ; Lat. *infidelis* (Vulg.).

INFORM, Ps. 105. 22, to teach; Lat. *informare*; but the Heb. should be rendered 'to bind his princes'; so R.V.

INHABITERS, Ps. 75. 4, dwellers. Woo, wo to the *inhabiters* of the earth. Tindale, Rev. 8. 13.

INHERITANCE, ix., 'bless thine inheritance,' i.e. thy people, thy peculiar possession.

INJUNCTIONS, xxix. (the Declaration); xxix. 37, directions set forth by Queen Elizabeth with regard to the Royal Supremacy; Lat. *injunctiones*, things enjoined, commands.

INNOCENTS, Inn. D., the infants slain by Herod's orders; Lat. *innocentes*, the harmless ones.

INORDINATE, St. Mt. *c.*, irregular, immoderate; Lat. *inordinatus* (see Vulg., 2 Thess. 3. 6).

INQUISITION, Ps. 9. 12, a judicial searching for; the reference is to the Avenger of Blood. Lat. *inquisitio* (Vulg.).

INSPIRATION, 5 a. E. *c.*; xv. *c.*; xxix. 13, divine influence; Lat. *inspiratio* (Vulg.), lit. a breathing into.

INSTANT, 5 a. Epi. *e.*, pressing, urgent, importunate; the idea in the original is rather that of steadfastness; see R.V. Lat. *instans*.

INSTRUMENT, xxix. 27, a document or deed conveying or giving a title to some possession; Lat. *instrumentum*.

INSTRUMENT OF TEN STRINGS, Ps. 33. 2, a ten-stringed harp. See *Aids* (art. MUSIC).

INSTRUMENTS OF DEATH, Ps. 7. 14, deadly weapons, spears or arrows.

INVENTION (of Cross), May 3, the finding; Lat. *inventio*.

INVITATORIES, II., antiphons used in the course of the singing of the Psalms; Eccles. Lat. *invitatorium*.

INVOCATION, xxix. 22, a calling on in prayer; Lat. *invocatio*.

IRREPREHENSIBLE, xxvii. (Bishops), free from blame; Lat. *irreprehensibilis* (Vulg.).

ISLES, Ps. 72. 10, Heb. coast-lands, i.e. those of the Mediterranean.

ISRAELITES, Sex. S. *e.*, children of Israel (Jacob), a name meaning 'God fighteth.' See *Aids* (PROPER NAMES). Lat. *Israelitæ* (Vulg.) = *Ἰσραηλίται*. See also Gd. Fri. *c.*

ISSUE, xiii., 'a happy issue,' result; O.Fr. *issue*, pp. of *issir*, *eissir*; Lat. *exire*, to go out.

J

JAH, Ps. 68. 4, a transliteration of Heb. *Jāh*, which is probably a shortened form of Heb. *Jahveh*. See **JEHOVAH**.

JEALOUS, xv., 'am a jealous God,' used of Jehovah as not brooking any rival; the severe punisher of departure from Himself. O.Fr. *jalous*; Late Lat. *zelosus*, zealous, from Lat. *zelus* (Vulg.); Gk. ζήλος, zeal, lit. heat.

JEHOVAH, Ps. 33. 12 & 83. 18, the God of Israel; an incorrect form of Heb. *Jahveh*, a name which is generally rendered 'the Lord' in R.V. Cheyne (in *Book of Psalms*, p. 141) says 'whatever the origin of *Jahveh*, the ideas of self-existence and self-manifestation must have inseparably cohered with that name to reflective worshippers. To the Jew *Jahveh* was the most special name for the Divine Being.' See **JAH**.

JEOPARDY, xxii. (1 Cor. 15. 30), risk, danger; O.Fr. *jeu parti*, a game in which the chances are even; Late Lat. *jocus partitus*.

JESUS, S. a. C. *g.*, the same as Heb. *Jeshua* or *Joshua*, 'the Lord is salvation'; Lat. *Jesus* (Vulg.) = Ἰησοῦς.

JEW, Gd. Fri. *c.*, a descendant of Abraham; *Jews* = O.Fr. *Juis Juifs*; Lat. *Judæi* (Vulg.) = Ἰουδαῖοι, lit. the people of the tribe of Judah (a name which means 'celebrated').

JEWRY, Ps. 76. 1, Judah; O.Fr. *Juierie, Juerie*.

JUSTIFIED, 11 Tr. *g.*, set right with God; Lat. *justificatus* (Vulg.).

K

KIND, xv. *r.*, 'the Communion in both kinds,' i.e. the Bread and the Wine. See also xxix. 30.

KINDLY, xii., natural, according to their kind.

And *kindly* creatures turn all to serpents. Shaks. *Ant.* ii. 5. 78.

KNAP, Ps. 46. 9, to cut in sunder; see R.V.

As lying a gossip as ever knapped ginger. Shaks. *Merch.* iii. 1. 10.

KNOW, Ps. 1. 7, to regard with watchful care and love.

KNOWLEDGE, TO GIVE, xvii. *r.*, to give notice.

L

LADY, OUR, vi., 'Annunciation of our Lady,' i.e. of the Blessed Virgin Mary.

LAMMAS DAY, vii., August 1; O.E. *hlūfmæsse dæg*, 'loafmass day' (in the Chronicle); on this day took place the Blessing of Bread; see Dict. of Christian Antiquities (s.v.).

LARGE, Ps. 31. 9, 'in a large room,' i.e. a broad unconfined place, so that I am free from straits and difficulties.

Thou hast sett my feet in a large place. Wyclif.

LATCHET, 4 A. *g.*, a shoe-tie; lit. a little lace; O.Fr. *lacet*.

Whose shoes latchet I am not worthe to stoup downe and unlose. Geneva, Mark 1. 7.

LAUD, xiii.; xv., to praise; Lat. *laudare*.

*Laud*e him all nacions. Tindale, Rom. 15. 11.

LAVAR, xvi., a vessel for washing; in Chaucer, *lavour*; O.Fr. *lavoir* from *laver*, to wash; Lat. *lavare*.

LAW, THE, very often in the Psalms the whole revelation of God, so far as it was then given; the rendering of the Heb. 'Torah,' instruction, doctrine.

LAWYER, 13 Tr. *g.*; 18 Tr. *g.*, one learned in the law of Moses, whose special province was the interpretation of each provision. See *Aids* (art. JEWISH SECTS, &c.).

LAY TO, Ps. 119. 126, 'to lay to thine hand,' to work; so R.V.

LAY-PEOPLE, xxix. 30, the laity as distinct from the clergy; O.Fr. *lai*; Lat. *laicus* (Vulg.); Gk. λαικός, relating to the people.

LEARN, Ps. 25. 4, to teach; so R.V. You learn me noble thankfulness. Shaks. *Ado.* iv. 1. 31.

LEASING, Ps. 4. 2 & 5. 6, falsehood, lying; O.E. *leasung*. But that false pilgrim which that leasung told. Spenser, *F. Q.* i. 6. 48.

LEAVEN, E. S., dough which when sour causes the fresh dough to ferment and rise; Fr. *levain*; Lat. *levamen*, that which raises.

LEGEND, II., an ecclesiastical story; Eccles. Lat. *legenda*.

LENT, the spring fast of forty days; O.E. *lencten, lengten, lenten*, spring.

LESSON, a reading of Scripture; Fr. *leçon*; Lat. *lectio* (Vulg.).

LET, 4 A. *c.*, hindered; from O.E. *lettian*, to hinder, lit. to make late.

LETTER, 12 Tr. *e.*, 'not of the letter, but of the spirit,' not of the mere outward book containing the Hebrew Scriptures, but of the life-giving spirit breathing in them. O.Fr. *letre*; Lat. *littera* (Vulg.).

LEVIATHAN, Ps. 74. 15 & 104. 26, a huge monster; in the former passage the term is supposed to refer to the crocodile of the Nile, the emblem of Egypt, in the latter to some great fish in the Mediterranean; Lat. *leviathan* (Vulg.) from the Hebrew.

LEVITE, 13 Tr. *g.*, one of the tribe of Levi; Lat. *Levita* (Vulg.) = Λευίτης.

LIARS, Ps. 66. 2, 'shall thine enemies be found liars unto thee,' submit themselves; so R.V. See **DISSEMBLE**.

LICENTIOUSNESS, *i.*, excessive freedom from ecclesiastical restraints, from Lat. *licentiosus*.

LIEN, Ps. 68. 13, lain.

When they have *lien* a little space on the ground. More's *Utopia*, p. 158.

LIGHT, xv.; **LIGHTEN** (Te Deum), to alight, descend.

New *lighted* on a heaven-kissing hill. Shaks. *Ham.* iii. 4. 59.

LIKE, III., to please. See B.G.

The music *likes* you not. Shaks. *Gen.* iv. 2. 56.

LIKE, III., likely, probable.

Is't *like* that lead contains her? Shaks. *Merch.* ii. 7. 49.

LITANY, a responsive form of supplication and intercessory prayer; Eccles. Lat. *litania*; Gk. *λιτανεία*, a supplication.

LITURGY, *i.*, public worship, an established form of prayer; Eccles. Lat. *liturgia*; Gk. *λειτουργία*, the discharge of a public duty. In the early Church the Communion Service was wont to be exclusively entitled 'The Liturgy.'

LIVELY, xv., 'thy true and *lively* Word,' full of life, life-giving.

Our fathers who received the *livelie* oracles. Geneva, *Acts* 7. 38.

LORD, THE = Heb. *Jahveh*, 'Jehovah,' Ps. 95. 1; xv. (Nicene Creed), 'the Lord, and Giver of Life' = τὸ πνεῦμα τὸ κύριον καὶ τὸ ζωοποιόν. IX. (Te Deum), 'Lord God of Sabaoth;' cp. Isa. 6. 3, 'Holy, holy, holy is Jehovah Sabaoth.' Applied to our Saviour Jesus Christ in the Prayer Book (*passim*). O.E. *hlāford*, lit. guardian of bread.

LOVERS, Ps. 38. 11 & 88. 18, loving ones, friends.

My *lovers* and my friends stand aside from my plague. Geneva, *Ps.* 38. 11.

LUCRE, III., gain; Lat. *lucrum* (Vulg.).

Not given to filthy *lucre*. Tindale, 1 *Tim.* 3. 8.

LUST, Ps. 92. 10, desire; O.E. *lust*, pleasure. Cp. 14 Tr. e.

LUTE, Ps. 33. 2 = Heb. *nebel*, a harp. See *Aids* (art. Music, s. v. *Nebel*). O.Fr. *lut*; Port. *alaude*; Arab. 'al'ūd, a lute, wood, timber (the prefix 'al' being the Arabic definite article).

M

MAGNIFY, Ps. 30. 1, to praise highly, to extol; Lat. *magnificare* (Vulg.), to make great.

