

The Tercentenary, 1611-1911

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OUR ENGLISH BIBLE

THE HISTORY OF ITS
DEVELOPMENT

BY THE

REV. J. O. BEVAN, M.A.

RECTOR OF CHILLENDEAN, CANTERBURY

WITH INTRODUCTORY NOTE BY

THE MARQUESS OF NORTHAMPTON, K.G.

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DEVELOPMENT

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BY THE

REV. J. O. BEVAN

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"Egypt and the Egyptians," &c., &c.

WITH INTRODUCTORY NOTE BY THE
MARQUESS OF NORTHAMPTON, K.G.

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INTRODUCTORY NOTE

It has added not a little to my knowledge of the history of "The Book" in reading this work on the English Bible; and as an historical account of the steps whereby it has assumed its present form, it is not only interesting, but is a valuable addition to other books on the same subject.

NORTHAMPTON.

CASTLE ASHBY, NORTHAMPTON,
Nov. 19, 1910.

P R E F A C E

FOR three hundred years the Authorised Version has been the light and joy of the English people all the world over.

As has been well said : “ More than a century had gone to the making of this Version ; and, in taking its final form, it happily fell upon the period when our language had achieved its highest literary prosaic and poetic perfection. Hence, the sacred message was set forth in the matchless prose bequeathed to us by the great Elizabethan writers ; so that, in all probability, the Bible will survive all other classics of English literature, as a monument of our language at its sweetest and best.”

The author puts forth this little work with the earnest wish that it may stimulate the interest of all classes and religious denominations in “ the Book which is above all others.”

He considers himself fortunate in being

permitted to dedicate it to the Marquess of Northampton, whose interest in this particular subject is well known.

Most persons have a very imperfect idea of the material and form utilised and exhibited in the early manuscripts of the Sacred Scriptures. Such individuals may obtain a good impression from an inspection of the Codex, given in 1581 by the reformer, Theodore Beza, to the University of Cambridge, or from that presented in 1625 to King Charles I. by Cyril Lucar, the Greek Patriarch of Alexandria, and hence called Codex Alexandrinus. The former is lodged in the University Library, the latter in the British Museum. Reference may also be made to chap. xxxii. in the author's work, entitled "Egypt and the Egyptians," and, in general, for specimens of both uncial and cursive MSS., to "Helps to the Study of the Bible," bound up with the Oxford Bible (London: Henry Frowde).

A few of the chained Bibles, which were set up, by order, in the sixteenth century, still survive, as *e.g.* at Cumnor (Oxford) and Minster (Thanet). Also, there are chained libraries at the

Cathedral, Hereford, and at All Saints' Church in that city.

If any student desires to pursue further the study of archaic words in the Bible (and Prayer Book Psalms), facilities may be furnished by "The Teacher's Bible," Frowde ; "The Teacher's Prayer Book," Barry ; "Annotated Book of Common Prayer," Blunt ; "The Prayer Book : its History, Language, and Contents," Daniel ; "Handbook to the Book of Common Prayer," M'Neill ; "A Scripture Vocabulary," Hill ; "Hard Words in the Prayer Book," Girdlestone.

Memories of many of the men referred to in the following pages still cling around certain well-known spots ; as *e.g.* of Bede, at Jarrow ; of Caedmon, at Whitby Abbey (called Streanesalch, in his day). Relics of Wycliffe are yet found at Lutterworth ; Tyndale is commemorated by a statue on the Thames Embankment (inaugurated, May 7, 1884), and by a monument on the Cotswold Hills, hard by the village where he was born (either Nibley, or, more probably, Slymbridge).

At Hampton Court was held the Conference of

1604, at which the production of our Authorised Version was determined upon ; in the Jerusalem Chamber, Westminster, from 1870 onwards, sat those scholars whose labours were devoted to its revision.

The printing of the Bible, in its ordinary form, can be carried out only by license from the Crown. Therefore, the king's printers, Messrs. Eyre and Spottiswoode, together with the presses of Oxford and Cambridge (*cum privilegio ad imprimendum solum*) are concerned in this work.

Among the principal agencies which are established to distribute the Bible, and to reproduce it in foreign tongues, may be mentioned the British and Foreign Bible Society, the Scottish Bible Society, the Society for Promoting Christian Knowledge, our chief missionary societies, and the American Bible Society.

A peculiar interest attaches to the Welsh Bible. The New Testament was put forth in 1567, the Old in 1588 ; but even at the close of the eighteenth century, Bibles throughout the whole land were but few and far between, and it was the persistency of Mary Jones, a young Welsh

girl, which drew the attention of the Rev. Thomas Charles, of Bala, to the lack, and set in action a train of circumstances which ultimately led to the founding of the British and Foreign Bible Society. The then secretary of the Religious Tract Society, when first appealed to on the subject, immortalised himself by the classic saying : " If for Wales, why not for the world ? "

The author must not conclude without thanking his friend, the Rev. R. V. Tremills, for many useful suggestions.

CHILLENDEEN RECTORY, CANTERBURY,
New Year's Day, 1911.



CONTENTS

CHAP.	PAGE
INTRODUCTORY NOTE	vii
PREFACE	ix
I. INTRODUCTION	I
II. THE NEW TESTAMENT	12
III. VARIOUS VERSIONS	16
IV. ANGLO-SAXON PERIOD	19
V. MEDIÆVAL PERIOD	22
VI. REFORMATION PERIOD	27
VII. OUR "AUTHORISED" VERSION	41
VIII. THE REVISED VERSION	46
IX. PLEA FOR FURTHER REVISION	53
X. DIVERS FACTS	62
XI. SYNOPSIS OF DATES	67
APPENDIX	89

OUR ENGLISH BIBLE

CHAPTER I

INTRODUCTION

IN this essay the writer has set himself to indicate the various steps by which our present translation of the Sacred Scriptures has been arrived at, and has endeavoured to narrate this story with its salient facts and dates, unencumbered with any reflections or extraneous matter. He has consulted a large number of authorities—too numerous to acknowledge by name—and has made copious extracts, altering and adapting these to suit his immediate purpose.

He has abstained from reflections bearing on the sublimity of the message contained in the Holy Book, and from historical disquisitions as to its present form of translation and mode of dispersion throughout the world.

He advocates a pilgrimage to the British

Museum,¹ the John Rylands Library, Manchester, or the Bible House,² and an inspection there of the various versions and editions referred to in this brochure. Moreover, a visit to certain well-known book-shops would enable the curious to possess themselves of many interesting specimens.

From the Greek, *τὰ βιβλία*=the Books, we derive our word "Bible" in the singular number =the Book=the collective Sacred Scriptures; but the word Bible is not found in this distinctive meaning in English literature till the fourteenth century; at an earlier period the volume was sometimes called *Bibliotheca*=Library, and with good reason, for (if we add the glosses and commentaries based upon it) it represents the entire literature of the Hebrew people for more than 1000 years; (according to our division) arranged in 66 books—39 (40, save 1) of the Old Testament, 27 of the New. From this computation the 14 Apocryphal books are excluded.

¹ The B. M. Catalogue, Article "Bibles," is now published as a separate volume.

² The British and Foreign Bible Society (founded 1804), 146 Queen Victoria Street, London, E.C.

THE OLD TESTAMENT

Thus the formation of the Canon of the Old Testament was gradual, and was made out of writings which spread over many centuries.

Before the Captivity, there are only faint traces of the mode of preserving the sacred writings.

Ezra, and the Great Synagogue, most probably determined the Canon of the Law in its final shape, and Nehemiah gathered together the Acts of the kings and the prophets, and the writings of David and other psalmists and poets, when founding a library for the second Temple (2 Macc. ii. 13) *c.* 432 B.C. Its contents were identical with our own, the thirty-nine books being grouped so as to accord with the twenty-two letters of the Hebrew alphabet, the twelve minor prophets counting as one, Ruth being coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while the two books of Samuel, Kings, and Chronicles were reckoned as one each.

The standard copy thus produced was laid up in the Temple, and was probably destroyed

during the Maccabean wars, or, later, at the taking of Jerusalem by the Romans, just as the sacred autographs had been lost when Nebuchadnezzar took the city in 588 B.C.

The Jewish scribes divided the Old Testament into 669 sections. Subsequently the Septuagint was portioned out into fifty-four distinct parts.

The first notice of the Old Testament as a collection of writings is in the Prologue to the Greek translation of Ecclesiasticus (150 B.C.), which specifies "the Law and the Prophets and the other Books."

Josephus (A.D. 38-100) enumerates twenty-two books as "divine," viz. five of Moses, thirteen of Prophets (in which Job was probably included), and four of Hymns and Directions of life. He mentions as canonical all the books of the Old Testament except Job, Proverbs, Ecclesiastes, and the Song of Solomon, to which he does not allude, as none of them furnished any materials for his writings.

Of the catalogues of the Old Testament books subsequent to this, the first extant is found in the works of Melito, Bishop of Sardis (A.D. 180); another was framed by Origen, a few years

later, and there are eight others, in the works of the Fathers, down to S. Augustine in the fifth century.

Then came the catalogues set forth by the Councils, adding the New Testament; that of Laodicæa (A.D. 363) giving all our books except the Revelation; while that of Carthage adds that work, and inserts also some portions of the Apocrypha.

S. Jerome (A.D. 350–420) notices that the twenty-two books coincide with the number of the letters of the Hebrew alphabet, and that the five double-letters coincide with the five double-books (viz. Samuel, Kings, Chronicles, Ezra, and Jeremiah).

With the exception of Judges, Ecclesiastes, the Song of Solomon, Esther, Ezra, and Nehemiah, every book of the Old Testament is quoted in the New.

Scholars agree that parts of the Old Testament may have existed in writing a thousand years before the Christian era. These were probably copied, at first, on skins in the form of rolls.¹

Early Hebrew writing differed considerably

¹ *Vide* the author's "Egypt and the Egyptians," p. 72.

in form from modern Hebrew, in which the characters are square.

For many centuries no vowel signs were used, and the consonants were written without any spaces between the words, although dots were sometimes used. About the middle of the sixth century A.D., when the Jews were much scattered, the danger arose that the proper pronunciation of Hebrew would be lost. Ultimately, a set of scribes called Traditionalists¹ introduced a complete system of points to indicate the vowels as traditionally pronounced. Long before that time the consonantal text had come to be regarded by the Jews as absolutely sacred in every jot and tittle. The Traditionalists were most careful to change nothing in the text—where change was obviously necessary they placed notes to that effect in the margin. So sacred was the text considered that everything was reproduced: letters written large were written large in the copy, those small were kept small; even signs unknown, some of them probably due to accident, were faithfully copied.

