



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 6DRX K

**HARVARD DEPOSITORY
BRITTLER BOOK**

SHOULD THE
REVISED NEW TESTAMENT
BE AUTHORISED?

—
SIR EDMUND BECKETT, BART.

RETAIN BOOK COPY

יהוה

INSTITVTIO THEOLOGICA

ANDOVER FVNDATA MDCCCVII.

ΑΚΡΟΓΩΝΙ

Ps. CXIX
169.

כדברך
הב' נב'

JOH. XVII.

17.
-ὁ λογος
ὁ σος
αληθεια
εστι'

ΣΟΥ ΧΡΙΣΤΟΥ

SHOULD
THE
REVISED NEW TESTAMENT
BE AUTHORISED?

Grimthorpe, Edmund Beckett, 1st. baron

SHOULD
THE
REVISED NEW TESTAMENT
BE AUTHORISED?

BY
SIR EDMUND BECKETT, BART.,
LL.D., Q.C., F.R.A.S.,
CHANCELLOR AND VICAR-GENERAL OF YORK.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1882.

[*All rights reserved.*]

LONDON :
BRADBURY, AGNEW, & CO., PRINTERS, WHITEFRIARS.



32,565

506.13

G865 dv

1882

CONTENTS.

CHAPTER I.

	PAGE
The authority of the Authorised Version	1
Legal invalidity of the Revised one	3
Proposal for liberty to use it	4
We are all invited to judge of it	5
Greek and English criticism can not be separated	6
Probability of the improbable in Greek MSS.	7
Great number of expulsions from old text	8
Revisers' principles <i>v.</i> Translators'	10
The Translators' Preface	11
Uniformity and variety	12
Every perfect Boon, James i. 17	13
The Greek article	14
Aorists and perfect tenses	15
The real use of the R. V.	16
Excess of their instructions by Revisers	17
The 36,000 alterations = $4\frac{1}{2}$ average per verse	18
Modern State prayers	19
The proper mode of examining R. V.	20
Style and Accuracy	21
A specimen of R. V. euphony	22
Work only half done	23
English idiom disregarded	24
Love and Charity	25
Bad grammar <i>v.</i> English idiom	26
O Jerusalem, which killeth the prophets	27
Satan fallen from heaven	28
They shall become one flock, one shepherd	29

	PAGE
The sailors surmised ; and clanging cymbals	30
Conservative restoration	31
Verbal inspiration theory	—
Articles and particles and tenses	32
R. V. is a new version	33
Dr. Newman on Revision	34
The Revisers' contrary theory	35
Revisionist fallacies	36
Balancing of merits and defects	37
How far R. V. is successful	38
Value of seven-fold revision	39
New Greek text : 6000 alterations	40
The 'Quarterly Review' thereon	41
Time occupied thereon	42
Ought to have been done separately	43
And published first	44
Bishop of Lincoln on the R. V.	45
Dr. Malan on seven chapters	46
R. V. solar eclipse at full moon	47

CHAPTER II.

ST. MATTHEW'S GOSPEL.

I.	2 to 26. Hebrew names in Greek	48
	18, 20, 21. Espoused and Betrothed	49
	23. A 'fortunate inversion'	50
II.	2. We saw his star	51
	— English Bishops' titles (note)	—
	7, 11. Herod learned carefully	52
	15. Out of Egypt did I call my son	53
	18. Rachel weeping for her children	54
III.	3, 7. Meat and food	55
	12, 13. Jordan and the Jordan	—
IV.	12. John was delivered up	56
V.	10. Who have been persecuted	57
	15. Lamp under the bushel	—
	— Lampstand and candlestick	58
	32. The hell of fire	59

	PAGE
v. 34. Heaven and the heaven and heavens	59
VI. 6. Closet and inner chamber	62
13. Deliver us from Evil controversy	63
— The Evil one came in with Origen	64
— Tertullian and Cyprian	—
— Western use uniform for 'evil'	65
— The early Liturgies corrupted	66
— Coptic versions doubtful	67
— Italic and Latin for 'evil'	—
— Septuagint has no 'evil one'	68
— The doubtful and certain texts in N. T.	69
— Interpretation may be undecided	70
— But interpretation is not translation	71
— The word has always been an open one	72
19. Moth and rust consume	—
26. The birds of the heaven	73
27. Add a cubit to your age	—
— Anxiety and taking thought	74
VII. 6, 10. The swine. Bread and loaf	75
13, 17. The straitened way	76
VIII. 6, 9, 13, 22. I have soldiers under myself	77
IX. 9. Matthew sitting at the place of toll	78
16. Patching of garments	—
— Wineskins and leather bottles	79
24. Minstrels and flute-players	—
X. 5. Any way of the Gentiles	80
8. Freely ye received, freely give	—
9. Get you no gold nor silver	81
19. Be not anxious what ye shall speak	—
21. Brother shall deliver brother to death	—
XI. 2. Christ and The Christ	82
14. This is Elijah which is to come	—
16. We piped, and ye did not dance	83
23. Thou, Capernaum, shalt go down to Hades	—
26. So it was well pleasing in thy sight	84
XII. 40. Took their food with gladness	—
43. Waterless places. XIII. 2, Beach	85
XIII. 3, 7. Seed fell upon the thorns	86
18, 24. A parable set before them	87
38. Summary of parable of sower	—

	PAGE
XIII. 38. Sons of the devil. The boy Jesus, Luke ii. 3	88
55, 57. Jones or Joseph. Stumbling blocks	89
XIV. 2. He did not many powers	—
7, 8. She danced in the midst	90
15, 24. Boat distressed by waves	91
20, & xv. 38. Fragments and broken pieces	—
26. It is his apparition	92
30. Peter saw the wind	—
XV. 4. Curseth father or mother: <i>διὰ</i> not 'by'	93
9. Precepts of men	—
14. Blind guide the blind	94
XVI. 2, 3. The heaven is red	—
5, 7. When they came, they forgot to take bread	95
23. Life and Soul, <i>ψυχή</i> . Offence	96
XVII. 15. Epilepsy is demoniacal possession	—
27. Stumbling tax gatherers	97
XVIII. 6. It is good for sinners to be killed	98
XIX. 5, 11. It is not expedient to marry	—
XIX. 17. One there is who is good	99
20, and 1 John v. 21: Guard yourselves from idols	100
23. A real improvement in R. V.	—
XX. 14. It is my will to give	101
22. The cup that I am about to drink	—
24, and Luke xx. 37: Moses in the Bush	102
XXI. 4. This is come to pass that it might be fulfilled	103
27. We know not <i>ϕ</i> . We cannot tell	104
30. Repent yourselves	—
XXII. 31. As angels in heaven	105
XXIV. 8. Travail and sorrows	—
32. The fig tree and her parable	106
XXV. 14. Servant and bond-servant (1 Pet. ii. 16)	107
35, 40. Ye have done it unto me	108
XXVI. 1. The passover cometh after two days	109
7. Exceeding precious ointment	110
12. She did it to prepare me for burial	—
13. Wheresoever this gospel shall be preached	111
25. Is it I, Lord? Is it I, Rabbi?	—
43, 46, 49. That is he: take him	112
50. Do that for which thou art come	113
XXVII 14. Never a word	—

	PAGE
XXVII. 38. Thieves or robbers	114
50. Yielded up his spirit	115
53. Rose, or were raised	—
66. The guard being with them	116
XXVIII. 14. We will rid you of care	117

CHAPTER III.

HEBREWS.

Authorship of the Epistle	118
R. V. of first verses	119
I. 1. Effulgence of his glory	120
— Image of his substance	121
6. Again he bringeth in the first-born	122
II. 10. The author of their salvation	123
III. 1. Partakers of a heavenly calling	—
7- 11. The day of the temptation in the wilderness	124
IV. 7, 10, 12. If ye shall hear my voice. A sabbath rest	125
16, v. 1. Receive and obtain	126
v. 3, 13. Partaketh of milk ; and 1 Pet. ii. 2	127
VI. 1. First principles of Christ	128
7, 11, 13. Earth and land, &c.	129
16. The oath final for confirmation	130
VII. 2, 3, 6, 9. Melchisedec's genealogy, &c.	131
20. Surety of a better covenant	132
23, 27, 28. Priests many in number	133
VIII. 1. The chief point is, κεφάλαιον	134
5. Moses is warned	135
13. IX. 1. 16, 17. The testator	136
IX. 17, 18. When there has been death	137
21, 27. But after this, judgment	138
X. 1, 6. Lo, I am come	139
16, 20. I will put my laws on their hearts	140
22, 23, 25. Assembling, as the manner of some is	141
28. Dieth without compassion	142
38. He that shall come will come	143
— If my righteous one shrink back	144

	PAGE
XI. 1. Υπόστασις, substance	144
3, 5. Ages made by word of God	145
9. Tents and tabernacles	146
10, 17. Architect or builder	—
19. Received back in a parable	147
40, and James II. Faith without works	148
— Χωρίς. Shuddering devils	150
XII. 1, 2. Despising shame	152
3, 7. Gainsaying against themselves	—
12. Palsied knees	153
14, 21. Follow the sanctification	—
XIII. 1. Brotherly love and hospitality	154
5, 7. Conversation	155
14. We have not here an abiding city	156

CHAPTER IV.

APOCALYPSE.

I. 8. The Alpha and the Omega	158
15. Burnished brass, refined in a furnace	159
20. The seven candlesticks	160
II. 2, 4, 8. Absurd variations of tenses	—
10, 13, 21, 26. Will and shall	161
III. 2. I have found no works of thine fulfilled	162
3, 4, 5, 10. Thou hast received, and didst hear	—
12, 17; IV. 1. Specimens of English	163
IV. 4, 6. Beasts and living creatures	164
10; V. 1. Book close-sealed with seven seals	165
V. 7. He came and he taketh it	166
VI. 10. O Master, the holy and true	—
12. The whole moon became as blood	167
VII. 9, 13, 14. Tribes and kindreds, &c.	168
VIII. 1, 9. There died the third part of the creatures	169
12; IX. 4, 10. In their tails is their power	170
X. 1. The rainbow was upon his head	171
XI. 2, 3. The court that is without, leave without	—
XII. 11, 15. River and flood	172
XIII. 1. Crowns or diadems	173

	PAGE
XIII. 3. 5. His death-stroke was healed	174
16. Blaspheme them that dwell in the sky	175
10. He that is for captivity	—
13. Signs and wonders	176
16. The rich and the poor, and the free, &c.	177
XIV. 6. The Revisers' use of 'even': mid-heaven	—
8. Fallen, fallen is Babylon	178
XV. 6. Angels clothed in stone	179
— Greek revision principles	181
XVI. 2, 17, 18; XVII. 1. The great whore, &c.	182
XVII. 10. Burn her utterly with fire	183
XVIII. 20. God hath judged your judgment	—
XIX. 3. A second time they say Hallelujah	184
10, 20. They twain were cast into the lake	185
XXI. 3, 6. They shall be his peoples	186
12. Portals and gates	—
17. The measure of an angel	187
XXII. 8. I John, am he that heard and saw	—
10. He that is unjust, &c.	188
15. The dogs and the sorcerers and the murderers	189
17, 19. The holy city which is written in this book	190
20. Surely I come quickly	191
CONCLUSION	—

SHOULD THE REVISED NEW TESTAMENT BE AUTHORISED?

CHAPTER I.

Introduction—The legal position—The revision that was ordered *v.* the revision made—The Revisers' preface and principles *v.* the Translators'—What is fidelity of translation?—Idiom and style—A few specimens—The revision useful as a commentary—The 6000 alterations of the Greek version.

As soon as the Revised New Testament came out, some of that class of persons who always assume that the law is what they want, if they can make out any plausible argument for it, announced that the New Version is as lawful to read in church as the 'Authorised,' because there is no surviving proof that it ever was authorised, except by the King's printer, Robert Barker, who, in or soon after 1611, when that came out, took to printing on the title page, 'Appointed to be read in Churches.' Soon after that announcement, and the publication of an answer to the contrary effect from the Lord Chancellor to a question from the Bishop of Lincoln, I met with a King's printer's Bible of 1613, having 'Appointed to be read in Churches' on the title-page, and I mentioned it in a letter to *The Times*. I have since seen another. In consequence of that I heard from the possessor of a Bible of 1612, that it has those words, though another of that date has not. Two 1611 Bibles in the British Museum, of different editions, have them. So it

is clear that the A. V. was from the first 'appointed to be read in churches,' by somebody. Lord Selborne said, in his letter to the Bishop, that the records of the Privy Council from 1600 to 1613 inclusive had been burnt; so that we cannot tell what was done to authorise the A. V. in the way which was then sufficient, though nothing under an Act of Parliament would be so now. The prodigious improbability of a king's printer daring in those days to put such words in his title-pages without real authority, makes them good evidence that it was given; and the absence of other evidence is accounted for by the fire.

But all that is immaterial in a legal view now. For all lawyers know, though some people think they know otherwise, that Lord Selborne was only enunziating a doctrine that had been laid down and acted on by Lord Eldon and other great judges before, that long unbroken usage proves its own legal origin unless no legal origin was possible. It may be interesting historically to speculate what steps were probably taken to bring the A. V. into exclusive use, which manifestly took some time; but it is quite impossible to ascertain it now. Nor would it do these hasty adopters of the R. V. any good if they could prove that the earlier 'Great Bible,' or 'Bishops' Bible,' were never legally put out of use; for that would not help to put their new one in. The Table of Lessons of 1662 for the first time referred to them by verses, as the new one of 1870 does; and not by the final or initial words when a lesson was not conterminous with a chapter. Both these were an express recognition by Act of Parliament of a known Bible so divided; which division was first made here in 1557, according to Dr. Eadie's book on the English Bible. And what is better than all arguments, the point was decided by Sir John Nichol, Dean of Arches, in *Newbery v. God-*

win (1 Phill. 282), where a clergyman was 'monished' against reading the Lessons with amendments of his own. Perhaps it is lawful to read the marginal alternatives, of which two at least seem to be generally accepted as more correct than the text, viz. in 2 Sam. xxiv. 1, where 'Satan' is substituted for 'God,' and Is. ix. 3, where the 'not' makes nonsense, and the margin omits it. I suppose the first of those lessons was changed in the new lectionary for the corresponding one in Chronicles, very inferior in language, on account of that very mistake.

Probably no one seriously thinks that the appointment of the Revisers by one Convocation, without the concurrence of the other—or with it, for that matter—could give any kind of legal authorisation to the work; and I have not seen the theory that it could advanced by any one. All the advocates of the R. V. have apparently come to perceive that nothing short of an Act of Parliament will authorise its public use, though some of the clergy, in their modern fashion, '*jura negant sibi nata*,' and read it by their own authority; and I can see that a sort of quiet agitation with a view to that end has been begun, which is intended to produce either a real or an apparent public acquiescence, through silence, in the passing of such an Act; just as happened with the new Lectionary, which nobody would properly attend to and criticise until it was too late; and then Bishops and Convocations began to wake up to its defects and want to have them cured: not necessarily by another new one, but by giving power to read adjacent chapters, or parts of them, especially in the Sunday Lessons. For undoubtedly some of the present ones are badly chosen, and better ones omitted, and some are so spoilt by division (notably the two Balaam ones, of which the effect greatly depends on the whole being read at once as it used to be,

whereas they are now made alternatives), and some cut up into such little bits that congregations hardly know what they are about before they are over. The leading idea of liturgy reformers now seems to be unlimited hymns and sermons at the expense of the Bible and Prayers and the old Psalms. They call that making the Service more elastic, as the world is in a great measure ruled by cant phrases; and that sounds a nice one.

Some of the revisionists are dexterously proposing that those who like to use the R. V. should be at liberty to do so. That revised version of 'liberty' is remarkably popular among the clergy at present; and it means the liberty of making their parishioners submit to whatever their ministers like to put upon them: which has never been the theory of the Church of England, or of any sect in the world since the Reformation. The supposed analogy of the Lectionary Act of 1870 is entirely wrong, and the case exactly opposite. The lectionary was adopted absolutely and finally, not experimentally, and it was merely the time of beginning it that was left optional for a few years. Nobody questioned that on the whole the new lectionary was an improvement, and an immense majority of churches willingly began to use it at once. Moreover, it is ridiculous to compare a mere change in the order of reading the old Bible with the change of the old Bible into a new one. So let nobody be taken in with that fallacy.

If the only question were the mere literary one, whether this is or is not a more literal translation than the A. V., or whether it is a useful commentary on the N. T. of a particular kind, I should not meddle with it. But it claims to be a great deal more than that, viz.: to be accepted as the English Bible all over the world. And that is a question on which everybody has a right to express his opinion;

and indeed everybody is expected to do so in one way or another, by himself or his representatives; and therefore every man has a right to do what he can to convince others about it. If what he says is worth nothing it will do nothing. If it is worth attending to, it will not be less so because those who are too lazy or ignorant to judge for themselves, or who fancy that no one has a right to criticise the Revisers without knowing as much Greek or theology as they do, will try to dispose of it by the idle platitude that we must trust men of skill in any profession, especially if they have had any kind of authority to act: which is stupidly called 'throwing the responsibility on them,' though that generally means letting them make mistakes under your eyes, and very often having to pay over again for mending them—if they are not incurable, as it would be here.

That is all fair enough to say of mere opinions given without reasons, and the fear of it being said will frighten some persons who are more competent than I am to criticise this work if they would take the trouble. But it is good for nothing against reasons, which are offered for those to judge of who choose to attend to them, and are competent. All who are, either admit or assert the merits of this book with more or less qualification, and generally with a great deal, and so do some of the Revisers themselves. It is remarkable that its most unqualified or unqualifying admirers (or perhaps both) are among those who have to take the accuracy of the translation most for granted, and seem at once to have done so with alacrity, viz., ladies and dissenters. Not that even their opinion is at all universally favourable, from those who are most capable of appreciating style; and the judgment of the most popular and eloquent of all dissenting preachers has been published in the newspapers, that 'the Revisers may know Greek, but they certainly do

not know English,' as some other persons had said before him and many more will say after him.

When I began this examination I intended to give them credit for being always right on points of scholarship or mere interpretation of the Greek, and only to question their mode of expressing it in English. But I soon found that as impracticable as the attempts that are sometimes made by people who think everything can be settled by principles, to separate theories and arguments from facts, or what they call so : which often require more argument to ascertain than to use. It is impossible to separate the English from the Greek interpretation, and therefore I disclaim acting on any principle in this matter, except using the best judgment I can ; and especially that of preferring sense to nonsense, in spite of any number of scholars and their rules ; and good English to bad, and clearness to obscurity. On the other hand, I am obliged to leave unquestioned their numerous new readings of the original, and of course the English consequences thereof. Anyone who looks at Dr. Scrivener's new Greek Testament, which shows those alterations at a glance, in the margin, keeping the old version in the text, will see how numerous they are, and also that a vast number of them are omissions of words and sentences hitherto received. I can give no criticism worth anything on them, as they depend on the judgment of the majority of the Revisers about old manuscripts. Occasionally however, I cannot help noticing discrepancies and difficulties amounting to absurdity, which they have introduced, by regarding extrinsic evidence for other readings much more than intrinsic probability backed by fewer MSS or some of less reputation at present. I am not deeply moved by the plausible answer which is often given, —that an improbable reading is most likely right, because

nobody would have invented it. Of course that is true within reasonable limits. But I suppose an accidental piece of carelessness can produce an improbable and absurd error in copying as well as a probable one. That maxim carried to extremes is only one form of the more famous and comprehensive one, '*Credo quia impossibile*,' which is generally quoted only to be laughed at. It would take a great many critical maxims to convince me that the Evangelists and Apostles wrote what can only be fairly translated into nonsense: which they did sometimes if the Revisers' new readings are all right. And their adoption of them makes one suspicious about many others, which cannot be brought under that test.

If it is asked what else the Revisers as a body could do but adopt the conclusions of the prescribed majority, I answer, Nothing. But that leaves two other questions open: first, whether their rules were judicious, and sufficient for the prevention of important alterations which are materially short of being unquestionable; and secondly, whether the majority who carried them are to be accepted by the world outside as infallible and above criticism. I am only speaking of new readings of the Greek just now, and I could not say anything stronger as to the need of caution therein than the Revisers say themselves; for this, like most of their avowed principles, is excellent in the abstract, and the only wonder is how they can have written it all after they had done their work. They say, 'Textual criticism, as applied to the Greek N.T., forms 'a special study of much intricacy and difficulty, and even 'now leaves room for considerable variety of opinion among 'competent critics.' One would think that the natural and practical conclusion from that was that nothing which has hitherto been received as part of the Bible should be ex-

pelled on any evidence, or on the balance of evidence and reasoning, much short of certainty ; and not on a mere preponderance of votes between members of the 'different schools of criticism which have been represented among the 'revisers.' Textual expulsion is a very much more serious thing than new translation. Thousands and tens of thousands of persons can judge of the latter for one who has the means of judging of the former. Moreover, omissions of received words or sentences are a much more serious alteration than new translations, or even new readings, important as they may be. For if once a word or a sentence gets put out of the authorised Bible it will be extremely difficult for any future scholars to get it back again ; while leaving it there, indicated as questionable in any way they like, does all that they had any right to do when they were not almost or altogether certain that it has no right to appear. I do not think they have added a single new sentence, and there are very few new words, except as substitutes for old ones, while they have expelled a vast number.

They have all but expelled the last twelve verses of St. Mark, apparently on very questionable evidence, and the story of the woman taken in adultery ; and they might easily have marked other places as doubtful where they were not practically unanimous and certain in condemning the received words or texts. Of course we cannot tell whether they were or not ; and yet these are cases where it is specially important to know what the majority consisted of, '*non solum numero, sed pondere,*' as indeed it is in all the important alterations. When one of two alternative things must be done by the body which expresses its opinion, it must be decided by whatever is the lawful majority : sometimes by a bare majority. But where that body has to recommend its judgment to others who have to take the decisive action on it,

the case is very different. Then the acting or legislating body has to judge for itself, and to remember how majorities in committees are obtained : I do not mean unfairly, but by individual powers of argument or management ; by a dexterous appeal to general rules which had been adopted *à priori* without perceiving all the consequences ; by the preponderance of one 'school' or party whose votes are certain beforehand for that reason ; by the natural yielding of weaker wills to strong ones ; and sometimes by a start in the wrong direction which nobody perceives until too late. A large majority of judges of appeal, or the whole, sometimes reverse the judgment of a large majority, or the whole, of the court below, and with general approval. No public body ever considers itself bound to act on the report of a committee, but only to give due weight to its conclusions on matters which it has had better means of investigating or judging of than the body at large.

That applies exactly to new readings of the Greek Testament, on which very few persons have the means of forming any judgment. It is impossible to define how far it applies to questions of translation of the Greek into English. Many persons are as well qualified to judge of that as most of the Revisers, and some highly qualified persons differ from them. The Greek Testament has always been considered an easy book compared with some which all well-educated school-boys have to learn ; and I decline to attempt any definition of the limits of general criticism on that part of the Revisers' work. Certainly there are none to the criticism of Englishmen upon the English the Revisers have used in expressing their conclusions, which they want ratifying by Act of Parliament. One need not even know Greek to judge whether the A. V. and the R. V. of any text mean the same thing, and if they do, which of them expresses it the

best ; or if they do not, whether the new meaning is as well expressed as the old was. Nor is it all necessary that any one who criticises it should be able to express it better himself, in order to judge whether the new language is justly called flat, harsh, obscure, awkward, inharmonious, such as nobody would use in either common or solemn speech, and altogether different from that of the present English Bible ; and whether it is truly said that the Revisers have taken all the life and poetry out of nearly every sentence they have altered.

The Translators wisely propounded very little in the way of principles in their Preface, leaving their work to speak for itself, and leaving others to philosophise upon it. As I have said about architecture elsewhere,* in the days when there was real art there was no philosophy of art : we have now plenty of the latter and very little of the former. Whenever they did state their principles of translation it was more the principle of having none than of being bound by any. As one of their principles of liberty and discretion is condemned by the Revisers as 'strange, inconsistent, and embarrassing,' and the old Preface has been latterly left out of our Bibles, I will quote the same passage from it as I did in the afore-said letter to *The Times*.† That Preface presents a striking contrast to what the Edinburgh Review called 'the odour of pedantry that pervades the Revisers' Preface' :—

'Another thing we think good to admonish thee of (gentle reader), that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish we had done, because they observe that

* 'Book on Building,' p. 61, 2nd edition.

† I am glad to see that the S. P. C. K. has since printed the old Preface separately, for a penny. I hope they will restore it to its proper place, and omit the Dedication to King James instead.

‘ some learned men elsewhere have been as exact as they could
‘ that way. Truly, that we might not vary from the sense of
‘ that which we had translated before if the word signified the
‘ same thing in both places (for there be words that be not
‘ of the same sense everywhere), we were especially care-
‘ ful and made a conscience according to our duty. But that
‘ we should express the same notion by the same word, as for
‘ example if we translate the Hebrew or Greek word once by
‘ *purpose* never to call it *intent*; if one where *journeying*,
‘ never *travelling*; if one where *think*, never *suppose*; if
‘ one where *ache*, never *pain*; if one where *joy*, never
‘ *gladness*;’ [once *comfort*, never *consolation*; once *take*,
never *hold* or *lay hands on*; once the *heaven*, never the
sky or *air*; once *through*, never *by*; once *difference*, never
diversity; once *being anxious*, never *taking thought*]
&c.: ‘thus to mince the matter we thought to savour
‘ more of curiosity than wisdom, and that rather it would
‘ breed scorn in the atheist than bring profit to the
‘ godly reader. For is the kingdom of God become words or
‘ syllables? Why should we be in bondage to them if we
‘ may be free: use one precisely where we may use another
‘ no less fit as commodiously? Add hereunto, that niceness
‘ in words was always counted the next step to trifling, and
‘ so was to be anxious about names too; also that we cannot
‘ follow a better pattern for elocution than God himself.
‘ Therefore, he using divers words in his Holy Writ, and
‘ indifferently for one thing in nature, we, if we will not be
‘ superstitious, may use the same liberty in our English
‘ versions out of Hebrew and Greek for that store that he
‘ hath given us.’ And conversely they always maintained the
liberty to use the same English word for different Greek
ones when the circumstances suggest it.

The Revisers' Preface, among a multitude of other

principles and rules, professes to explain how they have dealt with these inconsistencies, which they say caused them much embarrassment from the studied variety of rendering so notified in the old Preface. But the explanation explains nothing; or at any rate much less than reading any half a dozen pages of the book, which soon enables one to see that they have gone on exactly the opposite principle in both respects, as indeed they incidentally avow; and consequently they have introduced as much monotony as possible, for one thing. If their principles are right, I do not see what business dictionaries have to give so many different translations of the same words, and both ways between two languages. They give them because the learned men who make the dictionaries find the words manifestly used with all those different meanings: then come these Revisers and say in effect that there are none, except in a few extreme cases in which even they are obliged to allow them. Dictionaries must want revising even more the A. V. They think it necessary to tell us in the margin of Heb. ix. 15, that the same Greek word has to mean both 'testament and covenant'; and conversely, at Matt. xvi. 10, they seem to regret that they are obliged to give us 'baskets' for two different Greek words; and they make 'the devils *shudder*,' and Felix be 'terrified,' instead of 'tremble,' because they appropriate trembling to another word. One of them said in a speech that there is some word (I don't know what) which is translated in the A. V. by seventeen English ones. But what then? That does not in the smallest degree prove that sixteen of them are wrong; but it goes a long way towards proving that whichever of the seventeen the Revisers have adopted for them all must be oftener a bad translation than a good one, if they have done anything so foolish; and if they have not, they have no right

to find fault with the Translators, as there is only a difference of degree between them.

To this principle is due one of their most universally condemned alterations, of the striking and harmonious A. V. translation of the Greek verse, James i. 17—

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον,

'Every good gift and every perfect gift is from above,' into the flat and stupid 'Every good gift and every perfect *'boon* is' &c. Although the marginist with his usual felicity suggests the further absurdity of 'every giving' for 'every gift,' I doubt if any single Reviser would sign his name to a declaration for it, or that he believes that δῶρημα meant a 'boon' a bit more than a 'gift,' or can give any rational explanation of the difference. It is simply that they found two Greek words and were determined to give us two English ones. They might just as well have tossed up for reversing them. The two Greek ones were evidently used for the sake of the verse, whether St. James made it himself or quoted it, as St. Paul did the other, in Tit. i. 12—

Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί :

which two last words the Revisers' deviate for once from the literalism of the A. V. to translate 'idle gluttons:' which was doubtless meant metaphorically, but is rather a bathos after 'evil beasts.' That can't be said of 'slow bellies.'

A great many of their alterations are due to modern rules about the meaning of using or omitting the Greek definite article—the only one there is, and also about the effect of the five past tenses which that language has. But scholars as good as the Revisers deny that the N. T. writers always observed those rules, and we shall see clearly that they did not, because if they did they sometimes wrote nonsense.