MALEDICTION, xxiv., curse; Lat. *maledictio* (Vulg.); lit. an evil speaking.

MAMMON, 9 Tr. *g*; 15 Tr. *g*, riches; Lat. *mammona* (Vulg.) = μαμωνάς; Chald. *mamona*.

MAN, xx., husband, 'I pronounce that they be *Man* and Wife together.'

MANNA, Ps. 78. 25, the food supplied to the Israelites in the wilderness; Lat. *manna* (Vulg.) = Heb. *mān*.

MARTYR, St. Ste. c; IX. (Te Deum), one who by his death bears witness to the truth of the Christian religion; Lat. *martyr* (Vulg.); Gk. μάρτυρ, μάρτυς, a witness; lit. one who remembers, declares.

MARVEL, Tu. b. E. *g*, to wonder; O.Fr. *merveiller* from *merveille*, a wonder = Lat. *mirabilia*, wonderful things.

MASSES, xxix. 31, celebrations of the Holy Communion for the living and dead for the remission of pain or guilt. O.E. *messe*; Eccles. Lat. *missa*.

MATRIMONY, xx., marriage; Lat. *matrimonium* (Vulg.), connected with *mater*, a mother.

MATRON, xx., a married woman, the mother of a family; Lat. *matrona*, connected with *mater*.

MATTINS, vi., morning prayers; Fr. *matins*; cp. Lat. *matutinus*, belonging to the morning.

MEAN, xxix. 28, the medium, the means; O.Fr. *meian* (now *moyen*); Late Lat. *medianum*, middle.

MEAT, Ps. 42. 3, food. O.E. *mete*. My teares have bene my *meate* daye and night. Geneva.

MEAT-OFFERING, Ps. 40. 8 = Heb. *minchah*, lit. a gift, an offering of meal or vegetables.

MEDIATOR, St. Ste. c, He who unites God and man; Lat. *mediator* (Vulg.) from *medius*, middle.

MEET, 2 L. *g*, fit, proper, according to measure.

It is not *meet* that I should be sad. Shaks. 2 *Hen.* IV. ii. 2. 42.

O.E. (*ge*)*mete*.

MEMBER, Circum. c; 1 a. Epi. e, one of a community; lit. the limb of a body; Lat. *membrum* (Vulg.).

MEMORY, xv., a memorial.

These weeds are *memories* of those worsor hours. Shaks. *K. Lear*, iv. 7. 7.

MERCIFUL, ix. (Joel 2. 13), full of compassion, love, pity; **MERCY** = O.Fr. *merciit*, *merciid*; Lat. *mercedem* (acc.), pay, reward; also pity, mercy.

MERCY-SEAT, Ps. 28. 2, the lid or covering of the Ark of the Covenant. So the Pr. Bk. Vers. understands the Hebrew. But the Hebrew should be rendered 'sanctuary,' with reference to the innermost part of the Temple, the Holy of Holies. The *Variorum* renders 'chancel;' so Cheyne.

MESECH, Ps. 120. 4, Mesech (R.V), tribes between the Black and the Caspian Sea; see Cheyne.

METE, Ps. 60. 6, to measure. O.E. *metan*.

Yschal *meete* the greet valei of tabernaclis. Wyclif.

METROPOLITICAL, xxvii., 'the Metropolitan Church,' the Church of the Metropolitan, *i.e.* of the Archbishop. The term *metropolis* is applied in ecclesiastical language to the chief church of the Province; so Canterbury is the *metropolis* of the Southern Province. Late Lat. *metropolis*; Gk. μητρόπολις, lit. the mother-city.

MILITANT, xv., 'Church militant,' Christians serving as soldiers; Lat. *militare* (Vulg.), to fight.

MIND xv., 'ye that *mind* to come,' propose, intend.

So had hee appointed, *mind*ing himselfe to goe afoote. A.V. (1611), *Acts* 20. 13.

MINDED, TO BE, Ps. 55. 3, to intend, purpose.

Joseph was *mynded* to put her away secretly. Tindale, *Matt.* 1. 19.

MINISHED, Ps. 12. 1 & 107. 39, made little, diminished.

His *minished* might. Spenser, *F. Q.* i. 11. 43.

O.Fr. *menuiser*; Late Lat. *minutiare*.

MINISTER, ix. r, a term for the clergyman as servant of Christ and of His people; in the early Church *minister* was the Latin equivalent for 'deacon' (which see); Lat. *minister* (Vulg.), a servant, lit. the lesser official.

MINISTRATION, 12 Tr. e, service. Lat. *ministratio* (Vulg.), a service, work of a minister.

MINSTRELS, Ps. 68. 25, players on stringed instruments; 24 Tr. *g*, flute-players; so R.V. O.Fr. *menestrel*; Late Lat. *ministralem*, one in service, a retainer, connected with *minister* (which see).

MIRACLE, 2 a. Epi. *g*, in the orig. properly 'a sign;' Lat. *miraculum* (Vulg. in O. T.), something wonderful, connected with *mirus*, wonderful.

MISCARRY, Ps. 21. 7, to fail; in the original to be moved; so R.V.

I would not have him *miscarry* for the half of my dowry. Shaks. *Tw. N.* iii. 4. 70.

MODERATION, 4 A. e, forbearance, gentleness; so R.V. Lat. *moderatio*, restraint, temperateness.

MOLTEN, xxiv., 'carved or *mollen* image,' melted (cp. Ps. 106. 19). O.E. (*ge*)*molten*, pp. of *metan*, to melt.

MONITIONS, xxvii. (Priests), 'publick and private *monitions*,' warnings; Lat. *monitio*.

MONSTER, Ps. 71. 6, the rendering should be, 'I am as a *wonder* unto many, but Thou art my strong refuge;' so R.V. Lat. *monstrum*, a portent, something to make one learn.

MORE, St. Thos. c, 'the *more* confirmation,' greater.

It is my *more* dishonour. Shaks. *Cor.* iii. 2. 124.

MORIANS, Ps. 68. 31, 'the *Morians*' land,' Heb. Cush, *i.e.* Ethiopia; see *Aids*. O.Fr. *Morien*; Late Lat. *Mauritanum*; cp. Lat. *Mauritania*, Morocco; *Maurus*, a native of N. Africa. Cp. Luther's rendering, *Morenland*, land of the *Moors*.

MORTAL, 1 A. c.; 1 Tr. c, liable to death and subject to infirmity; Lat. *mortalis* (Vulg.), from *mors*, death.

MORTIFY, Inn. D. c.; Circum. c, to kill, destroy; Lat. *mortificare* (Vulg.).

MOST, xvi., greatest, 'the most number of the people.'

The most champion of the world.
King Arthur (W E. W.).

MOTE, 4 Tr. g, a particle of dust; O.E. *mot*.

Brothir, suffre I schal do out a mote fro thin iȝe. Wyclif.

As thik as motis in the sonne beem.
Chaucer, C. T. 6450.

MOTIONS, 1 L. c, promptings, influences, inspirations; Lat. *motio*, a moving.

MOUTHS, Ps. 35. 15, 'making mouths at me,' a printer's correction for 'making moves;' M.E. *moe*, an ill-natured thrusting out of the lips, a grimace; O. Fr. *move*; O. Dutch *mouwe*, the protruded under lip.

And otherwhiles with bitter mockes and moves

He would him scorne.
Spenser, F. Q. vi. 7. 49.

MOVE, ix., to stir, impel; Lat. *movere*.

MUCH, ii., very, 'much agreeable.'

I confess me much guilty.
Shaks. As You, i. 2. 196.

MULTITUDE, Ps. 5. 7, 'multitude of thy mercy,' greatness; Lat. *multitudo* (Vulg.).

MUSE, Ps. 143. 5, to meditate; O. Fr. *muser*, to sniff as a dog does in hunting, from **muse* (whence *museau*), a muzzle, nose of an animal; Lat. *morsum*.

MUSTER UP, i., to display so as to make a fair show; M.E. *moustre*; O. Fr. *moustre*, a muster, a show, from *moustrer*; Lat. *monstrare*, to show.

MYSTERY, xii., 'the mystery of thy holy Incarnation;' 3 A. c, 'stewards of thy mysteries;' xv., 'those holy mysteries;' xx., 'Matrimony to such an excellent mystery.' The usual Scriptural meaning of the word 'mystery' is 'a spiritual truth hidden once but now revealed to Christ's servants;' cp.

3 A. c, 'stewards of the mysteries of God.' The term is particularly applied to the Holy Communion as a sacred rite, the mysterious channel of spiritual grace. Matrimony is a 'mystery' as being a type of the relation between Christ and His Church; see Eph. 5. 32. Lat. *mysterium* (Vulg.) = Gk. *μυστήριον*, in classic writers a secret rite in which only the initiated could join, from *μύω* to close the eyes or mouth.

MYSTICAL, All S. c, 'the mystical body of thy Son,' i.e. the Church of Christ; so xv.; xvi., 'sanctify this water to the mystical washing away of sin;' xx., 'the mystical union that is betwixt Christ and His Church.' The word is determined by the sense of 'mystery,' and seems in all these passages to mean supernatural, spiritual. Cp. Lat. *mysticus*; Gk. *μυστικός*, secret, connected with the mysteries. See above.

N

NAME, Ps. 7. 18, 'the Name of the Lord.' The 'Name of Jehovah' in Scripture is used to signify the Nature of God as revealed by Himself to men, which is all that we can know of Him.

NATIVITY, xii., birth; Lat. *nativitas* (Vulg.).

NAUGHTY, xv., bad, wicked, good for nothing.

So shines a good deed in a naughty world.
Shaks. Merch. v. 91.

NETHER-HOUSE, xxix. (Ratification), the Lower House of Convocation; O.E. *neodor*, lower.

NETHERMOST, Ps. 86. 13, lowest (R.V.).

The nethermost gallerie was five cubites broad.
Geneva, 1 Kings 6. 6.

NEW MAN, xvi.; 19 Tr. e, the new life = ὁ καινὸς ἄνθρωπος.

NEW-FANGLED, iii., fond of what is new; M.E. *newe-fangol*, ready to seize what is new; cp. O.E. *fangol*, ready to seize.

So newefangol be they of their meat.
Chaucer, 10332.

NEW-FANGLNESS, iii., eagerness for what is new.

Full of vaine follie, and new fanglness.
Spenser, F. Q. i. 4. 25.

NOBLE, ix. (Te Deum), 'the noble army of Martyrs,' pure, lustrous = *candidatus* (in the Lat. original), white-robed.

NOCTURN, ii., a seventh portion of the Psalms read at Nocturn, a service held in the night; Lat. *nocturnus*.

NOISOME, Ps. 91. 3, destroying, destructive.

