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# ENGLISH BIBLE VERSIONS



# ENGLISH BIBLE VERSIONS

WITH SPECIAL REFERENCE TO THE  
VULGATE, THE DOUAY BIBLE, AND  
THE AUTHORIZED AND  
REVISED VERSIONS.

BY

THE REV. HENRY BARKER, M.A.

NEW YORK  
EDWIN S. GORHAM, PUBLISHER

1907



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## PREFACE.

THE following pages were written without any intention or expectation of publication. Notwithstanding this they appeared in their first form in the pages of the "Church Eclectic" through several months in 1905-6.

I acknowledge with thanks the courtesy of my old and valued friend, the Editor, in giving permission for publication in this form.

The present Handbook is substantially the same in matter as the Church Eclectic Serial. The Notes have (in the main) been incorporated in the Text; some important and extensive additions have been made, and two entirely new chapters (22 and 25) have been written.

I have written in the interest of no particular Church or Religious Denomination, but have simply endeavoured to gather together in one view from many different sources the varied material necessary to make a fairly complete working manual of the History of English Bible Versions for the use of those whose knowledge of the subject is limited.

I am encouraged to hope that the present Manual may be of assistance to Students and Teachers as providing a basis and scheme either for further study or for more detailed instruction on the lines indicated.

The Title as it stands will make it clear that this Manual is not in any way a critical Handbook of English Versions of Holy Scripture. I may say that the Title is somewhat more ambitious than any that I should have selected. I

adopted it on the suggestion and under the advice of my good friend the Publisher.

The List of Authorities consulted may appear to many to be meagre. I am the Rector of a country parish, living at a distance from libraries. My references are therefore necessarily limited to the volumes in my own modest library.

The rearranging of the Authorities from No. 117 to the end of the list in alphabetical order would have involved the alteration of the reference numbers while the Manual was passing through the press. This again would have largely increased the risk of erroneous references in the Text. To avoid this risk I have preferred to let the various works and their numbers from the point named stand in the list as they now appear.

Rosendale, N. Y., September, 1907.

H. B.

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# THE STUDENT'S HANDBOOK TO ENGLISH BIBLE VERSIONS.

## INTRODUCTORY FOREWORD.

**T**HIS Handbook is written for people who are interested in Bible matters, who have no knowledge of Hebrew, Greek or Latin, and who know little, or nothing, of the history of the English Bible. The writer has no wish, or intention of entering into controversy; he is content, in the main, to record history, and to state facts.

### I.

#### WHAT THE BIBLE IS.

The Bible is the Word of God to man. A revelation from the Creator of all to the entire human race, and, therefore, to be given to each nation in its own language.

We have this revelation in what we are accustomed to call one book—the Bible. It is not one book—it is a library. The library (subject to what is said later as to certain additional books called “The Apocrypha”) consists of sixty-six books, arranged in two volumes.

My copy of the Vulgate (No. 5) is described on its title page as “*Biblia Sacra Vulgatae Editionis*” or “The Sacred Books of the Vulgate Edition.” Cf. No. 75, page 1, under the title “The Bible.”

“ . . . . In the thirteenth century, the neuter plural ‘Biblia’ came to be regarded as a feminine singular, and ‘The Books’ became by common consent ‘The Book’ (‘Biblia,’ sing.). This gradually . . . . was adopted into our language in the form ‘Bible.’”

Cf. Bishop Westcott, No. 112, pages 5, 6.

The name "The Bible" seems to have come about in this way: In the Greek language, the name is stated in the plural form as "Ta Biblia," which means "The Books." In the Latin language the Bible is often called "Biblia Sacra," which is plural again, and means "The Sacred Books."

When Greek and Latin were not understood and studied, as they now are, some people read, or heard this word "Biblia," as a word ending in "a," and took it for granted that it was a word meaning one thing (singular number and) of feminine gender, and so the title of "The Books" became in English "The Book" or "The Bible" or "The Holy Bible."

We have a similar instance in connection with the Apocrypha. The Apocrypha is generally or popularly regarded as a singular noun, referring to one book of that name, whereas it is a plural noun referring to all the fourteen separate books united under that title.

The writing of the entire library in its two volumes extended through a period of about 1600 years.

Here we make two points:

(a) Neither the entire library, nor either of its volumes came into the world with a note or sign, "This is the Word of God," or to that effect.

(b) No Church ever decided by any order or decree or Council what books should form the Bible.

When these two points are understood, the question naturally arises:

How then, do we know the Bible (the library of sixty-six books) to be the Word of God?

We must understand that there have been, or are, two historic sections of the Church of God in the world.

1. The Jewish Church—the Church of the Old Testament.
2. The Christian Church—the Church of the New Testament.

I now make four further points :

(c) The authors or writers of the Bible were every one members of the Church, either Jewish or Christian.

(d) Not by any express order of the Church at any time, but by the gradual use and custom of the Church the thirty-nine books of the Old Testament, and the twenty-seven books of the New Testament were accepted as Holy Scripture, and as the written Word of God.

(e) Certain books, called Apocryphal, were in Old Testament times, and also in New Testament times, in this way shut out, and are not included in the Bible. See Chapter III.

(f) Certain other books, called "The Apocrypha," though not accounted canonical, are included in the collection of sacred writings, known as the Bible.<sup>1</sup>

All this was done by the Church acting, as we believe, under the guidance of God the Holy Ghost Who is Himself the Author and Inspirer of God's Word.

The Jewish Church was at work for hundreds of years before all the thirty-nine books of the Old Testament were written, or accepted as the Word of God and Holy Scripture.

The Christian Church was at work for many years before even the earliest book of the New Testament was written, and she was working and teaching all the while.<sup>2</sup>

Professor Green (No. 72, pages 109-110) says :

"It must be remembered that the canonization of the books is not to be confounded with their creation. Books were not made canonical by the act of some public authority, such as a decision rendered in their favour by an assembly of scribes or

1. The Roman Church incorporates some of the Books of the Apocrypha of the Old Testament with the 39 Books of the Old Testament and counts them all Canonical. This is explained below. (See Chapters IV. and XIV.)

2. The chronological dates given in many editions of the Bible, the Page Headings, the Chapter Headings, the division into Chapters and Verses and the Marginal Notes and References are no parts of the Bible itself.



doctors, or a General Council of the nation. This would be to attribute to the Jewish Church in its organized capacity a power which even Bellarmine, disposed as he was to magnify ecclesiastical prerogatives to the utmost, did not venture to claim for the Christian Church. The Canon does not derive its authority from the Church whether Jewish or Christian.<sup>3</sup> The office of the Church is merely that of a custodian and a witness. The collection of the Canon is simply bringing together into one volume those books whose sacred character has already secured general acknowledgment and the universal acceptance of the collection at the time, and subsequently, shows that it truly represents the belief of the Jewish people formed when they were still under prophetic guidance."

† Cf. :—Keil, cited by Professor Green in note, page 110; also Green, No. 72, page 106.

Bishop Westcott, No. 112, pages 292, 293, 297, 300; No. 111, pages 1, 2, 3.

Professor Moore, No. 90, pages 43, 44, 78; also on various points, pages 5, 8, 9, 10, 11, 15, 19, 25, 26, 32, 34, 35, 117, 118.

In the *Church Standard* of March 26th, 1904, there is a review or notice of Professor Moore's book, No. 90. The view of the present writer is entirely maintained by the *Standard*. The reviewer admits that the professor also holds and states that view, as he does most strongly and clearly; and yet the professor in one passage (page 33) seems to clothe the councils with a larger sphere of action than they really contemplated on this subject. The legislation of the Councils on the Canon of Scripture was "declaratory," not primarily "legislative." The *Standard* writes as follows:

"The idea of the author is unquestionably true in this re-

3. While I have higher views than the Professor as to the relation between the Church and the Canon of Scripture, I cite his words in proof of my statement that the Canon was not directly formed by any Council of the Church or by any specific act of the Church at a particular and definite time.

spect, that however divine the process may have been by which these great things were settled, it was undoubtedly a natural process, and natural because divine. He says with truth that 'it has been common to assume that the Bible made the Church'; while the truth is 'that the Church made the Bible.' That is a tremendous fact to start with. There is not the slightest evidence that any one of the writers of the New Testament ever supposed that he was writing part of a new Bible that would come to be of even more authority than the law and the prophets of the ancient dispensation. As Dr. Moore says, 'The expectation of the end of the world in the lifetime of men then living, an expectation which Paul undoubtedly shared, was not just the thing to put men upon writing memorials of the past or regulations of a future which was not to be.' Yet, under the guidance of God, the documents of the New Testament were actually written, and Dr. Moore sets himself to explain how these occasional and fragmentary documents came at length to occupy the place of Canonical Scriptures. We should not greatly differ from his view of the way in which that process went on to completion; but we think that a little more careful study would convince him that one statement at least is almost absolutely destitute of foundation. It is a fact that councils of the Church had little or nothing to do with the settlement of the Canon, except in the way of recognizing the settlement which had been made, and just so far as it had been made, by the unconscious, but decisive, verdict of the Church. Yet Dr. Moore says: 'It is finally the period (the fourth century) in which our matter becomes the subject of decrees of councils, in which decrees it is intended that the orthodox opinion shall be settled beyond all possibility of dispute.' We doubt whether a more utterly misleading statement could well be made on that subject."

See Chapter II. as to the decrees of early Councils.

Cf. Moore, No. 90, pages 37, 38, 51, 137, 154, etc., 157, 161.

## II.

### A SHORT STATEMENT AS TO THE SIXTY-SIX BOOKS OF HOLY SCRIPTURE. (IN TWO SECTIONS.)

#### SECTION I. *The Thirty-nine Books of the Old Testament.*

**T**HE Jews took extraordinary pains in copying and preserving the Scriptures of the Old Testament. They had exactly the same books in their Bible as those which we now have in what we call the Old Testament.

No. VI. of the XXXIX. Articles of the Church of England and of the Protestant Episcopal Church in the United States of America (as found in the Prayer Books of these two Churches) is generally accepted by Christians as representing their unanimous conclusions as to the Canonical Books of the Old and New Testament. It is as under :

“Article VI. Of the Sufficiency of the Holy Scriptures for Salvation.

“Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

“Of the Names and Number of the Canonical Books.

“Genesis,

“Exodus,

“Leviticus,

“Numbers,

“Deuteronomy,

- “Joshua,
- “Judges,
- “Ruth,
- “The First Book of Samuel,
- “The Second Book of Samuel,
- “The First Book of Kings,
- “The Second Book of Kings,
- “The First Book of Chronicles,
- “The Second Book of Chronicles,
- “The First Book of Esdras,
- “The Second Book of Esdras,
- “The Book of Esther,
- “The Book of Job,
- “The Psalms,
- “The Proverbs,
- “Ecclesiastes or Preacher,
- “Cantica, or Songs of Solomon,
- “Four Prophets the greater,
- “Twelve Prophets the less.

“And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

- “The Third Book of Esdras,
- “The Fourth Book of Esdras,
- “The Book of Tobias,
- “The Book of Judith,
- “The rest of the Book of Esther,
- “The Book of Wisdom,
- “Jesus the son of Sirach,
- “Baruch the Prophet,
- “The Song of the Three Children,
- “The Story of Susanna,
- “Of Bel and the Dragon,

“The Prayer of Manasses,  
 “The First Book of Maccabees,  
 “The Second Book of Maccabees.

“All the Books of the New Testament, as they are commonly received, we do receive, and do account them Canonical.”

This Article is quoted here as authority for the number and names of the Books of the two Testaments as generally received, and for information as to the Books contained in the Apocrypha.

The “Shorter Catechism” (No. 115) commences with the following three questions and answers:

“1. What is the chief end of man?

“Man’s chief end is to glorify God, and to enjoy Him for ever.

“2. What rule hath God given to direct us how we may glorify and enjoy Him?

“The Word of God (which is contained in the Scriptures of the Old and New Testaments) is the only rule to direct us how we may glorify and enjoy Him.

“3. What do the Scriptures principally teach?

“The Scriptures principally teach what man is to believe concerning God, and what duty God requires of Man.”

The Westminster Confession in Articles II. and III. has the following:

“II. Under the name of Holy Scripture or the Word of God written, are now contained all the Books of the Old and New Testament, which are these.

“Of the Old Testament:

“Genesis—Malachi (naming between these two books all the other books of the Old Testament).

“Of the New Testament:

“The Gospels according to Matthew—The Revelation of

John (naming between these two books all the other books of the New Testament).

"All of which are given by inspiration of God to be the rule of faith and life.

"III. The Books commonly called Apocrypha not being of Divine Inspiration, are no part of the Canon of Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved or made use of than other human writings."

The thirty-nine books of the Old Testament were probably collected and arranged by Ezra and Nehemiah and their companions after the rebuilding of the Temple on the return from captivity; and their successors in membership of the Great Assembly or Synagogue.

Professor Green (No. 72, pages 93-119) devotes an entire chapter to the question "when and by whom" the books of the Old Testament were collected. He closes with the following sentence (page 118):

"These considerations taken in connection with the legends and traditions previously recited whose existence is to be accounted for, and can thus be most satisfactorily explained, make it highly probable that the Canon was collected by Ezra and Nehemiah or in their time."

Bishop Westcott (No. 112, page 297) says:

"This familiar division of the Old Testament into the Law, the Prophets and the Holy Writings (Hagiographa) probably indicates the three great forms in which the Bible was successively received by the Jews. The Law alone seems to have formed the Jewish Bible up to the captivity. At the return a collection of the prophets was probably made by Ezra and added to the Sacred Law. Afterwards the collection of the Hagiographa was formed and the present Hebrew Canon completed during the period of the Persian Supremacy."

Thomson (No. 109, pages 18, 19) says:

“The Jews give Ezra and the Men of the great Synagogue<sup>4</sup> the credit of adopting this Standard Text. Others incline to believe that when Antiochus Epiphanes sought to destroy every copy of the Scriptures he could find, the authoritative copies of the Bible kept probably in the Temple perished, and that afterwards the Scribes from such manuscripts as had escaped formed the present Text. Though it is impossible to speak definitely regarding this, we know that our present Hebrew Bible is practically the same as existed in the time of Christ.”

Prologue to Ecclesiasticus:

Consult Nos. 4, 10, 11, 12 and 13.

The writer of this prologue alludes to “the Law and the Prophets,” and to “the Law and the Prophets and other Books of our Fathers,” “The Law itself and the Prophets,” and “the rest of the Books.” He refers to “the eight and thirtieth year coming into Egypt when Euergetes was king.” This is generally considered to be either:

(a) The thirty-eighth year of the writer’s life, about B. C. 170-117, or

(b) The thirty-eighth year of Euergetes (reckoning from the commencement of his joint reign with his brother), about B. C. 132.

These dates are useful as showing a time before which the Canon of the Old Testament was practically settled. This reference is probably the earliest definite statement referring to a settled number of specific Sacred Books.

Cf. Bishop Westcott, No. 46, (c) and (d).

Bishop Browne, No. 49, page 139.

4. Here Thomson has the following note: “This name is given to a Body of 120 of the Jewish Elders who are said to have been formed into a council, presided over by Ezra, and after his time, by other distinguished men. They are said to have exercised important functions of State; and also to have collected the Scriptures and revised the Text. Most scholars now look on the Great Synagogue as simply a Jewish Tradition.”

The Text and the Canon of the Old Testament are two entirely different matters. As to the revision and settlement of the Text see Chapter IX.

Ezra was the head and organizer of the Great Assembly; and its work is not unnaturally spoken of as his work (in the uncritical language of the day, and of the East), even though the editing of the Old Testament was not concluded or completed in his time.

In connection with this point the following two passages may be cited from the Apocrypha (See Nos. 4, 10, 11, 12 and 13) according to the Revised Version:

(1) 2 Esdras xiv. 22-48 inclusive:

"22. If I have found favour before Thee, send Thy Holy Spirit into me, and I shall write all that hath been done in the world since the beginning, even the things that were written in Thy Law, that men may be able to find the path and that they which would live in the latter days may live.

"23. And he answered me, Go thy way, gather the people together and say unto them that they seek thee not for forty days.

"24. But look thou prepare thee many Tablets, and take with thee Sarea, Dabria, Selemia, Ethanus and Asiel, these five which are ready to write swiftly;

"25. And come hither, and I shall light a lamp of understanding in thine heart which shall not be put out, till the things be ended which thou shalt write.

"26. And when thou hast done, some things thou shalt publish openly, and some things shalt thou deliver in secret to the wise; to-morrow this hour shalt thou begin to write.

"27. Then went I forth as he commanded me, and gathered all the people together, and said, Hear these words O Israel."

\* \* \* \* \*

"36. Let no man therefore come unto me now, nor seek after me these forty days.



"37. So I took the five men, as he commanded me, and we went forth into the field, and remained there.

"38. And it came to pass on the morrow that lo, a voice called me, saying, Esdras, open thy mouth, drink that I give thee to drink.

"39. Then opened I my mouth, and behold there was reached unto me a full cup, which was full as it were with water, but the colour of it was like fire.

"40. And I took it and drank, and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit retained its memory;

"41. And my mouth was opened and shut no more.

"42. The Most High gave understanding unto the five men, and they wrote by course the things that were told them, in characters which they knew not, and they sat forty days; now they wrote in the daytime and at night they ate bread.

"43. As for me, I spake in the day and by night I held not my tongue.

"44. So in forty days were written four score and fourteen books.

"45. And it came to pass when the forty days were fulfilled, that the Most High spake unto me, saying, The first that thou hast written publish openly and let the worthy and unworthy read it.

"46. But keep the Seventy last that thou mayest deliver them to such as be wise among thy people.

"47. For in them is the spring of understanding, the foundation of wisdom, and the stream of knowledge.

"48. And I did so."

(2) 2 Maccabees ii. 13, 14:

"13. And the same things were related both in the public archives and in the records that concern Nehemiah; and how he, founding a library, gathered together the books about the Kings and Prophets, and letters of Kings about Sacred gifts.

"14. And in like manner, Judas also gathered together for

us all those *writings* that had been scattered by reason of the war that befell, and they are still with us."

Cf. Bishop Westcott, No. 112, pages 37, 38, 299, 300, 301. Referring to 2 Mac. ii. 14, the Bishop says: "After this time as is universally acknowledged no new book gained admission into the Hebrew Bible."

In connection with the above we have in 1 Maccabees i. a detailed account of the horrible destruction and persecution by order of King Antiochus Epiphanes, in the course of which we read (verses 56-57):

"56. And they rent in pieces the books of the law which they found and set them on fire.

"57. And wheresoever was found with any a book of the Covenant, and if any consented to the law, the King's sentence delivered him to death."

The Jews divided the Old Testament into three volumes, known as:

1. The Law,  
The five books of Moses.
2. The Prophets,
  - (a) The former.
  - (b) The greater.
  - (c) The lesser.
3. The Holy Writings or Psalms.

The contents of the three volumes of the Sacred Scriptures of the Jews were as follows:

*Vol. I. The Law.*

Genesis,  
Exodus,  
Leviticus,  
Numbers,  
Deuteronomy ..... 5 Books.

*Vol. II. The Prophets.*

(a) *The Former Prophets.*  
Joshua,

Judges and Ruth,  
 1 and 2 Samuel,  
 1 and 2 Kings.

(b) *The Latter Prophets.*

Greater.

Isaiah,  
 Jeremiah and Lamentations,  
 Ezekiel.

The Lesser Prophets (all in one Book).

Hosea,

Amos,

Micah,

Joel,

Obadiah,

Jonah,

Nahum,

Habakkuk,

Zephaniah,

Haggai,

Zechariah,

Malachi ..... 8 Books.

*Vol. III. The Holy Writings or Psalms.*

Psalms,

Proverbs,

Job,

Song of Solomon,

Ecclesiastes,

Esther,

Daniel,

Ezra and Nehemiah,

1 and 2 Chronicles ..... 9 Books.

Total ..... 22 Books.

Cf. Professor Green, No. 72, pages 119-120.

2 Chronicles was placed last in order. 1 and 2 Chronicles

being probably the latest books in point of time of writing. This explains the Word of our Lord recorded in

MATTHEW xxiii. 35, 36.

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

LUKE xi. 50-51.

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple; verily I say unto you, It shall be required of this generation.

Abel, the first mentioned, is named in Genesis, the first book of the Old Testament. Zachariah, the last mentioned, is named in 2 Chronicles, the last book of the Old Testament.

In our arrangement of the Old Testament we have all the historical books placed together, and so 2 Chronicles is no longer the last book of the Old Testament in the English Bible.

The Canon of the Old Testament was finally settled, so far as the gathering of the books were concerned, according to some scholars, about B. C. 397, though some place it later. Many early authorities assign a different date to each of the three volumes of the Old Testament, and even when they were practically settled some questions still remained as to the authority of some particular books.<sup>5</sup>

5. Consult: Green, No. 72, pages 111, 106, 107, 109, 133, 135, 25.

Bishop Westcott, No. 112, pages 299, 300, 301.

Bishop Westcott, No. 46, Title "Canon of Scriptures."

Ezra .....page 358 (1)

Nehemiah .....page 358 (1)

Gradual Growth ....page 358 (2) bis.

Maccabees .....page 358 (2)

Josephus' .....page 359 (2)

Woods, No. 45, Vol. 3, Title "Old Testament Canon," pages 611 (2), 612 (1), 614 (2), Summary 1, 2, 3, 4, 5.

Sanday, No. 97, pages 101, 102; Note A, page 123; page 463.

Sanday, No. 75, page 3 (2. The Jewish Canon).

as showing the various views of leading authorities.

The Septuagint, a translation of the Old Testament into Greek, made for the use of Jews living in foreign countries who spoke the Greek language, was completed not later than 130 B. C., and contains the same books that we have in our Old Testament, along with the books which we now call the Apocrypha, omitting four (or two) Esdras.

Our Lord Himself names the three volumes of the Old Testament.<sup>6</sup>

He constantly appeals to the Scriptures as decisive on questions under discussion, and makes numerous references and allusions to the Sacred Books.

He appeals to "the Law," to "Moses," to "David." He says: "It is written," "Have you not read?" "Ye search the Scriptures," etc., etc.

St. Paul reasons with the Jews in the Synagogue "out of the Scriptures."<sup>7</sup>

He makes his formal appeal "according to the Scriptures."<sup>8</sup>

St. Luke commends the Bereans for testing St. Paul's teaching by the Scriptures.<sup>9</sup>

In the New Testament there are about 180 direct quotations from the Old Testament, while there is not one quotation from any book of the Apocrypha.

Our Lord says, "The Scripture cannot be broken" (John x. 35), and He quotes from the Old Testament frequently.

St. Paul exhorts Timothy in words clearly referring to the Old Testament.<sup>10</sup> And St. Peter also refers to the Old Testament.<sup>11</sup>

Then passing to the Jewish historian Josephus (born A. D. 37, died after A. D. 97), we have a striking statement as to

6. Cf.: Luke xxiv. 25, 26, 27.

Luke xxiv. 44, 45, 46, 47, 48.

7. Acts xvii. 2, 3.

8. 1 Cor. xv. 1, 2, 3, 4.

9. Acts xvii. 10, 11, 12.

10. 2 Timothy iii. 14, 15, 16, 17.

11. 2 Peter i. 19, 20, 21.

the number of books of the Old Testament. He says that they numbered twenty-two, and he classifies them.

His reference to the record "since Artaxerxes" refers to the Apocrypha of the Old Testament.

The Statement of Josephus (No. 79, against Apion, pages 884, 885) is as follows :

"As to the care of writing down the records from the earliest antiquity among the Egyptians and Babylonians; that the priests were intrusted therewith, and employed a philosophical concern about it; that they were the Chaldean priests that did so among the Babylonians, and that the Phoenicians who were mingled among the Greeks, did especially make use of their letters, both for the common affairs of life, and for the delivering down the history of common transactions, I think I may omit any proof, because all men allow it so to be; but now as to our forefathers that they took no less care about writing such records (for I will not say they took greater care than the others I spoke of), and that they committed that matter to their high priests and to their prophets, and that these records have been written all along down to our own times with the utmost accuracy. Nay, if it be not too bold, for me to say it, our history will be so written hereafter. I shall endeavour briefly to inform you. For our forefathers did not only appoint the best of these priests and those that attended upon the Divine worship for that design from the beginning, but made provision that the stock of the priests should continue unmingled and pure; for he who is a partaker of the priesthood must propagate of a wife of the same nation; without having regard to money, or any other dignities, but he is to make a scrutiny, and take his wife's genealogy from the ancient tables, and procure many witnesses to it; and this is our practice, not only in Judea, but wheresoever any body of men of our nation do live; and even there an exact catalogue of our priests' marriages is kept. I mean at Egypt and at Babylon, or in any

other place of the rest of the habitable earth, whithersoever our priests are scattered, but they send to Jerusalem the ancient names of their parents in writing, as well as those of their remoter ancestors, and signify who are witnesses also; but if any falls out, such as have fallen out, a great many of them already, when Antiochus Epiphanes made an invasion upon our country, and also when Pompey the Great and Quintilius Varus did so also, and principally in the wars that have happened in our own times, those priests that survive them compose new tables of genealogy out of the old records, and examine the circumstances of the women that remain, for still they do not admit of those who have been captives, as suspecting that they had conversation with some foreigners; but what is the strongest argument of our exact management in this matter, is what I am now going to say, that we have the names of our High Priests from father to son, set down in our records, for the interval of 2,000 years; and if any one of these have been transgressors of these rules they are prohibited to present themselves at the altar; or to be partakers of any other of our purifications; and this is justly, or rather, necessarily done, because every one is not permitted of his own accord to be a writer, nor is there any disagreement in what is written; they being only prophets that have written the original and earliest accounts of things as they learned them of God Himself by inspiration; and others have written what hath happened in their own times, and that in a very distinct manner also.

“For we have not an innumerable multitude of Books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of 3,000 years;

but as to the time from the death of Moses till the reign of Artaxerxes, King of Persia, who reigned after Xerxes, the prophets who were after Moses write down what was done in their times in thirteen books. The remaining four books contain hymns to God and precepts for the conduct of human life.

“It is true our history has been written since Artaxerxes very particularly, but hath not been esteemed of like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our own nation, is evident by what we do; for during so many ages as have already passed no one has been so bold as either to add anything to them, or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them; and if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them, whereas there are none at all among the Greeks who would undergo the least harm on that account, no, nor in case all the writings that are among them were to be destroyed, for they take them to be such discourses, as are framed agreeably for the inclinations of those that write them, and they have justly the same opinion of the ancient writers, since they see some of the present generation bold enough to write about such affairs, wherein they were not present, nor had concern enough to inform themselves about them from those that knew them; example of which may be had in this late war of ours, where some persons have written histories, and published them, without having been in the places concerned, or having been near them



when the actions were done; but these men put a few things together by hearsay, and insolently abuse the world, and call these writings by the name of Histories."

This passage has been, to some extent, discredited as rhetorical rather than historical, but Bishop Westcott (No. 112, page 28) says:

"When every allowance is made for the rhetorical character of the passage and the evident desire of Josephus to adapt his statements to the feelings of heathen readers, several important conclusions may be certainly deduced from it.

"(1) The Sacred Writings were distinctly limited in number, and this number (it appears) was admitted by universal consent.

"(2) The reign of Artaxerxes (c. 450 B. C.) was regarded as the extreme limit of the Divine History (*i. e.* according to Josephus, the Book of Esther).

"(3) The Books were esteemed Divine, and this without any distinction between the three classes into which they were divided. (Law, Prophets, Psalms, or to use the technical term, Hagiographa, *i. e.* Holy Writings.)"

Green (No. 72, page 38) maintains the historic character of the statement of Josephus, and quotes a passage from Ryle on the Canon of the Old Testament (pages 162-164), of which he remarks: "Ryle gives utterance to the common sentiment of scholars." Green discusses the matter with more detail at a later stage of his work. (Pages 120, 121, 122.)

Cf. Maclear & Williams, No. 56, page 108; also

Bishop Browne, No. 49, pages 155, 156, 157, 161.

But someone says we have thirty-nine books in our Old Testament, while Josephus reckons only twenty-two. They cannot be the same. Well, let us take the Jewish twenty-two as our starting point, but remember that of our thirty-nine the following are counted by the Jews as only one book each:

Judges and Ruth .....	So we add	1
1 and 2 Samuel .....	"	1
1 and 2 Kings .....	"	1
Jeremiah and Lamentations .....	"	1
Lesser Prophets .....	"	11
Ezra and Nehemiah .....	"	1
1 and 2 Chronicles .....	"	1
<hr/>		
	To be added .....	17
	Number of books named by Josephus .....	22
<hr/>		

Number of books in our Old Testament ..... 39

Josephus quotes all the thirty-nine books of the Old Testament except Proverbs, Ecclesiastes, Song of Solomon, and Job.

SECTION 2. *The Twenty-seven Books of the New Testament.*

These books were all written in the second half of the first century—between A. D. 50 and A. D. 100. They were gradually received and accepted by the entire Church.

About A. D. 170 a remarkable work was compiled, being the *Dia Tessaron* by Tatian. This is the story of the four Gospels combined in chronological order in one narrative. Quotations from the Scriptures of the New Testament by early Christian writers are so numerous, that it has been said that if the entire New Testament was lost, it could be written out again from these quotations. Every one of the twenty-seven books of the New Testament is quoted by these early writers.

As to the gradual growth of the Canon of the New Testament see Bishop Westcott, No. 46, Vol. I., page 368, (1) Title, "Canon of Scripture," Sec. IV.

Lists of the early Christian writers with their references to the Books of the New Testament are found in many introduc-

tions to the New Testament and works on "Evidences," etc. The following condensed summary is extracted from Sanday, No. 97, page 461, etc.

A. D.	WRITER, &c.	QUOTES AND USES.
70-79?	Epistle of Barnabas.	St. Matthew or some earlier Synoptic Document, as Scripture.
97 (about).	Clement of Rome.	Matter from the first Gospels, Romans, 1 Cor., and Hebrews, and probably Ephesians, 1 Peter and James.
100-110 (about).	The Teaching of the Apostles "The Didache."	Matter from all the four Gospels.
117?	Ignatius.	Matter from the Gospels (probably Matthew and John) 1 Cor., Galatians, Ephesians, Colossians, 1 Timothy and Titus.
117 (soon after).	Polycarp.	Matter from the Gospels, 1 Cor. (as St. Paul), Ephesians (perhaps as Scripture), and certainly Acts, Romans, Galatians, Philippians, 2 Thessalonians, 1 and 2 Peter and John.
125-130 (about).	Papias.	Refers to "Logia" of St. Matthew and notes of Peter's teachings put together by St. Mark and uses 1 Peter and 1 John.
125-130 (about).	Peter, Apocryphal Gospel of.	Probably based on the four Gospels.
130.	Basilides.	Probably St. Luke and St. John.
140-160.	"Presbyters" quoted by Irenaeus.	Expound the Gospel of St. John and the Epistles of St. Paul and recognize Revelation.
140 (about).	Hermas (Poimene of).	Perhaps implies the four Gospels, 1 Cor., Hebrews, St. James.
140 (about).	Marcion.	St. Luke and ten Epistles of St. Paul.
135 (or 150)-165.	Justin Martyr.	The four Gospels and the Revelation.

A. D.	WRITER, &c.	QUOTES AND USES.
150 (about).	Clemens of Rome	The Synoptic Gospels, with (second letter- Apocryphal Gospels. Pseudepigraphal).
170 (about).	Tatian (the "Diatessaron").	Harmony (or continuous narrative) of the four Gospels.
170 (about).	Ptolemaeus.	Uses freely the four Gospels and the Epistles of St. Paul.
170 (about).	Heracleon.	Do, Do, and writes commentary on St. John.
170 (about).	Melito.	The Revelation of St. John.
177 (about).	Athenagoras.	The four Gospels, Romans, 1 and 2 Cor., Galatians, 1 Timothy.
181 (about).	Letter to the Churches of Vienne and Lugdunum.	St. Luke, St. John, Acts, Epistles, of St. Paul, 1 Peter, the Revelation.
181 (about).	Theophilus of Antioch.	St. John (as inspired), St. Matthew (as Scripture), Epistles of St. Paul (including Pastoral Epp.), Hebrews and 1 Peter.
180-190 (about).	Irenaeus.	The four Gospels, Acts, Twelve Epistles of St. Paul, 1 Peter, 1 and 2 John, and the Revelation.
190-210 (about).	Clement of Alexandria.	Do, Do, Do, and St. Jude.
200 (about).	Muratorian fragment (cf. Moore No. 90, pages 11-112).	Four Gospels, Acts, Thirteen Epistles of St. Paul, 1 and 2 John, St. Jude and Revelation.
194-221 (about).	Tertullian.	Four Gospels, Acts, Thirteen Epistles of St. Paul, 1 Peter, 1 John, St. Jude, Hebrews (as written by Barnabas).
200-235 (about).	Hippolytus.	Do, Do, omitting Hebrews and adding the Revelation.

A. D.	WRITER, &c.	QUOTES AND USES.
185-253.	Origen.	Complete Canon of New Testament, with doubts as to 2 Peter and 2 and 3 John.
324 (about).	Eusebius.	Four Gospels, Acts, Epistles of St. Paul, 1 John, 1 Peter (acknowledged), James, Jude, 2 Peter, 2 and 3 John (disputed by minority), the Revelation (doubtful).
348 (about).	Cyril of Jerusalem.	Complete Canon of New Testament, except the Revelation.

The enemies of the Church and the heretics also quote from the same Scriptures in their arguments. No other books came to be universally received than the twenty-seven books of the New Testament.

The Christian Church accepted the Old Testament in its entirety as Holy Scripture.

After the death of the Apostles and their immediate disciples, heretics came forward who claimed to be possessed of rules derived from St. Peter and St. Paul; and even within the Church itself questions arose. So then there was necessity to resort to authentic documents about which there could be no question or dispute.

Irenaeus was a disciple of Polycarp who was himself a disciple of St. John the Evangelist. He died soon after the year 200 A. D. From this time we find that the New Testament was practically composed of our twenty-seven books, which were regarded with the same reverence that is now paid to them.

It was always accounted a badge of shame and disgrace for a Christian to surrender to the enemies of the Church any of the sacred books. The great persecution of Diocletian raged from about A. D. 303 to A. D. 312. When it became necessary to settle what books might be surrendered and what

might not, the Apocryphal books sunk to their own level and the Canonical books alone remained.<sup>12</sup>

The Council of Laodicea (about A. D. 363) ordered that: "Psalms composed by private men must not be read in church; nor, books not admitted into the Canon; but only the Canonical books of the Old and New Testaments."

When the Decrees of this Council were published a list of the books recognized and accepted was added for information (though apparently no part of the Decree of the Council).

The Council of Laodicea was held in Phrygia Pacatania.

The Canon referred to is Number 59. Its translated text is given in Percival (No. 93, page 158) as under:

"No Psalms composed by private individuals nor any uncanonical books may be read in Church, but out of the Canonical Books of the Old and New Testaments."

The list of books referred to is given by Percival as Canon 60, with this note:

"N. B.—This Canon is of most questionable genuineness." The terms of the Canon are given by Percival as under (page 159):

"These are all the books of the Old Testament appointed to be read:

- " 1. Genesis of the World;
- " 2. The Exodus from Egypt;
- " 3. Leviticus;
- " 4. Numbers;
- " 5. Deuteronomy;
- " 6. Joshua the Son of Nun;
- " 7. Judges—Ruth;
- " 8. Esther;
- " 9. Of the Kings—First and Second;
- " 10. Of the Kings—Third and Fourth;

12. Cf. Moore, No. 90, pages 99, 100, 103, 104, 109, 110, 111.

- "11. Chronicles—First and Second;
- "12. Esdras—First and Second;<sup>12</sup>
- "13. The Book of Psalms;
- "14. The Proverbs of Solomon;
- "15. Ecclesiastes;
- "16. The Song of Songs;
- "17. Job;
- "18. The Twelve Prophets;
- "19. Isaiah;
- "20. Jeremiah and Baruch, the Lamentations and the Epistle;
- "21. Ezekiel;
- "22. Daniel;

"And these are the books of the New Testament:

"Four Gospels, according to Matthew, Mark, Luke and John;

"The Acts of the Apostles;

"Seven Catholic Epistles, to wit: One of James, two of Peter, three of John, one of Jude;

"Fourteen Epistles of Paul: One to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon."

All scholars regard the so-called Canon 60 as unauthentic; and yet it is of historic value with reference to the Canon of

13. *I. e.* as generally interpreted Ezra and Nehemiah.

The Council of Florence agreed in this interpretation calling the two books Nehemiah, which in our modern method of nomenclature includes Ezra and Nehemiah; these books being called in the Douay Bible 1 and 2 Esdras.

Sir Henry H. Howorth however claims that "Esdras First and Second" (as above) are Ezra, Nehemiah, and I. (or III.) Esdras. For a statement of his argument see close of Chapter XIV.

Scripture as it found a place among the Canons of the Councils at an early date.

The Greek (original) version of Canons 59 and 60 may be consulted in Westcott, No. 111, pages 549, 550, and in Sanday, No. 97, pages 60, 61.

Cf. Westcott, No. 112, pages 169, 170, 171.

Westcott, No. 111, pages 439, etc.

Sanday, No. 97, page 7.

Westcott (No. 112, page 171) remarks:

“If the origin of the Laodicean Decrees is not above suspicion, they were fully ratified at a later time by the Eastern Church at the Quinisextine Council of Constantinople, and sometimes with the appended list of the sacred books, sometimes without it, passed into the general Code of Christendom.”

The list includes both the Old Testament and the New Testament. Of the Old Testament we have twenty-two books named; the same number as mentioned by Josephus and the same as our thirty-nine books, with the addition of Baruch and a letter of Jeremiah (now part of the Apocrypha) both included in one book along with Jeremiah and Lamentations. Of the New Testament we have twenty-six books, the same as our twenty-seven omitting the Revelation.

In A. D. 397 at the third Council of Carthage it was determined that besides the Canonical Scriptures,

“Nothing should be read in the Church under the title of “Divine Scriptures.”

The Canon proceeds:

“The Canonical Scriptures are these.” And here follows a list of the books in order.

The Canon forms No. 24 of the African Code. Its translated text is given in Percival (No. 93, pages 453, 454), as under:

“That besides the Canonical Scriptures nothing be read in



Church under the name of Divine Scripture; but the Canonical Scriptures are as follows:

- "Genesis,
- "Exodus,
- "Leviticus,
- "Numbers,
- "Deuteronomy,
- "Joshua the Son of Nun,
- "The Judges,
- "Ruth,
- "The Kings, 4 books,
- "The Chronicles, 2 books,
- "Job,
- "The Psalter,
- "The Five Books of Solomon,
- "The Twelve Books of the Prophets,
- "Isaiah,
- "Jeremiah,
- "Ezekiel,
- "Daniel,
- "Tobit,
- "Judith,
- "Esther,
- "Ezra, 2 books,
- "Maccabees, 2 books.
- "The New Testament:
- "The Gospels, 4 books,
- "The Acts of the Apostles, 1 book,
- "The Epistles of Paul, 14,
- "The Epistles of Peter the Apostle, 2,
- "The Epistles of John the Apostle, 3,
- "The Epistles of James the Apostle, 1,
- "The Epistle of Jude the Apostle, 1,
- "The Revelation of John, 1 book.

“Let this be sent to our Brother and Fellow Bishop Boniface, and to the other Bishops of those parts, that they may confirm this Canon, for these are the things which we have received *from our fathers* to be read in Church.”

This is a repetition of Canon No. 36 of the Council of Hippo, held A. D. 393, except that the last clause of the Hippo Canon allowing the reading of the “passions of the Martyrs” on their anniversaries is omitted from the African code. The Canon was agreed to at the third Council of Carthage, A. D. 397, and was inserted in the General African Code adopted by the seventeenth Council of Carthage, held May, A. D. 419.

These Canons were received and ratified by the Council of Trullo (otherwise Quinisext), A. D. 692,<sup>14</sup> and were also ratified by the second Council of Nicaea, A. D. 787.

The Greek original of this Canon may be consulted in Westcott, No. 111, pages 550-551, and in Sanday, No. 97, page 60.

Cf. Westcott, No. 112, page 188.

Westcott, No. 111, pages 447, 448, 449.

Sanday, No. 97, page 6.

It will be noticed that the Canons now referred to, whether of Laodicea or Carthage, do not enact that certain books shall be—or shall be recognized—or consulted as—Holy Scripture; but they refer to the books named as those which were then recognized by the Church as Holy Scripture.

For the Old Testament we have the twenty-two books of Josephus (equal to our thirty-nine), with one or two of the books now included in the Apocrypha.

For the New Testament we have all our twenty-seven books of the New Testament, including the Revelation.

Dealing with early and ancient Christian writers as a whole (orthodox Christians and heretics alike), we find that all our twenty-seven books of the New Testament, including the Rev-

<sup>14</sup>. See Canon 2 of the Quinisext Council, Percival, page 361, and Sanday, page 59.

elation of St. John, were accepted by the Church as Holy Scripture.

Some of the books of the New Testament were not accepted at first. I do not go into details—these are matters for students and scholars.

From the time of Augustine (354-430) the contents of the New Testament were universally accepted as including our twenty-seven books and no others.

Of all the sacred books, both of the Old Testament and of the New Testament, we may say:

It was not their being collected into a Bible that made them of authority, but the facts that they possessed authority and that they were accepted by the Church, were the reasons why they were collected into a Bible.

### III.

#### THE FOURTEEN BOOKS OF THE APOCRYPHA.

**T**HERE are fourteen books written between the dates of the Old Testament and the New Testament to which the title "Apocrypha" has been given.

It is of those books that Josephus says after enumerating his twenty-two books as translated by some Editors :

"But the records have not been deemed worthy of the same credit as those of earlier date, because the exact succession of the Prophets was not continued."

The statement of Josephus may be illustrated by the words of the writer of 2 Maccabees xv. 38, 39, as under :

"38. And if *I have written* well and to the point in my story, this is what I myself desired ; but if meanly and indifferently, this is all I could attain unto.

"39. For as it is distasteful to drink wine alone, and in like manner again *to drink water alone*, while the mingling of wine with water at once giveth full pleasantness to the flavour ; so also the fashioning of the language delyhteth the ears of those that read the story, and here shall be the end."

These closing words of 2 Maccabees are strangely different from the words of the Prophets of God.

Some of the fourteen books were originally written in Greek, others were translated into Greek from the Hebrew or other Oriental languages.

Churton, No. 11, page 30, says :

"Generally the didactic portions of the Apocrypha may be regarded as a collection of paraphrases upon passages of Holy Scripture, or of reflections upon them, rather than as inculcating any new doctrines proper to itself. The Book of Ecclesiasticus in its sublimest passages follows the Book of Job or

Proverbs, and adds an important testimony to the closing of the Old Testament. The first book of Maccabees is a record of the fulfilment of prophecy, and is important as a commentary upon the sayings of Daniel. It differs also from the other narratives in possessing a solid historical basis. But the other narratives have a more strictly Apocryphal character, and may be regarded as religious dramas, or moral tales, in which the author professedly departs from historical accuracy."

The first book of Maccabees has a solid historical basis; the other books, written in narrative form, are more religious dramas or historical tales than real history.

Professor Sayce (No. 134, page 38) has a strong and very striking passage with details as to the inaccurate and unreliable character of the Books of Tobit and Judith in matters of history and geography.

These Apocryphal Books (except 4 Esdras, now known as 2 Esdras) were included in the Septuagint. They were not accounted as Canonical by the Jews or generally by the Christian Church though they were received with honour and reverence, both by Jews and Christians.

Until about A. D. 1629 the Apocrypha was always included in the volume of the sacred Scriptures. The list of Books referred to in connection with the Council of Laodicea (Chapter ii., Sec. 2) includes along with the thirty-nine Books of the Old Testament, Baruch and the Epistle, now forming the Apocryphal Book of Baruch.

The Seventeenth Council of Carthage (A. D. 419) adopted the African Code of Canons which included the Canon naming the Canonical Scriptures above mentioned. In the List of Canonical Scriptures we have for the Old Testament forty-four books, taking out the thirty-nine books of the Old Testament, as at present arranged, and reckoning Jeremiah and Lamentations as one book, this leaves six additional books. They are:

Two Books of Solomon (included in "five books of Solomon" in addition to our Old Testament books, Proverbs, Ecclesiastes and Song of Solomon),

Tobit,

Judith,

1 Maccabees,

2 Maccabees.

When Jerome translated the Old Testament from the Hebrew (A. D. 387-405) for his revision of the Vulgate, he did not include the Apocrypha. He expressly says:

"As the Church reads the Book of Judith and Tobit and Maccabees but does not receive them among the Canonical Scriptures, so also, it reads Wisdom and Ecclesiasticus for the edification of the people, not for the authoritative confirmation of doctrine."

Cf. Churton, Nos. 11 and 36, page 15, where Jerome and other authorities are referred to.

Jerome explains that the additions to Esther, Daniel and Jeremiah had no place in the Hebrew Canon; and therefore have no claims to be included in the Christian Bible as Canonical Scriptures.

(See Westcott, No. 112, page 182, also No. 29, the Helmed Prologue and Prefaces and Jerome Epist. ad. Davd. 129, Sec. 3, &c.)

He at first resolved to "correct only the Canonical Scriptures," but, yielding to the wishes of his friends he made a hasty translation of Tobit and Judith. These were the only books of the Apocrypha that he translated. The rest of the Apocryphal books have been added to Jerome's work from the Old Latin in later editions of the Apocrypha.

Jerome quotes the Apocrypha with marked respect, and even as "Scripture," giving them an ecclesiastical if not a canonical position and use. Augustine accounted the Apocryphal books as canonical.

In 1535 in Coverdale's Bible some of the books are classed separately from the books of the Old Testament; and in the Great Bible of 1539 all the books appear in a separate class, *i. e.*, as "Apocrypha."

The special title page of the Apocrypha section of Coverdale's Bible is as follows:

"Apocripha.

"The boke and treatises

"which amonge the fathers of olde are not rekened  
to be of like authorite with the other boke of the  
Byble, neither are they foude in the Canon of the  
Hebrue.

"The third boke of Esdras

"The fourth boke of Esdras

"The boke of Tobias

"The boke of Judith

"Certayne chapters of Hester

"The boke of Wysdome

"Ecclesiasticus

"The Storye of Susanna

"The Storye of Bell

"The first boke of the Machabees

"The second boke of the Machabees

"Unto these also belongeth Baruc, whom we have  
set amonge the prophets next unto Jeremy, because  
he was his scribe and in his tyme."

See Chapter XIII.

In the second edition of the Great Bible with Cranmer's Preface (1540) the Apocryphal Books were interspersed among the Canonical Books of the Old Testament as in earlier versions. In the earlier edition of the Great Bible (that of 1539) the sectional title is in error "Hagiographa," but the running page heading is "Apocrypha."

The Apocrypha were included in the Geneva Bible of 1560

and in the authorized version of 1611. In both these versions the Apocrypha appeared as a separate section of the Scriptures placed between the Old Testament and the New Testament.

The title page of the Geneva Bible reads: "The Bible and Holy Scriptures conteyned in the Olde and Newe Testament," &c., &c.

The words "and Holy Scriptures" may be presumed to refer to the Apocrypha.

Foxe speaks of "the common places in the Bible and the Scriptures."

As to the Geneva Bible and the Apocrypha the following appears in *The Sunday at Home* for June, 1903, page 527 (No. 107):

"J. C. W. asks us to explain a discrepancy.

"In 'The Printed English Bible' by the Rev. R. Lovett, M.A., the author states, on page 108, that the Books called the Apocrypha are included in the Genevan Bible of 1560. Now in his 'How We Got Our Bible' (6th Edn.) the Rev. J. Pater-son Smyth, LL.D., B.D., states, on page 103,<sup>15</sup> that the Genevan Bible of 1560 was the first to omit the Apocrypha."

The editor answers as follows:

"We have just seen the copy in the Bible House, and find that the Apocrypha are included in the Genevan Bible of 1560. They are to be found in every edition of it for many years."

The Apocrypha is found in due order in a copy of the Geneva Bible (dated 1606) in the writer's library. (No. 136.)

As has been already stated the Authorized or King James Version included the Apocrypha.

It is also found in the following English versions: Wycliffe, Coverdale, Matthew, Taverner, The Great Bible, The

15. My No. 105 is the sixteenth edition of Dr. Smyth's work and this statement will be found on page 112.



Bishops' Bible, and the Douay Bible, as well as in Luther's Bible.

In John Bunyan's days it was a regular part of the poor man's Bible. John tells us in his "Grace Abounding" how he lighted on the words of Ecclesiasticus ii. 10.

"Look at the generations of old and see ;

"Did ever any trust in the Lord and was confounded?"

He learned the verse by heart and he says :

"I bless God for that word for it was of God to me,

"That word doth still at times shine before my face."

But for this verse in the Apocrypha there would probably have been no "Pilgrim's Progress," and the autobiography "Grace Abounding to the Chief of Sinners" would never have been written.

Luther's noble hymn, "Now thank we all our God," is in its first two verses a paraphrase of Ecclesiasticus 1. 22, 23, 24.

The Council of Trent (1546, April 8, 4th Session, cap. 15) included eleven of the fourteen books in the Scriptures of the Old Testament, retaining them in the ancient places either as parts of or reckoned with and among the books of the Old Testament. The three books unrecognized by the Roman Church are 1 (or 3) Esdras, 2 (or 4) Esdras, and The Prayer of Manasses.

The Vatican Council of 1870 follows the Council of Trent in its declaration as to the Canonical Books of Scripture.

The texts of the decrees of these two Councils are given in Chapter XIV.

The Roman Church accepts eleven books of the Apocrypha as equally parts of God's Word with the thirty-nine books of the Old Testament as commonly received.

The position of the Church of England (followed by the P. E. Church in the U. S. of America) and that of the Churches following the Westminster Confession as to the books of the Apocrypha, are shown in Chapter II.

The following table shows the ordinary arrangement of the books of the Apocrypha in a separate section of the Scriptures, and their arrangement as an integral part of the Old Testament in the Douay Bible.

<i>Numerical Order</i>	<i>Ordinary consecutive arrangement of the fourteen Books of the Apocrypha in a separate volume, placed between the Old and New Testaments.</i>	<i>Position of the Apocryphal Books in the Old Testament Volume of the Douay Bible.</i>
1	1 Esdras.	Omitted.
2	2 Esdras.	Omitted.
3	Tobit.	After Nehemiah.
4	Judith.	After Tobit.
5	The rest of Esther.	Incorporated in Esther.
6	Wisdom.	After Song of Solomon.
7	Ecclesiasticus.	After Wisdom.
8	Baruch with the Epistle of Jeremiah.	After Lamentations.
9	The Story of the Three Children.	Incorporated in Daniel (Chapter 3).
10	The Story of Susanna.	Do. Do. (Chapter 13).
11	The Idol Bel and the Dragon.	Do. Do. (Chapter 14).
12	The Prayer of Manasses.	Omitted.
13	1 Maccabees.	After Malachi.
14	2 Maccabees.	After 1 Maccabees.

In addition to the fourteen books of the Apocrypha, as generally accepted, there are two other books, known as 3 and 4 Maccabees which are included in the Septuagint, but which are not included either in the ordinary edition of the Apocrypha, or in the Douay Bible, or in the Vulgate.

Churton (Nos. 11 and 36) in his preface explains the title

of his work ("Uncanonical and Apocryphal Scriptures") in the following terms:

"The title . . . . has been adopted after some hesitation, in order to describe the varied nature of the contents of the books and fragments commonly designated 'Apocrypha.' They are all 'Uncanonical' as being inferior in authority to the books of the Hebrew Canon. They are not all 'Apocryphal' in the stricter sense of the term. They may (though less properly) be called 'Scriptures,' partly from the ecclesiastical use of them as Scripture, and partly from the high honour which some of them merit, for the faith, piety and patriotism which distinguish their authors; perhaps also, from the fact that to so large an extent they consist of paraphrases upon portions of the Canonical Scriptures. But being written at a time when it was believed that prophecy had ceased they could not have originally claimed to be an integral part of the Old Testament."

In connection with the above, mention may be made of some other Apocryphal writings (not included in the Apocrypha) known as:

The Book of Enoch,  
 The Sibylline Oracles,  
 The Apocalypse of Baruch,  
 The Psalms of Solomon,  
 The Assumption of Moses,  
 The Ascension or Martyrdom of Isaiah,  
 The Book of Jubilees,  
 The Testaments of the Twelve Patriarchs,  
 The Pirke Aboth, &c., &c. But see Appendix No. 4, Note A.

Under No. 4 in the List of Authorities in the Appendix will be found a reference to a fragment of 2 Esdras. Prebendary Eddrup (No. 12) under 2 Esdras vii. 35, writes:

"No one can fail to observe the abruptness and want of con-

nection with which the next sentence numbered hitherto as ver. 36 (106) follows on here. There is, in fact, omitted a long passage which is found in the Syriac, the Æthiopic, the Arabic, and Armenian Versions. It was also contained in the earlier copies of the Latin Versions, as large portions of it are cited by St. Ambrose in his book on the Blessedness of Death, written about A. D. 387; and Vigilantius in Spain in the beginning of the fifth century argued from it against praying for the dead. In the later Latin copies this passage is not found, and the Latin version of this portion of Esdras was supposed to have been lost. One cause of the omission has been that the leaf which once contained the lost portion has been cut out of the most ancient and important manuscript containing the IVth Book of Esdras, leaving only about half an inch of its inner margin.<sup>16</sup> This MS. written A. D. 822, which formerly belonged to the Monastery of St. Germain des Pres, is now in the National Library at Paris. From the manuscript thus mutilated the later manuscripts followed by the printed editions appear to have been copied. The missing portion of the Latin Version has, however, been lately discovered by the learned sub-librarian of the University of Cambridge in a manuscript of the ninth century at Amiens. This missing portion, which must henceforth resume its place in future editions of the IVth Book of Esdras, is here inserted, and for convenience of reference the verses are numbered onwards continuously from verse 35."