Moreover, if they rigorously observed any rules they were very different from the best English writers, who use considerable latitude in such matters. And so did Greek ones, as Drs. Westcott and Hort admit. It is notorious too, that almost invisible deviations from our idiom will betray that a writer is more or less of a foreigner, and still more that he is a translator of the words or thoughts of one language into another, as the Evangelists necessarily were as to most, if not all, of our Lord's sayings, and foreigners as to the style of pure Greek, and certainly of not more than average education, even in Hellenistic Greek, except perhaps St. Luke. Again, it does not follow, because δ , η , $\tau\delta$ is Greek for 'the,' that the Greeks never used their article where we do not, and *vice versa*. Whether the N. T. writers did or not, is a question to be determined, not by rules, but by observation in cases where the meaning of sentences is so unquestionable that we can judge for ourselves whether we should use the article or not to say the same thing. Nor does it follow, because the Translators were somewhat too careless about it, that the Revisers are right in always thrusting it in or suppressing it, sometimes to the spoiling of a whole sentence and introducing phrases hitherto unknown in England, merely because the noun is articulated or not in Greek.

The same may be said about the modern rules for constructing aorists and perfect tenses, to which are due another multitude of alterations. Such rules are probably right enough generally (in the sense of usually), so far that there is a presumption in favour of observing them, but certainly no more, as we shall see continually. And as all such rules can only be matter of induction from experience in the books to which they are intended to be applied, and cannot be deduced from any axioms or neces-

sary truths, as in mathematics, the assertion that any such rule is universal is at once refuted by finding that it would sometimes produce absurd or manifestly wrong results. No one rule of that kind has produced so many alterations in the R. V. as that an aorist always means an action past and gone, while a perfect tense implies action continuing up to the present time. I am not concerned to dispute either, as a general rule, though I am reminded by a very good scholar, who has read most of the following notes and agrees with them, and I see other critics have made the same remark, that the word 'aorist' necessarily means indefiniteness of time, and therefore may reach up to the present. But if we find that forcing the English translation to conform to those rules produces confusion, or such English as no master of it writes and no common person uses; that it is neither colloquial, nor solemn, nor impressive, nor more perspicuous than the old phrases, and often less so: such facts will override all general rules in the minds of men of common sense, not bewildered by too much learning or the pedantry of displaying it. The English-speaking people of the world want the English Bible to express the full and substantial meaning of the writers of the original in the best way, and not in the way that is used to test schoolboys' knowledge of the parsing of every word. It is nothing to us whether Matthew, Mark, Luke, and John, Paul, Peter, James, and Jude, and the uncertain writer to the Hebrews, all minded their aorists and articles, participles and particles, as good scholars may expect them to have done, but as it is clear that they did not; because we find it sometimes makes nonsense or confusion to assume that they did.

There is enough to do without specially criticising all the Revisers' Preface. It is their book that we are concerned

with, not their Apologia for it. But there is an air of complacency about it which relieves one from any hesitation in pointing out inconsistencies in this new version of a very different kind from those which they condemn the old one for. This however is not meant for a general review of the R. V., but only for an examination of its claim to be authorised for public use; and therefore it is almost superfluous to repeat what I said in that same letter to *The Times*, that I, and many others who agree with me as to its authorisation, acknowledge its value as a commentary of a particular kind; and also that it will be not only useful but essential to any who may undertake hereafter to make a less ambitious revision of the A. V. really fit for public use. It is a great service to have rendered, and we all ought to be grateful for it, that they have enabled any reader to see in a minute whether there is reasonable doubt about any text which he may be disposed to question, and what its true meaning is in the opinion of the majority of such a body as these Revisers, with all the latest appliances of scholarship and theology, and even with the help of naval assessors, 'like as in the Court of Admiralty' (as the Act of Hen. VIII. for the old Delegates for ecclesiastical appeals has it); for so one of the Revisers told us in the newspapers. Not their least service is their showing us how very seldom the A. V. is materially wrong, and that no doctrine has been misrepresented there.

Although we should not care much what instructions they had, or how much they followed them, if they had produced a work altogether satisfactory, yet as it seems hardly so considered by any body, however much he may bepraise it for some qualities, it is necessary to compare their work with their instructions from the body that called them into existence; and not only those direct instructions, but the

general and known wishes of the nation, which unquestionably wanted to have the A. V. interfered with no more than was absolutely necessary to clear it from any real mistakes. Nelson put the telescope to his blind eye, and declared he did not see the signal from his commander not to fight. But Nelson won the victory. Nothing but complete success justifies disobedience to orders. The Revisers have certainly not attained it. I doubt if any book ever written in favour of revision by any one worth notice advocated more than correcting clear mistakes. And the Revisers themselves acknowledge it by saying in the Preface, 'The character of the revision was determined for us from the outset 'by the first rule' (of the Convocation which appointed them) 'to introduce as few alterations as possible consistently with 'faithfulness;' which of course meant faithfulness to the true meaning of the writers of the N. T.; and not, as some persons seem to think, exact construing of their words, whether that expresses their meaning properly in the second language or not: which it very often will not. We want the meaning of the writers, as they would probably have expressed it if they had been writing good English.

This intention, that there should be no needless alteration of the A. V., was further intimated to them by another resolution, that 'the revision is to be conducted so as to 'comprise both marginal renderings and such emendations 'as it may be found necessary to insert in the text of the 'A. V.' These were not the subordinate rules which I before alluded to as made by themselves, and which were no more binding than they chose; and self-made rules are never any excuse for the miscarriage of the makers, but prove that they were wrong to make them. The preliminary resolution of all, moved and seconded in Convocation by the first and second chairmen of this com-

pany of Revisers, but oddly omitted in their Preface, was that a revision should be made 'in all those passages where plain and clear errors . . . shall be found to exist.' Yet the 'few alterations as possible' to correct those 'plain and clear errors' have been reckoned by themselves at two per verse on the average in the historical books, and $2\frac{1}{2}$ in the others; and a newspaper afterwards gave the still higher number of 14,000 in the Gospels and Acts alone, which is above three a verse. And it seems now to be accepted that they exceed 36,000 altogether in the 7959 verses of the N. T. Whichever is right, it is a prodigious number; and of itself implies either that the Translators were tremendous blunderers, and did not deserve the admiration which even the Revisers bestow upon them, or else that the Revisers have made an enormous number of unnecessary changes for mere fancies of their own. It is only possible to decide which of these is the true solution by some such examination as I propose to make, though that must be very imperfect, or it would be intolerably tedious.

The two principal complaints made by nearly every review, and by some of their own members, who protested in vain, are of the enormous number of alterations which convict themselves of being unnecessary, since every body can see that they involve no change of meaning; and the still more serious one, that they have hardly ever changed a sentence without spoiling its English, sometimes by the smallest touch or transposition of a word, and still more by the larger alterations; and yet they seem as a body entirely unconscious that they have done anything of the kind, and actually talk in that self-satisfied Apologia of theirs of having sometimes violated even their own rules in order to 'obviate some infelicity of sound,' or 'preserve the familiar 'rhythm'—as if its familiarity was its only claim to be

respected. Luckily we can investigate these two complaints without any serious disputes of scholarship, either as to the original version or the meaning of the one they have adopted, which may be called the 'revised Greek Testament,' though they disclaim having revised it 'completely.' But their chairman afterwards said they had revised it 'thoroughly.'

It would be unfair to blame them for an incapacity which is now universal, for writing such English as that of the present English Bible or the Prayer-book, including Coverdale's Psalms, which are finer than the Bible ones in style. Every fresh attempt to write prayers for either public or private use testifies that too painfully. The moment they forsake the old phrases they run into a style for which I confess my inability to find proper epithets, and therefore I will illustrate it by a story of the author of 'The Rectory of Valehead' and 'The Bishopric of Souls.' He was one day walking with a brother archdeacon, who told me this, and they met the Lambeth carriage, as he called it,—empty. The 'Rector of Valehead' nevertheless took off his hat. 'Why did you do that?' said the other. 'I did it to the coachman.' 'What for?' 'O, don't you know, that's the man that makes the State prayers?' But though the Revisers only shared the general incapacity to write the English of the Bible, they also shared the general capacity, but unfortunately not the general will, to leave it alone wherever it was not absolutely necessary to alter it.

That brings us to the question of the fairest way of examining how far and how well they have done what was expected of them, either with or without regard to any rules of their appointors or themselves, or their own final estimate and professions; all which are nothing to us, though a fair subject for criticism. For this purpose I do not think that the obvious and tempting method of dipping here and there

for specimens is sufficient, though it is quite legitimate in an ordinary review, and may be quite sufficient to condemn a book upon, if a good number of very bad specimens of it are produced. I came to the conclusion that the fairer way for the present purpose is the more tedious one of going through some considerable portions of it and noticing the alterations which seem material enough for special criticism, but necessarily passing by a multitude of others which only fall under the general remark that they are unnecessary on the face of them, as they involve no difference of sense, and spoil the old version for nothing except the abstract satisfaction of construing a few Greek words more literally or more uniformly. For this purpose it will be quite enough to take the first gospel, and one of the epistles of average length, and the Apocalypse as being unique both in language and substance. Whatever conclusions we come to from such considerable specimens as these may be applied with certainty to the whole book.

Although the Revisers themselves acknowledge and exalt the importance of style for a book claiming to be made the English Bible, and assure us that they have preserved 'the high standard of excellence of the old one,' their warmest supporters, and some of themselves, either from ignorance or greater foresight, take a very different view, and boldly avow the doctrine that style is of no consequence compared with verbal accuracy. That is not worth discussing as an abstract proposition, for it plainly depends on the degree of inferiority of the style and the real superiority of the translation in expressing the true meaning; and those cannot possibly be determined *à priori*. Some persons who were most hasty and positive in pronouncing style of no consequence compared with what they call accuracy, have been completely posed when I have asked them how they

like some very clumsy or absurd phrase which I happened to remember just then, of which we shall see plenty as we go along. Such persons are still more puzzled, and angry sometimes, if you ask them to explain the difference between the A. V. and the R. V. in multitudes of places, where they take for granted that the R. V. is the more exact translation, either because they have heard that it is generally, or probably from its very awkwardness, which they conclude must have come from exact translation. And very likely it has, from that kind of exactness of construing which is expected from schoolboys, who have only to show their knowledge of Greek and have their words forgotten the next minute; not to write an English book to last for ages, and be heard and read by everybody: to whom the spirit and substantial meaning of the original is infinitely more important than the letter.

When the Revisionists talk of the duty of 'not sacrificing truth to euphony,' they first forget that there is no reason why we should not have both; and they assume that the Revisers' mode of translating always gives us the 'truth,' and that the A. V. does not; and then they forget that the true rendering of the meaning of the original sentence is often very different from a true construing of every word. Another excuse that they make for their peculiar exploits in rhythm is that those who have been condemning them really mistake familiarity for excellence in the rhythm of the A. V.; and they believe that after a few years we shall grow just as fond of theirs. It is difficult to answer such assumption seriously. So we have found out at last, have we? that all the admiration that has been lavished on 'the music of the cadences, the felicities of 'rhythm, the simplicity, the dignity, and the power' of the English Bible, by the Revisers themselves speaking cor-

porately, and by all mankind for ages, is an illusion, and that we have been all the time confounding familiarity with admiration? How many years' acquaintance do they reckon will be enough to evolve mankind's admiration of the rhythm of such a sentence as this: 'He that is unrighteous let him do unrighteousness still; and he that is filthy let him be made filthy still; and he that is righteous let him do righteousness still; and he that is holy let him be made holy still;' compared with the old, 'He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still'? The difference of translation will be noticed in the proper place: I am not speaking of that now. And I will not anticipate what I have to say about the 'euphony' sacrificed for nothing that can be called 'truth' properly, in fifty other places, which might be multiplied almost indefinitely. If that is the best excuse they can make, it is about the worst and the most hopeless; for it shows that they have collectively as little real sense of euphony as some men have of music.

But though their Preface and the utterances of some of them individually imply that they really think the time will come when the R. V. will be as much admired for its musical cadences and felicities of rhythm as the A. V. is now, some of them do seem to have misgivings about it, and more modestly intimate that we must submit to a little harshness and baldness of diction for the sake of their superfine accuracy and fidelity. I heard one of the most active of them, a friend of mine learned in all the modern wisdom about aorists and articles, 'with sound views of the middle voice and the preterpluperfect tense' (as Sydney Smith said of bishops), read a long paper leading up to the conclusion that the R. V. ought to be

authorised for public use, in which he confessed several times that this or that passage which he was quoting certainly sounded harsh, and other epithets of that kind; evidently unconscious that critics might reply, 'Then what business has it to be harsh? You are only confessing that you have turned out your work half done. I accept your conclusion, if you like, that the Greek means this in bad and harsh English; now then, turn it into good, something like the A. V., and you will have done your work: till then you have not.' In most cases he might add, 'The A. V. means the same, and has expressed it already for you in emphatic, solemn, harmonious and grand English, such as you cannot imitate: why can't you leave it alone? Nobody wanted the A. V. altering to say only the same things in worse language.'

But there is another thing of no less importance than style in a translation; indeed, in some respects of much more: viz., regard to the idiom of the English language. The Revisers recognise this also in the abstract, *i.e.* in their Preface, though hardly even there so distinctly as I should have expected. For they treat it as a thing which has sometimes to be yielded to and not actually 'violated,' rather than as a guide to be followed. I always avoid definitions if possible, for they are hardly ever unquestionable. But for this purpose I suppose we should agree that an idiomatic expression is one that has acquired a right or a force or a meaning of its own by usage, independent of grammar or etymology. For instance here is one, John vi. 21: 'They willingly received him into the ship' (A. V.), is grammatically no stronger than 'they were willing to receive him' (R. V.). But for some reason or other idiomatically it is stronger. The former implies gladness: the latter only consent: and this is one of the innumerable idiomatic

distinctions which the Revisers ignore, and here actually reverse, and substitute the phrase which all Englishmen understand to mean consent for that of the A. V. which meant gladness and is obviously the true meaning of the original. That is what I call knowing Greek but not English; and it is practically false translation instead of true, though it may be perfectly true construing, verbally and grammatically. They have even gone so far as to invent new idioms of their own, and try to reform the English language by ruling, so far as I can see, that the physical heaven, or sky, or space, shall always be articulated, or called '*the* heaven,' but the spiritual heaven is to be what grammarians call '*anarthrous*,' or unarticled, in English; though there is not an atom of such a rule or practice in the Greek Testament; and we have certainly not yet learnt to talk of '*the* birds of *the* heaven,' as they tell us that we ought; nor does anybody '*swear by the* heaven,' as they tell us that we ought not; nor say many other things which they do.

So the question, whether they are right in that bold stroke of abolishing '*charity*' throughout the N. T. and substituting '*love*,' is not one of Greek scholarship, but of English usage, which in this case need not be called idiom, as it is simply the question how that word '*charity*' is generally understood by those who hear and read it, in the twenty-two texts where it occurs in the A. V., as the translation of *ἀγάπη*. Now it is impossible that such persons, who must be presumed to pay some attention to the obvious use of the word, in most of this multitude of places, can mistake it for almsgiving: which is the excuse usually made for altering it; besides some Greek scholarship, which only ends in proving what everybody knows to begin with, that *ἀγάπη* does not mean almsgiving. I say '*everybody*,' because they need not know Greek to know that the word used in many

of those texts, whatever it might be, cannot possibly mean almsgiving. The stupidest person must see, for instance, that where 'charity' is not identified but contrasted with 'bestowing all one's goods to feed the poor,' in the very chapter, 1 Cor. xiii., which is devoted to explaining it, 'charity' can no more mean almsgiving than it means faith or hope. Therefore there was no need to alter it to prevent mistakes. Neither was there on the ground of any abstract right or wrong in it. You have only to look in Johnson's Dictionary to find many more authorities for the use of 'charity' in the varieties of its primary sense, which is the A. V. one, than in its secondary, of almsgiving: which many people who are ignorant of Latin as well as Greek suppose to be its primary sense; whereas *caritas* is 'dearness, affection, love joined with esteem,' according to dictionaries, and not almsgiving at all.

But they have another excuse for discarding 'charity,' viz., that ἀγάπη is also frequently translated 'love' in the A. V., and occasionally with almost the same context as 'charity' has in other places; and then we know that a canon of the Revisers has repealed the liberty of using two translations for the same Greek word. But that canon by no means proves itself, but has to be tested by its consequences; and here are some of them. The different meanings and objects of love are much wider apart than those of charity. Indeed it is never possible to know what it means but from the context. Everyone who appreciates the English idiom must feel that although 'love' seems appropriate enough in the (not many) places where A. V. uses it absolutely and in the sense of charity, yet 'charity' in some of them would be better; and it is very unnatural and pointless to say 'love vaunteth not itself, is not puffed up, doth not behave itself unseemly' (R. V.); and we talk of

putting 'a charitable construction' on men's acts, but never a loving one. Consequently 'love' is a wrong word to use, and 'charity' the right one, and entirely unobjectionable, in that chapter which describes it. The Revisers have got into one quite ludicrous and self-convicting scrape, decisive of this theory, by their resolution that *ἀγάπη* shall be love and not charity; for in 2 Peter i. 7 it has made them give us this wonderfully perspicuous, pointed, and elegant saying, 'In your love of the brethren supply love.' It certainly shows a striking confidence in their own principles and assertions of their superior accuracy, to turn out such a sentence as that for the sport of critics and the edification of mankind and ratification by Act of Parliament.

But they can do even bolder things than these. Idiom occasionally overrides grammar, with the greatest writers, such as Shakspeare and the Translators, as it did with Greek ones; and sometimes they all sacrificed grammar a little to euphony or emphasis. But the Revisers, when they have a mind, and a principle to satisfy, are not afraid to override them all. Thus they do not scruple to introduce such ungrammatical absurdity as 'Father, *that* which thou hast given me, I will that where I am they may be with me,' instead of 'Father, I will that they whom thou hast given me may be with me where I am,' John xvii. 24. The only excuse they have to make for it, independently of the unnecessary transposition, is that a few favourite MSS have *ὁ* for *οὗς*; but they admit in the margin that 'many ancient authorities' (which the Preface again admits to mean 'most,' while 'some' does not) have the old and rational reading. But they like the irrational. One can not help thinking that a celebrated exclamation in a famous book, 'Hooroar for the Principle,' must have been frequently in the mind if not in the mouth of these Revisers. 'He *was* the lamp

‘that burneth and shineth,’ *καίόμενος καὶ φαιών* (John v. 35), has not even the excuse of a new reading, and is bad English for nothing: for the Greek literally means ‘he was the ‘burning and the shining light,’ and suggests none of their gratuitous introduction of contradictory tenses.

I suppose they will defend the equally bad grammar of their ‘O Jerusalem, which killeth the prophets and stoneth them ‘that are sent unto her! how often would I have gathered ‘thy children together’ (Mat. xxiii. 37) by saying that *πρὸς αὐτήν* requires ‘her,’ and not ‘thee’ of the A. V., and that they have only re-translated the participles *ἡ ἀποκτείνουσα . . . καὶ λιθοβολοῦσα* into the third person to suit it; and that they have done their little best to cut off *her* from the immediately following *thee* by that admirable note of admiration. But *αὐτός* is used very loosely or widely in the N. T., and even the Revisers translate *ἑαυτὰ* ‘yourselves’ in 1 John v. 21. At any rate that peculiarity of the Greek was no excuse for such an introduction of bad grammar in English. The Translators knew better. The monstrous alteration in the angels’ song, from ‘On earth peace: goodwill toward men,’ into ‘On earth peace among men in whom he is well ‘pleased’ (Luke ii. 14) by virtue of the addition of an *s* to *εὐδοκία*—again in a few MSS only, by their own confession—has been censured by so many critics of eminence, that I only add the remark (which I dare say has been made before, for I do not remember all the criticisms I have read) that the whole thing is an invention of the Revisers as a translation of *ἀνθρώποις εὐδοκίας*. The fact is that they saw they had plunged into a quagmire by the adoption of that absurd new reading. No ordinary or proper translation of *εὐδοκία* would get them out of it; and so they had to plunge out as they could by inventing an entirely new one; which has the additional merit of reducing the whole sentence to that

utterly flat and dead condition which they seem to delight in. Yet their chairman solemnly assured Convocation and mankind that all this will hardly be distinguishable from the old version and the familiar rhythm; and that the assimilation has been happily and ingeniously ‘effected, sometimes ‘by a *fortunate inversion*, sometimes by the preservation of a ‘familiar and *idiomatic turn*, sometimes by the *preservation of cadence* even when more than one of the words which had ‘originally helped to make it up had become modified or ‘changed.’

Again, what sort of sense is this, ‘I beheld Satan fallen as lightning, ἀστραπήν, from heaven’ (Luke x. 18)? That means, according to all English use of ‘fallen,’ ‘I beheld Satan, somewhere, having fallen from heaven’; and that might be, if it stood alone, as where Isaiah says, ‘How art thou fallen, Lucifer.’ But then he was seen as lightning; and our Lord ‘by whom all things were made’ certainly knew, and so probably did his hearers, that lightning is not a substance that falls, but a mere flash of light that appears to go from heaven to earth. ‘Electric fluid’ had not been invented and begun its temporary reign then. Ἀστραπή is used for the shining of a light in the very next chapter, xi. 37. The Revisers evidently made a dash at πειρόντα as having a past sense, and took for granted that ‘fallen’ must represent it, with their too frequent disregard of the English meaning of words. Who ever talks of ‘a fallen star?’ And yet it has fallen a vast deal farther before we see it falling than it does during the few moments for which it shines, through the friction of the air. Even when we say that the barometer or the funds have fallen, though they may be falling still—or may not, for what we know—we speak of them as having fallen to their present place. Whatever words our Lord really used, they cannot possibly have meant

‘fallen as lightning,’ because that is impossible and absurd. They necessarily meant something like ‘shot out of heaven like lightning,’ which is gone in a moment, and that carries the past sense of *πεσόντα*. But we could hardly use such a phrase as that in translating, and I know of none that represents the real and necessary meaning so well as the A. V. ‘I beheld Satan as lightning *fall* from heaven.’ I am glad to see that the Durham Professor of Greek denied that ‘fallen’ is right, even as a matter of Greek grammar, at the Church Congress, where the excellence of the R. V. was vouched for by a Reviser and an ex-Reviser, and by no one else. This criticism however stands on stronger grounds than debateable Greek grammar, viz. the ground of rejecting nonsense as a proper translation of the N. T.

Again, with equal disregard of grammar and idiom and sense, they change another equally familiar saying, ‘*There shall be one fold [and] one shepherd,*’ into, ‘*They shall become one flock, one shepherd,*’ which shepherd cannot possibly be included in the ‘they.’ What sort of language is that; and is that also a specimen of the rhythm which only wants familiarity to make it charming? It would be a waste of time to discuss the construing of the Greek (in which they introduce a slight change, of the plural *γενήσονται* for the singular *γενήσεται*); for no Greek can justify such English, if it is English in any more than the bare words.

Here is another case of inventing new phrases of their own: ‘Festus saith (to Paul), Thou art mad, thy much ‘learning doth turn thee to madness.’ We have heard of men being ‘naturally inclined to madness,’ and ‘driven to madness by despair,’ and ‘turned mad,’ and of wisdom being turned to madness; but never before of men ‘turned to madness.’ It is idle to say that the Greek required it. Its literal sense here would be nonsense, and they have not

given it. It is only metaphorically that *πολλὰ γράμματα*, 'many writings,' means 'much learning'; and *περιτρέπει* means 'turn (thee) round.' The whole saying is metaphorical, and only means, in common sense, 'thy much learning doth make thee mad,' as the A. V. says. What they have given us as a translation is neither literal nor sensible, nor idiomatic, nor harmonious, nor anything but an absurd and cacophonous piece of pedantry for nothing. Probably a good many of us, by no means for this passage only, have already applied Festus's remark to the Revisers themselves, in better English than their own.

Another instruction which they seem to have disregarded wherever they chose was, 'to limit, as far as possible, the 'expression of such alterations (*i.e.*, the "as few as possible 'consistently with faithfulness") to the language of the 'Authorised and earlier English versions.' It is difficult to prove that absolutely, as there are no concordances of the earlier versions; but I venture to surmise that none of them contain the word 'surmise' any more than the A. V. Yet the Revisers think it a necessary alteration that 'the sailors 'surmised that they were drawing near to some country,' Acts xxvii. 27. I suppose they do not know that the A. V. 'deemed' is still a common word with multitudes of people for whom 'surmised' might just as well be left *ὑπενόουν*. And I should like to know which of the old translations speaks of 'clanging cymbals,' or 'clanging' anything; for certainly they do not of cymbals in 1 Cor. xiii. 1. I thought too that tinkling cymbals made music, as a drum does, though they can only sound one note. 'Clanging' conveys exactly the contrary idea, and is no more a necessary translation of *ἀλαλάζον* than 'tinkling' is. We shall see several more such specimens, and I daresay there are many; but I have taken no pains to look for them, as it is clear without

that, that the rules of Convocation, which some of the Revisers had a hand in making—and probably the chief hand—had performed their functions as soon as they were published for the assurance of mankind that this was to be a ‘thoroughly conservative restoration,’ as architects promise their employers, we know with what results very often.

I can only think of one class of persons who can, upon their own principles, be supposed to approve of this kind of translation—assuming that it is really always literal, which it is not by any means; and those are the believers in ‘verbal inspiration,’ if any still consciously exist. Many ignorant persons talk as if they believed in it, without being conscious what it means: viz., that two or three Evangelists were severally inspired to give somewhat different versions of our Lord’s sayings, and even of the Lord’s Prayer, of which it is obvious that only one can be exactly true, though they all may be substantially; and to narrate events so that nobody can reconcile some of the details. The Holy Spirit was to ‘bring all things to their remembrance, whatsoever he had said to them,’ and to ‘guide them into all truth;’ and then they wrote what they so remembered and were taught, in their own language and in different styles. No providential care was taken to preserve their writings from what is called ‘corruption,’ or variations by successive copiers, as it surely would have been if their words were inspired. Even if we were sure that every word was inspired, it was only inspired as Hellenistic Greek, with no directions for expressing the meaning of the Holy Spirit in any other language, and the problem of so doing remains exactly the same. The relations of one language to another are what they are, and we must take them as we find them. We shall see presently what the greatest present master of what we may call religious English says on that point. I

do not see how any one who bears these facts in mind can think it important or desirable to try to represent in language which no Englishman would use, every Greek article and particle or omission of them, and every real or imagined phase of the five past tenses, which those not highly educated historians and apostles used to express their Hebrew thoughts in Greek.

Besides that constant assumption of accuracy, another argument is used to induce us to accept this new N. T. in English, viz., that is the only way in which we can get rid of the few unquestionable mistakes in the A. V., and that we must either accept this R. V. or none. That involves a variety of fallacies. First, I should like to know who would question the removal of unquestionable mistakes, provided of course the corrections are unquestionable too, as some of these no doubt are. But it did not require all the learning of these Revisers to make them. Any competent Revisers would have done it. And as to the less certain or less known mistakes, if they had only corrected what they are prepared to pronounce real mistakes in meaning, and had done it in satisfactory language, probably their work would have already received such general approval that no objection to its authorisation would have been heard, instead of one writer after another exposing their useless and clumsy alterations, and saying that the whole book is fit for nothing but a commentary. Not that they could expect their dicta to be received on doubtful points, such as the great alteration in the Lord's Prayer, without a full statement of their reasons, and general assent thereto; and certainly not on such a ministerial demand for a vote of confidence as that in their Preface, that if the 'convergence of reasons' for many of their alterations were only disclosed they 'would be at once accepted, but until so explained they might

‘never be surmised even by intelligent readers.’ Those last words I thoroughly agree with. But these are not times when intelligent readers are likely to surrender in the dark to such oracular statements as that.

The Revisers have really decided the question of the proper use of their book against themselves. The Convocation of Canterbury requested them to correct the A. V. where ‘plain and clear errors’ required it, so that it would still be the old version to all ordinary hearers and readers, with its few real errors corrected. They have thought fit to do something else: something better, if anybody likes to say so, for certain purposes, but not for this. Ordinary hearers and readers fairly acquainted with the Bible could not mistake this book through a minute’s reading for the A. V. with its few errors corrected. It is at once felt to be another version with substantially the same sense in other language, and language which nobody worth notice, except two or three Revisers, and the Preface inferentially, has ventured to call better or so good. Whatever they or their Preface may have said, their work in effect says this:—‘Here is a new version, giving as ‘nearly as we can the exact translation of every word in the ‘Greek Testament, or in what two thirds of us believe to ‘be the Greek Testament. It is a great deal more than ‘we were asked to do, but we have done it, and here it is, for ‘such uses as may be made of it.’ Very well; then here we have the means of selecting or compiling a real amendment of the A. V. for general use out of these two versions—subject to the question of their 6000 Greek alterations: one version, of exact verbal construing, sometimes into harsh and bald language, and such as no man ever used, whether literate or illiterate; with strange confusions of tenses and articles, and phrases never heard before; and

sometimes approaching and actually reaching nonsense : the other, wanting a few mistakes correcting, but in all other respects an equally true rendering of the real meaning of the N. T. writers, with no such defects, into language such as has never been produced since, and can be no more produced again than that of Homer and Æschylus, Virgil or Shakspeare.