People savage, wild and noysome.
More's Utopia, p. 22.

From annoy; O. Fr. *anoi*, *enui* (mod. *ennui*).

NOVICE, xxvii. (Bishops, e), a neophyte, a recent convert; Fr. *novice*; Lat. *novitium*, newly arrived.

O

OBLATION, Ps. 51. 19, whole burnt offering (R.V.) = Heb. *kātil*, the whole, a sacrifice of which the whole is burned. xv., 'alms and oblations;' the word 'oblations' probably refers to the bread and wine just placed upon the table, as well as to any other offerings made at this time; xxix. 31, 'the one Oblation of Christ,' the Offering; Lat. *oblatio* (Vulg.).

OCCUPY, Ps. 107. 23, 'which occupy their business,' do business; so R.V.

All the ships of the sea were in thee to occupie thy merchandise.

Geneva, Ezek. 27. 9.

O. Fr. *occupere*; Lat. *occupare* (Vulg.).

OF, xii., 'Father of heaven,' from heaven = Lat. *de caelis*. xv. (Nicene Creed), 'Light of Light,' Light out of Light = Φῶς ἐκ φωτός.

OFFEND, St. Mich. g, to cause to stumble; so R.V.; Lat. *offendere*, to stumble, to offend.

OFFERTORY, xv., those verses of Scripture appointed to be read in the Communion Service while the people are 'offering.' Hence sometimes the alms then collected are popularly called the 'Offer-

tory.' Eccles. Lat. *offertorium*. See Dict. of Christian Antiquities (s.v.).

OFFICE, xvii. r, 'Office for Private Baptism,' the service appointed for a particular occasion; Eccles. Lat. *officium*, public prayers.

OLD MAN, 6 Tr. e; 19 Tr. e, the former self before the new birth = ὁ παλαιὸς ἄνθρωπος.

OPERATION, xv., 'by the operation of the Holy Ghost,' the working; Lat. *operatio* (Vulg.).

OR EVER, Ps. 58. 8, before; or = ere; O.E. *ær*, before (Dan. 6. 24).

Or ever I had seen that day.
Shaks. Ham. i. 2. 183.

ORACLES, S. a. As. e, 'oracles of God' = λόγια, a word used by the Greeks for the solemn utterances of the priestess at Delphi, and thus in the N.T. employed for any answer from God.

Who received the livelle oracles to give unto us.
Geneva, Acts 7. 38.

ORDERED, TO BE, xxix. 36, to be admitted to Holy Orders.

ORDERS, xxvii. (Preface), 'Orders of Ministers.' In early Church history the clergy were known collectively by the name of *Ordo*, a term of frequent occurrence for a municipal senate, or for the committee of an association.

ORDINARY, xv. r, 'the Ordinary of the place,' that person who has ecclesiastical jurisdiction, mostly the Bishop of the diocese; Eccles. Lat. *ordinarius*.

ORDINATION, xxvii. (Preface), the act of ordaining; Eccles. Lat. *ordinatio*, an appointing to office.

OTHER, iii., and Ps. 49. 10, others; so R.V.

They by their example provoke other to work.
More's Utopia, p. 83.

P

PAMPHLET, i., a small work on some question of the day. Cp. Low Lat. *panfletus* (Philobiblon R. de Bury, p. 68, ed. 1888).

PARABLE, Sex. S. *g.* a comparison of earthly things with heavenly; Lat. *parabola* (Vulg.) = *παράβολή*, a comparison.

PARADISE, Th. b. E. *g.* the general gathering place of happy but waiting souls after death, an equivalent for the ordinary Jewish phrase 'the garden of Eden,' called also 'Abraham's bosom,' (which see). Lat. *paradisus* (Vulg.) = *παράδεισος*. The Gk. word is used of the garden of Eden by the LXX., Gen. 2. 8. In classical Greek it occurs in the sense of 'a park, pleasure-ground,' probably of Persian origin.

This dai thou schalt be with me in *paradis*. Wyclif.

PARAGRAPH, a distinct portion of a treatise; Late Lat. *paragraphus*; Gk. *παράγραφος*, a mark written in the margin.

PARDONS, xxix. 22, indulgences exempting persons from church-censures, and from the pains of purgatory; Late Lat. *perdonum* (Ducange) from *perdonare*, to remit a debt, to grant.

PARISH, xv., a circuit of ground committed to the charge of one minister; Fr. *paroisse*; Eccles. Lat. *parocia*; Gk. *παροικία*, a diocese; in early days the community of Christians living within a city, regarded in relation to the non-Christian population which surrounded it. In the LXX. *παροικία* means a colony of sojourners.

PARISHIONER, xv. *r*; xxi., a member of a parish; M.E. *parishen*; O. Fr. *paroissien*; Late Lat. *parochianum*, from *parochia* for *parocia* (see above).

PARSON, xv. *r*, the incumbent of a parish; Late Lat. *persona*, dignity, rank, curate, parson, person (Ducange).

PART, xx., 'till death us *do part*;' 'depart' was the word used before 1662, meaning 'to separate;' so Wyclif (Matt. 10. 35).

Till death us *depart*. (Ed. 1604.)

PASCHAL, viii., 'the *Paschal Full Moon*;' xv., 'the very *Paschal Lamb*,' belonging to the Pass-

over; Eccles. Lat. *paschalis* from *pascha* (Vulg.) = *πάσχα*, the pass-over; Heb. *pesach*, Ex. 12. 11, a passing over, a sparing.

PASS, xv., 'which *passeth* all understanding,' to over pass, surpass, transcend. Cp. 2 Sam. 1. 26.

PASSION (of Christ), xii.; Ann. V. M. *c*; xv.; xxix. 35, the suffering of Christ during his trial and crucifixion; Lat. *passio* (Vulg.), suffering.

PASSIONS, xxix. 1, 'God... without body, parts, or *passions*,' i.e. He cannot suffer, He cannot be affected by anything external to Himself.

PASSOVER, 1 a. Epi. *g*; E. S.; Mon. b. E. *g*, a translation of *πάσχα*. See **PASCHAL**. Wed. b. E. *g*, *passover* = the Paschal Lamb.

PASTOR, xiii.; St. Mk. *e*; St. Pet. *c*, the Christian minister as ruler and feeder of his flock; Lat. *pastor* (Vulg.), a shepherd.

PATE, Ps. 7. 17, the crown of the head.

His wickednes shall fall upon his owne *pate*. Coverdale.

PATEN, xv., the plate for the bread in the Holy Communion; Eccles. Lat. *patena*.

PAVILION, Ps. 18. 11, a curtained tent; the Psalmist speaks of darkness as the abode of Jehovah.

He made darkenes his secret place and his *pavilion* rounde about him. Geneva.

Fr. *pavillon*, a tent, so called because spread out like the wings of a butterfly; Lat. *papilionem*, a butterfly, a tent.

PEEVISH, i., fretful, perverse like a child.

A wretched and *peevish* fellow. Shaks. *Hen. V.* iii. 7. 142.

PELAGIANS, xxix. 9, heretics in the 5th century, named after *Pelagius*, a native of Wales, who died A.D. 418. His Gk. name is said to be a translation of the Celtic *Morgan*, 'by the sea.'

PEN, Ps. 45. 2, = Heb. 'et, here probably a reed.

My tunge is a *penne* of a writers. Wyclif.

PENANCE, xxiv., 'worthy fruits of *penance*' = 'fruit worthy of your *repentance*;' so R.V., Matt. 3. 8. O. Fr. *penance*; Lat. *poenitentia* (Vulg.).

PENANCE, xxix. 33, punishment submitted to at the hands of the ecclesiastical authorities in token of penitence. xxix. 25, one of 'the five commonly called sacraments.'

PENTECOST, viii., Whit-sunday; the 'Fiftieth-day' Feast, the Feast of Weeks, the feast of the first-fruits. Lat. *Pentecoste* (Vulg.) = *πεντηκοστή*, the fiftieth (day). Hence Fr. *Pentecôte*, Germ. *Pfingsten*.

PENY (*penie* in ed. 1604, now printed *penny*), S. S. *g*, = *δηνάριον*, the Roman 'denarius,' value about 7½d., the pay of a Roman soldier in the reign of Tiberius. O. E. *pening*, *pending*, lit. a little token or pledge. Cp. Germ. *Pfand*, a pledge, pawn.

PERADVENTURE, Ps. 139. 10, perhaps; Fr. *par aventure*, by adventure, perchance.

PERSON, Nat. of Ch. *e*, 'the express image of his *person*,' i.e. the very image, the impress of his *substance* (which see). xi.; xii., 'three *Persons* and one God,' 'one *Person* of the Father.' 'Person,' a word used by theologians to express eternal distinctions in the divine nature, must not be understood in the ordinary sense of 'an individual.' 23 Tr. *g*, 'thou regardest not the *person* of men,' the outside appearance; thou art impartial, and judgest according to inward realities. *Person* = Lat. *persona*. See **PARSON**.

PERSUASION, i., religious views; Lat. *persuasio*, belief, conviction.

PEW, xxiv. *r*, 'the Reading *Pew*,' a raised desk in which to read the service; M. E. *puwe*; O. Fr. *put*, a raised place; Lat. *podium*, a balcony.

PHARISEE, 11 Tr. *g*, one belonging to the Jewish sect of the 'Distinct' or 'Separatists;' see *Aids* (art. **JEWISH SECTS**); *pharisaei* (Vulg.) = *φαρασαίοι*; Heb. *perushim*.

PICKING, xviii., pilfering, petty thieving.

I had of late occasion to speak of *picking* and stealing. Latimer (W. B. W.).

PICE, ii., = Lat. *Pica*, the Ordinal regulating the service to be used at the Canonical Hours. It was a Table of Reference written on a board with every possible abbreviation of words.

PITIFULNESS, xiii., compassion. Basilus (praises) Zelman's valour in conquering, and *pitifulness* in pardoning. Sydney, *Arcadia*.

PITY, Ps. 102. 14, 'it *pitieth* them,' they regard with pity her dust; so Hebrew.

It would *pity* a man's heart to hear that I hear of the state of Cambridge. Latimer (ap. Webster).

PLACE, ix., 'in sundry *places*,' passages (see Acts 8. 32).

Plato hath a notable *place* of the same thing in his books *De Republica*. Ascham's *Schoolmaster*, p. 34.

PLAGUE, xiii. 2, a stroke or calamity inflicted by God upon men; xiii. 6; xxi. *r*, a malignant pestilence; Ps. 38. 17, 'I am set in the *plague*;' the Heb. should be rendered 'I am ready to halt;' so R.V. Lat. *plaga*, a stroke (Vulg.).

PLANTATION, i., an original settlement in a new country.

I account new *plantations* to be the children of former kingdoms. Bacon, *Essay 33, Of Plantations*.