16. On V. 106 (36) Canon Eddrup says: "The first words of this verse have been cut off with the rest of the missing passage and in the oldest MS. of the 4th Book of Esdras, now at Paris, from which, as noted above on verse 35 the leaf containing verses 36-105 has been cut out, the verse on the next page begins abruptly . . . 'first Abraham for the Sodomites.' In order to render the omission less conspicuous, subsequent copyists added 'And I said.' The reading was as we find in the Oriental versions and in the Latin Version, now recovered from the Amiens MSS. 'And I answered and said: How then do we find that first Abraham prayed, &c.'"

Canon Churton (No. 11), in his introduction to 2 Esdras, says:

"In chapter vii. the name of 'Jesus' is substituted for the 'Messiah,' which the oriental versions prove to have been the original reading. In the same chapter, a long passage relating to the future state was suppressed in the Latin editions of the book, although it was quoted by St. Ambrose in the fourth century. It is supposed that the suppression was for doctrinal reasons, on account of the testimony which it gave against the efficacy of prayers for the dead. It was alleged by a Spanish author, Vigilantius, in opposition to Jerome, who replied, 'You propose to me an Apocryphal Book which goes forth under the name of Esdras, and is read by you and others of like views; in this it is written that after death no one may dare to pray for others. This book I have never read. For what good is there to take it in hand since the Church has not received it?'"

Of recent years a society has been formed for the study of the Apocrypha under the title of "The International Society of the Apocrypha." The society issues a quarterly journal entitled "The International Journal of Apocrypha" (No. 147). The Central Warden is the Rev. Herbert Pentin, Milton Abbey, Dorset, England.

Some of the Apocryphal Books of the New Testament are the following:

- The Protevangelium of James,
- The Gospel of Pseudo-Matthew,
- The Gospel of the Nativity of Mary,
- The History of Joseph the Carpenter,
- The Gospel of Thomas,
- The Arabic Gospel of the Infancy,
- The Gospel of Nicodemus,
- The Epistles of Jesus Christ and Abgarus King of Edessa,
- Letter of Herod to Pilate,
- Letter of Pilate to Herod,

The Letter of Pontius Pilate concerning Our Lord Jesus Christ,

The Report of Pilate the Procurator concerning Our Lord Jesus Christ,

The Report of Pontius Pilate,

The Giving up of Pontius Pilate,

The Death of Pilate,

The Narrative of Joseph,

The Avenging of the Saviour,

Acts of the Holy Apostles, Peter and Paul,

The Epistle of Paul the Apostle to the Laodiceans,

The Epistles of Paul the Apostle to Seneca and of Seneca to Paul.

The General Epistle of Barnabas,

Acts of Paul and Thecla.

The Acts of Barnabas,

The Acts of Philip,

Philip in Hellas,

Acts of Andrew and Matthias,

Acts of Peter and Andrew,

Acts and Martyrdom of St. Matthew the Apostle,

Acts of the Holy Apostle Thomas,

Consummation of Thomas the Apostle,

Martyrdom of the Holy and Glorious Apostle Bartholomew,

Acts of the Holy Apostle Thaddeus,

Acts of the Holy Apostle and Evangelist John the Theologian.

The first and second Epistles of Clement to the Corinthians,

Three Books of Hermas (Visions, Commands and Similitudes),

Revelation of Moses,

Revelation of Esdras,

Revelation of Paul,

Revelation of John,

The Book of John concerning the Falling Asleep of Mary,

The Passing of Mary.

#### IV.

#### MANUSCRIPTS AND VERSIONS.

**P** R I N T I N G was not discovered until about the middle of the fifteenth century. Before this time all copies of the Scriptures were necessarily made by hand. The number of early or ancient MSS. of the Scriptures that have come down to us is comparatively small; and yet they are much more numerous than those of any ancient Greek or Latin Classic.

The earliest MSS. we have are

Hebrew MSS. of the Old Testament, A. D. 916 (about).

Greek MSS. of the New Testament, A. D. 350 (about).

The historical explanation of the apparently late dates of the earliest Hebrew MSS. of the Old Testament will be found in Chapter IX.

But there were other difficulties connected with the multiplying copies of MSS.—the danger of error and mistake. The copyist would sometimes mistake one letter for another; or if he was writing from dictation he might confound two words of similar or nearly similar sound; or he might leave out or repeat words or even lines; or he might copy from the margin remarks or explanations as if they were part of the document he was copying; or, if he began to think for himself, he might correct what he thought was a mistake.

In all these different ways errors have found their ways into our Bible MSS. and MS. versions.

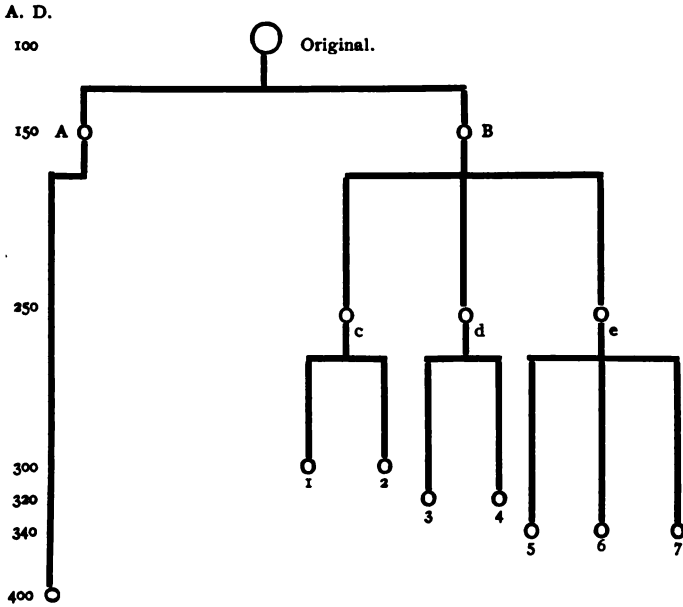
A very singular instance of error from repetition occurs in 1 Chronicles viii. and ix., both in the Authorized and Revised Versions and also in the American Standard Edition of the Revised Version. The error is well known, but it is so ancient

that there is no MS. without it. This being so, it has not been corrected in any of the three versions named.

Full particulars of this error and reference to some others of the same kind are given below.

Then if a MS. had mistakes, anyone copying it would recopy those mistakes, or most of them, and he would also make mistakes of his own, and so, the later the MS. the more errors we may expect to find, subject to the remark that a late copy of an ancient MS. may well be more accurate than an earlier copy of a later MS.

This may be illustrated by the following diagram, showing relations of copies of a manuscript to the original.



Here if O is the original manuscript of A. D. 100 and A and B are two copies made from it A. D. 150—then A and B



are of equal value. One hundred years later, three copies (c, d and e) are made from B. Still fifty years later, two copies (1 and 2) are made from c. Later yet, two copies (3 and 4) are made from d. And later again, three copies (5, 6 and 7) are made from e.

But sixty years still later, a copy (8) is made from A.

Let us suppose that O (the original) and A and B with c, d and e are all lost.

Then No. 8, the latest of all the manuscripts in the diagram in point of date, would be more valuable and more authentic than any of the manuscripts 1 to 7 inclusive, for they are all three steps from O, while No. 8 is only two steps from O.

This principle is of large application when we deal with our Bible manuscripts.

This is by way of explanation before we begin to talk about particular manuscripts or versions.

The singular instance of error from repetition above referred to occurs in 1 Chronicles viii. and ix. where the copyist of long ago has evidently stopped writing for the time at the end of ix. 34 with the words "these dwelt at Jerusalem," and then when he recommenced work with these words in his mind as a catchword he has gone back to viii. 28 where the same words occur and has repeated ten verses (now ix. 35-44 inclusive) from the list of names in Cap. VIII. (vv. 29-39); and then he has gone on with Chapter X. Even the Revisers (English and American) did not alter this in the Revised Version because all the old MSS. included the extra ten verses, but it is plain and easy for any reader to see what has happened.

The whole passage (with the addition of a few verses at either end) is subjoined; in studying it we must bear in mind that there were no verse numbers or chapter numbers to help the copyist. It may simplify the reference to say that the ten verses in Cap. IX. marked B are a repetition of the ten verses in Cap. VIII. marked A.

## I CHRONICLES VIII.

"26. And Shamsheraï, and Shehariah, and Athaliah,

"27. And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

"28. These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.

"29. And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah:

"30. And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

"31. And Gedor, and Ahio, and Zacher.

"32. And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

"33. And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

"34. And the son of Jonathan was Merib-baal; and Merib-baal begat Micah.

"35. And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz.

"36. And Ahaz begat Jehoadah; and Jehoadah begat Alem-eth, and Azmaveth, and Zimri; and Zimri begat Moza;

"37. And Moza begat Binca: Rapha was his son, Eleasah his son, Azel his son.

"38. And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

"39. And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third.

"40. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, a hundred and fifty. All these are of the sons of Benjamin."

## [CHAPTER IX.]

"1. So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

"2. Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinim.

"3. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

"4. Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

"5. And of the Shilonites; Asaiah the firstborn, and his sons.

"6. And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

"7. And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

"8. And Ibneiah the son of Jehoram, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

"9. And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

"10. And of the priests; Jedaiah, and Jehoiarib, and Jachin,

"11. And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

"12. And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

"13. And their brethren, heads of the house of their fathers,

a thousand and seven hundred and three score; very able men for the work of the service of the house of God.

"14. And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

"15. And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

"16. And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

"17. And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren; Shallum was the chief;

"18. Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.

"19. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the Lord, were keepers of the entry.

"20. And Phinehas the son of Eleazar was the ruler over them in time past, and the Lord was with him.

"21. And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

"22. All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

"23. So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards.

"24. In four quarters were the porters, toward the east, west, north, and south.

"25. And their brethren, which were in their villages, were to come after seven days from time to time with them.

"26. For these Levites, the four chief porters, were in their

set office, and were over the chambers and treasuries of the house of God.

"27. And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

"28. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

"29. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

"30. And some of the sons of the priests made the ointment of the spices.

"31. And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, who had the set office over the things that were made in the pans.

"32. And other of their brethren, of the sons of the Kohathites, were over the shew-bread, to prepare it every sabbath.

"33. And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.

"34. These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

"35. And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:

"36. And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

"37. And Gedor, and Ahio, and Zechariah, and Mikloth.

"38. And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. B

"39. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

"40. And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

“41. And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.

“42. And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

“43. And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

“44. And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.”

[CHAPTER X.]

“1. Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

“2. And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

“3. And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.”

The mention of Mikloth in viii. 32 on comparison with ix. 37, 38, shows a mistake of omission by the copyist in viii. 31. He has omitted the name of Mikloth. In viii. 31, 32, there is no mention of Mikloth before he is said to have “begat Shimlah.” He is named in due order in ix. 37.

Dr. Peters (No. 94) gives instances how, through misunderstanding, rubrical and liturgical directions in the Psalms have become incorporated in the texts of our English versions. On pages 26 and 27 he says:

“A rubric incorporated in the one hundred and eighteenth Psalm gives us a clew to the use of that processional hymn. If you will turn to the twenty-seventh verse of that Psalm in the Prayer Book Version, you will see that the second half reads, ‘Bind the sacrifice with cords, yea, even unto the horns

of the altar.<sup>17</sup> Now in the Hebrew that is in prose, while both what precedes and what follows are poetry. This is then, manifestly, not a half verse of the psalm, but a rubrical direction that at this point the sacrifice should be bound to the horns of the altar preparatory to its slaughter. The one hundred and eighteenth Psalm was a processional hymn to be used on the occasion of a grand and festive sacrifice."

Again, on pages 30 and 31, he writes:

"But not only did the Jewish Church have the same method of using doxologies which we have now, and indeed which we adopted from them, they had also the same method of using the Amen, and the Hallelujah. So, at the close of the chant to which I have already referred in the sixteenth chapter of first Chronicles, we are told that all the people said Amen and Hallelujah, and at the close of the one hundred and sixth Psalm there is a rubric, unfortunately printed in both our Bibles and Prayer Books as a part of the psalm itself, to this effect, 'And let all the people say Amen, Allelujah.' It was the practice, in other words, at the close of the doxology to respond Amen. Hallelujah was similarly used, and when we use it before and after some of our praise hymns, especially in the Easter season, we are but copying the old Jewish use. In fact, the Amens and Hallelujahs which we find in the Psalter are not in general original parts of the psalms with which they are connected, but liturgical directions, if I may so express it, like the Amens which we sing at the close of our hymns."

Dr. Merrill (No. 87) calls attention (pages 106 and 109) to a curious and more complicated error in the famous manuscript known as the Codex Ephraem. It occurs in Revelation x. Merrill says:

"In the Revelation the copyist omitted a passage. The tired eye may have passed mechanically from one line to another

17. These words occur also in the Authorized Version and in the American Standard Edition of the Revised Version.

too far away, or some interruption may have relaxed the vigilance and suffered the error to creep in. The first five lines upon a page (298) are a correct transcript of the ninth and tenth verses of the tenth chapter, but then in the sixth line there is a sudden change to the last verse of chapter seven, the text then runs smoothly to the end of the fourth verse of the eighth chapter, when there is again a sudden transition to the middle of the third verse of the eleventh chapter."

In the manuscript the words have no spaces between them; and the order of the words in the original language is different to that of the English. Any how preserving the original order of the words in the manuscript a translation of the passage is now given with our usual word spaces. It may interest some readers to puzzle the matter out by comparison with either the Authorized or Revised English Version, or in the American Standard Edition of the latter.

"And it was in my mouth as honey sweet and when tear from their eyes and when he had opened the seventh seal there came silence in heaven half an hour and I saw the seven angels who stood before God and there was given to them seven trumpets and another angel came and stood at the altar having a golden censer and there was given to him much incense that he should give to the prayers of all the Saints upon the golden altar before the throne and went up the smoke of the incense to the prayers of the Saints from the hand of the angel before God a thousand two hundred and sixty clothed in sackcloth," &c., &c.

The omission of the fragment of 2 Esdras vii. 36, &c., from many manuscripts (see Chapter III.) is a good illustration of the continuance of errors in copies made from defective manuscripts.



V.  
THE SEPTUAGINT.

**T**HE Septuagint is a Greek translation of the Hebrew Old Testament, with the addition of thirteen out of the fourteen books of the Apocrypha.

It was completed not later than B. C. 130 and probably at an earlier date.

This is the most interesting version or translation of the Old Testament, as it is the version of the Scriptures generally quoted by our Lord Himself and by the writers of the New Testament.

The early Christians relied on this version in their controversies with the Jews, as to the Messianic prophecies in the Old Testament; and on this account it was sternly anathematized by the Rabbis as the "Christians' Bible." They went so far as to compare the "accursed day when the Seventy Elders wrote the law in Greek for the King (Ptolemy)" with that "other evil day when Israel made itself the Golden Calf."

As to the date of the Septuagint the authorities are in general agreement that it was commenced about 280 B. C., but as to the date of the completion of the work opinions differ greatly. One authority places this as late as 33 A. D.

The Oxford Helps (No. 75) has the following:

"It is not accurately translated from the Hebrew as we now have it, the text showing many important variations both in words and phrases, as well as some additions to the original; and it contains many Coptic words. In this version the Pentateuch possesses the highest literary merit, the Book of Proverbs ranks next, and Ecclesiastes occupies a very low place, the Prophets, Psalms and other books are poor productions, while the Book of Daniel was so incorrect as to be disused by the early Christian Church."

## VI.

### THE OLDEST EXISTING BIBLE.

**E**PHRAEM, the Syrian, who died A. D. 373 (about) wrote many commentaries on the Old Testament. His commentaries are based on a Syriac version of the Bible which was at the time of his writing considered quite an ancient book.

This Syriac Bible is quoted by Melito, Bishop of Sardis (A. D. 170); and Origen (about A. D. 250) mentions a manuscript copy of this Syriac Bible as being in the possession of a widow whom he knew.

This Syriac version of the Bible is known as the "Peshito" Version, and is the oldest complete Bible known. Its date is placed not later than about A. D. 150. The late Cardinal Wiseman has fully established the ancient date of this version.

Some Syriac fragments of manuscripts (known as Curetonian) point to even an earlier Syriac version than the Peshito.

The Peshito has a great value from the fact that it is translated in the Old Testament direct from the Hebrew and not from the Greek Septuagint. It takes us back to Hebrew manuscripts probably dating from long before the time of our Lord. It has been suggested (quite unfairly) that the Jews tampered with the Old Testament prophecies about the Messiah. Here we have a version of the Old Testament taken from a Hebrew Bible which existed before any questions as between Jews and Christians had arisen, and here is a practical illustration of the principle underlying the diagram given in Chapter IV. In the New Testament the Peshito is a translation direct from the Greek.

When we read Ephraem's commentaries we find that he

quotes the same words that we now have in this version. And we know that our Syriac MSS. are substantially the same as the text which he used. Soon after his death the Syrian Church split into three factions, each hating the others, and yet they all then used and all use to this day the same Syriac version of the Scriptures.

The Peshito Version is written in the popular language of the Palestine Jews in the time of our Lord. It might be called The Syriac Vulgate.

In the earlier editions of this version, 2 and 3 John, 2 Peter, Jude and the Revelation are omitted from the New Testament.

Attention is directed to the translation of the entire New Testament from the Peshito by Dr. Etheridge. (See Nos. 137 and 138.) In No. 138 the four Epistles just named and the Book of the Revelation are given from a later Syrian text.

Peshito is equivalent to "the simple, clear or uncorrupted." The Rabbins called a literal rendering of the record "Peschut," in contrast with their special terms of "Targum" and "Midrash."

Dr. Etheridge places the date of the Peshito as about A. D. 130. His translations are most interesting and supply distinct evidence of the remarkable accuracy of the leading modern English versions of the New Testament.

Canon Edmonds (No. 63 (2)) has a very striking passage as to the wide and lasting influence of the Syriac Version; with a very interesting Notice of the Diatessaron. He says:

"Now let us take a single example, the earliest we can take. The greatest but one of the earliest mission fields was the Syrian-speaking land that stretched out east from Antioch. Syriac was for seven or eight centuries the chief literary instrument in Western Asia. It was the official language of the great Kingdom of the Seleucidae. The cities spoke Greek, the villages Syriac. Part of this vast district was within the

boundaries of the Roman Empire, part of it in the rival empire of Parthia, but part of it was still independent, or all but independent, and that part included the Oxford of the East, if I may be allowed to say so, the City of Edessa. Edessa has a special interest for American Christians, and a pathetic interest for us all. That unavenged wickedness, the slaughter of the Armenians four years ago, fell heavily upon Orfa; no city east of Antioch has greater claim upon Christian sympathy.

“Here then, in the second century, the question arose and was settled, namely, whether the New Testament was to speak out the one truth in whatever language the believers in it spoke, or whether that truth was to be buried in the sacred grave of the one only language in which the Church had received it. And the answer is found in every book of authority that deals with the history of the Bible; at the head of every list stands the Syriac version, and the date assigned to it is the second century. The relations between the Church of Antioch and the Church of Edessa have recently been investigated by two French Roman Catholics, Professors Martin and Tixeront, opposed in one point indeed, but agreeing in this, that the Syrian-speaking Church of Edessa is the child of the Greek-speaking Church of Antioch. The older man differs from the younger in the date of the foundation, Professor Martin placing it in the first century, and his pupil placing it in the second. Mr. Burkitt, one of the most competent of our Cambridge School of Sacred Linguists, a high authority on the Syriac language and literature, has just been calling attention to the characteristics of this very Syriac Church, and finds it distinguished from other contemporary types of Christianity by its simplicity, its close touch with Holy Scripture, and its deep moral tone and practical seriousness. No Church was fuller of the missionary spirit. No translation of the Bible, except the Vulgate and our own, has had a more distinguished missionary history. It went out as far as Ceylon in the sixth cen-

ture; it went to China in the seventh; it was a missionary progress all along the line. Nor was its influence confined to the East. Tatian, the most earnest of the Syrians in the second century, though looked upon as somewhat heretical before he died, and a disciple of Justin Martyr, constructed a harmony of the four Gospels, or rather out of the four Gospels constructed a continued narrative. It had an immense circulation. It passed from the East to the West. It took a Latin form, as Dr. Wace has shown, in the sixth century, and then in the ninth was turned into Old Saxon. Under the name of the 'Heliand' it assumed the form of poetry, and was a chief instrument in the conversion of the Saxons whom the severities of Charles the Great had compelled to conform, but whose heart was not won till the 'Heliand' won it. In this form, says Dr. Wace, the Gospel 'lived in the heart of the German people,' and in due time produced Luther and the German Bible, thus binding together the second century and the sixteenth, the East and the West. And what makes the matter more personally and keenly interesting is that Tatian tells us how his own heart was touched and his mind satisfied by the Bible. His faith came by reading, and his reading was in the Word of God. He had made trial of every kind of religious worship, and the result had sickened him. 'As,' he says, 'I was earnestly considering this, I came across certain barbarous writings, older in point of antiquity than the doctrines of the Greeks and far too divine to be marked by their errors. What persuaded me in these books was the simplicity of the language, the inartificial style of the writers, the noble explanation of creation, the predictions of the future, the excellence of the precepts, and the assertion of the government of all by one Being. My soul being thus taught of God, I understood how the writings of the Gentiles lead to condemnation, but the sacred Scriptures to freedom from the world's slavery, liberating us from thousands of tyrants, and giving us not indeed

what we had not received, but what we had once received but had lost through error.' This fragment of second century autobiography not only testifies to the policy of the early Church in the matter of translation and diffusion of the Scriptures, but it is in itself and in its far-reaching results an eloquent example of the missionary value of that policy. I have spoken of Antioch and its methods. The same lesson is taught when we look at Alexandria, the next in order of the Apostolic Churches. There is no need to go into detail."

Moore (No. 90, page 91) says:

"The Diatessaron may have been written for a Syrian Church; on the whole it is likely that the original was in Greek, that is, that the harmony was made from our Greek Gospels and then translated into Syriac. The kind of piecing together of texts from different sources without much grammatical reconstruction which is here involved, would indeed be easier in Syriac than in a language so highly articulated as the Greek. But the Latin rendering associated with Victor of Capua, bears evidence of having been made from a Greek text rather than from the Syriac. No Greek text of the Diatessaron is preserved to us. Ancient Armenian versions show that it was widely used. There is also an Arabic rendering from the Syriac."

E. C. Kenyon (author of No. 82), in an article in *McClure's Magazine* for September, 1897, concludes that the Diatessaron was probably written in Syriac and not in Greek. The story of the controversy as to and the discovery of an Arabic translation of the Diatessaron and its editing in 1888 is most interesting. The Diatessaron has a most important bearing on critical controversy.

In 1536 an edition of the works of St. Ephraem was published which included a Commentary on the Diatessaron, but this was practically unknown until 1876, when a Latin version of the Commentary was published. We have four copies of

the Diatessaron, all translated from the Syriac, two Arabic, and two Armenian. The date of the Diatessaron is given as A. D. 160-170, but Flournoy (No. 67) gives A. D. 150 as the probable date.

Cf. No. 108 (Hogg) and No. 120 (Kenyon) as above; also No. 67 (Flournoy) and article in *The Month* (London) for December, 1892, by Professor Maher of Stonyhurst. The Diatessaron includes the verses Mark xvi. 9-end.

F. C. Burkitt in his monumental work on the Old Syriac Version, "Evangelion da Mepharresche," decides in favour of the view that Tatian's Diatessaron is earlier than the Old Syriac, the date of which he places at about A. D. 200. The Rev. Joseph John Scott quotes Burkitt (as above) in "The Life of Christ" (No. 151), a modern Diatessaron. Scott places the date of the Diatessaron at "about A. D. 170."

(See additional Note in Appendix 4.)

VII.  
THE VULGATE.

**T**HE Vulgate was for a thousand years the parent of all editions of the Bible in Western Europe. In its revised form it is to-day the authorized Bible of the Roman Catholic Church.

The Vulgate is a translation of the Bible into Latin from various sources by Jerome.

Among these sources the principal were (a) the Hebrew of the Old Testament, (b) the Greek Septuagint, (c) the Old Latin.

The New Testament is taken from early Greek MSS.

The authorship of the Old Latin is lost in obscurity. Its date is assigned to the middle or latter half of the second century, or nearly the same period as that of the Peshito.

The Old Latin Version of the Old Testament is taken from the Greek Septuagint, and not from the Hebrew direct.

The Old Latin Version includes the Apocrypha, but did not originally include Hebrews, James, or 2 Peter. It can be traced up to the time of Tertullian, who was born about A. D. 160.

The existence of the Old Latin previous to this period, is attested by contemporary evidence. Bishop Westcott concludes that its date must be previous to A. D. 170, and says: "How much more ancient it is cannot really be discovered."

Kenyon (No. 82, page 79) has a note which is useful as giving incidental proof of the antiquity of the Old Latin Version.

"The Old Latin Version of Ecclesiasticus enables us to correct a disarrangement which has taken place in the text of the Septuagint. In the Greek Version, chapter 30.25-33.13 (a) is



placed after chapter 36.16 (a), which is plainly wrong. The Latin Version has preserved the true order, which has been followed in our Authorized Version."

The text of the Old Latin Version became corrupted. The variances between different copies were so numerous and important that Pope Damasus in A. D. 383, directed Jerome, as the most learned scholar of the day, to undertake its revision, and, as a result of his labours, we have the Latin translation of the Bible, known as the Vulgate.

Although the Septuagint and the Old Latin Versions were leading authorities consulted by Jerome, he went direct to the Hebrew (O. T.) and to the "Old" Greek (N. T.) MSS. and to all other authorities available in his day.

He commenced with the New Testament, first revising the Gospels with great care. He made no less than three revisions of the Psalms. About the year 387 he commenced his greatest work, that of a new version of the Old Testament direct from the Hebrew.

The Gospels were issued about A. D. 383 and the New Testament was completed soon afterwards.

The translation of the Old Testament occupied about fifteen years (390-405). Jerome died September 30, A. D. 420.

Jerome's Vulgate encountered much opposition and even contemptuous criticism. It was pronounced "revolutionary," "heretical," "subversive of all faith in Holy Scripture," "an impious tampering with the inspired Word of God."

For centuries it was rejected and condemned. By its own good qualities, it gradually gained a commanding position and became the Vulgate or Common Version of the Western Church.

Gregory, the Great, made use of the Vulgate. This set the tide in its favour, and the Roman Council of Trent (1546) declared it to be authentic.

Jerome's Vulgate was revised by Alcuin at the instance of

Charlemagne about A. D. 802. This revision practically lasted for 600 years or until the printing press was established.

As to Jerome's three revisions of the Psalter :

No. 1 was from the Old Latin and the Septuagint, and is known as the Roman Psalter.

No. 2 was from the Old Latin and the Septuagint, with the aid of Origen's Hexapla, and is now known as the Gallican Psalter.

No. 1 is earlier in date than No. 2, but No. 2 is more freely revised than No. 1. The Old Latin Psalter was used in the services of the Church long after Jerome's Vulgate had come into general use.

The third version of the Psalter was made from the Hebrew but never came into use in the Church service. No. 1 was executed in Rome A. D. 383 and was used in the churches in the city of Rome down to the sixteenth century. It is still used in the Chapel of the Vatican and in St. Peter's in Rome, and also in St. Mark's, Venice.

No. 2 was executed at Bethlehem A. D. 389 with full and constant reference to Origen's edition of the Septuagint. It came to England from France, and was adopted in the "Sarum Use" A. D. 1085. From the Sarum Use it passed into the Great Bible, and from the Great Bible into the English Prayer Book. Here we have the explanation of the variance between the Bible and the Prayer Book versions of the Psalms, the Prayer Book still retaining the version taken from the Great Bible or "Jerome No. 2."

The Prayer Book version of the Psalter presents the original, as it were, at the fourth, or even fifth, hand, as follows :

1. Hebrew (the original).
2. Greek (the Septuagint).
3. Latin (the Old Latin).
4. Vulgate (Jerome's Gallican Psalter No. 2).
5. Prayer Book Psalter from the Gallican Psalter through the Sarum Use, and the Great Bible, &c.

VIII.  
 QUOTATIONS FROM EARLY CHRISTIAN  
 WRITERS, ETC.

**W**E may gather help in arriving at the text or words of Scripture as accepted and read by the Church in the early days from quotations by early Christian writers. Without giving a long list of names, a list of about a dozen is now given, a mere handful among many, taken at intervals so as to form suggestive links in a long chain, taken from different parts of the world, so as to show the world-wide evidence, traced backward from the beginning of the fourth century up to the time of the Apostles themselves.

These writers, as well as those of the omitted links of the chain, quote fully and constantly from the books which form our present Bible, treating them as Scripture.

The list referred to is as follows :

APPROXIMATE DATE, A. D.	NAME.	REMARKS.
264-340.	Eusebius, Bishop of Caesarea.	The Great Church Historian,
200 (about).	Victorinus, Bishop of Pettaw in Austria (Styria).	
200-258.	Cyprian, Bishop of Carthage.	
184-253.	Origen, of Alexandria and Caesarea.	A most voluminous writer.
150-235.	Hippolytus, Bishop of Portus near Rome.	
150-215.	Clement of Alexandria.	Teacher of Origen.

APPROXIMATE DATE, A. D.	NAME.	REMARKS.
160-200.	Tertullian of Carthage.	
120-200	Irenaeus, Bishop of Lyons.	A disciple of Polycarp, who was a disciple of St. John the Evangelist.
110-180.	Tatian, Author of Diatessaron.	A disciple of Justin Martyr, a Christian Apologist, who in later life fell into error.
100-165.	Justin Martyr.	Author of two "Apologies" for the Christians.
69-155 or 166.	Polycarp, Bishop of Smyrna.	A disciple of St. John the Evangelist, by him appointed Bishop of Smyrna, probably the Angel of the Church of Smyrna. Rev. ii. 8.
30-110.	Ignatius, Bishop of Antioch A. D. 69-110.	A disciple of St. John the Evangelist.
40-100.	Clement of Rome.	Bishop of Rome A. D. 91-100.

Miller (No. 53), with reference to the great number of the writers alluded to, says :

"The wealth of MSS. to which the Fathers introduce us at second hand can only be understood by those who may go through the writings of many of them with this view; and outnumbered over and over again before the year 1000 all the contemporaneous Greek MSS. which have come down to us, not to speak of the years to which no MSS. that are now extant are in the opinion of experts found to belong."

Origen. Of this writer Flournoy (No. 67) says:

"He became the greatest living Hebraist and his monumental work, the 'Hexapla,' the Old Testament in six versions arranged in parallel columns, has been of incalculable help in ascertaining and preserving a pure text of this part of the Word of God."

### Irenaeus and Polycarp.

Eusebius has a letter from Irenaeus addressed to Florinus, in which he speaks in detail of his own personal acquaintance and intercourse with Polycarp, who often spoke to him of St. John the Evangelist and of others who had seen the Lord, relating "their discourses and what things he had heard from them concerning the Lord," His miracles and His doctrine—of all of which Irenaeus says: "All these were told by Polycarp in consistency with Holy Scripture as he had received them from those who had been eye-witnesses of the life of the Word." Irenaeus was the teacher of Hippolytus. He quotes the books of the New Testament as "the Divine Scriptures," "the Divine oracles," "the Scriptures of the Lord." He quotes from all the books of the New Testament except 3 John and Jude, which together only contain thirty-nine verses; and remember that he was the disciple of Polycarp, who was himself the disciple of St. John. Polycarp writes to the Philipians. He quotes in this letter fifteen books of the New Testament, many of them several times, and St. Matthew ten times. The whole letter is "saturated through and through with New Testament thought and actually made up in large part of its very language."

Hippolytus, born about fifty years after the death of St. John, and a disciple of Irenaeus (died about A. D. 235), treats of all our twenty-seven books of the New Testament (including 2 Peter and the Revelation) as Canonical, as "The Holy Scriptures," and as "The Word of God."

A remarkable passage is given from his writings in "Hippolytus and His Age," Vol. II. page 144:

"There is one God, my brother, and Him we know only by the Holy Scriptures. For in like manner as he who wishes to learn the wisdom of this world cannot accomplish it without studying the doctrines of the philosophers, thus all those who wish to practise the Divine Wisdom will not learn it from any

other source than from the Word of God. Let us therefore see what the Holy Scriptures pronounce, let us understand what they teach, and let us believe as the Father wishes to be believed, and praise the Son as He wishes to be praised, and accept the Holy Spirit as He wishes to be given,—not according to our own will, nor according to our own reason, nor forcing what God has given; but let us see all this, as He has willed to show it by the Holy Scriptures.”

Cf. Eusebius, No. 66, Book V. Chapter 20.

Burgon & Miller, No. 53, Preface, page 10.

Flournoy, No. 67, pages 94, 99, 100, 106, 107, 108, 111, 114.

The result of it all may be stated as follows:

If the various books quoted as Scripture were the same in the year A. D. 250 as in the year A. D. 1907; if their arrangement and number were then the same as now; if their titles were the same; if a quotation from St. Matthew's Gospel or from any other of the Canonical Books then, can be verified as a quotation from the same book now [and all this is so], then we can be sure that the Sacred Books of Scripture cannot have been changed or mutilated between the year 250 and our present date of 1907.

In the Diatessaron of Tatian, we find the same Gospels then dealt with as we have in our New Testament of to-day. Canon Edmonds bears striking testimony to the wide circulation and great influence of this work.

For this testimony I refer to the latter part of the extract from Canon Edmonds given in Chapter VI.

There is one caution to be observed in dealing with the quotations—they are not always exact, strictly accurate or verbatim. The scholarship and habit of the day did not require this.

The Rev. Dr. George Salmon remarks in his Introduction to the New Testament:

“When we think it strange that an ancient Father . . . .

should not quote with perfect accuracy, we forget that in those days when MSS. were scarce and concordances did not exist, the process of finding a passage in a manuscript (written possibly with no spaces between the lines)<sup>18</sup> was not performed with quite as much ease as an English clergyman writing his sermon with a Bible and Concordance by his side, can turn up any text he wishes to refer to, and yet we should be sorry to vouch for the verbal accuracy of all the Scripture quotations we hear in sermons of the present day."

In connection with this it may be stated that the great Jeremy Taylor (1613-1667), Bishop of Down and Connor, who has been termed "The Glory of the English Pulpit," quotes the familiar John iii. 3, "Except a man be born again, he cannot see the kingdom of God" (A. V.) no less than nine times, only twice in the same words, and not even once quite accurately.

Burgon (No. 129, page 20), after pointing out the "precarious" nature of the evidence afforded by verbal quotations of Scripture found in the writings of the Fathers, proceeds as follows:

"On the other hand, it cannot be too plainly pointed out that when instead of certifying ourselves of the actual words employed by an Evangelist, their precise form and exact sequence, our object is only to ascertain whether a considerable passage of Scripture is genuine or not; is to be rejected or retained; was known or was not known in the earliest ages of the Church; then, instead of supplying the least important evidence, Fathers become, by far, the most valuable witnesses of all."

<sup>18</sup>. And I may add without our modern divisions into chapters and verses.

## IX.

### OUR HEBREW MANUSCRIPTS OF THE OLD TESTAMENT.

**T**HERE is a very remarkable difference between the manuscripts of the Old Testament and the manuscripts of the New Testament. The former are comparatively few in number, while the latter are very numerous. The former, so far as copies go, are practically all alike, while the latter are full of important variations. The question arises, how this can be?

About B. C. 168, the King of Syria seized and sacked the City of Jerusalem; by his special order, all copies of the Sacred Books that could be obtained were destroyed or hopelessly defiled. In A. D. 70 came the Roman destruction of City and Temple when Scribes and manuscripts were flung by hundreds into the flames. With their city destroyed, their Temple in ruins, their State and Government broken up, the Sacred Books were all the Jews had left. For the study, teaching and copying of the Sacred Books, schools and colleges were formed at Jamnia near Mount Carmel, and at Tiberias on the Sea of Galilee, which were later transferred to Babylon.

From about A. D. 270 to about A. D. 500 the Talmud was compiled.

From about A. D. 500 to about A. D. 1000 the schools of the Massorettes took charge of, and with great care examined and revised the Old Testament MSS., counting verses, words and letters, and when they had got all in order they appear to have destroyed all the MSS. or copies that did not agree with the result of their labours. In our Hebrew MSS. of A. D. 916 (about) we have the Hebrew text of the Old Testament



as it stood when the Massorettes had concluded their labours, and their destruction of all MSS. that did not agree with their text explains why we have none of an earlier date.

Manuscripts were condemned for slight causes, *e. g.*—

- (a) A new sheet was condemned if it contained three errors.
- (b) A Synagogue Roll in actual use was condemned when injured by wear and tear, or if the letters were blurred or effaced by kissing the opening and closing words of the lessons read.

All condemned copies were laid aside in a Ghenisa or lumber loft, and when the loft became inconveniently full the old condemned or defective MSS. were reverently buried.

From the Ghenisas and from the graves of the MSS. several old MSS. have been recovered. The Jews did not value an old manuscript on account of its age. When once a new manuscript had been passed, authorized and verified, they preferred the newer as being more perfect and free from damage. All this made ancient Hebrew manuscripts very scarce, and all that we have owe their preservation to the Ghenisas or MSS. cemeteries, or to the fact that they fell into the hands of Gentiles. It is not remarkable then, that

(a) All old Hebrew manuscripts of the Old Testament are all alike.

(b) We have one of these manuscripts of the year A. D. 916, and others which may prove to be of earlier date.

But see where this leads us:

The Massorettes did not conclude their labours until about the tenth century and we have Hebrew manuscripts of about that date. So even in these manuscripts which we may think so modern, through the Massorettes, the Talmud, the Scribes, the School of Babylon and the School of Tiberias, we find an ancient Hebrew text of the Old Testament which is the lineal descendant of

(a) The Palestine Text in use in the time of our Lord; and of

(b) Ezra's revision of about 450 B. C.

In this way we carry back the text of the Old Testament to about A. D. 100.

The Massoretic Text is substantially the same as that used in the period of the Talmud, and their treatment of that text shows that it was ancient even then. We are able to conclude that our Hebrew MSS. have preserved a text which was current in or soon after the time of our Lord. One eminent writer concludes that all our Hebrew MSS. of the Old Testament have originated from a single copy made in the reign of the Emperor Hadrian (A. D. 117-138), and all scholars substantially agree that the Massoretic Text takes us back to about that period.

Originally the Hebrew Scriptures were written without vowels; so we might write "grn" and read the three letters as "green," "grain," "groin," "groan," &c.

The Massorettes fixed the vowels to be inserted by means of vowel points in accordance with the tradition of use (oral or written). Their work called the Massorah (*i. e.* the Tradition) is a critical grammar commentary on the text of the Old Testament which indicates the correct reading of the text in respect of words, vowels, accents, punctuation, vocalization, etc. Where the text was doubtful, or even plainly wrong, they stated in the margin the traditional ancient reading, so that it might be always read instead of the words in the text. These marginal readings were called "KRI" (that which was to be read), while the readings of the text were called "KTHIB" (that which was written). The text was not altered, from the veneration paid to it, but the use of the margin gives us a revised text. This Revised Marginal Massoretic Text is the "Textus Receptus" of the Old Testament, and the Massorah

is at present the one source from which material for a further revision of the Old Testament can be obtained.

Aaron b. Moses b. Asher, one of the last of the authorities, lived and worked in the first thirty years of the tenth century. His Bible Codex of the year 989 is generally regarded as the authoritative model. The oldest manuscript is of the ninth century and is in the British Museum. The oldest dated manuscript is of the year 916 and is now in St. Petersburg. There are other manuscripts which claim to be of earlier date than these two. Then we are able to check, test and compare these MSS. with

(a) The Samaritan Copy of the Five Books of Moses, which professes to date from about B. C. 408, having (since that date, so long ago) no connection with the labours of the Jewish Scribes, Schools, Talmudists or Massorettes.

(b) The Septuagint. (See Chapter V.)

(c) No less than three translations of the Hebrew Text of the Old Testament into Greek made not later than A. D. 200.

(d) A parallel arrangement of six versions or MSS. of the Old Testament as they then stood made by Origen (A. D. 184-253.) (See Chapter VIII.)

(e) Quotations from early Hebrew MSS. now lost.

(f) MSS. of early date recently discovered.

It would be interesting to show the special difficulties which attend the reading of the Old Hebrew MSS., but these must be passed over without more than this general reference.

## X.

### ENGLAND'S EARLY EFFORTS.

**I**T is startling to think that although Christianity had been established in Britain for many hundreds of years, there was no English version of the Bible until near the end of the fourteenth century.

How did they get on without a Bible?

They relied on the Church and clergy; on the services and teaching. Minstrels went about the country, welcome in palace and hall, and Gospel and Bible songs in due time had a large share along with heroic and warlike odes; the people could not read; many of the clergy were ignorant, and for their use small portions of the service and of the Scriptures were put into the vulgar tongue. Latin became the language of worship and religion. It was felt that as there was one religion and one Church, so there was one sacred language—Latin—and there was neither desire for, nor idea of, an English Bible for the English people.

Dore (No. 139, pp. 13, 14, 15) cites strong evidence to show that there was no anxiety whatever for an English Version of the Bible even at a later date, and states that Hugh Latimer almost entirely ignored the English Bible and always took his text from the Latin Vulgate.

The wandering missionary clergy, the welcome minstrels, wayside or churchyard crosses, with carved pictures of portions of the Gospel Story, painted windows and pictures in the churches, were used in addition to the stated services of the Church.

The people gathered around the crosses, the pictures and the church windows and gazed, and were taught and instructed, much as in later days the people who could not read gathered

around the chained Bible, to hear one read clearly and give the sense.

I now give a running Chronological Summary so as to pave the way for the History of the English Bible from MS. to print, and from the first prints to the Authorized Version of 1611, the Revised Version of 1881-1885, and the American Standard Edition of the Revised Version of 1901.

A. D. 563. Columba founded the Monastery of Iona. His missionaries travelled over the north of England.

A. D. 597. Augustine landed in Kent as a missionary sent by the Bishop of Rome, bringing with him the Latin Bible or Vulgate.

A. D. 627. Paulinus in Northumbria.

A. D. 631. Felix in East Anglia.

A. D. 635. Aidan in Northumbria.

A. D. 664. The important conference at Whitby when Northumbria broke away from the special ways of Ionian and Celtic Christianity and decided to follow the rule and ways of Canterbury and Rome.

A. D. 675 (about). Caedmon, the farm servant of Whitby Abbey, sang paraphrases of the Bible Story in the language of the people, and was then taught and instructed and sent out to his work with authority. At this date his poetry was the Anglo-Saxon Bible, though it was no version of Scripture, but poems founded on Scripture.

A. D. 640-708. While Caedmon was singing, Aldhelm, Abbot of Malmesbury, and later Bishop of Sherborne, found that the people cared little for his sermons, so he took up his position as a minstrel on a bridge, first singing the secular songs they knew and then drawing them on to songs of religion and the Bible. It is said that he translated the Psalter into Anglo-Saxon, but this is extremely doubtful.

A. D. 673-735. Bede the great historian, a Monk of Jarrow on the Tyne, followed. He was probably the most learned man

of his time. His pupil Cuthbert tells the touching story how, as his strength ebbed away and he was dying, he completed the translation of the last chapter of the Gospel of St. John and then lay down and gave up his spirit with the Gloria Patri on his lips. For the use of the uneducated clergy he translated the Lord's Prayer and the Creed into the common tongue. He is the first of whom we have clear and definite evidence as a link in the chain of Bible translators which binds together the eighth and twentieth centuries.

A. D. 871-896. King Alfred placed the Ten Commandments along with parts of Exodus xxi., xxii. and xxiii. at the head of his "Book of Laws." He commenced the work of translating the Psalms, but died before it was finished. He tells how before the invasion of the Danes, the churches were filled with treasure of books (then destroyed), but "little fruit was reaped of them, for men could understand nothing of them as they were not written in their native tongue."

A. D. 950-1000. About the middle of the tenth century a translation of the Gospels, independent in form of the Latin Text, was made in England. Of this translation six manuscript copies exist to-day. The oldest is in the Library of Corpus Christi College, Cambridge, and was made by Aelfric of Bath about A. D. 1000.

A. D. 970-1006. Another Aelfric (Abbot of Ensham) directed the Mass Priest to tell the people the sense of the Gospel and of the Pater Noster and Creed in English, saying, "Blind is the teacher if he knows not book learning." He translated into Anglo-Saxon the Pentateuch, Joshua, Judges, Esther, Ruth, Job, Kings (part), with Judith and Maccabees. He says that he translated Maccabees in the hope of raising up a war-spirit of patriotism against the invasion and oppression of the Danes. He says that he made use of the earlier versions, but what they were we know not.

It is necessary to name these early efforts in any historical

sketch of the translation of the Bible into English, but Anglo-Saxon is no more modern English than the Latin of the Vulgate is modern Italian.

We have an English Psalter of the ninth century interlineated on an early Latin MS. of the Psalms which is said to be the actual copy of the Latin Psalter sent by Gregory of Rome to Augustine soon after his landing in Kent. There are in existence interlinear Anglo-Saxon translations of Gospels made in the tenth century. One of these translations was made by Aldred the Priest, and the Latin manuscript on which his work was done is known as the Lindisfarne Gospels. This was the work of Bishop Eadfrith, and it is believed that his work was copied from an older manuscript which Adrian (a friend of Archbishop Theodore) brought to England A. D. 669.

All these interlineated manuscripts have a very high importance, as the Latin of which they are translations is not the Latin of Jerome's Vulgate, but that of the "Old Latin." In this way these manuscripts which might be thought of little importance carry us back to the end or middle of the second century, *i. e.* either fifty or one hundred years after the death of St. John the Evangelist.

In 1066 occurred the Battle of Hastings and the victory of William the Norman.

This still more extended the influence of Rome and of the Latin Scriptures in the version of Jerome's Vulgate.

Down to the middle of the fourteenth century no literal translation into English of any entire Book of Scripture had been produced except the Psalter, two translations of which made from Jerome's Vulgate may be named.

1320 (about). One by William of Shoreham near Seven Oaks in Kent.

1340 (about). The other by Richard Rolle of Hampole near Doncaster, whose name still lingers in the district in which he lived; as I well know from memories of boyhood.

Richard Rolle says of his own translation :

“In this worke I seke no straunge Ynglys, bot lightest and communest, and swilk that is most like vnto the Latyne, so yt thai that knawes nocht the Latyne be the Ynglys may com to many Latyne wordis. In ye Translacione I felogh the letter als-mekille as I may and thor I fyne no proper Ynglys. I felogh ye wit of the wordis so that thai that shall rede it them thar not drede erryngs. In the expowning I felough holi Doctors. For it may comen into sum envious manner honde that knowys not what he suld saye that will saye that I wist not what I sayd and so do harme tille hym and tulle other.”

It would be interesting to compare the versions of William of Shoreham and Richard Rolle with the Douay Version. In many places their unity of idea and even verbal agreement is striking. One instance may be given from Psalm lxxix. 1 (or lxxviii. 1). The passage is rendered as follows :

RICHARD ROLLE.	DOUAY VERSION.	VULGATE.
Thei Sette Jerusalem in Kepyng of Appuls.	They have made Jerusalem as a place to keep fruit.	Posuerunt Jerusalem in pomorum cusciam.

The same sentence in our modern versions reads :

A. V. AND R. V.	AMERICAN R. V.	PRAYER BOOK VER'N.
They have laid Jerusalem on heaps.	They have laid Jerusalem in heaps.	And made Jerusalem an heap of stones.



## XI.

### THE FIRST ENGLISH BIBLE.<sup>19</sup>

**J**OHAN WYCLIFFE is one of the immortals. His name will never die. He was one of the most learned men in England, or even in Europe. Many learned men had by-names given them in those days. He was "The Evangelical Doctor," because he rested all on the Bible.

It was the custom to give the learned men of the day by-names, or nick-names, *e. g.*—

Duns Scotus was called the "subtle" doctor.

Bradwardine was called the "profound" doctor.

Ockham was called the "invincible" doctor.

Thomas Aquinas was called the "angelic" doctor (and when in earlier life studying at Cologne, the "Dumb ox").

At this time the Pope lived at Avignon. Wycliffe took up a position against Papal power in England, holding that "The Bishop of Rome has no jurisdiction in this realm of England," and opposing the payment of all dues and tribute to Rome. The immediate occasion of his stand was the fact that Pope Urban V. had demanded the arrears of the tribute promised by King John.

When the Pope returned to Rome there were soon rival Popes each excommunicating the other, and *now* Wycliffe no longer attacked papal power in England alone, but the Papacy itself and Roman doctrine. He thought that the greatest of all helps and remedies was to give the people the Bible in their own mother tongue. For this he laboured. The New Testament was completed in 1382 and the entire Bible at, or soon after, that date. His work is a translation from the current edition of the Vulgate, probably with the help of a French

<sup>19</sup>. See chapter XIII. (B.).

translation. He had the help of various scholars, a great part of the Old Testament being translated by Nicholas Hereford. Hereford's translation breaks off in the middle of a sentence. (Baruch iii. 20.) The work was completed by another hand, probably that of Wycliffe himself. A revised edition of Wycliffe's Bible, by John Purvey, his Curate and helper, and others, followed in 1388. This revised version soon took the place of Wycliffe's first edition.

On the last Sunday of 1384 he was engaged in the administration of the Sacrament of Holy Communion, when he was suddenly stricken and fell to the ground, remaining unconscious until his death on December 31st of the same year.

Some thirty years after Wycliffe's death, by decree of the Council of Constance (1414-1418) his bones were ordered to be dug up and burned, and the ashes to be thrown into the stream of the Swift which runs past the churchyard of Lutterworth. This sentence was executed thirteen years later, and so (as Fuller says):

"As the Swift bare them into the Avon, Avon into the Severn and the Severn into the Narrow Seas, and they again into the main ocean, thus, the ashes of Wycliffe are an emblem of his doctrine which is now dispersed over the world."

To quote Fuller again, speaking of Wycliffe's peaceful death:

"Admirable, admirable, that a hare so often hunted with so many packs of dogs, should die at last quietly sitting in his form."

Admirable as Wycliffe's Bible was, and noble as the work was, yet we must remember that, so far, the English Bible was in manuscript only and that Wycliffe's translation was not from the Hebrew or the Greek, but from the Latin Vulgate of Jerome (now much corrupted through errors of manuscripts), with the assistance of the Old Latin and of such commentaries, etc., as were then available.

A period of nearly 150 years followed before Tyndale's New

Testament was issued, and yet nearly another 100 years before the issue of the Authorized Version.

In this period of about two hundred and fifty years, the English language obtained its ripe maturity and its golden age—and *yet* (with the allowance for changes in spelling) we can read and understand Wycliffe's translation to-day. Some of his forcible renderings remain yet in the Authorized Version, *e. g.*—

“Compass sea and land,” “first-fruits,” “strait gate,” “damsel,” “peradventure,” “son of perdition,” “savourest not the things of God,” “enter thou into the joy of thy Lord.”

We hardly realize the great debt we owe to John Wycliffe to-day. He first conceived the idea of an English Bible for English men. He stood out alone, in danger of his life, as he well knew, to execute this great work and to win the victory for the people, declaring their inalienable right for every man to hear and read the Word of God in his own language.

In his address at Gettysburg President Lincoln used the immortal words as to—

“Government of the people, by the people, and for the people.”

Clark E. Carr in his “Lincoln at Gettysburg” (No. 153) alludes to a contemporary charge of plagiarism made against Lincoln—stating that the phrase had been taken from Webster's reply to Hayne. The matter was thoroughly investigated and it was found that the words had been so often used as to have become common property. Mr. Carr says:

“It appears substantially as Mr. Lincoln used it in Webster's reply to Hayne, 1830, in a work by James Douglas in 1825 and in the Rhetorical Reader by James Porter in 1830. The phrase was used by Theodore Parker in an anti-slavery convention at Boston, May, 1850, and substantially the same phrase was used by Joel Parker in the Massachusetts Constitutional Convention in 1853. Long before Mr. Lincoln used

the phrase it was used in other languages. The first appearance of it, so far as it has been possible to ascertain, was in the preface to the old Wicliffe Bible, translated before 1384, the year in which that bright 'Morning Star of the Reformation' died. It is here declared that 'this Bible is for the government of the people, by the people, and for the people.' "

Lechler (No. 84, page 228), speaking of a period ending with Wycliffe's time, says, in a summing up of the whole result:

1. A translation of the entire Bible was never during this period accomplished in England, and was never even apparently contemplated.

2. The Psalter was the only book of Scripture which was fully and literally translated into all the three languages, Anglo-Saxon, Anglo-Norman, and Old English.

3. In addition several books of Scripture, especially of the Old Testament, were translated partially or in select passages as by Aelfric, leaving out of view poetical versions, and the translation of the Gospel of John by Bede, which celebrated work has not come down to us.

4. Last of all, and this fact is of great importance, in none of these translations was it designed to make the Word of God accessible to the mass of the people, and to spread scriptural knowledge among them. The only object which was kept in view was to furnish aid to the clergy, and to render service to the educated class.

Wycliffe's Bible was printed in 1850, issued from the Clarendon Press, Oxford, in four large quarto volumes, edited by Forshall and Madden. This cost the editors twenty years' labour and the examination of one hundred and seventy manuscript copies.

In A. D. 1229 the Council of Toulouse decreed that no layman should be allowed to have any book either of the Old Testament or of the New, especially in a translation, "unless

perhaps the Psalter, a Breviary, or the Hours of the Virgin." In 1408 Archbishop Arundel made certain constitutions under which it was penal to read any of Wycliffe's writings or translations "unless such work shall have been first examined and unanimously approved by the Universities of Oxford and Cambridge."

With reference to the Title of this Chapter, and the statements in support of the Title, it may be well to quote Sir Thomas More and Archbishop Cranmer. (See Dore 139, pp. 1, 2.) Sir Thomas More in his "Dyalogues," Edition of 1530, p. 138, says:

"The hole byble was long before Wycliffe's days by vertuous and well learned Men translated into the English tong; and by good and godly people with devotion and soberness wel and reverendly red."