They recite in the Preface, among their instructions, ‘to refer, when considered desirable, to divines, scholars and literary men . . . for their opinions.’ The only reference that we actually hear of was to those nautical assessors about the voyage of St. Paul, and probably they felt themselves as competent to decide all literary questions as any assessors they could consult ; though I do not remember that any of them are specially distinguished for the excellence of their own English style. Unfortunately the most qualified person in the world to help them in writing English of the kind required declined the invitation to be one of their body, and I suppose he could hardly have accepted it. His ideas of translation, as I find them quoted in one of the reviews of the R. V., are certainly somewhat different from those of the revisers. Cardinal Newman (for of course I mean him) appears to have written somewhere thus about it :—‘ While every care must be taken against the introduction of new, or the omission of existing ideas in the original text, yet in a book intended for general reading faithfulness may be held to consist in expressing in English [which of course should be good English] the sense of the original ; the actual words of the latter being viewed as *directions into its meaning*, and scholarship being necessary in order to give the full insight which they afford ; and next, that where something must be sacrificed either to precision or *intelligibility, it is

* There is evidently some misprint here in the copy that I quote from and I can only correct it conjecturally thus.

‘better, in a popular work, to be understood by those who are
‘not critics than to be applauded by those who are.’

The good sense of this is so obvious, when we see it so well expressed, that one would think it hardly needed so great a literary authority to enforce it. But the Revisers have been misled by some evil genius into adopting the opposite alternative, of courting the approval of scholastic critics; and they have received their reward. I have heard it several times called ‘a scholarlike book,’ though I do not know that the phrase is as complimentary to scholars as it might be. I must add that a very competent judge of it in both ways, who spoke of it so to me, said that he thought no better of it as a New Testament for common use than I do. But I daresay it would have made no difference if, not only Dr. Newman, but such writers of English as Mr. Froude and the late Bishop Lonsdale had been among them, in a small minority. Even if Bishop Coverdale, to whom we owe the Psalms which not even the A. V. could displace after fifty years’ experience, or whoever was the best of the A. V. translators, were to ‘come up’ and try to teach this company of literalistic worshippers of aorists and articles and uniformity, and reformers* of the English idiom, that theirs is not the way to impress the Bible upon English hearers and readers, he would probably find them too full of learning to learn that; and would soon give up in despair the attempt to help such great scholars to write such English as came natural to him, he could not explain why.

I think it necessary to warn readers of the various criticisms

* This word was printed at first ‘deformers,’ and I was strongly inclined to accept the printer as more right than myself. However, I leave readers to judge for themselves, and restore the open word: as the Revisers should have done in a matter infinitely more important, as we shall see.

of the R. V. which keep appearing, against another fallacious and plausible answer to them which is sure to be attempted to be passed off for a complete one by revisionist speakers and writers; viz., the fact that occasionally one critic approves of an alteration which another censures. The revisionists will take care to forget that such cases are few, and hope that their hearers and readers will take for granted that they are a large proportion of the whole. But they are nothing of the kind. If all such cases were thrown aside, it would make no appreciable difference in the general estimate of the work. That, in short, is only the common fallacy of presenting exceptions for specimens. It is obviously impossible that all critics should agree in their estimate of 36,000 independent alterations.

Another of the fallacies of the revisionists is that we must balance the merits of the R. V. against its faults. That would only be worth thinking about if they were inseparable, which they are not. It is not as if their clumsy or bad translations only occurred where there are 'plain and clear errors' to be corrected. And even if they did, that would be no reason why they should not be well corrected instead of ill. But we might surely get rid of the notoriously spurious verse about the three witnesses, and have *σωζομένους* translated 'who were being saved,' instead of 'who should be 'saved,' and the odd mistake of 'nothing worthy of death is 'done unto him,' corrected into 'by him,' and *καταζομένους*, 'keep under punishment,' for 'to be punished,' 2 Peter ii. 9 (perhaps the most important correction in the book; for it is decisive against the theory of an unconscious intermediate state), without being made to listen to the surprising statement that 'the disciples came to the other side and forgot to take bread,' instead of 'had forgotten'—of Matthew 'sitting at the place of toll,' which inevitably suggests a turpik—

of angels clothed in stone, by virtue of a new reading of one letter—of Peter being a ‘stumbling-block’ to Jesus instead of an ‘offence,’ because *σκάνδαλον* primarily and sometimes means that—that ‘this *is* Elijah which *is* to come’—of ‘shuddering devils;’ and many other like things.

But thirdly, if we were obliged to balance the merits of the R. V. against its faults, or the whole R. V. against the A. V., on the assumption that it must be taken or rejected as a whole for public use, I should say without hesitation, Reject it. I think the A. V., with its few important errors here and there, immeasurably better than the R. V. with its multitude of errors and bad English everywhere. For every unnecessary defect, or piece of inferior workmanship in it is an error, and all of them together produce an universal bad result of all but primary importance, *i.e.* second only to perverting the meaning of the N. T. I do not know why we are to adopt by Act of Parliament a new Bible with *any* transparent new defects, not absolutely inevitable. Where there is a plain and clear error of importance in the A. V. which all the literary power of England is unable to cure well, I suppose we must put up with a bad cure, though it is a new defect, but as a less evil than the old important error. But I cannot see why we are to go beyond that. And that is the real issue: not an impossible and absurd attempt to balance between the sum of defects and merits through more than 36,000 alterations, besides 6000 Greek ones. Every piece of bad or confused or flat or undignified or inharmonious or pedantic or awkward or obscure or anti-idiomatic English, that the Revisers have introduced without the above inevitable necessity, is a distinct reason against its own admission. And if there are thousands, or hundreds, or even tens, of such unnecessary defects, the book has no claim to public acceptance until they are removed,

either by these Revisers (who would probably refuse) or by others making use of this treasury of suggested amendments of the Greek and English texts, from which the A. V. may have all its real and certain errors corrected, but no more ; and so 'that which has already attained so high a standard of excellence be made still more excellent' in reality, and not merely to the self-satisfied vision of the Revisers.

Nor need they be dissatisfied at that result, which they have in fact invited by volunteering to do so much more than they were asked. The enormous sale of their book as soon as it came out, which they justly boast of, is as great a reward as the most successful writers are delighted with. And they are right in rejoicing besides, that it has made many new and more careful readers of the Bible, and shown others how good and how fundamentally right the old version is. But the greater the sale has been, the more striking is the absence of all enthusiasm for it as a new Bible, and the feeling generally and increasingly expressed against it for that purpose, though not as a commentary or an interpretation. I suppose the '*Interpretatio*' by the side of the text in the Delphin Classics still flourishes as a pleasant and useful help to glance at in construing ; but it would be a very poor and painful substitute for the real Juvenal, Horace, and Virgil ; and so is this for the immortal work of 'the Translators.' Of course I do not forget that it is not original in sense, but it is in its language and style, which are even more impossible to imitate than Virgil's, and may be revised away, but can never be restored.

The chairman of the Revisers in his elaborate speech to Convocation, a kind of supplement to the Preface, insisted on the number of times, six or seven, that they had gone over the whole work, as a proof that it may safely be accepted as being 'up to a full standard' and 'a numerically high

‘standard of correction.’ I draw a very different conclusion from that fact. A multitude of minds and of revisions may be a guarantee against mistakes in a scientific investigation, or any other where the only object is to discover and avoid mistakes of fact or calculation or reasoning. But it is worth much less than nothing in literature. A single man may go on for a long time improving his work by revision: but I learnt long ago that large committees, of men quite as clever as the Revisers, trying to ‘settle’ anything as a literary composition are apt to make it worse instead of better the longer they go on, after a very short time. And joint-stock composition may always be safely backed to extinguish every spark of life or genius in any literary work, even without having seven chances at it, of which all the later ones are sure to make it worse. There is no evidence that the Translators did so, but rather that they did nothing of the kind. Besides, in those days the writing of such English as the A. V. was still a living art, and now it is a dead one. If I had read, before ever I opened the R. V., that four and twenty men had gone through it seven times, and made four and a half alterations a verse on the average, or even the two or three which their chairman stated (perhaps reckoning on some different principles) I should have wanted no more to predict that the result would be just what it is in point of style. Here too we must remember that alleged mistakes in the A. V. could not be discussed apart from their proposed substitutes. Whether the substitutes are better or worse than the original we have to judge for ourselves by the light of common sense and such knowledge of English and Greek as each of us may happen to possess, without fear of being told that we possess none sufficient to criticize this conclave of composers of a new English Bible, undistinguishable from the old in ‘felicity of diction and rhythm, harmony of

‘cadence, power, dignity of language,’ as their latest official utterance assured us that it is, ‘with all its thoroughness of revision, and numerically high standard of correction.’

It is only since this book has gone to press that I have seen the *Quarterly Review* of last October on the Greek Text, of which the R.V. professes to be a translation, and which is virtually a new Greek Testament; for it is so in close upon 6000 places,* although the Revisers say ‘it did not fall within their province to construct a continuous and complete Greek text’—a declaration as felicitous as most of their new sentences; and a somewhat odd contrast to their chairman’s statement that they had revised it ‘*thoroughly*,’ which was even printed in italics, of course from his own hand. But if so, they have constructed a discontinuous and incomplete one, and handed it over so incomplete to the two Universities to publish; one of them (Cambridge) printing the old text with the Revisers’ alterations in the margin, and the other the converse. Nevertheless they say, with more both of reason and clearness, that ‘a revision of the Greek text was the necessary foundation of their work.’ Assuming then that it was, the conclusion is inevitable, that if they have produced a new Greek Testament, not better, but worse than the old, the foundation of their work is turned from solid concrete into a very quicksand.

But is this new Greek Text better or worse than the old? The reviewer ‘regrets to say that’ the two Revisers whose work it practically is, according to his account of it, ‘have produced a Text more remote from the autographs of ‘the Evangelists than any which has appeared since the inven-

* This is easily calculated from the numbered alterations in any considerable number of pages in Dr. Scrivener’s Gr. Test., bearing in mind that there are 12·56 a page in the Apocalypse against very nearly 9 on the average in the other 600 pages.

‘tion of printing.’ Of course I only take that as being worth what it may turn out to be when his review has been answered, however unanswerable some of his statements may appear now. But if the description he quotes from one of the Revisers themselves of the process by which they ‘settled’ the Greek alterations is not a kind of joke, it is quite enough to ‘settle’ this revised Greek Testament in a very different sense; and if his account of the methods of ‘conjectural emendation’ which the two reformers of the text followed is at all true, I must say that there is no small antecedent probability that his estimate of the result is right. For all that I must refer to the review itself, which is more likely to have been read than this book, and certainly should be read with care by everybody who knows Greek, before taking for granted any longer, as we had all been doing for months, on their own assurance, that the Revisers really followed their primary instruction, that ‘the (Greek) Text to be adopted should be that for which the evidence is decidedly ‘preponderating.’ If the reviewer’s account is true, ‘decidedly preponderating evidence’ has meant nothing but the evidence of a very few MSS which are particular favourites with the two New Greek Testament makers, helped by that faculty for divination, called ‘conjectural emendation,’ which they also say, in a Preface to their own work, depends on ‘personal endowments.’

In this way they appear to have disposed of the old readings of a much greater number of MSS and antient versions and quotations by the earliest writers, and of ‘twelve verses which have been a proper lesson for Easter and Ascension Days in every part of Eastern Christendom ‘from the earliest recorded period,’ viz., the last twelve verses of St. Mark, which they have condemned and cut off from the rest, and all but expunged as spurious

(Q. R., p. 328). And all the condemnation and extermination throughout the book appears to have been really done by, and accepted from, not two thirds, as we have all supposed, but *two* of the Revisers; of which the reviewer gives a very simple proof from the coincidence between the R. V. in that respect and the new Greek Testament of Drs. Westcott and Hort, which was published on the same day as the R. V. : not that I profess to vouch for it.

The Revisers told us, or the *Times* did for them, that they had 407 meetings, which I suppose would give about 2500 hours; or say 3000 if they sat unusually long. We are also told that the Preface took several months to settle out of their 11 years, and the settling of preliminary rules and other general business would take some considerable time too. Then remembering how time runs away as soon as real discussion begins in any large committee, and especially when the question is not merely Yes or No, but on the settlement of language, and that every division and counting for a two-thirds majority would take above a minute, how many minutes could be left for discussing each of the 6000 Greek alterations, apart from the 36,000 English? Yet the Greek alterations, if they were to be really discussed, or even the materials for discussion fully appreciated by those who were previously unacquainted with them, ought very often to have taken hours, and days, while mere re-translation could be disposed of by good scholars thoroughly acquainted with the Greek Testament already in a few minutes generally, though frequently that would take a great deal more. It is transparently impossible that any effective discussion can have generally taken place, and transparently clear that the new Greek Text must in those circumstances represent the merely accepted conclusions of two very learned men who had been spending seventeen years upon it before

the English revision began. But, as they say in their own Preface, 'no individual mind can . . . free itself completely 'from its own idiosyncrasies ;' and it is plain that no other branch of learning can so much need those idiosyncrasies correcting, not merely by opposite ones, but by full discussion on equal terms between them. The terms were not equal between men fortified with arguments on their own side during all those previous years, and a multitude of other men brought together into a room substantially for another purpose, and only having to dispose as well as they could of these far more difficult questions whenever they were brought up. It is no answer that proof sheets of that new Greek Testament were put into the hands of the Revisers beforehand. The arguments for the alterations were not put into their hands too ; and it was not at all likely that they would spend their time beforehand in groping for arguments which might not be the real ones that they had to answer : to say nothing of the evident fact that many—if not most, of the Revisers were not appointed for any supposed familiarity with the subject of Greek revision, however well qualified for translating Greek into English, as one would think them *à priori*.

I differ from the reviewer however on one point. He thinks the Revisers ought not to have 're-constructed the 'Greek text, as that was no part of their instructions.' But that is just as much a verbal fallacy as the Revisers' assertion that 'it was not within their province to construct a continuous and complete Greek text.' Any alteration is re-construction in that place, and no less or no more because the next sentence is perhaps not re-constructed. It would have been grossly absurd to appoint people to retranslate a Greek text, in which it was notorious that there were some defects, and which has never had any authorisation at

all, but is only the assumed basis of the English A. V., without giving them power also to revise it ; and so the fourth rule plainly did ; though it is odd that such an august body as the rule-making committee of the Convocation of Canterbury, under the inspiration of the prime Revisers themselves, should have used the word 'Text' in quite different tenses, without any explanation, in their first and fourth rules, as any one may see in a minute. But though the reviewer's logic fails, the substantial objection remains, which I should state thus : as soon as it was known, and it must have been known very soon to all, and from the first to some of the Revisers, that alterations in the Greek text were contemplated to the extent of three in every four verses on the average—and more if any were rejected, of which we know nothing—it should not have been kept secret, but reported to Convocation and the public, and a committee appointed specially for the purpose of revising the Greek text, and all retranslation suspended until that had been done, and the results laid before the world long enough to see whether it was generally accepted. From the hasty determination to dash at it, everybody knows by whom, as soon as the 'Speaker's Commentary' was announced, which included revision of both the Greek and English text, this obviously necessary or proper precaution was neglected ; and the consequence is (unless this *Quarterly Review* can be completely demolished by heavier metal than that which is fired by revisionists at congresses and conferences and lectures to young men), this retranslation has been simply thrown away and will have to be done over again upon a re-'settled' and accepted Greek text. And whenever it is, we may be sure that the new Revisers will have learnt a lesson of moderation at any rate, from the reception which this premature and ambitious performance

is meeting with more and more daily, notwithstanding its merits in some respects, and the somewhat hasty acclamations with which it was received at first.

Since this went to press we have also had the Bishop of Lincoln's paper on the R. V., read at a diocesan Conference. He was a member of the original committee, though he soon resigned. I have seen too Dr. Malan's learned pamphlet on 'Seven Chapters (six of Matt. and one of Luke) of the 'Revision of 1881 revised ;' and I have been able to avail myself of them both to add a few criticisms which had not occurred to me, or of which I did not feel confident enough before. The condemnation of a great deal of the Revisers' work, in real fidelity of translation as well as in style, by such a scholar as the Bishop of Lincoln has been from his youth, is a blow from which they will not easily recover. Nor can any rational answer be given to his remark, that 'the best of all translations is that which makes 'you forget that it is a translation. The worst is that which 'perpetually reminds you that it is a translation,' as the R. V. does in nearly every verse. And again, 'a literal translation 'is not a good one for public use,' for that very reason that it reminds one in every sentence that it is violating the idiom of the second language ; and therefore it is a bad translation for any use, except perhaps for teaching Greek to beginners. He also says in effect that the Revisers have ruined their undertaking by exceeding their instructions and doing a great deal more than anybody wanted.

Another dignitary and scholar of eminence has publicly declared that he dissented from one third, which is 12,000, of the alterations which the more ambitious majority persisted in ; and it is generally understood that another Dean resigned for the same reason in despair:—or probably a stronger word would be the right one. It is evidently

absurd to take for granted, in the face of all these dissents and protests, independent of external criticism, that the 'truth and accuracy' of the R. V. are unquestionable, and that it ought to be adopted on the authority of the Revisers, who vouch for it with such exceeding modesty as we have read in their Preface and speeches, and even for the undistinguishable identity of its style with that of the A. V.

Dr. Malan, confining himself to seven chapters, goes into more minute criticism than I have in 63; and he gives an incidental proof of my moderation by summing up his judgment on a single chapter (Matt. i.) thus: 'The Revisers have made sixty changes in it: of these, one is good, and one is admissible. All the rest (58) appear either ill-judged or unnecessary.' He also deals, as I can not, with the alterations of the Greek text, and compares them with the antient versions in various languages, and the oldest surviving MSS, which are younger than some of the Versions; and he expresses much the same opinion as the 'Quarterly Review' of the Revisers' arbitrary preference of two or three MSS frequently to all other authorities and to common sense; and equally scouts the paradox which they seem to delight in, that the more paradoxical a reading is, if it is found in any of their favourite MSS, the more likely it is to be right. And so does the Bishop of Lincoln.

The Bishop remarks on a very singular celestial phænomenon which the Revisers have introduced with one of their new Greek readings, if they only dared to translate it truly, viz., nothing less than a solar eclipse at or very near the Pentecostal full moon. Some MS copier chose to put τοῦ ἡλίου ἐκλείποντος, in Luke xxiii. 45, which literally and by well-known Greek usage, means 'the sun being eclipsed' (the word being the very same in English letters), instead of the received ἐσκοτίσθη ὁ ἥλιος, 'the sun was darkened.'

The Revisers knew better than to give us an eclipse at full moon, though the MS man, like not a few modern people, forgot the impossibility, or the technical meaning of that Greek phrase; and so they ride over their own Greek with the flat and dull evasion of 'the sun's light failing.' Which is the most likely, that Luke the physician, the best educated of the Evangelists, apart from inspiration, should record a solar eclipse at full moon, or a MS copier make a blunder in attempting an improvement? The Revisers are pleased to say, the former, and expect the world to agree with them; but I hardly think it will: or on hundreds, if not thousands, of their other bringings up of the A. V. 'to a full 'standard of correction,' both of Greek and English,

CHAPTER II.

Notes on some of the principal alterations in St. Matthew's Gospel.
The controversy on 'Deliver us from Evil.'

Mat. i. 2 to 26. Several of the names in this genealogy are changed to the corresponding ones of the Old Testament, and beyond the changes required by the Greek alphabet, assuming the received English names to represent the Hebrew. No alteration of the Greek text is indicated here. Therefore these changes do not represent what the Revisers suppose St. Matthew to have written, but what they think he ought to have written, so far as the Greek alphabet permitted; for instance, Elijah and Isaiah and Hallelujah (which I may as well notice now) could not be written so in Greek; but Halleluia could as easily as Alleluia, and Ram as well as Aram, and Peres and Zera for Pharez and Zara, if Matthew and St. John had been so minded; but they were not. Yet the Revisers disallow all those Greek words and substitute the Hebrew. They may be right or wrong, if there is a right or wrong demonstrable in such a matter; but it ought to be borne in mind in other cases where they have made needless alterations for the purpose of giving the barest literal English of the words of the original, that they have not scrupled to change it here.

i. 19. 'Joseph . . . being a *righteous* man, and not willing to make her a public example.' How do they make out that 'just' is a plain and clear error in the A. V. as a translation of *δικαιος*? No dictionary says so, nor the

etymology of the word ; nor certainly do the circumstances of the case. And yet they make this change everywhere, sometimes to the great detriment of the rhythm, and never for any good to the sense.

i. 18. Many people are curious to know, but probably never will, why the Revisers thought fit to alter the old and fine-sounding word 'espoused' into the new and harsh 'betrothed.' Unless they are prepared to show the difference, and that 'espoused' is wrong, they had simply no business to do anything of the kind. They were 'men 'under authority,' to do what they were told, and not private speculators in translation, who have a right to do as they please, as several persons have from time to time, in much the same kind of English as this, including several of their own body. But they never asked to have it authorised 'to be read in churches,' even experimentally.

i. 20. The small change of 'while he thought on' 'these things God appeared unto him in a dream,' into 'when he thought,' says in effect that Joseph was dreaming of them when God appeared to him. 'While he thought,' shows that he was constantly thinking of them when awake, as he well might be. And the Greek is *ἐνθυμηθέντος*, 'he 'thinking of,' which obviously covers 'while' and makes sense, as much as 'when' which makes nonsense in this place, although in other circumstances 'when' might be a right enough translation. But these Revisers are superior to circumstances.

i. 21. Now that we have the authority of the Bishop of Lincoln against what I thought might be the latest grammatical theory, I venture to remark on the substitution of 'it is he that shall save his people from their sins,' for 'he shall save,' &c., the Greek being simply *αὐτὸς σώσει*, which at most means 'he himself shall save.' That is a

clear case of interpolation by the Revisers on some theory of their own, which, as the Bishop remarks, they do not act on in the parallel case, Luke vii. 5, 'himself (*αὐτὸς*) built us 'our synagogue,' though you see they alter the simpler A. V. there too. They might much more reasonably have made that, 'it is he that built us our synagogue;' for there the synagogue was, and somebody must have built it; but nobody could know that the people were to be saved from their sins until God declared by the angel that 'Jesus should 'save his people from their sins.' The R. V. assumes that Joseph knew somehow that they were to be saved by somebody, and that the angel only told him that it should be Jesus. The Greek does not say so, as it might very easily have done if it was meant.

i. 23. 'Which is, being interpreted, God with us,' instead of 'which being interpreted is, God with us,' illustrates the capacity of the Revisers for spoiling sentences with the smallest possible exertion, and for no visible object. Here the mere transposition of that little 'is' makes all the difference between a lively, solemn, and harmonious sentence, and one as flat, inharmonious and pedantic as a modern Act of Parliament or the Revisers' Preface. It is also a minor defect that it requires attention to the stops on each side of 'being interpreted' to avoid reading it as 'being in course of interpretation.' Sometimes they transpose into the order of the Greek and sometimes out of it; so that they cannot say they felt bound by that. And therein they are quite right; for no one who knows 'a little Latin and less Greek' need be told that different languages require a different order of the words to suit their idiom.

ii. 2. I am glad to see that on the first unnecessary alteration of a perfect tense into that past and gone one which the Revisers have decreed to be the proper translation of an

orist, I have the concurrence of one of the most eminent scholars among themselves. Bishop Wordsworth*, in his published protest against the revolutionary spirit of the majority, specially notices this change of 'we have seen his star in the east and are come to worship him,' into 'we saw his star in the east and are come,' and contrasts it with their own translation of the very same orist in Luke vii. 22, 'tell John what things ye have seen,' 'εἶδετε,' as in A. V. They had seen the star just before coming, and they had seen the things (which Jesus did) just before going. Moreover the star had accompanied them, 'and stood over where the young child was': which requires the perfect tense, not the past. The Revisers felt that it would look too absurd according to our idiom to alter the text in Luke; and there was no more reason to alter the former one, though I admit that it does not look quite so absurd. But the moment they have to admit, as they hereby do, that the proper tense to use depends on the English idiom and not the Greek, and that discretion has to determine it, their case for most of their determined alterations to satisfy their own rule is gone. Treating the N. T. writers as observing rules which they did not observe is not translation but transformation.

* I mean of St. Andrew's, not his brother, the Bishop of Lincoln. The practice of calling English bishops, while they retain their sees, by their former surnames is both recent and wrong. When they are dead, or resigned, it is right, and necessary, except sometimes in history where they are written of as the bishops of the see at that time. The further habit, invented by some newspaper writers, of talking of 'Dr. Tait' and 'Dr. Thomson,' is still more recent, wrong, and vulgar. Peter Pindar indeed wrote of 'Duke Smithson of Northumberland;' but that was a joke and intended to be insolent. These modern misnames certainly have not the excuse of jocosity, and I suppose do not always mean insolence, though they evidently do sometimes. Until Abp. Sumner, Archbishops of Canterbury signed some documents 'William' or 'John' only, without the 'Cantuar.'

ii. 7—9. As to these I cannot do better than repeat the words of one of the two articles in the *Times* of the day when the R. V. came out—the critical one, not the other deprecating criticism. ‘We do not see what is gained in sense, while certainly something is lost in English, by such a change as that “Herod learned of them carefully,” instead of “inquired of them diligently;” or, “they, having heard the king, went their way,” instead of “when they had heard the king they departed.”’ The second of these is a mere clumsy translation from one kind of English into another for nothing. The first is even less excusable than may be supposed without looking at the Greek, because *ἠκρίβωσε* is no more literally translated by the R. V. ‘carefully’ than the A. V. ‘diligently,’ nor is the obvious meaning more correctly given. What Herod did plainly was to try to ‘ascertain, or learn exactly,’ the time when the star appeared; and if the wise men told him the truth he did ascertain. The word *ἠκρίβωσε* means either of those things, according to the dictionaries. So if the Revisers were determined to alter the A. V. they would have done it better by simply saying he ‘ascertained’ instead of their roundabout ‘learned carefully,’ which you may do with a lesson, though you ‘ascertain’ a fact or a time. Not that any alteration at all was necessary.

ii. 11. I cannot imagine what is gained in either Greek or English by altering ‘when they had opened their treasures’ ‘they presented unto him gifts,’ into ‘opening their treasures;’ seeing that the Greek is *ἀνοίξαντες*, their favourite aorist; and besides, they must have opened them before they could present anything—or ‘offer’ anything; which they wrongly revise it into; for ‘present’ is the proper word for making presents to ‘him who is born King of the Jews,’ especially to a child, who could not accept offerings, though you may present offerings to him. They

seem to be quite ingenious in finding the wrong words for any state of circumstances.

ii. 15. Though it may do no harm it certainly does no good to alter 'out of Egypt have I called my son,' into 'did I call' because the Greek is *ἐκάλεσα*, and they say an aorist always means an act entirely past and gone. Without arguing about such general rules, it is more simple and conclusive to observe that these same Revisers retain or do retain, or retained or have retained, or did retain or had retained when they published all this, 'I have bought five yoke of oxen' for the same tense, *ἠγόρασα*, in Luke xiv. 19; where altering it would make the man say, 'I once bought five yoke of oxen, and therefore I cannot come,' which is absurd. For the same reason they translate *ἐφυλαξάμην*, another aorist, 'I have observed,' and not 'I observed,' or 'did observe,' in xix. 20. And in xxii. 2, they allow another, *ὁμοιώθη*, to stand 'is likened to,' and not 'was;' and *ἠκυρώσατε*, 'ye have made void,' xv. 6; and many others that we shall come across as we go on. It is clear therefore that the N. T. writers were not so particular about never confounding aorists and perfect tenses as the grammarians who philosophise upon them think they ought to have been. In Hos. xi. 1, from which this text is quoted, it was necessary to use the past tense, for it is, 'when Israel was a child I . . . called my son out of Egypt.' But Matthew adapts it to the present time and circumstances and uses the indefinite or aoristic past tense, which the Translators expressed by our perfect, with much finer perception than the Revisers' in these matters, whatever they may have in Greek.

- ii. 18. 'A voice was heard in Ramah,
 'Weeping and great mourning,
 'Rachel weeping for her children;

‘And she would not be comforted, because they are not.’