Lat. *plantatio*, a planting.

PLEASURE, Ps. 30. 5, goodwill, favour; so R.V.

POMP, Ps. 49. 17, his glory, riches; so Heb. xviii., *pomps*, the outward display, show and splendour. Lat. *pompa* (Vulg.); Gk. *πομπή*, a solemn procession.

Nether shal his *pompe* descend after him. Geneva.

PORTS, Ps. 9. 14, gates; so R.V. Lat. *porta* (Vulg.).

I rode by nighte unto the valley *porte*. Coverdale, *Neh.* 2. 13.

POSTERITIES, Ps. 106. 31, generations; so R.V.

Amonge all *posterities* for evermore.
Coverdale.

Lat. *posteritas* (Vulg.).

POTSHERD, Ps. 22. 15, a fragment of pottery; *sherd*, a broken thing; O.E. *scard*.

POWERS, Epi. *e*, angelic beings; 21 Tr. *e*, evil spirits.

PRAYER, O. Fr. *preiere* (mod. *prière*); It. *pregaria*; Late Lat. *precaria*, prayers, demands (Ducange); from Lat. *precari*, to pray.

PREACH, Ps. 2. 7, 'I will *preach* the law,' I will tell of the decree; so R.V.; Fr. *prêcher*; Lat. *prædicare*, to declare in public.

PREACHERS, Ps. 68. 11, the Heb. should be rendered 'The women that publish the tidings are a great host;' so R.V.

PREACHING, XII., the delivery of a public discourse on sacred matters.

PRECEDENT, xv. *r*, preceding, going before.

Another defect which I note ascendeth a little higher than the *precedent*.

Bacon, *Adv. of L.* (W. B. W.).

PREMONISH, xxvii. (Priests), to warn; cp. Lat. *præmonere* (Vulg.).

PRENTICE, xviii. *r*, a learner of a trade; a shortened form of *apprentice*; Late Lat. *apprenticius*; see Ducange.

PRESENTATION (of Christ in the Temple), Pur. St. M. *g*, the presenting of Jesus by His parents to the Lord, Luke 2. 22; Eccles. Lat. *presentatio*. See Dict. of Christian Antiquities, p. 1140.

PRETORIUM, Tu. b. E. *g*, the residence of the Roman governor; Lat. *prætorium* (Vulg.) = *πραιτώριον*. From Lat. *prætor*, the governor of a province.

PREVENT, 17 Tr. *e*, to come to meet, and so, to help. Lat. *prævenire*, to come before.

Thou didest *prevent* him with liberal blessings.
Geneva, Ps. 21. 3.

PRIEST, Ps. 132. 17 = Heb. *kōhēn*, one of the family of Aaron, whose descendants alone could offer sacrifice unto the Lord.

PRIEST, xxvii., in the Christian Church the designation of one belonging to the second order of the ministry. O.E. *prēost*; Lat. *presbyter* (Vulg.); Gr. *πρεσβύτερος* (in N.T. an elder). See **ELDERS**.

PRIME, viii., the Golden Number. See p. 30.

PRIMITIVE (Church), xxiv., the church of the early ages; Lat. *primitivus* (Vulg.).

PRINCES, xxix. 21, reigning sovereigns; Lat. *princeps*, lit. the first.

PRINCIPALITIES, Epi. *e*; 21 Tr. *e*, beings bearing rule in the supernatural world; Lat. *principalitas*; in the Vulg. *principatus*.

PRIVY, xii., secret.

In the dai whanne God schal deme the *privy* thingis of men aftir my gospel.

Wyclif, *kom.* 2. 16.

O. Fr. *privé*; Lat. *privatum*, apart.

PROPER (Lessons), v., lessons selected, and belonging to a certain Sunday or Holy-day; Lat. *proprius*, one's own, special.

PROPERTY, xv., 'whose *property* is always to have mercy,' essential character, peculiar quality.

This hath been the *property* of God since the beginning.

Coverdale (W. B. W.).

O. Fr. *propreté*; Lat. *proprietas* (Vulg.).

PROPHETS, ix. (Te Deum), the inspired teachers of the O. T. church; St. Mk. *e*, Christian teachers and expounders speaking under the influence of the Holy Spirit. Lat. *propheta* (Vulg.) = *προφήτης*, one who speaks forth.

PROPTIATION, 1 Tr. *e*; xv. (1 John 2. 2), the means whereby God has been made *propitious*, favourable to us; Lat. *propitiatio*.

PROSELYTES, Wh. S. *e*, converts to Judaism; Lat. *proselitus* (Vulg.) = *προσέλυτος*; lit. one who has come to a place, a sojourner, hence in N.T. a convert. See *Aids* (art. JEWISH SECTS).

PROVE, Ps. 95. 9, 'proved me,' found out by experience what my character was; O. Fr. *prover*; Lat. *probare* (Vulg.).

PROVERB, 5 a. E. *g*, the orig. Gk. (*παροιμία*) implies in Scriptural usage something dark and enigmatical, often used in the sense of allegory; Lat. *proverbium* (Vulg.).

PROVIDENCE, 2 Tr. *e*, God's foreseeing care over His creatures; Lat. *providentia* (Vulg.).

PROVINCE, i., the territory under the rule of an Archbishop or Metropolitan; Eccles. Lat. *provincia* (Ducange).

PROVOCATION, Ps. 95. 8, 'as in the *provocation*;' Heb. 'as at Meribah,' i.e. chiding or strife, Ex. 17. 7. Lat. *provocatio* (Vulg.), from *provocare*, to call forth.

PSALM, xxv., Lat. *psalmus* (Vulg.) = *ψαλμός*. See below.

PSALTER, iv.; v., the book of Psalms; Eccles. Lat. *psalterium*; Eccles. Gk. *ψαλτήριον*, from *ψάλλειν*, to harp, lit. to pluck.

PUBLICANS, St. Mat. *g*, persons to whom the taxes were sub-let by the Roman capitalists who farmed the revenues of a province; see *Aids* (art. JEWISH SECTS). Lat. *publicani* (Vulg.) from *publicum*, the public income, revenue.

PULPIT, xxiv. *r*, O. Fr. *pulpite* (now *pupitre*, a desk); Lat. *pulpitum*, a stage for actors.

PURGATORY, xxix. 22, the place, as the Council of Trent teaches, wherein souls are *purged* by fire from their impurities before they are admitted to heaven; Eccles. Lat. *purgatorium* from Lat. *purgare*, to make pure.

PURGE, Ps. 51. 7, to remove sin; so Heb.; St. Mk. *g*, to cleanse; Lat. *purgare* (Vulg.). See above.

PURIFICATION, Puri. St. M., a ritual observance among the Jews, taking place 40 days after the birth of a son. Lat. *purificatio* (Vulg.).

Q

QUADRAGESIMA, viii., 'Quadragesima Sunday is six weeks before Easter;' Lat. *quadragesima*, fortieth; in Eccles. Lat. the season of Lent; cp. Fr. *carême*.

QUARREL, Ps. 35. 23, 'to judge my *quarrel*,' to do me justice; O. Fr. *querelle*; Lat. *querela*, a complaint, an accusation (in law).

QUATERNION, St. Pet. *e*, a band of four soldiers; Lat. *quaternion* (Vulg.).

QUICK, ix. (Creed); Ps. 55. 16, living, alive (R.V.); O.E. *cwic*.

They believe that the dead be conversant among the *quicke*, as beholders and witnesses of all their words and deeds.

More's *Utopia*, p. 150.

QUINQUAGESIMA, the next Sunday before Lent; so called because in round numbers it is 50 days before Easter; Lat. *quingagesima* (*dies*), the fiftieth day.

QUIRE, ix. *r*, the part of the church where the singers are; O. Fr. *quer*; Lat. *chorus*, a band of singers; Gk. *χορός*.

R

RABBI, Tr. S. *g*, a title of respect, Master; Lat. *Rabbi* (Vulg.) = *ραββι*; Heb. *rabbî*; lit. my master.

RACA, 6 Tr. *g*, an expression of contempt, meaning 'worthless one!' In Vulg. and Greek from a Chaldee word, the root-idea of which is *emptiness*; cp. James 2. 20, 'O vain (empty) man.'

RAHAB, Ps. 87. 3; cp. Ps. 89. 11 (A.V.), a name for Egypt in Hebrew poetry (Isa. 30. 7 & 51. 9), expressing the boisterousness or arrogance of the Egyptians as a people; Heb. *rahab*, the boisterous one; cp. Job 26. 12.

RAIMENT, 3 A. *g*; Ps. 109. 17, clothing. M.E. *araiment*; cp. O. Fr. *arrayer*, to array.

RAMPING, Ps. 22. 13, snatching, tearing, ravening (R.V.).

They gape upon me with their mouths, as it were a *rampynge* and roarynge Lyon.
Mathew's Bible.

Under whose shade the *ramping* lion slept.
Shaks. 3 Hen. VI. v. 2. 13.

RATIFY, XIX., to confirm (a promise); Late Lat. *ratificare*, to make settled, valid.

RAVISH, Ps. 10. 9, to carry off; Fr. *ravir*; Lat. *rapere*, to snatch.
He settith aspies, for to ravysehe a pore man. Wyclif.

REALM, XXIX. 37, kingdom; O.Fr. *realme* (mod. *royaume*); cp. O.Fr. *real* (mod. *royal*); Lat. *regalem*.

REASON, Ps. 38. 3, 'by reason of,' on account of.

By the reason of her costlynes.
Tindale, Rev. 18. 19.

O.Fr. *raison*; Lat. *rationem*.

REASONABLE, XI., 'reasonable soul,' endowed with reason, rational. O.Fr. *raisonnable*; Late Lat. *rationabilem*.

REBUKE, Ps. 39. 9, an object of scorn; so Heb. Cp. O.Fr. *rebouquer*, to take the edge off, to blunt.

REDEEMER, Ps. 19. 15 = Heb. *gō'el*, deliverer; XII. = Lat. *redemptor*, one who ransoms (Vulg.), lit. one who buys back (a slave), and so releases.

REDEMPTION, XXIX. 28, the deliverance of mankind from sin and death by the obedience and sacrifice of Christ; Lat. *redemptio*, lit. a buying back (Vulg.).

REDUCE, III., to bring back to a better condition; Lat. *reducere*.

REFRAIN, Ps. 40. 11 & 76. 10 & 119. 101 & 131. 3, to restrain; O.Fr. *refreiner*; Lat. *refrenare* (Vulg.), to hold in with a bit, from *frenum*, a bit, curb.

REGENERATE, N. of Ch. c; XVI.; **REGENERATED**, XXIX. 9, born again; Lat. *regeneratus* (Vulg.).