¹ Or, Mas(s)orettes, from *Māšōreth*=tradition; connected by some with *Māšar*=to hand down, and by others with *'āšar*=to bind.

Thousands of copies of the Hebrew Scriptures must have been made, at first on skins, and later, on papyrus. But tens and hundreds perished in these early centuries. The Jews themselves, in superstitious reverence, hid away (when alarmed) many copies that were not recovered, and were thus lost for ever. They also destroyed all worn manuscripts, lest the sacred text should suffer.

Scores of copies must have perished in the sack of Jerusalem in A.D. 70, and in the general flight and slaughter which followed.

In the early persecutions of the Christians by, or under, the Roman emperors, the most strenuous attempts were made to stamp out Christianity by destroying its literature, chiefly comprising the Old and New Testaments. Indeed, the marvellous preservation of the Sacred Scriptures, in the course of so many years, may be regarded as a continuous miracle.

During these times the word "traitor" arose, being derived from *traditor* [*tradere*, "to betray," "to give up," &c. (the sacred books)].

Even more zealous than the early persecutors were the followers of Mahomet, who, in their mad career of conquest, sought to extirpate all religious books save the Koran.

The result is that the oldest part of the Hebrew Bible in existence is a section of the prophetic books made in A.D. 895 ; while the oldest complete MS. of a whole Bible belongs to the eleventh century A.D., so that we have very few MSS. of the Old Testament to guide us ; but those we possess are of great authority, owing to the reverence of Jewish scribes for the Word of God, and to the scrupulous carefulness of their transcription.

If we remember that ten or twelve MSS., and these comparatively modern, are all we possess for ascertaining the text of most classical authors, it will help us to understand what an enormous mass of evidence is available for the purposes of Scripture revision.

It may be remarked that the use of initial letters, miniatures, and, in general, any ornamentation of manuscripts, marks these as being of comparatively late date ; also, that the term *manuscripts* is appropriated to copies of the Scriptures in the original tongue, *versions* to translations into the languages of early Christendom.

THE SAMARITAN PENTATEUCH

The Samaritans possess some very valuable manuscripts, among them an ancient copy of the Pentateuch, written in Phœnician characters ; or, according to some, the ancient Hebrew characters in use before the Babylonish Captivity. There are some differences between this Pentateuch and that of the Jews, which are probably due to the inaccuracy of transcribers on both sides.

In Europe, a few years ago, a forger endeavoured—of course unsuccessfully—to sell for one million pounds a copy of this Pentateuch inscribed on rams' skins, and stated to be of fabulous age !

THE SEPTUAGINT, OR LXX

This is the Greek version of the Old Testament used by the Hellenist Jews and by the early Christians. The story of the Septuagint, as given by Aristeas, is as follows : Ptolemy Philadelphus, the son of Lagus, King of Egypt, wished to add a specimen of the books of the Jewish Law to his library at Alexandria, and

sent to the High Priest, Eleazar, to ask for a copy, and for competent persons to translate it into Greek. Accordingly seventy-two men, six from each tribe, were sent to Egypt, and, after seventy-two days spent in translation, the five books of the Pentateuch were completed, the translators having assisted each other. Later accounts introduce miraculous elements into the story, and Justin Martyr states that each man was shut up alone in a cell to translate the Old Testament unaided, and that when the results were compared they were found to agree in every point!

THE OLD TESTAMENT APOCRYPHA

This word means *wholly concealed*.¹

The canonical books were published by the Jews, but the doubtful books were not made public.

The Septuagint, which is used in the Churches of the East, of Russia, and of Greece, still retains the Old Testament Apocrypha in their original places; and so also do the Latin Vulgate and

¹ In some quarters the term "Apocrypha" was afterwards used to convey the idea of spuriousness, but a better appellation for the books in question would be "Deutero-Canonical" or "Ecclesiastical."

all English and other versions translated from it, which are in use in Continental Churches, and among the Romanists of England, Ireland, America, and other countries.

In the Preface to our last revision of the Apocrypha the circumstances are narrated under which the work had been carried out. The Westminster Committee completed their revision of the version set forth in 1611, this revision having been compared with the most ancient authorities. It was published in 1896.

A long-standing controversy respecting the circulation of the Old Testament Apocrypha by the Bible Society was decided in the negative in 1825.

There has recently been founded a "Society of the Apocrypha" to promote the study of this interesting collection of writings.

CHAPTER II

THE NEW TESTAMENT

It is now generally admitted that all the books, as we have them, of the New Testament were in existence before, or soon after, the end of the first century. But not for many subsequent years did the New Testament (as a whole) receive official recognition.

It is hardly likely that any written records, even in Aramaic, of our Saviour's words were made during His earthly life. Further, so long as the Apostles lived, there was no need apparently of any written word concerning Jesus Christ and His Gospel. The early Christians appeared to believe that the Holy Spirit was vouchsafed to these witnesses to lead them into all truth; they further believed that the end of all things was at hand; consequently, these two beliefs seemed to make needless the setting up of any written standard of authority.

The verbal memory was very strong in those

days. Further, the Apostles were accustomed to discourse among themselves of all things that had happened in the ministry of their Lord, and to reiterate to the people the elements of His life and doctrine.

Their sermons, as we have them recorded in the Book of the Acts, consist of repeated statements of the prophecies of the past and of the fulfilment in that day ; and the reiteration of this teaching insured its permanence in the minds of their hearers.

Yet, soon after the Resurrection and Ascension of the Saviour, and the sudden and increasing import and value of the elements of His life and teaching, various histories, more or less true, more or less correct, began to be promulgated. S. Luke noted this output in order to justify his endeavour to provide an authorised account, "in order," of those sayings and doings.

Current teaching, embodied in other writings, became associated with certain schools and individuals, centring around S. Matthew, S. Peter, (of whom S. Mark became the exponent), S. Luke (who collected and wrote under the influence of S. Paul), and S. John (= the Ephesian tradition).

Of course, there can be but one Gospel—but there have been revealed unto the Church four different versions. As it is expressed in our Bible, we have this Gospel “according to S. Matthew,” and so on.

Doubtless, each of these Gospel stories grew, as do all similar compilations. Probably the original source is lost on which the first three (or Synoptic) Gospels are founded. S. Mark’s is the simplest version. It contains graphic touches, and is mainly occupied with the miracles.

Justin Martyr (about A.D. 150) records how that “Memoirs of the Apostles” (doubtless the Gospels) and the “Prophets of the Old Testament” were read in the assemblies of the faithful on the Lord’s Day. By the end of the second century, the Syriac Version of the New Testament included all the books in our Canon except 2 and 3 John, 2 Peter, Jude, and the Revelation; while, in the West, by this time, all the books found acceptance, except Hebrews, James, and 2 Peter.

Eusebius, writing about A.D. 325, divides the books of the New Testament into three classes: (*a*) those universally acknowledged as authoritative; (*b*) those, the authority of which was

sometimes disputed; and (c) spurious books. The disputed books were James, Jude, 2 and 3 John, Hebrews, and the Revelation. The spurious books were the Gospel of Peter, the Acts of Paul, and various other Gospels and Apocalypses, most of which are now lost.

It will be observed that the disputed books—as might have been expected—were mainly the General Epistles, as contrasted with Epistles addressed to particular Churches.

To bring this part of our subject to a conclusion, it may be added that the subject was much discussed at many early Church Councils, so that it was not until the third Council of Carthage, in 397, that the Canon of the New Testament was finally settled in its present form.

Amongst Versions of the Scriptures that emerged at an early date may be noted the Syriac, Coptic, Ethiopic, Gothic, Armenian, and Arabic.

CHAPTER III

VARIOUS VERSIONS

OF the New Testament there exist (roughly speaking) from two to three thousand different MSS., more or less complete, of which considerably fewer than a tenth are “uncial,” the others being “cursive” (the modern words corresponding to these being “point-hand” and “running-hand”), the uncials being, as a rule, the earliest.

The printed editions began in 1477, with the Psalter, at Bologna; other separate portions followed, and before the end of the century the whole Bible was printed at Soncino, near Cremona.

All modern Hebrew Bibles are based on Van der Hooght's edition, published at Amsterdam in 1705.

THE VULGATE

This important version, in Latin, is due to S. Jerome, and was compiled between A.D. 390 and 405, by order of Pope Damasus. The truly great saint and translator above named lived in

a cave at Bethlehem, and there carried on his biblical work, and also spiritually guided by his letters many inquirers, even in distant parts. He began with the Psalter, of which he left three versions, which are all extant. He then proceeded with the rest of the Bible, and finished it during the last twenty years of the fourth century. By degrees his version superseded the Old Italic (of the same description as the African, British, and Gallican versions). It was revised, under Alcuin, by order of Charlemagne (A.D. 802), and again, under Bellarmine and others, by order of Sixtus V., in 1590, and by Pope Clement in 1592 and 1593. The name "Vulgate" (from *vulgatus*, published), by which this Bible is known, was originally applied by Jerome himself to the Old Italic (of the beginning of the second century), being subsequently gradually transferred to his own work.

The Vulgate was formally authorised by the Council of Trent in 1546. The existing edition, made under Pope Clement V. in 1593, is the present authorised Bible of the Roman Catholic Church.¹

¹ The last three Roman Pontiffs—Pius IX., Leo XIII., and Pius X.—have taken action with a view of entrusting to one of the

On the invention of printing, the Vulgate was among the first books to come from the press, about 1450. After this edition was supposed to have been lost, a copy of it was found, in the seventeenth century, in the library of Cardinal Giulio Mazarin at Paris, and is therefore called the Mazarin Bible. About twenty copies are now known, mostly in English libraries. The earliest printed Vulgate is without date, by Gutenberg and Fust, a splendidly bound copy of which, in two volumes, is contained in the library of Eton College; the first *dated* (Fust and Scheffer) is of the year 1462.

most learned of the Religious Orders, viz. the Benedictines, the revision of the text of the Vulgate, as affected by modern discoveries of MSS., and by their collation. They have been anticipated in this country by Bishop Wordsworth, of Salisbury, and Professor White, of King's College, London, whose carefully prepared edition is now in course of publication by the Clarendon Press.

CHAPTER IV

ANGLO-SAXON PERIOD

ENGLISH VERSIONS

IN discussing the subject of English versions of the Bible, it must be borne in mind that Latin was for centuries the common language of educated men ; that most of those who could read at all could read Latin ; and that those who could read Latin would prefer to read the Scriptures in the Vulgate, which had a great reputation, to reading them in any translation into the common tongue. The common idea that the Latin Bible was very little read by the clergy or by the laity in the Middle Ages is sufficiently disproved by the way in which mediæval writings are saturated with biblical allusions, and with phrases taken from all parts of the sacred record.