It is singular that the Revisers should have determined, what no one else wanted, to make all quotations from the Old Testament look typographically poetical, which only makes them look strange and puzzling, while they have generally done their best to eviscerate them of all poetical character or any other rhythm. Compare this bald and unmelodious verse of the R. V. with the grandeur of the A. V., in spite of the accidental or intentional defect in grammar: ‘In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted because they are not.’ They leave out ‘lamentation’ because it is left out in their favourite MSS in Greek, Dr. Malan says, though it is in the original Hebrew and the Septuagint, from one of which Matthew certainly quoted it. Of course also the Translators knew as well as the Revisers that it was not strictly grammatical to leave out ‘she,’ but they did it on purpose, because they felt that ‘she’ would spoil the rhythm, and the meaning could not be mistaken. Printing it as poetry is a poor compensation for such prose as they have made of it. Nor was it wise even to correct the well-known breach of English grammar at xvi. 13, 15, ‘*Whom* do men (and ye) say that I am?’ which is right in Greek and would be in Latin, and it sounds much more emphatic than the Revisers’ ‘*who*.’ It is very different from the common ignorant miscarriage of half-educated people, who constantly write such things as, ‘*whom* they said was, or did—something or other,’ but is a bold piece of idiomatic talk which might well have been left, though one would not write it now. Shakespeare’s ‘most dearest Cæsar,’ and ‘here’s flowers’ and

‘here’s some flowers’ (in ‘Cymbeline’), would hardly be tolerated by a schoolmaster or reviser nowadays.

iii. 3, 4. Why is ‘make ye ready the way of the Lord’ any better than ‘prepare ye the way of the Lord’? Can they pretend that such a change was necessary to correct any plain and clear error? And surely they know that ‘meat,’ for food, is perfectly good English and still used by the common people in many places. Their changing it into ‘food’ here and elsewhere (though they do not in xxv. 35) is utterly unnecessary, and has a medical air about it which makes it offensive besides. But we shall see that they can be more professional than that.

iii. 7. The change of ‘O generation of vipers,’ into ‘ye offspring of vipers,’ γεννήματα, seems a very doubtful one, and I see it is condemned by good judges; and most certainly there is no ‘ye’ in the original. The A. V. ‘who hath warned you?’ is clearly right, and the R. V. ‘who warned you?’ wrong for the circumstances, whatever rules grammarians may invent about aorists and perfect tenses. We have English to consider as well as Greek.

iii. 12. Why should ‘he will thoroughly purge his floor and gather his wheat into the garner’ be flattened into ‘he will thoroughly cleanse his threshing-floor, and he will gather,’ &c.? It is true that ἄλωνα means threshing-floor, and that ‘floor’ may not. But every reader knows there that it does; and also that the A. V. sounds well and the R. V. flat and stupid, like all superfluous explanation.

iii. 13. They think fit to degrade ‘Jordan,’ as it has been always known in the Bible, into ‘the Jordan;’ and so I suppose we are to have in the revised Old Testament ‘the Jordan overflows all its banks at harvest-time,’ instead of ‘Now Jordan overfloweth all his banks in harvest;’ and the still grander, ‘and the fourth river is Euphrates,’ and

Euphrates everywhere, will become 'the Euphrates.' In cases of this kind the article in one language is a mere matter of idiom and use and dignity, and has nothing in the world to do with the article in another language.

iii. 15. And the same of 'suffer [it]* now,' absurdly substituted for the old and fine 'suffer [it to be so] now,' the words in the brackets here being a necessary interpolation in either case. 'Then he suffered him' is also what anyone would say in English, as the A. V. does, though strict construing of the Greek no doubt is 'suffereth' (R. V.). One can understand believers in 'verbal inspiration' fancying such literalisms as these important; but I suppose there are none of them among the Revisers.

iv. 12. 'Having heard that John was *cast into prison*' is altered to, 'was delivered up' and nothing more: another instance of the Revisers' contempt of circumstances compared with a grammar and a dictionary, just as a boy learning Greek would do. He would find that *παρέδοθη* means 'was delivered up'—literally; but 'delivered up' may be to anybody—a friend or an enemy, a gaoler or a taker out of gaol. But the known circumstances tell us; and the Greek usage of the word implies it too. Therefore why do the Revisers choose to keep common hearers and readers of the gospel ignorant of it, when they know perfectly well that the evangelist meant what the infinitely wiser Translators said, that John was 'cast into prison?' Is this improving the A. V. and correcting plain and clear errors, or helping people to make them?

v. 10. 'Blessed are they that are persecuted for righteousness' sake' is turned into . . . 'who *have been* persecuted

* I must use [] instead of the usual italics for words interpolated or not in the original, because I sometimes want the italics to call attention to particular words.

for righteousness' sake.' That in English use means that they are blessed now who have been persecuted at some former time. But that is evidently not what was meant by our Lord though it may be a literal construing of *δεδιωγμένοι*. Whether it is the construing required by the rules followed by the Revisers, I am not concerned to inquire, if the result is wrong according to our idiom. St. Matthew had to choose between using the present participle and the perfect. The present participle in Greek would not mean what he wanted to say, but would mean 'who are being persecuted' at some present time, when also they are to be blessed. Therefore he did not use that, and did use the perfect participle, which in such a case indicates that generality of time which 'who are persecuted' does in English; or perhaps more accurately still it would be 'the persecuted;' but the A. V. sounds much better and means the same. The idioms of the two languages here are not the same; and this the Translators recognised, while the Revisers ignore it, and make our Lord say to English hearers what he manifestly did not mean; and so they make an error instead of curing one, though they appear to construe it more literally.

v. 15. 'Neither do men light a lamp and put it under *the* bushel,' is either too much of an alteration or too little. Any ordinary hearer will say 'what bushel?' 'The bed' is intelligible, because that is one known piece of furniture in a room, but what is 'the bushel?' The Speaker's Commentary (on Mark iv. 21), says it meant the flour-bin, which in common houses was kept in the same general room as the bed. If general readers knew all that, the alteration might be harmless. But as they do not, and never will, it only tends to puzzle them; for 'the bushel,' to all common understanding, only means an abstract measure of capacity, or else some particular basket or tub, of which in this case

they know nothing. It is worth notice, too, that St. Luke and the Revisers omit the article in the same text, viii. 16 ; and they had much better have done so here too.

Wherever they find *λύχνος* in the N. T. they change the A. V. 'candle' into 'lamp;' and here with the consequence of using such an awkward expression as 'the stand,' *i. e.*, the lamp-stand. This is a totally unnecessary display of small learning, and has the usual bad effect of introducing technical details into language of a dignified character. 'Candle' does not mean, in language of that kind, 'a small cylindrical body of wax, tallow, or spermaceti, formed on a wick of cotton threads' (to take one of the dictionary versions of it), but 'a light or luminary,' as the dictionaries also say. Nor was *candela*, from which of course it comes, only such a cylinder, but really a small lamp, as is clear from Juvenal, iii. 287.

'Breve lumen Candelæ ejus dispenso et tempero filum.'

Nor when Latimer said to Ridley, at their own burning, that 'they should light such a candle in England 'as would never be put out,' did he mean a candle in the shop sense ; nor Shakspeare when he called the stars 'the candles of the night.' On the other hand, when St. John in the Revelation speaks of the heavenly Jerusalem needing no 'lamp' (R. V.) nobody can imagine that he meant a brass cup with some oil and a wick in it, but any artificial luminary, for which 'candle' is just as good English as *λύχνος* was Greek. Moreover, how do the Revisers reconcile leaving *λυχνίας* 'candlesticks' in the Apocalypse, if they must be reduced to lamp-stands here ? They did not dare to go so far as to expel that word, which has acquired a sort of consecrated use there ; and therefore they clearly need not have expelled it here, breaking their own rule of unifor-

mity besides, which they censure the Translators for disregarding. The argument is just the same whether solid candles were used then or not; for if they were not, St. John did not see them in his vision, and yet the Revisers rightly keep 'candlesticks' for what he did see.

v. 17. 'Think not that I *came* to destroy the law,' may perhaps be etymologically more accurate than 'I am come.' (A. V.) Nevertheless 'I am come,' is what a man would say in English in the circumstances, and it was therefore less than necessary to alter it.

v. 32. 'The hell of fire' again is a literal translation, no doubt, though nobody ever heard of it before; and what does it mean different from the old 'hell fire'? If it means nothing else, why should people be set wondering about a new phrase like that when they all understood the old one at least as well, and indeed a great deal better? It looks as if there were some other kind of hell.

v. 34. 'Swear not at all: neither by heaven, for it is God's throne, nor by the earth, for it is his footstool,' is changed into 'neither by *the* heaven, for it is the throne of God, nor by the earth, for it is the footstool of his feet;' on which I remark first, that it does not follow because *ὑποπόδιον τῶν ποδῶν* is the Greek used everywhere in the N. T. for footstool (*ὑποπόδιον* alone might have a larger meaning, as a carpet) that we are to expand our word 'footstool,' which can mean nothing else, into the unmeaning superfluity and tautology which pleases the Revisers. Then as to the article before 'heaven.' From the time of Bishop Middleton till now much learning has been expended in trying to make general rules that will reconcile the apparent inconsistencies in the use of the article in the Greek Testament. If such attempts had completely succeeded they would still not be rules for translating into another language which may

use its own articles differently. If the rule could be formed from induction (which it cannot), that wherever the Greek word for heaven clearly means heaven in the spiritual sense the article is not used, and is used where it means the sky or the air or the firmament or space—or *vice versa*—that would be useful in determining the meaning of οὐρανός in any doubtful case, but would be of no use in deciding whether another language is to use its own article. It might be that the idiom or usage of the other language was just the contrary; and if so it would clearly be right and necessary to omit the article in the second language wherever it was used in the first, and *vice versa*. I am reminded that the French article the names of countries, which we never do. And that remark applies not only to the word 'heaven' (on that hypothesis) but to every other case of using or omitting the definite article in translation, which we shall have continual occasion to bear in mind as we proceed.

But in truth there is no such rule deducible for οὐρανός or οὐρανός. For, as a matter of fact, whichever meaning it may have, physical or spiritual, it generally, though far from always, has the article in the N. T. Winer's Treatise on the Grammar of the N. T. (which I understand is the standard book on it) says so; and that 'the article is omitted by Paul as a rule in such phrases as ἀπ' and ἐξ οὐρανοῦ, and in ἕως τρίτου οὐρανοῦ. Peter omits even it with the nominative. In the Apocalypse it is always inserted.' In Acts iii. 21 it is omitted. Therefore clearly there was no rule of that kind observed in the Greek Testament. Then is there in English? The A. V. has always hitherto been considered the highest authority on the English language, and you may see in a minute, by looking at the two pages of 'heaven' in a concordance, that there is no rule or usage, either that the spiritual heaven should not have 'the' before it, or

that the physical heaven should, either in the singular or plural. Nor do other great writers recognise any such rule as the latter especially. Yet, so far as I can see, the Revisers have thought fit to invent them both; or in other words, to change the English language instead of writing it. They will certainly not succeed, and they had no authority to try. Their business was to translate, that is, to transfer the meaning of the Greek as they find it into the English language and idiom and use as they find them.

I am not sure, but I conclude, that they treat the heaven of all the apocalyptic visions as spiritual, even when they say 'the stars of heaven,' though they must have 'the birds of *the* heaven,' as we shall see presently; because, if so, they are at any rate consistent in suppressing the Greek article in their English throughout the Apocalypse (which always has it in the Greek) except where the heaven is distinctly treated as physical. They insert it where it is not in the original in Acts iii. 21 (as the A. V. does). Yet surely 'the heaven' which 'must receive Jesus until the 'times of restitution (R. V. restoration) of all things,' is the spiritual heaven, and not the sky.

How then did the Translators settle whether they should say 'heaven,' or 'the heaven,' or 'heavens,' in each place? In the same way as a great painter answered somebody who asked him 'what he mixed his colours with: 'with brains, sir.' That is, they did it by their own taste and instinct and perception of niceties of idiom, which probably they could not have explained to a committee of precisians who disputed them. They felt that in certain places the dignity of the language or some peculiarity of the case required the article, without troubling themselves to consider exactly what kind of heaven was meant. Thus they said 'God created the heaven and the earth;' and yet, in the place now

before us, they put 'heaven' and 'the earth' together, because they knew that men in England do sometimes swear 'by heaven,' and never by 'the heaven,' whatever they may mean by it. Probably they mean it in the highest sense, and if so the new translation is wrong even by the Revisers' own rule. But it is wrong anyhow and every way, because it introduces a phrase unknown in English use, and gives the go-by to the one which is used in that way; and because it is evidently founded on a rule for which there is no authority whatever, and which the Revisers had no business to make: and it does not profess to be for the sake of literal translation, for they have throughout articulated or disarticled 'heaven' without the smallest reference to the presence or absence of the article in the Greek. Of course I find no fault with that: on the contrary, I think they ought to have done a great deal more in that way; but then they should have done it with discretion, as the Translators did, and not by rules of their own which it is clear that neither the writers of the N. T. nor any English writer observed.

vi. 6. Why should 'enter into thy closet' be changed into 'thine inner chamber,' as if a closet only meant a cupboard or a housemaid's closet? Surely the Revisers might give people credit for sense enough to know that the word 'closet' in the A. V. meant an inner chamber or secluded place for prayer, without thrusting that flat explanation upon us. 'The royal closet' is a place we read of, and it does not mean a cupboard, nor probably a very small room. It only implies privacy.

vi. 13. The rightness or wrongness of the important alteration of 'Deliver us from evil,' into 'Deliver us from *the evil one,*' in the Lord's Prayer, might easily be dismissed here by saying that while it is the subject of controversy between two such disputants as the Bishop of Durham and

Canon Cook, the editor of 'The Speaker's Commentary,' it is useless for unlearned persons to interfere in it, and certainly premature to sanction the alteration. But unfortunately unlearned persons are asked to interfere, or will be at some time, and to affirm that the majority of the Revisers are right, and that their decision ought to be affirmed by Act of Parliament. And therefore it is proper to inquire here and ascertain, if we can, whether they have made out any case for such an interference: which is a very different thing from trying to decide which interpretation or translation is right: a distinction which has been much too little attended to. After the published letters of these two eminent theologians, it is not likely that any new contributions on either side will throw any more material light on the question. Therefore it is not premature at any rate to give a summary of such of their arguments as have not been either disposed of by agreement, or too refined to make any general impression.

First then, they agree that *ῥύσαι ἀπὸ τοῦ πονηροῦ* may grammatically, and by N. T. usage, mean either 'deliver us from evil' or 'from the Evil one'—a new phrase too for 'the Wicked one' of the A. V.; and therefore it is useless to seek for a determinate solution on any grounds of that kind. Yet Mr. Cook says 'he is informed by the best authority that 'the Revisers were much moved by the fact [statement], 'that *ῥύσαι ἀπὸ* is never used with abstract [or general], 'but only with personal evil' [or an evil person]. If that is really so, it clearly detracts a great deal from the weight of the vote of the majority, by which it seems admitted that the change was carried. Nobody can tell what would have been the result if that stumbling-block (to borrow a favourite word of theirs) had been removed out of their way at once. It is useless for any of them to try to

set it up again now that the Bishop of Durham has thus kicked it away.

Next it is agreed now that there is no evidence at all of which way τοῦ πονηροῦ was understood, during the first two centuries; but that from Origen, early in the third, to Augustine, late in the fourth century, 'the Evil one' or what is called 'the masculine interpretation,' prevailed among the Greek Fathers; and that from Augustine downwards the neuter or A. V. 'evil' has been universally received in the Western Church. But 'the masculine interpretation' is by no means a conclusive phrase; for if the Revisers are right in translating μὴ ἀντιστήναι τῷ πονηρῷ, 'resist not *him* that is evil,' instead of 'resist not evil' (A. V.), unquestionably they do not mean 'resist not the Devil.' Origen is generally regarded as a person rather fond of 'notions' of his own, but he was followed by many other Greek Fathers, including Chrysostom. Here the Bishop and the Canon begin to differ about facts. Each of them claims on his own side the two great Latin Fathers of the early dates of about 200 and 250, Tertullian and Cyprian, except that it seems admitted that at a late period of his life Tertullian inclined to 'the Evil one;' but Canon Cook says he had then become a Montanist heretic, and therefore cannot be accepted as the mouthpiece of the Church. Cyprian's views, as given by the two advocates, are certainly more in favour of the common interpretation than of Origen's. Mr. Cook also relies on the fact that though Augustine encountered strong opposition on some points on which he was an innovator he encountered none on this of the Lord's Prayer; and says that he could hardly have had the enormous influence he had over Western Christendom if he had opposed or ignored views universally adopted in the primitive churches of the East on such a point as this.

It is quite clear that there is on the whole no foundation for the assertion or belief, which has been propagated, chiefly from the chairman's speech to convocation, that the Revisers have only restored the primitive interpretation. The only fair conclusion is that neither party has thrown any decisive light on the original understanding of the phrase by the help of the Fathers; and the views of the Fathers are only important so far as they are evidence of that.

Mr. Cook adds in his last pamphlet (which is too late for me to notice properly) that Chrysostom is decisively against the R. V. omission of the doxology in the Lord's prayer; and that Origen not only invented this Satanic interpretation but the ultimate salvation of the Devil, and prohibited prayers to our Lord. And in spite of these great Fathers, the established faith of the Greek church for many centuries, as set forth in their '*Confessio Fidei Orthodoxæ*' has agreed with the universal western usage of all known times for the common interpretation.

The Bishop quotes some of the early liturgies as decisive. That called St. James's has *ῥύσαι ἀπὸ τοῦ πονηροῦ καὶ τῶν ἔργων αὐτοῦ*. 'St. Mark's' is not so clear: in fact alone it would prove nothing. But the '*Liturgy of Adæus*' has '*salva nos a malo et exercitibus suis.*' The Bishop says these liturgies covered the whole area of the Eastern Church. But, he candidly adds, 'when we turn to the Western liturgies all is changed,' and then we have such phrases as '*Libera nos ab omnibus malis.*' Nevertheless, he says, an expositor of one of them, about A.D. 800, adds the commentary—'*Petendum nobis est ergo ut Deus nos a diabolo liberet,*' which he contends is a proof that the older Origenic interpretation was still well-known and current. But a remark of one commentator does not prove general currency. The later liturgies, includ-

F

ing our own (which both parties claim in their favour in different ways) of course can prove no more as to the original understanding than any of the later Fathers. What then is to be said of those antient liturgies? Canon Cook's reply upon them is that they are universally admitted to be so full of interpolations of later ages as to make it impossible to rely on them, or to distinguish between the original and the interpolations; and that it is expressly said in Palmer's '*Origines Liturgicæ*' that some of the interpolations, which he proves, were made to bring the liturgy of St. James into harmony with that of Constantinople, where the views of Origen and Chrysostom prevailed. And he says that of St. Mark suffered even more than St. James's, as is shown in Neale's '*Tetralogia*.' If so, the antient liturgies cease to be at all decisive, or even of any value in the controversy, because we have no authentic versions of them.

Then comes a more complicated matter, viz., some antient versions—Syriac, Coptic, Egyptian, and Latin or Italic. It seems that the Syriac language has only a masculine and feminine gender, and that the feminine does duty for the neuter; and the Bishop says that the word 'bisho,' by which the *τοῦ ποιηροῦ* is rendered, is masculine, and that 'bishtho' is always the word where a neuter is clearly meant. Canon Cook replies that he was well aware of that as to these Syriac versions of the third and fourth centuries, but that in earlier ones 'bisho' was used for 'the evil thing' as well as 'the evil man.' Both sides claim the Egyptian and Coptic versions, where there is the same want of a neuter gender. Mr. Cook says that 'Peyron, the highest authority, holds the Coptic word to be neuter;' and concludes, after more argument than I can quote, that 'all the early versions are at least compatible with the A. V.,

and that some indisputably support it.' And that is clearly so, if his quotations, and the Bishop's, contain the whole case, as we may now assume that they do. The Ethiopic version, which he says exhibits the faith of the Egyptian church in the time of Athanasius, has 'deliver us from *all* 'evil.' In the Latin or Italic versions 'malo' is the word used for *πονηροῦ*. Canon Cook says it ought to have been 'maligno' if Satan was meant; and it certainly is 'malignus' and 'nequam' in six of the seven texts where he is certainly or probably meant, in the Vulgate. The Bishop produces sufficient proof that 'malus' was often used for the devil by the Latin Fathers; but that does not carry the matter any further back than before, and it is remarkable that Tertullian changed his 'malo' to 'maligno' after he had changed his faith as above mentioned.

Canon Cook uses this negative argument, that in no liturgy of any age is there any special prayer or collect for deliverance from the devil, though of course there are plenty of incidental petitions for such deliverance in our own Liturgy, and the old ones from which it has descended. Probably most persons will agree with the Bishop that 'From the crafts and assaults of the devil, good Lord deliver us,' is distinct and special enough, and is not affected by the fact that it is one of many petitions in the same service, viz. the Litany. Nor do I suppose that theological arguments to the effect that Christians have already vanquished Satan and need not pray to be delivered from him, are likely to move any one who is inclined to the Satanic interpretation, for the reasons urged by the Bishop, and the fact just now mentioned, that we do expressly pray to be delivered from the devil three times a week: which cannot be the least affected by the multitude of other prayers made at the same time.

On the other hand, I do not think any defender of the A. V. is likely to be convinced by the Bishop's argument that we should expect the tempter to be mentioned, with ἀλλὰ before him, immediately after 'lead us not into temptation.' If such arguments are worth anything, I should rather say that ἀλλὰ leads one to expect something more in contrast to the previous limited petition than in continuation of it. 'Lead us not into temptation, *but* deliver us from 'the tempter,' is not a very natural or emphatic speech. 'Lead us not into temptation, but deliver us from all 'manner of evil,' is both natural and emphatic, the second part being larger than the first.

With a view to ascertain in what sense the words were likely to be understood by Jews, to whom they were first spoken, Canon Cook remarks, without contradiction, that there is no evidence of such a phrase as 'the Evil one' being used for Satan at all before Christ; from which he contends (but not without contradiction) that our Lord could not have meant it. The Bishop's answer is that, as the Septuagint was made two or three centuries B.C., it is no proof that other usage had not sprung up in that time; and he gives the analogy that the Elizabethan use of the English language is no proof of what would be understood by a particular phrase now. Mr. Cook replies, that however that may be about common phrases, it is not true of theological ones. And so, like most analogies, this proves nothing. The Bishop further says 'the Evil one' was not used in the Septuagint because there was no occasion for it: Satan being only mentioned three times in the O. T., and then simply by his own name; and also that our Lord did unquestionably call Satan 'the Wicked one' several times independently of the Lord's Prayer, and took for granted that it would be understood. But the Canon replies

that *πονηρὸν* is often used in the Septuagint for 'evil'; and that the later parable of the sower was the first time our Lord certainly used it for Satan. He certainly did not in a preceding verse (v. 39) of the speech which first gave the Lord's Prayer. No one can prove that he did in v. 37. The fair summary seems to be, that the devil is certainly meant in four places (not reckoning mere repetitions in the same speech), Mat. xiii. 19, 38; Eph. vi. 16; 1 John v. 18, and ii. 13, 14; probably or possibly in five, Mat. v. 37; John xvii. 15; 2 Thes. iii. 3; 1 John iii. 12, and v. 19; if any more than these two last can be fairly called probable. And certainly not in three, Luke vi. 45; Rom. xii. 9; and Mat. v. 39. Of course the doubtful ones are of no use in this argument; but Mr. Cook remarks that Chrysostom contradicts the Revisers as to John xvii. 15.

The argument about the Targums comes to as little either way as that about the Septuagint. Canon Cook asserted that 'the Evil one' was never used in the Targums. The Bishop answered that he was furnished by a learned Rabbi with several instances, which he quotes, of 'the Wicked one' being used obviously for Satan. But Mr. Cook replied that all those instances are from Targums of very late date—some centuries after Christ; and if so, it is manifest that they are of no value in a controversy as to the meaning of his words.

And after reading all these letters several times over, the most favourable conclusion for the Revisers that I can come to (apart from the repeated injunctions to them not to alter the A. V. without clear necessity) is that their interpretation perhaps agrees with a very few more texts in the N. T. than it disagrees with, and that it was partially accepted for some centuries under the original influence of Origen. And then comes in another principle of interpretation,

legal if not theological, and certainly one of common sense: that a general phrase is not to be reduced to a peculiar meaning without a clear reason, and the *onus probandi* lies on him who maintains it. 'Evil' can include 'the Evil one;' but 'the Evil one' does not include all kinds of evil. The Bishop indeed says that τὸ πονηρὸν never means 'abstract evil;' which, he says, requires ἡ πονηρία and is always so expressed in the Septuagint, though τὸ πονηρὸν is frequent there for concrete evil. That is a very fine distinction to maintain, and Canon Cook as positively denies it, and says also that the Hebrew which τὸ πονηρὸν represents is invariably rendered 'evil' in the A. V. Most certainly τὸ πονηρὸν means abstract evil in Rom. xii. 9, 'abhor that which is evil;' 'cleave to that which is good:' and that, as he says, completely disposes of this objection of the Bishop's. It is quite enough for the A. V. defenders to say that they only want τοῦ πονηροῦ in the Lord's Prayer to mean what τὸ πονηρὸν does in Rom. xii. 9. And on the principle I am now stating, the Revisers have to make out a positive and clear case, and not merely a conjectural one, for either limiting or altering the general phrase. I have no hesitation in giving a verdict upon these arguments that they have not done so. That is a question of reasoning, of which learned men have no monopoly. The finding of the best arguments on each side is a question of learning, on which such disputants as these have, if not a monopoly, yet an advantage over common men, which I am as far as possible from questioning; but the jury have to give the verdict after hearing them: which jury we are.

Moreover, no translators are required, nor have any right, where it is not necessary, to make an interpretation of any ambiguous or general words, for which an equally

general translation can be given. For all practical purposes we must treat the *τοῦ πονηροῦ* as original, whether the Bishop's suggestion that the Prayer may have been originally spoken in Greek to the multitude is accepted or not. But it is not impossible that our Lord may have repeated it in Greek more privately; and it is not only possible but certain that the ambiguity or generality of *πονηροῦ* was as well known to the Holy Ghost and the Evangelists as it is to us; and yet there it is. If we were intended to pray for deliverance only from the Evil one, and not from all evil, every day, I do not see how it is possible to doubt that we should have been plainly told so. Nothing could have been simpler than to say *διαβόλου* instead of *πονηροῦ*. It is no answer that *πονηροῦ* is used in other places where it is either equally doubtful or certainly means *διαβόλος*. For where it is certain it takes care of itself; and in not one of the doubtful texts does it practically signify which it means. Here it plainly does signify. If 'evil' excluded 'the evil one,' the Revisers might say *that* translation interprets it as much as theirs: but it does not. Everybody remains at liberty to interpret it for himself, or to think of the devil as being included in all evil—personal, concrete, abstract, physical, spiritual: for *τοῦ πονηροῦ* and 'evil' are wide enough to include them all. As the Bishop himself says, the tempter is brought to our thoughts just before by 'temptation.' On the other hand, the argument that the devil is the author or cause of all evil asserts much more than we know; and it is quite out of the question to expect it to be tacitly received. To insert him there leaves the Prayer without any general petition against evil, though it begins with asking for all manner of good.

If arguments of that kind are thought worth little either way, there remains the great unquestionable fact, that

the original word, or what we must accept as such, was the open one, *πονηροῦ*, capable of either the masculine or neuter, either the general or special meaning, and that no other Greek word has ever been used there: nor any Latin one but *malo*, which is just as open and has never been replaced by *maligno*. Fathers and bishops and anybody else may have interpreted and may understand them both as they please. Whatever Origen and Chrysostom and Tertullian wrote, every man said the Lord's Prayer in whichever sense he pleased, and does so still. Therefore, whichever side may be thought by anybody to have the best of the argument as a matter of interpretation, that is not translation, and we have a right to refuse, and ought to refuse, to be ordered for the first time since the Lord's Prayer was first spoken to say it in a new way, and have that open question closed, in a direction never before accepted, or attempted, at the dictation of an unknown majority of four and twenty scholars nineteen centuries after date.

vi. 19. 'Where moth and rust doth *corrupt*,' is changed into '*consume*.' Yet the Revisers had learnt unmistakeably, only three verses above, what St. Matthew meant by the same word *ἀφανίσει*, viz., 'disfigure.' Their passion for uniformity, or etymology, or whatever it is, did not induce them to say that 'the hypocrites *consume* their face that they 'may appear unto men to fast.' So with this key to the real meaning put into their hands they forthwith turn it the wrong way for some whim of their own, breaking their own rule too, and all to spoil the sense rather than improve it. For rust does not 'consume' iron, but adds oxygen to it and so makes it heavier; and moth-eating, being only superficial, is never called 'consuming' cloth by anybody

but the Revisers. Moth and rust do 'corrupt' or spoil or disfigure things; and a moth 'fretteth a garment' and 'consumes its beauty,' as in the Prayer-book version of the 39th Psalm. If you want to see the word well illustrated, the Revisers ἀφανίζουσι the infinitely better work of the Translators, 'disfiguring' it and 'making its beauty to 'consume away;' and (according to the 'Quarterly Review' and Dr. Malan) ἀφανίζουτες the Greek text also, in the sense of 'corrupting' it more than it has ever been before: not that I profess to give any opinion upon that.

vi. 26 & xiii. 32. That rule of theirs for always calling the physical heaven 'the heaven,' has driven them into the further absurdity of altering 'the birds of heaven,' and 'the fowls of the air,' τὰ πετεινὰ τοῦ οὐρανοῦ in both cases, into 'the birds of the heaven,' a phrase which nobody else ever used or will use; and wrong besides, if they want to be so very exact: for πετεινὰ is really 'flying things,' and includes bats and flies as well as birds. After this I shall not notice the multitude of other places where they have similarly spoilt the old Translation for this unfounded and unauthorised rule of their own.

vi. 26. 'Are ye not much better than they?' is worsened into 'Are ye not of much more value than they?' That is not even a more literal construing of διαφέρετε, which primarily means 'differ,' and by general use 'differ for the better,' but has no special relation to value. Nobody is so stupid as to suppose that the 'better' of the A. V. here means better in moral qualities, or not to see that it means 'higher in the scale of creation.' It would only be a little more prosaic to say that: perhaps the next Revisers will.

vi. 27. The marginal suggestion of 'age' as an alternative for 'stature' in this text, 'which of you by taking 'thought (R. V. by being anxious) can add one cubit unto

‘his stature?’ perhaps need not be noticed except as one of a multitude of marginal alternatives of a similar character, proving that some of the Revisers were even more revolutionary, and occasionally absurd, than the majority, though we know that another minority was less so. Although this particular suggestion of age for ἡλικία is not a new one, as I see by the ‘Speaker’s Commentary’ (which does not adopt it), that does not make it rational. No doubt ἡλικία does mean age primarily, and stature as a result of age; but I see that Plato used it for the stature of a pillar, which certainly did not grow by age. Nor even if the cubit here could be metaphorically applied to time would there be much point or sense in warning men against taking thought or being anxious how to increase their age. It is only by experience that we know that no contrivance (yet discovered) will enable us to grow taller; but the idea of increasing our age is a self-evident absurdity; and therefore to warn us that we cannot do it is self-evident nonsense and ought not to be suggested as an admissible translation merely because it is one meaning of the Greek word in other circumstances.