REGENERATION, Con. St. P. g, the new birth of the whole creation, the restitution of all things; Lat. *regeneratio* (Vulg.); XVI., XXIX. 27, new birth.

REHEARSE, Ps. 87. 6, to reckon, to count; so R. V. O.Fr. *rehercer*, to harrow over again, to go again over the same ground, from *herce*, a harrow.

REINS, Ps. 7. 10 & 16. 8 & 26. 2 & 139. 12, the parts about the heart; in the original the kidneys; regarded in Hebrew poetry as the seat of the emotions, and even representing the inmost mind; O.Fr. *reines*; Lat. *renes* (Vulg.).

Thou, God, sekynge the hertis and reynes, schalt disse a just man. Wyclif, Ps. 7. 10.

RELIGION, XIII. 10, the performance of duties for the love of God; 3 a. E. c, 'Christ's Religion,' a system of faith and worship; 5 a. E. e, 'pure religion' = *θρησκεία*, a word implying outward ceremonial service in God's honour, rather than the inner devotedness of heart and life to God. Lat. *religio* (Vulg.); the word originally meant reverence, being derived from *relegere*, to look back, to respect, reverence.

RELIQUES, XXIX. 22, relics, the remains of the bodies or clothes of Saints or Martyrs; Lat. *reliquie* (Vulg.).

REMEMBER, Ps. 22. 27, 'shall remember themselves.'

I remember me. Shaks. Tw. N. v. 286.

REMISSION, Ash-W. c, a remitting of a penalty, pardon; Lat. *remissio* (Vulg.).

REPLENISH, IX., to fill completely; O.Fr. *replenir* from Lat. *plenus*, full.

REPROOF, Ps. 31. 13, an object of scorn, from O.Fr. *reprover*; Lat. *reprobare*, to reject on a second trial.

REPROVED, St. Thos. c, found wanting after examination.

RESOLUTION, II., 'the resolution of all doubts,' loosening, unraveling, solution; Lat. *resolutio*, untying, explanation.

RESPONDS, II., musical responses interspersed in the reading of Scriptures; see p. 9; from Lat. *respondere*, to reply.

REVELATION, Epi. e, an unveiling; Lat. *revelatio* (Vulg.); also in A.V. the name of one of the books of the New Testament = *ἀποκάλυψις*, the Apocalypse, the Unveiling; in Vulg. *Apocalypsis*.

REWARD, Ps. 31. 26, to punish; lit. to pay one's due to; so Heb. The original sense of the word 'reward' is to mark or heed, as a lord who observes a vassal, and regards him as worthy of honour or punishment; O.Fr. *rewarder* (now *regarder*, to look).

RID, Ps. 71. 1, to deliver; M. E. *ridden*; O.E. *hreddan*.

Ryde me and deliver me thow thy rightousnesse. Coverdale.

RIGHT, Ps. 30. 8 & 46. 5 & 53. 8, very; cp. the titles *Right Reverend*, *Right Honourable*.

Then shoulde Jacob rejoise, and Israell should be ryght glad.

Mathew, Ps. 53. 8.

RIGHTEOUSLY, XII., 'evils that we most righteously have deserved,' justly; *righteous* = M. E. *rightwis*; O.E. *rihtwis*.

RITES, XXIX. 20 & 34, religious ceremonies; Lat. *ritus*, a religious observance; a very old term belonging to religious language among the Romans. It frequently occurs in the Vulg.

ROCHET, XXVII. (Bishops), a linen garment worn by bishops; O.Fr. *rochet*; Low Lat. *rochetum* (Ducange); cp. O.H.G. *roch*, *hroch*, a garment.

ROD, Ps. 110. 2, 'the rod of thy power,' i.e. thy powerful sceptre, the emblem of royal power; see Cheyne.

The Lord shal send the rod of thy power out of Zion. Geneva.

O.E. *rōd*, a rod, pole, gallows, cross.

ROGATION, VIII.; XXIX. 35, 'Rogation Sunday,' 'Rogation Days,' the Sunday and the three days before Ascension Day, set apart to be observed by processional prayers and fastings; Eccles. Lat. *rogationes*, processional prayers (Ducange), from Lat. *rogare*, to ask. The old English term for this season was *Gang-days*, i.e. processional days; see Cotgrave, s. v. *Rouaisons*.

ROOM, Ps. 31. 9, 'in a large room;' see LARGE; 17 Tr. g, 'the chief rooms,' seats; so R.V.; 'the highest room,' the chief seat; so R.V.; 'the lowest room,' the lowest place; so R.V.

RUBRICK, I.; XV., a rule in the Prayer Book, so called because in old times usually written in red letters; Late Lat. *rubrica*, a title or a rule written in red, from Lat. *ruber*, red.

RUNAGATES, Ps. 68. 6, rebellious; so R.V.

I wyll not playe the runagate and goe everywhere, but I retourne agayne to my father. Udall's Erasmus (W.B.W.).

Cp. M.E. *renegat*; O.Fr. *renegat*, a renegade, an apostate; Late Lat. *renegatus*, one who denies his religion (Ducange), from *renegare*, to deny.

S

SABA, Ps. 72. 10, Seba in R.V., generally identified with Meroë, the chief town of Cush or Ethiopia; see Aids; cp. Isa. 43. 3; *Saba* (Vulg.) = *Σαβὰ*. LXX. and Josephus; Heb. *Sebha*.

SABAOTH, IX. (Te Deum), 'Lord God of Sabaoth,' of hosts, armies; cp. Vulg. Rom. 9. 29; James 5. 4, 'Dominus Sabaoth' = *Σαβαωθ* (LXX.) from the Hebrew. Jehovah was called the 'Lord of Armies,' as ruler of the heavenly hosts, the stars, of the ministering spirits, the angels, of the armies of His people Israel. It was a title equivalent to 'the God of heaven,' 'the Almighty.' It is often rendered in the LXX. by *παντοκράτωρ*, almighty.

SABBATH, XV.; XVIII., the day of rest (Ex. 20. 10); Lat. *sabbatum* (Vulg.); *σάββατα*, pl. (LXX.); Heb. *shabbath*, rest; cp. Fr. *samedi*, Saturday, representing Late Lat. *sabba(ti) dies*.

SACKCLOTH, Ps. 30. 12 & 35. 13, coarse stuff made of hair-cloth worn during mourning; Lat. *saccus*, a sack (Vulg.); *σάκκος* (LXX.) = Heb. *sak* (Gen. 37. 34).

SACRAMENT, XXIX. 25, 26, 28, 29, 35, a sacred rite ordained by Christ himself; see p. 255; Late Lat. *sacramentum*, a sacred rite; also specially, one of the more solemn rites of the Gospel and the Church. In Vulg. *sacramentum* = *μυστήριον*, mystery (Rev.

17. 7). Among the Romans the word *sacramentum* meant (1) any thing sacred, hence in law a sacred deposit, a pledge; (2) the military oath of allegiance. Hence Fr. *serment*, an oath.

SACRIFICE, Ps. 4. 5 & 51. 19 = Heb. *zebach*, a slain victim; Ps. 141. 2 = Heb. *minchah*, a gift, an offering; Ps. 118. 27 = Heb. *chag*, the sacrificial victim, lit. a feast. In the Prayer Book the word is used very frequently of the self-devotion of Christ and of his atoning death, as well as of the self-dedication of Christians for Christ's sake to God; see 2 a. E. c; xv.; xviii.; xxix. 2, 15. In xxix. 31, 'the sacrifice of masses'; Lat. *sacrificium*, an offering to God (Vulg.), lit. a sacred function, a very common word in the religious language of the Romans.

SADDUCEES, 18 Tr. g, a sect among the Jews which insisted chiefly upon morality, and professed no hope of future recompense; see *Aids* (art. JEWISH SECTS); Lat. *Sadducei* (Vulg.) = *Σαδδουκαῖοι*, from a Heb. word meaning 'righteous.'

SAINTS, ix. (Te Deum and Creed); All S. c; xxix. 22, the holy ones, whether on earth or in heaven; Fr. *saint*; Lat. *sanctus* (Vulg.) = *ἅγιος* (as in Phil. 1. 1) = Heb. *qādōsh*, separated, consecrated and devoted to the service of God. See HOLY.

SAINTS, Ps. 30. 4 & 31. 26 & 50. 5 & 52. 10 & 79. 2 = Heb. *chasideim*, pious men, the Hebrew word including both love to God and love to man; see *Aids* (art. JEWISH SECTS, 'The Chasideim').

SALVATION, All S. e, in Psalms frequently; xxix. 6, 17, 18, 20, deliverance, help, safety, welfare, prosperity, victory. A word of large meaning, including all that is implied in the saving grace of God. Lat. *salvatio* (Vulg.), but the usual word in the Vulg. is *salus*, health, safety.

SANCTUARY, Ps. 20. 2, the holy place on the heights of Zion; Lat. *sanctuarium* (Vulg.) from *sanctus*; see SAINTS.

SANDALS, St. Pet. e, wooden soles bound on to the feet with straps; Lat. *sandalia*; Gk. *σανδάλια*; a word of Persian origin.

SATAN, Ps. 109. 5, 'let Satan stand at his right hand,' i.e. an adversary; so R.V.

SATAN, 1 L. g; St. Mich. e; XII., one of the names of him who is variously called in Scripture the dragon, the old serpent, the devil, the accuser, the tempter; Lat. *Satan* (Vulg.) = *Σατάν* (*Σατανᾶς*) = Heb. *Sātān*, a bitter enemy, a persecutor; in the Book of Job, the malignant accuser of men in the presence of God. The LXX. renders Heb. *Sātān* by *διάβολος* (cp. 1 Chron. 21. 1). See DEVIL.

SATISFACTION, 4 A. c; xv., 'the satisfaction of thy Son'; xxix. 31, something done to satisfy a person offended, a term used of the Offering of Christ on the Cross; Lat. *satisfactio* (Vulg.), lit. a making content (properly a legal phrase).

SAVIOUR, Ps. 17. 7 & 18. 1 & 106. 21, He who saves, helps, delivers, gives victory and prosperity, said of Jehovah; x., 'Jesus Christ our Saviour'; O.Fr. *saveōr*; Lat. *salvatore* (Vulg.). See SALVATION.

SCHISM, XII., a separation from communion with the Catholic Church; in the N.T. the word is used for a division within the Church (see 1 Cor. 1. 10); Lat. *schisma* (Vulg.) = *σχίσμα*, lit. a rent, as of garments, nets, hence discord, division.

SCHOOL - AUTHORS, xxix. 13, more commonly *school-men*, a name given to the theological writers of the Middle Ages. They were dialecticians as well as theologians, and spent much time on points of nice and abstract speculation. Lat. *schola*; Gk. *σχολή*, a place for learned conversation, lectures; lit. rest, leisure, spare time.