We proceed to give a short sketch of the growth of our English Bible.

About the end of the fourth century S. Chrysostom says that the Scriptures were read, even in the British Isles ; and that the same faith was learnt as in Constantinople, *though in another tongue*, which must have been a variant of the Celtic.

No complete Anglo-Saxon version of the Bible now exists, or probably ever existed. The Venerable Bede (672–735), Bishop Eadfrith of Lindisfarne (*d.* 721), and King Alfred the Great translated a great part of it, but these versions are lost. Later, Archbishop Ælfric of Canterbury (*d.* 1005) translated the Pentateuch, Joshua, Judges, parts of Kings, Esther, Job, Judith, Maccabees, and the Gospel of Nicodemus.

Besides these works are two glosses, or Latin with interlinear Anglo-Saxon, known as the Rushworth and Lindisfarne Gospels—the former of the ninth century, the latter of the eighth and tenth. There are also metrical versions, such as Caedmon's, in the seventh century, and Bishop Aldhelm's, of Sherborne (*d.* 709).

Later, when the language began to change, there seems to have been a version of the Bible in Norman-French, of which fragments remain ; and certain metrical paraphrases, such as the

Ormulum (eleventh century) and the *Southear* (twelfth century). The *Ormulum*, a paraphrase of the Gospels and Acts in the English of Henry II., perhaps never proceeded beyond the original MS. of the author. There is another paraphrase of Scripture of about the same date, under the name of *Salus animi* (Sowle-hele = soul-heal).

[Some scholars discriminate between Ælfric, Archbishop of Canterbury, and Ælfric, the grammarian, Abbot of Peterborough, and afterwards Archbishop of York.

The version was in metre, rendering it easier to be learned and remembered.

The text of the Lindisfarne Gospel is of the eighth century, the gloss of the tenth. The Rushworth Gloss is based on the Lindisfarne Gloss. The latter MS. is lodged in the British Museum, the former in the Bodleian Library.]

CHAPTER V

MEDIÆVAL PERIOD

THE mediæval English versions begin with the Psalters of William Shoreham (1320), and of Richard Rolle (*d.* 1349), both of the first half of the fourteenth century.

The "Golden Legend," printed by Caxton, amidst much legendary matter, also contains a paraphrase of many portions of both Testaments.

A tract of the earlier fifteenth century speaks of "a Bible in English of northern speech, which seemed to be 200 years old."

There is some obscurity about the reputed work of John de Trevisa, whose name has been mentioned in connection with the translation of the Scriptures. He was a Fellow of Queen's College, Oxford, Canon of Westbury-on-Trym, and chaplain to the Lords Berkeley (1350-1412). Among his other works he translated

Higden's "Polychronicon"; and Caxton, in the version based on this, which he printed in 1482, is the first to mention his translation of the Bible; but, in our own day, all that is known of Trevisa's labours in this field are some fragments of the text of the Apocalypse printed by him in Latin and Norman-French on the roof of Berkeley Chapel.

In respect of English translators of the Scriptures, it is fairly certain that John Wycliffe knew nothing of him or of any predecessor. In default, therefore, of this, the earliest version must be considered to be the Wycliffe Bible; which work was begun by the distinguished rector of Lutterworth (1320 or '24-84) about 1360, in his Commentaries, first on the Revelation, then on the Gospels, translations being added to both works. Shortly afterwards, he translated the rest of the New Testament, and put the whole together in a volume (1380). The Old Testament was begun by Dr. Nicholas de Hereford, Chancellor and Treasurer of Hereford, but not finished; as the translator, being tried in 1382 for heresy, was excommunicated, and left England to appeal at Rome; it was finished by Wycliffe himself, a complete English Bible *being for the first time*

thus produced. The time was ripe for the setting forth of such a work—ripe in every sense, religiously, politically, socially. Furthermore, by the middle of the fourteenth century, the English language was beginning to take its fitting place, having attained a high degree of copiousness, vigour, and refinement. Also an English literature was fast coming into existence.

It must be particularly noted, however, that all other translations hitherto made were from the Vulgate, and not from very good MSS. even of that version. The languages in which the Scriptures were originally written, viz. Hebrew and Greek, were but little studied in England at that time, neither were good versions of the same accessible.¹

The salient features of Wycliffe's translation are:—(1) That it was taken entirely from the Vulgate, with assistance from the work of Nicholas de Lyra. England had to wait a century and a half for the revival of the ancient

¹ Thus, from the nature of the case, Wycliffe's version stands alone, whilst Tyndale's has a noble succession. No portion of the former was printed until 1848, so that it could be read only in rare and costly MSS. Originally, the price would have been possible but to the few who were wealthy as well as learned—being anything from £40 upwards.

learning, which made a new translation from the original languages practicable. (2) Its studied homeliness of style. The reputation of the author, as the leader of a great religious movement, gave a wide circulation to the book ; which, in its turn, contributed largely to popularise the religious movement with which its author was connected.

It was the errors connected with that movement, rather than any specific faults in the version, which set the ecclesiastical authorities in motion against the work, and led to the famous Seventh Constitution of Archbishop Arundel (set forth in the provincial synod of Canterbury, 1408), which decreed "that henceforward no unauthorised person shall translate any portion of Holy Scripture into English, or any other language, under any form of book or treatise ; neither shall any such book or treatise, or version made either in Wycliffe's time or since, be read either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved either by the bishop of the diocese, or, if necessary, by a provincial council."

A few years after Wycliffe's death, a revision

of his work was made by John Purvey, afterwards vicar of West Hythe.

John Foxe's witness to the circulation of the Wycliffite versions at the beginning of the sixteenth century is well known. "Some persons," he said, "gave a load of hay for a few chapters of S. Paul." This earnest desire for a vernacular Bible was subsequently much increased by the production of Luther's monumental German version.

Owing to the prevalence of foreign and civil wars, and of religious controversy; to the subversion of the old social and commercial system, and the establishment of the new; the conditions immediately subsequent to the death of Wycliffe were unfavourable to the prosecution of religious study, so that the field of English biblical translation lay fallow for a century and a half.

CHAPTER VI

REFORMATION PERIOD

OWING to the sack of Constantinople in 1453, the consequent dispersion of Greek scholars, and the determined prosecution of Greek and Hebrew studies which marked the Renaissance period, the universities—both English and foreign—began to produce men fitted for the work of translation and annotation. Amongst these may be mentioned the Dutchman, Desiderius Erasmus (1466–1530), whose life is most entertaining, and whose works—both of a general character and as bearing on the Greek Testament—give him an important niche in the temple of literary fame. He was known to English statesmen and scholars, inasmuch as he visited this country, and was associated with the universities of Oxford and Cambridge. It was wittily said of him that “he laid the egg of the Reformation, and that Luther hatched it.”

William Tyndale next comes upon the scene.

He was a poor and unknown scholar, his great distinction being that his was the first attempt at an independent translation from the original languages. Moreover, through successive revisions, our own Bible is derived from his. What greater thing can be said in his praise! He was born, of good family, at Hunt's Court, Gloucestershire, about 1490; educated partly at Oxford, partly at Cambridge; ordained priest to the Nunnery of Lambley, Carlisle; and became a member of the Observant Friary at Greenwich. Engaged as tutor in 1521 to the family of Sir I. Welch in the county of his birth, he became known for his sympathy with the reforming party, and especially for his advocacy of the popularisation of the Scriptures. Arguing, on one occasion, with a divine of the opposite school, he uttered the dictum which has been so often quoted (and misquoted): "If God give me life and many years, the ploughboys shall know more of the Scriptures than you do."¹ In London he found shelter in the house-

¹ Even as Erasmus said: "It was required to bring the Scriptures home to the business and bosoms of every Englishman, that the husbandman might sing parts of them at his plough, the weaver might warble them at his shuttle, the traveller might, with their narratives, beguile the weariness of the way."

hold of Humphrey of Monmouth. In the early part of 1524, he sailed for the Continent, never to return to his native land. During the latter years of his life Tyndale lived at Antwerp, and acted as chaplain to the British merchants settled there. After vain attempts to allure him to England within reach of his enemies, a warrant for his apprehension was obtained from the imperial authorities at Brussels by an agent of the British Government, and he was imprisoned for two years at Vilvorde. In spite of the efforts of his friends, he was condemned to death as a heretic, being strangled and burned at the stake in September 1536. What a fate for such a man!¹

He began with the translation of the New Testament, but finding the work impossible in England, on account of the opposition of Bishop Tunstall, of London, he removed to Hamburg in 1524, where he seems to have published S. Matthew and S. Mark separately. Next, in 1525, the whole New Testament came out at

¹ Truly, in many ways, our English Bible was written with the heart's blood of those who compiled it, even the Authorised Version being produced amidst all the intense feeling and excitement of the Gunpowder Plot. When religious feeling is a matter of life and death, men write with a conviction unknown in more leisurely and careless times.

Cologne, Antwerp, Marburg, and Worms.¹ Some of these translations were revised by his secretary, George Joye, Fellow of Peterhouse College (*d.* 1553). Tyndale then proceeded with the Old Testament, having learned Hebrew for the purpose. He was, however, done to death before its completion, leaving the work, in print or in MS., as far as the end of 2nd Chronicles. But Tyndale's ambition was attained; even before his death one complete translation came forth, the first ever printed—for we have to note that, for more than half a century, the powerful aid of the printing press had now been invoked towards the multiplication of copies. Another issue was preparing, for which the royal licence had been granted. This was a great concession, marking an important advance; although (in spite of the ban of king and cardinal) many successive versions had been surreptitiously printed and circulated.

The innovations in his translation were startling, and in many places the renderings were justly open to the charge of favouring unorthodox

¹ Besides Erasmus's Greek Testament, Tyndale had also before him the Vulgate and Erasmus's Latin translation of the New Testament. It is said, too, that he used Luther's German Bible.

opinions. The prefaces and notes, too, were of such a tone that it is no wonder they were condemned by the ecclesiastical authorities, preached against at S. Paul's Cross, and burnt there by the common hangman. A second edition was bought up by his opponents before it reached England, and was destroyed; but the money thus derived enabled him to persevere in his work. New editions, pirated editions by other printers, and modified editions by other editors, were multiplied. Within the first ten years from its publication, probably as many as fifteen distinct editions, of not fewer than 3000 copies each, were printed and introduced secretly into this country, in defiance of the penalties attaching to their sale and possession.