In his Prologue to the second Edition of the Great Bible Cranmer says:

"If the matter shoulde be tried by custome wee might also alledge custome for the reading of the Scripture in the vulgar tongue and prescribe the more ancient custome. For it is not much aboute one hundred years ago since Scripture hath not bene accustomed to be read in the vulgar tongue within this realme, and many hundred years before that it was translated and read in the Saxon's tongue whiche at that tyme was our mother tongue, where of there remayne yet diverse copies found lately in olde Abbeyes of such antique maner of wryting and speaking that fewe men nowe be able to ead and vnderstand them, and when this language waxes olde and out of common vsage bycause folke should not lacke the fruit of reading it was again translated into the newer language where of yet also many copies remayne and be dayly founde."

There is nothing in the Archbishop's words that need take us further than the Psalter and the separate portions of Scrip-

ture translated mainly for the use of the clergy and to some small extent for the educated classes as above named.

The only difficulty arises on Sir Thomas More's words, "the hole byble," &c. It is certain (as Dore remarks) that there is no English Bible known to be in existence of earlier date than the fourteenth century, and it is strange if the whole Bible had been translated into early English that all traces of it should have been lost.

## XII.

### REVISION OF THE GREEK TEXT OF THE NEW TESTAMENT.

**O**N May 29th, 1453, the city of Constantinople fell and the Eastern Roman Empire came to an end. The Christian power yielded to the Mohammedan Conqueror, ancient Christian churches became Mohammedan mosques, the Crescent triumphed over the Cross.

A great misfortune surely; and yet it was overruled by Divine Providence for the advancement of the cause of true religion and of the efforts to revise and circulate the Word of God.

This catastrophe drove to the West numberless scholars able and willing to teach the Greek language to the people among whom they took refuge. In Western Europe, Greek had almost been forgotten during many centuries; but now journeying westward from the East, it met a fresh and eager spirit of inquiry which gladly welcomed the treasures of literature enshrined in that language.

Above all, it brought to the West the knowledge of the New Testament in its original tongue, and with the general zeal for knowledge now quickened came a much increased study of Hebrew which was of equal advantage for the Old Testament.

Right here we set down two dates in close connection:

1453, May 29. Fall of Constantinople.

1454, November. Printing with movable types first used.

The two things came together: The Study of the Original Languages of the Bible and the Printing Press.

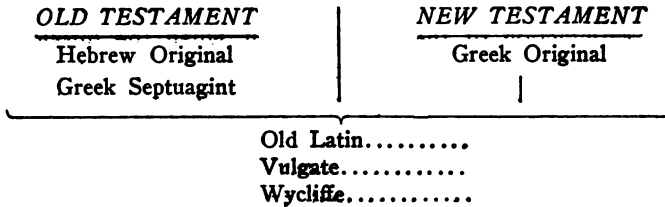
The one led men to means of Bible study hitherto unavailable in the West, and the other did away with errors of copied MSS., multiplied copies of the Scriptures with ease and accur-

acy, reduced their cost, and (subject to the condition that he should have the Scriptures in his own language) opened the sacred learning to every man who could read.

This open door was realized through the joint work of the Renaissance and of the printing press. This was so, inasmuch as the Renaissance induced a study of the Scriptures in their original languages of Hebrew and Greek, opened to the student the numerous Hebrew and Greek manuscripts now available in Western Europe for the first time, promoted a desire to make the Scriptures known to all classes of men directly, without the intervention of priest or teacher; and as this could only be done by translations, it led to the translation of the Bible in each country into the common language of the people.

And just at this time came the printing press with its marvellous help in the work.

The MSS. alluded to were by no means perfect, but they were far more so than the Latin Vulgate Version, which had become much corrupted. We must remember that the only English Bible was a Bible in MS. and that it was a translation of a translation, or, as might be said with more exact truth as to large portions of the Scriptures, a translation of a translation of a translation. Even this statement is not strong enough to describe the true state of affairs.



This little diagram will show that if we take the Old Testament in Wycliffe's Version we may call it

A Translation (Wycliffe)  
of a Translation (Vulgate)



of a Translation (Old Latin)  
 of a Translation (Septuagint)  
 of the Hebrew Original.

It is quite possible by means of a translation of a translation to lead the mind quite away from the thought and meaning of the original writer.

We must remember that many people and many languages have neither thought nor words to understand or express the meaning or idea of many of the words in our English Bible. Three instances are given,—many others might be supplied.

(1) The Rev. J. W. Chapman, a missionary at Anvik, Alaska, told me, in April, 1902, that he endeavoured to teach the Indians in the English language, but that the difficulty was often great. He said that though they knew what a "king" was, they had no idea of a "kingdom," and that they had no word for, or idea of, "temptation." On my asking how he taught the Lord's Prayer, he said:

(a) For "Thy Kingdom come," we say, "Let all men come to Thee—the King," and

(b) For "Lead us not into temptation," we say, "Lead us not into things too hard for us."

(2) In British Columbia, on the Pacific coast of Canada, a missionary wanted his catechist to translate "A crown of glory that fadeth not away." (1 Peter v. 4.) This was done to the entire satisfaction of the catechist, but when the missionary became better acquainted with the language he found that the catechist's translation was "A hat that never wears out." (Per the Rev. A. R. Macduff.)

(3) A missionary in India wished to have the well-known hymn "Rock of Ages" translated into the native dialect. A young Hindoo student accordingly made the translation. His words literally translated back into English read:

"Very old stone split for my benefit,  
 Under one of thy fragments let me absent myself."

Difficulties of comprehension are by no means uncommon.

(a) In equatorial Africa the same word means "brimstone" and "matches." A catechist having regard to Gen. xix. 24 and Luke xvii. 29, asked how the cities of the plains could so long ago have been destroyed with fire and brimstone when lucifer matches were an invention of modern days.

(b) In some parts of India the same word means "temptation" and "examination." A native asked how Christians could pray "lead us not into temptation" when the Church Missionary Society made it obligatory on all its agents to pass examinations in the language of the district where they were to work.

In passing we may note that the first book to issue from the printing press was the Mazarin Bible. The printed Hebrew Bible was first published in 1488, at Soncino in Lombardy, and again in Brescia in 1494. The Psalms in Hebrew had been issued in 1477.

In connection with the Renaissance and the New Learning, great attention was paid to the Greek Text of the New Testament, and its revision by reference to the sources now available.

As part of the history of the revision of the text of the New Testament up to the date of the Authorized Version of 1611 and as a memorandum of reference as to the "critical apparatus" available for the work of 1611 the following information is given:

The two first printed editions of the Greek New Testament ran to some extent in competition.

Cardinal Ximenes commenced the preparation of an edition of the Bible in which the Hebrew, Greek and Latin texts of the Old Testament were printed side by side. This edition is known as the Complutensian Polyglot,—Complutum being the Latin name of Alcalá where the book was printed.

Erasmus commenced his work later. Though alone and

unaided he issued his Greek New Testament before the greater work of the Cardinal was ready.

Erasmus's edition was published in 1516. That of Cardinal Ximenes, though printed in 1514, was not issued until 1522.

Pope Leo X. authorized the publication of both these editions.

Up to the date of the issue of the Authorized Version in 1611 about 130 different editions of the Greek New Testament were issued from the press. Through these a "Received Text" of the New Testament was gradually formed, which held the ground for many years, until about 1770.

The editions of the Greek New Testament which had the leading part in the formation of the Received Text were the following:

<i>No. in Hall's List.</i>	<i>Date.</i>	<i>Edition.</i>
1	1514.	Cardinal Ximenes in Biblia Polyglotta.
2	1516.	Erasmus. Edition 1.
3	1518.	Aldine Edition.
6	1522.	Erasmus. Edition 3. The basis of the "Textus Receptus" except in the Book of The Revelation.
33	1546.	Stephanus. Edition 1.
40	1550.	Stephanus. Edition 3. The English Textus Receptus.
42	1551.	Stephanus. Edition 4. First divided into modern verses,
60	1565.	Beza Major. Edition 1.
93	1588.	Beza Major. Edition 3.
93	1589.	Beza Major. Edition 3. Reprint.
93	1589.	Beza Major. Edition 3. Reprint.
106	1598.	Beza Major. Edition 4.

Numbers 93 and 106 with the Textus Receptus of 1550 (No. 40) were the chief authorities consulted for the preparation of the New Testament in the Authorized Version of 1611.

It is but right to name one more edition of the Greek New

Testament though it came out after the Authorized Version of 1611.

144      1624.      Elzevir Edition. This is the *Textus Receptus* accepted on the Continent of Europe.

Ximenes—No. 1 (see above) was issued in six volumes.

Vols. 2, 3 and 4 contain the Old Testament and the Apocrypha.

Vol. 5 is given up to the New Testament.

Vols. 1 and 6 are taken up with Prefaces, Introductions, Indexes, etc.

The text of the New Testament is derived from late second rate MSS. The Vatican MS. known as B (see Chapter XVIII.) was not used.

Erasmus—No. 2 in its five editions was based on not more than eight MSS., of the best of which he made the least use for want of trust in it.

Stephanus—Nos. 33, 40 and 42, with other editions of the same, were based on the Text of Erasmus (with marginal readings from No. 1) and fifteen MSS. of which two are now deemed valuable. These two MSS. were the least used of all the fifteen.

This information is given in order at a later stage to show, by comparison with the tools of 1611, the new and important material and additional MSS. which were available for the R. V. of 1881-1885. For information on this point see Chapters XVIII. and XIX.

### XIII.

#### EARLY PRINTED ENGLISH BIBLES.

(A) *Tyndale: New Testament with part of the Old Testament.*

**W**ILLIAM TYNDALE, equally with John Wycliffe, belongs to the "Immortals." He was educated at Oxford University, but about 1510 the fame of Erasmus, in connection with the New Learning, led him to Cambridge, where he formed the resolve to which his whole life was given,—to translate the Bible into English.

One day, in discussion with a learned man, his opponent said:

"We were better without God's laws than without the Pope's."

Tyndale replied:

"I defy the Pope and all his laws," and then added, little thinking that his words would be handed down through many generations:

"If God spares my life, 'ere many years, I will cause a boy that driveth a plough to know more of the Scripture than thou dost."

In his preface to the Pentateuch, he says that he "perceived by experience how that it was impossible to establish the lay people in any truth except the Scriptures were plainly laid before their eyes in their mother tongue, that they might see the process, order and meaning of the text. This thing only moved me to translate the New Testament."

He went to London in the hope that Dr. Tunstall, the Bishop of London, would approve his intended work and protect him—but there was no room for him in the Bishop's household. He soon found that no printer in England dare bring out an English Bible. His own words are:

"I understand that not only was there no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it at all in England."

In 1524 he went to Hamburgh and worked at this translation, which was ready for the printer in 1525. He was a learned man and a great scholar.

Erasmus had produced his Greek New Testament in its first three editions in 1516, 1519 and 1522. Tyndale used this along with the Vulgate, Luther's German Version of 1522, and the Latin of Erasmus, bringing to the whole work independently his own scholarship and learning.

The New Testament of Erasmus, which he called "Novum Instrumentum" (The New Instrument), was first published March 1, 1516.

In the preface Erasmus said: "I altogether and utterly dissent from those who are unwilling that the Scriptures, translated into the vulgar tongue, should be read by private persons, as though the teachings of Christ were so abstruse as to be intelligible only to a few theologians, or as though the safety of Scripture rested on man's ignorance of it. It may be well to conceal the mysteries of Kings; but Christ willed that His mysteries should be published as widely as possible. I wish that even the weakest woman should read the Gospel—should read the Epistles of Paul. I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with their stories the tedium of his journey."<sup>20</sup>

Archdeacon J. M. Wilson in one of his "Clifton College Sermons," when summing up the evidence for the genuineness of the Synoptic Gospels, remarks that it is because the Gospels

<sup>20</sup> Quoted by Hon. Joseph H. Choate in Queen's Hall, London, March 8, 1904 in his address during the Centennial Meetings of the British and Foreign Bible Society, and by R. G. M. in *Church Standard* under date of February 26, 1904 (issue of March 5).

are so primitive and authentic, that they bring before us not some visionary ideal, not some legend of glorified and saintly figure, but the vivid image of the Lord as He lived among men. He says:

"I have quoted before in this chapel those splendid words of Erasmus on the vivid character of the Gospel narrative as portraying Christ. You will like to hear them in their original and glowing Latin.

"*Haec evangelia tibi sacrosanctae mentis illius vivam referunt imaginem ipsumque Christum, loquentem, sanatem, morientem, resurgentem; denique totum, ita praesentem reddunt ut minus visurus sis si coram oculis conspicias.*' (Or in English)—

"The Gospels bring before thee a living image of that sacred soul. They bring before thee Christ Himself, speaking, healing, dying, rising again; so complete, in a word, is the image they present that if He stood here before our eyes thou wouldst see Him not more plainly but less.'

"And on this listen to Erasmus's own comment, and remember that you are listening to the words of one who went far to monopolize the wit and the learning and the critical insight of his age. 'Happy the man whom death finds meditating on the Gospels, because what we read will affect what we are.'"<sup>21</sup>

In 1525 Tyndale went to Cologne, celebrated for its printers, and the work of printing three thousand copies of the New Testament in English, was proceeded with, when it was suddenly interrupted by the action of a spy, and he escaped, taking the printed sheets with him.

In October of the same year he arrived at Worms, where a new edition in octavo was issued of which three thousand copies were printed and the quarto edition, partly printed at Cologne, was completed.

21. Quoted by R. G. M. in *Church Standard* as above.

The books were smuggled into England, hidden in bales of merchandise, early in 1526, when the navigation opened.

From 1525 to 1528 six editions of the New Testament, comprising 18,000 copies, were printed. Wolsey's agents were so zealous and untiring in their search for and in the destruction of the books that now there are only three of these early printed copies in existence.

Westcott (No. 114) thinks that Tyndale published the two Gospels of St. Matthew and St. Mark at Antwerp before proceeding to Cologne.

The three original prints of Tyndale's New Testament now in existence may be described as under :

1. A mutilated copy of the Quarto Edition, comprising sixty-two pages of St. Matthew, now in the British Museum.

This is part of the work printed at Cologne; and was found bound up along with another book.

It contains a prologue, a list of the Books of the New Testament, a wood-cut of an angel holding an inkstand into which St. Matthew is dipping his pen, and a translation of St. Matthew's Gospel up to xxii. 12. The title page is wanting. This is known as the Grenville Fragment, having been purchased by Thomas Grenville and by him bequeathed to the Museum.

2. A copy of the Octavo edition printed at Worms, now in the library of the Baptist College at Bristol, complete and in beautiful preservation, except that it wants the title page.

From this copy the edition of 1836 was printed. No. 8 is one of the copies of this reprint.

3. Another copy of the same, comprising about six-sevenths of the New Testament; 48 leaves out of 333 containing the text being wanting. This copy is in the library of St. Paul's Cathedral, London.

On various occasions Tyndale's Testaments were publicly burned. Some information as to these Bible burnings, Tyn-



dale's comments, and the ignorance of his enemies, is now given.

A number of Lutheran works were burned on February 11, 1576, at St. Paul's Cross, in the presence of Cardinal Wolsey. The occasion was the recantation and humiliation of Dr. Barnes. A sermon was preached at the Cross, baskets full of the books were placed in front of the pulpit, and at the close of the sermon Dr. Barnes and his companions had to walk three times around the fire and then themselves to throw in the books. Some writers say that Tyndale's books were burned at this time, but it would appear that this was not so, as none of his Testaments had yet reached England.

Westcott (No. 114, page 43, Note 4) says that Tyndale's books were burned as early as 1526, but the great burning was in 1530. The octavo and quarto editions of 1525 came into England without any indication of the translator's name. Tyndale's name appears in the revised edition of 1534, and as early as 1527 in his Parable of the Wicked Mammon he gives his reasons for printing the New Testament anonymously. (No. 114, page 40.)

In the preface to the English translation of the King's famous reply to Luther's letter, he states that with the deliberate advice of various bishops he has ordered certain untrue translations of the New Testament (Tyndale's) to be burned.

In September, 1526, soon after the bishops had given this advice to the King, a great spectacle was arranged at Paul's Cross, when Tunstall preached against Tyndale's translation, declaring its naughtiness, and asserting that he himself had found in it more than 2,000 errors. At the close of his sermon he hurled the copy that he held into a great fire that blazed before him. This dramatic act seems to have been followed by the public burning of the large number of Tyndale's Testaments purchased by the Bishop of London. The fact of several burnings of the books is certain, but the particular inci-

dents and their specific dates are somewhat confused. Of this burning, Campeggio, writing from Rome, November 21 of the same year, says, in impious terms: "No burnt offering could be better pleasing to God."

Tyndale's Testaments were placed under special interdict by Tunstall, Bishop of London, under date of October 24, 1526, and by Warham, Archbishop of Canterbury, on November 3 of the same year.

Tunstall commanded all such books as contained the translations of the New Testament in English to be brought in under pain of excommunication and suspicion of heresy in default. The following is an extract from the body of the interdict or injunction:

"Of which translation there are many books misprinted, some with glosses, and some without, containing in the English tongue that pestiferous and most pernicious poison dispersed throughout all our Diocese of London in great number, which truly without it be speedily foreseen, without doubt will contaminate and infect the whole flock committed unto us with most deadly poison and heresy to the grievous peril and danger of the souls committed to our charge, and the offence of God's Divine Majesty."

A public burning of the books took place at St. Paul's Cross in 1528. Sir Thomas More speaks of this in his Dialogues published in 1529.

Another burning of the books took place at the same place in May, 1530.

At another time (about 1531) John Tyndale (brother of W. T.) and Thomas Patmore, two leading London merchants, were by formal sentence set on horseback with their faces to the tails of the horses, and were so led through the streets of London, with sheets of the New Testament sewn to their cloaks, to a great fire in Cheapside, into which they were

ordered to throw their books, after which they were compelled to pay fines of ruinous amount.

A labourer named Harding was imprisoned and burned at the stake on the charge of possessing and reading books of Holy Scripture in English.

Fuller quaintly refers to the town clerk of London, of whom he says that Hall, the Chronicler, heard him "swear a great oath that he would cut his own throat rather than the Gospel should be read in English; but," says Fuller, "he brake promise and hanged himself."

A royal proclamation was issued in 1529 against heretical books in Latin and English, ordering all such books to be brought in on pain of immediate imprisonment and punishment for heresy. A list of about ninety Latin and eighteen English books is given. These English books include the New Testament and eleven other books written by Tyndale.

A very remarkable royal decree was issued May 28, 1530, as to the heresies in Tyndale's books, and in June of the same year another proclamation followed in which it was stated that "it is not expedient for the people to have the Scriptures in English . . . that they are books of heresy and shall be clearly extinguished and exiled out of this realm of England forever."

The Bishop of London's anxiety to obtain the books that he might destroy them furnished Tyndale with funds for the preparation of new and more accurate editions.

The British made enquiries of one Augustine Packington, a merchant (who unknown to the Bishop was a friend of Tyndale), about the buying up of all the remaining copies of the New Testament. The whole matter is racily described in Hall's Chronicle. Of the burning of his Testaments Tyndale wrote in 1527:

"In burning the New Testament they did none other thing than I looked for; no more shall they do, if they burn me also; if it be God's will, it shall so be."

As to the 2,000 errors alleged by Tunstall, Tyndale said :

"There is not so much as one 'i' therein if it lack the tittle over its head, but they have noted it and number it to the ignorant people for a heresy."

As illustrating the ignorance of Tyndale's enemies, an extract from the sermon of Friar Buckingham against Bible translation may suffice :

"They said there was a new language discovered called Greek, of which people should beware, since it was that which produced all the heresies ; that in this language was come forth the New Testament which was full of thorns and briars ; that there was another new language called Hebrew, and they who learned it were turned Hebrews."

The same Friar Buckingham in an impassioned part of his sermon misapplied the figurative language of the New Testament in various ways, which a schoolboy of to-day would easily answer, and then he said :

"Thus, by the reading of Holy Scripture, will the whole realm come into confusion."

The Friar's language about the new languages of Greek and Hebrew reminds one of the explanation given by Cardinal Ximenes in his Preface to the Complutensian Edition of the Old Testament (see Chapter XII.) of the fact that the Latin Vulgate Version occupies the position of honour in the centre between the text of the Greek Septuagint on the one hand, and that of the Hebrew original on the other, to the effect that this signifies that Christ (*i. e.* the Roman or Latin Church) was crucified between two thieves (*i. e.* the Jewish Church and the Greek Church).

Cf. Bateman, No. 47.

Demaus, No. 60, pages 175, 177, etc.

Hoare, No. 80, page 131, etc.

Schaff, No. 101, page 234.

Smyth, No. 105, pages 89, 90, 91, etc.

Westcott, No. 114, pages 31-69, 173-211.

In 1530 Tyndale issued a translation from the Hebrew of the Pentateuch, with notes, often controversial; and in 1531 a translation of the Book of Jonah, also from the Hebrew, while in 1534 he issued a revised edition of the Pentateuch of 1530 and of the New Testament of 1525, with marginal notes.<sup>22</sup>

The first and last editions of Tyndale's Testaments were without notes. If the simple text only might be allowed he was satisfied. (See No. 114, pp. 66, 67.)

In May, 1535, Tyndale was betrayed to his enemies and carried off to the dungeons of Vilvorde Castle near Brussels. A most pathetic letter of his, written from prison, is still in existence, in which he asks "for a candle in the evening, for it is weary work to sit alone in the dark," and for warmer clothing, but "above all things" . . . for "my Hebrew Bible, Grammar and Dictionary, that I may spend my time with that study."

Tyndale's letter was written from his prison cell at Vilvorde in the winter of 1535. The original is among the archives of the Council of Brabant. The petition is that his needs may be supplied from his own property then in the hands of the legal authorities. The following is a translation of the Latin original. Both are given in Demaus, No. 60, pages 537-538.

"I believe right Worshipful, that you are not ignorant of what has been determined concerning me; therefore I entreat your Lordship and that by the Lord Jesus, that if I am to remain here during the winter, you will request the Procureur to be kind enough to send me from my goods which he has in his possession, a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in this cell. A warmer coat also, for

22. This edition contains epistles taken from the Old Testament for use in Church after the Use of Sarum. A list of these is given in Westcott, No. 114, page 60, note 2, and see pages 56, 57, 87, 204 and 229.

that which I have on is very thin;<sup>23</sup> also a piece of cloth to patch my leggings; my overcoat is worn out; my shirts are also worn out. He has a woollen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above, he has also warmer caps for wearing at night. I wish also his permission to have a lamp in the evening, for its wearisome to sit alone in the dark. But, above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew grammar, and Hebrew dictionary, that I may spend my time with that study. And in return may you obtain your dearest wish, provided always it be consistent with the salvation of your soul. But if before the end of the winter a different decision be reached concerning me, I shall be patient, abiding the will of God to the glory of the grace of my Lord Jesus Christ, whose spirit, I pray, may ever direct your heart. Amen.

W. TYNDALE."

Demaus refers to St. Paul in his dreary prison asking for his cloke and his books, but specially the parchments; and to the venerable Bede dictating from his deathbed; and ranks Tyndale finishing his work in the prison cell as worthy to be pictured and sung along with those two more ancient incidents.

It seems strange that Tyndale should have been allowed to carry on his work in prison, but Foxe, quoted with approval by Mombert (No. 89, page 136), says "he converted the keeper and his daughter and others of his household." On which Mombert remarks:

"It was doubtless through the good offices of that keeper that he was enabled to employ his time in the prosecution of his great work of translating the Scriptures."

This explains what otherwise was a perplexing difficulty.

The final edition of Tyndale's New Testament was issued

23. He was arrested May 23d or 24th, 1535, and probably had had no change of outer clothing.

in 1535, while he was a prisoner. He went on with his work of translation in prison, completing the Old Testament from Joshua to 2 Chronicles inclusive. Each of the editions of 1534 and 1535 shows a careful revision of its predecessor.

He bequeathed his much loved MSS. and uncompleted work to his friend, John Rogers, of whom we shall hear later.

On October 6, 1536, he was strangled, and then his body was burned at the stake. His last words were:

"Lord, open the King of England's eyes."

Tyndale's spirit may be seen from the two following extracts from his "Address to the Reader," which appears at the end of his volume of 1526; and from an extract from his "Protestation," printed in his Testament of 1534, to which are added a few words of Sir Thomas More.

Extracts from the Address "To the Reader" at the end of the New Testament of 1526. (See No. 8.)

(a)—Mark the playne and manifest places of the Scriptures and in doubtful places se thou adde no interpretacion contrary to them; but (as Paul sayth) let all be conformable and agreynge to the fayth.

(b)—Them that are learned Christenly I beseche: for as moche as I am sure and my conscience beareth me recorde that of a pure entent singilly and faythfully I have interpreted itt as farre forth as God gave me the gyfte of knowledge and understantynge; that the rudnes off the work nowe at the fyrst tyme offende them not; but that they consyder howe that I had no man to counterfeit nether was holpe with englysshe of any that had interpreted the same or soche lyke things in the scripture before tyme. Moreover even very necessitie and combraunce (God is recorde) above strengthe which I will not rehearce lest we shulde seme to bost oure selves caused that many thyngs are lackynge which necessarily are requyred Count it as a thyng not havynge his full shape but as it were borne afore hys tyme even as a thing begunne rather than

fynnesshed. In tyme to come (yf God have apoynted us there unto) we will geve it his full shape; and putt out yf ought be added superflously; and add to yff ought be oversene thorowe negligence; and will enforce to brynge to compendeousness that which is nows translated at the length and to geve lyght where it is requyred and to seke in certayne places more proper englysshe and with a table to expound the wordes which are not commanly used and shewe howe the scripture useth many wordes which are wother wyse understonde of the commen people; and to helpe with a declaration where one tonge taketh nott another. And will endeuer ourselves as it were to sethe it better, and to make it more apte for the weake stomakes; desyrynge them that are learned and able to remember their duetie and to helpe there unto; and to be stowe unto the edyfyinge of Christis body (which is the congregacion of them that beleve) those gyftes whych they have received of God for the same purpose.

In the "Protestation" printed in his revised New Testament of 1534 (occasioned by George Joyes' unauthorized alteration of his translation) headed "Willyam Tindale yet once more to the Christen Readers," Tyndale vows that he never wrote "either to stir up any false doctrine or opinion in the Church, or to be the author of any sect, or to draw disciples after me, or that I would be esteemed above the least child that is born, but only out of pity and compassion which I had and yet have, on the darkness of my brethren, and to bring them to the knowledge of Christ, and to make every one of them, if it were possible, as perfect as an angel of heaven, and to weed out all that is not planted by our Heavenly Father, and to bring down all that lifteth up itself against the knowledge of salvation that is in the blood of Christ. . . . As concerning all I have translated or otherwise written, I beseech all men to read it for that purpose, I wrote it; even to bring them to the knowledge of the Scripture; As far as the scripture



approveth it, so far to allow it; and if in any place the Word of God disallow it, then to refuse it, as I do before our Saviour Christ and his congregation. And where they find faults, let them shew it me, if they be nigh, or write me if they be far off; or write openly against it and improve it, and I promise them if I shall perceive that their reasons conclude, I will confess mine ignorance openly."

(Cf. Cotton, No. 56, page vi., vii. Preface.)

How different the spirit of his enemies.

See Lord Chancellor More in his "Confutation" (Vol. 2, page 32).

"Our Saviour will say to Tyndale, Thou art accursed Tyndale, the Son of the Devil, for neither flesh nor blood hath taught thee these heresies, but thine own father the devil that is in hell."

The best practical comment on all this is that the greater part of Tyndale's translation remains intact in the Authorized Version of 1611. (Cf. No. 114, page 211.)

Tyndale's authorities were:

The Greek Text of the New Testament by Erasmus.

The Vulgate.

The Latin Version of Erasmus, and

The German Bible by Luther.

And for the Old Testament, mainly the Hebrew Text.

(Cf. No. 114, pages 174, 192 and 204.)

Of Tyndale's work Geddes, a Roman Catholic, says (Prospectus for a New Translation, page 89):

"In point of perspicacity, and noble simplicity, propriety of idiom, and purity of style, no English Version has yet surpassed it."

It still lingers among the best parts of the Authorized Version, and it is also so excellent that the Revised Version has returned to several of his renderings, where the Authorized Version had abandoned them.

(B) *Miles Coverdale's Bible.*

In the year 1534 the Convocation of the Province of Canterbury petitioned the King for an English translation of the Bible.

It is generally understood that Thomas Cromwell, the King's Secretary of State, suggested or encouraged the preparation of the Version with which we now have to do.

In 1528 Myles Coverdale was preaching against the Mass, compulsory confession and image worship; not unnaturally he left England, living on the continent for some six years until 1535.

On October 4th, 1535, a small folio Bible, issued from the press, either in Zurich or Antwerp. Either in the winter of 1535, or early in 1536, this Bible in sheets, found its way into England. It was bound and published in London by one James Nicolson, with some illustrations, including a revised title page. It was dedicated to King Henry VIII. by Myles Coverdale, but the first edition had no royal sanction. The original title page had the words, "Faithfully Translated out of Douche and Latyn in to Englishe."

In his dedication Coverdale states: "I have neither wrested, nor altered so much as one word for the maintenance of any manner of sect, but have, with a clear conscience, purely and faithfully translated out of five sundry interpreters, having only the manifest truth of the Scripture before mine eyes."

The book was issued both with foreign and English title pages. It is doubtful whether the English title page belongs to 1536 or to 1535. There are copies in English type of both dates.

Coverdale's words as quoted as to the "five interpreters" or as to the "Douche and Latyn," make no reference to original texts or MSS. That this is so, is confirmed by what he says on the same point in his "Prologue unto the Christen Reader":

“To help me herein, I have had sundry translations not only in Latyn but also of the Douche interpreters; whom (because of their singular gifts and special diligence in the Bible) I have been the more glad to follow for the most part according as I was required.”

It is generally agreed that the five authorities for Coverdale's Version were:

1. The Swiss German (or Zurich) Bible by Zwingli and Juda of 1529.
2. Luther's German Bible.
3. The Latin Vulgate.
4. The Latin Bible by Pagninus of 1528.
5. Tyndale's Translations or (as some say) a Latin or German Version.

In that part of the Old Testament which he was the first to translate into the modern English of the day—(the historical, poetical, and prophetic books)—he seems to have followed the Swiss German Bible most closely. Here Coverdale followed the Zurich Bible almost slavishly.

(Cf. No. 44 (e) and No. 114, pages 213, 214.)

In the New Testament his two principal guides appear to have been the translations of Tyndale and Luther. (Cf. No. 114, page 216.) In the Apocrypha he leaves out the Prayer of Manasses and has more freedom and greater individuality.

The full title page is as follows:

#### BIBLIA

The Bible that is the Holy Scriptures of the Olde and New Testament faithfully translated out of Douche and Latyn in to Englishe. M. D. XXXV.

S. Paul II. Tessa III.

Praie for us that the Word of God maie haue fre passage and be glorified, &c.

S. Paul Col. III.

Let the worde of Christ dwell in you plenteously in  
all wysdome, &c.

Josue I.

Let not the boke of this lawe departe out of thy mouth  
but exercyse thyselfe therein daye and nighte, &c.

Coverdale's title page of the Apocrypha is given in Chapter III. The list of books thereon does not include the "Song of the Three Children," and yet in the text immediately after Ecclesiasticus this book appears with the following title:

"The Prayer of Azarias and the songe of ye thre children after Theodocios translacion; which wordes are wryten in ye thirde chapter of Daniel after the olde text in Latyn."

In the Preface to the Apocrypha, Coverdale says:

"As for the prayer of Salamo (which thou findest not herein) ye prayer of Azarias and the swete songe that he and his two felowes songe in the fyre; the first (namely the Prayer of Solomon) redest thou in the eight chapter of the thirde boke of the Kings, so that it appeareth not to be Apocryphum.<sup>24</sup> The other prayer and songe (namely of the three children) have I not founde amonge eny of the interpreters, but only in the olde Latyn Texte, which reporteth it to be of Theodtios translacion. Nevertheless both because of those yt be weake and scrupulous, and for their sakes also that love soch swete songes of Thanksgevings; I have not left them out; to the intent that the one shulde have no cause to complayne, and that the other also might have the more occasion to geve thankes unto God in adversite, as the three children dyd in the fyre. Grace be with thee. Amen."

In 1538 Coverdale published (in England) a revised New Testament with the Latin and English in parallel columns, but

24. Note the singular number of the word employed when speaking of the particular book of the Apocrypha. Deutero Canonica calls a single book of the Apocrypha "an Apocryph." Another instance of this barbarous nomenclature is "a Pseudepigraph."

the work was done so badly that Coverdale at once had a second edition printed in Paris. His English printers in revenge printed another edition of this parallel New Testament in the same year with the name of John Hollybushe on the title page. Westcott (No. 114, page 79) suggests that Hollybushe had been engaged by the printer to superintend the work of the first English edition of 1538 and that Coverdale at once disavowed the work. He also says that Coverdale's Testament is an adaptation of the version to the Latin, whilst that of Hollybushe is a new version from the Latin on the basis of Coverdale's. So it would seem that Hollybushe was the author of the edition that bore his name.

The Revised Title page simply said:  
 "Faithfully translated into Englyshe."

Here we have a retrograde step; this was no translation direct from Hebrew and Greek, but simply a translation from German and Latin versions. This Bible was the first complete printed Bible in English—it had no controversial matter on its pages. It was prefaced by a "Prologue unto the Christian Reader." Some extracts from the Prologue are now given.

Extracts from Coverdale's "Prologue unto the Christen Reader."

(a)—Considering how excellent knowledge and learning an interpreter of Scripture ought to have in the tongues, and pondering also my own insufficiency therein, and how weak I am to perform the office of a translator, I was the more loath to meddle with this work. Notwithstanding when I considered how great pity it was that we should want it so long, and called to my remembrance the adversity of them which were not only of ripe knowledge, but would also with all their hearts have performed that they began if they had not had impediment; considering I say that by reason of their adversity<sup>25</sup> it could not so soon have been brought to an end as

25. Tyndale was then in prison.

our most prosperous nation would fain have had it; these and other reasonable causes considered, I was the more bold to take it in hand.

(b)—To say the truth before God it was neither my labour nor desire to have this work put into my hand; Nevertheless it grieved me that other nations should be more plenteously provided for with the Scripture in their mother tongue than we; therefore when I was constantly required, though I could not do so well as I would, I thought it yet my duty to do my best and that with a good will.

(c)—Whereas some men think now the many translations make division in the faith and in the people of God, that is not so, for it was never better with the congregation of God than when every church almost had the Bible of a sundry translation.

(d)—And sure I am that there cometh more knowledge and understanding of the Scripture by their sundry translations, than by all the glosses of our sophisticated Doctors.

(e)—Be not mended therefor (good Reader) though one call a *Scribe* that another calleth a *Lawyer*; or *elders* that another calleth *father and mother*; or *repentance* that another calleth *penance* or *amendment*; For if thou be not deceived by men's traditions thou shalt find no more diversity between these terms than between four pence and a groat. And this manner have I used in my translation, calling it in some places *penance*, that in another place I call *repentance*, and that not only because the interpreters have done so before me, but that the adversaries of the truth may see how that we abhor not this word *penance* (as they untruly report of us) no more than the interpreters of Latin abhor *penitere* when they read *resipiscere*.

The Revised Edition of 1537 contains a prayer to be used before reading the Bible, with a short exhortation as to its use. The prayer was prescribed by the Bishop of Salisbury.

The effect of Coverdale's version reached the Authorized

Version directly, and also through Matthew's Bible and the Great Bible. It is his dexterous renderings and felicitous terms, his gentle persistencies of resourcefulness that linger in the Authorized Version, rather than special passages that we owe to him. Melodious phrasing and beauty of expression are his great characteristics.

A second edition of Coverdale's Bible was issued in 1537, and "set forth with the King's most gracious license."

Dore (pp. 94, 95, 96) refers to a 16mo. edition of Coverdale's New Testament, published in 1537, one copy of which now in the British Museum is of special interest.

On the inside of the cover is a MS. Note stating that the book once belonged to Queen Elizabeth and was presented by her to her Maid of Honour, A. Poynts. There is the original memorandum of presentation written by Queen Elizabeth, as follows: "Amonge good thinges I prove and finde the quiet life doth Much abounde, and sure to the contentid mynde ther is no riches may be founde.

"Your loving maistres, Elizabeth."

In addition there are two drawings by King Edward VI. when very young—the one of Windsor Castle from the Park, and the other of a Knight in his robes.

Coverdale's Bible is called by Hoare (No. 80) "the first complete Bible in English." This calls for some explanation, seeing that I have entitled Chapter XII. as to John Wycliffe's Bible "the first English Bible," and that Wycliffe's work, even as revised, was published about 150 years in advance of Coverdale's version. The explanation is that, Coverdale's Bible being in Modern English—while Wycliffe's was in Middle English—is called the first English Bible by some writers.

Professor Walter W. Skeat, in his introduction to John Wycliffe's New Testament revised by Purvey and reprinted in 1879 (No. 7, Introduction, page 16, etc.) draws attention to the three chief stages of the English language.

1. Anglo-Saxon from early days to about A. D. 1150.
2. Middle English from about A. D. 1150 to about A. D. 1500.
3. Modern English from about A. D. 1500.

He tells us that the Middle English is remarkable for the numerous Norman-French words, which are so mixed up with it as to form an essential part of the vocabulary; also that the Middle English had three well marked dialects, Northern, Midland, and Southern. Purvey's Revision is almost thoroughly in the Midland dialect, to which modern literary English is the most nearly related.

Sir Walter Scott (No. 103, page 394) says:

"It was not until the reign of Edward III. [1327-1377] that the mixed language now called English was spoken at the Court of London."

This was Middle English.

Dr. Bradley (No. 130, page 8) says:

"By Old English we mean the language (by some persons called Anglo-Saxon) spoken by Englishmen down to about 1150. Middle English is the language spoken between about 1150 and about 1500, and Modern English means the English of the last four centuries.

"The reader must not, however, suppose, as young learners sometimes do, that in 1150 or in 1500 one kind of English was superseded by another. The English language has been undergoing constant change ever since it was a language, and it is changing still. For purposes of study it has been found useful to divide its history into three periods, and if this is done at all it is necessary to specify some approximate dates as the points of division. The dates 1150 and 1500 have been chosen because one is in the middle and the other the end of a century of the common reckoning; and they are also convenient because about those years the process of change was going on somewhat more rapidly than usual, so that if we compare a book written about a quarter of a century before the end of a period,



with one written a quarter of a century after it, we can see clearly that the language has entered on a new stage of development."

See Appendix No. 4. Note B.

(C) *Matthew's Bible.*

William Tyndale made one John Rogers, in modern phrase, his literary executor. Tyndale was not able to complete his translation of the Old Testament. About 1534 or 1535 Rogers was in Antwerp where Tyndale was then living.

Rogers used Tyndale's work and part of Coverdale's version in preparing and completing his Bible. In the Old Testament, so far as 2 Chronicles inclusive, the work is Tyndale's, with slight changes. The rest of the Old Testament, with the Apocrypha, is mainly Coverdale's translation, but the Prayer of Manasses, omitted by Coverdale, is taken (probably) from the French Bible of Olivetan (1535). The New Testament is Tyndale's work with some slight alterations. Some of the introductory matter, with several of the notes and readings, are taken from Olivetan. This version has a very marked effect on the Authorized Version. The book was printed at Antwerp, as far as Isaiah, when want of funds brought the venture to a stand. Two London merchants (Grafton and Whitchurch) came to the rescue. The book is dedicated to Henry VIII. by Thomas Matthew.

The title page of Matthew's Bible is as under :

The Byble which is all the Holy Scripture;  
 In which are containyd the Olde and New  
 Testament truly and purely translated into  
 Englysh by Thomas Matthew.

Esaye I.

Heareken to ye heauens and thou earth geaue  
 care; for the Lorde speaketh.

M. D. XXXVII.

Set forth with the Kinges most gracyous lycence.

In Matthew's Bible there are notes (some of which are highly controversial) and prologues of which several are taken direct from Tyndale's work. Rogers, however, declines to follow Tyndale in great part of his notes in controversy with Rome. The notes are the most characteristic feature of Matthew's Bible, and yet all through Rogers exercised his own judgment, *e. g.* Ps. xiv. 5, 6, 7 (Prayer Book Text and Notation) found in Coverdale and in the English Prayer Book are omitted by Rogers as they are in the Authorized and Revised Versions, and in the American Revised Version. There are several woodcuts in the volume. Copies of the book are found in the British Museum, in the Bodleian Library, Oxford, and in the library at Lambeth Palace, etc. We have the initials "W. T." (Tyndale) at the end of the Old Testament, and "J. R." (Rogers) as a signature at the foot of an Exhortation to the Study of Holy Scripture. Matthew's Bible, (to the extent of about two-thirds Tyndale's work) through the Great Bible and the Bishops' Bible has a very intimate relation with and direct influence on the Authorized Version. Westcott (No. 114, pages 222, 224) says that more than a third of the book is certainly Tyndale's. Jonah is from Coverdale and not from Tyndale.

This Bible was issued in 1537. We find Cranmer writing to Cromwell under date of August 4, 1557, saying that "it is more to his liking than any translation heretofore made," and asking for the King's License for its circulation. Within ten days Cromwell obtained the Royal License, and so this version, as well as the second edition of Coverdale's version, were formally approved by the King, and published under the shelter of a royal proclamation and license.

1536, October 6, William Tyndale died praying "Lord, open the King of England's eyes."

1537, August. The King of England's eyes have been opened and he permits and sanctions the publication of two

separate versions of the Bible, one of which is in larger part the very work of Tyndale himself.

Westcott (No. 114, page 231) says of Matthew's Bible:

"It is most unjust to call it Tyndale's Bible. If regard be had to the books taken from each, it is in its primitive form hardly less Coverdale's than Tyndale's, though (if we except the Psalms) much more of Tyndale's than of Coverdale's work has been preserved unchanged in common use."

The notes are copious and very bold.

The New Testament is based on Tyndale's last revised edition of 1535 and differs largely from that of 1534 (Westcott, No. 114, page 232), while Westcott says (No. 114, page 231):

"In itself Matthew's Bible has had no original and independent influence upon the authorized text. Its great work was to present the earlier texts in a combined form which might furnish the common basis of later revisions."

He says (No. 114, page 94) that

"It is the foundation of the text of our present Bible. From Matthew's Bible—itsself a combination of the labours of Tyndale and Coverdale—all later editions have been successively formed. In that the general character and mould of our whole system was definitely fixed. The labours of the next seventy-five years were devoted to improving it in detail."

Thomas Matthews is, according to most writers, a name assumed by Rogers.

In the official records of his apprehension and of his condemnation, Rogers is called "Johannes Rogers alias Matthew." In the Privy Council Register in the time of Queen Mary, he is called "John Rogers, alias Matthew." (Cf. Mombert, No. 89, page 177.)

#### (D) *Taverner's Bible.*

In 1539 yet another English version of the Bible appeared. This was the first complete Bible printed in England. It was

a private revision of Matthew's Bible, by Richard Taverner. He was a Greek scholar but no Hebraist. He describes his work on the title page as:

"Translated into English and newly recognized with great diligence after most faythful exemplars by Richard Taverner."

The more violent of Matthew's Notes are omitted or modified. This version is dedicated to the King, and was allowed to be read in churches.

In the New Testament Taverner makes several good changes. The Old Testament is slightly revised, and this mainly by reference to the Vulgate.

The Great Bible of 1539 superseded Taverner's work, which exercised no influence on later translations. Westcott (No. 114, page 269) says, however, that Taverner's New Testament deserves more attention than has been paid to it.

#### (F) *The Great Bible.*

This Bible is sometimes called in error Cranmer's Bible. Myles Coverdale was the revising editor. This is no new translation, but a revision of Matthew's Bible by Coverdale. As Matthew's Bible was largely Tyndale's work, the Great Bible might be called a Revised Edition of Tyndale. So then, in the success and royal allowance of the Great Bible, came the triumph of Tyndale the Martyr.

Cromwell, the King's Minister, applied to Coverdale to prepare a revised Bible, to be based on the text of Matthew's Edition, and to be a wonderful work of typography. Coverdale was no great Hebrew scholar, but he availed himself of the labours of his predecessors.

So far as the Old Testament goes, the work is Matthew's Bible, revised by the aid of Sebastian Munster's Latin version of (about) 1535; and the New Testament is Tyndale's version, revised by the aid of the Latin version of Erasmus and the Vulgate.

Coverdale and Richard Grafton went over to Paris and put the work into the hands of the French printer, Regnault, with the countenance of Bonner, then (Bishop Elect of Hereford and) British Ambassador at Paris. There was constant fear of the Inquisition. Coverdale packed off a large quantity of the finished work through Bonner to Cromwell, and just when this was done, the officers of the Inquisition came on the scene. Coverdale and Grafton made their escape. A large quantity of the printed sheets were sold as waste paper to a haberdasher, who resold them to Cromwell's agents, and they were, in due course, sent over to London. Cromwell bought the type and presses from Regnault and secured the services of his compositors. In April, 1539, the first edition of this great work was issued from the press. The title page describes it as:

"Truly translated after the Veryte of the Hebrue and Greke textes by the dyligent studye of dyuerse excellent learned men expert in the foresayde tongues."

Coverdale had one disappointment in the work. He had prepared annotations, with an elaborate arrangement in the text of hands pointing to them; but they were all disallowed, and so the hands remain pointing to nothing; the text being without note or comment. Coverdale himself refers to the hands. In his prologue he says:

"We have added many hands in the Margint of this Byble vpon which we purposed certain godly annotacyons, but for so much as yet there hath not bene suffycient tyme mynystored to the Kinges most honorable councell for the ouersight and correccion of the sayde annotacyons, we wyll therefore omyt them tyl their more conuenient leysour."

Dore's remark on this is:

"This 'leysour' never came; for a hint was conveyed to Coverdale from the King that the Bible had better be left without note or comment."

The title page is set in the midst of an elaborate design, which may be called a frontispiece. This was designed by Hans Holbein the celebrated artist. Froude the historian has a careful description of it, but in error he connects it with the Coverdale Bible and with the date 1536.<sup>26</sup> A short description of the design follows:

At the head of the page is King Henry VIII. seated on his throne handing a copy of the Word of God to Cranmer with his right hand, and to Cromwell with his left hand, giving to each appropriate instructions. Above the seated King is the Lord Jesus Christ appearing in the clouds of heaven and addressing the King who is kneeling having laid aside his crown. The Lord Jesus is represented as uttering the words of Isaiah lv. 11, "My word," etc., and the last clauses of Acts xiii. 22 (omitting the personal reference to David), "I have found a man after mine own heart who shall fulfil all my will"; and the kneeling King exclaims, "Thy word is a lamp unto my feet." On the King's right side we have pictures of Cranmer delivering the Bible to the clergy, and of a clergyman preaching to a crowd of people; on the King's left hand Cromwell delivers the Bible to civil officers; and the foot of the picture is occupied by a crowd of men, women, children and soldiers crying "Vivat Rex," "Long live the King," while prisoners in jail look on with interest.

The title (in the centre) reads as follows:

"The Byble in Englyshe, that is to saye, the content of all the Holy Scripture bothe of ye olde and newe testament truly translated after the veryte of the Hebrue and Greke textes by ye dylygent studye of dyuerse excellent learned men expert in the forsayde tonges. Prynted by Richard Grafton and Edward Whitchurch cum privilegio ad imprimendum Solum, 1539."

<sup>26</sup> As to this see Westcott, No. 114, page 419, 420, 421.

An excellent description of this design is given in Mombert (No. 89, pages 204, 205, 206).

Even before the book was published (under date of September 30th, 1538) we find a royal injunction directing the clergy to provide copies for their churches.

The mandatory words of the injunction were as follows:

“On this side the feast of Easter next coming one Book of the whole Bible in the largest volume in English to be set up within some convenient place in the Church . . . . . whereat your parishioners may most commodiously resort to the same and read it.”

This book of “largest volume” unbound was fifteen inches in length or height and more than nine inches in breadth—a not unusual size for volumes of a later date.

At a later date we find a similar order stating the date of compliance as “On this side the feast of N. next coming” (*i. e.* of the Nativity of our Lord, December 25), thus serving to show that the Bibles were not at once provided in all parts of the country. The injunctions seem to have been three in number:

1. September, 1538, for first edition of April, 1539.
2. May, 1540, for second edition of April, 1540.
3. May, 1541, for third edition of July, 1540.

In No. 1 the date appointed for provision was left blank. It would seem that this injunction was issued without any expectation of the delay that arose in the printing of the work.

Cranmer issued an injunction for the Diocese of Hereford in 1538 requiring the provision of Latin and English Bibles and Latin and English New Testaments by 1 August (1539?).

As to the above, see

Gee and Hardy, No. 68, page 275.

Bateman, No. 47, page 58. And

Westcott, No. 114, pages 99, 100.

Sooner or later the chained Bible was found in 11,000 par-

ish churches (more or less). Bishop Bonner (then of London) procured six copies and set them up for public resort in St. Paul's Cathedral, placing over each copy a set of directions as to its orderly use.

The Great Bible soon went through seven editions, succeeding issues appearing in April, July and November, 1540, and in May, November and December, 1541.

To the second edition of 1540 Cranmer contributed a preface. On November 14, 1539, the King gave Cromwell the exclusive right (for five years) to grant licenses for the printing of the Bible in English. On the same date Cranmer lays before Cromwell an undertaking of the printers as to sale-prices, etc., and he enquires of "the King's pleasure concerning the preface of the Bible." The King had previously asked for the judgment of the Bishops on the Great Bible. He now urged them onwards. They soon came to hand in the book. When asked their judgment on the translation, they said that there were many faults therein. "Well," said the King, "but are there any heresies maintained thereby?" They answered that there were none. "If there be no heresies," said the King, "then in God's name let it go abroad among our people." The eyes of the King of England were now wide open. This second edition with Cranmer's preface (which appeared in all later editions of the Great Bible) was published in April, 1540.

Between the issues of the third and fourth editions Cromwell fell into disgrace, and his coat of arms (which had occupied a prominent place on the title page in the first three editions) disappeared from all the later editions.

A copy of the first, specially illuminated on vellum, was prepared in honour of Cromwell and presented to him in 1539. This is now in the library of St. John's College, Cambridge.

The fourth edition, issued in November, 1541, stated that it



was "overseen and perused at the commandment of the King's Highness by the Right Reverend Fathers in God, Cuthbert, Bishop of Durham, and Nicholas, Bishop of Rochester."

The Bishop of Durham was the same Tunstall who, as Bishop of London, had withstood Tyndale in his work, and burned his books.

Seven editions of the Great Bible were published in quick succession.

1. 1539, April.
2. 1540, April—with Cranmer's preface.
3. 1540, July.
4. 1540, November—with the title page of 1541.
5. 1541, May.
6. 1541, November.
7. 1541, December.

Nos. 3 and 5 were overseen and perused by Tunstall and Heath, Bishops of Durham and Rochester, "at the commandment of the King's Highness." As to this cf. Westcott (No. 114, pages 100, 101). Westcott says: "And so it was that at last by a strange irony my Lord of London authorized what was in a large part the very work of Tyndale which he had before condemned and burned."

The Great Bible has its abiding Memorial in the Psalter of the English Prayer Book which is taken from this version. The people had become so accustomed to its melodious phrases, that when most of the other Scripture readings in the Prayer Book were changed by taking the same from the Authorized Version, the Psalms still remained in the version of the Great Bible.

Westcott (No. 114, page 106) and Mombert (No. 89, page 209) cites "A Summary Declaration of the Faith, Uses and Observations in England" issued in 1539, in which the following passage occurs:

"Englishmen have now in hand in every Church and place,

and almost every man the Holy Bible and New Testament in their mother tongue instead of the old fabulous and fantastical books of 'The Table Round,' 'Lancelot du Lac,' etc., and such other, whose impure filth and vain fabulosity the light of God has abolished utterly."

When Coverdale's Bible (Section "B" of this chapter) was passing through the press Münster's Latin Version of the Old Testament with the Hebrew Text and a Commentary was published. Coverdale did not then avail himself of it; but now he revised Matthew's Bible with the aid of Münster. The second edition is a full and thorough revision of the first and shows the greatest approximation to Münster. The third edition goes back to the text of the first.

The Great Bible was the Authorized Version of the day for twenty-eight years. Eadie treats it as the only authorized version now. The edition of 1540 had on the title page the words: "This is the Byble apoynted to the use of the Churches."

#### XIV.

### THE COUNCIL OF TRENT AND THE AUTHORIZED BIBLE OF THE ROMAN CHURCH.

**I**MPORTANT resolutions were arrived at during the fourth session of the Roman Council of Trent held April 8th, 1546. The first, as to the Canon of Scripture, declared: That the Council received all the books of the Old and New Testaments, as well as all the traditions of the Church respecting faith and morals, as having proceeded from the lips of Jesus Christ Himself, or as having been dictated by the Holy Spirit and preserved in the Catholic Church by a continued succession—and that it looked on both the written and the unwritten Word with equal respect. The books received as Canonical by the Church of Rome are then enumerated.

The Sacred Books named include our sixty-six books of the Old and New Testaments and all the Apocrypha except two books of Esdras and the Prayer of Manasses.

The text of the first of the two decrees named runs in the material parts as follows. (See Gibson, No. 69, Vol. I., pages 235, 252.)

“The Sacred and holy Ecumenical and General Synod . . . keeping this always in view, that errors being removed, the purity itself of the Gospel should be preserved in the Church which<sup>27</sup> before promised through the prophets in the Holy Scriptures, our Lord Jesus Christ the Son of God, first promulgated with His own mouth, and then commanded to be preached by His Apostles to every creature, as the fountain both of every saving truth and also of the discipline of morals; and perceiving that this truth and discipline is contained in the written books and in the unwritten traditions which re-

27. *i. e.* the Gospel.

ceived by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even to us, transmitted as it were from hand to hand; following the examples of the orthodox Fathers receives and venerates with equal affection of piety and reverence all the books both of the Old and also of the New Testament—seeing that one God is the author of both—as also the said traditions, both those appertaining to faith as well as those appertaining to morals as having been dictated either by Christ’s own word of mouth, or by the Holy Ghost, and preserved by a continuous succession in the Catholic Church.”