SCOURGES, Ps. 89. 32, stripes; so A.V.; M.E. *scourge* (Wyclif, John 2. 15); O.Fr. *escourge*, a thong,

whip; hence the verb S. b. E. *g* (Matt. 27. 26).

He took to hem Jhesu scourgid to be crucified. Wyclif, Matt. 27. 26.

SCRIBES, St. Ste. g; 3 Tr. g, an order among the Jews; transcribers, guardians, students, and expounders of Scripture; see *Aids* (art. JEWISH SECTS); Lat. *scriba* (Vulg.), lit. a writer.

SECT, xxix. 18, mode of life, system of opinion; Lat. *secta* (Vulg.), lit. a path; cp. *sequor*, I follow.

SEDITION, XII.; Th. b. E. g, civil discord, rebellion; Lat. *seditio* (Vulg.), lit. a going apart.

SEE, xxvii. (Bishops), the seat of a bishop; M.E. *se*; O.Fr. *se, sed*; Lat. *sedem*, a seat; in Eccles. Lat. the church or city of a bishop (Ducange).

SEED, Ps. 22. 23, offspring, descendants; O.E. *sēd*.

SENATORS, Ps. 105. 22, lit. elders; so R.V. *marg*. Lat. *senator* (Vulg.), lit. a member of the senate, *senatus*, the council of elders, connected with *senex*, old.

SEPTUAGESIMA, the third Sunday before Lent, in round numbers 70 days before Easter; Lat. *septuagesima* (*dies*), the seventieth.

SERAPHIN, ix. (Te Deum), the highest of the nine Orders of the Heavenly Intelligences, according to the teaching of the theologians of the Middle Ages, representing ardent love; *seraphin* = Heb. *serāphim* (Isa. 6. 2), seraphs, divine beings seen by Isaiah in his vision of heaven, conceived as guards keeping everything that is profane or unclean at a distance. The word has been supposed to mean 'the burning ones.'

To thee cherubyn and seraphin crie with outen stenting.

Douce MS. (1420) (N.E.D. s.v. cherub).

SERMON, xv.; xvi., a public discourse in church; Lat. *sermo*, discourse, words (Vulg.).

SERVICE (DIVINE), II., the Common Prayers in the Church, an equivalent for *Liturgy* (which see); Eccles. Lat. *servitium* for *servitus*, divine service (Ducange).

SET BY, Ps. 15. 4, 'he that *setteth* not by himself,' to think much of, to esteem.

His name was much set by. Geneva, 1 Sam. 18. 30.

SEXAGESIMA, the second Sunday before Lent, in round numbers 60 days before Easter; Lat. *sexagesima* (*dies*), the sixtieth.

SHAWM, Ps. 98. 7, a mistranslation of Heb. *shōphār*, a wind instrument formed of a ram's horn or cow's horn, 'cornet' (R.V.); 'shawm' is properly the name of a reed instrument, and is also written *shalme*, *shalmie*; M.H.G. *schalmie*; O.Fr. *chalemie*, *chalemel*, *calamel*, a reed pipe, dim. from Lat. *calamus*; Gk. *καλάμος*, a reed.

With shalmes and sounde of tumpets sing loude before the Lord the King.

Geneva. With shauemes and trumpets and with clarions sweet. Spenser, F. Q. i. 12. 13.

SHINE, Ps. 97. 4, 'His lightnings gave shine,' lightened; so R.V. I saw a grett lyght with bryght shyne. Cov. Myst. (W.B.W.).

SHIPS OF THE SEA, Ps. 48. 6, the ships of Tarshish; so R.V.; deep-sea ships, such as were built for the foreign trade, especially with Tartessus, a city of the Phoenicians in the south of Spain. The Pr. Bk. V. here follows Luther (cp. Isa. 2. 16). See THARSIS.

SHRINKED, Ps. 119. 51, swerved; so R.V.

SINGULAR, St. Barn. c, rare, special; Lat. *singularis*, by oneself (Vulg.).

SLEEP, E. Tu. e, 'David fell on sleep,' fell asleep, i.e. died. For David... fell on slepe. Cranmer.

SORE, 4 A. c, 'sore let and hindered,' grievously; O.E. *sāre*; cp. Germ. *schr*. See Ps. 38. 8.

They were sore amased. Tindale, Mark 6. 51.

SORT, Ps. 62. 3, 'all the sort of you,' company, assemblage.

Ye shal be slayne all the sorte of you. Mathew's Bible.

He chaunst to spy a sort of shepherd groomes. Spenser, F. Q. vi. 9. 5.

Fr. *sorte*; It. *sorta*, condition, kind, manner.

SOUL = Heb. *nephesh*, (1) Ps. 33. 18 & 44. 25 & 74. 20 & 121. 7 & 124. 6, life, the vital principle, 'anima'; (2) Ps. 42. 1 & 63. 2 & 86. 4, the mind, especially as emotional, as loving, hating, trusting, grieving; Ps. 11. 6, used of Jehovah.

SOUL, xi.; xv.; 2 L. c; xxii., the inner, the invisible in man as distinguished from the visible body; the reasonable, moral, immortal part of man.

SPAN, Ps. 39. 6, lit. handbreadths (R.V.); see *Aids* (art. MEASURES); O.E. *spann*, from a root the primary meaning of which was 'to extend.'

SPECTACLE, xxi., 'daily spectacles of mortality,' proofs of our liability to death daily seen; Lat. *spectaculum* (Vulg.).

SPENT, xv. r, consumed.

Their vitaille is consumed and spent.
Hall, *Hen. V.* (W.B.W.).

SPIKENARD, Mon. b. E. g, the root of a small plant with an aromatic smell, an ingredient in ointments; see *Aids* (art. PLANTS OF BIBLE); M.E. *spikenard* (Wyclif, Mark 14. 3); Lat. *nardus spicatus* (Vulg.), nard furnished with spikes; Gk. *vapdós*; Heb. *nerd*; Skt. *nalada*, the spikenard of the Himalaya.

SPIRIT = Heb. *rúach* (1) Ps. 32. 2 & 34. 18 & 78. 9 & 139. 6, the mind as feeling and perceiving; (2) Ps. 104. 4, 'He maketh his angels spirits,' rather, 'Who maketh winds his messengers;' so R.V. Lat. *spiritus*, breath (Vulg.).

SPIRIT, xxix. 9, 'the flesh lusteth contrary to the spirit' (Gal. 5. 17), the Holy Spirit, the governing principle in man, the animating principle of Christian life; xxii., 'the last Adam a quickening spirit,' Christ a spirit of influence, giving life to others (1 Cor. 15. 45); xxii., 'the spirits of them that depart,' denoting that which is immortal in man.

SPOIL, Ps. 68. 12, booty, plunder from an enemy's camp; Lat. *spolium*, orig. the skin of an animal stripped off.

SPOUSE, xx., 'his spouse the Church,' a betrothed, a wife; O.Fr. *espouse*; Lat. *sponsa*, a betrothed woman, one promised.

STABLISH, Ps. 119. 38, make firm; O.Fr. *establi*; Lat. *stabilire* (Vulg.) from *stabilis*, standing firmly.

STATURE, 1 a. Epi. g, height; but perhaps the Greek should be rendered by 'age, time of life;' see R.V. *margin*. Lat. *statura* (Vulg.).

STATUTES, Ps. 119. 5, ordinances; Lat. *statutum*, something set, established.

The statutes of the Lord are right.
Geneva, *Ps.* 19. 8.

STAY, Tu. b. E. e, to rely upon; O.Fr. *estay* (now *étayer*), to prop.

STEWARD, 3 A. e; S. a. As. e, one entrusted with property to be dispensed to others, one who has charge of a household; M. E. *steward*, *steward*; O.E. *stigeard*, lit. a sty-ward, a keeper of the sty or cattle pen, one who looked after the domestic animals.

There was a certayne ryche man which had a steward. Mathew, *Luke* 16. 1.

STOCK, E. Tu. e, family. So frequently in Shakspeare.

STOCKS, Ps. 105. 18, R.V. renders 'fettlers.'

Thei maden lowe hise feet in stocks.
Wyclif.

STOMACH, Ps. 101. 7, 'whoso hath a high stomach,' a proud heart; so R.V.; the Heb. means literally one wide of heart.

A man of an unbounded stomach, ever ranking himself with princes.

Shaks. *Henry VIII.* iv. 2. 34.

STOOL, Ps. 94. 20, 'the stool of wickedness;' Heb. *kissē*, generally denoting the throne of a king, but applied here to the elevated seat occupied by a judge; Luther uses the cognate Germ. *stuhl*.

STRANGE CHILDREN, Ps. 18. 45, the sons of a foreign land, the foreigners, the enemy, the strangers; so R.V.

STRANGERS, Wh. S. e, sojourners (from Rome); so R.V.; people from Rome who were sojourning at Jerusalem.

STRAW, 1 A. g, to spread; so R.V.; a form of *strew*.

Other cut doune branches from the trees, and *strawed* them in the way.
Tindale.

SUBSISTING, xi. = Lat. *subsistens*, being always, continuing.

SUBSTANCE, xi.; xv. (Nicene Creed) = Lat. *substantia*, the rendering of the Gk. *οὐσία*, essence. *Substantia* means lit. 'standing under,' and expresses, in the language of the Schoolmen, the invisible reality which underlies the visible object. It should be noted that in theological language *substance* does not mean 'visible matter' as it does in ordinary parlance. See TRANSUBSTANTIATION.

SUBTILTY, xii., subtlety, acuteness, fine craft; Lat. *subtilitas* from *subtilis*, fine, precise, subtle.

The serpent beguiled Eve through his subtiltie.
Geneva, 2 Cor. 11. 3.

SUFFER, Ps. 16. 11, to permit; O.Fr. *suffrir* (now *souffrir*); Lat. *sufferre*, to endure.

SUFFRAGE, xxvii. r (Bishops), a short petition, such as is found in the Litany; Eccles. Lat. *suffragium*, a prayer to the saints (Ducange), in Lat. a vote, the right of voting.

SUNDAY, the first day of the week = Lat. *dies Solis*, the pagan name of the day, mentioned by Justin Martyr, and retained by Constantine, who in A.D. 321 issued an edict for the general observance of Sunday. The division of the month into weeks of seven days was an Accadian and Babylonian institution, the names of the days being connected with the names of the sun, moon, and five planets.

SUNDAY LETTER, see p. 30.

SUPEREROGATION, xxix. 14, 'Works of supererogation,' voluntary works besides, over and above God's commandments; Lat. *supererogatio* from *supererogare*, to pay out over and above (Vulg.).

SURCEASE, xxvii. r (Deacons), to delay, desist from; cp. O.Fr. *surseise*, a delay (a law term), from Fr. *surseoir*, to pause; Lat. *supersedere*, to forbear.