In 1535 came Coverdale's Bible, translated by Myles Coverdale, afterwards Bishop of Exeter; probably under the auspices of Thomas Cromwell. It is suggested that one Jacob van Meteren, of Antwerp, was perhaps the actual translator, and that he employed Coverdale to set forth the new translation. It was printed at Zurich or Antwerp, with a title-page designed by Holbein.

How far this version was from the original

tongues is not clear; the title of the first issue had the words "out of the 'Douche' and the 'Latine';" *i.e.*, roughly speaking, Luther and the Vulgate. It is not improbable, however, that, as time went on, Coverdale added to his knowledge. At any rate, he continued his work as a painstaking editor. At a later period, he was called in to assist in the preparation of the Genevan version. The 1535 version had a considerable sale; seven distinct editions, with continual amendments, being published between 1539 and 1541. All the editions have wood-cut borders to title-page. In those of November 1540 and subsequent dates, the arms of Thomas Cromwell, who was beheaded on July 28, 1540, are obliterated. That Cromwell patronised the undertaking is indicated by its being dedicated to King Henry. Indeed, according to Stevens, a competent authority, this was the Bible alluded to in one of the injunctions issued to the clergy by Cromwell, as Vicar-General, in 1536, ordering that there should be provided "One book of the whole Bible, of the largest volume, in English; and the same set up in some convenient place within the said church that ye have care of, whereby your parishioners may

most commodiously resort to the same and read it." Truly a momentous order, and one that, with different Versions, has been obeyed almost from that date to the present day.

The portion of Tyndale's Old Testament which had remained unpublished had come into the hands of his friend, John Rogers, Canon of S. Paul's, afterwards the first martyr under Queen Mary, who, in 1537, published a folio Bible made up of translations by himself, Tyndale, and Coverdale. It was printed partly abroad, and partly in London, for Grafton and Whitchurch, the king's printers, and (at Cranmer's request) licensed by Cromwell for general use. The prefaces and notes are boldly in favour of ultra-Reformation views. Questions relating to the name "Matthew's" Bible, applied to this issue, are not easy to determine. Some say that Thomas Matthew was no other than Rogers himself, since no person bearing the name of Matthew emerges in the history of the period, and as Rogers was tried for his life under this alias.

"Matthew's" Bible was revised in 1539 by Richard Taverner, Canon of Christchurch, Barrister-at-Law, and High Sheriff of Oxfordshire ;

but his work had but a small circulation, and the first edition is now the rarest in our language.

All the above-mentioned Versions were, so to speak, semi-private and individual ventures.

Next came the first "Authorised Version"—in due time directed "to be used and frequented in every church in the kingdom." Convocation petitioned Henry VIII. to license a translation, and, without delay, Cranmer, Archbishop of Canterbury, and Gardiner, Bishop of Winchester, with others, began the important work. The task, however, was not carried out; and, as before stated, Cromwell commissioned Coverdale to prepare another Bible. This work, called "The Great Bible" from its size (15 inches by 19), came out in 1539. It is the text of Matthew revised. In April 1540 a second edition, further revised, was printed in London, with Cranmer's Preface, under his name on the title-page being the significant heading: "Appointed to the use of the Churches." It was reprinted again and again, and was the Authorised Version of the English Church until 1568—the interval occupied by Mary's reign excepted. Sometimes it is called "Whitchurch's" Bible, from the name of the printer. Since this no version

has been formally authorised by the Crown, nor has any authority save that of the Church been imposed.

Copies of this issue remain in considerable numbers, one part being perfectly familiar to us, inasmuch as the Prayer-book Psalms and Comfortable Words are derived from it, viz. from the fourth edition of 1541.

In spite of the authorisation, to which reference has been made, we find evidences of failure as far as a popular circulation was concerned, for within a few years the men of Devon and Cornwall were in arms by thousands, and there were signs of risings in most parts of England, the attempts to force the Bible amongst the people being used as an excuse to foment rebellion.

During the check given to the work of reformation in the reign of Queen Mary, the Protestant exiles at Geneva entered upon the preparation of another version, which was printed by Conrad Badius. Of this, the New Testament was published in 1557, being Tyndale's translation revised on Beza's Latin version, by William Whittingham, brother-in-law of Calvin, who was afterwards, without his having previously

served as the incumbent of any parish, appointed Dean of Durham. Whittingham's life was a romantic one. He was distinguished as a reformer, a soldier, and a diplomatist. He wrote a work entitled "A Brief Discourse of the Troubles at Frankfort, from 1554 to 1558," which throws considerable light on that exciting period. It was Calvin himself who forced him into the ministry in 1559, in order that he might take charge of the church at Geneva, on Knox's return to Scotland. The whole Bible was put forth in 1560, when the New Testament was again revised; and the latter yet again, in 1576, by Lawrence Tomson, secretary to Sir Thomas Walsingham. It had features of a strongly party complexion, but its notes were really helpful in difficult places, and were spiritual and evangelical in tone. Its circulation was permitted in England, and it was dedicated to Elizabeth.¹

For many reasons this Bible was the most popular that had appeared. It was the first of less than folio size, the first in ordinary Roman

¹ It is interesting to note that this would be the version familiar to Shakespeare and the writers of his immediate period, our Authorised Version appearing but five years before his death. It is uncertain, therefore, whether he ever used a copy.

type,¹ the first divided into verses. Thus, it ran into eighty editions, the last being printed as late as 1617. The so-called "Breeches Bible" is nothing but a copy of one of several of those editions, where Genesis iii. 7 reads: "And they sewed fig leaves together, and made themselves *breeches*." Wycliffe, however, had used the word before; whilst Coverdale had "*apurns*"—i.e. *aprons*. This was the first English Bible which differentiated the Apocrypha.

The last-mentioned work being the production of the Puritan party, Archbishop Parker, inspired thereto by Richard Cox, Bishop of Ely, resolved on a new translation, which was begun in 1563 and published in 1568. By the Puritans it was dubbed "The Bishops' Bible," and, being large and costly, never became popular. It was presented in a magnificent folio, adorned with copper-plate engravings and wood-cuts, and was avowedly based on Cranmer's "Great Bible." Thus, this was the second attempt by the heads of the English Church to translate the Bible for the use of all English-speaking people. It never received any royal recognition, but Convocation,

¹ Roman type was not uniformly employed even after this date *E.g.*, an edition of our Authorised Version was published in quarto black letter in 1613.

in 1571, ordered it to be placed by every bishop in the hall or large dining-room of his house, "that it might be useful to servants or to strangers"; and that it should be set up in each cathedral, and, so far as could conveniently be done, in all the churches.

Therefore, there were in England, for a while, three versions in common use at the same time—*Cranmer's*, or the Great Bible; the *Genevan*; and the *Bishops'*. Three quarto editions of the Great Bible were printed in 1569, and none after that year. No edition of the Bishops' Bible was issued after 1606.

Next in order of time came the Roman Catholic translation. The New Testament was published at Rheims in 1582, and a second and revised edition at Antwerp, in 1600; the Old Testament at Douay, in Flanders, in 1610; both being based on the Vulgate, this being the authorised original of the Roman Church. Together, these have continued to be the English Bible of the Papal party to the present day. "This Bible was translated for the use of English Romanists. The gigantic task of translating it was accomplished by Gregory Martin, an original scholar of St. John's College, Oxford,

and fellow-student there with Edmund Campion, 'whom he rivalled and kept up with in all the stations of academical learning.' He became a brilliant Hebrew and Greek scholar, but finding himself unable to conform to Protestantism, he escaped to the newly-established English college at Douay, where the founder (Dr. Allen, afterwards cardinal) employed him in teaching Hebrew, and lecturing on the Scriptures. When the college removed to Rheims, he accompanied it, and there devoted the remainder of his life to this translation of the Bible, dying in 1582, a victim to his constant study and arduous labours. It is sometimes stated that Martin was assisted by Cardinal Allen, Richard Bristow, William Reynolds, and others, but it is established that their part was merely that of revisers, Bristow being responsible for the notes in the first Rheims Testament of 1582, which was published some twenty-seven years before the Old Testament. Its appearance led to consternation among the Protestant party in England; it was reviled by their ablest critics, and seized and confiscated by Queen Elizabeth's searchers. Priests found in possession of copies were imprisoned and tortured on the rack, in

what Burleigh called 'a charitable maner.' And all this from the most zealous advocates of the unlimited right of private judgment! It was on a copy of the Rheims Testament that Mary, Queen of Scots, desired to pledge her word that she had not conspired against the life of Queen Elizabeth. The request was refused, the Earl of Kent exclaiming that an oath on a Popish Testament was of no value; which remark, whilst crowning his intolerance, quite degraded his intelligence. The Douai (or Douay) Bible is a literal translation of the Vulgate, and it is asserted, by reliable authorities, that Martin's work has left its mark on every page of the labours of James I.'s companies of revisers. In Cardinal Wiseman's opinion, Martin's translation was not improved by Challoner or by later editors." ¹

¹ Tregaskis, "Bible Catalogue."

CHAPTER VII

OUR "AUTHORISED" VERSION

THE first motion for our—so-called—Authorised Version came from Dr. Reynolds, or Rainolds, the spokesman of the Puritan party within the Church, at the Hampton Court Conference, 1604. He scrupled at the blemishes of the Bishops' Bible, which was the one sanctioned by authority. At the Conference were seventeen dignitaries of the Church, headed by Archbishop Whitgift, and four Presbyterians. King James I. took the matter up with the greatest interest, and is the first king mentioned in the Bible!—viz. in the Preface. He named (doubtless on the presentation of the universities and other advising bodies) fifty-four learned men to undertake the work. Only forty-seven of them, however, are now known by name.¹ The task really began in 1606, and was carried on

¹ The instructions issued to the translators are to be found in Fuller's History, and (with a more accurate text) in Bishop Burnet's Works.

simultaneously at Westminster, Oxford, and Cambridge, the result of it being put forth in 1611; but it did not at once supersede former translations. It was left to make its way by its own merits, and thus only gradually superseded others.

It comes as a shock to biblical scholars of the present day to note that the three oldest MSS. of the Scriptures, viz. the Vatican, the Sinaitic, and the Alexandrian, were not accessible to the divines who prepared this version.

It must not be supposed that the copies in common use are *verbatim* and *literatim* reprints; for, in these respects, a silent and not publicly authorised emendation—in spelling, &c.—has been gradually going on. The principal editions, by independent scholars, are dated 1616, 1629, 1638, 1701, 1762, 1769, 1833, 1873. For an exact representation of the “authorised” standard, recourse must be had to the Oxford facsimile of 1833.