And now for the ‘anxiety,’ which most people seem to approve of the Revisers substituting for ‘taking thought,’ as more suitable to our present idiom at any rate. In some places where the verb *μεριμνάω* is used it may be, and is; but not in all; and I think not in this. There is no point in warning men that they cannot increase their height by being anxious about it; for nothing of any kind can be done merely by being anxious, which is rather a passive state of mind rather than an active. It is conceivable, though contrary to experience as yet, that by taking thought about the proper means we might make ourselves taller, as we sometimes can fatter or thinner. But no degree of mere

anxiety could possibly do it. At the same time it is good sense and good English to say, 'be not anxious, or take not *too much* thought, what ye shall eat or drink.' Again, it is flat and stupid to say, 'the morrow shall be anxious for 'itself;' but there is some life and imagination and point in saying, as the Revisers might well have done, 'Take not *much* thought for the morrow, for the morrow shall take 'thought for the things of itself;' or, if they turn out to be right in omitting *τὰ* before *ἐαυτῆς*, 'the morrow shall take 'thought for itself,' though I see no such use of the genitive case after *μεριμνάω* in the dictionaries. With all their passion for uniformity, and their repetitions of 'anxiety' here until it becomes disagreeable (as the repetition of artificial phrases always does, though not of simple ones), they have given a quite different translation for *ἀμερίμνους* in xxviii. 15, where they might reasonably have introduced a little anxiety, as the soldiers' lives were in danger; but they only propose to 'rid them of care' by advising them to tell an absurd and suicidal story, as we shall see in that place.

vii. 6. 'Neither cast your pearls before the swine, lest 'haply they trample them under their feet and turn and rend 'you,' is a poor substitute for the old 'neither cast ye your 'pearls before swine, lest they trample them under their feet 'and turn again and rend you;' nor is there much excuse for it. The 'haply' is a very unnecessary insertion, though no doubt it may be defended in a piece of literal construing of *μήποτε*. Nobody would say in English '*the swine*,' in such a case, and therefore the Revisers ought not. 'Turn 'again,' like 'rise again,' is the proper idiomatic phrase, and does not at all mean 'turn or rise a second time.' 'Turn 'again, Whittington,' is authority enough for that; and the Revisers allow 'rise again' to stand. But I see they choose to appropriate 'turn again' to another word, *ἐπιστρέψας*

(Luke xxii. 33), which the A. V. much more rationally translates, 'when thou art converted,' but the R. V., 'when once (*ποτὲ*) thou hast turned again : ' this time they do not make it 'haply,' as they always do in *μήποτε*, as if 'lest' did not cover a contingency as well as a certainty.

vii. 10. Why should 'bread' be turned into a loaf? In some dictionaries *ἄρτος* is said to mean wheaten as distinguished from barley bread, but also to mean bread generally, as well as a loaf of bread : in others it is construed simply '*panis*.' But which do people really ask for in the English language, 'bread' or 'a loaf?' So if the Revisers wanted to be precise they should have inserted 'wheaten,' and if they wanted to be sensible they should have left 'bread' alone.

vii. 13. 'The strait gate' is made into 'narrow;' and yet in the next verse we have the strange and absurd phrase 'the straitened way'—not 'straightened,' remember. It is true that *τεθλιμμένη* means contracted or compressed; but so does 'strait,' as everybody knows from 'strait-laced.' And what reason is that for substituting either 'strait' or 'straitened' for the old and simple 'narrow,' which meant just what was intended here, while a 'contracted,' or 'made narrow,' or 'straitened way' has no force at all? A gate may be properly called strait in that sense.

vii. 17. '*The corrupt tree bringeth forth evil fruit,*' instead of '*a corrupt*' is another instance of their disregard of English idiom, which is the proper test for introducing the article. No English-speaking man would say that; and therefore it is a bad and wrong translation. We may almost say the same of '*building on the rock*' at v. 25. We talk of building on the sand, or on the red sand-stone, or on the trap rock, when we want to be precise and scientific; but at all other times we should say of a man who built his

house upon a rock, that he 'built his house upon a rock ;' and there is much more life in it than in that semi-philosophical 'the rock,' as the old Translators felt, who knew English and could write it. The winds too no longer 'beat upon that house,' but 'smite it.' That is a brilliant specimen of a 'necessary change,' to remove a 'plain and clear error.'

viii. 6. 'My servant lieth *in the house* sick of the palsy, is altered from, 'at home,' which is exactly what one would say in English, unless the Lord was then standing just outside the centurion's house ; which he certainly was not, for the centurion had come to him somewhere else.

viii. 9. And would any man speak of 'having under my self soldiers,' instead of 'having soldiers under me?' Surely a translation of a speech, above all things, into any language ought to be into such language as is spoken, and not into such as no man ever uttered or will utter in the circumstances.

viii. 13. This same story has to suffer more yet, in having its conclusion changed from 'the servant was healed in the self-same hour,' into '*that* hour.' As they mean exactly the same, why are we to be compelled to listen to this new and bald and harsh version, instead of the far more harmonious and emphatic old one? Can anybody pretend to believe that the Revisers were intended by their appointors or the nation to disturb the A. V. for such alterations as these?

viii. 22. 'Leave the dead to bury their own dead.' How is this any better than 'let the dead bury their dead?' It is, as usual, weaker, less like what any one would say in English, and very inferior in rhythm, and a quite unnecessary change for any real object, though 'leave' is rather more literal than 'let.'

ix. 9. They make 'Matthew sitting at the place of toll,' instead of the old 'receipt of custom.' Do they mean that *τελώνιον* is not a 'custom' in the sense of a tax or 'duty,' as it has always hitherto been understood? And if so what was the toll for? Perhaps they do not know, as any lawyer could have told them, that a toll is the opposite of a tax or custom, being a payment for transit or carriage, *i.e.* for service rendered by the receivers. 'Sitting at the place of toll' inevitably suggests a seat by a turnpike gate. I am glad to see the Bishop of Lincoln has said almost the same of it, since this was written, in criticising a vast number of specimens of their bad translation. As it happens, most of his are in other books than the three which I have taken in hand and which are evidently not the worst specimens of the work.

ix. 16. Suppose we came in any common book on such a sentence as this: 'No man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made;' we should say, 'What in the world does this man mean? What is to fill up what? and why should anybody put a piece of cloth, dressed or undressed, *upon* an old garment?' Even the A. V. is not very clear if grammatically examined, but its meaning is visible at a glance; 'No man putteth a piece of new cloth *unto* an old garment, for that which is put *in* to fill it up taketh from the garment, and the rent is made worse.' Neither of them hits the important word of the original, *ἐπίβλημα*, 'a patch,' but the R. V. is much the worst, for its words mean nothing, though the end enables us to guess at the meaning. I do not see why 'patch' should not be put for 'piece,' and then everybody would see at once what is coming. Nor do I see how the Revisers manage to expand *πλήρωμα* into 'that which *should*

'fill it up,' even if the sense required it: but it does not; for the patch does fill it up, though it should not, because it only does harm. They seem to have some sartorial theory of the patching of old garments, which had better be '*resarta*' before we establish it for them by Act of Parliament. Their correction of 'bottles' into 'wine-skins' at verse 17 is more justifiable now that leather bottles are only objects of antiquarian curiosity. But 'wine-skins' is an ugly word, and itself almost as unintelligible to common persons as bottles. 'Leather bottles' would have been better in both ways.

ix. 24. Was it necessary or in any way worth while to change the old word 'minstrels,' which means religious musicians (witness 'the Minstrel's gallery' in Exeter cathedral, and Johnson's dictionary), into the prosaic and professional 'flute-players' because they are called *αὐληταί*? Minstrels certainly were *αὐληταί*, whatever else they were. And if the Revisers will be so precise, why do they confine the *αὐληταί* to the flute; or do they know that the thing we call the flute existed at all? *αὐληταί* means 'pipers' on whatever kind of pipe it might be? They do not themselves translate *ἠψάλισαμεν* 'we played the flute to you,' at xi. 17, instead of 'we have piped,' on which I have another remark to make presently. Do they really suppose that Convocation or anybody else wanted the A. V. altering to specify the flute-players at a funeral instead of musicians in general or minstrels; or such little boys' construing as, 'the fame 'hereof went forth' (verse 26), instead of 'went abroad,' a much grander phrase of exactly the same meaning; or 'country' turning into 'land' at verse 31; or 'he casteth 'out devils through the prince of devils,' transposing into, 'by the prince of the devils he casteth out devils' (verse 34), for no reason at all except that it happens to be

the order of the words in Greek, which is constantly different from what is naturally used in English, as the Latin order is still more? The Revisers themselves sometimes transpose out of the Greek order where the A. V. does not.

x. 5. The alteration of 'Go not into the way of the Gentiles' into '[any] way' of the Gentiles is amusing, since 'any' is no more in the Greek than 'the.' It seems anything may be interpolated except the article. However, I suppose they mean 'any way' as a substitute for 'a way' or 'road,' as it is ὁδόν, and 'any city (πόλιω only) of the Samaritans' comes next. If they do they had better have put 'any 'road' at once, for 'go not into any way' implies nothing intelligible. But after all, the substantial meaning was exactly what is expressed by the A. V. 'go not into the 'way of—or into intercourse with—the Gentiles,' with no particular idea of roads, which could practically mean nothing, except as taking them into contact with the Gentiles, as with the Samaritans. But unmistakable idiom has no chance with the Revisers against literalism, even though it may be obscure or unmeaning. They have not even that excuse for transposing 'into any city of the Samaritans enter 'ye not,' into 'enter ye not into any city of the Samaritans.' Is this 'postponing euphony to truth'?

x. 8. No theories about aorists and perfect tenses can justify changing 'freely ye have received, freely give,' into 'freely ye received, freely give;' as if it were a sum of money that they had received some time ago, and were now to spend, instead of a spiritual gift which they were receiving continually, and were to impart as freely as they received it. People who invent universal rules forget that the moment they produce bad or wrong results they are *ipso facto* convicted of not being universal. The induction which pro-

fessed to establish them has failed. This is constantly happening in science, and the failure is at once recognised as fatal. It is equally true in other things, though not so readily recognised. The Revisers' results have proved the non-universality of their rules ten times more than any arguments could have done.

x. 9. In like manner the old '*Provide* no gold nor silver' &c., is manifestly better than '*get you* no gold nor silver in your purses . . . neither two coats,' &c. Nobody would say that in English, though '*get*' is a more literal construing of *κτήσησθε* as a bare word than '*provide*,' and in many cases is the best word. In this case the getting was with a view to providing for use.

x. 19. Here again we have '*take no thought*' changed into the Revisers' favourite '*be not anxious, how or what ye shall speak.*' Yet '*take no thought*' obviously expresses the real meaning better, though *μεριμνήσητε* may possibly be the best Greek translation of whatever words our Lord used that occurred to the evangelists. The real meaning clearly was, '*do not trouble yourselves to think beforehand what, or how, ye shall speak;*' and that is better represented by '*take no thought*' than '*be not anxious,*' which, as I said before, is only passive and implies no effort of thought at all, and can do no good in preparing to speak.

x. 21. '*The brother shall deliver the brother to death and the father the child, and the children shall rise up against their parents,*' is altered to '*Brother shall deliver up brother to death, and the father his child, and children shall rise up against parents.*' The '*his*' is not in the Greek any more than '*their*' before '*parents,*' which the Revisers strike out. But either '*his*' or '*the*' must be supplied, and in the eyes of the Revisers an article is a far more sacred thing than a pronoun, or an independent word. Why should

a word of the A. V. have been altered here? No Reviser can pretend that it does not give the full meaning as well as the R. V., and it is much more harmonious.

xi. 2. 'Now when John heard in the prison the words of 'the Christ.' The Revisers seem to have introduced '*the*' before Christ everywhere in the Gospels when the article appears in the Greek, while in several places in Hebrews they have left the A. V. alone in that respect, rightly enough, though I cannot see on what principle they have gone: certainly not on the only rational one for an English Bible, of inserting 'the' whenever 'Christ' is a word of description, as when 'John said I am not the Christ,' and not when it is used as a proper name. But I defy anybody to make out that the N. T. writers observed that rule for the article in Greek. And again I say that the Greek use of their article has evidently no necessary relation to ours for English purposes. Not only does this case of *χριστός* prove it, but we invariably speak of 'the sun;' yet *ἥλιος* is said by Winer to be almost as common as *ὁ ἥλιος*, and *γῆ* to be frequently used not only for 'earth' but 'the earth.' He gives up in despair the attempt to make out any rule as to the use of the article with *χριστός*. Yet the Revisers have continually introduced it against the A. V. in a manner quite unnatural and offensive, considering that Christ has for nearly nineteen centuries now been a proper name as much as Jesus, except in a few cases such as I have alluded to.

xi. 14. 'This is Elijah which is to come,' *μέλλων ἔρχεσθαι*. Why, even grammatically, 'is to come,' rather than the old *was*? *σωζομένους* in Acts ii. 47, is sensibly enough translated 'those that *were* being saved,' though that is as much a present participle as *μέλλων*; and see remarks on Rev. xxi. 8. And what is of more consequence than any grammatical theories, how can a man be here who is to

come, or be to come if he is here? It was worse than needless too to change the old phrase 'which was *for* to come.' Though it may be almost obsolete in common use it could lead to no mistake, and here it is emphatic. Some of us can remember the greatest tutor of the greatest college in the world, afterwards a distinguished Dean and Prolocutor, who constantly used that phrase, which he had brought from the *leonum nutrix* of the north in his youth; where one sometimes hears it still, and where I remember old Mr. Faber 'the prophet,' as he was called (not his nephew the poet), saying that the language of the Bible was the language of the people. In some places the Revisers have left 'for to,' and they had much better have left it here.

xi. 16. The R. V. says—'like children . . . which call 'unto their fellows, We piped unto you and ye did not dance; we wailed and ye did not mourn.' That means 'we piped and wailed at some former time, and then ye did not dance or mourn.' Do the Revisers seriously imagine that the original meant that, any more than *ἠκυρώσατε* at xv. 6 means 'ye did make void,' which they do not venture to translate so, and a multitude of other aorists which they have to make perfect? Except that 'wailed' may be a more exact translation of *ἐθρηνήσαμεν* than 'mourned,' the R. V. is very inferior both in sense and sound to the A. V. 'we have mourned — and ye have not lamented.' They omit the A. V. 'to you' in the Greek, rightly or wrongly for what I know.

xi. 23. By virtue of two of their astonishing emendations of the text, and if the *Quarterly Review* is right, by an astonishing blunder therein, they transform the grand saying 'and thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell,' into this flat nonsense, 'and thou, Capernaum, shalt thou be exalted to heaven?' (as

if somebody had said it was going to be): 'thou shalt go down to Hades.' They cannot see the difference—or think it goes for nothing in estimating the probabilities of emendation, between charging Capernaum with the pride of thinking itself exalted to heaven, and their stupid interrogatory. Surely 'hell' might have been left here as a contrast to the metaphorical 'heaven,' without wounding anybody's susceptibilities. And why is 'but,' into which the A. V. naturally translates *πλήν*, to be always turned in R. V. into 'howbeit?' If that is one of the modern scholastic discoveries, perhaps some revisionist will be kind enough to explain the difference.

xi. 26. 'For so it seemed good in thy sight' (A. V.), is both better English and sense than 'so it was well-pleasing in thy sight.' 'That which is well-pleasing in his sight' is rightly enough used in both versions in Heb. xiii. 21 for quite different Greek; and that is English. The Revisers therefore here also violate their own rules of translation merely to spoil the A. V.

xii. 40. They have evidently some unfathomed theory of English grammar, when we find them taking the trouble to turn 'the whale's belly' into the 'belly of the whale,' and their numerous 'ons' into 'upon,' and 'buts' into 'howbeit,' and 'doth betray' into 'betrayeth,' and their crowd of 'evens,' and a multitude of similar grammatical exploits: besides their more complicated and clumsy phrases, such as 'a meddler with other men's matters' for 'a busybody,' though it is only one word in Greek; and making people 'holden with' instead of 'lying sick of—a fever;' and 'prevailing to escape;' and telling us that the disciples 'took their food with gladness:' which must have come from their medical assessor, or their nurse, like several other of their phrases. 'Doctrine' is a tolerably common and well

understood word, for which they have a special animosity ; but I might go on for pages with such specimens of their fancies.

xii. 43. 'Walketh through dry places, seeking rest, and findeth none,' is treated as a 'plain and clear error,' which for the sake of 'fidelity' it is necessary to correct into 'passeth through *waterless* places seeking rest, and findeth it not.' And which do they think sounds driest after all ?

xiii. 2. The *Edinburgh Review* noticed the singular infelicity of making the 'shores' of the sea of Galilee or Lake of Tiberias into a 'beach,' both here and in John xxi. 4. That is a question of English and not of Greek. For whatever the Revisers may say that *αγιαλός* means when we do not otherwise know, or where it clearly does mean 'beach,' as in Iliad ii. 210, here we do know that it does not ; for the shores of the Lake of Tiberias are what they are, whether *αγιαλός* was the best word to use for them in Greek or not. So far as there is any difference between 'shore' and 'beach' in English, it is that a beach is a sea-shore which is bared by the tide and beaten on by the waves so as to make that kind of gravel which is commonly called beach as distinguished from sand. Not only was it entirely unnecessary to alter the shore of a lake into a beach, shore being the more general word of the two, but it is absolutely wrong here, and the Revisers have introduced a plain and clear error instead of removing one. I doubt also very much if fishermen or anybody else would talk of 'drawing their net up on the beach,' instead of 'drawing it to shore,' in xiii. 47 ; or whether (subject to the possible correction of the 'naval assessors') either sailors or landsmen would say they 'made for the beach,' and not for the shore, in Acts xxvii. 40, though it was a real sea there. Moreover, the second of the rules laid down for the Revisers by the Con-

vocation which appointed them was 'to limit the expression 'of such alterations (which the first rule said were to be as 'few as possible consistently with faithfulness, and only to 'correct plain and clear errors) to the language of the 'authorised and earlier versions.' Neither 'beach' nor 'waterless' appears in any of them, in these places at any rate. Whether it does in any other I cannot say without more trouble than it is worth to convict the Revisers of disregarding a minor rule like this, when they have treated much more fundamental ones with contempt throughout.

xiii. 3, 7. 'The sower went forth to sow.' What sower? It is no answer that St. Matthew used the article. I see the Bishop of Lincoln condemns this translation on the same ground, that no English speaker would in that case use the article, the idioms being different. Dr. Malan also, on Luke xi. 21, together with this passage, says truly that we use the indefinite article for the generic sense, while the Greek idiom used the definite one—having no indefinite article. And quite as little should we say 'other seeds fell *upon the* thorns, 'and the thorns grew up and choked them;' for that is simply nonsense, as well as a wrong use of the article again; whereas the A. V. is sense, and just what a man would say: 'some fell *among* thorns,' *i.e.*, fell on the earth among the thorns; and then the thorns would grow up and choke it; or, as St. Luke (viii. 7) says more naturally, 'grew up *with* it and 'choked it.' Still less would any one say in English, 'be that 'was sown among thorns is he,' &c., but 'that which was 'sown is he,' although in Greek idiom the 'he' is thrown back in the way the Revisers have construed it literally—and absurdly; for we have no such idiom. This again agrees exactly with St. Luke's using δ σπόρος (viii. 11) instead of the δ σπαρείς of Mat. xiii. 22. The A. V. 'he that received seed' can hardly be defended as the proper mode of getting

over the difficulty of the Greek idiom, in this text, among the many others in the Greek Testament.

xiii. 18. 'Hear then ye the parable of the sower,' is another wretched transposition, from 'Hear ye therefore the parable of the sower'—not even to follow the order of the original. And surely *οὖν* has as good a right to be construed 'therefore' as 'then:' at least it used to be when I was young; but perhaps we have learned better now, and this may be, as with *πλήν*, one of the necessary changes which were to be as few as possible consistently with faithfulness.

xiii. 24, 33. They alter 'another parable put he forth unto them,' into 'set he before them.' They mean exactly the same thing here, though if it were a dinner instead of a parable the R. V. would be the more appropriate translation of *παρέθηκεν*, and in that case we may be sure the old Translators would have used it; but for a parable they had the nicer taste than their Revisers to see that 'put forth' is the better translation.

xiii. 36. Then they alter 'sent the multitude away,' into 'left the multitudes;' which not only seems a very flat and needless change, but an absolutely wrong one for *ἀφείδς*, unless all the lexicons I have at hand are wrong. I do not myself dispute with the Revisers on questions of mere scholarship, but I do not see why we are to take their opinion against the lexicographers'. And we can certainly judge for ourselves that 'sent the multitude away' is more natural here.

xiii. 38. The A. V. allows our Lord to give this grand and rapid summary of the preceding parable of the sower:—'He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil: the

‘harvest is the end of the world; and the reapers are the ‘angels:’ just the right number of conjunctions and of stops to make it all as emphatic and as full of life as possible. The Revisers think it necessary to spoil it thus: ‘he that ‘soweth the good seed is the Son of Man; *and* the field is ‘the world; *and* the good seed, *these* are the *sons* of the ‘kingdom; *and* the tares are the *sons* of the evil one; *and* ‘the enemy that sowed them is the devil; *and* the harvest ‘is the end of the world; *and* the reapers are—angels.’ Here there is no question of meaning to dispute about. The only question is which expresses it the best. The R. V. is ‘faithful’ to every δὲ (not καὶ) which according to Greek usage connects the members of the sentence, but not according to the best English in such a case. It ‘faithfully’ translates υἱοὶ ‘sons,’ though of course it means daughters also here, and therefore the A. V. ‘children’ is much better, besides being more natural to say. This stupid alteration they make constantly; and in Luke ii. 43, they cannot leave ‘the child Jesus’ for παῖς, but must turn it into ‘boy,’ which naturally seems to have offended everybody. So I suppose, if υἱοὶ had been παῖδες here, which it might easily have been, we should have had the ‘devil’s boys.’ They seem to abhor ‘children,’ as neither παῖδες nor υἱοὶ are allowed to represent them: παιδίον they do allow to be a child, which is properly a little child or little boy (Luke ii. 40). It is true too that the ‘angels’ are unarticled in the Greek, but in our idiom we should certainly say ‘the angels’ in such a case, not meaning some promiscuous angels, but the angels as a class. Therefore this sentence also is made in every respect worse by the Revisers.

xiii. 55. ‘His brethren, James and *Joseph* and Simon and ‘Judas,’ instead of *Joses* (A. V.). The ‘Speaker’s Commentary’ says, ‘Joseph seems to have some preponderance

‘ of MS authority in its favour ; but on the other hand, in ‘ the parallel passage of Mark vi. 3, the whole weight of ‘ MS authority is in favour of Joses ;’ and these very Revisers leave it there. Which then is the more rational, to follow ‘ some preponderance of MSS ’ and introduce such a confusion of names, of which one must be wrong, or to follow the fewer MSS and avoid confusion by letting things alone? Such specimens as these weaken one’s faith in their judgment about original versions as well as about modern English.

xiii. 57. Notwithstanding their love of ‘ stumbling blocks ’ wherever they find *σκάνδαλόν*, or its verb, the stumbling block here is kept outside in the margin, which suggests that ‘ they were caused to stumble ’ at ‘ the wisdom and the ‘ mighty works ’ of Jesus, instead of being only ‘ offended,’ which the R. V. kindly leaves in the A. V. text here, though they alter it in sundry other places, with as little reason as the marginists do here.

xiv. 2. Here we have an entirely new version, ‘ There-fore do these powers work in him,’ instead of ‘ therefore ‘ mighty works do show forth themselves in him.’ Certainly *ἐνεργοῦσι*, if the context allowed it, does suit powers better than works. But they could not possibly change ‘ works ’ into ‘ powers ’ for the same word *δυνάμεις* immediately above, though the marginist minority do not stick even at that, and actually want us to read ‘ he did not ‘ many powers.’ It seems rather a strong violation of their own rule of uniformity to translate the same word ‘ works ’ and ‘ powers ’ in the space of two verses. Moreover *αἱ δυνάμεις* surely means ‘ the *δυνάμεις* or works ’ just before mentioned. The Revisers being obliged to change it into ‘ these powers ’ to make sense is rather against them. They translate *δυνάμεις* ‘ miracles ’ again in

Gal. iii. 5. On the balance of the account, the superior accuracy of the R. V. seems by no means certain enough to justify this change from the A. V., which unquestionably expresses the substantial meaning of the sentence perfectly. I observe another curious dealing with the same verb, in James v. 16, where they turn 'the effectual fervent prayer of a righteous man availeth much' into 'the supplication of a righteous man availeth much in its working,' *ἐνεργουμένη*: a truly energetic dictum.

xiv. 7. 'When Herod's birthday was come the daughter of Herodias danced before them' is changed into 'when Herod's birthday *came* the daughter of Herodias danced *in the midst*,' *ἐν τῷ μέσῳ*. Would any human being say that in English, except a small boy in a school-room? That Greek phrase is given even in dictionaries as meaning 'in public.' Perhaps the A. V. might as well have said 'before them *all*;' but that is no excuse for substituting such a piece of bald and ugly literalism as 'dancing in the midst'—not even 'of them,' which would have been rather more tolerable. 'Came' is evidently not so good as 'was come,' according to English usage.

xiv. 8. Then, 'she being *instructed* by her mother,' &c., is altered into being 'put forward:' which would be a proper enough translation of *προβιβασθεῖσα* in some cases, as for instance if it had come before her dancing instead of after being asked what she would have. But here it is absolute nonsense: a person answering a question put to her alone cannot be 'put forward' to answer it. She may be 'instructed,' as in the A. V., or as the 'Speaker's Commentary' says, 'instigated, which Grimm's dictionary 'gives as a translation of the word,' and which has the slight advantage of making sense instead of nonsense.

xiv. 15. They think it necessary to change 'this is a

‘desert place,’ which is exactly what one would say in English, into ‘the place is desert,’ which nobody would say. And if they must needs alter ‘the time is now past’ into ‘is already past,’ which is plainly unnecessary, could they not perceive that ‘the time is past already’ is more natural and more striking?’ Moreover they have left ‘now’ in the second miracle of loaves and fishes (xv. 32) for the very same Greek ἤδη.

xiv. 24. It seems odd to talk of a boat being ‘distressed by the waves,’ and much more unnatural than the A. V. ‘tossed,’ which is a very fair translation of βασανιζόμενον, which properly means ‘tortured.’ That was rather too literal even for the Revisers; and so they first turn it into a word of double meaning, physical and mental, for a tortured person is of course distressed, and then they apply it metaphorically to the boat. One has heard of a ship being in distress; but that means a great deal more than being tossed by waves, and it really applies to the sailors. All that the waves could do was to toss the boat, especially on a lake; and therefore the A. V. is the correct translation, and the ‘plain and clear error’ is with the Revisers.

xiv. 20 and xv. 38. For some mysterious reason they prefer ‘broken pieces’ to ‘fragments that remained over’ of the two sets of loaves and fishes. We have all heard of ‘broken victuals;’ but the victuals were once whole and had been broken. Each piece of bread or fish is a piece, and not broken, though broken off, if they will be so precise. But a fragment is a piece broken off. So here is another miserable bit of pedantry of some kind, and for some unknown reason, which only turns right into wrong for nothing; for the A. V. is certainly quite as accurate a translation: indeed the Durham Greek professor said, more so. Besides that, they turn the whole sentence into their

usual good English, 'they took up that which remained 'over of the broken pieces twelve (and seven) baskets full.' 'Twelve baskets full of the fragments' is English: theirs is not; and Greek idiom is no excuse for that.

xiv. 26. 'It is an apparition.' Φάντασμα of course is an apparition, and the Revisers will say that in a similar passage of Luke, xxiv. 37, the word is πνεῦμα, 'a spirit,' and that they felt bound to translate them differently. But why need they translate them differently, and so make an apparent inconsistency for nothing, if 'spirit' is a well understood word with the same meaning? No Reviser can explain the difference between an apparition or ghost, and a spirit in this sense, in which both Locke and Bacon used it—and indeed the Revisers themselves in that same passage of Luke; for although the Greek word there is different, and oftener used for spirit in another sense, or several other senses, it plainly means a ghost, as 'apparition' does here. Therefore this alteration also was unnecessary.

xiv. 30. 'But when he (Peter) saw the wind he was 'afraid.' That is, they strike out ἰσχυρόν 'strong,' or 'boisterous' (A. V.), a capital word; and yet their own margin tells us that 'many ancient authorities add *strong*:' that is, many ancient authorities and common sense are to be overridden by few authorities and nonsense. And now the *Quarterly Review* enables me to add that the few are actually two, and no more, which have the good fortune to be peculiar favourites with the two Revisers on whom this most essential part of the business 'was by tacit consent devolved,' as one of the Revisers said; and those two MSS appear also to be rather distinguished for blunders than for excellence, if the reviewer's account of them is right. At any rate they are two *contra mundum* and common sense, and the same two which make an eclipse of the Sun at full moon.