SWEAT, THE, xxi. r, the Sweating Sickness, *Sudor Anglicus*, a dreadful pestilence which visited England five times between A.D. 1485 and 1551, destroying thousands.

All in maner as soone as the sweat tooke them, or within a short tyme after yielded up the ghost. Holinshed (W.B.W.).

SYNAGOGUE, St. Ste. g, a Jewish place of assembly; Lat. *synagoga* (Vulg.) = *συναγωγή*, a bringing together, an assembly.

SYNODALS, ii., Canons of Provincial Synods; Eccles. Lat. *synodale*, a letter to the faithful from a synod (Ducange), from *synodus*; Eccles. Gk. *σύνδοδος*, a Christian assembly, lit. a coming together.

T

TABERNACLE, Ps. 78. 61, 'the tabernacle in Silo,' the dwelling-place of Shiloh; Lat. *tabernaculum* (Vulg.), a tent; also among the Romans in religious language the place wherein auspices were observed.

TABLE, THE, xv., also 'the Lord's Table,' 'the holy Table;' the word is borrowed from 1 Cor. 10. 21, and is a liturgical term of great antiquity. So among the Romans the word 'mensa' was used of a sacrificial table.

TABRET, Ps. 81. 2 & 149. 3, timbrel (A.V.), tambourine; see *Aids* (art. Music); *tabret*, *tabouret* is a diminutive of *tabour*; O.Fr. *tabour*; Span. *tambor*; Arab. *tambur*.

TALENT, 22 Tr. g, the Attic talent, a sum of money, worth about £200; Lat. *talentum* (Vulg.) = *τάλαντον*.

TARRY, Ps. 27. 16, 'O tarry thou the Lord's leisure,' wait patiently on Jehovah.

He that will have a cake out of the wheat must needs tarry the grinding.
Shaks. *Troil.* i. 1. 16.

TE DEUM LAUDAMUS, ix., the hymn is so called from the first three words of the Latin original, which mean, 'We praise Thee (Christ) as God.'

TELL, Ps. 48. 11, to count, reckon up; so Cheyne. O.E. *tellan*, to count, from *talū*, a tale, number. Walke aboute Sion, go rounde aboute her, and *tell* her towres. Coverdale.

TEMPORAL, 4 Tr. c, lasting for a time, for the temporary season of this life, opposed to 'eternal' (see 2 Cor. 4. 18); xxix. 37, pertaining to this world, secular, opposed to ecclesiastical; Lat. *temporalis* (Vulg.) from *tempus*, time.

TEMPTATION, Ps. 95. 8, 'the day of temptation,' the day of Massah, a place so called from the children of Israel 'tempting' there Jehovah (see Ex. 17. 7, margin); Lat. *tentatio* (Vulg.), sometimes written *temptatio*, from *tentare*, to touch, feel, try by handling, tempt.

TESTAMENT, Ps. 105. 10; 5 L. e; 12 Tr. e, a covenant (see R.V.) a solemn agreement, hence xxix. 7, 'the Old and New Testament,' the volumes containing the two Covenants of God with His people; Tertullian uses this term of the Scripture; Lat. *testamentum* (Vulg.); in classical Latin the publication of a last will, a will, from *testari*, to testify. See p. 84. He ordeynede it to Jacob in to . . . everlastinge *testament*.

Wyclif, Ps. 104 (105). 10.

TESTIMONIES, Ps. 119 (freq.), precepts, injunctions attesting or giving evidence of God's will; Lat. *testimonium* (Vulg.) from *testis*, a witness.

THARSIS, Ps. 72. 10, Tarshish, probably Tartessus in the south of Spain; Lat. *Tharsis* (Vulg.). See SHIPS.

THERE, THERE, Ps. 70. 3, Aha, aha; so R.V.

THIEVISH, frequented by thieves; Ps. 10. 8, 'The *thievish* corners of the streets,' the lurking places of the villages; so R.V.

O bid me . . . rather than marry Paris, . . . walk in *thievish* ways.

Shaks. Rom. iv. 1. 79.

THOUGHT, 15 Tr. g, 'take no *thought*,' be not anxious; so R.V.; *thought* was often used in Tudor

English in the sense of sadness, melancholy, anxiety.

Thou art but a foole to take *thought*, for it will not amend thee.

King Arthur (W.R.W.).

TIMBRELS, Ps. 68. 25, tambourines; see **TABRET**; cp. M.E. *timbre*; O. Fr. *tymbre*; Lat. *tympanum* (Vulg.) = *τύμπανον*, a kettle-drum, from *τύπτειν*, to strike.

In the middes were the maides playing with *timbrala*. Geneva.

TINKLING, Q. S. e, clanging; so R.V.

A *tinkling* cymbal. Geneva.
Y am maad as bras sownynge, or a cymbal *tyntyng*. Wyclif.

TONGUES, Q. S. e, the Gift of Tongues, the gift of uttering praiseworthy praise and adoration.

TRANSFIGURATION, a feast commemorating the *Transfiguration* of our Lord, Aug. 6; by the Armenians celebrated on July 14; see p. 18; Lat. *transfiguratio* from *transfigurare* (Vulg.) = *μεταμορφοῦν*, to change the form.

TRANSGRESS, Ps. 25. 2, to act covertly, to deal treacherously; so Heb. See below.

TRANSGRESSION, XIII., a stepping beyond the law of God; Lat. *transgressio* (Vulg.) from *transgredi*, to step beyond.

TRANSITORY, xv.; xxix. 7, passing away, not lasting; Eccles. Lat. *transitorius*.

TRANSLATION, VII., the removal of the remains of a saint to a great Basilica or church; see June 20, July 4, Oct. 13, feasts commemorating such an event; Lat. *translatio*, a bearing to another place.

TRANSUBSTANTIATION, xxix. 28, a miraculous change in the elements in the Lord's Supper, whereby, according to the Church of Rome, the *substantia*, the underlying essential nature, of the Bread and Wine vanishes, and is replaced by the *substantia* of the Body and Blood of Christ, so that only the *accidentia*, the separable, visible, qualities remain; Eccles. Lat. *transubstantiatio* (Ducange). See **SUBSTANCE**.

TRAVAIL, Ps. 7. 15, 'he *travaileth* with mischief,' he is in pain to produce iniquity; xv. (Matt. 11. 28), to labour; so A.V. and R.V.; Fr. *travailler*, to toil, from *travail*, toil; the same word as our *travel*, to journey.

All þe that *travellen* and ben chargid come to me. Wyclif, Matt. 11. 28.

TRAVEL, XII. (*travell* in ed. 1604), to journey.

Whither *travel* you?

Shaks. Gen. iv. 1. 16.

The same word as the word above.

TREASURES, Ps. 135. 7, treasures; so R.V.

(He) bringeth forthe the winde out of his *treasures*. Geneva, Jer. 10. 13.

TRESPASSES (Lord's Prayer), sins, offences; O. Fr. *trespas*, crime, also a death; lit. a step beyond or across.

þoure hevenli fadir schal forþive to þou þoure *trespassis*. Wyclif, Matt. 6. 14.

TRIBE, Ps. 78. 68, 'tribe of Ephraim' = Heb. *shebhet*, lit. a branch, a rod; 6 a. Epi. g, 'the tribes of the earth,' races, nations; Lat. *tribus* (Vulg.).

TRIBULATION, XII., great distress; Lat. *tribulatio* (Vulg.), lit. a rubbing out of corn by a sledge; from *tribulum*, a sledge for rubbing out corn, consisting of a wooden platform studded underneath with iron teeth (see Isa. 41. 15).

TRIBUTE, 4 a. Epi. e, a fixed payment, a contribution to the state; Lat. *tributum* from *tribuere*, to render, pay.

TRINITY, XI.; xxix. 1; XII., 'three Persons and one God'; Lat. *Trinitas*, the term first used by Tertullian about A.D. 200. The equivalent Greek term, *Τριάς*, is commonly ascribed to Theophilus, Bishop of Antioch, A.D. 181.

TROTH, xx., truth, good faith. M.E. *trouthe*.

TRY OUT, Ps. 26. 2, to try thoroughly.

Trys out my raiues and my hert.

Mathew's Bible.

TURKS, Gd. Fri. c, Mohammedans. Peace shall go sleep with *Turks* and infidels. Shaks. Rich. II. iv. 1. 120.

TURTLE-DOVE, Ps. 74. 20, 'the soul of thy *turtle-dove*,' a name of endearment to one beloved; here, the people of Israel (see Cheyne); Lat. *turtur* (Vulg.).

TUSH, Ps. 10. 6, an exclamation of scorn which does not occur in the original.

He sayth in hys herte: *Tush*, I shall never be cast downe. Mathew's Bible.

TUTOR, S. a. C. e, the legal guardian of a minor; Lat. *tutor* (Vulg.).

U

UNCREATE, XI., not made; cp. for the form of the participle—

O anything, of nothing first *create*.

Shaks. Rom. i. 1. 183.

UNCTION, XXVII. (Priests), 'blessed *Unction*,' 'Unction spiritual,' an anointing from the Holy Spirit, a figurative expression for sanctifying grace; cp. 1 John 2. 20 (R.V.). The sons of Aaron were anointed to their office of the priesthood. See **CHRIST**. Lat. *unctio* (Vulg.), an anointing.

UNDER, IX. (Creed), 'under Pontius Pilate,' in the time of, i.e. when he was governor; in the Gk. ἐν Ποντίου Πιλάτου.

UNDERSTANDED, XXIX. 24 & 35, understood.

These oracles were *understanded*.

North's *Plutarch* (W.R.W.).

This is not a very rare form of the pp. of *understand*. Another form of the pp. in Tudor English was identical with that of the infinitive.

Some things are hard to be *understand*. Geneva, 2 Pet. 3. 16.

UNFEIGNEDLY, IX.; All S. c, without pretence; *feign* through the Fr. from Lat. *figere*, to form, fashion, contrive.

UNICORN, Ps. 22. 21 & 29. 6 & 92. 9 = *unicornis* (Vulg.), one-horned = *μονοκέρας* (LXX.) = Heb. *re'em*, the name of some species of wild ox, probably the bison or auerochs (Urus); see *Aids* (art. ANIMAL CREATION), and Smith's *Bible Dict.*, s. v.

UNIVERSAL, XII.; XV., 'the *universal Church*,' the Church throughout the whole world, equivalent to 'Catholic' (which see); Lat. *universalis*.

UNIVERSITIES, XXIX. (Declaration), the two great corporations of Oxford and Cambridge; Late Lat. *universitas*, a corporate body, a corporation, also in a special sense, a great teaching corporation.

UNSATIABLE, III., that cannot be satisfied; Lat. *insatiabilis* (Vulg.).