It was expressly ordered that the Version (which was intended to be the general Bible of the English people) should not be weighted with prefaces and notes which had given a party tone to some previous versions; still, a number

of helps were put into the margin. Some of these, indicated by a letter, were references to parallel texts; others, indicated by italics, were in the nature of notes; two-thirds of those in the Old Testament are mere literal renderings of the original Hebrew or Chaldean text; thirty-five in the New Testament relate to various readings in the original Greek text; others have to do with the translation, and are alternative renderings; a few are explanations of proper nouns.

It is interesting to read the Preface to the original edition of 1611, and then to turn to the Preface to what is commonly called the Revised Version.

The excellences of the Authorised Version are so many and so striking that it is unnecessary to dwell upon them. Its faults are not peculiar to itself, the imperfections here and there of the divisions into chapters being a legacy from the past. The form of the poetic books is obscured and lost, as is also the case in certain poetical extracts in other books. Job, Psalms, Ecclesiastes, Canticles, Lamentations, and many passages in the Prophets suffer in this way. Certain passages were accepted which are now

generally believed to be unsupported by the best MSS. Of course many of the obscurities in the text are due to the subject matter, or to the corruption or mutilation of existing MSS. Certain of these obscurities, however, are cleared up in the Revised Version.

Few persons would desire that the wording of the translation of such an old-world book as the Bible should be our ordinary, colloquial, work-a-day speech; and it is to be carefully noted that the English even of the Authorised Version is not that of the time of James I.; the revisers, according to their instructions, carefully retaining (wherever possible) the language of the earlier versions, which they had constantly before them. Therefore, it may well be that most of the words placed under List A in this essay might be retained, but that many of those in List B should be changed. Here, in several cases—such as the words “let” and “prevent”—the common usage to-day has attached a meaning quite diverse from that of the original. Further, such terms as “bottle,” “glass”=mirror, “candle,” “fat”=vat, might well have been modified to represent more clearly “the thing signified” by these terms in olden days.

It should be noted, by way of exception, that Hallam records a brief but emphatic protest against the "enthusiastic praise" which has been lavished on this translation. He is undoubtedly right if there be considered the *arrangement* and *form* in which the matter is set out, particularly in the poetical and prophetical books. In many such cases, the meaning is hopelessly obscured. Such a state of things would not have been tolerated in any edition of a classical author.

CHAPTER VIII

THE REVISED VERSION

IN February 1870, a resolution in favour of revision of the Authorised Version was passed in the Convocation of Canterbury, and in May, a scheme for the conduct of the revision was drawn up by selected members of that body.

The task was begun by a committee of fifty-three scholars—almost the precise number engaged in the production of its popular predecessor. These were nominated by the Southern Convocation of the Church of England—the Northern refusing to co-operate. Of the revisers, twenty-seven were engaged on the Old Testament, twenty-six on the New. It should be stated that certain of these were Nonconformists, also that the assistance of American theologians was invited and received. From first to last, ninety-nine of the ablest scholars of the day were engaged in the task—of which number, forty-nine belonged to the Church of England.

The work began on 22nd June 1870, and ended on 11th November 1880, as far as the New Testament was concerned. The latter was published on 17th May 1881. The Old Testament was presented to Convocation on 30th April 1885, and published on 19th May. Those of us who are old enough can remember the intense interest excited by their publication, both in this country and also across the Atlantic. By Act of Parliament, it is only certain privileged bodies who can print the Scriptures in English.

The new version is not put forth with any formal authority. It is left, as was the so-called Authorised Version, to win its way into general acceptance, if it can, by its intrinsic merits. It is too early to anticipate whether it will, like Parker's Bible, only take a place in the series of versions interesting to scholars, or whether (like the Authorised Version) it will slowly live down objections, and become the English Bible of the new era of English Christianity upon which we have entered.

The R.V. marks a distinct advance in many directions. Ussherian chronological data have gone by the board, as well as the former

headings, which were frequently misleading. The matter is divided into paragraphs. Greater prominence is given to the fact that certain books are set out in Hebrew metre. Texts are removed which had no sufficient authority, as in 1 John v., concerning the three heavenly witnesses. One has no sympathy with persons who cavil at such action as this. A consistent equivalent is used for each Hebrew or Greek word—although, perhaps, in many cases this is but a doubtful advantage.

Still, there are specks even in the sun. Thus, it is alleged that the revisers of the New Testament, instead of taking the Greek *Textus Receptus* as the basis of their work, went much further than had been intended in the direction of a new Greek text; that they had not been selected with a view to the construction of such a text, and were not the scholars most competent for that work; that, as a fact, in the alterations introduced into the text, they had adopted a novel theory on the subject, and, moreover, had trusted to certain MSS. which did not receive the full adhesion of scholars specially qualified to deal with the question.

Furthermore, people found that a vast number

of alterations had been effected in the Authorised Version—especially in the New Testament¹—which yet seemed to make very little alteration in the sense, and therefore to be an infraction of the principle laid down in their “directions,” viz. “to make as few alterations as possible consistent with faithfulness.” It is, however, only fair to say that these alterations are explained and defended by the revisers in their Preface.

In the Old Testament, the *Textus Receptus* had been adhered to, and fewer alterations made in the translation than in the case of the New Testament. Most of these alterations seem to commend themselves to the acceptance of scholars, yet it is asserted generally that there is a lack of smoothness, of the poetic ring to which one is accustomed in the Authorised Version, and a bald literalness which offends the ear and holds back the sense. Probably it is always the case (more or less) that translators read themselves into their work, and almost unconsciously act as commentators. After the discussions of the past, that was only to be expected in relation to such matters as appertain

¹ Herein, the total reached 36,191 !

to the personality of God, the divinity of Jesus as Christ, the procession of the Spirit, the Trinity, the sacred Ministry in its threefold aspect, Inspiration, the Church, Baptism, the Lord's Supper, and the like.

It has to be remembered that, in the uncials, there is no guide given as to the difference in words marked in our version by difference of type, capitals, and small letters, and divisions between words. Hence occasional difficulty as to the employment of a capital in the name of God.

Again, reference may be made to such cases as Galatians v. 16, 17, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. . . . For the flesh lusteth against the Spirit, and the Spirit against the flesh." In all, the word Spirit is employed eight times in this chapter, and always with a capital. Thus, the Revisers determine that the Spirit of God is invariably meant, and not the spirit of man. But this is more than translation—it is *comment*.

In the discourse of our Lord to Nicodemus, the same difficulty occurs. The word "Spirit" is employed *with* a capital thrice and *without* once. In this case, the difficulty is intensified

by the fact that the same Greek word in the passage is occasionally translated by *wind*.

Certain important alterations are made where necessity seemed to demand a change. Examples are given below.

Ruth iv. 14.

Which hath not left	. . . Without a near
thee this day without	kinsman = a redeemer.
a kinsman.	

Job xix. 25.

For I know that my	But I know that my
Redeemer liveth, and	Redeemer (or, avenger)
that He shall stand at	liveth, and that He shall
the latter day upon the	stand up at the last upon
earth, and though after	the earth, and after my
my skin worms destroy	skin has been thus de-
this body, yet in my	stroyed, yet from my
flesh shall I see God.	flesh shall I see God.'

Acts xxvi. 28.

Then Agrippa said	. . . With but little
unto Paul, Almost thou	persuasion thou wouldst
persuadest me to be a	fain make me a Chris-
Christian.	tian.

Phil. ii. 6.

Who, being in the form of God, thought it not robbery to be equal with God.	. . . Counted it not a prize to be on an equality with God.
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Phil. iii. 21.

Who shall change our vile body.	Who shall fashion anew the body of our humiliation.
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1 Timothy iii. 16.

And without con- troversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit.	. . . He who was manifested in the flesh, justified in the Spirit.
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2 Timothy iii. 16.

All Scripture is given by inspiration of God.	Every Scripture in- spired of God is also profitable in teaching.
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CHAPTER IX

PLEA FOR FURTHER REVISION

*Addressed by the Author to "The Guardian,"
2nd September 1910*

"THE impending celebration of the tercentenary of the Authorised Version and of the fortieth year of the commencement of work upon the Revised Version would seem to be an appropriate occasion for calling attention to the necessity for a further revision. This agitation might also tend to accelerate and benefit any revision of the Prayer-book, which, as your pages testify, is now a matter of earnest discussion.

"Hundreds of ancient MSS.—some of first-rate importance—have been discovered, collated, and commented upon since 1611. Even since 1880 a significant advance in this respect has been made. The knowledge of the structure of ancient languages and of our own has also enormously increased. The critical faculty, too,

of scholars has become intensified. The investigations of historians, explorers, and biologists have penetrated into subjects affecting ethnology, archæology, and the life and history of countries and peoples—such as the Hebrews, Akkadians, Sumerians, Babylonians, Assyrians, Persians, Hittites, Cretans, Greeks, and Romans. Whilst acknowledging the supreme value of the Authorised Version in respect of diction, felicity of expression, poetry of cadence, its best friends cannot be blind to its faults, its arbitrary divisions, its many mistranslations, obscurities, misleading archaisms, the unconscious bias of the translators in favour of the then unchallenged authority of certain popular doctrines. The Revised Version, especially the New Testament portion, has come in for still more strenuous criticism, in spite of the conscientiousness, learning, and acumen displayed by its compilers, its more effective form, its greater scientific and literal correctness. The latter quality commends itself to our critical judgment, whilst its wide and often unnecessary departure from the style and diction of the Authorised Version offends the poetic sense in its boldness; literality being sometimes less informing—therefore less true to

the original—than the sweeping paraphrases of the Authorised Version.

“Hence the time would appear to be ripe for a further revision. In 1907, at the Canterbury Diocesan Conference, in the course of a paper dealing with the Higher Criticism, I ventured to ask: ‘Is it not time that the Church of Christ determined that a body be constituted which, during the next ten years or so, should accumulate the necessary store of material to enable it to give to the world, in its most correct form, the priceless treasure of the Book which contains the Word of God to man? Is it too much to expect that the initiative be taken at this Conference? It is interesting to note, in connection with this part of the subject, that the most conservative institution in the world is moving in the sense advocated in these pages, and that the last two Roman Pontiffs have taken action with a view of entrusting the revision of the Vulgate to one of the most learned of the religious Orders—viz. the Benedictines.’ The matter was not followed up at the Conference, and it is evident that the Convocations and authorities of our Church will not take action at the instance of an isolated suggestion, but

that they will hang back until a strong, united, public demand is made. In this connection it is significant to note that the Northern Convocation refused to co-operate with the Southern in the preparation of the present Revised Version.