The decree then proceeds:

“It has been thought meet that a Catalogue of the sacred Books be inserted in this decree, lest any doubt should arise in any one’s mind as to which are the Books received by the Synod.”

Here follows a list of books declared Canonical, as under:

*Old Testament—*

Five of Moses, *i. e.*

Genesis.

Exodus.

Leviticus.

Numbers.

Deuteronomy.

Joshua.

Judges.

Ruth.

4 Kings.

2 Chronicles.

Esdras first, and second which is called Nehemiah.

Tobias.

Judith.

Esther.

Job.

Psalms of David. 150 Psalms.

Proverbs.

Ecclesiastes.

Song of Songs.

Wisdom.

Ecclesiasticus.

Isaiah.

Jeremiah with Baruch.

Ezekiel.

Daniel.

12 Minor Prophets, *i. e.*

Hosea.

Joel.

Amos.

Obadiah.

Jonah.

Micah.

Nahum.

Habakkuk.

Zephaniah.

Haggai.

Zachariah.

Malachi.

2 Maccabees, first and second.

*New Testament—*

4 Gospels according to

Matthew,

Mark,

Luke, and

John.

Acts of the Apostles written by Luke the Evangelist.

14 Epistles of the Apostle Paul.

Romans.

2 to Corinthians.

Galatians.

Ephesians.

Philippians.

2 to Thessalonians.

2 to Timothy.

Titus.

Philemon.

Hebrews.

2 of the Apostle Peter.

3 of the Apostle John.

1 of the Apostle Jude.

And the Revelation of the Apostle John.

The decree concludes :

“But if anyone receive not as sacred and canonical these same Books *entire with all their parts* as they have been used to be read in the Catholic Church, *and as they are contained in the Old Latin Vulgate Edition*, and knowingly and deliberately despise the traditions aforesaid, let him be anathema.”

On this Gibson writes (page 255) :

“The words placed in italics<sup>28</sup> show us that we are intended to add to the books counted as canonical by the Church of Rome, those additions to the books of Esther and Daniel<sup>29</sup> which are found in the Septuagint and Vulgate, but which as having no place in the Hebrew Text, are relegated to a position in the Apocrypha, by the Church of England under the title of ‘The Rest of the Book of Esther,’ ‘Bel and the Dragon,’ ‘The Story of Susanna,’ and ‘The Story of the Three Children.’”

The Catholic Dictionary (No. 41, page 943) quotes Vercellone as holding that the words “cum omnibus partibus” (with all their parts) refer simply “to those deutero-canonical portions which were disputed by the heretics of that age, such as the additions to Daniel and Esther.”

<sup>28</sup>. In italics above.

<sup>29</sup>. See Table in Chapter III.

The Catholic Dictionary (No. 41, page 889) under the title "Trent Council of" says:

"At the fourth session (April 8, 1546) the important decree on Scripture and Tradition, rendered signally opportune by the irrational or fanatical opinions on the subject which the Protestant press had been pouring forth for many years, was brought forward and adopted. It declared that the truth and teaching of Christ were contained in the written word and in unwritten traditions (*in libris scriptis et sine scripto traditionibus*), defined the Canon of Scripture as embracing all those books, and those only which we find in the Latin Vulgate and the Douay Bible, and ordained that the Vulgate translation should be accepted everywhere as 'authentic.'"

Cf. Bungener, No. 52, Summary, etc., pages 25, 26.

Browne, No. 49, pages 130, 131, etc., 161, 165.

Maclear and Williams, No. 86, page 104.

An extract from this decree giving the list of Canonical Books accepted by the Council along with the Anathema appears as part of the introductory matter in the Authorized Tournay Edition of the Latin Vulgate (No. 5). The books of 1 (3) and 2 (4) Esdras and the Prayer of Manasses are not included in the Roman Canon; but these three books with a special word of preface are added as an appendix following the New Testament in the Tournay Edition of the Latin Vulgate (No. 5) on the ground that they are quoted by the Holy Fathers and included in some MSS. of the Latin Bible.

The other decree of the Council on this subject declared the authenticity of the Vulgate, forbade its rejection, and all private interpretation of it, and ordered that no copies of it be printed or circulated without authority under penalty of fine and anathema.

The Catholic Dictionary (No. 41, page 941) quotes part of this decree of the Council of Trent, as follows:

“Considering that no small profit would accrue to the Church of God, if it be made known which of all the Latin editions of the Sacred Books in actual circulation is to be esteemed authentic, ordains and declares that the same (*hoc ipsa*) old and Vulgate edition which has been approved by the long use of so many ages in the Church itself is to be held authentic in public readings, discourses, and disputes, and that nobody may dare or presume to reject it on any pretence.”

The Catholic Dictionary writes of this decree, pages 941-942:

“No particular edition of the Vulgate is declared to be authentic, and as a matter of fact neither the Sixtine, nor Clementine, nor any authoritative edition existed at the time of the decree. The Sixtine Edition by implication, and the Clementine expressly, admits that they are not perfect, and if, says Cardinal Franzelin (*De Traditione et Scriptura*, page 470) we can show that a text of whatever kind though found in the Clementine Edition is no part of the Old Vulgate that text is not declared authentic by the Council.” . . . . .  
 “The Vulgate even in its purest form is not declared to be authentic.”

The following is a translation of a portion of the Dogmatic Decrees of the Vatican Council of 1870:

Chapter II. of the Dogmatic Constitution on the Catholic Faith published in the third session held April 24th, 1870, is entitled “Of Revelation.” The third paragraph of this chapter (in Cardinal Manning’s Translation) is as follows:

“Further this supernatural revelation, according to the universal belief of the Church, declared by the Sacred Synod of Trent, is contained in the written books, and unwritten traditions which have come down to us, having been received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves by dictation of the Holy Spirit, have been transmitted, as it were, from hand to hand. And these books



of the Old and New Testament are to be received as sacred and canonical, in their integrity, with all their parts, as they are enumerated in the decree of the said Council, and are contained in the ancient Latin Edition of the Vulgate. These the Church holds to be sacred and Canonical not because having been carefully composed of mere human industry, they were afterwards approved by her authority, not merely because they contain revelation with no admixture of error; but because having been written by the inspiration of the Holy Ghost, they have God for their Author, and have been delivered as such to the Church herself."

Cf. No. 71 (b) or No. 99, page 138.

Right here came a difficulty. Augustine had complained of the number of versions of the Vulgate, with their various readings; and this evil had not grown less with the lapse of over 1100 years. There was no authorized or authentic copy of the Vulgate. The Council appointed a committee to revise the Vulgate and to issue an edition which should be authoritative. Nothing was done by the committee. Pius IV. appointed another committee which Pius V. renewed, and yet there was no practical result. Sixtus V. became Pope, A. D. 1585. He made the matter his own, and undertook to bring out a correct edition. He summoned a company of revisers, but they were only to collect MSS. and to prepare the evidence for and against certain readings, all of which were to be submitted to the Pope, with whom the entire decision on all points was to rest. The new Vulgate was printed under his own eyes at the Vatican and he revised the proofs. In the preface he says: "Nostra Nos ipsi manu correximus." (We have corrected them with our own hands.) The work appeared in 1590 in three volumes. The Pope forbade the collection of further critical materials. He decreed that all readings varying from his edition should be rejected as incorrect and that his edition of the Vulgate should never be altered

in the slightest degree under pain of the anger of Almighty God and His blessed Apostles Peter and Paul; and that if any man presumed to transgress that mandate, he was to be placed under the ban of the major excommunication and not to be absolved except by the Pope himself.

In the same year and soon afterwards, Sixtus died. His work was found to be full of errors. In some places, after the book had been printed hand-stamped printed corrections were made, while in other places corrections were made with a pen and even by means of pasted slips, while the copies as issued did not all present the same corrections. In the end about 6,000 errors were acknowledged, of which about 100 were important.

In connection with Pope Sixtus V. a curious historical item is named in Appendix IV. Note C.

Clement VIII. became Pope in 1592. One of his first acts was to recall all the copies of the Sixtine edition. His revision was issued toward the end of 1592. It did not only correct the errors of Sixtus, but had many and important different readings. It returned to the text of the Roman commissioners submitted to Sixtus, not heeding his personal revision.

The preface written by Cardinal Bellarmine attributed the errors of the Sixtine Vulgate to the printer and disclaimed perfection for the Clementine edition, stating that it was a purer text than any hitherto known.

The Clementine edition of the Vulgate is declared to be the one authorized text of the Sacred Scriptures from which no single variation is permitted on any account.

This is the authorized Roman Bible of to-day. Under date of November 9, 1592, in the first year of the pontificate, Clement VIII. issued his brief under the Fisherman's seal, binding the same on all, and declaring that those who should alter, print or sell or publish any variant edition should lie under

the penalty of the greater excommunication, and should not be absolved (except in the act of death) by any other than the Pope himself.

Cf. Smyth (No. 106, page 174, etc.).

Catholic Dictionary (No. 41, page 939) says:

"In 1590, Sixtus V. issued an edition prefixing to it the constitution 'Æternus ille,' in which he ordered it to be used in all discussions public and private and to be received as 'true, lawful, authentic and unquestioned.' Unfortunately, the Pope revised the work of the commission with his own hand and on principles different from theirs.<sup>30</sup> He called needless attention to typographical errors by pasting them over with pieces of paper, and nobody was satisfied with the result."

Of the Clementine Edition the Catholic Dictionary (No. 41, page 939) says:

"In 1592 the definitive edition known as the Clementine saw the light. The printer's work in the first edition of the Clementine was worse done than in the Sixtine Bible, but it had this merit, that it returned to the text fixed by the Roman Commissioners (Kaulen 'Einleit,' page 126). It was not a perfect text of the Vulgate. The preface disclaims of such exaggerated praise, nay admits that imperfections had been left 'of set purpose' lest offence should be given to the people, as well as for other reasons. But the Clementine editors rightly claim to have supplied a purer text than any hitherto known, and Vercellone ('Dissertaz' IV.) has shown that it is the fruit of long and well directed toil and of great opportunities."

The Tournay Edition of the Vulgate (No. 5) was printed in 1901 at Tournay in Belgium (the ancient Tornacum or Turris Nerviorum).

30. *i. e.* the Commissioners.

The imprint or press-mark is :

- (a) Tornaci Nerviorum Typis Soc. Sancti  
Joannis Evangelistæ—Desclé Lefevvre.  
et Soc. M D CCCC I.

The title is

- (b) Biblia Sacra Vulgatæ Editionis Sixti V  
Pont Max jussu recognita et Clementis VIII  
auctoritate edita.

Which may be severally translated :

- (a) The Company of Printers of St. John the Evangelist  
of Tournay of the Nervii  
Desclée Lefevvre & Co. 1901.  
(b) The Sacred Books, of the Edition of the Vulgate  
issued by command of Sixtus V Chief Pontiff and  
edited by authority of Clement VIII.

The book has the imprimatur of the Bishop of the Roman  
Diocese of Tournay within which it was printed as under :

Imprimatur  
Tornaci die 13 Maii 1901  
† C. G. Epus Tornacem.

It would appear from the editors' preface (page iii.) that  
a revised edition was published by Pope Clement in 1598.  
This preface was written in Latin and commences with the  
words :

“Accept benevolent Reader from the Press of St. John the  
Evangelist established at Tournay of the Nervii, The Sacred  
Latin Bible according to (‘ad fidem’) the Vatican Edition  
which was put forth at Rome in the year 1598 by authority of  
Clement VIII. Most diligently corrected.”

A further quotation of Vercellone by the Catholic Diction-  
ary follows: and we may there remark that he is there called  
“probably the greatest of all authorities on the Vulgate.”  
(C. D. page 943.) “Therefore all those innumerable varia-  
tions which occur between the modern Latin Vulgate and the

Old Latin Version lawfully employed for so many centuries in the Western Church do not destroy the substantial integrity of the Bible. Nor is this integrity destroyed by all those variations which are found if we confront our copies of the modern Vulgate with the ancient copies of the Greek Church or with those of the Syrians, Armenians, Copts, or other Catholics in any part of the Church.

"From a theological point of view (dogmatically) all the versions employed by lawful authority in the Church are equal."

The article proceeds (page 943):

"A Catholic is not at liberty to say with Calvin that there are scarcely three verses in the Vulgate without some striking blunder, but a statement of this kind is contrary to sober criticism, as well as to the Tridentine Decree."

Then they quote Bishop Westcott (page 943) as saying:

"An authorized edition became a necessity for the Roman Church, and however gravely later theologians may have erred in explaining the policy or intentions of the Tridentine Fathers on this point, there can be no doubt that . . . the principle of their decision—the preference, that is, of the Old Latin Text, to any later Latin versions—was substantially right."

"But" (the writer in the Catholic Dictionary proceeds to say) "it is not lawful to use any except the Clementine Edition in Church, or to print any other text of the Vulgate, or even to insert various readings in the margin (Preface to the Clementine Edition—ad. fin.) though there is no objection to placing them at the foot of the page."

The following seven points are gleaned from the Catholic Dictionary as to the Vulgate:

1. No particular edition of the Vulgate is declared by the Council to be authentic.

2. The Sixtine Edition by implication and the Clementine expressly admit that they are not perfect.

3. If it can be shown that a text of whatever kind though found in the Clementine Edition is no part of the Old Vulgate, that text is not declared authentic by the Council.

4. The public use of the Vulgate is a matter of discipline. It is not lawful to use any except the Clementine Edition in Church, or to print any other text of the Vulgate—or even to insert various readings in the margin—though there is no objection to placing them at the foot of the page.

So far there is little or no difficulty, but what follows seems to be in direct conflict with the Brief of Clement.

5. Hence a Roman Catholic is perfectly free to reject the text of the "Three witnesses" (1 Jno. v. 7) on this, among other grounds, that it formed no part of the primitive Vulgate.

6. With reference to such passages as Mark xvi. 9-20, John vii. 53-viii. 11, John v. 4, Cardinal Franzelin states that they must be accepted by all devout Catholics on the authority of the Council which made the Canonical Books authentic "with all their parts"—while (as we have seen above) Vercellone thinks the words quoted refer only to such portions as the additions to Daniel and Esther; and he goes on to say if criticism should show such sections as Mark xvi. 9-20 to be Apocryphal he "would have no difficulty in accepting its conclusions" and "would not believe them contrary to the Decree of Trent."

7. From a theological point of view, all the versions employed by lawful authority in the Church are equal.

The work of correction and revision was continued for some forty years after the issue of the Clementine Vulgate; the revisers used various MSS. and versions, but there were many precious MSS. of the New Testament unknown to them, and textual criticism has advanced a long way since their time.

As illustrating the difficulty experienced by all students of

the Vulgate previous to the issue of the Clementine Revision, Professor Skeat in his introduction to the reprint of Wycliffe's New Testament (No. 7, page ix.) says:

"It should, however, be borne in mind that we cannot say precisely what was the exact wording of the Latin Text which the translators<sup>31</sup> followed. In fact Purvey tells us plainly in his General Prologue (Vol. I. page 57) that he had much travail with divers fellows and helpers to gather many old (Latin) Bibles and other doctors and common glosses, and (so) to make one Latin Bible in some measure correct; at the same time their text was doubtless in the main much the same as that which is still in common use; and I give for the reader's information the exact title page of the edition which I here follow:

"Biblia Sacra Vulgatœ Editionis Sixti V.  
Pontificis Maximi jussu recognita et  
Clementi's VIII Auctoritate Edita  
Parisiis; apud A. Jouby bibliopolam-  
editorem, 7 Via Majorum Augustiniorum  
MDCCCLXII."

And he added in a note:

"I have found this book of the highest service. It should be remembered that the Vulgate Version of the Bible is one of the most important books in the world."

(See Hoare (No. 80) quoted in Chapter XVI.)

While this work was passing through the press I received in due course the October Number (1906) of "Deutero Canonica," the Journal of the International Society of the Apocrypha. Sir H. H. Howorth, K.C.I.E., D.C.L., in an article headed "The Modern Roman Canon and the Book of Esdras A." makes some remarkable statements to the effect that the Church of Florence through misunderstanding made a mistake owing to which the Book Esdras A. (III. in the Vul-

31. *i. e.* in Wycliffe's Version.

gate) was excluded from the Roman Canon by the Council of Trent.

His statements are so precise and emphatic that I extract the following from his article :

“The last authoritative pronouncement on the subject of the Roman Canon was made by the Vatican Council in its decree entitled *Constitution dogmatica de fide Catholica*, and dated April 24th, 1870. It merely accepts and reiterates the conclusion of the Council of Trent on the subject and contains no enumeration of the sacred books.

“At the Council of Trent a special section was presided over by Cardinal Marcello Cervioni (afterwards Pope Marcellus II.) which was entrusted with an examination of the Authority of Holy Scripture and with the sifting of the evidence on the subject from the 85th of the Apostolical Constitutions down to the decrees of the Council of Florence. The discussion as condensed by the secretaries raised many critical points as to the relative authority of different books, etc., but the majority were of the opinion that the sacred books should be accepted without discrimination as they had been at the Council of Florence, ‘*omnes convenere ut receptio librorum sacrorum fieret simpliciter sicut factum fuit in Concilio Florentin.*’” (Theiner i. 52.)

“In the decree of the Tridentine Council issued on April the 8th, 1546, drawn up in accordance with this decision the books to be received as Canonical are duly enumerated; and between Chronicles and Tobit we find the words *Esdrae primus et secundus qui dicitur Nehemias*—i. e. the books Numbered Esdras one and two in the Vulgate. No mention whatever is made in the decree of either of the books labelled Esdras III. and IV. in the same Bible Text.

“The Council of Trent in fact merely and avowedly reaffirmed the decision on the subject of the Canon arrived at by



that of Florence. Let us, therefore, turn to the Council of Florence.

"In the Bull issued on February the 4th, 1441, by Eugenius the IVth, affirming the decisions of that Council the books are enumerated. In this enumeration we have immediately after the books of Chronicles:—*Esdra Nehemia*. Here again we have no mention of Esdras III. and Esdras IV., and it is perfectly plain and true that since the year 1441 the book styled Esdras III. in the Vulgate has been excluded from the Roman Canon by express Conciliar Authority.

"The object of my paper in the Journal of Theological Studies was to show that the authoritative and official exclusion dates only from the year 1441, and was then based on a mistake and misapprehension. The matter seems perfectly plain. If we go back from the Council of Florence to the next official pronouncement of the Western Church on the Canon of the Bible we have to travel a long way, namely to the year 419 when 'The Code of Canons of the African Church' was authorized by the Council of Carthage. At that Council a Canon was passed headed 'De Scripturis Canonicis.' (See Labbe iv. 430.)

"This was a mere reiteration and reaffirmation of the Canons enacted *inter alia* at the Councils of Hippo in 393 and Carthage in 397. The 36th Canon of the Council of Hippo enumerated what the books deemed Canonical by the Church then were. After the prophets we read:—Tobias, Judith, Hester, *Hesdræ libri duo Machabæorum libri duo*, etc. The question to decide is what was meant by the Fathers at Hippo by the phrase *Hesdræ libri duo*, a phrase taken over by the Councils of Florence and Trent and interpreted by them as meaning the books of Ezra and Nehemiah. Whatever may be doubtful it is quite plain that in the year 393 the phrase *Hesdræ libri duo* could not mean the books of Ezra and Nehemiah. 'Ezra and Nehemiah' (as I said in my memoir al-

ready cited) in the Septuagint and in the early *proe-Hieronymian* translation of the Bible which followed the Septuagint and was alone recognized as Canonical in the Latin Church at the end of the fourth century formed a single book which in the early Greek MSS. was entitled Esdras B. and in the early Latin version was entitled Esdras II.

"It was Jerome who first altered the nomenclature of these books. It was he who having accepted the Jewish division of the book hitherto called Esdras B. or Esdras II. into two books gave the two sections of it the new title of Esdras I. and Esdras II., equivalent to our Ezra and Nehemiah; and from him and him alone the titles passed into the revised Vulgate (of which he was the author) and eventually became dominant everywhere. The Fathers at Florence when preparing their list of Canonical books in view of reunion with the Jacobites of Egypt found that the African Councils had enumerated only two books of Esdras as Canonical, and finding further that the first two books so called in their own copies of the Vulgate were the books of Ezra and Nehemiah very naturally but very unfortunately equated the phrase in the Canon of Hippo *Hesdræ libri duo* with the books of Ezra and Nehemiah. They thus ejected from the Canon of the Western Church so late as 1441 a book which had been deemed Canonical by all writers who did not accept the Jewish Canon in preference to that of the early primitive Church which was authoritatively accepted as such by the Universal Church at the end of the fourth century.

"There can be no doubt that before Jerome's time Esdras III. as it is called in the Vulgate, or Esdras A. as it ought to be called, was accepted as fully canonical in all authoritative decisions and was so treated in all copies of the Bible Text Greek or Latin, and that therefore the Roman Church entirely deserted primitive tradition when it gave the pronouncement on the subject of the Canon at Florence.

"The position I have maintained in regard to what was the primitive tradition in question is not merely mine but is I believe universally accepted among those who have made the study of the Bible text a specialty. Let me quote here Roman Catholic authorities of the very first rank, one old and one new.

"Calmet (Comm. III. 250 Dissert. sur le III. livre d'Esdras) says:

"'When the Fathers and Councils of the earlier centuries declared the two books of Esdras to be canonical they meant following the current Bibles that First Esdras and Nehemiah formed only one book while they styled First Esdras the work which is called third in our Bibles.'

"Father Loisy, the most distinguished scholar among the writers on the Canon in France, says:

"'The two books of Esdras contained in them (*i. e.* in the early copies of the Latin Bible) are not Esdras and Nehemiah; but as in the Greek Bible the first Book of Esdras is that we now call the third which has been ejected from the Canon; the second comprised Esdras and Nehemiah. Histoire de Canon 92.)'

"This then is the simple and plain story of the treatment of the book of Esdras III. by the modern Latin Church as completely admitted by its most learned authorities.

" . . . . May I add one paragraph on a germane question? At the Council of Trent the book of Esdras III. as it is styled in the Vulgate, was expressly excluded from the Canon. At the same Council the Vulgate was pronounced to be the authoritative Biblical text to be alone used in controversies, and it was declared that no one was to dare or presume on any pretext to reject it. Inasmuch as every copy of the Vulgate then current contained the book of Esdras III. how are these two propositions to be equated? They seem to be mutually destructive."

Sir Henry's last paragraph is very effective. It would ap-

pear from the terms of the Tridentine decree and its reference to "the same old and Vulgate Edition," &c., that a devout Romanist would be justified in considering and treating Esdras III. as part of the Roman Canon. This conclusion seems to be borne out by the citations given above from the Catholic Dictionary. The Catholic Dictionary states (page 42) that:

"In the Old Testament the most important apocryphal books are 3 and 4 Esdras, both of which are cited by early writers as Scripture, the latter being also used in the Missal and Breviary—3 and 4 Machabees, etc., etc."

## XV.

### LATER ENGLISH BIBLES OF THE SIXTEENTH CENTURY.

#### (F) *The Genevan Bible.*

CROMWELL was executed in July, 1540, by his ungrateful master. With Cromwell's death came a change in the policy of the king. As early as 1543 all Tyndale's Bibles were prohibited and all annotations and controversial matter in Matthew's Bible was effaced or made illegible.

It is curious to notice the terms of the prohibition and the measures of allowance granted. All Tyndale's books were absolutely interdicted. Matthew's, Coverdale's and Taverner's books escaped, as Tyndale's name was not connected with them; though they were all in large measure his work. It was expressly stated that "Bibles and New Testaments in English not being of Tyndale's Translation should stand in force, and not be comprised in this abolition or act." Then,

The Lord Chancellor of England,  
Captains of the War,  
The King's Justices,  
The Recorders of any City, Borough or Town, and  
The Speaker of Parliament,

"may use any part of Holy Scripture as they have been wont."

Every nobleman or gentleman being a householder, might read or cause to be read by any of his family servants in his house or garden to his own family any text of the Bible.

Every merchantman being a householder and any other persons, other than women, apprentices, etc., might read the Bible privately to themselves.

No woman, except noblewomen and gentlewomen might read to themselves alone.

And no artificers, apprentices, young men, serving men of the degree of yeomen, husbandmen, or laborers were to read the Bible to themselves, or to any other privately or openly, on pain of one month's imprisonment.

For the third offence against this law, clergymen were to suffer death, and laymen were to forfeit their goods and suffer imprisonment for life. The Prohibition and measures of allowance were created by An Act of Parliament passed in 1543 (34 Henry VIII. Cap. 1) entitled—

“An act for the advancement of true religion and for the abolishment of the contrary.”

Great part of the Act is set out in extenso in Dore (No. 139), page 125, ff.

In his proclamation the King states that “by laws dreadful and penal, he will purge and cleanse his realm of all such books.”

Cf. Bateman (No. 47, pages 65, 66).

The proclamation referred specially to translations of the New Testament, but those who executed its orders were told to burn the whole Bible wherever found because it was the work of either Tyndale or Coverdale, and even Tunstall and Heath, whose names were printed on the title page of two editions of the Great Bible, denied it, and said that they had never meddled therewith. Mombert (page 228) thinks that the appearance of the Bishops' names was only a formal compliance with the law, which required the sanction of the King, a privy councillor, or a Bishop, before a book could be published. He thinks that the Bishops were correct in their statement that “they never meddled therewith,” and that the title page is practically (he says “simply”) an imposture. There is no doubt that the two Bishops lent their names in token of their allowance whether formal or otherwise. So strict was

the search, that even when books had been preserved the title page has been in many cases destroyed, in order that the name of the translator or author might not catch the eye of the officer and lead to the destruction of the volume.

Cf. Westcott (No. 114, pages 114-115) and authorities cited.

The measure of prohibition was extended in 1546, and then the Great Bible alone remained unprohibited. In this year there was a great burning of Bibles and Testaments under a proclamation which imposed heavy penalties on anyone who, after a certain date received or had in their possession any copies of Tyndale's or Coverdale's New Testaments, or any books written by the Reformers.

Many of the leading Reformers fled to friendly towns on the continent and there they stayed until the roaring of the lion was silenced by his death on January 28, 1547.

On the Accession of Edward VI. all restrictions on printing and reading existing versions of the Bible were removed, but nothing was done in his reign in the way of a new version.

His early death and Queen Mary's succession in 1553 drove the Reformers again into exile.

During the reign of Queen Mary an English New Testament was published in Geneva in 1557. This was a version of Tyndale's New Testament, and was undertaken, it is believed, by William Whittingham, who lived to be Dean of Durham under Elizabeth, and was a brother-in-law of the wife of John Calvin—Westcott says he married Calvin's sister.

Many authorities say that Whittingham married Calvin's sister. It is so written on a tombstone in Durham Cathedral. Mombert (page 240) maintains that he married the sister of Calvin's wife, and seems to prove what he says by a reference to the record of the marriage where the bride's name is given as "Catharine Jaquemaine of Orleans in France." The marriage took place at Frankfort on the Maine on November 15, 1556.

Geneva became the great nest of the exiles from England, and there the influence of John Calvin was paramount. Pope Pius V. called the city "a nest of devils and apostates," and Henry II. of France referred to its inhabitants as "a swarm of vermin."

John Knox, Myles Coverdale, John Calvin, Cole, Goodman, Pullain, Bodleigh, Theodore Beza, William Whittingham, Anthony Gilby and Thomas Sampson with others, are known to have been at work in the preparation of the version of the Bible which was issued in 1560, about a year and a half after Elizabeth became Queen. The book is dedicated to Queen Elizabeth.

The title page of the Genevan Testament of 1557 reads as follows :

"The New Testament of our Lord Jesus Christ  
 Conferred diligently with the Greke,  
 and best approued translations.  
 VVith the arguments, as wel before the chapters,  
 as for euery Boke & Epistle, also  
 diuersities of readings, and most  
 profitable annotations of all harde places ;  
 whereunto is added a copious Table.  
 At Geneva Printed by Conrad Badius.  
 MDLVII."

(In the Colophon, the words "this X day of June" are added.)

The title has a quaint device of Time helping truth out of a grave with the motto: "God by Tyme restoreth Trvth and maketh her victorious."

The title page of the Genevan Bible is as follows :

"The Bible and Holy Scriptures conteyned in the Olde and Newe Testament Translated according to the Ebrue and



Greke, and conferred with the best translations in divers languages. With moste profitable annotations upon all the hard places, and other things of great importance, as may appear in the Epistle to the Reader."

[Here is a woodcut of the Passage of the Red Sea surrounded on all sides by passages of Scripture.]  
 "At Geneva. Printed by Rouland Hall. MDLX."

The text placed over the woodcut is Exod. xiv. 13 (part) that below the woodcut Exod. xiv. 14; and that divided between the two sides Ps. xxxiv. 19.

This New Testament is famous as the earliest translation to adopt the modern division in verses, which was made by Robert Stephanus in his Greek Testament of 1551 and which in 1556-7 he extended to his Latin Bible.

Before the division into verses was adopted we find in the early printed Bibles in many cases a series of letters of the alphabet in the margin of each page roughly dividing the Text into sections. The letters commence a new series with each chapter and continue through the chapter in alphabetical order; somewhat after the manner of a modern paragraph Bible, though the letters are placed without any regard to the commencement of paragraphs. The reference "Zachariah VIII. C" (*e. g.*) would guide the eye near to the place where the words wanted would be found—much as modern marginal letters and figures in maps are now used.

The Genevan Bible is based, as far as the Old Testament goes, mainly on the Great Bible, and as regards the New Testament on Whittingham's New Testament of 1557. These versions were carefully collated with the Hebrew and Greek, with the best recent Latin versions, and with the standard French and German versions.

In the prophetic and poetical books it may perhaps be

called more a translation than a revision, as the alterations are numerous. The Geneva Bible at once became popular. It was of much smaller and handy size than the Great Bible, and the type was clear Roman type and not black letter, while the price was reasonable.

A leading feature of the popularity of the Geneva Bible was the annotations which were pithy and in many cases piquant and sharp. The general tone of the notes showed that the version was undertaken in the interest of a Calvinist congregation, by Calvinist scholars, and for Calvinist readers. In some instances the notes were very pronounced, *e. g.* that on Rev. ix. 3 explains the "locusts that came out of the smoke upon the earth" as meaning "false teachers, heretics and worldly subtil prelates with Monks, Friars, Cardinals, Patriarchs, Archbishops, Bishops, Doctors, Bachelors and Masters of Artes, which forsake Christ to Maintain false doctrine."

These annotations had their share in the movement which ended in the Authorized Version of 1611.

The Genevan Bible included the Apocrypha and is known as the "Breeches Bible" from the translation of Genesis iii. 7 which appeared in one edition, following the wording of Wycliffe's Bible.

In connection with the special translation of Genesis iii. 7, it is interesting to note that William Caxton printed at Westminster and issued the "Golden Legend" of James de Voragine. This Book contained according to Dore, page 12:

"Most of the five Books of Moses and the Gospels," or according to the same authority, page 205:

"A translation of the Pentateuch and most of the Gospels."

In the "Legend" the translation of Genesis iii. 7 is: "they toke figge leuis and sewed them to gyder for to couere theyr membres in maner of brechis."

The Geneva Bible has many other readings by which it may be distinguished from all other Bibles, *e. g.* In Luke ii.

wherever other versions read "manger" the Genevan reads "cratch."

In 1561 Bodley obtained a patent from Queen Elizabeth for the exclusive printing of this version for seven years. The same year he published a folio edition at Geneva.

The Geneva Bible largely lessened the influence of the Great Bible, and became the most popular Bible in England, until it, in its turn, fell before the Authorized Version of 1611. It became the Bible of the Household, as the Great Bible was the Bible of the Church.

The real merit of the book justified its popularity. This is shown by what happened when Bodley applied for an extension of his patent for printing this version in England.

Cecil referred the matter to Parker, Archbishop of Canterbury. Parker consulted Grindal, Bishop of London, and in reply to Cecil said that:

"He and the Bishop of London thought so well of the first impression of the Bible and the review of those who had since travailed therein, that they wished it would please him (Cecil) to be a means that twelve years longer term might be by special privilege granted to Bodley in consideration of the charges sustained by him and his associates in the first impression, and in the review since; that though another special Bible for the Churches were meant by them to be set forth, as convenient time and leisure hereafter should permit, yet should it nothing hinder but rather do much good to have diversity of translations and readings, etc."

The expense attending the production of the Geneva Bible was borne by the English residents of the city, among the most active of whom was John Bodley, the father of the founder of the Bodleian Library at Oxford.

A new edition was published in 1756, the New Testament being revised by Lawrence Tomson.

During Elizabeth's reign seventy editions of the Geneva

Bible and thirty of the Geneva New Testament were issued. Most of these were printed in England. In 1579 the first edition printed in Scotland appeared.

The New Testament in the Geneva Bible of 1560 differs by revision from the New Testament of 1557, so much so that Westcott (No. 114, page 289 (n), says):

"It is very greatly to be regretted that the New Testament of 1557 and not the New Testament of the Bible (of 1560) has been printed in Bagster's Hexapla as the Genevan Version. The Testament of 1557 has had no independent influence on the A. V. as far as I can see."

Mombert (No. 89, page 241) says:

"I cannot but deplore the mistaken judgment of the reproduction of the text of that edition<sup>32</sup> in Bagster's Hexapla in lieu of that of 1560, first because the latter on account of its intrinsic superiority possesses critical value in which the first is deficient, and secondly because the critical importance which the version of 1557 does possess is derived from the annotations, which in Bagster's reprint are omitted."

The Genevan Bible with its New Testament of 1560 had a large influence on the Authorized Version.

One of the notes has already been given. A curious geographical error is made a symbol of the wide universality of God's power in a note on Ps. lxxxix. 12, which commences as follows: "Tabor is a mountain westward from Jerusalem and Hermon eastward; so, etc." The note seems to be framed on the basis that all the four points of the compass are named in the verse, but both the mountains named are clearly eastward of Jerusalem, though far to the north.

(G) *The Bishops' Bible.*

Elizabeth became Queen November 17, 1558, on her sister Mary's death.

32. The first Genevan New Testament of 1557.

The Great Bible and the Geneva Bible held the ground between them.

While the Geneva Bible in popular use dethroned the Great Bible, it was, under the circumstances of the time, impossible that it should secure the approval of the Church. It was equally impossible that it should obtain the authorization of the Queen, associated as it was with the name of Calvin, whom she detested, and with that of John Knox, whom she detested still more, and whose "First Blast Against the Monstrous Regiment of Women" kept the sore open. It was equally impracticable to restore the Great Bible to a position of authority. Under these circumstances Matthew Parker, Archbishop of Canterbury, made arrangements about 1563 for the preparation of an authorized Revised Bible.

He gathered a company of revisers, including eight bishops. This gave the name to the version.

The Revisers were: William Alley, Bishop of Exeter; Richard Davies, Bishop of St. David's; Edwyn Sandys, Bishop of Worcester; Robert Horne, Bishop of Winchester; Thomas Cole, Bishop of Lichfield and Coventry; Edmund Grindal, Bishop of London; John Parkhurst, Bishop of Norwich; Richard Cox, Bishop of Ely; Andrew Pearson, Canon of Canterbury; Andrew Perne, Canon of Ely, and Gabriel Goodman, Dean of Westminster.

The initials of the eleven revisers are found in connection with their individual work in the folio edition of the Bishops' Bible.

Careful instructions were laid down for the guidance of the revisers. The Great Bible was to be taken as the book to be followed except where it "varied manifestly" from the originals; they were to avoid "bitter notes" and "determination in places of controversy"; words that offended against good taste were to be expressed in more convenient terms and phrases; and passages of Scripture that did not tend to edifi-

cation (genealogies, etc.) might be so marked off that the ordinary reader might pass them by.

The work extended over three or four years. The new Bible was published October, 1568, with a preface by Parker.

The work is of unequal merit, the New Testament showing better work than the Old Testament.

The Apocrypha is practically taken from the Great Bible. A second edition appeared in 1572 in which the New Testament was further revised. This edition shows a marked improvement over that of 1568; it was taken as the basis of the Authorized Version, in which we have some of its phrases altered, although in several cases the Authorized Version follows the edition of 1568.

The Commentary calls for little remark, beyond this, that in the endeavour to avoid bitterness it often falls into feebleness. It deals more frequently with the interpretation than with the application of the text.

The Bishops' Bible was endorsed by Convocation and was used in the services of the Church, but it was unsuited to the public and failed to satisfy scholars. It passed through various editions and then ceased to be printed. It was among the least successful of all the English Bibles, although it entirely displaced the Great Bible.

In the second edition of the Bishops' Bible, published in 1569, the Psalms are according to the Bishops' translation and not after that of the Great Bible of November 1540, usually known as the Prayer Book Version.

In the third edition of the Bishops' Bible (1572) there are two versions of the Psalter in parallel columns. On the right hand is the Bishops' translation in Roman type, on the left the versions from the Great Bible in black letter. In the tenth edition (1577) the Great Bible Psalms appear alone, as is the case in the seventeenth and eighteenth editions of 1595 and 1602. Several editions of the Bishops' Bible contain the

Prayer Book Psalms. In one and all there is a strange error in Ps. xxxvii. 29, where we read: "The righteous shall be punished," instead of "The unrighteous," &c.

Singularly enough this error appears in every copy of the Prayer Book either bound up with the Genevan Bible or published separately down to the year 1661.

The error is found in my copy of the Prayer Book bound up with the Geneva Bible (No. 136).

## XVI.

### THE POPULAR ENGLISH BIBLE OF THE ROMAN CHURCH.

**W**E now come to a version of the Bible which is of great importance and interest, not only in itself, but also in its relation to the late Authorized Version. Through this Version the Vulgate has its most direct and powerful effect on the Authorized Version.

In the year 1568 there were many Roman Catholic refugees from England living on the Continent. Douay, then in Flanders (later in France), was one of their great centres, as Geneva had been in earlier days for Protestants. For more than two centuries Douay was the great rallying point of Roman Catholic exiles from Great Britain.

William Allen belonged to an old Lancashire family. He was a fervent and untiring agitator against the settlement of religion in England under Elizabeth. Later (in 1587) he became Cardinal, and looking on to the hoped for conversion of England, he was generally designated as the coming Archbishop of Canterbury.

A few years previously, Philip II. of Spain (the husband of Queen Mary) had established a University at Douay. Here in 1568, Allen founded a college known as Allen's College. The college was primarily designed for the training of learned priests who should assist in the work of restoring England to the Roman fold.

The Douay Bible was promoted by Allen, but the work was done under the superintendence of Gregory Martin, a former Fellow of St. John's College, Oxford. In the New Testament he had the assistance of William Allen, Dr. Richard Bristow, and John Reynolds, all graduates of the University of Ox-



ford. Martin translated, the rest revised, and Bristow and Allen wrote the annotations. Martin also translated the Old Testament, Dr. Worthington writing the notes. The entire work was completed before 1582, but its issue was delayed for the want of funds. Martin died in 1582, the very year in which the New Testament was published. Mombert gives 1584 as the date of his death. As the result of political disturbances the college migrated from Douay to Rheims in France for fifteen years (1578-1593), after which it returned to Douay.

In 1582, England was passing through a period of great excitement. During the previous year, Campion, a Jesuit emissary, had been executed in London on a charge of treason. The Papal excommunication and deposition of the Queen, Alva's cruelties in the Netherlands, and the massacre in Paris on St. Bartholomew's Day, were events of recent occurrence. In England, in Scotland, and in Ireland, the agents of Rome were hard at work in an endeavor to undermine the authority of Elizabeth as Queen; she went in daily danger of assassination by hired agents; the crisis of England's fate was felt to be at hand; the Armada may be said to have been in the air; the whole feeling of England was anti-Roman.

It was at such an important crisis, in the year 1582, that the Roman Catholic New Testament issued from the press in Rheims where the Douay College was then temporarily established. It is commonly referred to as the Rheims New Testament.

So important was the Rheims New Testament considered that one Thomas Cartwright, Divinity Reader at Trinity College, Cambridge, was requested to refute it. Later Archbishop Whitgift prohibited his proceeding with the work and appointed Dr. William Fulke, Master of Pembroke Hall, Cambridge, to write the refutation in Cartwright's place. Fulke's work was printed in London by the deputies of Christopher Barker in 1589. It has the Bishops' New Testament

and that of Rheims in parallel columns; the Rhemish annotations and Fulke's refutations following each chapter. The title is hot and strong, after the manner of the time. It reads as follows:

"The Text of the New Testament of Jesus Christ translated out of the vulgar Latin by the papists of the Traiterous Seminarie at Rhemes, with arguments of books, chapters and annotations pretending to discover the corruptions of divers translations and to cleare the controversies of these days. Thereunto is added the translation out of the original Greeke commonly used in the Church of England, with a confutation of all such arguments, glosses and annotations as containe manifest impietie, of heresy, treason and slander against the Catholike Church of God and the true teachers thereof or the Translations used in the Church of England; both by authoritie of the Holy Scriptures and by the testimonie of the ancient fathers."

One of my copies of Fulke (No. 140) contains neither Text nor annotations, giving only the refutations—without the Rhemish Notes to which they were a reply. The quaint Title is replaced by a modern Title page.

See however No. 149 which gives the Rhemish Text and that of the Bishops' Bible—with all the Rhemish Notes and Annotations, followed in loco by Fulke's Refutation.

In the second edition of the Douay New Testament (1600) at the end of the Acts of the Apostles is a Table of the Life of St. Peter—another of that of St. Paul—and short Notices of other Apostles.

This special matter closes with the old story of the last Assembly of the Twelve when (it is said) they agreed on the Articles of the Apostles' Creed, which is set out in full under the story of its compilation.

In 1593, Allen's College returned to Douay. The Old Testament along with a reissue of the Rhemish New Testament

(making the Douay Bible complete) was printed during the years 1609 and 1610, and was issued in 1610 with notes by Dr. Worthington.

Shortly before the issue of the Rheims New Testament, Dr. Martin (its translator), Reader of Divinity in the college at Douay, had said :

“The Catholic Church of our country did not ill to forbid and burn such books which were so translated by Tyndale and the like as being not indeed God’s Book, Word or Scripture, but the Devil’s word.”

In the preface the translators let it be understood that their motive for the work was the extensive circulation of other versions of the Scriptures. As many of these versions had strong and even bitter annotations, the Roman annotations of the Douay Bible (which are an essential part of the version), and especially those of the Rheims New Testament, were strongly aggressive, and what might be called in the language of the present day, ultramontane, intolerant, and controversial.

Geddes (a Roman Catholic) described the notes of the New Testament as “virulent,” while Mombert (No. 89) calls them “ferocious,” “savage” and “fanatical.”

The translation is not from the Hebrew and Greek, but from the “Old Vulgar Latin” in the revision of Jerome, declared by the Council of Trent to be “authentic.” This last word brings us to the title pages of the Rheims New Testament and of the Douay Bible, copies of which are now given.

*The Rheims New Testament.*

The New Testament of Jesus Christ translated faithfully into English out of the authentic Latin according to the best corrected copies of the same diligently conferred with the Greek and other editions in divers languages. With arguments of Bookes and Chapter Annotations and other necessarie helps for the better understanding of the Text and specially

for the discoverie of the corruption of divers late Translations  
and for cleering the controversies in religion of these daies.  
In the English College of Rhemes.

Psal. 118.<sup>33</sup>

Da mihi intellectum & scrutator legem tuam & custodiam  
illam in toto corde meo.

That is,

Give me understanding and I will searche thy Law and will  
keepe it with my whole hart.

S. Aug. tract. 2 in Epist. Ioan.

Omnia qua leguntur in Scripturis sanctis, ad instructionem  
& salutem nostram intente oportet audire; maxime tamen me-  
moria commendanda sunt, qua adversus Hereticos valent  
plurimum; quorum insidia infirmiores quosque & negligentiores  
circumvenire noncessant.

That is,

All things that are readde in holy Scriptures we must heare  
with great attention to our instruction and salvation; but those  
things specially must be commended to memorie, which make  
most against Heretikes; whose deceites cease not to circum-  
vent and beguile all the weaker sort and the more negligent  
persons.

Printed at Rhemes  
by Iohn Fogny  
1582  
Cum Privilegio.

*The Douay Bible.*

The Holie Bible faithfully translated into English out of the  
authenticall Latin Diligently conferred with the Hebrew,  
Greeke and other Editions in divers languages.

With arguments of the Books and Chapters; Annotations;

33. i. e. our Ps. cxix. 34.

Tables and other helps, for better understanding of the Text; for discoverie of corruptions in some late translations; and for clearing controversies in Religion.

By the English College of Doway.

Haurietis aquas in gaudia de fontibus Salvatoris Isaice 12. You shal draw waters in joy out of the Saviour's fountaines. Printed at Doway by Laurence Kellam at the signe of the holie Lambe. MDCIX.

It is noteworthy that the three words, "Annotations," "Corruptions," and "Controversies," in both title pages are set in capital letters, in the midst of ordinary running matter in "lower case" or in "italic" type.

Mombert (No. 89, page 313) describes the Douay Bible as "A faithful translation of the revision of a bad Latin version made from the Greek translation of the Hebrew original."

When it is remembered that the Clementine authorized edition of the Vulgate was not issued until 1592, and that the Douay Translation was completed by 1582 at the latest, it will be seen that the original text of the Douay version was based on an earlier and unauthorized text of the Vulgate. It is only fair to say that in the interval between 1592 and 1609, when the work of printing the Douay Bible was commenced, the English version of the Old Testament was made to agree with the Clementine Vulgate, and the translators throughout made reference to the Greek original (of the New Testament), to the Geneva Bible, and to the Bishops' Bible. Large use was made of the Geneva Bible. The text of the Vulgate used in the New Testament differs from the Clementine version. (No. 114, page 324 (n).) The reference to the Hebrew and Greek texts was limited, and the submission to the Vulgate text was so extreme and slavish that when the editors were referred to the Greek manuscripts the answer was that: "The Latin Vulgate was the more preferable version, as it

was the version of the Church, while the Greek text had for centuries been in the hands of heretics, and subject to their corruptions."

Even where the Latin is unintelligible it has been followed, *e. g.*, Psalm lvii. 10 (lviii. 9, A. V. and R. V.; lviii. 8, P. B. V.), for the first time made intelligible in the Revised Version, is translated, as quoted by Hoare. "Before your thorns could know the brier, he swallowed them up as alive in his wrath," a rendering which it seems impossible to put into clear and plain language, but which has arisen from the literal following of the corrupted Latin.

Bishop Westcott quotes the passage as follows:

"Before your thorns did understand the old Briar; as living so in wrath he swalloweth them."

The Revised Version reads:

"Before your pots can feel the thorns, he shall take them away with a whirlwind, the green and the burning alike."

The reference being to a cooking vessel set on a fire made in the open air of the desert—the fire (both burning embers and unkindled wood) being scattered by the storm-wind before it has heated the vessel; an event of frequent occurrence to travellers passing through the desert.

The rendering of the Authorized Version is (lviii. 9):

"Before your pots can feel the thorns he shall take them away as with a whirlwind, both living and in *his* wrath."

While that of the Prayer Book is (lviii. 8):

"Or ever your pots be made hot with thorns, so let indignation vex him, even as a thing that is raw."

The American Revised Version follows the Revised Version, simply substituting "will" for "shall."

The Authorized Version and the Revised Version and the American Revised Version have each a marginal alternative rendering, each of which differs materially from the others. This shows the difficulty of the passage.

One peculiarity of the Douay Bible is that the titles of the Psalms are included and numbered as verses; the title being generally numbered as the first verse, but sometimes forming more than one verse.

The Douay Bible is sometimes called the "Rosin" Bible, from the Translation of Jeremiah viii. 22, which reads "rosin" instead of balm."

The modern editions of the Douay Bible here read "balm."

As a translation, the Douay Bible may be classed with Wycliffe's and Coverdale's Bibles in not being made direct from the original languages; and as an entire work it recalls Tyndale, Rogers (Matthew), and the editions of the Geneva Bible with other annotated Bibles of the sixteenth century whose doctrinal and controversial basis (the object of their issue) rests in the comments and annotations.

It is easy to excite prejudice against the Douay Bible, but when we consider and make allowance for the sources from which its text is derived, bearing in mind the leading principle, to follow the Latin when versions differed, it is a very creditable performance. It is something to have an English version which is uncompromising in its fidelity to the Vulgate, and which, in its New Testament takes us back (so far as corrupted texts will allow) to the Old Latin rendering of Greek manuscripts of the middle of the second century.

There are peculiar and even pedantic renderings in the original Douay Bible, *e. g.*, Philippians xi. 7, "He exinanited Himself." There are Grecised and Latinised un-English words, *e. g.*, 1 Cor. v. 7, "Purge the old leaven that you may be a new paste, as you are azymes."<sup>34</sup>

"Commestation," "contristate," "prefinition," "potestats," "odible," etc., etc., are examples of un-English words in this version. Some of the readings in the Authorized Version and

34. In one of the editions of the Douay Bible used by me (No. 6) "unleavened" is substituted for "azymes."

in the modern Revised Version have been taken from the Rhemish New Testament and from the Douay Bible. Moulton (No. 91) and Hoare (No. 80) both have striking passages which I now quote.

Moulton, No. 91, pages 186, 187 and 188.

"The translation of some verses in the Epistle to the Ephesians will illustrate at once the Latinized diction and the excessive literalness of this version :

"To me the least of al the saintes is given this grace, among the Gentils to euangelise the unsearchable riches of Christ and to illuminate al men what is the dispensation of the sacrament hidden from worlds in God, who created al things; that the manifold wisdom of God may be notified to the Princes and Potestats in the Celestials by the Church, according to the prefnition of worlds which he made in Christ Jesus our Lord."<sup>35</sup>

"Our wresting is not against flesh and blood, but against Princes and Potestats against the rectors of the world of this darkness, against the spirituals of wickedness in the celestials."<sup>36</sup>

"On the other hand, the translator's care strictly to follow the text before him often led to happy results, the preservation of a significant phrase of the original, or of an impressive agree with this version in the words—

"Liberty of the glory of the children of God." (Rom. viii. 21.)

"Holiness of the truth." (Eph. iv. 24.)

"By their fruits you shall know them." (Matt. vii. 16.)<sup>37</sup>

"If we turn to any chapter of the Gospels, we shall find examples of excellent translation which in some cases have been

35. Eph. iii. 8-9.

36. Eph. vi. 12.

37. We have almost exactly the same words (reversed it is true) in Tyndale—Great Bible and Geneva; in each of these versions the words are "Ye shall know them by their fruits."



followed by our Authorized Version. In Matt. xxv. for example the translation in verse 8 "our lamps are going out" is unquestionably correct; in verses 17, 18, 20, 22 the article should certainly be inserted *the five, the two*; in verse 21 "place thee" is much better than "make thee ruler"; and in verse 27 "bankers," if a somewhat bold rendering, is more intelligible than "exchangers." It is from the Rhemish Testament that the Authorized Version obtains "blessed" in Matt. xxvi. 26 (for "gave thanks"); "hymn" in verse 30; "adjure" in verse 63; and it would have been well if our translations had also adopted "court" in verse 3, and "Rabbi" in verses 25 and 49. In the first chapter of St. James we owe to the Rhemish Version "upbraideth not" (verse 5), "nothing doubting" (verse 6), "the engrafted word" (verse 21), "bridleth not" (verse 26).

"If three chapters taken by accident yield such results, the reader will not doubt that very many examples of the same description might be produced.

*"Nothing is easier than to accumulate instances of the eccentricity of this version, of its obscure and inflated renderings; but only minute study can do justice to its faithfulness and to the care with which the translators executed their work. Every other English version is to be preferred to this, if it must be taken as a whole; no other English version will prove more instructive to the student who will take the pains to separate what is good and useful from what is ill-advised and wrong."*

Hoare (No. 80, pages 210-211), after quoting some peculiar renderings, proceeds:

"No man could be better aware than a scholarly Englishman like Gregory Martin that such renderings as these were simply barbarous. Perhaps then, his prevailing motive must be sought elsewhere than in any sympathy with the wants of the average Bible reader. On the other hand, the Douai Ver-

sion has one great merit, which is wanting in our Authorized Version, namely, that it holds fast to the principle of uniformity in its renderings whenever this principle is not prejudicial to the sense. Moreover, for serious students, it is just the uncompromising fidelity of the translators to their Vulgate, which in its New Testament carries us back to the Old Latin rendering of Greek manuscripts current in the middle of the second century, that gives to the Rheims Edition so considerable a value for the purposes of textual criticism. But were we under no other obligation to the editors than that they helped to encourage a better acquaintance with Jerome's Vulgate, our debt to them would still be great.

"For the Vulgate, though a composite work, will always rank among the most remarkable books of the world."

(See Westcott, "The Bible in the Church, pages 130, 181, 191.) Hoare says:

"It is astonishing enough that a Monk of the West should have been able in his cell at Bethlehem, to carry through an undertaking of such magnitude as a translation of the Old Testament direct from the Hebrew and a revision by the aid of Greek manuscripts of the pre-existing Latin versions of the New Testament. But this Vulgate has more in it than its nobility as a translation. It is the venerable source from which the Church has drawn the largest part of its ecclesiastical vocabulary. Terms now so familiar as to arouse no curiosity as to their origin—

"Scripture," "communion," "grace," "sanctification," "justification," "spirit," "salvation," "glory," "congregation," "penance," "propitiation," "conversion," "election," "sacrament," "elements," "discipline," "eternity," all come from Jerome's Bible.