UNTOWARD, XVII., 'this *untoward generation*,' crooked; so R.V. (Acts 2. 40); used sometimes in the sense of refractory, unmanly.

What means this scorn, thou most *untoward* knave? Shaks. *John*, I. 243.

UP, 'I will *up*,' Ps. 12. 6, now will I arise; so R.V.

I will *up*, sayeth the Lord.

Mathew's Bible.

UPBRAID, Ascen. *g*, to reproach.

And the theves, that weren crucified with hym, *upbreidden* hym of the same thing. Wyclif, *Matt*. 27. 44

USE, II., 'Salisbury *Use*,' a form of 'saying and singing in Churches' in *use* in different dioceses; Lat. *usus*.

V

VAIL, Th. b. E. *g*, spelt *veil* in R.V., 'the veil of the sanctuary,' the inner curtain screening off the Holy of Holies from the Holy Place (see Ex. 26. 33). O.Fr. *veile* (now *voile*); Lat. *vēlum*, a sail, also a cloth, covering, veil (Vulg.).

VAIN, Ps. 26. 4, '*vain persons*,' men of falsehood (so Cheyne). Lat. *vanus*, empty, worthless (Vulg.).

VAIN-GLORY, XII., personal vanity; see Phil. 2. 3, where '*vain-glory*' is the R.V. rendering of *κενοδοξία*, lit. empty glory.

VANITY, Ps. 5. 5 & 6. 8 & 10. 7, emptiness, falsehood, iniquity; lit. a breath. Lat. *vanitas* (Vulg.).

VENERABLE, VII., May 27, '*Venerable Bede*;' see p. 20. Lat. *venerabilis*, to be revered (Vulg.).

VERILY, XVIII., '*verily* and indeed taken,' truly.

VERITY, XI., 'the Christian *Verity*,' truth, true doctrine; Lat. *veritas* (Vulg.).

VERY, XV. (Creed)=*ἀληθινός*, '*very God*,' true God, as distinguished from any created thing; cp. 1 Thess. 1. 9, where the same Greek word is used to distinguish the true God from idols.

To serve to the lvyngye God and *veri*. Wyclif.

VESSEL, 2 L. *e*, 'to possess his *vessel*,' i.e. his wife (see Ellicott); O.Fr. *vessel*, *vaissel* (now *vaisseau*); Lat. *vascellum*, diminutive of *vas*, a vessel.

That ech of þou kunne welde his *vessel* in holynesse. Wyclif.

VESTED, XXVII. (Bishops, *r*), '*vested with his Rochet*,' clad officially; Lat. *vestis*, clothing.

VESTURE, Ps. 102. 27, a garment; O.Fr. *vesteüre*; Late Lat. *vestitura*.

As *vesture* shalt thou change them, and thei shal be changed. Geneva.

VEX, St. Pet. *e*, to afflict; so R.V.; Lat. *verare* (Vulg.), lit. to keep on moving a thing about, from *vehere*, to carry, move.

VICAR, XV. *r*, 'Parson, *Vicar*, or Curate,' one in charge of a parish, supplying the place of the Rector, when the Rector is a corporation or a layman; Lat. *vicarius*, a substitute, deputy, one who supplies the turn or place of another.

VIGIL, VIII., or Even, the day preceding a Feast or Festival of the Church; see p. 29; Lat. *vigilia*, a watching (Vulg.).

VILE (BODY), 23 Tr. *e*; XXII., the body of our humiliation (R.V.), i.e. the body which we bear in our present low estate, exposed to sufferings, infirmities, indignities.

VISITATION, (of Virgin Mary), VII., July 2; see p. 22; Lat. *visitatio* (Vulg.).

VISITATION, 3 a. E. *e*; XXI., 'so to take thy *visitation*,' God's visit to the world or to the soul to save and to bless.

VOCATION, 17 Tr. *e*; Gd. Fri. *c*; XV., God's calling to the life in Christ, also that state of life unto which it may please God to call a man; Lat. *vocatio*, a calling (Vulg.).

VOID, Ps. 69. 26, desolate; so Heb.; O.Fr. *voide*, empty.

She (Nineveh) is empty and *voide* and waste. Geneva, *Nahum* 2. 10.

VOUCHSAFE, IX. (Te Deum); XII.; XV., to condescend to grant; M.E. *vouchen safe*, to warrant as safe; Law Fr. *voucher*, to call; Lat. *vocare*.

VULGAR, XVI., 'in the *vulgar* tongue,' the language used by the common people, i.e. English, not Latin; Lat. *vulgaris*, belonging to the great mass or multitude, from *vulgus*.

The booke of Christes holy Testamente to bee read of the people in their *vulgare* tongue.

Udall's Erasmus (W.B.W.).

W

WAIT, watching, ambush, Ps. 41. 9, 'hath laid great *wait*;' R.V. has 'hath lifted up his heel.' O.Fr. *gaitte*, also *guet*.

WANTONLY, XX., licentiously, unrestrainedly; M.E. *wantoun*, *wantowen*, untrained, ill-bred; *wan* = lacking, wanting, and *towen*, O.E. *togen*, pp. of *teon*, to bring up.

WARD, St. Pet. *e*, the watch or guard, the sentry = *φυλακην*.

And thei passiden the first and the secounde *warde*. Wyclif.

WARILY, XV.; XXIV., cautiously.

I stole into a neighbour tucket by. *Warily* Shaks. *L. L. L.* v. 2. 93.

WATCH, E. Ev. *g*, a guard; so R.V.; i.e. a body of soldiers serving as a guard.

WATER-PIPES, Ps. 42. 9, the torrents of a waterfall; LXX. renders *καταρακτῶν*, of (thy) cataracts (so R.V. *marg.*).

WAX, Nat. of Ch. *e*; Ps. 102. 26, to grow, become; O.E. *weaxan*.

WEALTH, Ps. 69. 23, welfare, well-being, prosperity. M.E. *welthe*.

WEALTHY, Ps. 123. 4, those that are at ease; so R.V.

WEDLOCK, XX., 'in holy *wedlock*,' solemn pledge before God, used of the mutual promise between man and wife; O.E. *wellūc*, a pledge.

WELL, Ps. 84. 6, a place of springs; so R.V.

A *welle* of watir spryngynge up in to everlastynge lijf. Wyclif, *John* 4. 14.

WELL-LIKING, Ps. 92. 13, flourishing (as foliage); see Cheyne.

Their children were fat and *well-liking*. Latimer (W.B.W.).

WHENAS, S. a. C. *g*, when; so R.V.

Many a battle have I won in France, *Whenas* the enemy hath been ten to one. Shaks. 3 *Henry VI.* I. 2. 75.

WHITSUN (WEEK), for Whit-Sunday Week; in Iceland the usual name for Whit-Sunday is *Hoita-sunna*.

WHIT-SUNDAY, the Festival which commemorates the outpouring of the Holy Spirit on the Day of Pentecost (which see); the name means White Sunday, so called because Whitsuntide was in northern Europe one of the chief seasons for baptizing, and candidates for baptism were arrayed in white garments; O.E. *Hwita Sunnan-dag*, in A.S. Chronicle, A.D. 1067; cp. Icel. *Hvítasunnudagur*. The Welsh name for the day is *Sulgwyn*, i.e. White Sunday.

WHOLESOME, Ps. 28. 9, 'the *wholesome* defence,' the saving defence, the protecting citadel, stronghold of salvation (R.V.).

WILL, XI., 'whosoever *will* be saved,' desires to be; see p. 48.

WINE-FAT, Mon. b. E. *e*, a vat or large vessel for holding the pressed juice; O.E. *fat*, a vessel, a cask.

WINK, III., '(the Ceremonies) were *winked at*,' overlooked, unnoticed (cp. Acts 17. 30).

If the people of the land hide their eyes and *winke at* that man.

Geneva, *Lev.* 20. 4.

WISE, S. a. C. *g.*, 'on this *wise*,' thus, in this fashion; O.E. *wis*.

The byrthe of Jesus Christ was on this *wise*.

Tindale.

WIST, I a. Epi. *g.*, '*wist* ye not,' knew ye not; O.E. *wiste*, pret. of *witan*, to know.

Wisten ȝe not that in tho thingis that ben of my fadir, it behoveth me to be?

Wyclif.

WIT, II., intellect.

By love the young and tender *wit* is turned to folly. Shaks. *Gen.* 7. i. 1. 47.

O.E. (*ge*)*witt*.

WONT, 12 Tr. c, accustomed; M.E. *woned*, p.p. of *wonien*; O.E. *gewunian*, to dwell, to be accustomed to.

And as he was *wont*, eftsoone he tauȝte hem.

Wyclif, *Mark* 10. 1.

WORD OF GOD, XXIX. 19, 22, 24, 34, the Holy Scriptures.

WORD, THE, Nat. of Ch. *g* = ὁ Λόγος, our Lord Jesus Christ, He who being God, with God, was made flesh, dwelt among us, was in the world as Man. Cp. the LXX. (Ezek. 1. 24), where in one MS. the Heb. *Shaddai*, the Almighty God, is rendered by ὁ λόγος, 'the Word.'

WORLD = αἰών, IX. (Gloria Patri), 'world without end,' time without end = εἰς αἰῶνα; so xv. (Creed),

'the life of the *world* to come,' of the age to come.

WORLD = κόσμος, the material world, men living in the world, especially those not of the Church, the alienated from the life of God; XII.; 18 Tr. c. 'the *world*, the flesh, and the devil.'

WORSHIP, Ps. 22. 3, 'thou *worship* of Israel;' the verse should be rendered, 'But thou art holy, O thou that art enthroned upon the *praises* of Israel;' so R.V.; Ps. 47. 4, 'the *worship* of Jacob,' the excellency of Jacob, i.e. the Holy Land (see Cheyne). O.E. *weorth-scipe*, honour.

WORSHIP, xx., to honour, respect, to treat as worthy.

Worships thi fadir and thi modir.

Wyclif, *Matt.* 19. 19.

WORTHILY, Ash-W. c, suitably.

Thou and thy fellows your last service did *worthily* perform.

Shaks. *Temp.* v. 35.

WRETCHLESSNESS, XXIX. 17, in 1553 spelt *rechlesnesse* = Lat. *securitas*, carelessness, recklessness; O.E. *rēcelēas*, reckless, from *rēcan*, to reck, to care.

Rechelesnes in speking.

Chaucer, *Persones Tale*.

WRIT, 'Holy *Writ*,' XXIX. (Art. 20), Holy Scripture.

And thus I clothe my native villainy

With old odd ends stol'n forth of *holy writ*.

Shaks. *Rich III.* i. 2. 337.

WRITING-TABLE, St. J. Bap. *g.*, a writing tablet; so R.V.

He asked for *writing tables*. Geneva.