And only three such MSS induced them to strike out a far more important word than that *ισχυρόν*, viz., that Jesus 'cried out' before giving up the ghost, in Mark xv. 39. Such is modern revision by a committee with a heap of rules and principles.

. xv. 4. 'Whoso *curseth* father or mother' in the A. V., is probably too strong for *κακολογῶν*; but 'whoso speaketh 'evil of' them in R. V. is too weak, and is a much less natural translation than another which is given in dictionaries, 'revileth;' especially as all the context is of things spoken to and not of them. And what is the use of changing 'ye have made the word of God of none effect 'by your tradition' (verse 7) into 'ye have made void' (*ἠκυρώσατε*) the word of God *because of* your tradition'—except indeed to prove once more the fallacy of their own rule that aorists should never be translated like perfect tenses? *ἠκυρώσατε* should by that rule have been, 'ye made void,' which is absurd, and therefore their rule is no rule, as we see once more. It is apparently another of their decrees that *διὰ* shall never be translated 'by.' For even in Mark xiv. 21 they alter, 'woe unto that man *by* whom the 'Son of Man is betrayed,' into '*through* whom,' though nothing could be more directly done *by* anybody than that. Therefore that rule also is wrong; and their 'because of' here is both unnecessary and absurd. An old law is not repealed or made void *because of* a new one, but *by* it.

xv. 9. They change the old, well-known and well-sounding quotation, 'teaching for doctrines the commandments of 'men,' into 'teaching [as their] doctrines the precepts of men.' That is one of the innumerable multitude of alterations which convict themselves of being unnecessary, and therefore illegitimate under their commission, and only differing from the A. V. in being rather inferior in sound and

style. It will be observed that ‘[as their]’ does not even profess to be in the original, of which ‘teaching for (or as) ‘doctrines’ is a literal translation. Their only reason for changing ‘commandments’ into ‘precepts’ must be that they have thought fit to appropriate some other word to commandments, and then comes in their foolish rule of uniformity. ἐντάλματα is translated ‘commands’ in dictionaries as well as in A. V.

xv. 14. It may seem almost as trifling to criticise as to make such paltry changes, with the usual result of sounding worse, as ‘the blind *guide* the blind’ instead of ‘lead,’ and making them ‘both fall into a pit’ instead of ‘into the ditch,’ which are both given in dictionaries as equal translations for the Greek βόθυνος; and ditches by the road side are more likely for blind men to fall into than pits. But the Revisers and their advocates are estopped from replying to objections to such changes, that they are trifling; for if so, they had no business to make them. The *onus probandi—errorem et necessitatem*—lies on them. It is not our business to show that the A. V. is right, but theirs to show that it is so wrong as to justify their altering it, especially as they hardly ever manage to do so without spoiling the language in one or more of those qualities for which they commend it so much in their Preface.

xvi. 2, 3. Here we have ‘the heaven’ substituted for ‘the sky,’ as it was before for ‘the air;’ and we are told for the first time in our lives that ‘the heaven is red,’ not the sky, or even ‘the heavens.’ Yet in the verse before these the Revisers have properly allowed ‘the heaven’ of Greek to remain ‘heaven,’ as in the A. V. ‘show us a sign from ‘heaven,’ though that must have meant the physical and not the spiritual heaven; for which the Revisers appear generally to have invented the entirely new rule that one is to be

articled in English and the other not, without the least regard to the article in Greek; which Winer has to confess is reducible to no rule.

xvi. 5. 'When his disciples were come to the other side 'they had forgotten to take bread,' is mysteriously transformed into 'the disciples came to the other side and forgot to take 'bread: ' which means in plain English that they forgot to take bread after they got to the other side; and that is nonsense, or at any rate not the sense of the original, which is evidently that of the A. V. 'Forgot' is no doubt the literal construing of ἐπελάθοντο; but if that makes nonsense with their translation of ἐλθόντες, or that of the A. V. either, some violence must be done to make sense. The A. V. does it in one way. Another would be, 'when they 'went to the other side they forgot to take bread;' which is literal enough, and sense besides; but still the A. V. expresses the substantial meaning better; which is that when they came to the other side they remembered, or found, they had forgotten to take any bread.

xvi. 7. The R. V. makes an equally lame story of the 7th verse, 'they reasoned among themselves saying, We took 'no bread,' dropping all translation of ὅτι; which certainly may mean 'that,' but is much more sensibly rendered by the A. V. '[it is] because we have taken no bread.' What point is there in saying that after 'reasoning among themselves' they came to the conclusion which they knew by that time too well without any reasoning, that they had forgotten the bread? The Revisers do give the A. V. as a possible translation in the margin, but prefer their own, which I should think few other people will. And immediately afterwards they are obliged to translate ὅτι 'because ye have 'taken no bread,' which still more convicts them of being wrong before.

xvi. 23. Though it is quite right to translate *σκάνδαλον* into 'stumbling block' instead of 'offence' in some cases, it is difficult to accept this as one of them. How could Peter be a stumbling block to our Lord? He could easily be an offence, or offend him, by what he said.

xvi. 25-27. It is difficult to believe that *ψυχή* ought to be translated either 'life' uniformly or 'soul' uniformly throughout these verses. The R. V. gives the option only to the extent of putting 'life' in the text throughout and 'soul' in the margin, but clearly means one of them to be used throughout. *Ψυχή* may of course mean either, and the context should determine which. The sense is manifestly 'life' throughout the 26th verse, as both R. V. and A. V. have it. But there is not much point or sense in saying, 'what shall a man give in exchange for his life?' 'For the Son of Man shall come . . . and render to every man 'according to his works;' but a great deal of sense if we put 'soul' as the A. V. does; for the latter words involve the existence of a soul, or what is practically the same thing, a future life with personal identity, at any rate. And they have decided the case against themselves twice over; for they cannot help translating *ψυχή* 'soul' in x. 28, 'be not 'afraid of them that are able to kill the body but are not able 'to kill the soul;' and in Luke xii. 19, 'I will say unto 'my soul, Soul, thou hast much goods laid up for many 'years But God said unto him, Thou *foolish one*' (it is worth quoting for this piece of revision folly too) 'this 'night is thy soul required of thee.' If 'life' will not do for *ψυχή* there, why is it to be forced upon us to make nearly equal nonsense here?

xvii. 15. Perhaps the Revisers consulted some medical assessors before they resolved to substitute 'epileptic' for the word which in the A. V. is always 'lunatic,' and literally so

from the Greek *σεληνιαζεσαι*. I never heard that epilepsy had any relation to the moon. Even if it had, I presume to doubt the wisdom of introducing a professional word of that kind into common talk without clear necessity. Here too, it is particularly awkward and puzzling, if not wrong, because the 'epileptic' boy is presently cured by 'the devil 'going out of him,' or, as the Revisers choose to alter it, 'out from him.' 'Lunatic' is a general word which any ordinary man would use of his son in any state of insanity. No translator can possibly be sure, and can hardly think, that such a man would say 'epileptic,' and it is still more odd to put it into his mouth when the boy really had a devil. Are common readers and hearers of the Bible henceforth to understand, as they would if this R. V. became general, that all epileptic people are possessed with devils? That is settling the question of demoniacal possession with a vengeance, and of epilepsy too. See also Mark ix. 17.

xvii. 27. Here again, 'cause them to stumble,' is very much worse than the old 'offend them,' for a different reason from that in xvi. 23. Causing tax-gatherers to stumble by not paying your taxes will be a truly new idea, and not an unpleasing one everywhere in the English-speaking world. Altering 'tribute' into 'the half-shekel' at verse 24, is doubtless right, but it seems a pity that they did not keep up some indication that it was a tribute or tax. Such masters of English and Greek could surely have found an appropriate phrase to do it. If they had only put 'collected' instead of the more passive word 'received,' it would have given the idea of a tax at once, and have been quite as accurate a translation of *λαμβάνοντες* here: indeed I venture to say, more accurate.

xviii. 6. 'Whoso shall cause one of these little ones 'which believe on me to stumble, it is profitable for him

‘ that a great mill-stone should be hanged about his neck, ‘ and that he should be sunk in the depth of the sea.’ Is it indeed? One can understand the A. V., ‘ it were better for ‘ him,’ *i.e.*, better than that he should do this; but the R. V. does not say or mean that. And it is manifestly not true; for it means that the sooner a man who commits a sin is drowned or killed, the better for him: which is an odd kind of theology for a committee of ‘ bishops and clergy and ‘ ministers of the gospel’ (as they say at public dinners) to proclaim. If they answer that *συμφέρει* is the present tense, indicative mood, and that there is the same change of mood and tense in the two previous verses, I reply that if a schoolboy gave that excuse for translating a hard sentence of Thucydides into nonsense, any man of common sense who heard him, without even knowing any Greek, would ‘ be justified in telling him that that is certainly wrong, whatever else may be right; which it is his business to find out. This sentence is an anacoluthon, or there is a break in the grammar, and some violence must be done to make it English and sense anyhow: probably none could be better than the A. V.—or worse than the R. V. It means in our idiom ‘ he had better be drowned ’ than do that.

xix. 5. What a perfectly unnecessary and perverse flattening of an emphatic phrase by a single letter it is to alter ‘ they twain shall be one flesh ’ into ‘ *the* twain shall be one ‘ flesh.’ I wonder they did not say ‘ the two.’

xix. 11. Why should ‘ if so it is not good to marry,’ be changed into ‘ it is not expedient? ’ The Greek is again *συμφέρει*, which the Revisers made ‘ it is profitable ’ just now, thus violating one of their own rules: not that it is any worse for that. ‘ Good ’ is quite as good as ‘ expedient,’ and ‘ better ’ was much better than ‘ profitable ’ in xviii. 6. At any rate there was not the smallest neces-

sity to alter it here, and a real necessity for leaving it alone there.

xix. 17. Here, but not in the corresponding passages, Mark x. 17, and Luke xviii. 19, they alter the text, in accordance with some MSS (as the margin informs us), with the very odd result, 'Why askest thou me concerning 'that which is good? One there is who is good;' the A. V. being, as everybody knows, 'why callest thou me good? 'there is none good but one, [that is] God;' which last three words they omit. Besides the intrinsic improbability of such a pointless and stupid sentence as this of the R. V., the unquestioned evidence of the other two evangelists proves that the Revisers want us to believe that Matthew wrote a report of a speech of our Lord which they thus admit to be false, for only one report of a speech can be true if they differ materially; and all because a few favourite MSS say so while many others say the contrary. This is their idea of 'the preponderance 'of evidence.' Such exploits create a preponderance of probability against their judgment in every doubtful case, and are decisive against their canons of textual criticism which produce such results.

xix. 20. They think it necessary to change 'All these 'things have I kept' into 'all these things have I observed:' hardly, I suppose, because the A. V. has 'observed' in the parallel text of Mark x. 20; for they would not have scrupled to alter that too if they wished. It is absurd to contend that the words do not mean exactly the same in this context, and so the Translators were quite right to use them both. But the reason of the Revisers plainly was a different one. In verse 17 they left 'keep the commandments' where the Greek is *τήρησον*, while in verse 20 it is *ἐφυλάξαμην*. But, if it is worth talking about, *τηρέω*, according to the dictionaries

(which I always quote rather than my own recollections), primarily means 'observe' or 'watch,' while φυλάσσω means 'keep.' So as far as that goes, they have changed the wrong word if they would change either. But then they will say ἐφυλαξάμην is the middle voice and τήρησον active. Very good; but then I ask respectfully, is the active 'I observed these things' the proper construing of that? Is it not rather, 'as to all these things I have been on 'my guard?'' I am far from suggesting such an alteration, because none at all was necessary to convey the real meaning. But if they say that 'observe' indirectly means 'be on your guard,' I reply that 'I have kept all these 'things,' viz., the 'commandments,' means it just as much; so that neither in one view nor the other was there any excuse for this amendment. And there is as little for spoiling the simple and emphatic 'for he had great possessions,' in v. 22, by expanding it into 'he was one that had great possessions,' all because it is ἦν ἔχων and not ἔχε, as if anybody cares for that. At the end of the first epistle of John I observe another strange perversion of English for φυλάξατε, in altering 'keep yourselves from idols,' into 'guard yourselves;' as if idols came to attack us instead of our going after them.

xix. 23. I am glad to observe here an alteration which is a real improvement, necessary to correct a plainly erroneous effect of the A. V. according to our present idiom. Though δυσκόλως is construed 'hardly, or with difficulty,' in dictionaries, yet 'hardly,' in our common talk means 'scarcely, if at all'; and so makes the A. V. appear to say that a rich man can scarcely enter the kingdom of heaven. The R. V. 'it is hard for a rich man to enter the kingdom of heaven,' gives the true meaning much better, though it is a less literal translation. It is a pity that most of their alterations are in

the opposite direction, of literalism against sense. Of course I do not mean that there are no other improvements; but, as I said in the first chapter, this is not a general review of the book, but an argument against its public use.

xx. 14. Here is one equally bad: 'take *up* that which is 'thine and go thy way: it is my will to give unto this last 'even as unto thee.' Who wanted the N. T. revising to produce such a sentence as that, instead of the old 'take 'that thine is and go thy way: I will give unto this last 'even as unto thee'? Even if there had been four or five Greek words requiring 'it is my will to give,' instead of 'I will 'give,' the alteration would have been unnecessary; but there is nothing of the kind. Θέλω δοῦναι is simply 'I will 'to give,' which is the origin and primary meaning of 'I will 'give,' though we have gradually given a wider meaning to 'will,' and mixed it with 'shall.' If the Revisers were so anxious to exhibit that insignificant distinction, they had better have written 'I am willing to give,' instead of that intolerable phrase of theirs, which is neither literal nor idiomatic, but simply clumsy and absurd. In xxi. 29 they do translate οὐ θέλω 'I will not,' leaving the A. V. alone: so why could they not here? But again, in xxvi. 15 they make Judas ask the chief priests, 'what are ye willing to 'give me?' instead of the simple, 'what will ye give me?' θέλετε was the proper way of saying that in Greek, as 'will 'ye' is in English. In James ii. 20 also they translate θέλεις γινῶναι rationally, 'wilt thou know?' So this is a merely arbitrary spoiling of good English, breaking their own rule of uniformity besides.

xx. 22. Here is another of the same kind, both in grammar and rhythm; and so far as there is any difference in meaning between 'are ye able to drink *of* the cup 'that I *shall* drink of?' and 'are ye able to drink the

‘cup that I *am about to* drink?’ it is for the worse in the R. V. If there is no difference they had no business to make the alteration, according to the rules prescribed to them, only to alter whenever the true meaning is not ‘fairly expressed’ by the A. V., or to remove ‘plain and clear errors.’ Here the verb translated in the A. V. ‘I shall,’ and in the R. V. ‘I am about to,’ is μέλλω; and I ask, as in xi. 14, why, if they were determined to alter it, they could not simply say, ‘which I *am to* drink:’ not that there was the least need to alter it from ‘I shall drink of,’ though there are cases where even the Translators have not been able to avoid that awkward phrase ‘I am about to.’ In the corresponding place in Mark x. 39, the verb is simply ‘I drink:’ the present and future tenses are often interchanged, the present being used to express certainty of the future. There is another variation between the R. V. and A. V. of this sentence, which may be contrasted with xxvi. 42, where the Greek is the same. The A. V. is ‘Are ye able to ‘drink of the cup that I shall drink of?’ and ‘ye shall indeed drink of my cup:’ the R. V. omits ‘of.’ But in xxvi. 42 (with an exception not material to this) both are, ‘If this cup may not pass from me except I drink *it*.’ They were certainly not to drink the whole cup that Jesus drank, but they were to drink *of* it. The Greek is wide enough to cover both, especially as no one really drinks a cup, but what is in it. The Translators express this nice distinction in the place where it is important. The Revisers ignore it altogether. Which understood their business best?

xx. 24. Here they give us, ‘the ten are (not were) moved with indignation’ (not ‘against,’ as in A. V., but) ‘concerning the two brethren.’ Of course the Translators knew as well as the Revisers that περι means ‘concerning’ or ‘about;’ but they equally knew that here it practically meant ‘against,’

and that 'against' was much more expressive; and they knew better than to use such a word as 'concerning' here, though they do in some other places where it sounds appropriate. The Revisers are very fond of it; and in Luke xx. 37, they have foisted in a still more wonderful 'concerning,' and something more. Moses no longer 'shows *at* ($\epsilon\pi\iota$), the 'bush, that the dead are raised,' &c., but 'in [the place 'concerning] the Bush;' and all for no visible reason whatever, except that they have come to the conclusion that $\beta\acute{\alpha}\rho\omicron\upsilon$ ought to have a large B instead of β . For $\epsilon\pi\iota$ certainly means *at* rather than *in*. But one can hardly imagine four and twenty scholars (or the majority of the day) introducing such stuff as that because somebody chose to begin a word with a large letter instead of a small one. If there was any better reason for that most perverse looking alteration they had better let us have it.

xxi. 4. They alter, 'all this *was* done that it might be 'fulfilled which was spoken by the prophet,' into, 'this *is* 'come to pass that it *might be* fulfilled which was spoken.' The omission of 'all' depends on MSS, of which I say nothing. But under the R. V., who is supposed to be speaking, Christ or the Evangelist? If our Lord, then what is come to pass? According to the narrative, nothing. For he had only told the disciples to go and find the ass, and could not say that anything was come to pass yet to fulfil the words of the prophet quoted in verse 19. Therefore in that view the new translation would be nonsense. If these are supposed to be the words of Matthew, how could he, writing thirty years or more after all this had happened, say, 'it *is* 'come to pass, that it might be fulfilled,' &c.? That is not English at any rate. This comes, as usual, from their persisting in following their own rules about the Greek tenses, whether they make sense or not. They say in effect that if

St. Matthew did not choose or know how to use his perfects and aorists according to rule, he must take the consequence and be translated into nonsense, and they will not be responsible for it. That is certainly a new theory of translation, but it is the one they have acted on not here only but continually.

xxi. 27. They seem not to be aware that 'we cannot tell' is an idiomatic form of 'we know not,' and infinitely commoner; and therefore a perfectly right and much better translation of *οὐκ οἶδαμεν*. It is hardly conceivable that if they were aware of it they would have done such a stupid thing here as to put 'we know not' (which nobody ever says) for 'we cannot tell; and Jesus said unto them, Neither tell I 'you by what authority I do these things:' completely destroying the emphasis so happily given to the Lord's answer by the Translators' antithesis; who with their usual tact took advantage of that idiomatic version of *οὐκ οἶδαμεν* to make the English better than the Greek. 'Better than the 'Greek!' I dare say some small critics will exclaim: 'how 'can that be possible when it is to be only a translation of the 'Greek?' Yes, better than the Greek it may be, in the hands of great translators, when the English language happily admits of the same meaning being expressed with more emphasis or good effect than the Greek, as it often does. There is no magic in the words of the Evangelists to enable them to run without recasting into the mould of another language. Their story is a translation of the original speeches, and so is ours; and it may well happen that ours is sometimes the best for expressing the unquestionable meaning of the first original, whether that was Greek or Aramaic.

xxi. 30 and 32. The Revisers have chosen to decree that repenting is not enough, but that it is necessary to 'repent 'yourself' whenever the Evangelists have used the middle

voice instead of the active, though they did not in ἐφυζαλάμην. I wonder what is the difference between those two kinds of repentance. I know that it is sometimes used already in the A. V. But that is one of its varieties, and no reason why it should be monotonously thrust in everywhere.

xxii. 31. 'But are as angels in heaven,' omitting '*the*' of the A. V., gives a different turn to the meaning, although it is quite clear from the parallel passage in Luke (xx. 26) 'are equal to the angels,' that the meaning of the A. V. is the true one : that in the resurrection we become equal to, or as the angels in this respect. 'As angels' idiomatically means 'as if they were angels,' which is not the same thing. And again I say that as two different versions of the same speech cannot be exact, the Revisers ought to have left the A. V. translation of Matthew's agreeing with that of Luke, which they cannot alter, instead of introducing an unnecessary alteration to make them disagree. That is a reason of far more weight than any grammatical theories about the article, which we have seen already has no certain relation to the meaning, and therefore to the proper English version.

xxiii. 37. I have already remarked, at p. 27, on 'O Jerusalem, which killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children.' So I only refer to it here as its proper place.

xxiv. 8. One of the most absurd of their alterations is changing 'all these things are the beginning of sorrows' into 'the beginning of travail,' merely because ὠδύων primarily meant travail or labour in child-bearing. But it means secondarily any other sorrows, as you may see in any lexicon. And if it were really to be understood as travail in the proper sense here it would be outrageous nonsense. Then, if 'travail' here must be understood, not as travail, but as 'sorrows,' why upon earth should not 'sorrows' have been

left, which is also a finer and more English and scriptural word for the purpose? For in the A. V. at any rate the noun 'travail' is never used alone for sorrow in general. 'The travail of his soul' is not using it alone; nor 'labour and travail,' in 2 Thess. iii. 8. Nor is 'the whole creation travaileth in pain' (Rom. viii. 22) any precedent; for that explains itself as metaphorical.

xxiv. 32. 'Now from the fig tree learn her parable,' is simply not English. 'The parable of the fig tree,' 'of the sower,' 'of the tares,' are English; but the fig tree's parable, the sower's parable, the tares' or the wheat's parable, are not: that is to say, it is contrary to the English idiom to use the apostrophised genitive or possessive pronoun with such a word as 'parable.' 'Balaam took up his parable and said;' but the parable was not about himself, but 'his' because he said it. That is not English which is never used in English. The Revisers were no doubt in a dilemma, and had to choose between violating either their own rules or the English idiom; and we know by experience which it would be. But as other people may think English of more consequence than the Revisers' rules, it is necessary to say a little more about this text. All except the word 'her' is literal construing, and it is the Greek article, which they have translated 'her,' that makes the difficulty, or the excuse for their translation. There is no doubt that the article so used may mean the possessive pronoun when that is proper English in other respects; but only in a secondary way. Suppose it had been τὰ φύλλα instead of τὴν παραβολήν, with some suitable verb relating to leaves—say 'take:' it would have been quite right to translate it, 'take from the fig tree *her* leaves.' But the article really means *the* leaves or *the* parable belonging or appropriate to or arising from the fig tree. What were the Revisers to do then? The A. V. 'now learn a parable of

‘the fig tree,’ clearly means *from* the fig tree, as the Greek is ἀπὸ. But though A. V. says ‘a parable of,’ and not ‘the parable from,’ it expresses all that the R. V. does, and much better. The parable to be learnt can be no other than the parable of the fig tree, and it was also to be learnt from the fig tree. The Translators’ cleverness managed to express both at once in unquestionable English, which the Revisers were quite incompetent to do : indeed they intimate that they dislike such duplicity. Therefore they had better have done nothing, here as in innumerable other places, where they have only been able to spoil the A. V.

xxv. 14. Here, as before at xx. 27, and wherever else δούλος occurs, they leave ‘servant’ in the text, but tell us with sickening iteration in the margin that it is ‘bond-servant;’ and probably it means that a minority of them wanted to translate it so. First of all, what does that signify? Then, if they are certain that it does, they ought to have translated it so—or rather by the more natural word, ‘slave.’ ‘Bond-servant’ is only used once in the A. V., in Lev. xxv. 39, and is too artificial for general use, and means no more or less than a slave. If they are not certain, the information is only fitted for a commentary and not for a translation. In these very two places see how absurd the word ‘slave’ would look : here, ‘a man going into a far country called his *slaves*, and he delivered unto them his goods;’ and in the other, ‘whosoever will be chief among you, let him be your *slave*.’ If they are right too, they ought to have done the same with σύνδουλος, and yet they never do, but leave that ‘fellow-servant.’ I suppose ‘fellow-bond-servant’ was too much even for the marginist, who does not stick at trifles in the way of new phrases, as we have seen. I observe that he has got his ‘bond-servants’ into the text in 1 Pet. ii. 16, and I see why; viz., that ‘ser-

‘vants,’ not δούλοι but οἰκέται, come immediately after. But those οἰκέται were unquestionably slaves, and yet are made by the Revisers to appear the contrary, in order that the ‘servants of God’ may be made into ‘slaves,’ *i.e.*, ‘bond-servants.’ That is ‘felicity of diction’ with a vengeance. The marginal ‘house-servants’ makes them look still less like slaves, by contrast.

xxv. 35. ‘I was hungry and ye gave me meat’ is allowed to stand, though ‘meat’ has been changed into ‘food’ in iii. 4, and sundry other places. I looked to the Greek, expecting to find some indication of flesh, as that seemed before to be the Revisers’ only idea of ‘meat’; but no, the words are quite general, and are literally ‘ye gave me to eat.’ The reforming majority must have been asleep when they let this pass; for they could have indulged both reform and literalism by using that very phrase, and without any breach of uniformity either. As it is, they have managed to sacrifice them all. But far be it from me to complain of their leaving well alone occasionally, at whatever sacrifice of their own principles.

xxv. 40. Can anything be more clumsy as well as needless than altering the fine-sounding and perspicuous sentence, ‘inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me,’ into such unpronounceable and obscure stuff as this, ‘inasmuch as ye did it unto one of these my brethren, [even] these least, ye did it unto me.’ This again is one of the many passages where the Greek idiom will not run into the English mould without a little forcing. The Revisers force it in one way, and then have to resort to their favourite stop-gap ‘even,’ to make it read at all (on which see note on Rev. xiii. 13). The Translators did it the other way, and made both good sense and good English, such as one would speak in those

circumstances. Who would ever repeat in English 'these' as the Revisers do? It is not even repeated in the Greek, though the article may mean it, if it means anything that can be properly represented in English and is not merely idiomatic. Giving the completely past sense of the aorist, 'did' instead of 'have done,' is right enough here, because it was long ago, and makes no such confusion as in some other places where they have so altered it and ought to have left the perfect tense.

xxvi. 1. 'After two days the passover cometh,' is another of the hundreds of alterations from well-established and well-sounding phrases into others which nobody uses, not expressing the meaning of the original a bit better, and always worse in effect. Nobody would say, 'after two days Easter Sunday comes;' and therefore the Translators were quite right in saying 'after two days is [the feast of] the Passover,' putting the inserted words in italics as usual, to indicate that they are not in the original. But I suppose some Reviser, saturated with Greek and despising English idiom, said something of this kind: 'Well, but *γίνεται* does not exactly mean "is" in the common sense, but something that is generated or comes into existence or begins just then; and so we must express that meaning by putting "cometh" for 'is.' It was inconsistent with revision principles to answer that in this case 'is' is exactly so used, and is not understood or imagined by anybody to mean that Easter Sunday has begun already and is going to be continued two or three days longer. And so 'the ayes had it' for amending 'is' into 'cometh,' and putting it in the worst place for the rhythm, and striking out 'the feast of' as only put in for effect. Probably that imaginary scene represents in substance many another of the same kind, of which we see the result in the multitude of alterations from lively and good English, and such as is

spoken of men, into sentences as dull and flat and harsh as a law report or a newspaper paragraph, and often into a strange language used by nobody except these Revisers.

xxvi. 7. They cannot be content with 'very precious ointment,' but must have it 'exceeding precious.' How do they make out that *βαρutiμον* means 'exceeding' any more than 'very precious?' Is 'very' too simple a word for such fine writers? Or is there some latent 'convergence' of reasons for exceeding it, which will 'satisfy the intelligent reader' whenever they come to be revealed? If so, it is a pity to keep back the revelation of this and many other such secrets; for readers of only moderate intelligence will certainly never divine them, or give credit for them in the dark. The Revisers can explain at the same time why they alter 'poured it *on* his head' into 'poured it *upon* his head'—a favourite change of theirs. To be sure, it has the charm of sounding worse, which often seems to have been enough. The 'cruse' of alabaster is just as much an invention as the 'box' of the A. V., for the Greek is only *ἀλάβαστρον*. The 'Speaker's Commentary' describes those boxes as known vessels containing very nearly a pound. However, if the ointment was fluid, something of the nature of a cruse, or a jar with a neck, would be more convenient than a box, and it seems that such alabaster jars have been found. Here too 'meat' is allowed to stand, without being changed into 'food' as in the early chapters. 'Sitting at food' was rather too much even for the Revisers' Act of uniformity: which proves that they had better have left 'meat' where they found it in the other places.

xxvi. 12. 'He did it for my burial' is not considered a 'fair' enough translation of *πρὸς τὸ ἐνταφιάσαι με*, though the primary meaning of that word obviously is 'to put into the tomb,' even if it does secondarily include sometimes all

the operations of the undertaker, *ἐνταφιασθῆς*. So they alter it into 'she did it to prepare me for burial,' which just suits the Revisers' ear for rhythm and has a charming undertaker's twang about it, pleasing also to their taste for a little professional phraseology, which is so notoriously conducive to 'dignity of language.'

xxvi. 13. It is still more amazing that a grand jury of learned men, who avow in their Preface the importance of 'obviating infelicity of sound' and 'preserving familiar 'rhythm,' should be either unconscious or indifferent that they have completely ruined that grand and famous and continually fulfilled prophetic sentence, 'Whosoever this 'gospel shall be preached in the whole world, [there] shall 'also this that this woman hath done be told for a memorial 'of her;' by turning the latter half of it into, 'that also which 'this woman hath done shall be spoken of for a memorial of 'her.' And even that is not enough for the marginistic minority or expositors, whichever it may be; for they suggest 'these good tidings' as a substitute for 'this gospel.' What good tidings in particular? The only ones just then were 'ye have the poor always with you, but me ye have 'not always.' And the Greek is nothing but *εὐαγγέλιον τοῦτο*. This, and a great deal more of the Revisers' work, is like pulling down a cathedral to build a square conventicle with the stones, and calling it 'restoration.'