"It is an imperishable record of that commanding genius that could so manipulate and mould the majestic but inflexible language of Rome as to make it a fit and pliant instrument for

the expression of modes of thought, of sentiment, and images, conceived originally among Eastern associations, and breathed upon by an Eastern spirit and, yet again, while these Latin Scriptures of the fourth century provide us with a link which we could ill afford to lose between the Latin of Classical times and the Romance languages which are its descendants, they at the same time serve to kindle the imagination with the memory of those thousand years during which the Vulgate reigned supreme, the one and only Bible of the West, the pride and pillar of the Latin Church to which, under the Providence of God, Europe stands forever indebted for the preservation of her spiritual and intellectual inheritance from the blind deluge of Northern barbarism."

Moulton (No. 91, page 188) draws attention to the accuracy of the Rhemish Testament in its use and treatment of the Greek Article. He says:

"There are many instances (a comparatively hasty search has discovered more than forty) in which of all versions from Tyndale's to the Authorized inclusive, this alone is correct in regard to the Article. This is the more remarkable as the other versions were certainly known and used by the translators of the Rhemish Testament. They make no allusion in their preface to any indebtedness to preceding translators, *but of the fact there can be no doubt. The comparison of any chapter with the translations in the Genevan and Bishops' Bible will be sufficient to convince the most incredulous.*"

Westcott (No. 114, page 328), speaking of the Psalter as a signal example, says it "is translated not from Jerome's version of the Hebrew, but from his revision of the very faulty translation from the Septuagint, which commonly displaced it in Latin Bibles."

He goes on to say:

"As it stands the Douay Bible is simply the ordinary, and not the pure Latin text of Jerome in an English dress. Its

merits, and they are considerable, lie in its vocabulary. The style, so far as it has a style, is unnatural, the phrasing is most unrythmical, but the language is enriched by the bold reduction of innumerable Latin words to English service."

Speaking again of the Psalter (page 331), he calls it:

"The most unsatisfactory part of the whole book. Even where the sense is sufficiently clear to remain distinct through three translations, from Hebrew to Greek, from Greek to Latin, from Latin to English, the still foreign style sounds strangely unsuited to words of devotion, and when the Latin itself has lost the sense, the English baffles understanding."

Of the New Testament (page 332) he writes:

"The translation of the New Testament is exactly similar to that of the Old, and next to the Psalter, the Epistles are most inadequately rendered. Neither the Psalter indeed as translated by the Rhemish, nor the Epistles, had the benefit of Jerome's independent labours. He revised the Latin texts of both, hastily and imperfectly, but in both he left much which he would not himself have written."

There are renderings here and there which may be said to favour Roman Doctrine, but they are few and far between. It is in the notes that Roman Doctrine is perseveringly and strenuously taught.

The Douay Bible cannot bear comparison for accurate rendering of the original texts with the Revised Version in its various forms, inasmuch as it was not translated at first hand from the Hebrew and Greek, while the latter version was not only so translated but had the benefit of authorities and ancient manuscripts not available to any one at the date of the Douay Bible.

While the substantial specialty of the Douay Bible lies in the notes, yet, owing to the cutting out of the Apocrypha from most modern English Bibles, the idea of a separate and differing Roman Bible, now so prevalent, has arisen from the

Roman use and reading of the Apocrypha, more than from any other cause.

Editions of the New Testament appeared in 1600 (with a few changes), 1621, 1633, 1738 (with spelling modernized and a few alterations), and 1788. A second edition of the Old Testament appeared in 1635. In 1816-1818 an edition of the complete Bible was published in Ireland in which the Rhemish Text and Notes were mainly adopted for the New Testament. In 1854 an edition of the New Testament (with notes) was published in New York.

Dr. Challoner, coadjutor of the Vicar Apostolic of London, revised the Rhemish (N. T.) and Douay (O. T.) texts. The first edition of his New Testament was published in 1749 and the entire Bible in 1750.

Challoner's revision was so extensive as practically to form a new translation.

Dr. Challoner was sent at the age of thirteen to the English College at Douay, where in time he became a Professor, remaining until 1730. He served in London until 1741, and was then raised to the Episcopate as Bishop of Debra and Coadjutor of Bishop Petre, whom he succeeded as Vicar Apostolic of London in 1758. In the Gordon "No Popery" Riots of 1780 he was secreted near Highgate. He died in London in 1781.

Catholic Dictionary (No. 41, page 304) says:

"A new epoch was made by Dr. Challoner who revised the Rheims and Douay Text, making alterations so many and so considerable, that he may really be considered the author of a new translation. His chief object seems to have been that of making the English Catholic Bible more intelligible, and in this he has succeeded, but 'undoubtedly,' says Cardinal Newman, 'he has sacrificed force and vividness in some of his changes.' He approximates, according to the same authority, to the Protestant version."

Further editions were published by Dr. Challoner as follows: New Testament, 1752, 1772, and 1777. Entire Bible, 1763-4.

In these editions many variations occur. The notes are Dr. Challoner's own. The original annotations of the New Testament and Dr. Worthington's notes on the Old Testament have now disappeared.

Dr. Challoner's text was revised by the Rev. Mr. McMahon, a Dublin priest, at the request of Archbishop Troy of Dublin, and issued (N. T.) 1783, and (whole Bible) 1791. Carrying on the history, in 1794 the Bible, and in 1803 and 1810 the New Testament were reprinted in Challoner's Version, which was also adopted in an edition published in Philadelphia in 1805.

I now name two definite points of fact, which I state without hesitation, as entirely reliable.

(1) The original English Testament and Douay Bible never had Episcopal or Papal sanction.

(2) The modern editions of the Douay Bible differ very widely and materially from the original version.

Of the Original Rhemish Testament and Douay Bible the Catholic Dictionary (No. 41, page 304) says:

"This Version comes to us with the recommendation of certain Divines in the College and Cathedral of Rheims and of the University of Douay. It never had any Episcopal imprimatur much less any Papal approbation."

In his "Collected Essays" Cardinal Wiseman gives an interesting account of the variations in the successive editions of the Douay Bible.

The Catholic Dictionary (under the title of "Douay Bible," pages 303, 304) says:

"The version now in use has been so seriously altered that it can scarcely be considered identical with that which first went by the name of the Douay Bible."

Westcott (No. 114, page 334, etc.) says:

"In the later (Irish) editions of the Rhemes and Douay Bible and New Testament there are considerable alterations, and the text is far nearer to that in the A. V."

Dore (page 320) states that—

"Greater changes have been made in the various editions of the Douay Bible than in any other English Version."

As an instance of the frequent and material alterations he places the two versions of the first five verses of Lamentations i. from the Edition of 1610 and from that of 1853, side by side.

In one of my copies of the Douay Version (No. 6) the appendix to the Authorized Latin Vulgate containing the three extra apocryphal books does not appear. The Notes are by Dr. Challoner, and are of far more gentle style than the original annotations, so that the modern Douay Bible in its Text and Notes is much changed from the originals of 1582, and 1610.

The copy of the Douay Bible now referred to contains the following "Approbation" by Cardinal Gibbons, surmounted by the Cardinal's Hat and Coat of Arms:

"Approbation of His Eminence James Cardinal Gibbons, Archbishop of Baltimore.

"We hereby approve of the publication by Messrs. John Murphy & Co. of the Catholic Bible, which is an actual reprint of the Rheims and Douay Edition with Dr. Challoner's Notes.

"The Sacred volume is printed in an attractive style.

"Baltimore, Sept. 1, 1899. ✠ J. CARD. GIBBONS."

The title page appears under No. 6 in the List of Authorities. In the preface the editors describe the work as:

"A most convenient edition of the Sacred Scriptures approved by His Eminence the Cardinal Archbishop of Baltimore, whose recommendations we herewith append."

In Appendix IV. will be found a special reference to the older features of Nos. 158, 159 and 160.

Speaking of Mr. McMahon's revision the Catholic Dictionary (No. 41, page 305) says:

"Mr. McMahon's alterations are mostly confined to the New Testament; the Text of the Old in Cardinal Newman's words 'remain almost verbatim' as Challoner left it. But subsequent editions of the New Testament vary very much because the editors have had to choose between this or that of Challoner's three Texts of the New Testament and Dr. Troy's (*i. e.*, McMahon's) Text."

It seems only fair to say that a passage from Cardinal Wiseman often paraded in disparagement of the modern Douay Bible, seems to me to refer not to the accepted and authorized editions of the Douay Bible at all, but to Dr. Lingard's "Four Gospels" of 1836 alone. I have not the essay of the Cardinal at hand, but the authorities named at the foot of the page may enable any one interested to trace the matter out. The passage appears in this *special* connection in Mombert, page 334.

The Cardinal says:<sup>38</sup>

"To call it any longer the Douay or Rhemish Version is an abuse of terms. It has been altered and modified till scarcely any verse remains as it was originally published. The impression on the reader's mind after having perused this edition, must be, that Christianity never depended for its Code or Evidences upon the compilation of these documents, and that they never could have been intended for a rule of faith."

Dr. Geddes in his two fragmentary volumes of his uncompleted "Holy Bible" of 1792 says, as to his translation in part:

"My primary motive was to give a tolerable and if I could a creditable version of the Holy Bible for the use of the English Catholics. . . . Precluded thus far from the use of the Common Version,<sup>39</sup> they had no alternative for more than

38. Dublin Review, April, 1837. Reprinted in Cardinal Wiseman's Essays, Vol. I., pages 73-75, London, 1853, and in Rheims and Douay by Cotton, Oxford, 1855, pages 156-157, quoted by Mombert, page 334.

39. That is the A. V. of 1611.



a century, but to put up with a barbarous translation, made at Rheims and Douay, from an uncorrected copy of a Latin Vulgate, accompanied with virulent Anotations against the Protestant Religion and manifestly calculated to support a system not of genuine Christianity but of transalpine Popery.<sup>40</sup> About the middle of the present century it was indeed remodelled on the Clementine Edition of the Vulgate, and modernized into somewhat better English by the late Dr. Challoner, who put it into a more convenient form, and stript it of almost all its odious Notes. Yet still in those which he retained the spirit of theologic system is but too visible, and as to the Translation itself, the changes in it are chiefly from that same Common Version, which has been so much villified and burlesqued by our rhimers and divines. . . . It was my first intention to translate from the Vulgate, and even to make the Douay Version with Challoner's Amendments, in some respects the basis of mine . . . . but I soon found that this was an absurd idea; and that by patching and piecing what had already been pieced and patched, I should make a strange composition indeed. An entirely new translation from the Vulgate, but with such corrections as were manifestly warranted, was next in my contemplation and partly executed. But a very short trial convinced me that neither would this method ever produce a tolerable version."

Although not strictly within the scope of a work on "English Bible Versions," I cannot withhold the following as of extreme interest in connection with the Roman Church and Holy Scripture. A French Translation of the Bible from the original languages by Abbé A. Crampon, revised by the Jesuit Fathers and the Professors of St. Sulpice, has just appeared.

40. Hoare, page 209, applies this statement to the Notes alone. It seems to me to apply to the entire volume, including both Text and Notes, and even to the entire Douay Version.

The Title runs as follows:

“La Sainte Bible—Traduction d’après les Textes originaux par l’Abbé A. Crampon. Edition révisée par des Pères de la Cie. de Jésus avec la colaboration de Professeurs de S. Sulpice.” The Publishers are Desclée Lefebvre et Cie.

There is so far no imprimatur, no permission, no authorization. No “Non obstat,” and yet the Translation is by a Roman Abbé and is besides being revised by Roman Fathers and Professors, published by the “Editeurs Pontificaux.” It appeared simultaneously in Paris, Rome and Tournay. It is being introduced into the Roman Seminaries to replace the translations formerly in use.

It is the latest Translation of the Bible into French. It is no revision but an original work and seems to denote the end of the Roman slavery to the Vulgate. Moreover, this new Translation is cordially welcomed by French Protestant writers. Such men as

Professor Charles Torret, of Lausanne,  
Pasteur Babut, of Nimes, and

M. Lortsch, the agent in Paris of the British and Foreign Bible Society, speak highly of it. The work has become popular, while all the critics bear witness to its fidelity to the Text and accuracy of translation.

One writer says: “With a few exceptions this new translation and the R. V. are one.”

Like the Revised Version the Book is arranged in paragraphs with the verse numbers in the margin. The poetical and the prose portions of the text are carefully distinguished. The text is broken up into sections independent of the chapters. Each section has its separate heading. Explanations of words and phrases and variant readings are given in footnotes. In the Old Testament the old text of the Vulgate, Gen. iii. 15, “*ipsa conteret*,” is rejected, and the reading “*ipse conteret*” (*he shall bruise*) is preferred.

Gen. vi. 3. The hundred and twenty years are to be understood of the respite for repentance, not of individual lives.

Gen. xxxvii. 23. Joseph's coat of many colours is rendered as "une robe longue."

In the New Testament:

Mark xvi. 9-20. It is stated that this conclusion is wanting in a great number of MSS.

Luke vii. 39. The "sinner" is distinguished from Mary of Bethany and is not identified with Mary Magdalen.

Luke ix. 61. The reading "his qui domi sunt" in the Vulgate is preferred to the common text "his quae domi sunt."

Luke xxiv. 44-49 is explained as a summary of teaching during the Forty Days, not as words all spoken on the evening of the Resurrection.

John v. 3, 4. The latter part of v. 3 and the entire v. 4 are placed within brackets, and the evidence for and against is stated in a note.

John viii. The passage as to the woman taken in adultery is printed apart from the text, and the reader is referred specially to the introduction.

1 Tim. ii. 15. The translation reads "en devenant mère," and the rendering "by the child bearing," meaning that of the Blessed Virgin, is not even named.

1 John v. 7, 8. The words generally queried are placed in brackets, and a note states that they are not to be found in any Greek MS. earlier than the fifteenth century nor in any MS. of the Vulgate earlier than the eighth.

Our Lord's temptation is explained as being by means of "les images que l'esprit du mal fait passer sous les yeux."

These references to the New French Version will sufficiently illustrate its scholarship.

Abbé Crampon issued his version of the New Testament in 1885; but did not live to see the issue of his complete work.

(See Appendix IV. Note E.)

## XVII.

### THE AUTHORIZED VERSION OF 1611.

**O**N the death of Queen Elizabeth, James VI. of Scotland became also King of England as James I.

Soon after James came to the throne, the Puritans presented a petition to the King which, from the number of its signatures is generally called the Millenary Petition.

The petition prayed for alterations and amendments in various matters relating to the Church.

Not a word was said about a new translation of the Bible. The King appointed a discussion and conference between the representatives of the petitioners and various Bishops, Deans and others. The conference was held on three days (January 12, 16 and 18) in 1604 at Hampton Court in the presence of the King, and is known as the Hampton Court Conference.

On the second day of the conference, Dr. Reynolds, as spokesman of the Puritans, without any previous notice, moved his Majesty that there might be a new translation of the Bible, because those which were allowed in the reigns of King Henry VIII. and Edward VI. were "corrupt and not answerable to the truth of the original."

The result may be gathered from the King's reply and from what the Revisers say in the preface to the Authorized Version itself.

Cf. Hoare, No. 80, page 220.

Cardwell, No. 54, page 188.

Westcott, No. 114, page 140, etc.

During the discussion the King spoke in favour of a new translation. The Narrative of the Dean of Chester reports his address as follows:

"Whereupon his Highness wished that some especial pains

should be taken for one uniform translation (professing that he could never see a Bible well translated in English, but the worst of all His Majesty thought the Geneva to be), and this to be done by the best learned in both the universities, after them to be reviewed by the Bishops and the Chief learned of the Church. From them to be presented to the Privy Council; and lastly to be ratified by his royal authority, and so the whole Church to be bound unto it and no other. Marry withal he gave this caveat upon a word cast out by my Lord of London, that no marginal notes should be added, having found in them which are annexed to the Geneva translation, which he saw in a Bible given him by an English lady some notes very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits, supporting his opinion by Exodus i. 19 where the marginal note alloweth disobedience unto the King, and 2 Chron. xv. 16 where the note taxeth Asa for deposing his mother only, and not killing her."

The marginal notes referred to by King James are as follows:

Exodus i. 19. "Their disobedience herein was lawfull but their dissembling euill."

2 Chronicles xv. 16. "Or grandmother; and herein he shewed that he lacked zeale: for she ought to haue died both by the Couenant as verse 13, and by the Law of God: but he gave place to foolish pitie and would also seeme after a sort to satisfie the Law."

It has been suggested by Anderson that Dr. Reynolds was the one to propose that there should be no notes in the new Bible. That this was not so, is clear from Galloway's Narrative of the proceedings of the Conference and from his "just transumpt word by word" (corrected by the King himself) of the heads which the King wished to be reformed. (See Cardwell, No. 54, pages 213, 214.) It is clear that the proposal came from the King himself.

See also the Dean of Chester's account of the King's address, an extract from which is given above.

In the preface to the Authorized Version of 1611 the revisers say:

"The very historical truth is that upon the importunate petitions to the Puritans, the Conference at Hampton Court having been appointed for hearing their complaints, when by force of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion Book (*i. e.*, the Prayer Book), since it maintained the Bible as it was then translated, which was, as they said a most corrupted translation, and although this was judged to be but a very poor and empty shift, yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a New Translation, and presently after gave orders for this translation which is now presented unto thee."

Extract from the Epistle Dedicatory of the Authorized Version of 1611:

"There are infinite arguments of this right christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English Tongue*; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require."

The suggestion for a new translation of the Bible did not sleep. Under date of July 22nd, 1604 (the See of Canterbury being vacant), the King wrote to Bancroft, Bishop of London (afterwards Archbishop of Canterbury), advising him of the appointment of fifty-four learned men for the translating of the Bible and on other kindred matters.

The work was divided between six companies, three for the Old Testament, one for the Apocrypha, and two for the New Testament.

At a somewhat later date, there was issued an "Order set down by the King for translating the Bible."

This "order" embodied certain rules, of which Nos. 1, 6 and 14 are the most important. These rules prescribe the Bishops' Bible as the text to be followed, rule out marginal notes except as specially named, and name certain translations which are to be used in aid.

The rules laid down are fifteen in number and are given in Cardwell (No. 117, Vol. 2, page 111). Of these, Rules 1, 6, and 14 are as under :

1. The ordinary Bible read in the Church commonly called "the Bishops' Bible" to be followed, and as little altered as the truth of the original will permit.

6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution so briefly and fitly be expressed in the Text.

14. These translations to be used when they agree better with the text than the Bishops' Bible—videlicet Tindall, Matthew's, Coverdale's, Whitchurch's, Geneva.

Whitchurch's Bible refers to various editions of the Great Bible printed by Whitchurch.

King James' order for translating of the Bible is given as No. 224 in Cardwell (No. 117, Vol. 2, pages 106, 107, 108, 109, 110, 111, 112).

Each company, as they finished their work, sent it round to the other companies, so that all the revisers in this way went through the entire Bible.

They consulted various translations or versions in Chaldee, Hebrew, Syrian, Greek, Latin and English, also in Spanish, French, Italian and Dutch, besides those named in their instructions. They referred to the Greek text of the New Testament, as then revised by Erasmus, Stephanus and Beza, and to such Hebrew copies of the Old Testament as were available, and yet it was not a new translation but only a revision. So far as we know, no manuscripts were used or referred to by the revisers of 1611 in the settlement of the text. Rule No. 1 was faithfully followed. Rule 14 was not followed very extensively. The revisers made special use of the Geneva Bible and of the Rhemish New Testament, though, in both cases, they brought their own Greek scholarship to bear. It is interesting to see what they say for themselves; and to note the incidental evidence of the italic type used occasionally in the text.

Extracts from the Preface to the Authorized Version of 1611:

(a)—Truly we never thought to make a new translation nor yet to make a bad one a good one, but to make a good one better, or out of many good ones, one principal good one.

(b)—Neither did we think (it) much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek or Latin; no, nor the Spanish, French, Italian or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered.

(c)—In what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment? At no hand. They trusted in Him that hath the Key of David, opening and no man shutting; they prayed to the Lord, O let Thy Scriptures be my pure delight; let me



not be deceived in them, neither let me deceive by them. In this confidence and with devotion did they assemble together.

(d)—We have on the one side avoided the scrupulosity of the Puritanes who leave the old ecclesiastical words, as when they put *washing* for *baptism*, and *congregation* instead of *Church*; as also on the other side we have shunned the obscurity of the Papists that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But *we* desire that the Scripture may be understood even of the very vulgar.

(e)—Another thing we think good to admonish thee of gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense every where), we were specially careful, and made a conscience according to our duty. But that we should express the same notion in the same particular word, as for example, if we translate the Hebrew or Greek, once by *purpose* never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, etc. Thus, to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is the Kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? Use one precisely where we may use another no less fit, as commodiously?

(Of course this is entirely contrary to the mode of action of the revisers of 1881-1885. See Chapter XX., Extracts from Reviser's Preface to N. T. (h) and (i).)

As to the version which most largely influenced the Authorized Version apart from the Bishops' Bible and its predecessors, Westcott (No. 114, page 337), speaking of the Authorized Version, says :

"The translation is that of a Church, not of a party. It differs from the Rhemish Version in seeking to fix an intelligible sense on the words rendered : it differs from the Genevan Version in leaving the literal rendering uncoloured by any expository notes, and yet it is most worthy of notice that these two versions representing as they do the opposite extremes of opinion, contributed most largely of all to the changes which the Revisers introduced."

See also No. 114, pages 352, 357, etc.

Evidence of care from the use of italic type.

Westcott (No. 114, page 363 n.) says :

"The scrupulous and watchful care with which the revisers worked is nowhere seen more remarkably than in their use of italics to mark the introduction of words not directly represented in the original. The detail may seem at first sight trivial ; but in reality it involves much that is of moment. It is of importance as marking distinctly that the work is a translation ; and yet more the use distinguishes in many cases an interpretation from a rendering. *e. g.* Heb. x. 38."

As to the revisers of the italics in various editions of the Authorized Version see Mombert (No. 89, pages 366, 367, 368).

The time taken in the work was :

Three years in preparation and preliminaries ;

Three years in organized and joint work ; and

Nine months in a final revision, making altogether nearly seven years.

It would appear from Cardwell (No. 117, Vol. 2, page 108) that the final revision was in the end committed to Dr. Miles Smith, and Dr. Thomas Bilson, then Bishop of Winchester.

Of Dr. Miles Smith it was said that he "had Hebrew at his finger ends." He wrote the preface, which is most interesting and instructive, but which is now crowded out. Bishop Bilson was a member of the Hampton Court Conference. The complete work was dedicated to the King.

In their dedication the revisers refer to the King's special interest in the work, and to the probability of opposition and depreciation on the one side by Popish persons, and on the other by self-conceited brethren.

Extract from the Epistle Dedicatory of the Authorized Version of 1611:

"And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of illmeaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity,

as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and christian endeavours against bitter censures and uncharitable imputations."

Finally, the entire work was published with its dedication and preface in 1611. There were included a calendar, a dictionary and other matters which have all disappeared in our modern editions. The Apocrypha was part of the Authorized Version, but this is now generally omitted.

The title page of the Authorized Version of 1611 runs as follows:

THE  
HOLY BIBLE  
conteyning the  
OLD TESTAMENT AND THE NEW  
Newly translated out of the originall tongues; and  
with the former translations diligently  
compared and revised by His Majesty's  
Speciall Commandement.  
Appointed to be read in Churches.  
Imprinted at London by Robert Barker, Printer to the  
King's Most Excellent Majestie.  
Anno Dom. 1611.

It is the fashion to say that this Version never was "Authorized." The word actually used on the title page is much stronger than "authorized," being "appointed."

Seeing that the words stand there; that the regular short title of the version is "The Authorized Version"; that there never was (till these later days) any contradiction or dissent against them; and that the Books of the Privy Council and their registers from A. D. 1600 to A. D. 1613 inclusive were all destroyed in a fire at Whitehall on January 12, 1618-19, and

that no printer dare have presumed to use the words without authority; the natural presumption (even independent of King James' known character and natural delight in the work, and his wish to put both it and his own authority forward in all reasonable ways); and of its subsequent uninterrupted public use in the Services of the Church of England, as the version of the Bible appointed for that use; IS, that the Version of 1611 was authorized, but that the evidences of the authorization are now lost. Apart from this question, the Authorized Version won its way by its own merits and by its total freedom from party or sectarian or controversial spirit.

Lord Selborne when Lord Chancellor (no mean authority, even apart from his official position) strongly took the view now maintained in a letter to Dr. Wordsworth, Bishop of Lincoln, dated May 27, 1801. The subject is discussed by Schaff (No. 101, page 330, etc.), who takes the popular negative view.

The correspondence between Bishop Wordsworth and Lord Chancellor Selborne appeared in the *Times* (London) of June 10, 1881, and is given in Schaff, pages 334, etc.

The presumption in favour of the Royal Authorization would arise from the actual statement on the title page, and from the following considerations:

(a)—The King's detailed order and direction for ratification by himself.

(b)—The special words of the King at the Hampton Court Conference—"and so this whole Church to be bound by it and no other."

(c)—The Statement of the Revisers in the Preface.

(d)—The like in the Epistle Dedicatory.

The first edition to omit the Apocrypha was printed in London in 1629.

Many of the early English Bibles had notes or annotations, and these were often of a very highly sectarian or contro-

versial spirit. Had such notes been appended to the Authorized Version we might even yet have taken sides on our Bibles, or marched under different Bible banners:

I am of Tyndale,

I of Coverdale,

I of Geneva,

I of Douay, and

I of King James;

while the list might have been largely extended, by additional modern versions used by different denominations, each rendering allegiance to its own special standard or shibboleth.

Such a result would have been most unfortunate. It has been prevented by our noble English Version, known as the Authorized or King James Version of 1611, which in due course became the Bible for all English-speaking people of whatever denomination, religion or creed, except the Roman Catholics who use the Douay Version. The Geneva Bible was its great competitor, but in less than fifty years, and before the restoration of the Monarchy in 1660 the version of 1611 had won its way to final victory as the undisputed Bible Text of the English Version. (See No. 114, p. 156.)

In the Providence of God, the Authorized Version was undertaken and completed at a time when, from a variety of causes, the English language was at its best.

Macaulay speaks of the English Bible in the Authorized Version as "that stupendous work the English Bible—a book which if everything else in our language should perish would alone suffice to show the whole extent of its beauty and power."

It has been well said: "The English of the Authorized Version is the finest specimen of our prose literature at a time when English prose wore its stateliest and most majestic form. So deeply has its language entered into our common tongue that one probably cannot take up a newspaper or read a single book in which some phrase has not been borrowed

consciously or unconsciously from its pages. It has now acquired the prescriptive right of age. Its rhythms have become familiar to the ears of all classes. Its language has entered into our own literature, and English-speaking people have become prouder of their Bible than of any of the works of literature written by their ablest chiefs."

It has been remarked that: "English literature has been formed largely on the Bible of 1611. Our great works, whether in prose or verse, bear the plain stamp of its language. No master of style has neglected its charms. As a work of literature it is itself the highest of our models—the tone and manner of the Hebrew in the Old Testament are admirably preserved and reproduced, while in the New Testament the English Version of 1611 is a far nobler work of literature than the Greek original. Much of this high value we may legitimately trace up to Tyndale through Coverdale and the Great Bible and the Bishops' Bible, though Wycliffe and Coverdale have each left their mark on our English Bible."

The Authorized Version has ninety per cent. of Saxon words, and in this respect stands at the head of English literature, no author of note using a larger percentage, while Shakespeare uses eighty-five per cent. of Saxon.

Faber, who followed Newman into the Roman Church, even in his alienation from the Church of England, refers to "its uncommon beauty and marvellous English," and says:

"It lives on the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be things rather than mere words. It is part of the national mind, and the anchor of national seriousness, nay it is worshipped with a positive idolatry in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its

verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle and pure and penitent and good speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. It has been to him all along as the silent, but oh, how intelligible voice of his guardian angel, and in the length and breadth of the land there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

A few quotations from modern writers may be given.

Matthew Arnold ("On Translating Homer," Popular Edition, page 89) declares, when speaking of the translation of Homer, that "He will find one English book and one only where as in the Iliad itself perfect plainness of speech is allied with perfect nobleness; and that book is the Bible."

George Saintsbury ("History of Elizabethan Literature," Chapter VI.) says: "The plays of Shakespeare and the English Bible are and will ever be the twin monuments not merely of their own period, but of the perfection of English, the complete expressions of the literary capacities of the language."

George Marsh ("Lectures on the English Language," page 441) speaks of the Bible as "the highest example of purity and beauty of language existing in our speech."

Lord Tennyson ("Memoir of Alfred Lord Tennyson," page 258, note), himself a linguistic purist, says: "The Bible ought to read were it only for the sake of the grand English in which it is written, an education in itself."

Archbishop Trench (No. 110, page 6) speaks of "the rhythmic beauty of the periods, the instinctive art with which the style rises and falls with its subject, the skilful surmounting of difficulties the most real, the diligence and success with which almost all which was best in preceding translations has



been by it retained and embodied, the constant solemnity and seriousness which by some nameless skill is made to rest upon all."

The Revisers of the New Testament of 1881 (No. 22), speaking in their Preface of the version which they revised, say:

"We have had to study this great version carefully and minutely line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and we must not fail to add the music of its cadences and the felicities of its rhythm."

And again, they call it "a version which has held the highest place in the classical literature of our language . . . the noble translation which we have been called upon to revise."

The latest of all works on the Bible from a literary point of view is that of Professor Gardiner (No. 152). He speaks of placing the greatest works of modern writers, such as Milton, Browning, or even Shakespeare, beside the Bible, and says (page 382): "One finds the modern writing almost trivial and ephemeral beside the old." He continues:

"Much reading in the Bible will soon bring one to an understanding of the mood in which all art seems a juggling with trifles, and an attempt to catch the unessential when the everlasting verities are slipping by. The silent, unhurrying rumination of the East makes our modern flood of literature seem garrulous and chattering; even the great literature of the Greeks loses beside the compression and massiveness of the Old Testament. It is this cool solidity of poise, this grave and weighty compression of speech, that makes the Old Testament literature so foreign. It has no pride of art, no interest in the subjective impressions of the writer, no care even for the preservation of his name. It is austere preoccupied with

the lasting and the real, and above all, unceasingly possessed with the sense of the immediate presence of a God who is omnipotent and inscrutable. This constant preoccupation with the eternal and the superhuman gives to this literature a sense of proportion which again separates it from other literature. Beside the will of the Almighty the joys and griefs and ambitions of any single writer are a vanity of vanities, a vexation of spirit, or as the Hebrew is more closely translated in the Revised Version, 'a striving after wind.' It is as if, in the words of the marginal reading of Ecclesiastes iii., God had 'set eternity in their heart.' In our modern literature it is hardly possible to find an author who has not some touch of the restless egotism that is the curse of the artistic temperament; in the Bible there is no author who was not free from it.

"In this art which is not art, then, in this absorption with the solid facts of reality and the neglect of man's comment and interpretation, in the unswerving instinct for the lasting, and the sense of the constant and immediate presence of an omnipotent God, the Bible stands apart in our literature." (Pages 383, 384.)

The Professor observes that "there is no other book of which it can be said that for many generations all classes of the people were equally familiar with it." (Page 384.)

Summarizing several sentences of the Professor we gather that this familiarity exists at both ends of the social scale, and is characteristic of poor and uneducated, as of rich and cultured people. Bunyan and Ruskin, at the two extremes of literary temperament, both testify to its power. Lincoln, in his most solemn utterances, quite naturally adopts the language of the Bible. To quote again:

"Much of the Bible, especially of the Old Testament, can be described as primitive in thought; but only if 'primitive' be taken to mean that such writings go down to the common roots of all human nature, and are grounded in feelings and

ideas which are the common heritage of all men, and which are therefore perennial and universal. Thus this Biblical literature and this Biblical style in spite of their foreign origin are in a still deeper sense native, since their appeal reaches down below feelings and instincts which are peculiar to one age or to one country, to those which belong to all." (Pages 387, 388.)

Of the style of the Bible the Professor writes:

"In setting the English Bible as the measure of English prose style one would name as the general qualities of that style simplicity and earnestness. In defining French prose style one would think first perhaps of lucidity added to keenness and subtlety; in defining German prose style rather of thoroughness and the capacity for carrying strangely complicated burdens of thought; but in the case of English prose, since we have had neither an academy nor a cloistered body of learned men for whom books have been chiefly written, if there is to be a standard which shall be a common measure for Dryden, Swift, Goldsmith, and Burke, or in our own period for Macaulay, Newman, Ruskin, Thackeray, and Lincoln, we must find for that common measure a style which will be read by all classes of men, and which will carry the weight of high and earnest ideas. In France there is a gulf between literature and the peasants whom Millet painted; in England, Bunyan's 'Pilgrim Progress,' one of the monuments of the literature, was the work of a tinker; and one might recall, too, Stevenson's story of the Welsh blacksmith who learned to read in order to add 'Robinson Crusoe' to his possibilities of experience. It is a striking fact that, as the generations pass by, the books which are still regularly and constantly reprinted are those like 'Robinson Crusoe' and 'Gulliver's Travels' and 'The Pilgrim's Progress,' which appeal not only to a highly educated upper class, but to the moderately educated middle and lower classes: in literature, as in everything

else in England and America, the final appeal is to the broad democracy. In the second place, it is notable that the books which do survive, at any rate in the case of prose—for in the case of poetry final causes are deeper and more complex—are almost all written by men with a purpose, men who have a mission to make the world better. There is something in the genius of the people which brings the language to its noblest heights when it carries a message that is to lift the people above themselves; and something in the genius of the language which makes it inevitable that when the language reaches these high points it shall show most strongly these two qualities of simplicity and earnestness.

“With these qualities the style of the Bible is also notable for directness of statement, which gives to the style an unsurpassed power of carrying its readers with it; the books of the Bible are set forth as statements of facts, never as an apology or justification of the facts; and the effect of this confidence is to give to the Bible a virility and robustness which in themselves make it a worthy model of a great national style.” (Pages 389, 390, 391.)

The Professor calls the Bible “the norm and standard of our English literature,” and says:

“Leaving out of consideration Shakespeare, whom it is so hard to bring into our generalization, one may roughly say that the spirit of English literature at its best is prophetic, that the essential characteristics of the books which are the record of the thoughts and feelings of the English race are virility, directness, unconsciousness, prepossession with the higher sides of life, and a noble and uplifting purpose. Spenser’s *Faerie Queene* is a glorification of purity and the virtues of chivalry; Addison aimed to reform the licentious manners of his day; the one constant motive of Swift’s morbid genius was to castigate the vices and follies of men; and Dr. Johnson, the stoutest Englishman of them all, was a conscious

force for righteousness. The nineteenth century opened with the aspiring dreams of Wordsworth, Coleridge and Shelley; and its great prose writers, Thackeray, Dickens, Carlyle, Emerson, and the rest, were all consciously preachers. The ideal of art merely for the sake of beauty has never taken a deep hold on the men of our race. Keats, who above all English poets revelled in sheer beauty and sensuousness of form, is commonly and naturally thought of as a poet's poet. It remains true, therefore, in a broad way with the substance of English literature as with the style, that the English Bible stands as the norm about which all the rest can be arranged and as the standard by which it is not unreasonable to estimate it." (Page 394.)

As to the absence of latinized words the Professor has some striking passages :

"The Bible was translated with the purpose of bringing the Gospel back to the plain people of England. This principle joined to the fact that the English of the sixteenth century had not yet been enriched by the great mass of learned words from the Latin, has made the vocabulary of the English Bible very different from the ordinary vocabulary of our own day. A concordance shows in a very striking way how little need the translators of the Bible had for the Latinate words. Among words which appear only once in the Bible are such common words as the following: *amiable, commodious, conquer, constrains, debase, discipline, disgrace, enable, intelligence, modest, quantity, reformation, severity, transferred*. All these words, and they are a small part of the complete list, are among the most familiar in our everyday vocabulary." (Page 368.) ". . . The language of the Bible is far less Latinate than any other work in English. Even Pilgrim's Progress seems learned in its vocabulary by the side of the Bible." (Page 370.) (See Appendix IV. Note F.)

Dr. Schaff (No. 101, pages 343, etc.) says:

“The Authorized Version is a truly national work, and has even an œcumenical character for the English-speaking world. It resembles in this respect the Apostles’ and the Nicene creeds, which cannot be traced to any individual authorship. Nearly all the continental versions were the production of a single mind,—as Luther, Leo Judœ, Olivetan, Diodati,—and bear more or less the lineaments of the translator. But the English Bible is not the version of Wicliff or Purvey or Tyn-dale or Matthew or Rogers or Coverdale or Cranmer, or the Elizabethan Bishops, or King James’ forty-seven translators. It is the work of the English Church in the period of the greatest revival of primitive Christianity. The sacred memorial of three generations of martyrs and confessors are treasured up in its pages. Tyndale, who devoted his life to the single task of anglicizing the Word of God and was strangled and burned for it at Vilvorde; Rogers, who like him, left the world in a chariot of fire as the proto-martyr of the bloody reign of Mary; Coverdale, who a fortnight later escaped the same fate by flight to Denmark; Cranmer who, after five humiliating recantations triumphed over his weakness and sealed his fate at the stake in Oxford; the Marian Confessors, who found a hospitable refuge in the city of Calvin and Beza; the leaders in the Elizabethan restoration of the Reformation and their learned and pious successors in the following reign; all speak to us through the English Bible, to which they have contributed their share of devout labour. No version has had such a halo of glory around it, none is the child of so many prayers, none has passed through severer trials, none is so deeply rooted in the affections of the people that use it, and none has exerted so great an influence over the progress of the Christian religion and true civilization at home and abroad. It is interwoven with all that is most precious in the history and literature of two mighty nations which have sprung from the Saxon stock. It is used day by day and hour by hour in

five continents, and carries to every mission station in the heathen lands unspeakable blessings of the Gospel of Peace.”

Of the unique character of the English Bible, Westcott (No. 114, page 369) remarks:

“Enough has been said to show that the history of the English Scriptures is . . . unique. The other great vernacular versions of Europe are the works of single men definitely stamped with their impress and bearing their names. A German writer somewhat contemptuously remarks that it took nearly a century to accomplish in England the work which Luther achieved in the fraction of a single lifetime. The reproach is exactly our glory. Our version is the work of a Church and not of a man, or rather it is a growth not a work. Countless external influences independent of the actual translators, contributed to mould it; and when it was fashioned the Christian instinct of the Nation, touched as we believe, by the Spirit of God, decided on its authority. But at the same time, or if to save us from that worship of the letter, which is the counterfeit of true and implicit devotion to the sacred Text, the same original words are offered to us in other forms in our Prayer Book, and thus the sanction of use is distinguished from the claims of finality. Our Bible in virtue of its past is capable of admitting revision, if need be, without violating its history. As it gathered into itself during the hundred years in which it was forming, the treasures of manifold labours, so it still has the same assimilative power of life.”

The following three editions of the Authorized Version have exercised great influence on our English Bible as we have it to-day in modern editions of the same version:

(a)—Bishop Lloyd’s Bible (1701); which was the first to contain the Marginal Chronological dates, mostly taken from Archbishop Usher.

(b)—The Cambridge Bible of 1762, edited by Dr. Paris; and

(c)—The Oxford Bible of 1769, edited by Dr. Blayney.

Dr. Paris and Dr. Blayney expended considerable labour on the improvement of the text and its typography, and on the addition of a large number of marginal references.

Dr. Blayney in the Bible of 1769 made considerable alteration in "the Heads or Contents prefixed to the chapters," generally in the direction of making them much fuller. The printers for a time followed Dr. Blayney's headings, but soon reverted to those of 1611. In 1833 the Oxford University Press published an exact reprint page for page of the Authorized Version of 1611. It is so exact a reprint that Dore says, "It may be consulted with as much confidence as an original." It is in Roman instead of black-letter type, and the "Register" is that of the reprint, not that of the original.

The best modern critical edition of the Authorized Version of 1611 is Dr. Scrivener's Cambridge Edition of 1873. (No. 127.)

This is, perhaps, the place to note that an unsuccessful effort was made in the Long Parliament in 1653 to secure further revision. The errors of the Authorized Version, through careless editing and proof-reading, but still more what were called its "mis-translations" and its "prelatical language" contributed toward the movement.

Special information as to the action of the Long Parliament in 1653 and 1655, etc., is given by Mombert, No. 89, pages 442, etc., who cites Eadie "The English Bible," Vol. II., pages 34-37; and Vol. I., pages 322-324.

See also Westcott, No. 114, pages 158, 159.

A Bill was brought up in 1653 but no steps were then taken. This effort aroused considerable interest, and in 1657 a Commission was appointed to take the matter in hand. Many meetings were held at the house of Lord Commissioner Whitelocke, the holder of the Great Seal, but before the report of the Commission was received, dissolution put an end to the Parliament.



## XVIII.

### THE NEED OF FURTHER REVISION.

**T**HE need of further revision became apparent through the defects of the Authorized Version, through the great advance in scholarship, and by reason of the discovery of more ancient and authentic manuscripts than were available for reference in 1611.

The materials available in 1611 were scanty; the most ancient of the manuscripts we now have had not then been discovered, or were not then available. No critical edition of ancient versions then existed, nor had there been any critical examination of the works of the Fathers for textual purposes.

Dr. Schaff (No. 98, page 25) tells us that the received text was hastily derived in the infant period of the printed Bible from a few and faulty cursive MSS., when the best uncial MSS. and the oldest versions (except a corrupt text of the Vulgate) were not yet known; before the patristic quotations were examined; and before even the first principles of textual criticism were understood.

Cursive MSS. are small running hand MSS. of later date. Uncial MSS. are written in capital letters and are older and of much greater authority than the cursives.

Then the scholarship of the translators was not advanced enough to make them familiar with the more delicate turns of the Hebrew and Greek languages. The Grammars, Dictionaries, and Concordances were very imperfect. We find great want of accuracy in their use of articles, tenses of verbs, prepositions, etc., etc.

The point as to the use of articles might be illustrated at great length by reference to many passages.

Three passages are now reproduced as showing in the first

two, the omission of the definite article in error, and in the third the use of the definite article when the indefinite article is the one used in the Greek. The three passages are shown in the Authorized Version, and in the Revised Version. As to the first passage it may be explained that the expression "*The Christ*" is an official title of our Lord meaning the Messiah, or the Anointed; when the article is used in the Greek "*Christ*" is not a personal proper name.

Matthew ii. 4—

He demanded inquired of them where the Christ should be born.

Romans v. 19—

As by through the one man's disobedience the many were made sinners even so by through the obedience of the one shall many be made righteous.

1 Tim. vi. 10—

The love of money is the a root of all kinds of evil.

There is a great difference between such allusions as—

<i>A. V.</i>		<i>R. V.</i>
The woman	and	A woman. John iv. 27.
A feast	and	The feast. John vi. 4.
Into a mountain	and	Unto the mountatn. Matthew xxviii. 16.
An upper room	and	The upper chamber. Acts i. 13.

As will be seen on comparison of the passages referred to in the Authorized Version and in the Revised Version.

As to the tenses of verbs, etc., the Greek language has more voices, more moods and more tenses than the English, and the distinct clear meaning of the Greek phrase is often lost or even misinterpreted in the Authorized Version. One of the most frequent errors is where the Greek speaks of a continuing action and the Authorized Version speaks of a past and ended action. No English version can ever accurately give the various delicate shades of meaning throughout, though in many cases a clear idea can be given. This, and some other points are shortly illustrated.

In the Authorized Version the Greek tenses are misconceived, misinterpreted, and confused in an unsympathetic and

variable way. I give a few examples of the erroneous ended action instead of the continuing action, as the easiest form of error to understand at sight.

Matthew xxv. 8—

Our lamps are | gone |  
going | out.

Luke i. 59—

They called him Zacharias.  
Literally—They were calling him, etc.  
R. V.—They would have called him, etc.

Luke viii. 23—

They were | filled |  
filling | with water.

Luke xviii. 3—

She came unto him.  
Literally—She kept coming unto him.  
R. V.—She came oft unto him.

Luke xviii. 13—

Smote | upon | his breast.  
Literally—Kept smiting his breast.

John vi. 17—

They entered into a | ship | and | went— |  
boat | were going | over the sea.

Misuse of prepositions, etc.

Prepositions are often confounded or mistranslated. Two Greek prepositions for “in” have their distinct meaning—the one expressing *rest in*, the other *motion into*; but they are confounded and misapplied.

Luke ii. 14—

On earth peace | Good will toward men— |  
among men in whom He is well pleased. |

Matthew xxviii. 19—

Baptizing them | in |  
into | the name of the Father, &c.

Romans vi. 23—

The | free | gift of God is eternal life | through Jesus Christ, |  
in Christ Jesus.

2 Peter i. 5—

To— |  
in your | virtue knowledge.

Galatians iv. 13—

Through  
because of an | infirmity of the flesh I preached, &c.

In various passages in St. John's Gospel, one single Greek word for "*then*," referring to sequence of events, is rendered in no less than eleven different ways; and so we might go on.

So important does Bishop Westcott deem this part of our subject that he says (No. 113, pages 62, 63):

"Two alterations of this class, each of a single syllable, are sufficient to illuminate our whole conception of the Christian faith. How few readers of the Authorized Version could enter into the meaning of the baptismal formula, the charter of our life; but now when we reflect on the words 'make disciples of all the nations, Baptizing them *into* (not, *in*) the Name of the Father and of the Son and of the Holy Ghost' (Matt. xxviii. 19), we come to know what is the mystery of our incorporation into the body of Christ. And as we learn this, we enter into St. Paul's words: 'The free gift of God is eternal life *in* (not *through*) Christ Jesus our Lord' (Rom. vi. 23). It is indeed most true that the Son of God won life for us, but it is not anything apart from Himself. We live as He has made it possible for us to realize life only in Him. (Compare John xx. 31; 1 Cor. i. 4; Eph. iv. 32; Phil. iv. 10.) Am I then wrong in saying that he who has mastered the meaning of these two prepositions now truly rendered 'into the Name'—'in Christ'—has found the central truth of Christianity. *Certainly I would gladly have given the ten years of my life spent on the Revision to bring only these two phrases of the New Testament to the heart of Englishmen.*"

Again the Bishop says, page 170:

"When for example we read in Romans vi. 23, 'the gift of God is eternal life through Jesus Christ our Lord,' we recognize a general description of the work of Christ, of what He has wrought for us, standing apart from us. But all is filled

with a new meaning when the original is closely rendered, 'the free gift of God is eternal life in Jesus Christ our Lord.' Life is not an endowment apart from Christ. It is Himself and enjoyed in Him. 'I am,' He Himself said, 'the Way, and the Truth, and the Life.' 'We are alive unto God,' not only 'through Jesus Christ.' (Rom. vi. 11, contrast John xv. 5 'apart from me.') We seek therefore 'to be justified' not only 'by Christ' but 'in Christ' (Gal. ii. 17); the blessing of Abraham came upon the Gentiles, not simply by the agency of Christ, 'through Christ Jesus,' but 'in Christ Jesus' (Gal. iii. 14) . . . . the truth distinctly expressed becomes a spring of peace and power and mature growth."

This brings us to one of the defects of the Authorized Version which is more serious. Needless and misleading variations of translation are used where the same Greek word is employed. In many cases we have two or more meanings for the same Greek word. Of eleven Greek words we have respectively, 23, 17, 16, 16, 10, 9, 8, 6, 5, 4, and 3, different translations. Similar variances may be noticed even in the translation of proper names of persons, countries and places.

Then, on the other hand, the Authorized Version often uses an English word in different passages when the Greek uses a distinct special and different word in each place.

Without going into detail, I may say that ten common English words have respectively, 32, 20, 14, 7, 6, 6, 6, 5, 4, and 3, different Greek words behind them.

Here the various special different words might have been clearly rendered by corresponding special words in English, but, through the unfortunate method of the revisers, the special meanings of many of the words used by our Lord and the sacred writers are lost—and the personal or individual style of the particular writer is materially altered.

All this is a serious loss when we come to explain and apply Scripture.

But all such matters fall into comparative unimportance when we come to the advance in scholarship between 1611 and 1870; and to the larger and better material available at the latter date.

The workers of 1611 had no manuscripts before them. The received text of the New Testament which they used was based on a few comparatively late and unimportant manuscripts of the fourteenth and fifteenth centuries. Since this time several hundreds of manuscripts have become available. Between the dates named, and mainly in the later years, over 1,500 manuscripts of the Greek New Testament were acquired or became available, and have been compared, weighed and sifted, through which labour from 100,000 to 120,000 different readings have accumulated. To tell the story would require a book. Suffice it to say that in the period of over 250 years, the knowledge of Hebrew and Greek manuscripts, and of the Hebrew and Greek languages was largely increased. Most of the best knowledge which we possess to-day about the actual words of the New Testament has been found since 1611.

Of the five leading manuscripts now in use, four were all discovered and came first into modern use after the issue of the Authorized Version of 1611; and when we come to versions and translations, many of those now thought most valuable had never even been heard of by English scholars until after the issue of the Authorized Version.

It is in quite modern times that most of this information has been made practically available. Scholars and students spent many patient years and much labour and toil in the examination and comparison, word by word, and often letter by letter, of those ancient manuscripts and versions, and then they began to see that the Authorized Version of 1611, beautiful and good as it is, might be made better.

Of the manuscripts now spoken of there are five that stand in the first place as most important. They are:

1. The Sinaitic of the fourth century.
2. The Vatican of the fourth century.
3. The Alexandrian of the fourth or, more probably, of the first half of the fifth century.
4. The Ephraem of the fifth century.
5. The Beza of the fifth or sixth century.

The Revisers of 1881 in their Preface to the New Testament say:

“Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.”

I have alluded to five leading Greek MSS. of the New Testament. For convenience of reference I make a tabular statement of the five.

No.	Name.	Reference Mark.	Date.	When discovered or made available.	Contents: (For details see under each MS. below.)	Where Deposited.
1	Sinaitic	The Hebrew letter Aleph	4th century	1844 and 1859	Large part of the O. T. with the N. T. complete.	43 leaves of O. T. University Library Leipzig. 156 leaves of O. T. and all N. T. The Imperial Library of St. Petersburg.
2	Vatican	B	4th century (between A. D. 300 and 340).	Published for the first time in 1889; when Pope Leo XIII. allowed a facsimile to be made and presented copies to leading libraries.	The O. T. nearly entire and the N. T. with some books wanting.	The Vatican, Rome.
3	Alexandrian	A	4th or more probably first half of 5th century.	Presented to King Charles I. of England in 1628 by the Patriarch of Constantinople who brought it from Egypt.	O. T. nearly complete; N. T. some parts wanting.	British Museum, London.
4	Ephraem	C	5th century.	Partially 1710 and 1834; fully 1842.	Portions of the O. T. and of the N. T.	National Library, Paris.
5	Beza	D	5th or 6th century.	Obtained by Beza from a Monastery 1562 and presented by him to University of Cambridge 1581.	The 4 Gospels and the Acts of the Apostles (with some omissions) order of Gospels, Matthew, John, Luke, Mark.	University Library, Cambridge.

The five MSS. are arranged in order of their date. This will explain why B is placed before A.

It will be seen that MS. "D" was deposited in England before 1611. It was not used by Beza in his editions of the Greek New Testament on account of its many variations from other MSS., and so, though in England at the time, it had no influence on the Version of 1611. Neither Aleph, B, A, nor C, were within the possible reach of the Revisers of 1611.

1. The Sinaitic MS. (Aleph) is one of the two oldest of all our MSS., the Vatican MS. (B) being the other. It is the only great MS. which has the entire New Testament. It was discovered by Constantine Tischendorf in the Convent of the Monks of St. Catherine on the eastern slopes of Mt. Sinai by



instalments in 1844 and 1859. The story of the gaining possession and of the study of the MS. reads like a romance. It is not improbable that this ancient MS. is one of the fifty copies of the Bible prepared under order of the Emperor Constantine in A. D. 331, and that it was sent by the Emperor Justinian (who reigned from A. D. 527 to A. D. 565) to the Sinai Convent, of which he was the founder. As will be seen from what is said as to the MS. "B" (the Vatican MS.), this MS. omits all the verses of Mark xvi. which follow verse 8. The almost universal testimony of the MSS. except Aleph and B is for the retention of these twelve verses. The Revised Version includes the verses, but notes in the margin, "The two oldest Greek Manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

In the Old Testament the following portions are wanting, all up to 2 Kings, inclusive: 2 Chronicles, Ezra (part of), Lamentations (part of), Ezekiel, Daniel, Hosea, Amos, Mica.

In this MS. there is an additional Psalm numbered 151, the title of which is: "A Psalm in the handwriting of David beyond the number of Psalms composed by David—when he fought in single combat with Goliath."

The Psalm was never published in the Hebrew, nor admitted into the Canon of Scripture, or among the Apocrypha. It appears in the Septuagint, Syriac, Ethiopic and Arabic Versions. The narrative differs from that in 1 Samuel xvii. All the versions named (except the Arabic) are silent as to the sling and stone. The Arabic says nothing about the sling, but says (in Dr. Adam Clarke's translation)—"In the strength of the Lord I cast three stones at him. I *smote* him in the forehead and felled him to the earth."

A copy of this Psalm may be found in No. 118.

Cf. Burgon and Miller, No. 53.

Dyer A. Saunter, No. 118, page 581, etc.

Kenyon, No. 82, page 59, etc., 121, etc.

Merrill, No. 88, page 179, etc.

Merrill, No. 87.

Schaff, No. 101, page 103, etc.

Smyth, No. 105, page 24, etc.

Smyth, No. 106.

Westcott, No. 112, page 307, etc.

## 2. The Vatican MS. (B).

It is claimed for the Vatican MS. that it is the "oldest of all the native Greek texts." It was so without doubt, until the discovery of the Sinaitic MS. Now each of these two MSS. has its own claims and advocates for precedence by reason of seniority.

Tischendorf has pointed out that the Scribe who wrote the New Testament of MS. "B" is the same who wrote a few notes in the New Testament of MS. "Aleph," and who wrote some of the corrections now appearing on the face of that MS. This points to a close equality in age, but seems to give the precedence to "Aleph." The order of the books in the New Testament differs in the two MSS.