“I appeal to you, sir, to put forth your great influence in order to ascertain the trend and strength of public opinion, yea, even to go further, and to stimulate opinion in what I conceive to be the true sense. The supreme importance to the Christian and Jewish Churches, indeed, to the world at large—in a religious, even in a literary, an artistic, and educational sense—cannot be overstated. Naturally, certain objections may be raised. (*a*) There is a large class which disparages all change simply because it *is* change. (*b*) Many good people are content with the Authorised Version, and deprecate any alteration of renderings which are sacred in their eyes by reason of tradition and long use. Indeed, persons are found who even prefer a manifestly wrong rendering to a right because it the better fits in with their theological system. (*c*) Some individuals would allege that we have at the present day no biblical scholars

like unto the giants of old—Westcott, Hort, Lightfoot, &c. It is always difficult to appraise the scholarship of living men, some of them comparatively young, the knowledge of whose work and reputation may be confined, at first, to a narrow circle of acquaintance; but it can hardly be doubted that both here and in America a sufficient number of scholars could be found to carry the work to a triumphant conclusion. The illustrious men above mentioned have left to the Church a legacy of untold value. They laboured, and we have entered into their labours.

(d) Some critics assert that it would cause confusion to introduce another version. This disclaimer could have been made when any advance whatsoever was advocated. If it had obtained, we should have been now, mayhap, in full possession of the Vulgate, and of that alone. Our forefathers in the Reformation period reasoned not in this fashion. One example is ready to our hand. The Geneva Bible (of which the New Testament portion was first published in 1557 and the whole Bible in 1560) was for many reasons the most popular version that had appeared. Thus it was printed in as many as eighty editions—the point of which is that many

of these varied from the original—and as late as 1617. Indeed, our so-called Authorised Version—for it was not at first formally authorised by the authority of the Church—did not at once supersede former translations. The Bishops' Bible, it is true, was not printed, as a whole, after 1606, but the New Testament appeared as late as 1618. (e) Finally, there is expressed the fear that one revision would lead to another, and so on in a long series. This would unquestionably be the case. It is not only unavoidable, but desirable; for the call of the twentieth century is upon us, and this call and spirit—intensifying, as they assuredly will, in the future, in accordance with the greater desire for scientific exactness in all directions, including the biblical—demand successive revisions every half-century or so, in order that the Church may be enabled to keep pace with the world in its general advance, through making use of fresh facts and more matured learning.”¹

¹ The ownership of the copyright of the Revised Version, and the exclusive authority to print the Bible, might present a difficulty—which, however, ought not to be insuperable.

The Americans were not permitted to bring out any revision of their own for fourteen years, but they published a *Revise* of the Revised as soon as they legally could.

SUGGESTIONS

There is room for improvement in the *form* in which the matter is presented. Of course, the paragraphical division would be retained, with larger breaks between paragraphs, especially in the prophetical writings, where the subjects appear to be diverse, and a suggestion is justified that a lapse of time occurred between deliverances now placed consecutively. There seems little doubt that these utterances are largely the product of a school of prophetic thought, spread over a number of years, according to the occasion and degree of prophetic vision and instinct enjoyed.

Discourses should be always inset, or put between quotation marks. The Divine words and the discourses of our Lord should also be put into thick type. It may be alleged that this is impracticable, and that it is sometimes impossible to discriminate—in the Gospels, for instance—between what is text and what is comment by the evangelists; but in this case, again, a difference of type might be used.

Would it not be possible to make some attempt to place the writings of the New

Testament, at all events, in chronological order? It is an important fact, of far-reaching importance to realise, that all the writings of S. Paul (adopting the orthodox view as to their genuineness and authenticity) were probably published before even one of our Gospels was made public in its present form. It is improbable that any specific records of our Lord's life and ministry were put forth before the Ascension. Even after that event, implicit trust was placed by the Church upon His apostles and near disciples. Hence, fragments of His words and of the records of His deeds were set down by different people at different times, in different languages, in diverse methods, on different material. Out of this collection, the Evangelists, whose work has survived, selected what suited their purpose, and rearranged it by continual adaptation until it finally reached its present form, at later dates probably than those commonly assigned. However, the point one wishes to make is this—that whilst S. Paul did not see the finished work of any of the Evangelists, on the other hand, each of these had had the opportunity of perusing the whole of his writings. It is an interesting speculation how far that fact, and

the influence brought to bear upon their minds by the destruction of Jerusalem, modified the work of the Evangelists in its lengthening course. One would hardly suggest that the books of the New Testament should be arranged so that the Epistles of S. Paul should stand first; but the fact that they—or the Epistle of S. James—actually came first in time should be impressed upon the mind of every reader by the provision of a chronological index.

CHAPTER X

DIVERS FACTS

PRIVATE translations of the whole Bible have been made by Purver, a Quaker, 1764 ; Macrae, 1799 ; Bellamy, 1818 ; and (more lately) by Sharpe. Of the New Testament alone, there have been versions by Alford, Highton, Maclellan, Moulton, and others.

Wycliffe, besides his own Prologue (though this was properly Purvey's), added a translation of Jerome's Introduction. He gives also marginal, or textual, notes. Tyndale has his Prologues to separate books, and copious notes.

Coverdale puts his chapter-headings all together.

Matthew employed a marginal commentary, which Taverner somewhat abridged.

The Geneva Bible has "arguments" to each book, as well as chapter-headings and marginal notes ; these last are, in many cases, strongly dogmatic ; as also, though to a less degree, are

those of the Bishops' Bible. All this apparatus was swept away at the last revision, by King James's express desire, and what remains is the noble Preface by Miles Smith, Bishop of Gloucester (*d.* 1624); the headings of chapter and column; the marginal references with dates; and a few explanatory notes.

The division into our modern chapters was introduced into the Vulgate, about the middle of the thirteenth century, by Cardinal Hugh de St. Cher. With less reason, the attribution has been made to Archbishop Lanfranc (1005–1089), and to Archbishop Langton (1163–1228). The modern verse-division was introduced first by Rabbi Nathan into the Hebrew Bible about 1445, and finished by Athias, a Jew, in 1662. In 1528 it was extended to the New Testament by Sanctes Paquinus, in his Latin version. These verses, however, were of somewhat greater length than those now known; Robert Stephens, or Estienne, the celebrated French printer, bringing the division into the modern shape in 1548 and 1551¹—the Geneva Bible,

¹ It is said that he executed the work during a hurried coach-journey from Paris to Lyons—a fact which may be held to account for the irregularities occasionally perceptible.

1560, being the first English Bible completely arranged with chapter and verse as at present found. Paragraph divisions appeared in the version of 1611. In a modified form, they have been adopted successively in the Revised New and the Revised Old Testament.

Italicised words, representing those not directly represented in the original languages, were first employed by Sebastian Munster, in his Latin version, 1534, and were afterwards used by the editors of the "Authorised Bible" of 1539.

The dates in the margin are from the *Annales Veteris et Novi Testamentorum* of Archbishop Ussher, of Armagh (1650–1654), being first inserted by Bishop Lloyd in 1701.

Specimens of successive translations will be found in Cassell's "Bible Educator," iv., 378, 379.

CURIOUS BLUNDERS

An edition published in 1653 reads as to 1 Cor. vi. 9: "Know ye not that the unrighteous *shall* inherit the kingdom of God?"

The *Printers'* Bible puts into David's mouth in Ps. cxix. 161: "*Printers* have persecuted me without a cause."

The *Vinegar* Bible. (Printed at the Clarendon

Press, in 1717.) So called because the heading to S. Luke xx. is given as "the parable of the *vinegar*."

The *He* Bible. The rare issue of the first edition of the Authorised Version — from the "*He*" reading in Ruth iii. 15.

The *Wicked* Bible. (Printed by Barker and Lucas, 1632.) So called because the word *not* is omitted from the Seventh Commandment. (As a punishment for this error, the printers were fined £300, and the edition was suppressed.)

The *Bugge*, or Bug, Bible. Ps. xci. 5 : "Thou shalt not need to be afraid for any *bugges* by night."

The *Treacle* Bible. The first edition of the Bishops' Bible. Referring to the use of the word *treacle* instead of *balm* in Jeremiah viii. 22 : "Is there no *balm* in Gilead ; is there no physician there ?" (In the notes of this Bible, at Psalm xlv. 9, there is a reference to Christopher Columbus in relation to Ophir !)

The *Leda* Bible, from a wood-cut of Leda and the Swan, one of a series originally designed for Ovid's *Metamorphoses* !

The *Judas* Bible (1610) ; from the reading of John vi. 67, "Then said *Judas* to the twelve."

The *Ye* Bible. Acts vi. 3, *ye* for *we*. (The corrected Bible issued by order of Charles I.)

The *Thy* Bible. 1 Timothy iv. 16, "and *thy* doctrine," instead of *the*. (Authorised Version printed by Roger Daniel, 1654.)

The *Caperberry* Bible. A term applied by certain critics to the Revised Version, owing to the use of the word *caperberry* in Ecclesiastes xii. 6: "And the almond tree shall blossom, and the grasshopper shall be a burden, and the *caperberry* shall fail," instead of "and *desire* shall fail" (Authorised Version).

CHAPTER XI

SYNOPSIS OF DATES

B.C. 1500—150 Period during which the Old Testament Scriptures were compiled :—

(a) From oral tradition.

(b) From original writing.

(c) From chronicles and records of kings and priests.

The originals have long since disappeared.

The MS. Bible in the Cambridge University Library is said to date from A.D. 856 ; and other copies of different books on the Continent may date from 843 to 916.

The printed editions began in 1477, with the Psalter, at Bologna.

Begun B.C. 280 Septuagint, or Version of the *Seventy*—from an old tradition of its having been prepared by seventy

learned Jews of Alexandria. It was put forth during the reign of Ptolemy II. Philadelphus, King of Egypt (288–247 B.C.).

Targums = the Chaldee Paraphrases of the Old Testament.

B.C. 700–160 Period during which our Apocrypha (*Biblia Apocrypha* = Hidden or Secret Books) was compiled.

Perhaps the Book of Tobit comes first. The dates assigned vary from 734 to 350 B.C. Nothing is known as to the author, and there is uncertainty even as to the language in which it was originally written. Much the same doubts apply to the other books. The Maccabees are the latest—coming down to 130 B.C.

The apocryphal books were not included in the Jewish Canon. They were rejected at the Council of Laodicea (A.D. 363), but were received as canonical by the Roman Church at the Council of Trent, 1546. (The two books of Esdras

and the Prayer of Manasses were printed after the New Testament.)

The Apocrypha¹ forms part of the Septuagint. These books were first separated from the collections in which they had always previously appeared in Greek and Latin Bibles by Coverdale in his English Bible of 1535. They were included in the Genevan Bible of 1560; but differentiated, as regards authoritative value, from the rest of the Old Testament. They are retained in the Bibles of the Churches of the East, of Russia, and of Greece.