xxvi. 25. The entirely gratuitous transposition of 'Lord, 'is it I?' into 'Is it I, Lord?' as if for the very purpose of destroying both the rhythm and the proper emphasis, has been noticed in every review, we may say, almost as 'a blunder and a crime.' But I do not remember that any of them have noticed the still greater and worse change of Judas's question, 'Master, is it I?' into 'Is it I, Rabbi?' And the same at the betrayal. It is true that 'Rabbi' is in the

Greek, and that it is left so in the A. V. in some other places ; but in none of them is there the same contrast as here between 'Lord' and 'Master' (which all authorities, and John i. 38, agree is the English of Rabbi), the other apostles saying 'Lord' while Judas calls him only 'Master.' In John xiii. 13 'Lord and Master' are cumulative, not contrasted, and the Greek there is διδάσκαλος. There is some awkwardness too in using the Hebrew word Rabbi to contrast it with the English 'Lord.'

xxvi. 43. Here they make Jesus say, 'if this cannot pass away except I drink it, thy will be done,' leaving out 'cup,' and 'from me,' both in Greek and English. I can say nothing on the extrinsic evidence of MSS respecting it. But the intrinsic evidence is clearly in favour of retaining το ποτήριον as necessary to the sense and being manifestly 'the cup that I shall drink of' referred to in xx. 22—except of course on the theory of the probability of the improbable in MSS. At any rate they might have left in 'cup' with italics to indicate their opinion that it was not in the Greek, or they might have said so in the margin.

xxvi. 46. Nowhere have I been more puzzled than to guess what moved them to make the little change of 'doth betray me' into 'betrayeth me.' The only difference that I can see is that the latter sounds much worse. But the Revisers evidently have an ear for rhythm of their own.

xxvi. 49. What could be more flat, harsh, and unprofitable, than the substitution of 'that is he, *take him,*' for 'whomsoever I shall kiss, that same is he: *hold him fast*'? Even if they are right in holding that it required κραεῖν instead of the aorist κραήσατε to mean 'hold him fast,' as a continued action, in the purest Greek, it is clear that the N. T. writers did not always attend to such niceties. But the Translators' infinitely superior sense of the niceties of

English is well exhibited by the way they dealt with that verb in the three places where it is used here. In the next verse they simply translate ἐκράτησαν 'they took him,' as the fact was. In verse 56 they translate ἐκράτησατε 'ye laid 'no hold on me,' which is exactly what would be said in English in the circumstances, as the point was that they did not meddle with him at all. Here, 'hold him fast,' is exactly what Judas would be likely to say; because he could not but know that Jesus possessed some supernatural power, though he might doubt how much, and would fear that he might again 'go through the midst of them' and escape if he was not held fast. All this discretion of the Translators seems to me very superior to the Revisers' indiscreet rule of a dead and dull uniformity wherever it is possible.

xxvi. 50. '[Do] that for which thou art come' is certainly a bold enough insertion of a strong word not at all in the original in order to alter the sense altogether. Winer says of it, 'The relative pronoun appears to stand for the 'interrogative . . . that is, ἐφ' ὃ for ἐπὶ τί;' and Dean Mansel said that, even if not taken as a direct interrogation, we may supply some such word as 'declare,' [or say] 'what thou art come for,' which introduces no new sense beyond the words of the Greek. 'Do what thou art come 'for,' obviously does. So here these literalists take more liberty with the sense than either the Translators or Commentators, and alter the A. V. for it on very doubtful grounds, and with their usual success in the matter of rhythm, compared with the much easier phrase, 'say what 'thou art come for,' which I wrote without even thinking of the sound. But the A. V. 'wherefore art thou come?' is better still and means the same.

xxvii. 14. Except for the pleasure of turning a bit of lively idiomatic English into the revision style, what reason

is there for altering, 'he answered him to never a word,' into 'he gave him no answer, not even to a word?' If a mere English reader imagines that there are probably some words in the Greek requiring to be construed on literal principles, 'gave no answer,' rather than 'answered,' I beg to tell him that there are not. The really literal translation is, 'he answered him not, not even to one word,' and I do not know that even that is more awkward than the Revisers.' But with all their anxiety to force in their double negative, which does not suit the English idiom as it does the Greek, the Translators beat them by that neat idiomatic touch of 'never a word,' which is much more forcible.

xxvii. 38. Nearly every review that I have seen has noticed the change of the crucified 'thieves' into 'robbers.' If this were a first translation of the Bible, and not merely a professed correction of mistakes in the old one, 'robbers' would certainly be more right than 'thieves,' according to dictionaries, Greek and English and legal. For the original word *λησται* means pirates or highway robbers or robbers with violence, as we say. There is a well-known story of Cæsar crucifying some pirates as he promised he would when he paid them a ransom. But considering how universally the 'thieves' have been accepted, not only in this text but in speaking of the penitent and the impenitent thief; and that the same word is used at xxi. 13, where 'ye have made it a den of thieves,' cannot mean highway robbers or anything of that kind, though the Revisers make it so; and that the word 'robbers' is very little used alone; and that introducing a new and unusual word requires much stronger reasons than keeping an old one; and that the word 'thieves' in common use is quite enough to include robbers with violence, which 'robbers' alone hardly indicates now; and that it really does not matter which they were, for there

is no such peculiar infamy attached to highway robbers over all other thieves as revisionists assume; I concur for all these reasons in the general opinion that the Revisers had much better have left the 'thieves' alone; but they might have put 'robbers' in the margin, or even 'highway robbers,' if they liked, as such technical words may be in a margin for explanation, though not fit for the text.

xxvii. 50. They alter 'yielded up the ghost' (A. V.) to 'yielded up his spirit,' τὸ πνεῦμα. The words mean absolutely the same (in this sense), but one is good old idiomatic English still in use; the other a thing never said by any human being.

xxvii. 53. How much grander is the A. V. 'And many bodies of the saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city and appeared unto many,' than this new broken-backed edition of it, 'and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.' The Revisers are particularly fond of tombs, and have been sadly 'embarrassed' by the Translators varying them occasionally with graves and sepulchres. Apart from that, will anybody maintain that there is the smallest difference in real meaning here to justify such destructive rebuilding as this? It is true that 'arose' does not always mean 'were raised;' but it is evident that the writers of the N. T. paid no attention to that distinction, but left it always to speak for itself; for in verse 63 of this very chapter, and in many others (though not in all), they use the same verb ἐγείρωμαι for Christ, who rose by his own power, and for the rest of mankind, who have to be raised. But the Revisers themselves feel obliged to translate it 'rise' in that same verse 63, and several other places, though they

monotonize the Translators' much better variations all through 1 Cor. xv. And on the other hand the Greek word used for 'thy brother shall rise again,' in John xi. 24, by Jesus himself, is *ἀναστήσεται*, which means 'shall rise of himself,' and is so used in the best Greek, though he was going to be raised immediately. So in both ways the evangelists repudiate the Revisers' rule. And in i. 24 and ii. 14 they repudiate it themselves, by translating *ἐγερθεῖς* 'arose,' actually altering it from the A. V. 'being raised—from sleep.' Then again, how does 'that had fallen asleep' indicate that they were dead any better than 'which slept,' or mean anything in the smallest degree different? The people of England did not want their Bible spoiling for such whims as these, for which no rational excuse can be given.

xxvii. 66. There is a remarkable alteration at the end of this verse which at first sight seems right, but nevertheless is questionable. Instead of 'sealing the stone and—setting 'a watch,' the R. V. says—'the guard being with them.' The Greek *κουστωδία* is only the Latin 'custodia,' a technical military word, turned into Greek, and the previous words are given in the margin and by some other commentators as 'take a guard,' or a company of soldiers: which was natural enough for Pilate to say. But 'sealing the 'stone, the guard being with them,' is as bad in sense as it is in sound; for it implies that the guard just looked on and then went away with the priests: which we know very well from the next chapter that they did not, but staid there on purpose to watch the sepulchre, while the priests went about their business. Therefore, on the whole, though the A. V. 'setting a watch' is not a literal translation, it really indicates what was done a great deal better than the still not quite literal construing of the Revisers. 'Sealing the stone and 'leaving the watch,' or 'guard,' would be nearer the Greek and

the fact, though that also is not a literal rendering of *μετὰ τῆς κουστωδίας*, and no literal one will do.

xxviii. 14. Fancy saying to a set of soldiers, 'we will persuade him and rid you of care'! This is the Revisers' way of 'assimilating their new work to the old.' Is this language meant for colloquial, or learned, or perspicuous, or solemn, or such as any Englishman would use for any purpose whatever? As the Greek involves *μερίμνα*, of which we had so much at the end of chapter vi., I wonder they did not give us some more 'anxiety;' which indeed would have made better sense than 'care' here. The 'secure you' of the A. V. is doubtless capable of two senses, though it obviously means 'make you secure,' which is literally 'without care,' *ἀμερίμνοι*. If the Revisers thought it likely to be misunderstood there would have been no great harm in altering it to 'make you secure,' instead of the absurd and unnatural and unmeaning phrase they have introduced; for, whatever the priests might say, they certainly could not 'rid the soldiers of care,' by advising them to tell such a foolish and suicidal story as that they had slept on their watch (a capital offence), and knew or supposed that the body had been stolen by the disciples.

These are all the alterations in this gospel which seem important enough to notice specially, though there are innumerable others equally unnecessary; but there is nothing more than that to say of them, except the general remarks which I have made so often and every one can make for himself. And therefore I pass on to one of the Epistles for a specimen of them all, and I take the last of the fourteen which yet stand attributed to St. Paul.

CHAPTER III.

THE EPISTLE TO THE HEBREWS.

FAITH WITHOUT WORKS, JAMES II.

IF the Revisers after consideration still attribute this epistle to St. Paul, of course they were right to leave the heading as it stands in the A. V. If they adopt the more general conclusion that it was not his, whether Apollos's or Barnabas's, according to different theories, it seems a pity that they did not make the title anonymous, with any explanation they might like to give in a note. They say in the Preface, that investigation of the authorship of the books was not within the scope of their commission. But I think it was: the titles are part of the A. V., quite as much as the tail-pieces, or dates of the epistles, the mistakes in which furnished Paley with a good argument, and the Revisers have judiciously omitted them.

That was a perfectly fair revision, as so many of them were wrong, and it was not their duty to invent others; and probably no one can. But the authorship of the Epistles has to be read in church, which they want their R. V. to be. All the others affirm their own authorship, except St. John's, about which I believe no one doubts, and the Revisers have affirmed and retained in the text all those affirmations; altering the old name of Jude into Judas, while they leave 'Jude' just above in the title—I suppose to show

that they have not revised the titles: a very small piece of diplomacy. So it is idle for them to say that they have not gone into that question. It is plain that they have, but have chosen to avoid this one of the Hebrews alone. As Prefaces soon cease to be read—and even to be printed, for not one Bible in a million has the old one, nearly everybody will take for granted that ‘the Pauline authorship’ has their authority; and the more so when they see all the old chapter headings, which are plainly of much less consequence, revised away; and I must say, for the most frivolous and slovenly of reasons, because ‘revising them [for ‘keeping] would have involved so much of indirect, and ‘indeed frequently direct interpretation, that we judged it ‘best to omit them altogether,’ *i.e.*, not to do what they were expressly directed to do by the rule which they make such a parade of observing, even down to punctuation, on which they set forth their principles in detail. I doubt extremely whether the Preface, with all its minute elaboration, reveals the whole truth about this matter, and what it does reveal is far from satisfactory. It is plain that from beginning to end they have obeyed the Convocation rules just as much as they chose and no more, and have done a great deal everywhere that they ought not to have done, and left undone what they ought to have done, if they meant their version to supersede the authorised. Though their mode of printing quotations also was unauthorised, it has one advantage, of exhibiting at a glance the immense disproportion between the number of quotations in this epistle and in all the others, which is one of the conspicuous differences of style.

i. 1. Nowhere is the contrast between the style of the old and the new versions more striking than in the first verses of this epistle. I had better give them both—first, the A. V.:

‘ God, who at sundry times and in divers manners spake
 ‘ in times past unto the fathers by the prophets, hath in these
 ‘ last days spoken unto us by his Son, whom he hath appointed
 ‘ heir of all things, by whom also he made the worlds ; who
 ‘ being the brightness of his glory, and the express image of his
 ‘ person, and upholding all things by the word of his power,
 ‘ when he had by himself purged our sins, sat down on the
 ‘ right hand of the Majesty on high ; being made so much
 ‘ better than the angels, as he hath by inheritance obtained a
 ‘ more excellent name than they.’ This is revised and im-
 proved, and made ‘ still more excellent ’ (as the Preface
 says), as follows :—

‘ God, having of old time spoken unto the fathers in the
 ‘ prophets by divers portions and in divers manners, hath at
 ‘ the end of these days spoken unto us in his Son, whom he
 ‘ appointed heir of all things, through whom also he made the
 ‘ worlds ; who being the effulgence of his glory, and the very
 ‘ image of his substance, and upholding all things by the word
 ‘ of his power, when he had made purification of sins, sat
 ‘ down on the right hand of the Majesty on high ; having be-
 ‘ come by so much better than the angels, as he hath inherited
 ‘ a more excellent name than they.’ To any reader who is not
 shocked by the difference at once on hearing or reading these
 two aloud, I have no more to say : for no argument can
 open such ears as his. But I ask those who are sensible to
 such differences to reflect further if the new version conveys
 any different meaning at all from the old, except in the one
 phrase ‘ by divers portions,’ instead of ‘ at sundry times ;’
 for which the Greek is *πολυμερῶς*, and the R. V. is no
 doubt the more literal rendering of that. But what does
 this ‘ by divers portions ’ really mean ? To a casual hearer
 or reader not troubling himself to reflect, nor versed in such
 matters, it would probably convey no meaning at all, but

pass as an empty sound. For that reason alone it is a bad translation. And as the 'divers portions' were, and must have been from their nature, communicated 'at sundry times,' a phrase which the most stupid or careless hearer realises in a moment, it had much better have been left as it was.

I suppose that no review of the R. V. has left unnoticed the somewhat vulgar finery of substituting 'effulgence' for 'brightness,' although it suited Milton, who wrote in altogether a different style. It is idle to split etymological hairs in trying to make out that there is any real difference, or that ἀπαύγασμα means effulgence and does not mean brightness quite as much. Moreover, one of the rules laid down by the Convocation was that alterations should be expressed as far as possible in the language of the authorised and earlier versions. I look in vain in them for 'effulgence,' though there is abundance of 'brightness,' and though I cannot venture to assert such a comprehensive negative as that it is nowhere to be found. Then, what is 'the image of God's substance'? If they answer that ὑπόστασις means 'substance,' according to dictionaries, and that is all they are concerned with, I reply that they have themselves changed it into something else in another place where it is translated 'substance' in the A. V., viz., xi. 1, where they have substituted 'assurance.' Without going into theological technicalities about 'substance' and 'person,' I do not see how, as a matter of plain English, there can be an image of the substance of a person. Of course there can be an image of a person. Christ being 'the image of the person' of the Father exactly agrees with 'he that hath seen me hath seen the Father' (John xiv. 9). Whatever ὑπόστασις may mean in other places with a different context, there seems to be no other intelligible meaning for it here except that which the

Translators gave it, viz., 'person : ' for of nothing else could Christ be the image, *χαρακτήρ*.

i. 6. The Revisers relegate to the margin, as an inferior alternative, 'again when he bringeth in the first-born into 'the world' of the A. V., and substitute for it in the text, 'when he again bringeth in the first-born,' which means 'when he bringeth him in a second time.' Then what was the first? If there was no other first time the Revisers' sense is nonsense. Observe too that this very word 'again' had been already used as we use it, in bringing forward several topics in succession, and it is evidently a favourite word in this way with the author of this epistle.

It is true that this has long been a subject of dispute, of which I suppose the proper account is given in Dean Alford's notes; who inclined to the Revisers' view, and was one of them while he lived. But as he confessed that he could find no other meaning for it than the (very literally) preposterous one, turning history into prophecy, of 'the 'second coming of our Lord to judgment,' it seems to me to need no other refutation. Moreover the Revisers transpose the order of the words no less than the Translators, by putting the 'again' after 'he' instead of before it. 'He' belongs to the verb. If they had said 'when again he 'bringeth in the first-born into the world,' they would have left the interpretation open as the Greek does. But the Preface tells us, in its own roundabout language, and among its many odd things, that they resolved to leave no open questions any more. So here, as in the Lord's Prayer, they have closed it in favour of their own interpretation, though nobody will dare to say that it is certainly right, and nobody has been able to find a rational meaning for it here. And yet they would not revise, but struck out altogether, the head-

ings of chapters, 'because it would have involved so much of indirect, and indeed frequently direct interpretation.' Their consistency is wonderful.

ii. 10. 'The captain of their salvation' was surely a well enough established phrase to justify leaving it alone, without turning it into the flat and prosaic 'author of their salvation,' unless the original absolutely required it; and the original is ἀρχηγός, for which the first English given by Liddell and Scott is 'a leader,' and another 'a general,' which are both identical with 'captain' in all but a strictly professional sense, which even the Revisers do not profess to follow here; and so this change was totally unnecessary at least, and objectionable for the reason above.

iii. 1. 'Partakers of the heavenly calling' is altered to 'partakers of a heavenly calling;' which sounds like a heavenly trade, or else like some unknown call from heaven; whereas it clearly means the call spoken of before, and by which they became 'holy brethren;' and the more so if the new version of ii. 16 is right, however awkward it may be, and difficult to understand as to the angels, 'for verily not of angels doth he take hold, but he taketh hold of the seed of Abraham;' which they substitute for the A. V. 'he took not on him [the nature of] angels, but he took on [him] the seed of Abraham.' That passage is certainly a difficult one to translate at all literally into anything intelligible, if the received version of the Greek is right, and I do not presume to dispute about it with the Revisers. But I must say that the Translators made better sense of it than they have, whether they rightly translated ἐπιλαμβάνεται or not, supplying something or other before 'angels' and 'seed,' which it should be observed is in the genitive case in Greek, as well as the 'angels.'

iii. 7—11. If anyone doubts what I said under

Mat. ii. 18, as to the Revisers' substitution of a typographical appearance of poetry for real poetry of language and 'felicity 'of rhythm,' let him read these verses aloud in the old and new version, and he will doubt no longer. But first I must remark on the peculiarly awkward change from 'if ye *will* 'hear his voice,' to 'shall.' Surely everyone who understands the English usage knows that nobody would say 'shall' here. It is nothing to the purpose that 'will and 'shall' are sometimes reversed from our present usage in the A. V. That is no reason for reversing any more. Here at any rate 'will' means 'be willing to,' which is its primary meaning, and ought to be kept where it can be. Again, nobody would write such English as, 'as in the provocation, *like as* in the day of temptation in the wilderness.' It is true that the two words are different in the Greek; but if that is the right translation of *κατὰ* (about which there is some difference of opinion, and Winer simply makes it 'at 'the day') 'like as' expresses no more than 'as,' and is very clumsy. It also has the appearance of making a distinction between the provocation and the *time* of the temptation (which of course is the meaning of *τὴν ἡμέραν* there), which we know were identical. Moreover, they have turned 'the 'day of temptation in the wilderness' into 'the day of *the* 'temptation in the wilderness.' The repetition of the article in such a phrase, of which the whole means a well-known thing, is wrong according to our idiom. And besides that, 'the temptation in the wilderness' is always understood to refer to another well-known thing, viz., Christ's temptation in the wilderness. And still further, 'the day of the 'temptation' denotes a known temptation on a particular day, whereas 'the day of temptation' may mean any time or all the time of a temptation and provocation which lasted forty years. So this passage has been made worse in every

way by an attempt at superfine accuracy, and the Revisers' usual sacrifice of English idiom to Greek.

iv. 7. 'To-day if ye *will* hear my voice,' is in like manner altered into '*shall*:' on which I make the same remark as before. 'Will,' here expresses a will to hear, exactly as it ought, though the Greek is not $\theta\acute{\epsilon}\lambda\omega$; and when it is we have seen that they are not content without changing 'will' into 'be willing,' or some such clumsy expression. Nobody would say, 'if ye shall hear my voice.' Therefore on both grounds it was wrong to introduce 'shall' here. They can hardly pretend that the change was necessary for clearness, or to correct a plain and clear error, which were their only licences for change.

iv. 10. 'There remaineth therefore a *sabbath rest*,' is an entirely new phrase, and a very awkward one, making a sort of adjective of 'sabbath;' and not a very correct one either; for it is not like saying 'a Sunday rest,' which means a rest on Sunday, but it has to mean one like God's final rest from his works of creation. If the old word 'rest' alone could not be altered in some better way than that it had better have been left alone. The context explains the nature of the 'rest' much better than that new epithet; and they might have put 'sabbatical rest' in the margin. I suppose 'keeping of a sabbatical rest' is the real meaning of $\sigma\alpha\beta\beta\alpha\rho\iota\sigma\mu\delta\varsigma$, a word occurring only here it seems.

iv. 12. I think it was right to change 'quick' for $\zeta\omega\nu$ into 'living,' because 'quick' is there ambiguous, and might be taken to mean 'rapid;' but 'active' is a poor and flat and unscriptural word to substitute for 'powerful,' which sufficiently represents $\acute{\epsilon}\nu\epsilon\rho\gamma\acute{\eta}\varsigma$, energetic.

iv. 16. What can the Revisers suppose to be the use of such little peddling alterations as this, 'that we may receive' (instead of obtain) mercy, and *may* find (instead of find)

‘grace to help [us] in time of need?’ If they mean to say that ‘obtain’ is not so proper a translation of *λάβωμεν* as ‘receive,’ I answer that Liddell and Scott say just the contrary, and prove it: for they say, ‘the original sense of the word is ‘two-fold, one (more active) to take: the other (more passive) to receive;’ and the Latin for it given just before is ‘*obtinere.*’ Nor will it do to say that *λάβωμεν* being an aorist makes the difference; for they give a multitude of passages with such aorists, all having the sense of ‘take or ‘obtain,’ and not of ‘receive,’ which is generally connected with nouns requiring a more passive sense, such as receiving punishment, or hospitality, or alms. Therefore the alteration here is altogether wrong, because we know that the way to ‘obtain mercy’ is to ‘come boldly to the throne of ‘grace,’ and the way to receive punishment is not to come. It is not my business to guess at the reasons for such a mistake. One that I can see is that the Revisers had used up the word ‘obtain’ for one or two other Greek verbs; and so according to their principle of never using the same word in one language for two in the other if they could possibly help it, they must needs change this, even for a worse, as they have also for another worse word, ‘attain,’ in 1 Cor. ix. 24. I am quite unable even to guess the reason for introducing that second ‘may,’ except that it may suit their peculiar ears for rhythm. The [us] is unobjectionable though unnecessary.

v. 1. It is odd that the very next verse gives us the same verb *λαμβάνόμενος* again in a sense for which ‘received’ would be absolute nonsense, ‘a high priest taken from among ‘men.’ But I do not notice it for that, so much as to remark on another unnecessary alteration, of ‘ordained’ into ‘appointed.’ Again I say that the first meaning of that kind (for there are other more physical ones) given in the

same dictionary for the Greek *καθίσταται* is 'ordain,' and it is surely better to leave such a word for a high priest than to introduce the flat general one 'appoint.' 'Who can bear 'gently with the ignorant' is doubtless a better translation of *μετριπαθεῖν* than 'have compassion on,' but it would have been just as good and more pleasant, and even more emphatic, without the 'gently.' 'Bear' of itself includes the 'gently,' and therein is different from 'deal gently with the young man' (2 Sam. xviii. 5), and 'he will gently lead those that are 'with young' (Is. xl. 11).

v. 3. Why upon earth should 'he ought (*ὀφείλει*) to 'offer for sins' be spoilt into 'he is bound?' If they will provoke the question, I ask, how is he bound? If they say it is his duty, I reply, then they might as well have said so in the book. But that is only the same as 'he ought.' It is the more odd because they actually do translate *ὀφείλουτες* 'ye ought' only a few verses below.

v. 13. 'For every one that partaketh of milk is without 'experience of the word of righteousness,' is a charming specimen of the fine-writing style of country newspapers, which tell us of people 'partaking of a cold collation,' after sundry public celebrations. I suppose it appears to the Revisers 'admirable for its simplicity, dignity, and power, 'and the felicity of its rhythm,' compared with such a shabby old phrase as 'every one that useth milk is unskilful,' &c. I see they do still allow Timothy to 'use a little wine' (1 Tim. v. 23). But they will say the Greek there is literally 'use,' while here it is *μετέχων*; which no doubt is literally 'partaking of,' and is quite proper when used afterwards for 'partakers of the Holy Ghost.' Why then is it not equally proper to say 'partakers of milk?' First, because 'partaking of' food, though innocent enough in itself, has become a vulgarism of half-educated people who think it

fine to avoid simple and natural phrases or words, which never become vulgar. It is not persons of education who ask if you will *partake* of soup or tea: they are content to ask if you will *have* it. And secondly there is this slight objection to the R. V., that it is nonsense to say that 'everyone who partakes' (which means, who *ever* partakes) of milk, is a babe. But 'uses' means 'habitually uses;' and that is sense.