In Aleph, St. Paul's Epistles precede the Acts; and Hebrews comes between 2 Thess. and 1 Tim.

In B, the General Epistles come between the Acts and St. Paul's Epistles; and Hebrews precedes the Pastoral Epistles which are wanting.

The order of the books in both MSS. differs from that of the Vulgate. This MS. includes: The Old Testament, including Apocryphal editions to Esther and Daniel, but Genesis i. 1-xlvi. 28 and Psalms cv. (cvi.) 27-cxxxvii. (cxxxviii.) 6 are wanting.

The Apocrypha includes: Wisdom, Ecclesiasticus, Baruch and Epistle of Jeremiah, with 1 and 2 Maccabees wanting.

The New Testament; but 1 and 2 Timothy, Titus, Philemon, Revelation and Hebrews from ix. 14—(the middle of a word in the middle of a verse)—all are wanting.

Aleph and B agree in omitting the twelve verses Mark xvi. 9 to end. At this place in B the scribe has left the rest of the column after Mark xvi. 8 and the whole of the next column blank. There is no similar blank in any other part of the MS. This seems to show that the Scribe was in doubt as to whether the verses should be inserted, and left a blank for their future insertion if it should be decided to include them. There is no blank at this place in Aleph beyond the remainder of the column in which Mark xvi. 8 appears. The Gospel according to St. Luke coming at the head of the next column; the last two words of Mark xvi. 8 (ephoubouto gar—for they were afraid) are followed by an ornamentation of a line and a half; and this is followed by what we should call the Title of the Gospel according to St. Mark (Kata Markon—according to Mark) placed at the foot of the completed Gospel, and not at the head. The Sinaitic MS. is, so far as it goes, strong evidence against the inclusion of the verses, while the Vatican is doubtful evidence for their insertion.<sup>41</sup> Reference should, however, be made to Dean Burgon's "The last twelve verses of the Gospel according to St. Mark," (No. 129) which I have secured since writing the above. The Dean, however, has in No. 53 (pages 298, etc.) a strong criticism of the view of Dr. Smyth and others as to the real evidence of Aleph.

He says, "A closer examination of the facts will show that the contrary is the truth." On this he makes at length and in detail three (3) points:

41. Dr. Smyth, the author of Nos. 105 and 106, in a communication to me dated January 24, 1904 says, speaking of Aleph: "The blank is simply the end of St. Mark, and on the very next column you see St. Luke begins. The little space left here could not hold vv. 9-20, and therefore was not left for that purpose. The Gospel is *completely ended*. The Scribe *knew nothing* about vv. 9-20; whereas the Vatican Scribe *did*, and leaves not only that bit of column, but leaves blank the *whole next column*, being clearly doubtful whether it should go in or not. Therefore the Sinaitic is strong evidence *against*, and Vatican is doubtful evidence *for*."

1. That the original sheet of the MS. was cancelled—and another sheet written and substituted by another hand.

2. That the writing of the new sheet is evidently and purposely spread out, so as to make a small amount of matter cover the ground—that there has been an evident excision—and that on the old scale of writing there was plenty of room for the twelve verses.

3. He points out exactly where the excision commences, and draws attention to careful and deliberate “carefully executed works of the pen . . . as precautions against the possible restoration by a subsequent reviser of a portion of the text deliberately omitted . . . from the end of the Gospel.”

Of course the note in the margin of the R. V. on Mark xvi. refers to Aleph and B.

Both Aleph and B omit the passage John vii. 53-viii. 12.

The R. V. includes these verses but has a note in the margin.<sup>42</sup> The Vatican MS. is generally regarded as having as much weight as, if not as being more weighty than, any single authority we possess; when both B and Aleph agree, as a general rule with some exceptions, their readings are accepted as correct; they are seldom absolutely rejected, being generally given place as alternatives, if not put into the text itself. But to this Dean Burgon does not agree. In No. 53 he devotes an entire chapter (Chapter IV. pages 68-69) to the Vatican and Sinaitic MSS.; and he has a special appendix (No. V. pages 287-291) headed “The Sceptical Character of B and Aleph.” He puts the issue that Aleph and B “are either among the purest of MSS., or else they are among the very foulest.” He takes the latter view, but the former is that taken by the great majority of scholars.

When Aleph and B differ, as they sometimes do (e. g., in

42. Note in margin of R. V. on John vii. 53 is as follows: “Most of the ancient authorities omit John vii. 53-viii. 11. Those which contain it vary much from each other.”

the important verse Matt. xix. 9), there is great room for scholarship and honest scientific criticism.

This MS. was brought to Rome soon after A. D. 1448, and appears in the earliest Catalogue of the Vatican Library (A. D. 1475), of which it is one of the chief treasures, if not the very chiefest of all.

Although the Vatican MS. is regarded as of such high authority, some of its readings are now uniformly disregarded.

Between A, B, and C, there are some peculiar variations, among which we may notice those appearing in the text of Matthew xxvii. 50, and Luke xxii. 43, 44.

Matt. xxvii. 50. I give the three preceding verses to show the context.

The A. V. reads :

"47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

"48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put *it* on a reed, and gave him to drink.

"49. The rest said, Let be, let us see whether Elias will come to save him.

"50. Jesus, when he had cried again with a loud voice, yielded up the ghost."

The R. V. makes no practical alteration.

But here, the Vatican (B) and Ephraem (C) insert some added words and read v. 50 as follows (the additional words being shown within brackets) :

"50. [But another taking a spear pierced his side and there came forth water and blood and] Jesus crying out again with a loud voice expired."

The addition makes the spear wound precede the death as its active cause, while a reference to John xix. 33-38 shows that the death preceded the spear wound, which did not in any way contribute to the death, but was its demonstration.

The Old Latin, the Peshito, and the Vulgate Versions, along with MSS. Aleph, A and D, do not include the added words. Neither the authorized Roman Vulgate, nor the Douay Version include the addition.

Luke xxii. 43-44. These verses are part of the scene in the Garden of Gethsemane, and relate to the agony of our Blessed Lord.

They read in the A. V. as follows:

"43. And there appeared an angel unto him from heaven, strengthening him.

"44. And being in agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

There is no substantial change in the R. V.

These two verses are entirely omitted in the Vatican MS. (B) and in the Alexandrian MS. (A); again, the Old Latin, the Peshito and the Vulgate Versions include the verses, and in this they are followed by MSS. Aleph, C and D.

The Authorized Roman Vulgate and the Douay Version both include the verses.

Cf. Burgon and Miller, No. 53 (extensively).

Kenyon, No. 82, pages 60, etc., and 133, etc.

Merrill, No. 88, page 174, etc.

Merrill, No. 87.

Schaff, No. 101, page 113, etc.

Smyth, No. 105, page 24, etc.

Smyth, No. 106.

Westcott, No. 112, page 305, etc.

3. The Alexandrian MS. (A).

The Alexandrian MS. is of the fourth or more probably of the first part of the fifth century. It was presented to King Charles I. of England in A. D. 1628 by Cyril Lucar, the Patriarch of Constantinople, who brought it from Alexandria, of which See he was formerly Patriarch.

The British Museum was established by George II. in 1753. This MS. was at once sent there, where it still remains. It contains :

The Old Testament in the Septuagint nearly complete. The portions wanting are: Gen. xiv. 14-17; Gen. xv. 1-5; Gen. xv. 16-19; Gen. xvi. 6-9; 1 Kings xii. 20-xiv. 9; Ps. l. 20-lxxx. 11; our Apocrypha (except 2 Esdras), with the addition of 3 and 4 Maccabees. The entire Apocrypha finding its place in the Old Testament and the additions to Esther and Daniel appearing as parts of those books.

The MS. contains the 151st Psalm; and also four books of the Maccabees.

The New Testament with three important omissions; St. Matthew i. 1-xxv. 6, St. John vi. 50-viii. 52, and 2 Corinthians iv. 13-xii. 6, are all wanting.

This MS. is a composite MS., copied from various originals. But so far as the Gospels are concerned, it is the oldest example of the revised Syrian Text, which was that generally followed in the fourth century. In the remainder of the New Testament its authority ranks after Aleph and B. In many places in which Jerome's Vulgate differs from the Old Latin it has the support of A.

Cf. Burgon and Miller, No. 53.

Kenyon, No. 82, pages 60, etc., and 128, etc.

Merrill, No. 88, page 195, etc.

Merrill, No. 87.

Schaff, No. 101, page 110, etc.

Smyth, No. 105, page 28, etc.

Smyth, No. 106.

Westcott, No. 112, pages 303, etc.

4. Ephraem the Syrian (C).

Here we have a MS. of a peculiar order, belonging to the class named "Palimpsest," and dating from the fifth century. Palimpsest (literally "scraped again") MSS. are those of

which the original writing has been removed to make way for writings more highly valued by a later scribe. To-day the more ancient writing is generally (if not always) the more valuable from its very antiquity. In this case, the sacred character of the more ancient writing makes it immeasurably more valuable than that for the sake of which it was scraped out.

Ephraem the Syrian lived and lectured at Edessa in the fourth century. He died A. D. 372. About the twelfth or thirteenth century, one of his admirers, wishing to make a copy of one of his lectures, and being in want of parchment, used some leaves of an old MS. of the Bible for the purpose, first rubbing or scraping out the Bible words and then re-writing the words of Ephraem. The new scribe took the leaves as they came (although they had been mixed in the rubbing-out process), some upside down, and so the leaves of the MS. are now found in confused order, without any reference to their original places. After various vicissitudes the MS. was brought to France by Catherine de Medici, who became the wife of the Dauphin (afterwards Henry II. of France) in A. D. 1532, in order that she might often read Ephraem's lecture. No one dreamed of any other writing being found on the parchment. In the latter part of the seventeenth century, traces of an older writing were seen, but it was not till 1834 and 1842 that the original writing was first partially and then completely deciphered and published.

The MS. is now in the National Library of Paris. Only sixty-four leaves of the Old Testament now remain; they contain parts of Job, Proverbs, Ecclesiastes, the Song of Solomon, Ecclesiasticus and Wisdom. Of the New Testament there are 145 leaves (out of the original 238), and these contain portions of every book except 2 Thess. and 2 John.

Two correctors have left their marks on the MS., one in the sixth century and the other in the ninth.



The MS. is a composite MS., having been made from many MSS. of different classes.

Three of its special readings, all omitted by the R. V. and also by Aleph and B, are:

Matthew xx. 16. "For many be called but few chosen."

Matthew xx. 22. "To be baptized with the baptism that I am baptized with."

Matthew xx. 23. "And be baptized with," etc., etc.

In the class of MSS. to which C belongs it is not at all unusual to find words from one Gospel introduced into the corresponding narrative in the others, or to find words taken from one part of a Gospel, appearing also in another part of the same.

The added words in St. Matthew xx. 22, 23, have been taken from St. Luke xviii. 38, 39; those in xx. 16 are from St. Matthew xxii. 14.

Cf. Kenyon, No. 82, pages 61, etc., 137, etc.

Merrill, No. 88, page 198, etc.

Merrill, No. 87.

Schaff, No. 101, page 120, etc.

Smyth, No. 105, page 29, etc.

Smyth, No. 106, page 161, etc.

5. Beza (D).

This is a MS. of the sixth century, written by a scribe who was ignorant of the Greek language in which he wrote. Beza procured it from the Monastery of St. Irenaeus at Lyons, in A. D. 1562, but used it himself very slenderly, if at all, on account of its many departures from other MSS. He presented it to the University of Cambridge in 1581. It is one of the five great "uncial" (inch long,<sup>43</sup> written entirely in capital letters) MSS., but is regarded as the least accurate of them all. It has many bold and expressive insertions or interpolations, but often agrees with the Old Latin and Syriac

43. Or it has been suggested "initial" (*i. e.* larger) letters.

Versions. It is peculiar and puzzling. It bears traces of the copyist's special method. We can see that when he made a mistake, he washed out the writing with a sponge, and made the correction with a nearly empty pen.

Tregelles says that when its readings stand alone they are of little value, "but of the very greatest when corroborated by other ancient authorities."

Dr. Hort attaches great importance to this MS. as a means of tracing up corruption in the text to the fourth and even to the second century. He says that it "presents a truer image of the form in which the Gospels and Acts were most widely read in the third, and probably a great part of the second century, than any other extant Greek MS."

It is the first example of a parallel edition. It contains Greek and Latin versions side by side. Some say that the two texts are independent; most scholars hold that the Latin has been altered so as to agree with the Greek; but yet again, some think that the Greek has been altered to agree with the Latin. It is not impossible that both versions have been modified, and so we must follow Beza, and use the MS. with great care and caution.

MS. "D" as we have it, only contains the four Gospels and the Acts up to xxii. 29, with a few verses of the Catholic Epistles, which follow the Gospels. The Gospels are in this order, Matthew, John, Luke, Mark.

Instances of two classes of variations are as follows:

In place of Luke vi. 5, D has the words, "On the same day seeing one working on the Sabbath Day, he said unto him, Man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, thou art accursed, and a transgressor of the Law."

In Luke x. 42, the words "one thing needful" are omitted.

In Luke xxii. 19 the second mention of the cup is omitted; thus reversing the order of the administration of the elements.

The MS. contains the verses Jno. vii. 53-viii. 11, showing that the incorporation of the incident in the Gospel Story took place at a very early date.

In the Acts of the Apostles there are 600 additions or interpolations, while in the account of the Missionary Journeys of St. Paul, there are many touches of local detail and colour that are wanting in our A. V. and R. V. There is another Beza MS. also a parallel version, known as D 2 or the Codex Claromontanus, which Beza obtained from a monastery at Clermont, and of which he made some use in 1852. It is in Greek and Latin, and the Latin version represents the Old Latin of the second century. This is a great and leading authority as to the Epistles of St. Paul, including Hebrews.

Cf. Kenyon, No. 82, pages 107, 110, 139, 168, etc.

Smyth, No. 105, page 30, etc.

Schaff, No. 101, page 122, etc.

Merrill, No. 88, page 201, etc.

Merrill, No. 87.

When the new manuscripts had been carefully deciphered, studied and compared, students were face to face with a large number of alternative readings in different passages, all of which have to be passed upon before the text of the Scriptures could be regarded as settled.

The practical use of and credit given to the various manuscripts may be illustrated by the diagram in Chapter IV.

The need for further revision is well stated in the Companion to the Marginal Readings Bible (No. 78). Dr. Body devotes nine pages of his pamphlet to "The necessity for amending the King James Version." He says (pages 5, 6):

"Within the last thirty years, however, the progress of the Biblical study and archæological research has given to the world treasures of new knowledge in regard to both the text and the meaning of the Scriptures, with which the translators of 1611 (who scrupulously made use of all the information

within their reach) had no means of becoming acquainted. Thus it has become increasingly manifest that some amendment of the 1611 version is imperatively necessary if it is to continue to hold that position among English speaking Christians which its merits won for it in the past. It is the object of this chapter to give illustrations of the chief classes of such defects as are referred to, so as to aid the reader to grasp the urgent necessity for removing these blemishes, and thus to enable this magnificent and venerable version to meet the needs of our own day. We may grasp these defects under the main heads of

“ I. Inaccurate translations.

“ II. Obscurities mainly due to obsolete words and phrases.

“III. Errors in textual readings.”

Dr. Body then proceeds in a simple and interesting way to illustrate these three heads in detail.

Those who do not feel able to purchase or to study larger works on this question, would be well repaid for spending twenty-five cents in the purchase of a copy of this “Companion.” It is well worthy of a place with more ambitious and costly works.

The greatest demonstration of the need of revision, through an explanation of the actual benefit of the revision itself, is undoubtedly Bishop Westcott’s “Some Lessons of the Revised Version of the New Testament.” (No. 113.)

No. 64. Bishop Ellicott,

No. 85. Bishop Lightfoot,

No. 100. Dr. Schaff, And

No. 110. Archbishop Trench,

All of which are conveniently published in one volume, would make a useful work of reference for those who have neither time nor means for larger works.

No. 65, Bishop Ellicott, is an admirable presentation of the History and Nature of the Revision.

XIX.  
FURTHER REVISION OF THE GREEK TEXT OF  
THE NEW TESTAMENT.

**A**S a condition precedent to a satisfactory translation of the Scriptures, we must have good editions of the text in the original languages as nearly perfect as possible.

The Roman Church is not bound to any edition of the Greek text, but holds to Jerome's Latin Vulgate. The Council of Trent in 1546 placed this version on an equality with and practically in a position superior to the Greek original. This has checked any critical progress.

The only fully authorized Roman Bible is the Clementine Vulgate, and this needs a thorough critical revision. In the Anglican Church and the modern Protestant Churches the matter stands on an entirely different basis. Here all along a constant effort has been made without official sanction or any authorized standard to obtain as perfect a text as possible.

An outline of the movement for the revision of the text follows. Special attention is directed to No. 17 in the list.

REVISION OF THE GREEK TEXT OF THE NEW TESTAMENT.

I. BEFORE 1611.

1. Erasmus published his Greek New Testament in five editions, 1516-1535; he used no more than eight MSS. at one time; of the best of these he was afraid and so used it least. The later editions embody changes taken from the Complutensian Polyglot. The fourth and fifth editions are the basis of the *Textus Receptus*. See below, Nos. 3 and 5.

2. The Complutensian New Testament is Volume V. of the Complutensian Polyglot of Cardinal Ximenes (1502-1521), approved by Pope Leo X. March 22, 1520; which came into

general circulation about 1522, and contains the Greek and Latin in parallel columns. The Greek is mainly derived from late and inferior MSS. In its later editions through Erasmus, and later through the third edition of Stephanus it is in some measure connected with the Textus Receptus. If there is a Roman text of the Greek New Testament, this is it.

3. Stephanus published various editions of the Greek New Testament (1546-1551). His edition of 1550 became the English Textus Receptus. The MSS. used were collated by his son, 1528-1598. The text is taken from Erasmus, with marginal readings from the Complutensian and from fifteen MSS. in the Paris Library; the two most valuable of which are the least used. The edition of 1551 has for the first time the modern division into verses; this was extended to the entire Bible in his edition of the Latin Vulgate, 1555.

4. Beza prepared various editions of the Greek Testament of Stephanus, 1565-1598; he had the two MSS. mentioned under his name in the list on page 195 (No. 5), but made little use of them. His editions and the two last editions of Stephanus were mainly used for the Authorized Version of 1611.

## II. AFTER 1611, AND BEFORE 1881.

5. Elzevir, the Brothers Elzevir (Dutch publishers of Leyden), issued several editions of the Greek New Testament, 1624-1641, based on Beza; and they are the Textus Receptus on the Continent of Europe. The so-called Textus Receptus in its two divisions, English and Continental, runs through Numbers 1, 3, 4, and 5, of this present list, with some help from No. 2. The preface to the second edition of Elzevir says: "Here you have the text received by all, in which there is no unchanged or corrupted error."

6. Walton, Brian Walton, brought out a Polyglot Bible in six volumes in 1657, of which the New Testament is Vol. V. The Greek Text is based on Stephanus of 1550 with readings from MS. "A."

7. John Mill, who may be called the founder of textual criti-

cism, brought out an edition of the Greek New Testament based on Stephanus of 1550. He gave some 30,000 various readings gathered from MSS. versions and quotations from the Fathers.

8. Bentley. The two works of Walton and Mill (Nos. 6 and 7), with their various readings, furnished weapons against the Authorized Version of 1611 to the Roman Catholic, the Puritan, the Deist, and the Unbeliever; and called out many works and much strife. The controversy, and the writings opposed to the Version of 1611, would have been of little moment had they not called out the notable work of Richard Bentley, who collected a mass of critical material in preparation for an edition of the New Testament in Greek and Latin. He issued "Proposals" for his intended work with specimens in 1720. He proposed to go back to the oldest text of the first five centuries, and hoped, by taking 2,000 errors "out of the Pope's Vulgate," and as many out of the "Protestant Pope Stephens" (or Stephanus), and without using any book under 900 years old, to set out an edition of each of the two in parallel columns, which should be in exact agreement. This scheme came to an end, through various controversies. His New Testament was never published, but the material he prepared is now in the Library of Trinity College, Cambridge.

9. Bengel edited an edition of the New Testament in 1734. He was disturbed by the 30,000 variations of Mill (See No. 7), but after many years' study found that they left the faith untouched. His work is based on the *Textus Receptus* of the Continent. Its main virtue lies in the principles which he applied to his work.

10. Wetstein collated about 102 MSS. including A, C, and D, and brought out an edition of the New Testament based on this work in 1751-1752. He published an introductory work of "prolegomena"<sup>44</sup> in 1730. He is the father of the

44. Preliminary or prefatory observations, introductory to the main work.

modern reading of 1 Tim. iii. 16. This was made the basis of one of the charges of heresy (Socinianism and Arianism) on which he was deposed from his clerical position and exiled.

11. Griesbach made the study of the Greek New Testament his life-work. He brought out various editions from 1775-1807 along with dissertations embodying rules on which textual criticism should proceed.

12. Matthæi issued a Greek and Latin New Testament 1782-1788, and Greek only, 1803-1807. His work was based on about 100 Moscow MSS., all of Constantinopolitan origin, and of inferior quality. He cared little for ancient authority, and his system differed entirely from that of Griesbach.

During this period MSS. A and D, readings of B, and other important MSS. were published.

12. Scholz (a Roman Catholic scholar) issued a Greek New Testament 1830-1836. He often departs from the Textus Receptus, but yet prefers it to the Vulgate. Modern scholars do not regard his work as accurate. It finds a place in the English Hexapla (No. 9, Appendix II.), along with the versions of Wycliffe, Tyndale, Great Bible, Geneva, Rhemish, and A. V. of 1611.

13. Lachman published his Greek and Latin New Testament 1842-1850. He endeavoured to supply the oldest attainable text (i. e., of the fourth century) on the basis of A, B, C, D, and other MSS. along with the Old Latin, the Vulgate and Quotations from Ancient Fathers, as a basis for further labour in that direction. At this time "Aleph" had not been discovered, and A, B, C, and D had not been critically edited. He broke into a new path and established the true basis of criticism. His chief authority is B. His principles of work are generally regarded as correct; and his successors, Tischendorf, Tregelles, and Westcott and Hort build on his lines with far greater resources.

14. Constantine Tischendorf is an honoured name. His



Greek New Testament was published 1864-1872. There is a handy edition of 1881 with the readings of Tregelles and Westcott and Hort; and a Tauchnitz edition with the revised German of the same date. Tischendorf has been called the Columbus of the Text of the New Testament. He discovered, collated, copied and edited many important MSS. including "Aleph" and C. He spent much labour on B. Between 1841 and 1873 he issued twenty-four editions of the Greek New Testament, at least four of which each mark progress in the gain of new material.

15. Tregelles. With this editor we come back to English critics (the last of whom named in this list was Bentley, No. 8). This edition has the Greek Testament only with Jerome's Vulgate, and was issued 1857-1879. His text is based on the older Uncial MSS., the versions down to the seventh century, and citations in the Fathers. So far as it goes his work is complete and accurate. It needs collation with and corrections from "Aleph" and B. He was a member of the English Revision (N. T.) Company, but was prevented by serious illness from taking part in their labours.

16. Alford published six editions of the Greek New Testament, 1849-1868, giving a revised text, with various readings. The later editions were based on the work of Tischendorf and Tregelles, and on MS. "B," and were very largely rewritten. He published a revised translation of the New Testament in 1868 under the title of *The New Testament for English Readers*. In this work in the Gospels and Acts we have the A. V. with marginal readings, but in the Epistles and Revelation the text of the A. V. is given along with the revised text. The Sinaitic MS. (B) became available between the issue of the first and second editions of this work, and led to its large revision. In 1869 he published a revised version of the Greek New Testament, and in the same year a revision of the A. V. of the New Testament. He was one who was most active in

favour of revision, and was a member of the English New Testament Company of Revisers. He was later Dean of Canterbury. We shall hear of him later.

17. Westcott and Hort. These learned editors published their Greek Testament in 1881. Later editions appeared. This represents the oldest and purest text then obtainable, and is a great advance towards a final revised text which shall in due course become a new *Textus Receptus*.

The editors devoted twenty-eight years to the work. Their endeavour was to produce what has been called the Autograph Text, i. e., the original words of the New Testament, so far as they can now be determined from surviving documents. Both editors were members of the English New Testament Revision Company. It has been strongly and frequently asserted that the revisers adopted the Westcott and Hort Text, but Bishop Ellicott, the chairman of the New Testament Company, makes it clear that this was not so. He says (No. 65, pp. 56, &c.):

“It is very commonly said, and I fear believed by many to be true, that the text adopted by the revisers and afterwards published (in different forms<sup>45</sup>) by the two University Presses, hardly differs at all from the afterwards published text of the two distinguished scholars and critics, one of whom was called from us a few years ago, and the other of whom has to our great sorrow only recently left us. I allude of course to the Greek Testament, now of worldwide reputation, of Westcott and Hort. What has been often asserted, and is still repeated, is this, that the text had been in print for some time before it was finally published, and was in the hands of the revisers almost, if not quite, from the very first. It was this, so the

45. Nos. 18 and 19 in this List. No. 18 gives the Greek underlying the A. V. as the Text, and shows the alterations made by the Revisers in foot notes; No. 19 makes the Revisers' work the Text, and gives the displaced readings of the Greek underlying the A. V. foot notes. In my List of Authorities Nos. 131 and 135.

statement runs, that they really worked upon, and this that they assimilated. Now this I unhesitatingly declare, as I shall subsequently be able to prove, is contrary to the facts of the case. It is perfectly true that our two eminent colleagues gave, I believe to each one of us, from time to time, little booklets of their text as it then stood in print, but which we were always warned were not considered by the editors themselves as final. These portions of the text were given to us, not to win us over to adopt it, but to enable us to see each proposed reading in its continuity. How these booklets were used by the members of the company generally, I know not, I can only speak for myself, but I cannot suppress the conviction that I was acting unconsciously in the same manner as the great majority of the company. I only used the booklets for occasional reference."

While Bishop Ellicott's statement may be perfectly correct and accurate, the inner history of the revision of the New Testament seems to show that "we three" (Lightfoot, Westcott and Hort) exercised an overwhelming influence on the Revisers, and constantly and unrelentingly pushed their advantage through discussions (often bitter) and manifold divisions to the end. Those who are curious as to such matters should read Dr. Hemphill's little book (No. 156) which might be called "The Secret History of the Revision of the New Testament." It is a trenchant comment on the work of the Revisers and the course of the actual revision.

We shall see the use that was made of Westcott and Hort's Text by the revisers later.

The Gospels were published in 1871.

The Acts and the Catholic Epistles in 1873.

The Pauline Epistles in 1875.

The Revelation in 1876.

Parts of the Greek Text were published for the private use of the English and American revisers.

The second volume, containing the Introduction and Appendix, etc., was delayed until the Revised New Testament was completed. The Revised New Testament and the Westcott and Hort Version differ in about 200 places.

### III. SINCE THE PUBLICATION OF THE REVISED NEW TESTAMENT IN 1881.

Out of place in point of chronology, and yet here, for the sake of convenience, I name three more editions of the Greek New Testament.

18. Scrivener, 1881.

An edition founded on the Textus Receptus followed in the A. V. showing the revisers' variations in footnotes.

19. Palmer, 1881.

An edition founded on the text adopted by the Revisers, putting the displaced readings of the Textus Receptus followed by the A. V., in footnotes.

(Both Scrivener and Palmer were members of the English New Testament Company of Revisers.)

20. Universities of Oxford and Cambridge, 1882.

The Parallel Greek and English New Testament, giving the A. V., the R. V., and the Revised Greek Text (as in No. 19), with the readings displaced by the revisers, in four parallel columns.

These lists follow after the list in Chapter XII.

## XX.

### THE REVISED VERSION OF 1881-1885.

**W**HEN we consider the great advance made in the improvement of the Greek text of the New Testament, prior to the date at which we are now arrived, and the information and tools now available to the student and scholar, it is clear that some movement to the revision of the English version of 1611 must soon come to the front. What was needed was to bring the matter home by means of Commentaries and "Bible Works" to the mass of English-speaking Bible readers.

How this was done is now explained.

The works of Alford are alluded to under No. 16 in Chapter XIX.

The New Testament for English Readers was "undertaken with a view to put the English reader whose knowledge is confined to our own language in possession of some of the principal results of the labours of critics and scholars on the Sacred Text." So says the author in "Preliminary Chapter," Vol. I., Part I., page 1.

(The writer's copy is of the second edition, and was published 1868-1870.)

Bishop Ellicott's critical works are special editions of different books of the New Testament, published as under:

1854, Galatians. 1855, Ephesians. 1857, Philippians, Colossians, Philemon. 1858, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus.

He was editor of two important works, published as under:

1877-1882, A New Testament Commentary for English Readers; and

1882-1884, An Old Testament Commentary for English Readers.

The Speaker's Commentary appeared 1871-1882 under the following title: "The Holy Bible according to the Authorized Version of 1611, with an Explanatory and Critical Commentary and a Revision of the Translation. By Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter."

In 1822 a young teacher named George Benedict Winer wrote a Greek Grammar of the New Testament which he called "A Grammar of the Language of the New Testament." This is the spring and fountain head of the revision of the New Testament in modern days. More than anything else it served to bring to light the weak points of the Authorized Version, and led scholars and students to desire and to work for, first, an accurate Greek Text of the New Testament which should be anti-Nicean (i. e., before A. D. 325) instead of mediæval; and second, an English version of that improved Greek Text. As Winer's Grammar led on to the work of De Wette and of Meyer in Germany, so in England it led on to the work of Alford, of Ellicott, and of the editor and his associates in the work of the Speaker's Commentary.

Speaking of the work of De Wette, Meyer, Alford and himself, the venerable Bishop Ellicott says that the grammatical basis of all was Winer's Grammar, and he proceeds (No. 65, page 9):

"It was to Winer that we were all indebted for that greater accuracy of interpretation of the Greek Testament which was recognized and welcomed by readers of the New Testament at the time I mention, and produced effects which had a considerable share in the gradual bringing about of important movements that almost naturally followed."

Winer died in 1858. The great results of his work had not then manifested themselves. In the works of our great mod-

ern scholars and in the Revision of the New Testament, he being dead yet speaketh.

The Church of England has two great conventions; one known as the Convocation of Canterbury, the other, known as the Convocation of York.

In February, 1856, and in 1857, the matter of revision was named in the Canterbury Convocation without any practical result.

In 1856 a motion was made in the British House of Commons asking for a Royal Commission on the subject, but the Government of the day being against it, the motion was rejected.

From 1854 to 1871 various publications were issued which had considerable influence in bringing the matter to a practical issue.

About this time five clergymen of the Church of England undertook a private revision of the Gospel according to St. John, which was published in 1857, with an introduction by Dr. Moberly, then Bishop of Salisbury.

Some of St. Paul's Epistles were in the same way revised by the same five clergymen, and were published in their revised form 1858 and 1861.

1854-1858 Bishop Ellicott's Critical Commentaries on ten of the Pauline Epistles were published.

In 1858 Dr. Trench, later Dean of Westminster, and afterwards Archbishop of Dublin, published a book entitled "On the Authorized Version of the New Testament in connection with some recent proposals for its Revision." (My No. 110.)

In 1868 Dean Alford's New Testament for English Readers appeared, and in the following year he published in handy form a Revised Version of the A. V.

In 1870 Bishop Ellicott published a book called "Considerations on the Revision of the English Version of the New Testament." (My No. 64.)

And a few months later, in the year 1871, Canon Lightfoot, later Bishop of Durham, published a work under the title "On a Fresh Revision of the New Testament." (My No. 85.)

On February 10, 1870, in the Upper House of the Convocation of Canterbury, the Bishop of Oxford (Wilberforce) moved and the Bishop of Gloucester (Ellicott) seconded a resolution for the appointment of a joint committee of the two Houses to confer with any committee appointed by the Convocation of the Northern Province, and to report on the desirableness of a revision of the authorized version of the New Testament, etc.

The resolution was as follows:

"That a committee of both Houses be appointed, with power to confer with any committee that may be appointed by the Convocation of the Northern Province, to report upon the desirableness of a Revision of the Authorized Version of the New Testament, whether by marginal notes or otherwise, in those passages where plain and clear errors, whether in the Hebrew or Greek Text originally adopted by the translators, or in the translation made from the same, shall on due investigation be found to exist."

In the discussion, words were added to include the revision of the Old Testament as well as of the New Testament. The resolution was passed unanimously in the Upper House and by a large majority in the Lower House.

In May of the same year five resolutions were passed unanimously by the Upper House and by large majorities in the Lower House, affirming the desirability of the revision, stating the terms on which it should proceed, providing for a body (composed of members of the Convocation) to undertake the revision, who were to be at liberty to invite the assistance of any eminent for scholarship to whatever nation or religious body they might belong. In the same month of May, 1870, the report of the committee was received. It



appeared that the Northern Convocation had declined to appoint a committee on the subject, for stated reasons.

The resolution of the Convocation of the Northern Province was reported in the following terms to the Convocation of the Southern Province:

“The Authorized Version of the English Bible is accepted, not only by the Established Church, but also by the Dissenters, and by the whole of the English-speaking people of the world, as their standard of faith; and that although blemishes existed in its text, such as had from time to time been pointed out, yet they would deplore any recasting of its text. That, Convocation accordingly did not think it necessary to co-operate with the committee appointed by the Convocation of Canterbury, though favourable to the errors being rectified.”

A permanent committee was appointed to consider and report on the scheme of revision on the lines laid down. The committee met May 25th, 1870.

Expert scholars were invited and appointed as revisers, twenty seven for the Old Testament and twenty six for the New Testament. Rules were laid down for their guidance.

On June 22nd, 1870, after a celebration of Holy Communion in the Chapel of Henry VII. in Westminster Abbey, the two companies commenced their work. The Old Testament company sat in the Library of the Dean and Chapter. The New Testament company held their sessions in the historic Jerusalem Chamber.

To those who are curious in such matters the following diagram will be of interest. It shows the order in which the revisers of the New Testament usually sat in the Jerusalem chamber. The numbers after the names show the actual attendances out of a possible maximum of 407.

	383		383	
	Archdeacon Lee		Dean Stanley	
Dr. Hort	362	[Empty Box]	Prebendary Humphrey	385
Archdeacon Palmer	255		Dean Blakesley	297
Dr. Roberts	94		Bishop Wordsworth	109
Dr. Angus	199		Bishop Moberly	121
Professor Kennedy	165		Bishop Ellicott, Chairman	405
Dr. Troutbeck, Secretary			Dean Alford	16
Dr. Vance Smith	265		Archbishop Trench	63
Prebendary Scrivener	399		Principal Brown	209
Dr. Lightfoot	290		Dean Vaughan	302
Dean Scott	337		Dr. Eadie	135
Dr. Newth	373		Professor Westcott	304
	276			188
	Dr. Moulton			Dr. Milligan

The diagram as above has the authority of Dr. Samuel Newth, one of the revisers, and is extracted from Dr. Hemphill's work (No. 156).

The revision of the New Testament was first completed.

The New Testament company sat 407 days in 102 sessions.

The Old Testament company sat 792 days in 85 sessions.

The Preface to the Revised New Testament is dated November 11, 1880; and the work was presented to Convocation complete on May 17, 1881, by Bishop Ellicott. The Preface

to the Revised Old Testament bears the date of July 10, 1884, and the work was presented to Convocation (with the entire revised Bible complete) on May 19, 1885, by the Bishop of Winchester (Browne).

Then the revision of the Apocrypha (which was no part of the original scheme) was undertaken and completed by small committees, formed out of the two companies of revisers. The American revisers had no share in the work. All questions were decided by simple majorities, there being no rule as to a two-thirds majority, as in the case of the Old and New Testaments.

The missing fragment of 2 Esdras (vii. 36-105) is incorporated in the Revised Apocrypha.

The Revised Apocrypha was presented to Convocation February 12, 1896, by Bishop Ellicott. The preface is dated January, 1895. The title page bears the date of revision as 1894.

The authorized marginal text references prepared by the revisers were presented to Convocation February 10, 1899, by Bishop Ellicott. This completed the work of the English revisers.

It must be borne in mind that the Revised Version consists of four elements:

1. The Revised Text.
2. Alternative Readings (Margin).
3. Alternate Renderings (Margin).
4. American Suggestions (Appendices),

and that the marginal readings and renderings are an integral part of the version being often more valuable than the Text itself. Cf: Westcott No. 113, page 11. An edition of the Bible called the "Linear Parallel Edition," showing the variations of the R. V. from the A. V. by upper and lower parallel lines (the system which I have adopted in Chapter XVIII) was published in 1898 by A. J. Holman & Co., of Philadelphia.

The usefulness of this edition is marred by the fact that while 1 and 4 (see above) are perfect and complete very many of the readings and renderings under 2 and 3 are omitted, and much of the Marginal matter of the A. V. (under 2 and 3) is also omitted. A perfect edition of the Bible with the same parallel line arrangement having the entire marginal matter both of R. V. and A. V., was published by the University Presses in 1906, with the title of "The Interlinear Bible." Neither of these Bi-Linear Editions included the Apocrypha. In the "Linear Parallel" the A. V. occupies the upper line—and in the "Interlinear" the R. V. takes that position. The Interlinear as to the Italic Type follows the R. V. and does not give every variation of the A. V. as the italics of the modern editions of the A. V. are largely the work of later editors and the use of them is not on any consistent plan. The "References" of the "Interlinear" have been prepared by a committee appointed by the University Presses.

The Upper House of the Convocation of Canterbury, on February 10, 1899, carried unanimously the following motion: "That, in the opinion of this House, the use of the Revised Version of the Bible at the Lectern in the public services of the Church, where this is desired by Clergy and people, is not open to any well-founded objection, and will tend to promote a more intelligent knowledge of Holy Scripture."

In July, 1870, it was ordered that the permanent committee should be instructed to invite the assistance of American Divines.

A body of revisers to co-operate with the English companies was formed in America.

Dr. Philip Schaff was president of the entire body.

Dr. Green, of Princeton, was chairman of the Old Testament company, and Dr. Wooley, ex-president of Yale, was chairman of the New Testament Company.

The work of the English revisers was sent over in sections

to the American revisers, who, in turn, sent back their views. The English revisers describe the method adopted, and give further details as to the method of their work and in explanation of some of their plans.

Extracts from the Prefaces to the R. V.

I. As to the arrangement and method of work with the American revisers.

(a) From the Preface to the Old Testament.

“The Revisers had already made some progress, and had in fact gone twice through the Pentateuch, before they secured the co-operation of the American Old Testament Revision Company. The first Revision of the several books was submitted to the consideration of the American Revisers, and, except in the case of the Pentateuch, the English Company had the benefit of their criticisms and suggestions before they proceeded to the second Revision. The second Revision was in like manner forwarded to America, and the latest thoughts of the American Revisers were in the hands of the English Company at their final review. In every instance the suggestions from America were treated with the same consideration as those proceeding from members of the English Company, and were adopted or rejected on their merits. It was a part of the terms of agreement with the American Company that all points of ultimate difference between them and the English Revisers should be placed on record, and they will accordingly be found fully stated at the end of the Old Testament, or at the end of the several portions, according as the Revised Version appears in one or more volumes. Many of them will be found to be changes of language which are involved in the essentially different circumstances of American and English readers; others express a preference for the marginal rendering over that given in the text; others again involve a real difference of opinion; but all shew that they have been dictated by the same leading principle, the sincere

desire to give modern readers a faithful representation of the meaning of the original documents."

(b) From the Preface to the New Testament.

"Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world."

II. From the Preface to the Old Testament.

(c) As to italics.

"In the use of italics the Revisers departed from the custom of the Authorized Version and adopted as their rule the following resolution of their Company:

"That all such words now printed in italics, as are plainly implied in the Hebrew and necessary in English, be printed in common type."

"But where any doubt existed as to the exact rendering of the Hebrew, all words which have been added in order to give completeness to the English expression are printed in italic type, so that the reader by omitting them may be able to see how far their insertion is justified by the words of the original. This of course is especially true of those renderings

for which an alternative is given in the margin, where the roman and italic type play exactly opposite parts."

(d) As to marginals.

"To complete the account of the Revised Version it remains only to describe the marginal notes. These will be found to contain

"(1) The renderings of such variations in the Massoretic Text as appeared to be of sufficient importance. These variations are known by the technical names of K'ri (*read*) and C'thib (*written*), which denote that the K'ri, or reading in the margin of the Hebrew Bible, is to be substituted for the C'thib which appears in the written text. The Revisers have generally, though not uniformly, rendered the C'thib in the text, and left the K'ri in the margin, with the introductory note 'Or, according to another reading,' or 'Another reading is.' When the K'ri has been followed in the text, the C'thib has been placed in the margin, if it represented a variation of sufficient importance.

"(2) Alternative readings, introduced by 'Or.' These are either different meanings of the word or passage, or they serve to connect it with other renderings elsewhere.

"(3) Literal renderings of the Hebrew or Aramaic, indicated by the prefix 'Heb,' or 'Aram.'

"(4) Changes of text made on the authority of the ancient Versions.

"(5) Readings from ancient Versions which appeared to be of sufficient importance to be noticed.

"(6) Renderings of the Hebrew consonants as read with different vowel points, or as differently divided. These are introduced by the words 'Or, as otherwise read.'

"(7) Marginal references to other passages, which are either strictly parallel, or serve the purpose of illustrating or justifying a particular rendering.

"(8) Explanations of certain proper names, the meaning of which is referred to in the text."

(e) As to method of work.

"It may be of some interest to describe the method observed by the Company in their work, if only to show that every question raised was carefully and deliberately considered. In the first Revision it was the practice for the Secretary to read over each verse, first in the original and then in the Authorized Version; the proposals for change were then taken; first those communicated in writing by absent members, and next those made by the members present. Each proposal was moved, and if seconded was discussed and voted upon; the decision in the first Revision being by a majority only. If a proposal met with no seconder, it was not discussed but allowed to drop. In the second Revision, the Secretary read out in order the changes which had been made at the first Revision; if these were unchallenged they were allowed to remain, otherwise they were put to vote and affirmed or rejected according as they were or were not supported by the requisite majority of two-thirds. In the second Revision new propositions could only be made by special permission of the Company, and discussion was limited, as far as possible, to exceptional cases. In the final review, which was in reality the completion of the second Revision, the Company employed themselves in making a general survey of what they had done, deciding finally upon reserved points, harmonizing inconsistencies, smoothing down roughnesses, removing unnecessary changes, and generally giving finish and completeness to their work. Everything in this final survey was decided by the vote of a majority of two-thirds."

III. From the Preface to the New Testament.

(f) As to italics.

"The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorized Version the use of a different



type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorized Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into conformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity."

(g) As to marginals.

"The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient

importance to require a particular notice; secondly, notes indicating the exact rendering of the words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debatable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analyzed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorized Version, was supported by at least one-third, and, where it differs from the Authorized Version, by at least two-thirds of those who were present at the second revision of the passage in question."

(h) As to avoidance of uniformity by the Revisers of 1611.

"Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted

whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work."

(i) As to the careful uniformity of the Revisers of 1881.

"The frequent inconsistencies in the Authorized Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

"Where there was a doubt as to the exact shade of mean-

ing, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorized Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

“There are however numerous passages in the Authorized Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

“The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same

way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorized Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself."

When England and America agreed all was clear, but when the English revisers did not agree with the suggestions that came from America, it was arranged that the American preferences should be published in appendices in every edition of the English Revised Version for fourteen years; that during the same fourteen years the American revisers would not publish any editions of their own.

Under this arrangement, the Revised New Testament, the complete Revised Bible, the Revised Apocrypha, and the marginal references, were published by the English revisers; when this was done the organization of the various English companies was dissolved.

XXI.  
PRINTERS' ERRORS.

**I**N a popular handbook something should be said about peculiar translations and errors in the printing of Bibles, etc., which have given by-names to certain editions of the Bible. Some of these are as follows.

The "Breeches" Bible. The Geneva Bible. Genesis iii. 7 reads "breeches" instead of "aprons."

The "Bug" Bible. Coverdale edition of 1551. Ps. xci. 5 reads "afraid of bugs by night."

The reading here is "affrayed for eny bugges by night."

In our language of to-day the word "bug" occurs in two widely different relations: (a) an object of terror, *e. g.* bug-bear; (b) insects creeping, flying, annoying; and specially bed-bugs.

In the Psalms we have nothing to do with (b). We must resort to (a); and here we have "bug-a-bo" or "bug-a-boo," and (as above) "bug-bear," which means a spectre or hobgoblin, any frightful object, specially one, which on being boldly confronted, vanishes away; and so, an idle phantom, practically a ghost, a spirit. An unsuspected word has the same idea with a compound prefix. "Hum-bug" is a sham-bug, a hoax, a piece of trickery, a pretence, an imposition. "Bogie" or "Bogle" is the same as "bug," a hobgoblin, or spectre, anything designed to frighten. Burns has a line: "Ghaist nor Bogle shalt thou fear."

In the days when people thought that priests ought not to be married, a historian, speaking of those who held such views, says: "Women in those days were great bugs" (*i. e.* objects of terror) "in their eyes."

So the quaint Coverdale "eny bugges," and our A. V. and R. V. "the terror," and our Prayer Book version "any terror,"

mean after all very much the same; it is simply the English language that has changed.

Cf. No. 50, page 243 (Note).

The "Dagger" Bible, 1 Kings i. 2: The Text with a reference to the margin reads: "The King shall † sleep with his Fathers." An Early American Edition of the Bible, printed in Philadelphia, reads: "The King shall dagger sleep with his Fathers."

The "Discharge" Bible, 1 Tim. v. 21: "I discharge thee before God." Printed in 1806.

The "Ears to Ear" Bible. Matthew xiii. 43 reads, "ears to ear let him ear."

The "He and She" Bible. Early issues of the A. V. of 1611. Ruth iii. 15, last clause, some copies read "he" (Boaz) and others "she" (Ruth). The A. V. reads "she"; the R. V. reads "he"; cf. Ruth iv. 1.

The "Lambs" Bible, Mark v. 3, an edition of the Bible printed by the American Bible Society in 1855, has "who had his dwelling among the lambs" in the place of "tombs."

The "Leda" Bible. The Bishops' Bible. From the initial letter of the Epistle to the Hebrews, which had the mythological picture of Leda (nude) and the Swan.

The "Murderers'" Bible. An edition of the A. V. of 1801. Jude 16 reads "murderers" for "murmurers."

The "Placemakers'" Bible. 1562. Matthew v. reads "Blessed are the placemakers."

The political aspect at the time caused this Bible to be known as the "Whig" Bible.

The "Printers'" Bible. Ps. cxix. 161 reads "printers" for "princes."

The "Rebekah's Camels" Bible. Genesis xxiv. 61: "And Rebekah arose and her camels." Printed in 1573.

The "Rosin" Bible. 1609. Jeremiah viii. 22 reads "Is there no rosin in Gilead?"

The "Standing Fishes" Bible. Ezekiel xlvi. 10 reads "fishes" for "fishers."

The "To remain" Bible. Galatians iv. 29.

This is one of the strangest though most naturally named Bibles.

A proofreader doubted whether there ought to be a "," after the word "Spirit" in the following passage: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." He consulted a superior in the printing office, who returned the proof to him with the words "to remain" written in the margin as the answer to his inquiry. The proofreader allowed the "," to stand, but neglected to strike out the words in the margin, and passed the proof on, into the press-room. So then it came to pass that the words in the margin were taken as a part of the text and the verse was printed: "But as then he that was born after the flesh persecuted him that was born after the Spirit, to remain, even so it is now."

This was a 12mo Bible printed at Cambridge in 1805 for the British and Foreign Bible Society. The error was repeated in the Society's 8vo Edition of 1805-6, and in their 12mo Edition of 1819.

The "Treacle" Bible. The Bishops' Bible, 1568. Jeremiah viii. 22 reads, "Is there no treacle in Gilead?" Wycliffe's version reads "triacle"; so does Coverdale.

"Treacle" to-day is a term for molasses. It was not always so. The word is one that has a more striking history than many others in the English language.

"Therion" is the Greek word for a "wild beast" (cf. Acts xxviii. 5). In the days when it was thought that a remedy made from a serpent's venom was the best remedy for a serpent's bite, and so on, a Greek word, "theriake," came to be used for such a remedy. This in time came to be "theriakle," and in English with the same meaning, "triacle," and then



"treacle." In Old English poetry (Spenser, Milton, etc.) the words "triacle" and "treacle" are often used in this very sense; a controversial theological work has the sub-title of "a suvran treacle against all heresies." Sir Thomas More (Treatise on the Passion, p. 1357) refers to our Lord's miracles as "a most strong treacle against those venomous heresies." But the special idea appears more clearly in such a phrase as "and of the poison to make a triacle." We see, then, the natural use of the word in old days in Jeremiah viii. 22. In time, the word was used by medical men for what they called a "vehicle," something in which they might administer a remedy that would be unpleasant to take by itself. When molasses came from the West Indies it was found to be such an excellent "vehicle" that the word "treacle" was at once applied to it. Our modern meaning of and associations with the word are entirely different from those of 1568.

The "Vinegar" Bible. An Oxford edition of the A. V. 1717. Heading of page which contains Luke xx. reads "vinegar" for "vineyard."

J. Baskett issued two Bibles of nearly similar date and of nearly similar size, both of which contain this error.

The one has the date 1717 in the first Title, and the date 1716 in the New Testament Title. The other has 1717 in both Titles.

The "Wicked" Bible. 1632. In the Seventh Commandment "not" is omitted.

The "Wife Hater" Bible. Luke xiv. 26: "If any man come unto Me and hate not his father . . . . yea and his own wife also." Printed in 1810.

Such mistakes as "place-makers," "to remain," etc., are now impossible. The British and Foreign Bible Society will not allow a Bible to be issued until the proof has been read twenty times.

In the Oxford Reprint of 1834 of the A. V. of 1611 there

is a curious error in Exodus xiv. 10, where the words "the children of Israel lift up their eyes and behold the Egyptians marched after them and they were sore afraid and"—are repeated.

## XXII.

### THE ENGLISH BIBLE PRINTING MONOPOLY:— THE "KING'S PRINTER," ETC.

**I**N England the printing of Bibles in English (without Commentaries or Annotations) is strictly limited to three Presses: The King's Printers, The University of Oxford and The University of Cambridge. Even the great British and Foreign Bible Society cannot print its own Bibles. Special arrangements of a similar nature are made for Scotland and for Ireland. A reward of £1.1.0 (about \$5.25) is offered by the Bible Presses to anyone who first finds and reports an error. This reward was paid in October, 1903, to a well-known London resident. The error reported was in St. Mark vi. 1, where the printed text read, "His disciples followed Him," instead of the correct text, "His disciples follow Him." (Cf. *Daily Telegraph*, October 22 and 23, 1903.)

If the Bible is printed in any language other than English, or, if there is a Commentary or Notes, or References, then anyone may (in Great Britain or Ireland) print a special edition of the Bible.

John Cawood was appointed by Queen Mary her Printer for life. Queen Elizabeth confirmed the appointment, but joined Richard Jugge along with Cawood, with power to print either separately or together. Cawood died April 1, 1572. Jugge died about 1577. Notwithstanding these arrangements, until about 1577 the printing of Bibles and Testaments was common to all printers who took out a Royal License. The Queen's (or King's) Printer up to this time had no monopoly of Bible printing. Queen Elizabeth granted two patents of privilege; one in 1573 to Francis Flower for the printing of Latin, and the other about 1575 to Thomas Wilkes "as her

Printer of the English Tongue." Wilkes made over to John Jugge (son of Richard) the greater part of his privileges, and claimed under his patent the exclusive printing of Bibles and Testaments. John Jugge soon died, and on September 28, 1577, Christopher Barker purchased the entire English patent and its privileges from Wilkes. These privileges were very extensive, and included the printing of "all Bibles and Testaments in the English language of whatever translation with notes or without them." Barker obtained a new patent dated August 9, 1589, in favour of himself and his son Robert. Christopher Barker died November 29, 1594. Robert lived till 1645. His name first appears as Bible Printer in 1601. In 1612 he obtained from King James I. a patent for his eldest son, Christopher, to run after his own death. Young Christopher died within five years, but his heirs were to hold the patent for four years after the death of his father Robert. Robert (the father) obtained yet another patent from King James to run in favour of his second son, Robert, for thirty years, to commence after the death of Robert, the father, and after the expiration of the four years for which Christopher's heirs had the right. In July, 1627, the Barkers assigned their rights to Norton and Bill, with the consent of King Charles I. Robert Barker, the father, was not yet satisfied, and he obtained, in September, 1635, a continuation of the patent from the expiration of the four years in favour of Christopher's heirs and of the thirty years in favour of Robert, the son, in the names of his two younger sons, Charles and Matthew; so the Barkers held the patent from 1577 to 1709; for the long period of 132 years, or in other words, from the nineteenth year of Queen Elizabeth, through the entire reigns of James I., Charles I., Charles II., James II., and William and Mary, and up to the eighth year of Queen Anne. The patent and its privileges then passed to the Basketts, who held it for sixty years (circ. 1706-1766). It was then sold to John Eyre,

from whom it passed to his son, Charles Eyre. Charles Eyre took William Strahan into partnership, and from the firm of Eyre and Strahan the patent came to the present owners, Eyre and Spottiswoode, who now hold the office of the King's Printers.

See Dore (No. 139), p. 221, and Anderson (No. 144), Vol. 2, pp. 325, 326, 344, et seq.

This is a short summary of the creation and descent of the office of King's (or Queen's) Printer in England. It will be noticed that in 1752 (temp. Georg II.) a Baskett was King's Printer. This is of interest in connection with Section (c) of Chapter XXV. In all probability, another Baskett was at this time printer to the University of Oxford. The two universities hold their Bible printing privileges and rights by charter or prescription, and not by special patent. They use the words "Cum Privilegio," but omit the old conclusion "Ad solum imprimendum," in view of the present rights of the King's Printer.