A.D. 50-100 Period during which the New Testament Scriptures were elaborated :—

(a) Out of fugitive records.

(b) Out of original writing.

(c) From letters to churches and individuals.

¹ The earliest use of this word in English is in the preface to Wycliffe's Bible, which says that S. Jerome had declared of the Third and Fourth Books of Esdras, that they "ben apocrifa, that is, not of autoritie of bileue."

B.C. 457-432 Establishment of the *Canon* of the Old Testament (canonical = admitted by the *rule*). Popular belief assigned to Ezra and "the Great Synagogue" the task of collecting and promulgating the Scriptures, as part of their work in reorganising the Jewish Church.

A.D. 397 . Establishment of the Canon of the New Testament. This was a long and anxious business; but the complete Canon, as commonly received at present, was ratified at the Third Council of Carthage.

„ 170 . Muratorian Fragment.

Early in 2nd }
cent. . } Epistle of Barnabas.

c. 81-96 . Epistle of Clement.

Doubtful date "Shepherd of Hermas" (Rom. xvi. 14).

A.D. 27-107 . Epistle of Ignatius.

d. 202 . Epistle of Irenaeus.

d. 163 . Apology by Justin Martyr (151).

A.D. 185-254 . The Hexapla of Origen.

„ 300-450 . Range of dates of the following MSS. :—

(B.) Vaticanus (lodged in the Vatican, 1450), early part of the fourth century.

(Aleph) Sinaiticus (lodged in Library at St. Petersburg, 1859), second half of the fourth century.

(A.) Alexandrinus (lodged in British Museum, 1625), early part of the fifth century.

(C.) Codex Ephraemi (Paris, 1533), early part of the fifth century.

(D.) Codex Bezae (Cambridge, 1581), early part of the sixth century.

Syriac Version.

Coptic Version.

Ethiopic Version.

Armenian Version.

Samaritan Version.

Latin Version.

There are indications that the ancient British Church had a Latin

version of the Bible founded on the Old Latin, and different from the Vulgate, being peculiar to itself ; but the Bible of the Saxon Church, as of all the West, was the *Vulgate*.

A.D. 350 . . . Version of Ulfilas, Bishop of the Goths.

„ 150-250 . African, Gallican, Old Italic, and Old Latin versions.

The introduction of the Vulgate :

„ 385 . . . New Testament portion.

„ 392 . . . Old Testament portion.

c. 680 . . . Caedmon, the Monk of Whitby, wrote the “Hymn on Creation.”

d. 709 . . . Aldhelm, Bishop of Sherborne, worked in Glastonbury Abbey, translating the Psalms into Anglo-Saxon.

About the same time, Egbert, Bishop of Holy Island, prepared a version of the Gospels, of which a copy is still preserved in the British Museum.

d. 735 . . . The Venerable Bede, of Jarrow, translated parts of the Scriptures.

A.D. 849-901 . King Alfred the Great translated fragments of the Psalms and of the Gospels.

„ 1023 ? . Archbishop Ælfric wrote “Epi-
tome of Scripture History,” with
a translation of many parts of the
historical books.

9th & 10th cent. The Rushworth and Lindis-
farne Gospels. These are Latin
Gospels and Psalms—with an in-
terlinear Saxon translation.

.

Long pause due to Danish and
Norman invasions.

.

12th cent. . . The “Ormulum”—a paraphrase
of the Gospels and Acts, in the
English of Henry II.

„ „ . . “Salus Animi,” another para-
phrase of Scripture of about the
same date.

A.D. 1260 . . Norman-French translation of
the whole Bible.

13th cent. . . A translation of the Psalms in
verse.

A.D. 1320 . . Shoreham (Vicar of Chart Sutton, Staplehurst). A prose translation of the Psalms.

d. 1349 . . Richard Rolle, chantry priest of Hampole (now Humphall, near Doncaster). A translation of the Psalms, Gospels, and Epistles.

A.D. 1350–1412 John de Trevisa, a Cornish divine, Fellow of Queen's College, Oxford. There is considerable doubt as to the extent of his work, but there is no doubt that he translated many parts of the Scriptures.

„ 1324–1384 John Wycliffe completed the New Testament in 1380—the Old Testament (with help) in 1383. A complete version of the Scriptures in the language of the people—taken from the Latin Vulgate of Eusebius Hieronymus, commonly called S. Jerome. Wycliffe was not capable of consulting the original Greek and Hebrew. About half of the translation of the Old

Testament is ascribed to Nicholas de Lyra or Hereford, one of the Oxford leaders of the Lollards ; the remainder, with the whole of the New Testament, being done by Wycliffe. About 170 copies of this Bible remain.

c. 1391 . . . Richard Purvey.

About eight years after the completion of Wycliffe's Bible, the whole was again revised by Purvey, Wycliffe's curate and intimate friend.

It was extensively copied up to about 1450.

A.D. 1450 . . The first completed book issued from Gutenberg's (Johann Gensfleisch's) press in Mentz was the Latin Bible, now styled the Mazarin Bible, because a copy of it was found about a century ago in the library in Paris of the cardinal of that name.

A.D. 1480 . . Coburger of Nuremberg, and probably other continental printers,

had established warehouses in London for the sale of Latin Bibles as early as 1480, and perhaps earlier.

- A.D. 1483 . . The "Golden Legend," printed by Caxton (amidst much legendary matter), contains a paraphrase of many portions of the Old and New Testaments.
- „ 1500 . . About this time printers began the practice of numbering pages, of using capital letters, and of preparing a title-page.
- „ 1516 . . Erasmus's Greek Testament.
- „ 1517-1522 Complutensian (from the town named *Complutense*, now Alcala) Polyglot Bible (Hebrew, Chaldee, Greek, Latin).
- „ 1522-1534 Dr. Martin Luther's Bible. During his stay on the Wartburg, he had begun the translation of the New Testament, which was published in the autumn of 1522. A translation of the Old Testament followed somewhat later, being completed in 1534. The whole

is still in use among the German people in a form but slightly revised. It is mentioned in this connection because it was consulted by Coverdale and others in the preparation of English versions.

A.D. 1529 . . Bishop Latimer preached his celebrated sermons "On the Card," arguing in favour of the translation and universal reading of Holy Scripture.

„ 1484-1536 William Tyndale.

Friar Joye corrected proofs, and revised translations for Tyndale (1533).

Tyndale went back to the Hebrew and the Greek. The New Testament was the work to which he chiefly devoted himself. Of the Old Testament, he translated only the Pentateuch (1530), the historical books, and part of the Prophets (1534). The margin of his work contains a running comment^r on the

text. His first New Testament (1525) was revised by himself in 1534, and again in 1535.

A.D. 1535 . . The Bible ("Treacle") of Myles Coverdale, a friar of the Augustine Convent in Cambridge, afterwards Bishop of Exeter; the man who, after Tyndale, played the most prominent part of any in the history of the English Bible. Probably he was associated with Jacob van Meteren, of Antwerp. His work is said to be translated out of "Douche" and Latin into English; *i.e.*, roughly speaking, from Luther and the Vulgate, with the help of "five sundry interpreters," *i.e.* translators. The chief of these "interpreters" is evidently Tyndale, whom (in the New Testament especially) Coverdale closely follows. Other editions were published in 1537, 1550, 1553.

A.D. 1537 . . Thomas Matthew's Bible—really
 „ 1539 prepared by John Rogers, Canon

- A.D. 1549 of St. Paul's, a friend of Tyndale's, and the first Marian martyr.
- „ 1551 This work was Tyndale's translation, pure and simple, with the exception of the latter half of the Old Testament, which is taken, with some alterations, from Coverdale's Bible. It contained those strong anti-papal notes by which Tyndale's version gave such offence to the authorities. In the edition of 1539, the prefaces were suppressed, and the notes systematically toned down.
- „ 1539 . . Another translation appeared by Richard Taverner, one of the Canons of Wolsey's new College of Christ Church, Oxford, Barrister-at-Law, and High Sheriff of Oxfordshire. He was a somewhat wary Reformer, who managed to steer a safe course through the turbulent reigns of Henry VIII. and his successors, making only one indelicate slip in reference to the condition of Henry's fourth queen, which

landed him in the Tower for a time. His work was little more than an edition of Matthew's with its more violent polemical notes toned down or omitted. Some of the renderings are vigorous and idiomatic. The work had very little circulation, and was but once reprinted.

A.D. 1539 . . The Great Bible (19 inches by 15 inches), *the first English Authorised Version*, begun by Cranmer and Gardiner. Myles Coverdale was selected to take charge of the work. It was a compilation from Matthew's and Coverdale's Bibles; or, rather, a revision of Matthew's by Coverdale. As has been said, Matthew's Bible was almost entirely Tyndale's version. This "Great Bible" was formally authorised "to be used and frequented" in every church in the kingdom.¹

¹ There was ordered to be bound up with it, and chained to the same desk, Erasmus's Paraphrase. Other works or material bound up with Bibles of the time, or of later date, intended for general

From the fourth edition (1541) are taken the Psalms in our Book of Common Prayer, and the "Comfortable Words" in the Communion Service. It indicated as doubtful, by printing them in small type, certain texts, such as 1 John v. 7, 8. A revised edition was put forth in London in 1540—the first edition having been printed in Paris. Three quarto editions were printed in 1569, but none after that date.

The plan of employing italicised words to indicate interpolations necessary to make sense is believed to have been first employed by Sebastian Munster in his Latin version of 1534, and was borrowed from him for use in this Bible. It descended to the Authorised Version of 1611 through the Geneva and the Bishops' Bibles.

circulation, include Prefaces, Prologues, Dedications, Glosses, References, Concordances, and Sternhold and Hopkins's metrical version of the Psalms, with music.

A.D. 1540 . . Sir John Cheke, M.A., St. John's College, Cambridge, Regius Professor of Greek, translated S. Matthew and a few verses of S. Mark.

„ 1545-1563 Council of Trent.

„ 1548 . . Erasmus's Paraphrase, translated by Nicholas Udall and Myles Coverdale. The text accompanying the Paraphrase is chiefly that of the "Great Bible." It was appointed by royal authority to be placed in all the churches, so that people might have an opportunity of reading it.

„ 1557-1560 The Genevan Version — the "Breeches" Bible (Gen. iii. 7).

(It was really only one edition, published by Barker, that contained this reading, which, however, was also the reading of Wycliffe's Bible.)