### XXIII.

#### THE AMERICAN STANDARD EDITION OF THE REVISED BIBLE.

THE American revisers had hoped that the English revisers would, sooner or later, adopt many of the American preferential readings, putting them into the text of the English editions of the Bible, but no step in this direction was taken. Regarding it as not unlikely that an American review of the English revision might be called for, the American revisers continued their organization; from 1885 onwards, and specially from 1897 to 1901, they diligently prepared for such a publication.

There were various considerations that urged them in this direction, such as the following:

1. The appendices attached to the Revised Version of the Old Testament and the New Testament needed revision.

2. They were prepared in haste and under pressure from England; and in the editing the number of preferences was largely reduced, the less important being omitted.

3. The omitted preferences were only comparatively unimportant; and in number largely exceeded those appearing in the appendices.

4. The English revisers were fettered by one of the rules established for their guidance, which provided "that while on the first reading the revisers should decide on changes in the text by simple majorities; yet on the second reading no change in the text should be made or retained unless two-thirds of those present approved of the same."<sup>46</sup>

<sup>46</sup> It is an open secret that many of the changes in the Text which now appear in the margin of the English Revision as alternative readings (including several of the American preferences) obtained the votes of the majority of the Revisers present on the final reading in their favour, but failed to secure places in the Text because the majority of voices was not a two-thirds majority.

5. The judgment of scholars, both in England and the United States, has generally approved the American preferences.

Under these circumstances the publication of an American edition of the Revised Scriptures was undertaken. This was a work of great care and time. It was no mere mechanical transference of the American preferences from the appendices to the text, but it involved the careful review of all former discussions and decisions, the taking up of all the preferences that had been dropped, and the careful study of the English revision.

The New American Standard Edition was published in 1901. It comprises the Old Testament and the New Testament. It does not include the Apocrypha. There is little doubt that of all the editions of the Revised Version of the Old and New Testaments, the American Standard Edition is *the best*, and takes its place for scholarship and other excellencies *in the front rank, and in the first place in that rank...*

It is almost necessarily and naturally so.

The editors had the advantage of having before them the entire English revision, they read and studied the criticism upon it, they were free to adopt whatever true scholarship advanced, they were unfettered and untrammelled by the rules laid down for the English revisers, or by the regulations of the English University Presses; and so, we have in the American Standard Edition of the Sacred Scriptures the most accurate and scholarly of all the editions of the Bible that has yet been published.<sup>47</sup>

47. I do not enter on the question of the Version of the Bible to be used in the Services of the Church. This is a question of far reaching importance involving many issues.

## XXIV.

### THE MARGINAL READINGS BIBLE.

**I**N order to complete the story, I mention the action of the Protestant Episcopal Church.

By the action of the General Conventions of 1898 and of 1901, a committee was authorized to publish an edition of the Authorized Version, with permitted readings in the margin for use in Church. This edition of the Bible (including the Apocrypha) was published during the early summer of 1903.

Extracts from the Journal of the General Convention of the Protestant Episcopal Church, October, 1892.

[Report of Special Committee of the House of Deputies on the Memorial from the Diocese of Massachusetts on the Use of the Revised Version.]

“Whatever be the merits of the Revised Version, its general superiority to the Authorized Version is still in dispute. Unquestionably the revisionists of 1884 had knowledge of critical Canons which were unrecognized, and the command of a critical apparatus which was inaccessible in 1611, and we concede that they brought to their task a profound learning and a high purpose.

“Without doubt the results of their work are of great value to the student and the theologian and the preacher. But it must be remembered that even in regard to its critical features, the new version has not yet emerged from the region of controversy. Eminent scholars strenuously question the textual theories upon which the Greek Text of the Revision was determined, and in many cases, the accuracy of the translation, even, of that text.

“Certainly in the minds of the Revisers a preponderating



value has been ascribed to the four great Uncials, which has obscured the value of other critical material, and which must be counted a passing fashion in the domain of Biblical scholarship."

"But if the critical claims of the Revision are not unchallenged, concerning its literary merits unfortunately there is no controversy. It is generally conceded that the revisionists in their recasting of the language of the King James Version have not only carried their work beyond their instructions, but have hopelessly mutilated and defaced the chief of English classics. Despite their professions and their efforts, they have failed to retain the tone and rhythm of the old version. Not only is the Revision marred by capricious and unnecessary changes of language, in many cases it evinces a striking disregard of English idiom, and perplexes the reader with cumbersome and pedantic phrases. The few instances where the original has been put in a more exact English equivalent are outweighed by innumerable passages which obscure the sense and offend the ear by verbal inaptitudes. Truth is forevermore sacred and priceless, but it does not appear that its gain overbalances its losses in the Revised Version.

"As regards the Church of England, and, by implication, the Church in America, the Revision of 1884 stands in the position of an unaccredited report indefinitely laid on the table. The Convocation of Canterbury, which appointed the Revision Committee, has refrained from putting its imprimatur upon their work."

"The Revised Version is obviously an essay, an experiment, a contribution to a revision which shall be the result of a larger knowledge of the future, and be undertaken with the more unquestioned sanction of the Church. . . . It is a valuable document, a monument of careful and learned workmanship, but it is a tentative effort, a structure still echoing with the sounds of the hammer, and in no sense does it justify

the claim to be placed alongside of the Great Version which has moulded the language, and is enshrined in the affection and reverence of all English-speaking peoples."

Journal (No. 123), page 260.

Extracts from the Report of the Joint Commission on Marginal Readings in the Bible, presented to the General Convention of the Protestant Episcopal Church of 1901.

"The object of the Commission has been to give an intelligible meaning to every part of the Bible. This, it is believed, will be clear on a careful examination of the proposed marginal readings. Even in quite minor corrections the element of instruction has been the primary thought.

"It is hoped that this work may aid in encouraging regular private study of God's Word, as well as in promoting edification in the public services. The Church will have a Bible which on the one hand retains the version around which the loving regard of the people so largely centres, and which, at the same time contains all such alterations in the rendering of the text as are necessary for its intelligent use."

"The revision and enlargement of these marginal readings with the aid of the fuller opportunities granted in our day, have certain advantages (already referred to) over the adoption of an entirely new version (as that of 1881), not only in preserving the familiar words and phrases hallowed by long association, but also in that it does not commit the Church prematurely to a decision on critical or linguistic questions which must for their satisfactory solution require longer time and wider research.

"It has been the object of the Commission to sift out of the very large number of alterations made in the familiar English text by the Revised Version those which are really important to make clear the sense of Holy Scripture. In many cases renderings preferable to those in its text are found in the margin of the Revised Version. Of these, and of the renderings

preferred by the American Revision Company, the Commission has made use with a view to the best presentation of the English Bible to the people of our time and country. The American revisers often suggest words and phrases better adapted to our needs than those of the English translators of 1611 or 1881."

Report (No. 38), pages 3, 4, 6.

Journal (No. 40), pages 506, 508.

The question arises why, if we have such an excellent American Edition of the Revised Version, did not the Protestant Episcopal Church authorize its use in the Services of the Church. The answer is very simple. If the Church was to accept a special version of the Bible as *her* standard, and so come to have a different Bible from the Church of England, it would be a great evil. The Authorized Version of the English Bible is accepted not only by the Church of England, but also by the whole of the English-speaking Christian people of the world, except members of the Roman Church, as their standard of Faith; and although blemishes exist in its text, yet, until a wide-reaching agreement can be obtained, any formal adoption of a particular new version as a Standard Bible of the Church would be harmful in many ways. So then, and therefore, she contented herself with the Marginal Readings Bible, which is no new version, but only a special edition of the Authorized Version.

Another reason lay in the background, which was the want of agreement among scholars in the approval of the Revised Version.

## XXV.

### EARLY AMERICAN VERSIONS AND PRINTS.

**I**N historical order this chapter should have preceded Chapter XX. I have thought it well, however, in order to avoid a break in the narrative of the History of the English Versions to postpone the present supplemental chapter until the main line of the history was completed.

#### (a) The Eliot Bible.

The first Bible printed in America was that which is known as the "Eliot Bible." This is a version in the language of the Natick or Algonquin Indians, translated by the great missionary John Eliot. The work of translation was completed December 28, 1661. The New Testament appeared in small quarto in 1661, with English and Indian title pages. Between the two title pages is a dedication to King Charles II. The dedication proceeds from the Commissioners of the United Colonies in New England. John Eliot is referred to as "a faithful labourer amongst them" (*i. e.* the Indians). Only nineteen copies are known to be in existence. The entire Bible appeared in 1663, with two title pages for the complete work in addition to the two for the New Testament. Again there is a dedication to King Charles II. Presentation copies of the New Testament and of the Bible were sent to England. Editions of both New Testament and Bible without English title pages or dedicatory letters were bound up specially for the Indians. A curious error appears in 2 Kings ii. 23, where we have the equivalent of "Ball-head" instead of that for "Bald-head." A second edition appeared in 1685 without English title pages. The presentation copies of this edition sent to England contained a dedication to the Honourable Robert Boyle, the Governor of the Corporation for the Prop-

agation of the Gospel Amongst the Indians in New England, and to the Corporation. The Bible was ordered to be printed by the Commissioners of the United Colonies in New England at the cost of the Corporation. The three dedications are all given in full in Dr. Wright's work (No. 142, Appendices A, B and C). To the student of American languages and of philology in general the second edition of the Bible is the more valuable, as it was carefully revised and corrected. A copy of the Eliot Bible presented by the translator to Thomas Shepard in 1666 is still in existence, and was some years ago in the possession of Mr. Theodore Irwin of Oswego, N. Y., with words of presentation in Eliot's own handwriting.

(b) The Saur Bible.

This is a German version. It appeared in 1743. On imported Bibles there was a tariff by weight of six-pence per ounce, and the captain of the ship often charged one hundred per cent ad valorem for his commission. Christopher Saur knew nothing of printing, but he was drawn into the business, and published an almanac, a religious newspaper, and a hymn book. He issued a proposal in 1839 for the publication of the German Bible. Dr. H. E. Luther, a type-founder of Frankfurt-on-the-Main, presented a font of type, asking only that he might receive a copy of the Bible when published. The German translation of Martin Luther was followed from the thirty-fourth edition of the Halle Bible. An appendix contained 3 and 4 Ezra and 4 Maccabees. These three books were not contained in the thirty-fourth edition of the Halle Bible, though they are found in the edition of 1708. Saur added them from the Berlinberger Edition. Twelve copies were presented to Dr. Luther, of which he reserved one for his own library. The other eleven copies are to-day to be found in various European libraries and museums.

Saur's son and successor, also named Christopher, brought out a second edition in 1763. A third edition was printed and

already in the binder's hands in 1776, when the work was stopped by the Revolutionary War. When Germantown was occupied by the British the whole edition (except ten copies) was wantonly destroyed by the troops. Catherine Saur secured ten copies, and after having them bound presented them to her children.

(c) The "Baskett" or "Boston" Bible.

We might call this Bible the "Kneeland and Green" or the "Henchman" Bible. Either of the titles given above seems to be the more suitable, the one as the Bible bears the "Baskett" imprint, and the other, as it was published in Boston.

It has generally been understood that the first English Bible printed in America was the Aitken Bible (Letter ("d") below.) Dr. Wright (No. 142, p. 60) asks the question:

"Was the Aitken Bible the very first printed in America in the English language?"

And then answers himself:

"This question has been vigorously discussed for many years, but with the light we now have it should be considered settled."

He considered it to be settled in the affirmative.

He quotes on the negative side from "History of Printing in America," by Isaiah Thomas, as under:

"Kneeland and Green printed principally for Daniel Henchman an edition of the Bible in small 4to. This was the first Bible printed in America in the English language. It was carried through the press as privately as possible, and has the London imprint of the copy from which it was reprinted, *viz.* 'London printed by Mark Baskett, Printer to the King's Most Excellent Majesty,' in order to prevent a prosecution from those in England and Scotland who published the Bible by a patent from the Crown, or *cum privilegio*, as did the English Universities of Oxford and Cambridge. When I was an apprentice I often heard those who had assisted at the case

and press in printing this Bible make mention of the fact. The late Governor Hancock was related to Henchman, and knew the particulars of this transaction. He possessed a copy of this impression. As it has a London imprint, at this day it can be distinguished from an English edition of the same date only by those who are acquainted with the niceties of typography. This Bible issued from the press about the time that the partnership of Kneeland and Green expired. The edition was not large; I have been informed that it did not exceed seven or eight hundred copies."

On the affirmative side Dr. Wright quotes from Bancroft's "History of the United States" (Vol. V. p. 266), a statement that Thomas "repeats only what he heard. Himself a collector, he does not profess ever to have seen a copy of the alleged American Edition of the English Bible. Search has repeatedly been made for a copy, and always without success. Six or eight hundred Bibles in quarto could hardly have been printed, bound and sold in Boston, then a small town, undiscovered. The most complete catalogues of English Bibles enumerate no one with the imprint which was said to have been copied. Till a copy of the pretended American edition is produced no credit can be given to the second-hand story."

Dr. Wright then supports Bancroft's view by a memorandum written by Aitken himself, on the back of the title page of the first volume of a copy of the Aitken Bible now in the British Museum, as follows:

"This first copy of the first edition of the Bible ever printed in America in the English language is presented to Ebenezer Hazard, Esq., by the Editor."

He also gives at full length a copy of an original letter inserted at the beginning of the second volume of the same copy written to Charles Marshall, Esq., under date of July 6, 1844, by Sam Hazard (son of Ebenezer), in the course of which he says that the Bible "was presented by the publisher to my

father as because it is according to the certificate on the fly leaf in Mr. Aitken's own handwriting 'the first copy of the first edition ever printed in America in the English language,' the first sheets having been carefully laid aside for my father . . . . until the whole work was completed."

This, if the story of Isaiah Thomas is set aside, and in the absence of anything else, is strong evidence. But what if a copy of the Baskett Bible is found?

As I write I have before me a detailed statement of the sale, on May 12, 1902, at the McKee sale, held by Mr. John Anderson, Jr., at his Literary and Artistic Mart in New York, of a copy of the Bible printed in Boston in 1752 by Kneeland and Green, for \$2,025. The volume is 4to, bound in the original sheep, and the title page of the New Testament is wanting. (See also "Book Prices Current" for 1902.) A copy of the missing Baskett Bible has therefore now been found, and by its existence disproves the entire argument and theory in favour of the Aitken Bible as the first English Bible printed in America.

The Bible was printed by Kneeland and Green in 1752 for Daniel Henchman and other booksellers. The imprint is false, forged and misleading. It is as follows:

"London. Printed by Mark Baskett, Printer to the King's Most Excellent Majesty and by the Assigns of Robert Baskett, 1752."

There is a slight addition to the contents of the imprint as quoted by Thomas, which seems to point to the manufacture of a false imprint under the idea or pretence that the patent of King's Printer at that date ran in the names of Mark and Robert Baskett. It is stated in some quarters that the true imprint of the copy from which the Baskett Bible was made was: "Oxford. Printed by Thomas Baskett, Printer to the University, 1752."

The story told by Thomas is in the main, if not altogether,



correct. Save in type and ornaments the Boston Bible of 1752 is identical with the Authorized Bible of the same period printed by Thomas Baskett. The copy sold in May, 1902, was discovered by George T. Philes, a New York bookseller, and was sold by him to the late Thomas Jefferson McKee of New York, a well-known lawyer and book collector. Mr. John Anderson, Jr., friend of Mr. McKee, long searched for a second copy of the Baskett Bible. In 1895 he secured an imperfect copy of the same Bible published by Samuel Kneeland in 1761. Samuel Kneeland's Bible was a second edition of the Baskett Bible of 1752. Kneeland and Green dissolved partnership in 1752. Green went to New London, Conn., but Kneeland remained in Boston until 1769. Governor Hancock is said by Thomas to have possessed a copy of the 1752 Bible. His library was destroyed by a mob.

Since the above was written, and while my MS. was in the printer's hands, I have had a very interesting communication from the Rev. John Wright, D.D., who kindly sent me a copy of his later work, "Historic Bibles in America" (No. 146).

Under the head "Livingston" on page 69 ff. he quotes Thomas as above, and notes one point in which Thomas was inaccurate. Dr. Wright says:

"There is one point upon which Thomas was incorrect, and that is, the statement that the Bible has the London imprint of the copy from which it was reprinted. This could not have been, for the Boston printers dared not to copy an authorized imprint without royal permission. What they did was to make an unauthorized imprint that had never appeared in any regular English edition. It was a clear case of a forged imprint."

Dr. Wright, in view of later information, reverses his former verdict, and now finds in favour of the "Baskett" Bible as against the "Aitken" in point of priority of date on the ground that a copy of the "Baskett" edition is now in actual evidence.

I have thought it well to let my first account of the "Baskett" Bible remain as written, giving this information and adding the following particulars taken from Dr. Wright's later book.

The purchaser of the copy sold at the McKee sale by Mr. Anderson was Mr. George D. Smith of New York, who has since resold it to the present owner, Mr. George C. Thomas of Philadelphia. It was in January, 1895, that Mr. Anderson announced that he was the possessor of a copy of the Baskett Bible. Mr. Anderson's copy contains the forged imprint of the London printer. It is in excellent preservation. Only five leaves are wanting, two of which are in the Apocrypha. The New Testament is complete. The book bears the autograph of Philip Livingston, one of the signers of the Declaration of Independence. The main title bears the imprint of Mark Baskett with the date 1761. In the New Testament the name of Thomas Baskett is substituted. The book measures 7 3-8 inches by 9 5-16. The entire book is distinctively American. The binding, the blind-tooling, the stamped designs on the back, the old red leather label "Bible," the quality of the paper on which the book is printed, and the primitive leather boards, all denote its American origin with certainty. A comparison of the book with genuine work of Mark Baskett prevents any possible suggestion that it is a stray copy printed in London by Mark Baskett.

In a personal communication Dr. Wright informs me that since "Historic Bibles" went to press a copy of another edition of the Baskett Bible of the date 1767 has been reported to him. Through the kindness of Mr. Anderson I have received a copy of Part VI. of the special McKee catalogue. This portion of the catalogue is a handsome volume of some 170 pages, and relates to the McKee sales on May 12 and 13, 1902. There is a full page of interesting matter about the Baskett Bible. The volume is described as "The only known copy of

the original issue of the first Bible ever printed in America in the English language, and the Foundation Stone for all collections of American Bibles."

Thomas and Bancroft are quoted. As to the imprint, it is stated that

*"It is evident that when the Boston printers put forth this Bible they dared not copy the authorized imprint, as the piracy would be apparent and the consequences disastrous, and so selected the almost identical name of Mark Baskett, a London printer of established repute, as a cloak for their designs."*

After a humorous reference to Mr. Bancroft's argument, so generally adopted by bibliographers, that no copy of the particular edition had ever turned up, the simple answer in the Catalogue is, "IT IS NOW PRODUCED." A genuine Thomas Baskett Bible of the same date was produced at the sale for comparison, and here the comment is: "A close examination will show how faithfully it was copied. It is identical save in the type and ornaments employed, and the selection of marginal references."

At the sale an authentic Mark Baskett Bible was also offered for comparison. I gather from the catalogue that in 1752 the name of the King's Printer was Thomas Baskett.

The only copies of the Baskett (Boston) Bible now known to be in existence are three: the copy sold in 1902, Mr. Anderson's copy, and the copy referred to by Dr. Wright.

(d) The Aitken Bible.

Efforts to publish the Bible in English in America were made by the Rev. Cotton Mather, and later by John Fleming, a Boston printer. Mr. Mather's principal efforts were made in 1710, 1713 and 1728. He died in the latter year, after many years of earnest labour and patient waiting for the fulfilment of this object, the dream of his life. Fleming's prospectus was issued in 1770. Mather went begging for a

printer, and Fleming went on a similar errand for subscribers. Both failed.

After the Declaration of Independence the scarcity of Bibles was very great. The Rev. Patrick Allison, D.D., Chaplain of Congress and Pastor of the First Presbyterian Church in Philadelphia, with others, presented a memorial to Congress urging the publication of Bibles by the Government. The memorial was referred to a committee of three, with instructions to confer with printers with the view of having an edition of 30,000 copies published. The committee reported in September, 1777, that there were so many difficulties as to procuring the necessary type and paper, and that the risk and cost would be so great that they recommended the importation of 20,000 Bibles from Holland, Scotland, and elsewhere. The committee were directed to import 20,000 copies accordingly. The unsettled state of the country and of the national commerce prevented the execution of the order. During this period Robert Aitken, a printer and bookseller of Philadelphia, issued in 1777 an edition of the New Testament. In 1781 he presented a petition to Congress seeking support and sanction in his effort to publish an edition of the entire Bible. The memorial was referred to a committee of three, who asked the Rev. William White, D.D. (of the Protestant Episcopal Church) and the Rev. George Duffield (of the Presbyterian Church), who were at that time Chaplains of Congress, to examine Mr. Aitken's work, which had in the meantime been completed. The report of the chaplains was entirely favourable. On consideration of the report of the committee, Congress passed a resolution approving the report and recommending the work to the inhabitants of the United States, and authorizing Aitken to publish the recommendation as he might think proper. Upon this the Aitken Bible was published in 1782. The report of the committee of Congress and the action of Congress thereon is printed immediately after the title page.

The work was issued in small duodecimo and in brevier type. It was usually bound in two volumes; a few copies were bound in one volume. We have seen the disaster which prevented the publication of the third edition of the Saur Bible. Aitken's work was not without danger. On one occasion he was obliged to remove his type and materials hastily out of the city and to bury them under a barn in order to prevent their destruction by the British soldiers. Happily there was a resurrection of the buried plant; and as we have seen the work appeared in 1782. The paper was manufactured in Pennsylvania. The entire work is therefore American. After the peace the importation of Bibles interfered so much with the sale of the Aitken Bible that the work was not a financial success. Aitken was compelled to sell at less than cost price, and stated that he had lost "more than £3,000 in specie"; at the current rate of exchange this would represent a sum considerably larger than would appear at first sight.

In 1789 he presented a memorial to Congress asking for an exclusive patent for printing the Bible in the United States for a term of fourteen years. The memorial was laid on the table.

(e) The First Douay Bible.

Matthew Carey was an Irish immigrant. He landed in Philadelphia in November, 1784. He entered into business first as a journalist and then as a printer and bookseller. In January, 1789, he issued proposals for an American reprint of the Douay Bible. The work was to be published by subscription in large 4to at the price of six Spanish milled dollars. It was at first proposed to issue the work in forty-eight weekly numbers. After three numbers had been issued this plan was withdrawn. A two-volume edition was substituted. The firm became Carey, Stewart and Co. An appeal for subscriptions was made by the publishers to liberal-minded Protestants. The work appeared on December 1, 1790, the two volumes being

bound in one. The books of 3 and 4 Esdras and 3 and 4 Macabees were not included. This was the first quarto American Bible.

Mr. Carey published editions of the Latin Vulgate and also many editions of the King James or Authorized Version.

(f) The Thomas Bible.

This is a royal quarto reprint of the King James Version, including the Apocrypha. Isaiah Thomas was the author of the History of Printing in America named above in connection with the Baskett Bible. He was a poor boy with few advantages and a very limited education, but by industry, perseverance and self-help he rose step by step till he became a prominent and much esteemed citizen. He was apprenticed to a Boston printer when six years old. When eighteen he left Boston and worked in Nova Scotia, New Hampshire and South Carolina. In 1770 he returned to Boston and in partnership with his former employer started a newspaper known as the "Massachusetts Spy." In three months he was the sole proprietor of the journal, being editor as well. Just before the battle of Lexington he removed his type and presses to Worcester, which became the centre of his large business. He made his own paper and bound his own books. He was a large importer of books and did a large business in Boston and several other cities. In December, 1791, he published at Worcester two editions of the Bible, one in folio and the other in royal quarto. These were the first American folio and royal quarto Bibles. In 1786 he had imported music type and became the first American music printer.

The proposals for the issue of the royal quarto Bible appeared in November, 1789. The price was seven dollars—one half (or twenty-one shillings) to be paid in cash as soon as the work was ready for delivery, with liberty to pay the other half either in Worcester or Boston, in wheat, rye, Indian corn, butter or pork, on or before December 20, 1790. The

work was to have marginal notes and references and an index. Any of the clergy who subscribed for or who procured subscription for twelve copies were entitled to receive a thirteenth copy free. Both Bibles were in two volumes. Each edition included a striking address to Christians of every denomination. Every sheet was carefully examined by the clergymen of Worcester and others and was compared with eight different issues of the King James Version,—six being from the University Presses of Oxford and Cambridge; one printed in 1626 by Norton and Bill, the owners of the King's Printers' Patent (see Chapter XXII.), and the remaining copy being dated 1637, from the Press of Cambridge University. The editor had many other copies of the Bible for use for revision, including a copy of the Great Bible dated 1540, and the Bishops' Bible of 1568.

Mr. Thomas published an octavo Bible in 1793, some copies being without the Apocrypha. Another octavo, varying in some respects from the edition of 1793, was published in 1802, and a common School Bible known as "Thomas's Standing 12mo Bible" was published in 1797. This edition, with its reissues of 1798 and 1799, referred to the United States as "the United States of Columbia." In 1810 Mr. Thomas published his *History of Printing in America*, and in 1812 with others he founded the American Antiquarian Society of Worcester. All this goes to his credit as a witness on behalf of the Baskett Bible.

(g) The Collins Bible.

This was the first Bible printed in the State of New Jersey. It is a reprint of the King James Version including the Apocrypha—though for the convenience of the Baptists some copies were printed omitting the Apocrypha, as well as Osterwald's Notes which were a part of the edition. The printer and publisher was Isaac Collins of Trenton, a member of the Society of Friends. In 1788 he published an octavo edition

of the New Testament, and in the following year issued proposals for the printing of a quarto Bible with marginal notes, an index and a concordance. The standard adopted for the work was an Oxford Press Bible of 1784 by Jackson and Hamilton, the proof sheets being revised in connection with three other issues—the Cambridge of 1668 by John Field, the Edinburgh of 1775 by Kincaid, and the London of 1772 by Eyre and Strahan. Collins appealed for support to the various denominations of Christians. The Friends, the Presbyterians, the Baptists, and the Protestant Episcopal Church in their various assemblies promised support and gave encouragement, various committees being appointed to assist in the revision and correction of the proof sheets. The Baptists were anxious that the Apocrypha and notes of any kind should be omitted from the edition. The work was issued in 1791. One important feature was that the dedication to King James was omitted, an address "To the Reader" by the Rev. Dr. Wither-  
spoon being substituted for it. The book was printed with special care and accuracy. Independent of any outside assistance in revision the proofs were read by Collins' children eleven times. It is said that the only errors discovered in the Bible as issued were two, one a broken letter, and the other a punctuation mark.

The McKee catalogue quotes this statement referring to Dr. Wright's "Early Bibles," and then says:

"Notwithstanding all this, verse 32 of the 23rd chapter of Luke stands in type in this edition, 'And there were also two other malefactors led with him to be put to death.'"

Of course the error here is the omission of two commas, one on either side of the word "malefactors."

In 1793 Collins published an octavo Bible.

(h) The first New York Bible.

In 1790 Hugh Gaine, a printer and publisher of New York,



issued a 12mo New Testament, which was the first New Testament printed in New York.

In the same year the firm of Hodge, Allen and Campbell, of New York, made plans for the issue of Dr. John Brown's Folio Family Self-Interpreting Bible. The State Legislature approved the project as useful in the promotion of the national industry and manufactures. Allen's name disappeared before the formal proposals were issued, and the work was undertaken by Hodge and Campbell. The Bible was to contain the Old and New Testaments along with the Apocrypha, illustrated throughout (except in the Apocrypha) by notes, annotations and practical references. The work was to be issued in forty numbers, one every two weeks. The work appeared complete in 1792. Following the title page came Dr. Brown's "Author's Address," which preceded an address "To the Reader" substantially the same as that found in the Collins' Bible of 1791. We next find "An Introduction to the right understanding of the Oracles of God" covering thirty-six pages, which is followed by miscellaneous information, a portion of which was compiled by the Right Rev. Richard Terrick, late Bishop of Peterborough. The date of issue, taken from a short expression of thanks to subscribers and others, may be stated as (about) April 1, 1792. In the same year the same firm published a quarto Bible without Brown's notes, and differing in many particulars from the folio edition.

Yet again in 1792 Hugh Gaine issued a 12mo Bible. It is probable that Hodge and Campbell's Bible was issued before that of Hugh Gaine,—but however this may be it is generally understood that the typesetting for Gaine's Bible was done in Scotland, where plates were made, and that the presswork and binding only were executed in New York. If this be so then Gaine's Bible must yield all round to the Bible of Hodge and Campbell as not being strictly and entirely an American production.

(i) Various Translations and Versions.

1. In 1808, Jane Aitken of Philadelphia (daughter of Robert) issued a Bible translated from the Greek by Charles Thomson, late Secretary to the Congress of the United States. The Old Testament was the first American translation of the Septuagint into English. The work appeared in four octavo volumes. It was consulted by the American revisers of 1881-1885.

2. The first American Hebrew printed book came from the press of Harvard College in 1809 in the shape of a version of the Psalms, edited by Professor Francis Hare, and printed by Hilliard and Metcalf.

It was not until 1814 that a complete Hebrew Bible was published in America. The work was started by a Mr. Horwitz in 1812. In 1813 he transferred the business to Thomas Dobson of Philadelphia, who brought it to completion, the printer being William Fry, also of Philadelphia. There were marginal annotations of a helpful character.

3. The first American translation of the New Testament from the ancient Peshito or Syriac Version was published in 1851. The translator was the Rev. James Murdock, D.D. The publishers were Stanford and Swords of New York. The first English translation from the Peshito was by the Rev. J. W. Etheridge, LL.D., who published the Four Gospels in September, 1846, and the remainder of the New Testament in January, 1849. (My Nos. 137 and 138.) Dr. Murdock states that he commenced his work of translation early in August, 1845, and that he completed it on June 16, 1846. The English and American translations were therefore largely contemporaneous. Later editions of Dr. Murdock's work appeared in 1855 and 1858.

4. The first American Greek New Testament was issued by Isaiah Thomas the younger at Worcester, Mass., in 1800. It was a 12mo. The editor was Caleb Alexander. The title

page states that the text is that of Mill; but the work itself shows that other editions were consulted, specially the Elzevir of 1678.

The first American New Testament printed in modern Greek was issued by the American Bible Society in 1833.

5. An Amended Bible, edited by Noah Webster of dictionary fame, was published by Durrie and Peck of New Haven, Conn., in 1833. It was not a success and its circulation was limited. The editor was not at all fitted for his work, which was a complete failure.

6. The first American Paragraph Bible was issued in 1828, Paragraph Testaments having appeared in 1824 and 1827. The first Pronouncing Bible was published in 1825. Pronouncing Testaments were issued in 1822 and 1825. The first American stereotyped Bible is stated by Dr. Wright to have been issued by the Philadelphia Bible Society in 1812, the plates being imported from England. It seems to me however that this honour belongs to Hugh Gaine of New York. (See "h" above.)

The first Bible printed from stereotyped plates made in the United States was issued by D. and G. Bruce of New York in 1815. Messrs. Bruce set the type, made the plates, and printed the volume, which is a 12mo.

The first quarto stereotyped edition of the Bible published in America from American plates appeared in 1816 from the Collins Press in New York. The same year saw the issue of the first Bible published by the American Bible Society. It was large duodecimo, and the work was executed by E. and J. White of New York in stereotype.

Many other interesting and "early" American editions of the Bible were published, notably one printed by William Young of Philadelphia in 1790, but for particulars as to these reference must be made to more detailed volumes, such as Dr. Wright's two works.

### 7. A word as to Bible Societies.

One of the earliest Bible societies is that connected with the Church of England known as "The Society for Promoting Christian Knowledge," which was formed in March, 1698. This Society is not exclusively a Bible Society, but ranks along with the great Bible Societies.

The British and Foreign Bible Society was formed on March 7, 1804.

In America the first Bible Societies were as follows:

- 1808. The Philadelphia Bible Society.
- 1809. The Connecticut Bible Society.
- 1809. The Massachusetts Bible Society.
- 1809. The New York Bible Society.
- 1809. The New Jersey Bible Society.

A printed list issued in June, 1816, mentions 128 local Bible societies. In May, 1816, thirty-five of the local societies united in forming the American Bible Society. According to the latest returns (and allowing for versions which have become obsolete), there are now in circulation versions of Scripture in 443 languages and dialects. Of these versions the American Bible Society has aided in the translation, publication and circulation of about 120.

The British and Foreign Bible Society up to March, 1905, had issued 192,537,746 copies of the Bible complete or in parts in 390 different languages and dialects.

Up to April 1, 1905, the American Bible Society had issued 76,272,770 Bibles and portions, in 116 languages and dialects.

There are other denominational and special Bible societies. The large and important missionary work of the various Churches could not possibly be carried on without the generous and liberal aid of the various Bible societies.

## XXVI.

### THE VARIOUS AUTHORITIES AVAILABLE FOR THE DIFFERENT ENGLISH VERSIONS.

The present statement as to the leading authorities consulted in the preparation of the various English versions of the Bible is based (mainly) on Westcott, No. 114, and Mombert, No. 89.

<i>Date.</i>	<i>Version.</i>	<i>Authorities.</i>
1. 1525.	Tyndale's New Testament (in two forms—Octavo and Quarto).	Wycliffe's Bible. The Greek Text of the N. T. The Vulgate. The Latin Version of Erasmus (third edition). The German Version of Luther.
2. 1534.	Tyndale's New Testament (revised).	Same as No. 1. Complutensian Polyglot.
3. 1535.	Tyndale's New Testament (further revised).	Same as No. 2.
4. 1535.	Coverdale's Bible.	The Swiss German (or Zurich) Bible, by Zwingli and Juda. Luther's German Bible. The Vulgate. The Latin Bible of Pagninus. Tyndale's Translation and possibly— The Worms German Bible and The Latin Bible of Rudelius.
5. 1536.	Coverdale's Bible—2nd Edition.	Same as No. 4.
6. 1537.	Matthew's Bible.	Tyndale's Translations. Coverdale's Bible. Strype names Hebrew and Greek Texts with Latin, German and English Versions—and states that Preface and Notes were taken from Luther.

- |     |       |                                 |  |
|-----|-------|---------------------------------|--|
| 7.  | 1539. | The Great Bible—1st Edition.    | Tyndale's Translations.<br>Coverdale's Bible.<br>Matthew's Bible.<br>Luther's German Bible.<br>Munster's Latin Version of the O. T.<br>Pagninus' Latin Bible.<br>Erasmus' Latin N. T.<br>Complutensian Polyglot.   |
| 8.  | 1539. | Taverner's Bible.               | Matthew's Bible.<br>The Vulgate.<br>The Greek Text.  |
| 9.  | 1540. | The Great Bible—2nd Edition.    | Same as No. 7 with 1st Edition of Great Bible.   |
| 10. | 1557. | Genevan Testament.              | Tyndale.<br>Great Bible.<br>Beza's Latin N. T.   |
| 11. | 1560. | Genevan Bible.                  | Hebrew Bibles:<br>Soncino, 1488.<br>Brescia, 1494.<br>Bomberg, 1518, 1519 and 1525.<br>Münster with Latin Translation.<br>Pagninus.<br>Complutensian Polyglot.<br>Leo Juda's Latin Version.<br>Cholin's Apocrypha.<br>Gauthier's Revision of Erasmus' N. T.<br>Castalio's Latin Version.<br>Stephen's Greek N. T. 1550-1551.<br>French Version.<br>Luther's German Bible.<br>Zurich Bible.<br>Great Bible. |
| 12. | 1568. | The Bishops' Bible.             | Same as No. 11.<br>Genevan Bible.  |
| 13. | 1572. | The Bishops' Bible—2nd Edition. | Same as No. 12.<br>First Edition.<br>Greek Testament.  |

14. 1582. Rhemish New Testament.  
The Vulgate.  
Wycliffe.  
Genevan New Testament.  
Beza.  
Bishops' Bible.
15. 1609-10. The Douay Bible.  
Same as No. 14.  
Rhemish N. T.
16. 1611. Authorized Version.  
Editions of Hebrew Bible and  
Greek N. T. named under 11.  
Interlinear Latin Translation of  
the the Hebrew added to the  
Antwerp Polyglot, 1569-1572.  
Tremellius Latin O. T. with  
Apocrypha by Junius, 1575-1579.  
Tremellius' Translation of Syriac  
N. T.  
Beza: (a) Latin Translation of  
Greek N. T. 1590.  
(b) Greek N. T. 1560-  
1598.  
(c) Latin Version, 1556.  
Septuagint.  
Vulgate.  
Chaldee Paraphrase of Onkelos  
1482, 1540 and 1590.  
Stephen's Greek N. T., 3rd Edn.,  
1550-51.  
Complutensian Polyglot 1514.  
Erasmus 1516-1535.  
Aldus 1518.  
Colinoeous 1534.  
Plantin 1572.  
Bishops' Bible.  
Genevan Bible.  
Rhemish N. T.  
In addition to the above the fol-  
lowing were available: Wyc-  
liffe, Tyndale, Coverdale, Mat-  
thew, Great Bible, Taverner,  
&c.

XXVII.  
CONCLUDING WORDS.

**W**E have endeavoured to tell the story of the origin and history of the English versions of the Bible. In some quarters the notion has prevailed that the Bible has come down through the ages "unchanged from the time of Christ," or from the later date of the original manuscripts of the New Testament, none of which were written in the time of Christ. That such an idea is by no means confined to the uneducated classes is clear from the Swiss Declaration of 1675, which Westcott (No. 112, page 278) characterizes as "the most exact and rigid declaration of the Inspiration of the Bible to be found in any public Confession of Faith."

It is in its material part as follows :

"Almighty God not only provided that His Word, which is a power to everyone that believes, should be committed to writing through Moses, the Prophets and Apostles, but has also watched over it with a Fatherly care up to the present time, and guarded lest it might be corrupted by the craft of Satan or any fraud of man. . . . The Hebrew volume of the Old Testament, which we have received from the Tradition of the Jewish Church, to which formerly the Oracles of God was committed, and retain at the present day, *both in its consonants and in its vowels—the points themselves, or at least the force of the points, and both in its substance and in its words is divinely inspired, so that together with the volume of the New Testament, it is the single and uncorrupted Rule of our faith and life, by whose standard as by a touchstone, all versions which exist, whether Eastern or Western, must be tried, and wherever they vary be made conformable to it.*"

This far exceeds the statement "unchanged from the



time of Christ," and yet Schaff (No. 101, page 243), in alluding to Brian Walton, says that he was engaged "in a controversy with Dr. John Owen, the famous Puritan Divine, who laboured to defend, from purely dogmatic premises without regard to stubborn facts the scholastic theory that inspiration involved not only the religious doctrines and moral precepts but 'every tittle and iota' including the Hebrew vocalization, and that '*the Scriptures of the Old and New Testaments were immediately and entirely given out by God Himself, His mind being in them represented unto us without the last inter-vening of such mediums and ways as were capable of giving change or alteration to the least iota or syllable.*'"

In a note Schaff says of Dr. Owen:

"His theory was held by eminent Lutheran and Reformed divines in the seventeenth century, including the learned Buxtorfs (father and son), and was even symbolically endorsed by the Formula Consensus Helveticæ, 1675"—*i. e.* the Swiss Declaration above set out.

We have seen the constant editing of the Hebrew Text of the Old Testament; the necessary corruption and increasing errors of all manuscript copies; the corruption of the Septuagint, of the Old Latin, and of the Vulgate; the errors of the Sixtine Vulgate, remedied in great measure by the Clementine Vulgate, and even this followed by renewed labour and revision.

When we come to the Douay Version (the popular Roman version), we have the statement of the Editors of the Catholic Dictionary, and of many other acknowledged authorities, that the Douay Version of to-day is not identical with the Rhemish New Testament of 1582 or with the Douay Bible of 1610; and as we trace down the English Bible in its popular and accepted form through its various versions, we see all through an increasing progress, an unbroken effort, and a

more complete success in the endeavour to obtain an exact agreement with the original and most ancient Scriptures.

The same and not the same.

All the articles of the ancient Faith, the foundations and bulwarks of Salvation, the ancient Gospel Message, all the same, unaltered, even though we have learned a verbal clothing of them in larger agreement with the ancient records.

Canon Edwards, No. 63 (2), speaks of the progress and yet of the substantial identity.

“To this day a Latin Bible written in England, the gift of an English Bishop to the Pope of the day, treasured in Florence and known as the Codex Amiatinus, ranks above all other existing copies for the purity of its text. That gift was made about the year 700.

“A hundred years later, Alcuin, the most learned Englishman of his day, sends as a present to Charlemagne, about the time of his coronation, a Bible, with a letter which might well have been sent, without the alteration of a word, to our own gracious King at his coronation, with the Bible which was presented to him by our Society.”

“I have for a long time been studying what present I could offer you, not unworthy of the glory of your Imperial power, and one which might add something to the richness of your royal treasures. I was unwilling, that while others might give all kinds of rich gifts, my poor wit should remain dull and idle, and that the messenger of even so humble a person as myself, should appear before you with empty hands. I have, at last, found out, under the guidance of the Holy Spirit, a present which it befits my character to offer, and which it will not be unworthy of your wisdom to receive. Nothing can I offer more worthy of your great name than the Book which I now send, the Divine Scriptures, all bound up in one volume, carefully corrected by my own hand. It is the best gift which the

devotion of my heart to your service, and my zeal for the increase of your glory, has enabled me to find."

"The seed that was sown in Latin came up in Anglo-Saxon, in old Saxon, and in Frankish, so that when the tenth century was reached there were plain signs that languages were forming which had a future before them, when both swords should be broken which in the early Middle Ages held the world in awe. Meantime in Eastern Europe, Constantinople had accomplished the second of the three great religious services for which Christendom is her debtor. She had given the Goths their Bible in the fourth century, in the brief days when the world was Arian; she now, five centuries later, gave the Bible to the Slavonian people, whose special claim is that they are Orthodox. At the head of Russian literature is this Bible; the very letters of the alphabet were moulded that this vast empire might have the word of God and read it. Her third great office was fulfilled in the days of her agony, and Greece arose from the dead with the New Testament in her hand."

Of this Amiatine Version the Catholic Dictionary says (No. 41, page 939): "Vercellone tells us that they (the Clementine editors) preferred to every Codex that known as the Amiatinus, the Queen of Vulgate MSS."

So then, our New Version of the Bible is the old Scriptures of the early days of the Church, not unchanged, but in constant flux and flow ever reaching nearer and nearer to the exact words of the ancient Scriptures in their original records.

Soon after the issue of the Revised Version of the New Testament in 1881 the scholarly Bishop Coxe of Western New York spoke in strong terms of its excellence.

If we apply his words to the Revised Version of the entire Bible, and especially to the American Standard Edition, they will have even greater force and truth. He said:

"Let this be my recorded testimony: The new work thus far helps on to a better estimate of the old, and increase of

respect for it. I use it as a commentary and value it very highly as such. Whether it is worthy to supersede the old version is a question wholly separate from any comparative view of its merits. . . . We must also inquire as to felicities of rendering. Have we a purer English, a nobler style, a more rhythmical and readable lectionary for the public service? . . . Have they given us only such changes as are necessary to the better understanding of God's Holy Word? . . . It is not so easy to uplift an impartial balance and to put into the scales everything that claims to be weighed against the ponderous fact that we have now . . . A Common English Bible more perfect than the Septuagint which the blessed Apostles, and Christ Himself, condescended to use unamended."<sup>48</sup>

48. Hayes No. 119, page 337.

## APPENDIX.

### I.—CHRONOLOGICAL AND REGNAL TABLE.

Richard II. reigned from 1377, June 21, to 1399, September 29.  
Henry VIII. reigned from 1509, April 22, to 1547, January 28.  
Edward VI. reigned from 1547, January 28, to 1553, July 6.  
Mary reigned from 1553, July 6, to 1558, November 17.  
Elizabeth reigned from 1558, November 17, to 1603, March 24.  
James I. reigned from 1603, March 24, to 1625, March 27.  
Victoria reigned from 1837, June 20, to 1901, January 22.  
Edward VII. reigned from 1901, January 22, to ———

### II.—RULERS AND VERSIONS.

14th Century:	A. D.	
Richard II.	1382.	John Wyliffe and Nicholas of Hereford.
	1338.	John Purvey and others. (Revised Version of Wycliffe.)
16th Century:		
Henry VIII.	1525.	William Tyndale (N. T.)
	1530.	William Tyndale (Part of O. T.)
	1535.	Myles Coverdale.
	1537.	Thomas Matthew.
	1539.	Richard Taverner.
	1539.	Great Bible (Myles Coverdale).
Mary.	1557.	Geneva N. T.
Elizabeth.	1560.	Geneva Bible (with Revised New Testament).
	1568.	Bishops' Bible.
	1582.	Rheims (Douay) N. T.
17th Century:		
James I.	1610.	Douay O. T. and Douay Bible Complete.
	1611.	Authorized Version (including the Apocrypha).

## 19th Century:

Victoria.

1881. Revised Version of N. T.  
 1885. Revised Version of O. T. and Revised Version of (Canonical) Bible Complete.  
 1895. Revised Version of Apocrypha.

## 20th Century:

Edward VII.

William McKinley,  
President of U. S. A.

Edward VII.

Theodore Roosevelt,  
President of U. S. A.

1901. The American Standard Edition of the Revised Version.  
 1903. The Marginal Readings Edition of the Authorized Version of 1611, including the Apocrypha.

### III.—LIST OF THE PRINCIPAL AUTHORITIES DIRECTLY CONSULTED.

#### (1)—VERSIONS OF HOLY SCRIPTURE.

1. The "Authorized" or "King James" Version of 1611.
2. The "Revised" Version of 1881-1885.
3. The Standard American Edition of the Revised Version of 1901.

(N. B.—Nos. 1, 2 and 3 only include the Canonical Scriptures of the Old and New Testaments.)

4. The Special Edition of the Authorized Version (No. 1) with the Marginal Readings adopted by the General Convention of the Protestant Episcopal Church in the United States of America. New York: Thomas Nelson & Sons. 1903.

(N. B.—No. 4 includes the Apocrypha of the O. T. from the A. V. with the addition of a fragment of 2 Esdras vii. 16-105 incl., omitted in the Old Latin and in the versions made from it, and not included in the A. V. of 1611. As to this fragment see pages 38, 39.)

5. The Tournay Edition of the Vulgate: *Biblia Sacra Vulgatæ Editionis Sixti 5. Pont. Max. Jussa recognita et Clementis 8 auctoritate edita.*

*Tornaci Nerviorum typis Soc Sancti Joannis Evangelistæ: Desclee' Lefevvre et Soc. MDCCCCI.*

6. The Douay Bible: The Holy Bible translated from the Latin Vulgate diligently compared with the Hebrew, Greek and other editions in divers languages.

The Old Testament first published by the English College at Douay A. D. 1609, and the New Testament first published by the English College at Rheims A. D. 1582. With annotations, references, and an historical and chronological index, the whole revised and diligently compared with the Latin Vulgate. Published with the approbation of His Eminence James Cardinal Gibbons, Archbishop of Baltimore. John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. (See Nos. 158, 159 and 160.)

7. The New Testament in English according to the version of John Wycliffe about A. D. 1380 and revised by John Purvey about A. D. 1388, formerly edited by the Rev. Josiah Forshall, F.R.S., etc., Late Fellow of Exeter College, Oxford, and Sir Frederic Madden, F.R.S., etc., Keeper of the MSS. in the British Museum, and now reprinted. Oxford at the Clarendon Press. MDCCCLXXIX.

8. The New Testament of our Lord and Saviour Jesus Christ, published in 1526, being the first translation from the Greek into English by that eminent scholar and martyr William Tyndale. Reprinted verbatim, with a Memoir, etc. London: Samuel Bagster. MDXXXVI.

9. The English Hexapla, exhibiting the six important translations of the New Testament Scriptures.

Wicliff. MCCCLXXX.

Tyndale. MDXXXIV.

Cranmer. MDXXXIX.

Genevan. MDLVII.

Anglo-Rhemish. MDLXXXII.

Authorized. MDCXI.

The original Greek Text after Scholz with the various readings of the Textus Receptus, and the principal Constantino-

politan and Alexandrian Manuscripts and a complete collation of Scholz's Text with Griesbach's Edition of MDCCCV. Preceded by a History, etc. London: Samuel Bagster and Sons.

10. The Holy Scriptures of the Olde and New Testaments with the Apocripha; faithfully translated from the Hebrue and Greke by Myles Coverdale, sometime Lord Bishop of Exeter. MDXXXV. Second Modern Edition. London: Samuel Bagster and Sons.

11. The Apocrypha of the O. T. according to the A. V. (Churton's Edition). The Uncanonical and Apocryphal Scriptures being the additions to the Old Testament Canon which were included in the ancient Greek and Latin Versions; the English Text of the Authorized Version, together with the additional matter found in the Vulgate and other ancient versions. By the Rev. W. R. Churton, B.D., Fellow of King's College, Cambridge, Canon of the Cathedral of St. Alban's, and Examining Chaplain to the Bishop. London: J. Whitaker. 1884.

(N. B.—This edition comprises sixteen books; and also sundry additions to the books of Job, Psalms, Proverbs and Lamentations, not included in the A. V. The two additional books are those of 3 and 4 Maccabees. The fragment named under No. 4 is included.)

12. The Apocrypha of the Old Testament according to the A. V. with the addition of the fragment named under No. 4 (S. P. C. K. Edition). The Old Testament according to the A. V. with a Brief Commentary by various authors. Vol. 5. The Apocryphal Books, Esdras to Maccabees. London: Socy. for Promoting Christian Knowledge. New York: Pott, Young & Co. 1880.

13. The Apocrypha of the Old Testament, the Revised Version, The Apocrypha translated out of the Greek and Latin Tongues, being the Version set forth A. D. 1611 compared



with the most ancient authorities and revised. A. D. 1894. Thomas Nelson & Sons, New York.

The Apocrypha. (See No. 174.)

14. The Greek New Testament (Westcott and Hort Text), with the English Revised Version of the New Testament on opposite pages, the title page of the Greek edition being: The New Testament in the original Greek, the Text revised by Brooke Foss Westcott, D.D., Canon of Peterborough and Regius Professor of Divinity, Cambridge and Fenton John Anthony Hort, D.D., Hulsean Professor of Divinity, Cambridge. Revised American Edition. New York: Harper & Brothers. 1891.

15. The Septuagint: *He Palaia Diatheke Kata Tous Ebdomekonta id est Vetus Testamentum secundum Septuaginta Seniorum Interpretationem juxta exemplar Vaticanum Summa cura denuo recusum adjiciuntur editionis Grabiancæ varicæ lectiones.* Londini sumptibus Samuelis Bagster, 15 Paternoster Row, 1828. (See No. 170.)

16. The Greek New Testament: *He Kaine Diatheke Novum Testamentum ad exemplar Millianum cum emendationibus et variis lectionibus Griesbachii.* Londoni Sumptibus Samuelis Bagster Vico Vulgo Vocato Paternoster Row, 1825.

17. Supplement to No. 5, containing the Prayer of Manasses and the 3d and 4th Books of Esdras.

18. The Parallel Psalter. The Book of Psalms: containing the Prayer Book Version—the Authorized Version and the Revised Version in parallel columns. Cambridge at the University Press, 1899.

(See Nos. 126, 127, 131, 135, 136, 137, 138, 152, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170 and 174.)

(2)—PREFACES, ETC. TO VERSIONS OF HOLY SCRIPTURE.

19. Preface to No. 1 (the Authorized Version). (This preface is included in No. 127.)

20. Dedicatory Letter to No. 1 (the Authorized Version).

21. Preface (Old Testament) to No. 2 (the Revised Version).
  22. Preface (New Testament) to No. 2 (the Revised Version).
  23. Preface to No. 3 (the American Standard Edition of the Revised Version).
  24. Preface to No. 4 (the Marginal Readings Bible).
  25. Preface to No. 5 (from Vatican Edition of MDXCII reprinted).
  26. Editor's Preface of MDCCCCI to No. 5.
  27. Decree of fourth session of Council of Trent prefixed to No. 5.
  28. Brief of Pope Clement VIII. prefixed to No. 5.
  29. The Helmed Prologue and other Prefaces of "St. Hieronymus" (*i. e.* St. Jerome) prefixed to No. 5.
  30. Preface to No. 6.
  31. Introduction to No. 7.
  32. Historical Introduction to No. 9.
  33. Bibliographical Description of the original edition of No. 10 prefixed to No. 10.
  34. An Epistle unto the Kynges hyghnesse prefixed to No. 10.
  35. A Prologe unto the Christen Reder prefixed to No. 10.
  36. Preface and Introduction to No. 11.
  37. Preface to No. 13.
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38. Report of the Joint Commission on Marginal Readings in the Bible to the General Convention of 1901, with their original recommendations.
  39. Journal of General Convention of the Protestant Episcopal Church in the United States of America for the year 1898.
  40. Journal of General Convention of the Protestant Episcopal Church in the United States of America for the year 1901. (See also No. 122 and No. 123.)

## (3)—CYCLOPAEDIAS AND BIBLE DICTIONARIES, ETC.

41. Addis and Arnold. (The Catholic Dictionary.) A Catholic Dictionary containing some account of the Doctrine, Discipline, Rites, Ceremonies, Councils and Religious Orders of the Catholic Church, by William E. Addis, sometime Fellow of the Royal University of Ireland, and Thomas Arnold, M.A., Fellow of the same University. Revised, with additions by T. B. Scannell, D.D. Sixth edition. London: Kegan Paul, Trench, Trubner & Co., Ltd. 1903.

This work has the "Nihil obstat" of the "Censor deputatus" and the "Imprimatur" of "Herbertus, Card. Archiep. Westmonast."

## LEADING TITLES CONSULTED.

- (a) Apocrypha, page 42.
- (b) Bible, page 87.
- (c) Canon of the Scripture, page 116.
- (d) Douay Bible, page 303.
- (e) Septuagint, page 838.
- (f) Tradition, page 882.
- (g) Trent, Council of, page 888.
- (h) Vulgate, page 934.

42. Chambers Encyclopædia. A Dictionary of Universal Knowledge. New (Autograph) Edition, 1901. William and Robert Chambers, Limited, London and Edinburgh. J. D. Lippincott Co., Philadelphia. (10 Vols.)

## LEADING TITLES CONSULTED.

- (a) Antilegomena, Vol. 1, page 316.
- (b) Apocrypha, Vol. 1, page 334.
- (c) Canon, Vol. 2, page 718.
- (d) Douay, Vol. 4, page 65. T. G. Lew.
- (e) Septuagint, Vol. 9, page 318.
- (f) Tyndale, William, Vol. 10, page 346.
- (g) Vulgate, Vol. 10, page 515.
- (h) Wycliffe, John, Vol. 10, page 760. F. D. Matthew.

43. Hastings, James. (Dictionary of the Bible.) A Dic-

tionary of the Bible, &c. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., and of A. B. Davison, D.D., LL.D., S. R. Driver, D.D., Litt.D., and H. B. Swete, D.D., Litt.D. New York: Charles Scribner's Sons. 1898-1902. (4 Vols.) (See No. 172.)

LEADING TITLES CONSULTED.

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| (a) Apocalyptic Literature, Vol. 1, page 109. | Robert H. Charles, M.A., Trinity College, Dublin, and Exeter College, Oxford.  |
| (b) Apocrypha, Vol. 1, page 110.              | Frank C. Suter, Professor of Biblical Theology in Yale University.   |
| (c) Bible, Vol. 1, page 286.                  | Alexander Stewart, D.D., Principal of St. Mary's College, and Professor of Systematic Theology in the University of St. Andrews. |
| (d) Canon, Vol. 1, page 343.                  | Vincent Henry Stanton, D.D., Ely Professor of Divinity in the University of Cambridge.   |
| (e) New Testament, Vol. 3, page 523.          | J. A. McClymont, D.D., Aberdeen.   |
| (f) New Testament Canon, Vol. 3, page 529.    | Professor Stanton.   |
| (g) Old Testament, Vol. 3, page 395.          | Edward Lewis Curtis, D.D., Professor of Hebrew Language and Literature in Divinity School of Yale University.                    |
| (h) Old Testament Canon, Vol. 3, page 604.    | Francis Henry Woods, B.D., Vicar of Chalford St. Peter.  |
| (i) Septuagint, Vol. 4, page 607.             | Eberhard Nestle, D.D., Professor at Maulbronn.   |
| (k) Text of the O. T., Vol. 4, page 726.      | Hermann L. Strack, D.D., Professor of Theology in the University of Berlin.  |
| (l) Text of the N. T., Vol. 4, page 732.      | Dr. Nestle.  |

- (m) Versions, Vol. 4, page 848. Llewellyn J. M. Bebb, M.A.,  
Principal of St. David's College,  
Lampeter.
- (n) Do English, Vol. 4, page 855. George Milligan, B.D., Caputh.
- (o) Do Gregorian Gothic Sla-  
vonic, Vol. 4, page 861. Principal Bebb.
- (p) Do Greek, Vol. 4, page 865. Henry A. Redpath, Rector of St.  
Dunstan's, in the East, London.
- (q) Do Latin (The Old), Vol. H. A. A. Kennedy, D.Sc., Cal-  
4, page 47. lander.
- (r) Vulgate, Vol. 4, page 873. H. J. White, M.A., Fellow and  
Chaplain of Merton College,  
Oxford.

43a. Extra Vol. (1904) of Hasting's Dictionary of the Bible.

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- (s) "Versions (English)," page Rev. Llewellyn M. Bebb, M.A.,  
402, &c. Principal of St. David's Col-  
lege, Lampeter.
- (t) "Textual Criticism (of N. Rev. J. O. F. Murray, M.A., D.D.,  
T.)," page 208, &c. Warden of St. Augustine's Col-  
lege, Canterbury.

44. Kitto, John (Bible Cyclopædia). A Cyclopædia of Biblical Literature, originally edited by John Kitto, D.D., F.S.A. 3d Edition in 3 Vols. Edited by William Lindsay Alexander, D.D., F.S.A.S. (Re-Issue.) Edinburgh: Adam and Charles Black. 1869.

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- (a) Antilegomena, Vol. 1, page 155, by William Wright, LL.D.,  
Trinity College, Dublin.
- (b) Apocrypha, Vol. 1, page 163. Dr. Wright.
- (c) Bible, Vol. 1, page 363. Dr. Wright.
- (d) Canon, Vol. 1, page 430. Dr. W. L. Alexander, Editor.
- (e) Coverdale, Myles, Vol. 1, page 567. Dr. Ginsburg.
- (f) Criticism Biblical, Vol. 1, page 582. Samuel Davidson, D.D.,  
LL.D.

- (g) Greek Versions, Vol. 2, page 172. Dr. Davidson.
- (h) Keri and Kethi, Vol. 2, page 719. Christian D. Ginsburg, LL.D.
- (i) Latin Versions, Vol. 2, page 785. Dr. W. L. Alexander, Editor.
- (k) Manuscripts (Biblical), Vol. 4, page 56. Dr. Davidson.
- (l) Scripture (Holy), Vol. 4, page 792, unsigned.

45. Schaff-Herzog (Encyclopædia of Religious Knowledge). A Religious Encyclopædia or Dictionary of Biblical, Historical, Doctrinal and Practical Theology. Based on the Real-Encyklopädie of Herzog, Plitt and Hauck. Edited by Philip Schaff, D.D., LL.D. Associate Editors, Samuel M. Jackson and D. S. Schaff. Third edition, revised and enlarged (4 vols.). Funk & Wagnalls Co., New Lork, London, Toronto. 1891.

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- (a) Apocrypha of the O. T., Vol. 1, page 99. Emil Schürer, D.D., Professor of Theology in Giessen.
- (b) Apocrypha of the N. T., Vol. 1, page 105. Rudolf Hoffmann, D.D., Professor of Theology in Leipsig.
- (c) Bible, Vol. 1, page 257. Heinrich Paret.
- (d) Bible Reading, by the Laity, and Bible Prohibition, Vol. 1, page 258. Wilhelm Gass, D.D., Professor of Theology in Heidelberg.
- (e) Bible Text O. T., Vol. 1, page 264. A. Dillmann.
- (f) Bible Text N. T., Vol. 1, page 268. L. F. C. Tischendorf, D.D., and Oskar Von Gebhart, D.D., revised and re-written by Ezra Abbott.
- (g) Bible Versions, Vol. 1, page 279. Clemens Peterson, M.A., N. Y. City.

46. Smith, William (Bible Dictionary). Dr. William Smith's Dictionary of the Bible, &c., &c. Revised and edited by Professor H. B. Hackett, D.D., with the co-operation of Ezra Abbott, A.M., F.A.S., Assistant Librarian of Harvard College. (4 Vols.) New York: Hurd and Houghton. 1868-1870.

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- (a) Apocrypha, Vol. 1, page 121, &c. Edward Hayes Plumtre, M.A., Professor of Divinity in King's College, London, and Ezra Abbott, M.A., A.A.S., Assistant Librarian, Harvard College.
- (b) Bible, Vol. 1, page 302. Edward Hayes Plumtre, M.A., Professor of Divinity, King's College, London.
- (c) Canon of Scripture, Vol. 1, page 356. Bishop Westcott.
- (d) Ecclesiasticus, Vol. 1, page 650. Bishop Westcott.
- (e) New Testament, Vol. 3, page 2112. Bishop Westcott.
- (f) Old Testament, Vol. 3, page 2215. Rev. Joseph Francis Thrupp, M.A., Vicar of Barrington, late Fellow of Trinity College, Cambridge.
- (g) Septuagint, Vol. 4, page 2912. Ezra Abbott.
- (h) Versions (ancient) of the Old and New Testaments, Vol. 4, page 3370. Emanuel Deutsch, M. R. A. S., British Museum.
- (i) Version (authorized), The, Vol. 4, page 3424. Professor Plumtre.
- (j) Vulgate (The), Vol. 4, page 3451. Bishop Westcott.

(See Nos. 171, 172 and 176.)

## (4)—GENERAL LITERATURE.

Anderson, Christopher. See No. 144.

47. Bateman, Charles T. *The Romance of the Bible. The Marvellous Story of the British and Foreign Bible Society.* By Charles T. Bateman. London: S. W. Partridge & Co.

48. Bateman, Josiah. *Why do you believe the Bible to be the Word of God? An argument to prove the Divine Authority and Inspiration of Holy Scripture.* By the Rev. J. Bate-

man, M.A. Society for Promoting Christian Knowledge, London, 1901.

Body, C. W. E. See No. 78.

Bradley, Henry. See No. 130.

49. Browne, Bp. E. H. An Exposition of the Thirty-nine Articles, Historical and Doctrinal. By Edward Harold Browne, D.D., Lord Bishop of Winchester. Edited with Notes by Right Rev. J. Williams, D.D., Bishop of Connecticut. New York: E. P. Dutton & Co. 1890.

50. Browne, Bp. G. F. St. Aldhelm, His Life and Times. By the Right Rev. G. F. Browne, D.D., D.C.L., F.S.A., Bishop of Bristol. London: Society for Promoting Christian Knowledge. 1903.

51. Buckley, T. A. The Catechism of the Council of Trent translated into English, with Notes, by Theodore Alois Buckley, B.A., of Christ Church, Oxford. London: George Routledge & Co. 1852.

52. Bungener, L. F. History of the Council of Trent, from the French of L. F. Bungener. Edited from the second London edition, with a Summary of the Acts of the Council, by John McIntosh, D.D. New York: Harper & Bros. 1855.

Burton, J. W. See Nos. 128 and 129.

53. Burgon and Miller. The Traditional Text of the Holy Gospels Vindicated and Established. By the late John William Burgon, B.D., Dean of Chichester. Arranged, compiled and edited by Edward Miller, M.A., late Rector of Bucknell, Oxon, etc., etc. London: George Bell & Sons. Cambridge: Deighton, Bell & Co. 1896.

54. Cardwell, Edward, D.D. A History of Conferences and Other Proceedings connected with the Revision of the Book of Common Prayer, from the year 1558 to the year 1690. By Edward Cardwell, D.D., Principal of St. Alban's Hall. Third edition. Oxford at the University Press. 1849.

Cardwell, Edward. See also No. 117 and No. 143.



Carr, Clark E. See No. 153.

55. Chambers, Talbot W. A. *A Companion to the Revised Old Testament*. By Talbot W. Chambers. Funk & Wagnalls, New York and London. 1885.

Constitution and Canons. See No. 121.

56. Cotton, Henry. *Editions of the Bible and parts thereof in English, from the year MDV. to MDCCCD. with an Appendix, &c.* By the Rev. Henry Cotton, D.C.L., Archdeacon of Cashel. Second edition, corrected and enlarged. Oxford at the University Press. MDCCCLII.

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*Note.* This book contains the Texts of the Rheims New Testament and of the New Testament from the Bishops' Bible in parallel columns, with all the Rhemish Arguments, Marginal Notes and Annotations followed in every case *in loco* by Fulke's refutations. The Marginal Notes of the Bishops' Bible are omitted. (See Nos. 140 and 172.)

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By the English College of Doway.

Hauriet aquas in gaudio de fontibus Salutaris Isaive 12.  
You shal draw waters in ioy out of the Sauior's fountaines.

Printed by John Covstvier Permissv Sveriorvm  
M DC XXXV.

159. The Douay Bible. The Second Tome of the Holie Bible. Faithfully Translated into English ovt of the Avthentical Latin. Diligently compared with the Hebrew, Greek and other editions in diuers Languages. With Argvments of the Bookes and Chapters, Annotations, Tables and other helps for better vnderstanding of the text; for discouerie of corrupcions in some late translations; and for clearing controversies in religion.

By the English College of Doway.

Spiritu sancto inspirati locuti sunt Dei nomines. 2 Pet. i.

The Holie Man of God spake inspired with the Holie Ghost.

Printed by John Covstvier. M DC XXXV.

160. The Rhemes New Testament. The New Testament of Jesvs Christ. Faithfully Translated into English ovt of the authentical Latin diligently conferred with the Greek and other editions in diuers languages. With Arguments of Books and Chapters, Annotations and other helps for the better vnderstanding of the text and specially for the discouerie of Corruptions in diuers late translations and for clearing controuersies in Religion of these dayes.

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Set forth with Tables of the Epistles and Ghospels through the year. Controuersies and Heretical Corruptions.

The fourth edition enriched with pictures.

Search the Scriptures. Ioan 5.

Giue me vnderstanding and I will search thy Law; and will keepe it with my whole heart. Psalm 118 v. 34.

S. Augustine tract 2 in Epist. Ioan.

All things that are read in Holy Scriptures we must learn with great attention to our instruction and saluation; but those things specially must be commended to memorie which make



most against Heretikes whose deceits cease not to circumvent or beguile al the weaker sort and the more negligent persons.

By Iohn Covstvier. 1633.

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This edition contains the Old Testament, the Apocrypha and the New Testament. The New Testament has a separate title and the imprint is: London. Printed by John Baskett, Printer to the King's Most Excellent Majesty, and by the Assigns of Thomas Newcomb and Henry Hills, deceas'd. MDCCXV.

The Dedicatory Letter to King James is printed after the title, but the Translators' Preface is not printed.

With the volume are bound up :

1. The Book of Common Prayer. Printed by John Baskett. Oxford. MDCCXV. (See Appendix IV. Note G.)

2. An Index to the Holy Bible, &c.

3. Tables of Measures, Weights and Coins, &c. By Richard, Lord Bishop of Peterborough.

4. The whole Book of Psalms collected into English metre by Thomas Sternhold, John Hopkins and others. This number has a separate title, with the imprint: London. Printed by W. Pearson for the Company of Stationers. 1715.

162. The Gospel Narrative or Life of Jesus Christ. Being a Harmony of the Gospels. With notes of material changes in the Revised Version. By Sir Rawson W. Rawson, K.C.M.G., C.B. New edition. Society for Promoting Christian Knowledge. London. 1895. [A Diatessaron.]

163. The Student's Chronological New Testament (Text

of the American Standard Revision), with Introductory Historical Notes and Outlines. By Archibald T. Robertson. Fleming H. Revell Company. New York, Chicago, Toronto, London and Edinburgh. (n. d. Preface 1904.)

164. The Twentieth Century New Testament. A Translation into Modern English made from the original Greek (Westcott & Hort's Text) by a company of about twenty scholars representing the various sections of the Christian Church. Revised Edition. Fleming H. Revell Company. New York, Chicago, Toronto, London and Edinburgh. (n. d. Preface September, 1904.) This Revised Edition is "practically a New Translation."

165. The Modern Speech New Testament. An idiomatic translation into every-day English from the Text of "The Resultant Greek Testament." By the late Richard Francis Weymouth, M.A., D.Lit. Edited and partly revised by Ernest Hampden-Cook, M.A. New York: The Baker and Taylor Co. London: James Clarke & Co. 1905.

166. The Corrected English New Testament. A Revision of the Authorized Version (by Nestle's Resultant Text), prepared with the assistance of eminent scholars, and issued by Samuel Lloyd, a Life Governor of the British and Foreign Bible Society, as his Memorial of the Society's Centenary, 1904. With Preface by the Bishop of Durham. London: Samuel Bagster and Sons, Limited. 1905.

167. The New Century Bible. General Editor, Principal Walter F. Adeney, M.A., D.D., assisted by various editors.

Old Testament. Introductions to the various Books. Text of the Revised Version Annotations (not yet complete).

New Testament. Introductions to the various Books. Text of the Authorized Version; also Text of the Revised Version with Annotations. (Complete in 12 volumes.)

New York: Henry Frowde. Oxford University Press, American Branch. Edinburgh: T. C. & E. C. Jack.

168. *The Modern Reader's Bible.* A series of Books from the Sacred Scriptures, presented in modern literary form. By Richard G. Moulton, M.A., Ph.D., Professor of Literature in the University of Chicago.

In five series, as follows :

The Wisdom Series, Orations Idyls Psalms, The History Series, The Prophecy Series, The New Testament Series. 21 volumes.

Text of the Revised Version, with its Marginal Alternatives, Introductions and Notes.

New York: The Macmillan Co. London: Macmillan & Co., Ld.

169. *The Temple Bible.* Various editors. Introductions. Text of the A. V. Notes. Synchronisms of Ancient History. Biblical References in English Literature. Complete in 23 volumes. London: J. M. Dent & Co. Philadelphia: J. B. Lippincott & Co.

170. *The Septuagint Version of the Old Testament, with an English Translation and with various readings and Critical Notes.* London: Samuel Bagster and Sons, Limited. (n. d.)

171. *The Jewish Encyclopedia.* A Descriptive Record of the History, Religion, Literature and Customs of the Jewish People from the earliest times to the present day. Prepared by more than 400 scholars and specialists, under the direction of an Editorial Board. In 12 volumes. New York and London: Funk & Wagnalls Co. 1903.

172. *A Dictionary of Christ and the Gospels.* Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and (in the reading of proofs) by John C. Lambert, D.D. Volume I. New York: Charles Scribner's Sons. Edinburgh: T. & T. Clark. 1906.

173. *Smiles, Samuel, LL.D.* Jasmin; Barber, Poet, Philanthropist. By Samuel Smiles, LL.D. London: John Murray. 1905.

174. *The Apocrypha Greek and English in Parallel Columns.* London: S. Bagster & Sons. 1882.

175. Fulke, William, D.D. *A Defence of the Sincere and True Translations of Holy Scriptures into the English Tongue against the Cavils of Gregory Martin.* By William Fulke, D.D., Master of Pembroke Hall, Cambridge. Edited for the Parker Society by the Rev. Charles Henry Hartshorne, M.A., Curate of Cogenhoe, Northamptonshire. Cambridge: Printed at the University Press. MDCCCXLIII.

176. *The Catholic Encyclopedia.* An International Work of Reference on the Constitution, Doctrine, Discipline and History of the Catholic Church. Edited by Charles G. Habermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Volume I. New York: Robert Appleton Company. (n. d.)

#### IV.

##### (i) SUPPLEMENTARY NOTES.

Page 38. Note A.

The *Jewish Encyclopedia* (No. 171), Vol II., Title "Apocrypha," names at least forty Apocryphal Books of the Old Testament, dividing them into four classes: Historical, Prophetic, Lyric, and didactic (as follows):

I. Historical is subdivided into

A. Historical Apocrypha.

1. First Macabees.

2. Second Macabees.

3. First Esdras (in the Latin Bible Third Esdras).

4. Additions to Daniel.

(a) The Story of Susannah and the Elders.

(b) The Destruction of Bel and the Dragon.

- (c) The Song of the Three Jewish Youths.
- 5. Additions to Esther.
  - (a) The Dream of Mordecai.
  - (b) Edict for the Destruction of the Jews.
  - (c) Prayer of Mordecai.
  - (d) Prayer of Esther.
  - (e) Esther's Reception by the King.
  - (f) Edict permitting the Jews to defend themselves.
- 6. Prayer of Manasses.
- 7. Judith.
- 8. Tobit.
- 9. Third Macabees.
- B. Historical Pseudepigrapha.
  - 10. The Book of Jubilees.
 Under this class are mentioned
  - (a) Liber Antiquitatum Biblicarum. (Philo.)
  - (b) Later works of Philo.
  - (c) Yosipon.
  - (d) The Chronicles of Jerahmeel.
  - (e) Various cognate Hellenistic Writings.
- C. Books of the Antediluvians.
  - 11. Life of Adam and Eve, with other "Adam" Books.
    - Books of Seth, of Enoch, of Noah.
- D. Testaments.
  - 12. Testament of Abraham.
  - 13. Testaments of Isaac and Jacob.
  - 14. Testaments of the Twelve Patriarchs.
  - 15. Testament of Job.
  - 16. Testament of Moses.
  - 17. Testament of Solomon with Testament of Hezekiah.
- E. Relating to Joseph, Isaiah and Baruch.
  - 18. Story of Asenath with a Prayer of Joseph.
  - 19. Ascension (or Vision) of Isaiah.
  - 20. The rest of the Words of Baruch or Paralipomena of Jeremiah.

F. Lost Books.

21. Book of Og the Giant.
22. The Penitence of Jannes and Jambres.

II. Prophetical.

G. Prophetical Apocrypha.

23. The Epistle of Jeremiah.
24. The Assumption of Moses.
25. Eldad and Medad.

H. Apocalypses.

26. Enoch.
27. The Secrets of Enoch.
28. The Apocalypse of Baruch.
29. The Apocalypse of Zephaniah.
30. The Apocalypse of Elijah.

&c., &c., &c.

III. Lyric.

31. Psalm cli.
32. Psalms of Solomon.
33. Five Psalms in Syriac.

IV. Didactic.

34. The Wisdom of Jesus the Son of Sirach.
35. The Wisdom of Solomon.
36. Fourth Macabees. (The correct title being given as "On the Autonomy of Reason.")

An additional series is given as Apocrypha in the Talmud, or as Apocrypha to the Jewish Canon.

Page 108. Note B.

The late Samuel Smiles in his "Jasmin" (No. 173), pages 46, 47, summing up or quoting M. Littré in the preface to the latter's Dictionary of the French Language, says:

"In speaking of the languages of Western Europe M. Littré says that the German is the oldest beginning in the fourth century; that the French is the next beginning in the ninth century; and that the English is the last beginning in the

fourteenth century. It must be remembered however that Plat Deutsch preceded the German and was spoken by the Frisians, Angles and Saxons who lived by the shores of the North Sea . . . . The English language consists mostly of Saxon, Norse and Norman-French, with a mixture of Welsh or ancient British."

Page 125. Note C.

In connection with Pope Sixtus V. a curious historical item is named. See *Sunday at Home*, October, 1906, page 990):

"When Pope Sixtus V. determined to bring out an Italian Bible, Philip II. sent his ambassador to say that, if it were published, he would forbid it in his own Italian States. Sixtus was silent for so long a time that Olivarez said, 'Your Holiness does not answer me, I cannot tell what you think.' 'I am thinking,' replied the Pope, 'of throwing you out of window that you may learn respect for the Sovereign Pontiff.' Nevertheless the very Bible, opposition to whose publication drove a Pope into threats of personal violence, was placed, in 1590, in the Index, and figures in the list of prohibited books."

Page 162. Note D.

Nos. 158 and 159. The First and Second Tomes of the Douay Bible of the Edition of 1635.

The spelling and arrangement of the title pages of these two volumes differ, though they are volumes of the same work, published by the same publisher, and bearing the same date.

The first tome includes the Old Testament as far as Job inclusive.

The second tome includes the remainder of the Old Testament (including the incorporated portions of the Books now generally called "The Apocrypha") and the First and Second Books of "Machabees." Then follows through fifteen pages a treatise entitled "The continuance of the Church and Religion in the Sixth Age from the Captivitie to the Coming of our Sauour neer the space of 640 years." After which comes

a separate title and note, as follows: "The Prayer of Manasses with the Second et Third Books of Esdras extant in most Latin and Vulgate Bibles are here placed after al the Canonical Books of the Old Testament because they are not received into the Canon of Diuine Scriptures by the Catholike Church."

The two additional Books of Esdras are in the Text entitled as the Third and Fourth Books of Esdras.

There are some curious errors: e. g., pages 947, 948 and 949 are numbered 998 and 999. The running headline on page 938, being the last page of the Second Book of Machabees, reads "Fourth Book," and the headline on page 978, being the second page of the Fourth Book of Esdras, reads "Third Book."

At the end of the second tome is given the material part of a Royal Permit by the King of France (in French), granted to Jean le Covstvriier, to print, sell and distribute during the period of ten years the Bible in the English language of the edition of Laurens Kellam, Printer of Douay, with an injunction to all booksellers and printers within the realm against the sale or distribution within the same period of any impression other than that of Covstvriier, under penalties financial and confiscatory. "Given at Paris the third day of August, the year of grace 1634 and of our reign the 25."

No. 160. The Rhemes New Testament.

The pictures named on the title page (in addition to an additional ornamental title) are seven in number, the subjects being, St. Matthew, St. Mark, St. Luke, St. John (each inserted before the appropriate Gospel), The Descent of the Holy Ghost (before the Acts of the Apostles), St. Paul (before the Epistle to the Romans), and St. John (before the Revelation). The picture of the Descent of the Holy Ghost is remarkable, showing the Blessed Virgin Mary in the centre, with six of the twelve Apostles on either side. All the pic-



tures are remarkable for a free and bold execution. They are all well done. Between the Acts of the Apostles and the Epistle to the Romans are given three tables: (1) A Table of St. Peter, (2) A Table of St. Paul, (3) Of the other Apostles. In the last of these tables is given the legend of the Twelve assembling together and "each laying downe his sentence," in this way agreeing "upon twelue principal Articles of the Christian Faith," which follow in the form of the Apostles' Creed. After the text of the New Testament the following are printed:

1. The Explication of certaine words in this translation not familiar to the vulgar Reader which might not be conueniently vttered otherwise.

2. A Table of certain places of the New Testament corruptly translated in fauour of Heresies of these dayes in the English Editions, especially of the yeares 1562, 77, 79 and 80, by order of the Books, Chapters and Verses of the same.

3. A Table of the Epistles and Ghospels after the Roman Vse, &c. &c.

4. An ample and particvlar Table directing the Reader to the Catholike Trvthes here deduced out of the holy Scriptures and impugned by the Aduersaries especially of our time.

Page 166. Note E.

The Rev. Father J. J. Hickey, P. P. of St. Peter's Church, Rosendale, N. Y., informs me that there is no authorized edition of the Vulgate in or for France. It would appear therefore that the members of the Roman Church in France are in the absence of any interdict or prohibition at liberty to use the new French Bible, and are not tied down to the Vulgate.

Page 184. Note F.

In connection with the Bible as literature and its literary fascination, I am indebted to a notice of an article in the *Saturday Evening Post*, by Senator Albert J. Beveridge, which appeared in a recent number of *Current Literature*, part of which I reproduce.

The Senator says that human interest is the distinguishing quality of the Bible above all other books. Mr. Beveridge came to this conclusion some years ago while out with a camping party in the woods. The company was in a reading mood, but no reading matter was to be had for love or money. Finally one of the party bethought himself of his Bible, and suggested a reading from *that*. The proposal was not enthusiastically received, but the man with the Bible had his way. After the reading was over, one of the listeners exclaimed: "I never knew the Bible was so interesting. Let's have some more of that to-morrow." And to-morrow they did have some more. By chance an Indian guide belonging to the party was near, and he sat down and listened. The next day all the guides were there.

"The comments of the guides were curious, keen, full of human interest. It was no trouble for them to understand Isaiah. They had the same spirit that inspired David when he went up against Goliath. They knew, with their deep, elemental natures, the kind of woman Ruth was and Rebekah was. Moses slaying the Egyptian and leading the children of Israel out of Egypt, laying down the law in good, strict man-fashion, was entirely intelligible to them. One wonders what the 'higher critics' and 'scholarly interpreters' of the Holy Scriptures would have thought had they seen these plain men, learned in the wisdom of the woods, understanding quite clearly the twelfth chapter of Romans, or the voluptuous Song of Solomon, or the war song of Moses, or, most of all, the Sermon on the Mount.

"'Why, I never knew those things were in the Bible. How did you ever get on to them?' said He one day, when a perfectly charming story had been read.

"'Why, this way,' said the Other One. 'Many years ago in a logging camp there happened to be nothing to read, and I just *had* to read. I had read everything—that is to say, I

had read everything but the Bible. And I did not want to read that. I had heard it read over and over again in the church and in my own home, and always with that monotonous non-intelligence, that utter lack of human understanding that makes all of the men and women of the Bible, as ordinarily interpreted to us, putty-like characters without any human attributes.

"But there was nothing else to read. So I was *forced* to read the Bible, and I instantly became fascinated with it. I discovered what every year since then has confirmed—that there is more 'good reading' in the Bible than in all the volumes of fiction, poetry and philosophy put together. So when I get tired of everything else and want something really 'good to read,' something that is charged full of energy and human emotion, of cunning thought and everything that arrests the attention and thrills or soothes or uplifts you, according to your mood, I find it in the Bible."

This story serves as the point of departure for a remarkable tribute to the Bible. "Surely," says Senator Beveridge, "this book has not held its sway over the human mind for two thousand years without having engaging qualities—something that appeals to our human interest. Surely the Old Testament, which is the story of the most masterful and persistent people who ever lived, cannot help being charged with thought, and emotion, and love, and hate, and plot and plan, with frailty and ideals, with cowardice and courage, with anarchy and law, with waywardness and obedience. . . . And surely, too, the New Testament, which is the account of the *Man* who dominates all Christendom to-day, the *Man* who is the most powerful influence in civilization two thousand years after He has passed from earth; surely such an account could not be without a fascination, compared with which our most thrilling novels and most passionate poems are vapid and tame." To quote further:

"And when you add to these merely human elements of the Old and New Testaments the divine quality glorifying it all, you have by far the best literature in the world; and not the best literature only, but by far the most interesting literature. You have not only the development of the only divine religion known to man, but you have easily the best reading to be found in all the libraries. It is of the Bible from this last point of view to which this paper is addressed. I am talking now to those who are asking each night about their firesides for 'something good to read'; and I am telling them to read the standard novels and more than the standard novels—the standard histories and biographies; and more than the standard histories and biographies—the standard poets; and more than both of these the *current magazines and all of them, for they are the living expression of the world's thought to-day*; but I am telling them that, more than all of these put together, they will find 'good reading,' considered from the viewpoint of 'good reading' and nothing else, between the covers of that volume which every home would be ashamed to be without, but which, curiously enough, is the last thing to be read."

Senator Beveridge goes on to register his conviction that "the Bible is by far the most admirable compendium of the best short stories to be found in the literature of the world." By common consensus of critical opinion the French are the best modern short-story tellers; "and yet," says Senator Beveridge, "the French short stories—perfect as they are when compared with other fiction—are crude and prolix when compared with the short stories of the Bible." He cites the story of David and Goliath. "The world has not yet forgotten this immortal combat," he remarks; "and for 'good reading' in the realm of adventure nothing has been produced that comes anywhere near it." To quote again:

"A good way to test the tremendous pith and point of the Bible narrative is to read over a portion of it, get it thoroughly

in mind; then close the Bible and try to write out the very things you have read yourself. You will find that you will use two or three times as many words, do the best you can.

“Of course, these stories of adventure are very numerous in the Bible—the volume is packed full of them.

“But suppose you want some other kind of story—intrigue, let us say, or diplomacy. You will find it in this same history of this same David. His craft in statesmanship equalled his courage in war. It is fascinating to see how he laid the foundation of that dynasty from which sprang our Saviour. Of course, I am not going to attempt to repeat it here—that would be merely to repeat what you will find in infinitely more fascinating form in the Bible itself. All that I am doing is to tell you that if you want ‘human interest’ stories that yet involve statesmanship, diplomacy and war you will find them all crowded into the life of David. And through them all you will find fundamental, almost primal, human passions running at high tide.

“For example, David loved women—man-fashion and violently he loved them—and that led him, man of God though he was, into wrongdoing. And the hatred of the people of that time was equal to their love, and their grief was something terrible. When the men of that time and race hated, that meant a killing. We see it in the same race as late as the time of the play of ‘The Merchant of Venice,’ where that wonderful old character, Shylock, exclaims, Who hates the man he would not kill!

“While David is the master character throughout all this period, and, indeed, one of the master characters of all time and of all peoples, that period was full of characters. The fact is that the Bible is made up of big characters, men and women and children loving, plotting, warring, hating, intriguing, philosophizing, praying, forgiving, doing justice and working righteousness, yet falling to the lowest depths. But always there is ‘something doing.’” . . . . .

"These tales are, of course, familiar to everyone. The pastels of *The Dreamer* and *The First Gentleman in Literature* are as well known as they are unappreciated. But their perfection as works of art and their absorbing quality as narratives have been forgotten just because they are old.

"I think that we Americans are falling into the same trouble that the men of Athens had fallen into at the time of Paul's immortal oration on Mars Hill. The men of Athens were continually looking for 'something new'—as we are told, 'the Athenians and the strangers there spent their time in nothing but telling or hearing some new thing.' . . . .

"But the Bible is full of the most extraordinary experiences that few people know anything about. They are tucked away here and there throughout this astonishing volume. As I have said before, they are of every kind, too. Incidents of love of the most passionate and yet the tenderest and the most self-sacrificing kind; incidents of anger that set our blood on fire even in the reading of them; incidents of the blacker passions rioting unrestrained, wanton and desperate; incidents of craft and cunning more subtle than those told by Conan Doyle in his *Sherlock Holmes*, or by that master of all modern writers of plot and intrigue, Edgar Allan Poe."

Page 300. Note G.

The copy of the Prayer Book bound up with No. 161 contains the service "At the Healing" used when the King laid his hands on or "touched" infirm persons. The service is placed between the State Services and the Articles of Religion, and with the latter is not included in "The Contents of the Book." This Prayer Book is one of the earliest Prayer Books of the reign of George I., and the presence of the Special Service is the more interesting as Queen Anne (who came to the throne March 8, 1702, and who died August 1, 1714) was the last English sovereign to touch people for the King's Evil. She revived the practice after it had been abandoned by William III.

## (ii.) ADDITIONAL NOTES.

Page 58. Note H.

While this manual was passing through the press, another work of the Rev. Canon Scott (No. 154) came into my hands. It is his "The Making of the Gospels." The book consists of six lectures delivered in Manchester Cathedral during Lent of 1905.

The Canon makes various statements in connection with the Diatessaron, a later Syriac Version of the Gospels, and the Gospel of St. Mark in his endeavour to support the dates of the Four Gospels. He states his conclusions as if they were admitted facts, without any controversy about them.

I extract nine points which I state as his view without committing myself to any of them except Nos. 1 and 2, which will be admitted by all.

1. Soon after the Diatessaron was written it became so popular that it was universally used in place of the Four Gospels by Syriac speaking people.

2. This popular use continued for nearly 200 years.

3. About A. D. 411 Rabbula, the Bishop of Edessa, succeeded in procuring a new Syriac translation of the Four Gospels, which the Canon calls the Peshitta, and in getting the new translation everywhere substituted for the Diatessaron.

4. Canon Scott gives "not later than A. D. 200 and may be earlier," as the date of the old Syriac Version which I (following general usage) have called the Peshito.

5. The Diatessaron went completely out of use. No Syriac copy of it is now known to exist.

6. Interpolations occur in the Old Latin and in the Diatessaron—but not in the Old Greek or the Old Syriac (our Peshito). These interpretations are relied on by the Canon as helping to fix the dates of the Four Gospels.

7. When the Four Gospels were put into a single volume

only one copy of St. Mark's Gospel could be found—and this copy was without its last leaf.

8. The existence of only one copy of St. Mark and the loss of its last leaf came about through St. Mark's Gospel having gone out of use, because the Jewish Christians preferred St. Matthew's Gospel and the Gentile Christians preferred St. Luke's Gospel. This was so because both these Gospels contained an account of our Lord's birth and a number of parables and discourses which were absent from St. Mark's Gospel.

9. St. Mark's Gospel not only went out of use in the churches, but it was hardly ever quoted by Christian writers and theologians before Irenaeus, *i. e.* before it took its place in the volume of the four-fold Gospel.

Pages 148 and 149. Note I.

The work commonly known as Fulke's Refutation (Nos. 140 and 152) was first published in 1580. Later editions were published in 1589, 1601, 1617 and 1633.

No. 152 is a copy of the third edition.

The third edition of the Refutation is a revised edition and has a special dedicatory preface to Queen Elizabeth, in which Fulke specifically refers to his later work, *The Defence*.

Almost at the last moment before actual publication I received along with other books from England the volume popularly known as *Fulke's Defence* (No. 175).

Gregory Martin in 1582 published a work with the following title:

"A Discoverie of the Manifold Corrvptions of the Holy Scriptvres by the Heretikes of our daies specially the English Sectaries and of their foule dealing herein by partial & false translations to the aduantage of their heresies in their English Bibles vsed and authorised since the time of Schisme. By Gregory Martin, one of the readers of Diuinitie in the English College of Rhemes. [Printed at Rhemes by Iohn Fogny, 1582."



To this Fulke soon replied, the title of his work (of which No. 175 is a modern reprint) being:

“A Defence of the sincere and true Translations of the holie Scriptures into the English tong against the manifold cauils, friuolous quarels and impudent slannders of Gregorie Martin, one of the readers of Popish diuinitie in the trayterous Seminarie of Rhemes.

“By William Fulke, D. in Diuinitie and M. of Pembroke haale in Cambridge.

“Wherevnto is added a briefe confutation of all such quarrels & cauils as have bene of late vttered by diuers Papistes in their English Pamphlets against the writings of the saide William Fvlke. [At London. Imprinted by Henrie Bynniman for George Bishop. Anno 1583. Cum gratia & Priueligio.”

The work is dedicated to Queen Elizabeth, and in twenty-two chapters deals item by item with Martin's statements. The text of Martin is always given, followed in every case by Fulke's answer. About 183 passages of Scripture are dealt with, the division being: Old Testament 48, Apocrypha 7, New Testament 128. The various passages are classified under different heads, according to the requirements of the various chapters.

In 1580 Fulke published two works, one a Confutation of T. Stapleton and Martiall (two Popish Heretikes), the other A Discoverie of the Davngerovs Rocke of the Popish Church, &c. These works are merely named to show the active religious controversy in which Fulke was engaged. Between 1560 and 1587 he published about thirty different works of greater or less importnace. Some of them I have, but the Refutation and the Defence are the only works by him which deal with English Bible Translations.

Pages 71, 72, &c. Note J.

The following passage from the Catholic Encyclopedia (No. 176), Vol. I. page 511, is illustrated by a fac simile of

two pages from the Anglo-Saxon MS. of the Gospel of St. John now at Stonyhurst College, which is stated to have been buried with St. Cuthbert (who died March 20, 687), and to have been found in his tomb.

The two pages rendered in fac simile give part of the eighth chapter of St. John, commencing with the words "cum loquitur" in v. 44, and terminating with the words "et prophetæ mortui sunt" in v. 53.

"Both Literature and Art among the Anglo-Saxons were intimately bound up with the service of the Church, and owed almost all their inspiration to her ministers. In the century or more which preceded the terrible Viking raid of 794 extraordinary progress was made. Aldhelm, Bede and Alcuin represented the high-water mark of Latin scholarship in the Christian West of that day, and the native literature, so far as we can judge from the surviving poetry of Caedmon and Cynewulf (if the latter, as seems likely, is really the author of "Christ" and the "Dream of the Rood") was of unparalleled excellence. With this high standard the arts introduced from Rome, especially by St. Wilfrid and St. Benedict Biscop, seem to have kept pace. Nothing could be more remarkable for graceful design than the ornamentation of the stone crosses of Northumbria belonging to this period; e. g., those of Berncastle and Ruthwell.

"We have spoken of the copy of the Bible written by Jarrow and taken to Rome by Ceolfrid as a present for the Pope.\* Two other equally authentic relics are the Lindisfarne Gospels and the copy of the Gospel of St. John at Stonyhurst College, which was buried with St. Cuthbert and found in his tomb. But this precocious development of culture was, as already explained above, terribly blighted by the inroads of

\*This is the Codex Amiatinus presented in 716 to Pope Gregory II. by Abbot Ceolfrid. It is preserved in the Laurentian Library at Florence. See No. 82, pp. 171, 172, also pp. 269 and 270 of this Manual.

the Danes. With the era of King Alfred, however, there are many signs of recovery. His own Anglo-Saxon prose, mostly translations, is conspicuous for its grace and freedom; also the remarkable work of art known as the Alfred Jewel bears witness with rings and other objects of the same epoch to a very high level of technical skill in goldsmith's work. Within the century of Alfred's death we also find what in this period of comparative peace and religious revival an admirable school of calligraphy and illumination had grown up, which seems to have had its principal home at Winchester. The Benedictional of St. Aethelwold and the so-called Missal of Robert of Jumières are famous MSS. which may be regarded as typical of the period. In Literature also this was a time of great development, the inspiring motive of which was almost always religious. Considerable collections of homilies are preserved to us, many of them rhythmical in structure, which are specially connected with the names of Aelfric and Wulfstan. Besides these we have a number of MSS. which contain translations, or at least paraphrases, of Books of Scripture. Bede's last work, as is well known, was to translate into his native tongue the Gospel of St. John, though this has not survived. Still more commonly, Latin texts were transcribed and an Anglo-Saxon gloss written over each word as an aid to the student. This was the case with the famous Lindisfarne Gospels, written and illuminated about the year 700, though the Anglo-Saxon interlinear translation was only added some 250 years afterwards. The MS., one of the treasures of the British Museum, is also remarkable for the beauty of its interlaced ornament. This form of decoration, though no doubt originally derived from the Irish missionaries who accompanied St. Aidan to Northumbria, soon became a distinctive feature of the art of the Anglo-Saxons. It is as conspicuous in their stone carvings (compare the early crosses mentioned above) as it is in the decoration of their MSS., and it long survived in a modified form."

## Note K.

In connection with what is said in Chapter IX. as to the Ghenisas and the burial of old Hebrew MSS. the following (taken from the *New York Herald* of June 17, 1907) is not without a special interest, and seems worthy of record:

"For the first time in the United States the ancient Jewish rite of holding funeral services over the fragments of sacred parchments was witnessed at the Zirchu Toras Moses Synagogue, No. 183 East Broadway, yesterday afternoon.

"Four rabbis and as many Hebrews as could crowd into the small synagogue took part in the impressive ceremonies, while a crowd large enough to fill the place three or four times clustered about the doors or followed the coffin bearing the pieces of parchment to its burial place, in Washington Cemetery, Brooklyn.

"It was an occasion of much solemnity, and scores of those within the synagogue wept, as if the body of a dear relative instead of a few torn and charred parchments were lying in the coffin in front of the altar. All through the service the lamentations of men and women could be heard, and many wept constantly on the way to the cemetery and while the coffin was being lowered into its grave.

"Rabbi Isaac Siegel, of Zirchu Toras Moses Synagogue, and Rabbi Israel Isaacson, assisted by Rabbis Abraham Bexerinter and Achmuel Golink, were in charge of the services, which consisted chiefly of an exhortation to the Hebrews to remain loyal to their ancient faith. They explained the sacred character of the parchments and told how from the earliest days of the Mosaic law it had been the custom to give sacred burial to any of the sacred scrolls that became imperfect through fire or other cause.

"There were the pieces of eighteen parchments over which services were held yesterday. Originally they belonged to the eighteen congregations worshipping in New Irving Hall, No.

214 Broome street, but when that place burned about a year ago it was supposed the scrolls were destroyed. Recently workmen in removing the ruins came upon pieces of the ancient parchments. Members of the various synagogues were notified and nearly one hundred charred remnants of varying sizes were recovered.

"These were guarded with great care and placed on exhibition in the East Broadway Synagogue, where thousands of devout Hebrews have visited them. In the ancient days it would have been necessary to place the broken scrolls in the 'Genizah,' or secret hiding place, but in modern times ordinary burial in a Hebrew cemetery has been substituted. Eventually a monument will be erected over the grave with a suitable Hebrew inscription.

"None of the scrolls burned are said to be very old, but they are regarded as the most holy of all things associated with the Hebrew religion and are prepared with great care. They must be written on parchment made from the skin of a clean animal, which has been tanned by a prescribed process, and the person who inscribes them must spend a certain period in religious meditation. The scrolls contain the Pentateuch, and every devout Hebrew is supposed to have a copy, which he is forbidden to dispose of except he sells it to pay his teacher or expenses of getting married. When these scrolls are destroyed in this country new ones are usually procured from Europe, and they are said to be very expensive.

"When the sermons had been finished nearly the entire congregation pressed forward toward the small table on which the torn parchments were displayed. At first the significance of this rush was not apparent to any save orthodox Hebrews, but later it was seen that all were eager to obtain the sacred privilege of placing the fragments in the coffin, a privilege for which they paid a liberal sum. A larger sum was paid by several members of the congregation for the privilege of carry-

ing the coffin to the closed carriage, and still others paid for the privilege of taking it from the carriage to the grave.

"It was stated that the money raised in this way was to be used for charitable purposes. One dollar was the charge for placing each scroll in the coffin, and twenty-five cents was required for each person who deposited a fragment or assisted in any way. Those who bore the coffin or assisted gave two dollars each.

"Great care was exercised in constructing the receptacle for the parchments. It was made of costly wood and metal, lined so as to be perfectly air and water tight. The metallic lining was covered with costly silk, and the remnants of the scrolls, neatly wrapped in delicate fabrics, were deposited in the coffin in perfect order. The coffin was rectangular in shape and about the size used for an infant. At the cemetery the rabbis read a brief service and then the earth was shovelled into the grave, while men and women stood about weeping."

Note L.

### REVISION OF THE VULGATE.

In what is almost a "Stop-Press" Note I add a word or two to say that the daily press makes the announcement that in the month of May, 1907, the present Pope (Pius X.) issued a decree directing the revision of the Latin Vulgate and entrusting the work of revision to the Benedictine Order.

The statement of the press is not quite accurate. Through the courtesy of the Right Rev. Mgr. Canon O'Kelly, D.D., of Rome, I am enabled to state that the Pope has issued no Brief or Decree in the matter. What has been done has been done with the consent and approval of Pope Pius X. and is as follows: Under the date of April 30, 1907, His Eminence Cardinal Rampolla, President of the Pontifical Biblical Commission, has written to the Abbot Primate of the Benedictine Order entrusting to the Order the diligent and complete collection of the variants of the Vulgate which are found in the Codices and in the writings of the Fathers, and this, in view of a "thoroughly emendated" Edition of the Vulgate.

Mgr. O'Kelly as Editor of "Rome" does not hesitate to say that the collection of the Variants is only the preliminary to a complete revision of the Text of the Vulgate and the future production of a new Version which will incorporate all the best results of recent discoveries and of really scientific criticism. I may be allowed to say that further particulars of the present position of matters with a copy of the Cardinal's letter are given in the *CHURCH ECLECTIC* for August, 1907.

This is a matter of far-reaching importance, and it is impossible to say at present whither it may lead.

Pages 106 and 114. Note M.

Two sets of injunctions were issued by Henry VIII., the one in 1536, the other in 1538. Both are printed in Gee & Hardy (No. 68), pp. 269 and 275. In their print of the injunctions of 1536 Gee & Hardy make no mention of any order for the provision of Latin and English Bibles. Dixon in his *History of the Church of England* (Volume I., pp. 443, 444) states that the Injunctions of 1536 included an order for the provision of two Bibles (one Latin and the other English) in all parish churches, and in a note on page 444 he gives a copy of the clause. Both sets of injunctions are given at length by Foxe (Vol. V., Part 1, pp. 165-168). According to Foxe the injunctions of 1536 include the clause as to the Latin and English Bibles. Dixon says that Foxe is correct. The wording of the clause said to be omitted by Gee & Hardy is as follows:

“That every Parson [Dixon has ‘Pérson,’ Foxe more correctly has ‘Parson’] or proprietary of any Parish Church within this realm shall on this side the Feast of St. Peter ad Vincula next ensuing [Foxe has ‘coming’] provide a book of the whole Bible both in Latin and also in English and lay the same in the choir for every man that will to look and read therein [Foxe has ‘theron’]—and shall discourage no man from reading [Foxe inserts ‘of’] any part of the Bible either in Latin or English, but rather comfort, exhort and admonish every man to read the same as the very Word of God and the spiritual food of men’s souls [Foxe has ‘man’s soul’], whereby they may the better know their duties to God, to their sovereign lord the King and their neighbour; ever gently and charitably exhorting them that using a sober and [Foxe inserts ‘a’] modest behaviour in the reading and inquisition of the true sense of the same they do in no wise stiffly or eagerly contend or strive one with another about the same but refer the declaration of those places that be in controversy to the judgment of them that are [Foxe has ‘be’] better learned.”



For the purpose of this note I have verified the wording of the clause by reference both to Dixon and to Foxe as above; and I give at foot the necessary particulars in continuation of my List of Authorities.

The Feast of St. Peter ad Vincula falls on August 1. Dixon says:

“As this was issued after the three months’ silence imposed on the pulpits till Michaelmas in 1536, the time appointed to provide Bibles must have been 1 August, 1537.”

As to the injunctions of 1538 and the “whole Bible of the largest volume,” the Editor of Foxe (Vol. V., Part 2, p. 815) has this note:

“This is the first order for the public use of the English Bible on record and must refer to Matthew’s Bible which was licensed by the King the previous year at Cromwell’s instance. Coverdale’s Bible was two inches less in height and ‘the whole Bible of largest volume’ seems distinctly to refer to Matthew’s.”

This does not seem to be the view generally taken.

The particulars of my copies of Dixon and Foxe are as under:

174. Dixon, R. W., D.D. *History of the Church of England from the Abolition of the Roman Jurisdiction*. By Richard Watson Dixon, M.A., D.D. Six volumes. Oxford University Press (or Clarendon Press). Vols. 1 and 2, third edition, revised 1895; Vol. 3, third edition, 1902; Vol. 4, 1891; Vols. 5 and 6, 1902.

175. Foxe John. *The Acts and Monuments of John Foxe*. This is part of the series known as “The Church Historians of England,” in two divisions. (a) Pre-Reformation Series. (b) Reformation Series. The whole edited by the Rev. Joseph Stevenson, M.A., and published by Seeleys of London 1853-1868.

## ERRATA.

- Page 15, Note 5, line 9. For "Woods No. 45" read "Woods No. 43."
- Page 15, line 15. For "Zachariah" read "Zacharias."
- Page 25, line 14. For "out of" read "only."
- Page 43, Diagram. At bottom of left hand line insert "8."
- Page 50. Note. After "Authorized Version" insert "in the R. V."
- Page 89, line 1. For "understand" read "understood."
- Page 92, line 4. For "1576" read "1526."
- Page 110, line 24. For "Matthews" read "Matthew."
- Page 140, line 31. For "vresions" read "versions."
- Page 145, line 31. For "versions" read "version."
- Page 161, line 17. For "English" read "Rhemish."
- Page 169, line 6. For "to" read "of."
- Page 269, line 8. For "Edwards" read "Edmonds."
- Page 272, line 13. For "Wyliffe" read "Wycliffe."
- Page 314, line 31. For "interpretations" read "interpolations."



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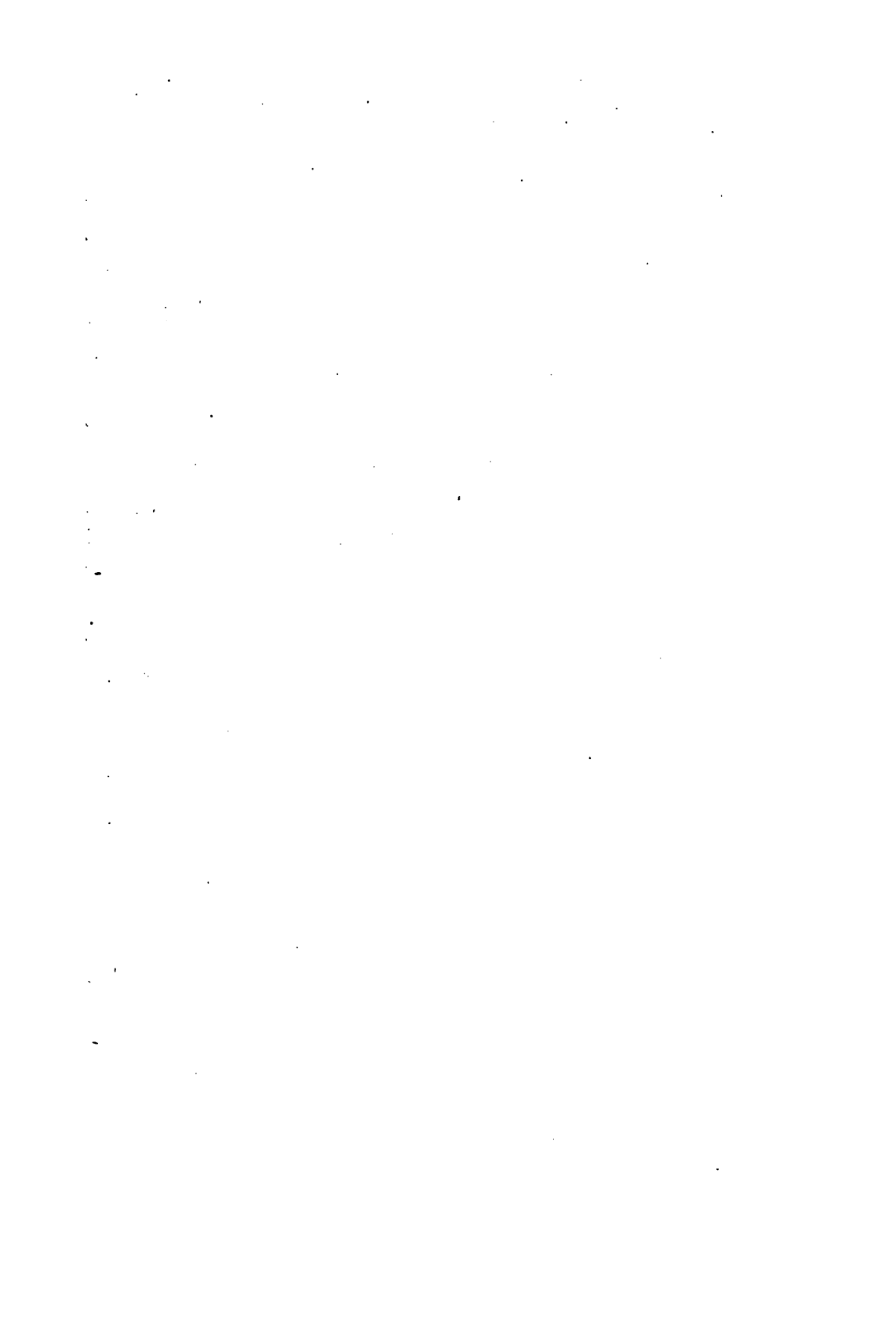
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