The Reformers who had fled to Geneva during Mary's reign returned at the death of the queen (Coverdale being one of them),

bearing with them a new version of the Bible, the work of the best years of their banishment, the dedication of which was accepted by Elizabeth. The New Testament, translated by Whittingham, was printed at Geneva by Conrad Badius, in 1557. The whole Bible was published in 1560, when the New Testament was again revised ; a further revision being made in 1576 by Lawrence Tomson.

It was the most popular Bible that had ever appeared in England, and for sixty years it held its own against all rivals, for a time even contesting the ground with the (so-called) Authorised Version of 1611. It was reprinted as late as 1617. It was cheaper and less cumbrous than the "Great Bible" of Cranmer of 1539 ; it was a more careful and accurate work ; it was more of a revision than a translation, being chiefly based on Tyndale ; it contained marginal notes of a

strongly Calvinistic tendency ; it was the first Bible that laid aside the old black letter for the present roman type ; it was the first English Bible completely arranged with chapter and verse as they are at present seen ; and the first to differentiate the Apocrypha. It deletes the name of S. Paul from the heading of the Epistle to the Hebrews. It uses italics for all words not occurring in the original.

A.D. 1563-1568 The Bishops' Bible (so styled by the Puritan party), brought out by Archbishop Parker, aided by eight bishops and several deans and professors.

This Bible was magnificently got up, but it proved to be an inferior version, which neither commanded the respect of scholars nor suited the wants of the people. It was based on Cranmer's "Great Bible," and was begun in 1563. No edition was issued after 1606.

A.D. 1582-1600 Romish Version of the New Testament put forth by the English College at Rheims. A second and revised edition printed at Antwerp.

„ 1609-1610 The Old Testament issued by the English College at Douay. Together, these have continued to be the English Bible of the Papal party to the present time. It was revised in 1750 and 1791. A scheme is now on foot to purify the text of the Vulgate, on which this (so-called) Douay Version is based.

„ 1569-1572 The Antwerp Polyglot.

„ 1640-1645 The Paris Polyglot.

„ 1654-1657 The London Polyglot.

(Copies of the four Polyglots can be seen at the Bible House.)

Jan. 1604 . . A conference was held in the drawing-room of Hampton Court Palace, under the presidency of James I. (himself no mean theological scholar), to consider certain

alleged grievances of the Puritan party within the Church. Among other subjects of discussion, was brought up (somewhat unexpectedly) the defectiveness of the two current translations of Scripture, (the Bishops' Bible and the Geneva). Chiefly owing to the insistence of the king, a revision was determined upon, which was finally issued in 1611.

Fifty-four learned men were selected impartially from High Churchmen and Puritans, as well as from those who, like Saville and Boys, represented scholarship, totally unconnected with any party. In addition to this band of appointed revisers, the king also designed to secure the co-operation of every biblical scholar of note in the kingdom. Amongst the revisers were Bancroft, Bishop of London; Lively, the Hebrew Reader in Cambridge; Harding, the Hebrew Reader in Oxford;

Andrews, Dean of Westminster ;
and Miles Smith, who afterwards
wrote the Preface and Dedication.

1611 . . . The Version was based on the
Bishops' Bible ; divisions of chap-
ters were changed as little as pos-
sible ; marginal references were
given from one passage of Scrip-
ture to another ; and last (but by
no means least) there were no
marginal notes, except for the ex-
planation of Hebrew and Greek
proper nouns.

Feb. 10, 1870 In the Upper House of the
Southern Convocation, Bishop Wil-
berforce proposed a resolution relat-
ing to a revision of the Authorised
Version.

June 22, 1870 Revision of the New Testament
begun in the Jerusalem Chamber.
Ellicott, Alford, Stanley, Lightfoot,
Westcott, Hort, Scrivener, Eadie,
Vaughan and Trench were amongst
the revisers.

Nov. 11, 1880 Revision of New Testament
ended.

May 17, 1881 N.T. published.

Apr. 30, 1885 . Revision of Old Testament
ended.

May 19, 1885 O.T. published.

Mar. 21, 1879 Revision of Apocrypha begun.

Jan. 1895 . . Apocrypha published.

It is interesting and important
to read the Introductions and Ap-
pendices to the revisions of 1611
and of 1880-1895.

APPENDIX

LIST A

Certain archaic words in the Scriptures, with fairly well-ascertained meanings

bewray.	jot = smallest Hebrew letter.
book = volume, or roll.	kindly = after its kind, of the best.
chambering.	to kiss, viz. one's hand.
charity = love.	lay to (thy hand) = to work.
conies.	lily = the yellow lilies of Palestine, not our lilies of the valley.
cubit, &c., weights and measures generally.	magnifical.
cymbal, &c., musical instruments generally.	mote, opposed to beam.
dæmon = devil.	office (for daily prayer) = service
deacon = a server.	overseer.
discover = to strip, to lay bare.	pate.
Ps. xxix. 9: "and <i>discovereth</i> the thick bushes."	pen = reed.
eschew.	peny = penny, a day's wage.
ghost.	ports = gates.
heresy.	presbyter.
honest.	ramping.
his = its.	rehearse.
hosen = A.S. <i>hosan</i> , hose, stockings.	reins.
idiot.	runagates.
instant = pressing.	sabaoth = hosts, armies.
invention.	saint.
	seal, impressed on clay.

seed = children.

shawm.

silly = simple.

stool = elevated seat of
prayer.

streets = ways, roads.

tabret.

testament.

tittle = point employed with
the Hebrew consonants.

timbrel.

troth = truth.

wax = to increase, opposed to
wane.

whenas.

winefat = wine vat.

LIST B

Words with changed meanings

apple, improbably a fruit like
our own—perhaps, a kind
of citron.

allow, "The Lorde aloweth
the waye of the righteous."
Not to be confused with
allow = "to assign as a por-
tion or allowance."

all to, Judges ix. 53: "And
all to brake his skull."

angel = any messenger —
hence, a messenger of
God.

atonement = the means where-
by two parties are made "at
one."

bed = pallet, rug.

bottle = (wine) *skin*.

by = against. 1 Cor. iv. 4: "I
know nothing *by* myself."

candle = lamp.

careful = "Be *careful* for
nothing," *i.e.* cherish no
anxious, harassing care.

carriages, 1 Sam. xvii. 22:
"and David left his *car-
riage* (= Heb., the vessels
from upon him, the things
carried) in the hand of the
keeper of the *carriage*."
Acts xxi. 15: "We took
up our *carriages*" (= our
baggage). Yet, even in the
present day, we speak of the
carriage of an individual—
i.e. the way in which he
carries himself.

coasts = borders—not neces-
sarily of the sea or of any
water.

common prayer = used *by all*,
serving *for all*.

compass, Acts xxviii. 13 : "We fetched a *compass*, and came to Rhegium" (= we worked to windward).

conversation = manner of life ; also, citizenship.

creature = a created thing, as "those *creatures* of bread and wine." Rom. viii. 20 : "For the *creature* (= the creation) was made subject to vanity."

cunning = skilful, as a *cunning* workman.

damnation = judgment, or *condemnation*, not necessarily eternal or everlasting.

do part, "Till death us *de-part*" (Wycliffe).

ensue = to follow after.

eternal = age-long.

fellows, "the virgins that be her *fellows*" (= companions). Also, *fellows* of a college.

glass = burnished metallic *mirror*.

grin = to snarl.

harness = armour.

health = soundness of spirit, of body.

hell = hidden or secret place. A.S., *helan*, to hide.

leasing = falsehood.

let = to hinder, to make late.

Isa. xviii. 13 : "I will work and who shall *let* it."

lively = full of life, life-giving.

Acts vii. 38 : "Our fathers received the *lively* oracles."

lucre = gain.

lust = desire ; in good sense, pleasure.

meat-offering = lit. a gift, an offering of *meal* or vegetables ; also, food generally, as, "My tears have been my *meat* day and night."

miracle = a sign, something wonderful—not necessarily supra-natural.

mouths, "Making *mouths* at me"—a printer's correction for "making *moves*." M.E., *moe*, an ill-natured thrusting-out of the lips, a grimace.

or ever = before ; *or-ere*.

prevent = to come to meet, and so to help. Latin, *prævenire*, to come before ; and now, in later usage, and in bad usage, *to hinder*.

principalities = beings bearing rule in the spiritual world.

publican, Latin, *publicani*, tax-gatherer, from *publicum*, the public income or revenue ; now, one who occupies a

- house licensed to be kept open a certain number of hours a day.
- quick** = living.
- roll** = a MS. folded on itself in short compass. Zech. v. 1 : "A flying *roll*."
- rust** = a disease affecting wheat—even as *moth* refers to clothing.
- set by** = "He that *setteth* by himself," to think much of, to esteem.
- superstitious** = religious over-much.
- tell** = to *count*, to reckon up. Old English, *tellan*, to count, from *talū*, a tale, number, tally. Gen. xv. 5 : "And *tell* the stars." Ps. xxii. 17 : "I may *tell* all my bones." Ps. xxviii. 12 : "*Tell* the towers thereof." Also Milton : "Every shepherd *tells* his *tale*"—*i.e.* counts his flock. Proverb : "Nine *tellers* make a man"—*i.e.* nine strokes, or *tolls*, on the passing bell, to indicate the death of a man ; six strokes, that of a woman ; three, of a child.
- train** = following. 1 Kings x. 2 : "She came to Jerusalem with a very great *train*." Isa. vi. 1 : "His *train* filled the Temple."
- try out** = to try thoroughly. Ps. xxvi. 2 : "*Try* out my reins" (=the parts about the heart, originally the kidneys, regarded in Hebrew poetry as the seat of the emotions).
- tush** = Ps. x. 6, an exclamation of scorn which does not occur in the original.
- tyrant** = a ruler.
- very** (God) = *true* God.
- vile** (body) = the body of our *humiliation*.
- vinegar** = posca, or *sour wine*, used by Roman soldiery.
- vulgar** = Latin, *vulgaris*, belonging to the great mass, or multitude.
- wist** (ye not) = *knew* ye not. O.E., *Witan*, to know ; hence, *Witena-gemot*, the Saxon Parliament.
- wit** = intellect, knowledge.
- wont** = accustomed. O.E., *gewanian*, to dwell, to be accustomed to.
- worship** = *weorthsiepe*, *honour*
- writing** (table) = *tablet*.

See also extract from Preface to the Revised Version : "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 English and American 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 show that they have been dictated by the same leading principle—the sincere desire to give to modern readers a faithful representation of the meaning of the original documents." This paragraph is quoted with a salient passage italicised to call attention to the fact that many modern renderings of archaic words were proposed by the American Revisers, and are to be found in the lists to which reference is made.

THE END

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