Milk is the subject of another experiment. In 1 Pet. ii. 2, they tell us to 'long for the spiritual (margin *reasonable*) 'milk that is without guile,' instead of 'the sincere milk of 'the word' (A. V.). If λογικὸν can mean 'spiritual,' it is only as belonging to λόγος 'the word.' The R. V. is ludicrous and its margin worse.

vi. 1. Though this verse is difficult to translate satisfactorily and exactly, I cannot but think the R. V. a very awkward piece of English, and no more expressive of the real meaning than the less literal A. V., 'therefore leaving 'the principles of the doctrine of Christ let us go on,' &c. which is changed into, 'therefore let us cease to speak of 'the first principles of Christ and go on.' First of all, as the Greek is a participle which exactly means 'leaving,' there was clearly no need to change it into 'let us cease—'and,' though of course that is legitimate when there is reason for it. Granting that τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον means 'speech about the first principles of Christ,' still 'the first principles of a teacher,' rather than 'of 'his doctrine,' is such an unusual and incorrect phrase, that the Translators expressed the sense better by apparently inverting the words. I doubt too if 'speaking of' is not too narrow a meaning for λόγος, a very wide word, sometimes meaning the whole philosophy or science of some subject, as is indicated by 'theology,' 'geology,' and sundry

other -ologies. But it is not my business to suggest new translations where the old one is practically sufficient, and even better than the revised, though less verbally exact. In the same verse we should certainly say, as A. V. does, 'laying *the* foundation of repentance' and not 'a foundation' (R. V.), whatever the Greek may be.

vi. 7. Here, all of a sudden, 'the earth,' $\gamma\eta$, is changed into 'the land,' with the usual result of being what nobody would say in the circumstances, except as a sort of farming technicality; and such professional phrases are inconsistent with the dignity and simplicity required, and professedly admired by the Revisers. I can see by a comparison of various texts that they have invented rules for earth as well as heaven; but as they produce wrong results for our language in both cases it is not worth while to discuss them. We have already seen some results of their rules for 'heaven' in Mat. vi. and xiii.

vi. 11. Here and in many places they think it worth while to change 'every one' into 'each one.' As we shall see that they 'wipe away every tear' instead of 'all tears,' I wonder they do not say 'each tear;' for all and each and every one of these mean the same. Everyone of us can see how flat and prosaic and pedantic 'each' is, and how much more natural and lively is 'every one.' What is it to us what the particular Greek word was when we can all see that the two English words mean the same, only one says it ill and the other well, and the latter is taken away?

vi. 13. We may say much the same of the silly alteration of 'no greater' into 'none greater.' It is odd that everyone of these trifling changes are from lively, natural, idiomatic, and therefore emphatic and impressive language, into that which is the contrary in all respects. These

things are the kind of English we should expect from a committee of Board-School-masters or the Metropolitan Board.

vi. 16. Here is another and a worse: 'and in every dispute of theirs the oath is final for confirmation.' What oath? Here is an article gone mad. If they say they meant 'the oath' in the same sense as we say 'the judgment' in a cause, I reply that there is only one judgment but there may be many oaths, and that everybody says '*the* judgment' and nobody says '*the* oath,' which is conclusive as to phrases. If we read such a sentence as that in a book about some foreign country, what should we say of the literary capacity of the author? But when we read in the A. V., 'for men verily swear by the greater, and an oath for confirmation is to them an end to all strife,' we have not to begin thinking what oath in particular is meant: the meaning of the whole is apprehended in a moment: 'an oath for confirmation' is sense and English, while 'the oath final for confirmation' is neither, but is the cart before the horse: it is the confirmation by oath that is final, or 'the end of the strife.' In A. V. we have a grand and finished sentence instead of one that seems broken to pieces and turned inside out, or never properly put together again by the Revisers. And further, what may be thought of some consequence even by those who despise all this, the Revisers have made the author of the Epistle say what is notoriously not true but ridiculously the contrary; viz., that the oath settles every dispute. Does it? If the Revisers had heard as many contradictory oaths as I have, or a hundredth part of them, they would have laughed at whichever of their body propounded that theory of 'settling disputes.' But it is true that in matters which by law are so determinable 'an oath is the end of all strife,' because you can go no

farther in it. So altogether this has been an alteration of singular felicity, though I understand the Revisers were not the first to start the idea of some such alteration.

vii. 2. They put 'to whom also Abraham *divided* a 'tenth part of all,' instead of the simpler '*gave*,' which is certainly better English when the nine other parts are kept. In every other place in the Bible where 'divide' also includes giving away, the whole is given. It is of no consequence how much *ξμερίσειν* may mean. It is contrary to our usage to say 'divide' for this process: at any rate it is so in the A. V., though I do not pretend to vouch for all English literature on such a point. And as 'gave' was there, and to 'give a tenth' cannot possibly mean anything else, nor can that thing be expressed so clearly in any other way, it was the merest pedantry to alter it.

vii. 3 and 6. They change 'descent' into 'genealogy.' In the first case it does not matter, but in the second, 'whose descent is not counted from them,' is certainly better English than 'genealogy.' Even in the first, 'pedigree' would better indicate what is meant, viz., that Melchisedec's pedigree or descent was not known. Not that any change was needed. And why should 'without all contradiction' be changed into 'without any dispute?' Surely *πάσης ἀντιλογίας* means 'all contradiction,' and means it even more literally than '*any* dispute,' if that is worth notice. 'Contradiction' is the first English given for it in the dictionary. You may say the change does no harm. But they were only authorised to make changes to do some good, and this, without either contradiction or dispute, does none.

vii. 9. I only notice the change here from 'Levi paid tithes' to 'hath paid tithes,' as another instance of sacrificing English idiom as to the past tenses to grammatical rules made for Greek. It is not the English use to say that

a person whose successors now receive tithes *hath paid* tithes ages ago, but '*paid* them' is the right thing to say, whatever may be the usage in pure Greek; which we have already seen that the N. T. writers did not always observe. And the same may be said, not quite so strongly, of the substitution of '*hath received*' for '*received*,' in verse 11; and of '*hath sprung*' for '*sprang*,' in verse 14; and of '*hath been made*' for '*is made*,' in verse 16; for '*is made*' of itself contains a past sense and a present, and fully represents the perfect tense *γέγονεν*. In all these the A. V. is more natural, and therefore better represents the meaning of the original in English than the R. V. And in verse 21 we have '*repent himself*' again substituted for '*repent*.' It does not follow because it is occasionally used in the A. V. that it should be thrust in on every occasion. What is the difference between them?

vii. 20-23. What sort of grammar or sense is this, leaving out for simplicity the long parenthesis, which of course is no part of the construction of the rest, '*Inasmuch as [it is] not without the taking of an oath () by so much also hath Jesus become the surety of a better covenant*'? There is an anacoluthon, or break of grammar or change of intention in the Greek, which has to be made up somehow. The Revisers have not made it up by their insertion of [*it is*]. But the Translators did by theirs, and I now give it with the parenthesis to show the full meaning: '*Inasmuch as not without an oath [he was made priest] (for those priests were made without an oath, but this with an oath by him that said unto him, &c.) by so much was Jesus made a surety of a better testament.*' There is no question here of Greek translation, but of making sense and English by the insertion of something, supposed to be understood in the Greek. The Revisers made a bold and doubtful enough insertion

in Mat. xxvi. 50: so they need not have been so timid here.

vii. 23. Neither the A. V. nor the R. V. are very happy in this verse. A. V. is, 'they truly were many priests, because they were not suffered to continue by reason of death.' R. V. turns it into, 'they indeed have been made priests many in number, because that by death they are hindered from continuing:' which is as clumsy as usual. The Revisers will say A. V. is wrong in translating *εἰσι γεγυότες* 'were' without any reference to 'becoming' or 'being made.' But if so, they have certainly not succeeded in curing that insignificant defect well, and it is difficult to do so with any degree of literality. The best translation that occurs to me to express the real meaning simply in our idiom is, 'there were many of those priests, because they were prevented* from continuing by death.' It is necessary to preclude the misinterpretation that the 'many were prevented by death;' for all were. That part of the A. V. sentence is right enough, whether *γεγυότες* is literally rendered or not, for a man must become or be made a priest somehow. But the latter part of the sentence is unusually awkward for the A. V., and is easily made better.

vii. 27. The A. V. 'first for his own sins and then for the people's,' is both more literal and more effective than the R. V., 'first for his own sins and then for the [sins] of the people.' What possible use could they think there was in introducing a new word to flatten and dull the sentence in that way? And so I say of verse 28: 'maketh a high

* I do not forget that 'prevent' is used in another sense generally in the A. V.; but that does not prevent our using it in the common sense of 'hinder' if we like, which primarily means the same, 'put behind.' 'Hinder' does not sound quite so well here. They sometimes change 'prevent' into 'precede,' and perhaps rightly.

'priest' is every bit as good a translation and more lively and idiomatic English than 'appointeth a high priest : ' indeed it is wrong and absurd to say that the law appoints a high priest, but it may make one, 'make' being a much wider word, wide enough to include legal consequences, and a kind of figurative meaning, which is requisite here for the last words of the verse '[maketh] a Son perfected for evermore,' assuming that the Revisers were right in putting 'a Son' for 'the Son.' The smallest and simplest words are generally the largest in effect.

viii. 1. I do not presume to dispute with them about the meaning of hard sentences in Greek, but only as to the mode of expressing it in English. But where they dispute among themselves, putting one meaning in the text and another in the margin, anybody may remark upon it, and the intrinsic probability of one or the other. The A. V. of this verse is 'now of the things which we have spoken [this is] the *sum* ;' and the R. V. margin is very like it in effect: 'Now to sum up what we are saying ;' but the R. V. text is, 'Now in the things which we are saying *the chief point* is this.' *Κεφάλαιον* may be either one or the other. But which is the most likely for a man to mean here? It is common enough to 'sum up' an argument, and to say so, but very uncommon to say such a thing as the R. V. text gives us, independently of its flatness. Moreover a summary or summing up is made *κρον* (*ἐπι*) the things that have been spoken, though it is called also a summary *of* them. But how do they make out that *ἐπι* means 'in' in the sense of 'among,' which 'the chief point' requires? *Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις* standing by itself without a verb is just like the heading of a chapter, as we might say, 'Summary of the argument.' 'Chief point in the argument' would look utterly absurd there. At the same time I must observe that you do

not sum up the thing you are saying, but the things you have said ; and therefore the A. V. is better than the R. V. margin in the only point where they really differ. In the same verse we have some more of what I can only call the aoristic pedantry on which I have often remarked. It is very little removed from nonsense to speak of ‘such a high priest, ‘who *sat* down on the right hand of the throne of the ‘Majesty in the heavens,’ as if he had done so as a thing past and ended some time ago. The real meaning is exactly expressed by the A. V., ‘is set,’ *i.e.* sat down once for ever.

viii. 5. I only remark that the first part of this is obscure in the Greek and in the A. V., ‘who serve unto the example ‘and shadow of heavenly things,’ and rather more so in the R. V., ‘who serve [that which is] a copy and shadow of the ‘heavenly things ; even as Moses *is* warned of God when he ‘*is* about to build the tabernacle ; where, for some reason or other, the Revisers have turned the perfect tense of the Greek and the A. V. ‘Moses was warned’ into ‘is warned.’ If they had left it ‘was warned’ they would have condemned themselves for foisting in that nonsensical *is* in ‘this is Elijah which *is* ‘to come’ in Mat. xi. 14 ; for Moses here is followed by the same word as Elias there—*μέλλων*. Was that the reason why they changed the tense here ? I know that by their rule it ought to have been an aorist to mean ‘was warned’ at a former time, but we have seen enough of that ; and after all a perfect tense is not a present, whatever rules grammarians may make. Winer remarks that the perfect is sometimes used for, and even with, an aorist, and gives unquestionable proofs of it. There are no such words in the original here as ‘when *he is* about to :’ they have introduced these two because their theory required it : *μέλλων* is simply ‘about to,’ or if they like it, ‘when about to,’ and does for a past event just as well as for a present.

viii. 13. 'That which is becoming old and waxeth aged,' is a very tautological and feeble substitute for 'that which decayeth and waxeth old.' At any rate they might have left the familiar phrase of 'waxeth old,' without splitting it up to make two new ones. And surely they might have found something with rather less tautology about it for *παλαιούμενον*, though that might of course be construed 'becoming old,' if it stood alone. Here it evidently means 'antiquated,' which is nearly the same as the A. V. 'decayeth.' If they did not think that literal enough, certainly 'antiquated' would be, and it is not identical with waxing old. The A. V. 'ready to vanish away' is far more lively than 'nigh unto vanishing away' of the Revisers, and, as usual, it means just the same.

ix. 1. It would be tedious to go through a multitude of unnecessary changes 'severally,' as the Revisers choose to say instead of 'particularly' in verse 5, merely to repeat the same remarks on them. People would hardly suppose that 'the (or its) worldly sanctuary' is the literal translation of that which they needlessly expand into 'its sanctuary, [a 'sanctuary' of this world.' The 'its' for *τοῦ* really means no more than the 'a' of the A. V., the English indefinite article doing that duty for the sole Greek article sometimes, according to the sense. And yet they expunge the necessary words [for us] after 'Christ . . . obtained eternal 'redemption,' which the sense requires, in verse 12.

ix. 16, 17. Why need they alter 'the testator' into 'him that made it?' If *διαθήκη* means a testament (as it does), surely *τοῦ διαθεμένου* means 'the testator.' 'He that made it' has no pretence to be a translation until we know what *it* was; and when we know it was a will then the Greek absolutely means 'the testator,' just as much as if it were a noun—if there is a Greek one of that meaning.

ix. 17. If they could not make a better or more literal alteration than from 'a testament is of force after men are 'dead,' A. V., into 'where there hath been death,' they had better have left it alone. Neither of them is a literal rendering of ἐπὶ νεκροῖς, and both of them mean the same. I understand there has been some question whether ἐπὶ νεκροῖς does not mean something entirely different; but it seems to me clear enough that it means what the A. V. says, and practically the R. V. too, as to that. Only two verses above, ἐπὶ has to be translated 'under,' though that looks odd at first; but 'under' there means 'according to,' or 'upon the assumption of,' or something of that kind; and here ἐπὶ νεκροῖς means 'on the assumption that men are 'dead.' There being no difficulty about the meaning then, I say that the A. V. expresses it the best, because it is exactly what one would say, while the R. V., besides its usual flatness, again suggests the undertaker, who tells you with a solemn face that 'there has been a death in the family;' and it states nothing like a legal proposition, which this is: or rather, states a wrong one; for it by no means follows that 'a testament is of force where there hath been death.' There may be half a dozen deaths in the family without giving force to any testament. But the A. V. 'after men 'are dead' is unmistakeable from the force of the idiom, which always prevails over any theoretically possible misconstruction, and here infallibly connects the 'men' with their testaments.

ix. 18. Here is another case of the Revisers' favourite sacrifice of sense to tense. Because the Greek has a perfect and not an aorist, they change 'the first covenant was not 'dedicated without blood' into 'hath not been;' and as it is immediately explained by what Moses did, it is clear that the dedication was made long ago, and therefore that the

'was' of the A. V. is far more correct than the 'hath been' of the R. V., and one more proof that their rules for interpreting the several past tenses were unknown to the writers of the N. T., or at any rate often disregarded.

ix. 21. What is the use of clumsily inverting the natural English order of the words in this verse into the Greek or Latin order? 'Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with blood,' instead of the A. V. 'moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry.' Nobody would write such English, and there is no point gained by it in clearness, emphasis, or anything else of the smallest value. The same may be said of verse 22, with the addition that '*apart from* shedding of blood,' cannot have even the pretence of being better than '*without* shedding of blood;' for they themselves translate the same word $\chi\omega\rho\iota\varsigma$ 'without—blood' at verse 18. And still worse, in verse 28, 'Christ' is made to 'appear apart from sin,' instead of 'without sin,' the Greek word being the same. Who ever heard such an expression before as a person being apart from sin? And how is 'year by year' any better than 'every year,' in verse 23?

ix. 27. Here again they go out of their way to destroy a famous and solemn sentence, foisting in a dull prosaic word of their own which does not even profess to have any word for it in the original, and is not the least required. We are no longer to hear 'it is appointed unto men once to die, but after this the judgment,' but . . . 'and after this [cometh] judgment:' evidently because they were determined to expunge 'the' on account of $\kappa\rho\iota\varsigma$ there having no Greek article—as if there could be the smallest doubt that it meant *the* judgment; and secondly, I suppose they thought the A. V. not grammatical enough for their

precision, and did not see—or care—that it is all the more striking for the sudden change and break of the grammar, which is still more common in Greek.

x. 1. They display equal ingenuity in spoiling, ‘For the law having a shadow of good things to come . . . can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect.’ First they insert ‘they’ before ‘can never,’ and so leave the nominative ‘the law having,’ &c., without any verb, because they prefer some MSS which have *δύναται* to those which have the old *δύναται*. Secondly, they change ‘the comers thereunto,’ which one would think was a literal enough translation of *τοὺς προσερχομένους*, into the flat and imperfect phrase ‘them that draw nigh.’ Draw nigh to what? Why of course ‘thereunto;’ and if it certainly means that, why did the Revisers strike it out? There are plenty of places where they have put in more doubtful words. Finally they transpose it into ‘make perfect them that draw nigh.’ I suppose according to their ideas of emphasis and felicity of rhythm this is superior to ‘make the comers thereunto perfect.’

x. 6. ‘A body didst thou prepare for me’ is substituted for ‘a body hast thou prepared for me,’ for the usual reason of aorist *v.* perfect tense. But here again, the A. V. is what would be said in English, and the R. V. would not, by one coming into the world to take a human body. In the same quotation the well-known ‘volume of the book’ is changed into ‘roll of the book.’ *Κεφαλῆς* properly means a chapter or something of that kind when applied to a book, and may fairly be extended to a volume, but I look in vain in dictionaries for any authority for turning it into a ‘roll,’ and I think the Revisers will be puzzled to find one, either there or in its etymology. How much better too is the old ‘Lo, I come,’ than the new, ‘I *am* come.’ Though the latter

is more literal for ἦκω, no one could mistake 'I come' here for 'I am coming.' In reading it aloud, which is the best test to apply to many of these changes, 'I' has to be emphasized quite as much as 'come,' and 'I am come' tends to prevent this both in sound and sense. It is difficult to imagine twenty-four admirers of 'musical cadences, felicities of rhythm and happy turns of expression,' turning 'which are offered by the law' into 'the which are offered according to the law.' Surely they were not afraid of people thinking it was the law that offered them, so that 'by' ought to be turned into 'according to.' But there is no knowing what such precisians contemplated.

x. 16. Here is another insignificant novelty: 'I will put my laws *on* their heart, and *upon* their mind *also* will I write them.' I do not see where the 'also' comes from, nor what is the use of introducing it to make an appearance of still more distinction between heart and mind, which of course is very little. But why for a preposition of such wide meaning as ἐν, as we have seen already, should we have such a novelty as putting laws *on* people's hearts? When you come to 'writing on,' that is more figurative, and therefore more tolerable, but still quite unnecessary. The A. V. is 'I will put my laws *into* their hearts, and *in* their minds I will write them.' The change to the singular number seems partly to depend on a various reading, and even then is not consistent; but that is immaterial.

x. 20. They have introduced here a repetition which is not in the original, and which adds nothing to the effect, and is not in general accordance with the style, though they may defend it by the position of the words in the Greek. I cannot see how it is any better to say, 'having therefore boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way

‘through the veil, that is to say, his flesh,’ than ‘having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh’ (A. V.). I leave the two to speak for themselves, and for any one to find out the value of such an alteration if he can.

x. 22. They let down the fine expression ‘in full assurance of faith’ to ‘fulness of faith,’ although the Greek is *πληροφορία*, which dictionaries give as ‘assurance, certainty,’ and which must be something more than *πληρότης*, fulness. In vi. 11 they did it also, but there the effect is not so striking as here. It is the more odd because they leave it ‘assurance’ in Col. ii. 2 and 1 Thess. i. 5; and so they break one of their own rules for the pleasure of putting a flat expression for a grand one, without any possible pretence of necessity.

x. 23. Why should ‘without wavering’ be changed to ‘that it waver not?’ *ἀκλιωῆ* is simply ‘unwavering.’ I suppose they were afraid that the ‘wavering’ may be taken to agree with ‘us’ and not with ‘the confession of our hope’ (R. V.), or ‘the profession of our faith’ (A. V.), which is certainly less accurate. But ‘that it waver not’ is also less accurate than ‘without wavering.’ And what does it signify to the real meaning? Whichever is said, it is really *we* that waver. A confession of hope is a confession of hope anyhow, but we may waver in making it, though it is figuratively said to waver itself. So they have introduced another new and awkward phrase for nothing but to obviate a possible mistake about the agreement of an adjective which would leave the meaning just the same.

x. 25. Can anything be more trifling than altering ‘as the manner of some is,’ into ‘as the custom of some is?’ except perhaps altering ‘as ye see the day approaching’ into ‘as ye see the day drawing nigh.’ One could not have

found fault if they had removed the apparent ambiguity—much greater and more practical than that in verse 23, whether ‘as the manner of some is’ refers to forsaking or to assembling; which of course might be done by putting ‘not, as the ‘manner of some is, forsaking the assembling of yourselves ‘together, but exhorting one another,’ &c. And yet both in their Preface, and in the supplementary exposition of their chairman to Convocation, they take special credit for ‘never ‘leaving any translation, or any arrangement of words, which ‘could adopt itself to one or other of two interpretations’ (a charmingly felicitous arrangement of words in itself), even where the Greek does, as in the Lord’s Prayer, and other places.

x. 28. Here they have made the writer of the Epistle say what was not true when he wrote, and is nonsense besides at any time, and have (as usual) turned a good sentence into a bad one. A. V. says, ‘he that despised Moses’ law died without mercy under (*ἐν* as at ix. 15) two or three witnesses,’ which is true, intelligible, and euphonious. R. V. turns it into ‘a man that *hath* set at nought Moses’ law dieth ‘without compassion on the word of two or three witnesses.’ Why without compassion? ‘Without mercy’ means ‘inexorably,’ which is right. To say that no one had compassion on him who was put to death for perhaps a ceremonial offence is nonsense, and impossible to say with certainty. Moreover, all that, put into the present tense, was at that time untrue altogether. ‘It is not lawful for us ‘to put any man to death,’ was said of an alleged heinous offence long before that. Further still, the Revisers have actually translated an aorist participle *ἀθετήσας* as a perfect, ‘he that *hath* set at naught,’ instead of ‘he that set at naught.’ And they have inserted ‘a man,’ which they struck out of several previous verses in the A. V., not worth noticing,

where it was much more emphatic: here it is of no use whatever. They will say 'dieth' is the literal translation of ἀποθνήσκει; and so it is. But that, with an entirely past and gone tense before it, speaks for itself as being only a statement of the law and not a present fact. Nevertheless that is made still clearer by the A. V.'s judicious change of that present tense into 'died.' And who could misunderstand '*under* two or three witnesses?' This is a pretty set of improvements for two lines, all from the pedantic attempt at a kind of superfine exactness, sacrificing everything to one Greek word, which after all does not mean what they have put for it.

x. 38. 'He that shall come will come and will not tarry' (A. V.) is not the kind of English to suit the Revisers, who, we have seen already, have their own ideas of wills and shalls, and were not likely to miss an opportunity of taking the life out of such a sentence as that. So they first go to work with ὁ ἐρχόμενος, which is literally 'the coming one,' and make it 'he that cometh,' which may mean two things; of which one is 'he that is to come,' or 'shall come,' as the A. V. says; and the other, 'he that is on the road hither,' which is clearly not intended. Therefore so far A. V. is the best. Then they change the 'will come' of A. V. into 'shall come;' whereas, if there is any difference, 'he that is to come *will* come in a little while,' is more what we should say now, and so far is better than 'shall come.' The Greek is ἤξει; but only a few verses back (x. 6) they would not let ἦκω be 'I come,' but must have it 'I am come:' if so, ἤξει must mean more than 'shall come,' and rather 'shall have come' or 'be present.' Not that I want it changing, but merely exhibit the consistency of the Revisers. And then, why is 'shall not tarry' any better than the 'will not tarry' of the A. V., which evidently means that he does

not intend or will to tarry? The whole sentence is idiomatic, and forcible and impressive by virtue thereof. It is another of those sayings beyond grammatical analysis, which could easily be proved to mean nothing at all, or to be a mere truism, but for its idiomatic force; and yet everyone who will use the ears of his mind feels that it says a great deal in a most impressive way. The Revisers' sentence is just as truistic grammatically, and has none of the same force or impressiveness. And the last two lines of their quotation are as bad: 'But *my* righteous one shall live by faith; and if he shrink back, my soul *hath* no pleasure in him;' while A. V. is, 'Now the just shall live by faith: *but* (δὲ) if [any man] draw back, my soul *shall have* no pleasure in him.' That strange 'my' comes in through a new reading; and 'his shrinking back' through the Revisers.

xi. 1. The word *ὑπόστασις*, which they turned into 'substance' from 'person' in i. 3, they now turn back out of 'substance' and into 'assurance;' and yet they complain of the 'inconsistency' of the Translators in giving different meanings to the same words. Both of these are changes from phrases as well known and established as any in the Bible, and therefore they ought not to have been made without unquestionable necessity to correct 'plain and clear errors.' It may signify very little whether faith is called the 'assurance' or the 'substance of things hoped for,' and the Greek word may mean either, and the Revisers themselves have said so, and they both mean here substantially the same thing. But 'substance' is a little stronger; for it means that faith treats and acts on the things hoped for as if they were visible or actual, whereas 'assurance' only means feeling sure, or expecting without doubt. Then, as the stronger word is pronounced by the Revisers a lawful translation of the Greek in the other place, and is familiar in that place and

sense to all the English-speaking world, why need they have displaced it, except again to show a meddling hypercriticism of an immeasurably greater work than theirs, which nobody else wanted to be so disturbed and pulled to pieces? Altering 'evidence' into 'proving' is equally foolish—and wrong too; for faith cannot prove anything, either in the sense of demonstration or of trial, but it is equivalent to conviction or convincing evidence, whatever *ἐλεγχος* may mean sometimes.

xi. 3. They must needs go out of their way to suggest in the margin that perhaps the writer of the Epistle meant that 'the *ages* (instead of 'worlds'), *αιῶνας*, were made by 'the word of God, so that what is seen hath not been made 'of things which do appear.' That is like their suggesting at Mat. vi. 27 that men wanted reminding that by 'being 'anxious' they could not 'add one cubit to their *age*.' Such things remind one of the old Cambridge jokes of 'finding 'the greatest common measure of the equinoctial year and a 'pound of cheese,' and nonsense of that kind.

xi. 5. Here is another confusion of tenses: 'for before 'his translation he *hath* had witness borne to him that he *had* 'been well-pleasing to God,' means in English that Enoch was translated so lately that the testimony might be said to have been borne to him up to the present time, and that the testimony was that he had been pleasing to God at some time. The A. V. makes no such confusion, and is in every way better; 'Enoch was not found because God had translated him: for before his translation he had this testimony, 'that he pleased God.' Can the Revisers pretend that any kind of advantage is gained by such an alteration? The more they declare it is required by the grammatical rules they have adopted the more they prove that they were wrong. I have only noticed the places where they have produced nonsense or bad English, and probably not all of

them by a great many. All through this chapter—and indeed every chapter more or less—there are these little trumpery changes introduced, never making the smallest real difference in the meaning, never making it clearer, but just spoiling the sentence somehow, or at the best offending us by their novelty and a mere pretence of doing something, though they have really done nothing of the smallest use to anybody, but rather the contrary.

xi. 9. 'Dwelling in tents' is doubtless an improvement on the 'tabernacles' of the A. V.; but again the margin suggests something worse, viz., '*having taken up his abode* 'in tents,' as if that preceded the time when he '*became a sojourner in a strange land,*' whereas they were of course synchronical and continuous, if not identical, which is properly expressed by '*dwelling.*' They have compensated 'tabernacles' for their expulsion here by substituting 'eternal tabernacles' for 'everlasting habitations' elsewhere (Luke xvi. 9), of which it is difficult to conceive the imagined superiority. And why not 'eternal tents,' while they were about it, for the Greek is the same, *σκηναί*, which they alter into 'tents' here? Was 'eternal tents' too ludicrous even for the Revisers and their Act of uniformity? But if so, why could they not let 'habitations' alone, which is a perfectly fair translation?

xi. 10. Here again the marginal reformers distinguish themselves by proposing '*architect and maker,*' instead of '*whose builder and maker is God.*' Besides the intrinsic absurdity of introducing such a word, it is absolutely the wrong one, for the Greek is not *ἀρχιτέκτων* but *τεχνίτης*, which no dictionary exalts into an architect. They may be consoled by remembering that 'builder' does sometimes embrace it in popular understanding. Sir Christopher Wren is called the builder of St. Paul's, and nobody else ever is.

xi. 17. Here they make another and a better use of the margin, to inform us that they are obliged to disregard their rules about tenses and translate the perfect tense of the Greek in an aoristic or past sense; 'Abraham being tried 'offered up Isaac,' margin, 'hath offered up (*Gr.*)' And even yet it does not occur to them to doubt the rule in a multitude of other places nearly as clear as that is, of which I have noticed many. Anyone would suppose from that note too that this is the only time they break it.

xi. 19. 'From whence also he did in a *parable* receive 'him back.' That is truly a new meaning of 'a parable,' which has always hitherto been understood to be either a fictitious or real story of natural events used as a similitude or analogy for something of a higher spiritual or moral kind. It is true that the Greek is ἐν παραβολῇ; but as the Greek has no indefinite article, that may either mean 'in a parable,' or 'in parable,' or parabolically, which are different things. I do not mean that such a phrase ought to be used, but only to show that there was no obligation to use the well-known term 'a parable' in a totally new and unique sense, even on the Revisers' own principle of translating the same word by the same, which they are frequently obliged to violate, and which is a mere invention of their own. People who write English call it 'figurative' to say that a man saved from death is 'recovered' or 'received back from the dead;' and therefore the A. V. 'from whence also he received him in a 'figure' is right, while the R. V. is puzzling and ridiculous, and wrong according to the established usage of the word parable.

xi. 40. I was on the point of saying that the rest of this grand chapter has been left uninjured because almost untouched by the Revisers, but when I reached the last words

of it I had to withdraw the congratulation, for I was horrified to find the peroration, 'God having provided some 'better thing for us, that they without us might not be 'made perfect,' revised into language of this exquisite felicity, 'God having provided (marg. 'foreseen') some better 'thing concerning us, that *apart from* us they should not be 'made perfect.' Apart from the complete ruin which they have made of the rhythm and grandeur of the sentence, there was not the smallest reason for substituting their favourite and flat 'concerning' for the simple 'for,' inasmuch as plenty of instances are given in dictionaries where 'for' is the obviously right translation of *περὶ* with a person after it; and 'for us' is quite capable of embracing everything implied in 'concerning us,' and more. And though 'without' is not always the same as 'apart from,' as when some persons or things have to be kept apart from others, there can be no such meaning here. The antient saints were not to be made perfect until the better things and the perfection came which were provided for us; and therefore, 'not without us;' which has nothing at all to do with keeping us apart.

The Revisers treat this word *χωρὶς* in a strangely arbitrary way throughout, especially after their condemnation of the A. V. for its want of uniformity of translation of the same words in similar circumstances. Out of the thirty-five times that *χωρὶς* is used as a preposition with a genitive case after it they leave it translated 'without,' twenty-four—'without faith—without works—law—sin—dispute'—and a multitude of things; and then in eleven other places they choose to turn it into 'apart from.' I suppose they had some reason, but it could not well be grammatical, for all the cases are alike. I am not concerned to guess at it, for the results are quite enough to condemn it, whatever it was.

I will only take three of them together, of which the famous text, 'faith without works is dead' (James ii. 20), is the principal, and the other two are in the last verse of that chapter, 'as the body without the spirit is dead, so faith without works is dead also' (A. V.). In the principal one they also change *νεκρά* into *ἀργή*, and then produce this interesting and emphatic apostolic dictum, 'faith apart from works is barren': a truism so *ἀργή καὶ νεκρά* that neither Luther nor anybody else need ever have troubled themselves about it. Though I do not profess to criticise their Greek emendations on any grounds but common sense, which they almost repudiate (if not something more), I see from Alford's Gr. Test. that the authorities by no means preponderate for *ἀργή*; but he (with his too frequent inconclusiveness) adopted it on the ground that, *νεκρά* being undisputed in verses 17 and 26, 'it was hardly likely that the easy (?) *νεκρά* would be changed into the difficult (?) *ἀργή* by any copier.' Hardly likely! Why it is just the thing that a prosaic, pedantic kind of scribe would do. He would think he was explaining *νεκρά*, which is a figurative word to join with 'faith,' by putting *ἀργή* 'barren or unprofitable' once for it. Everybody agrees that false readings often got inserted as glosses or explanations, and Drs. Westcott and Hort say (p. 27), 'it follows that readings originating with scribes' (apart from mere blunders) 'must always have combined the appearance of improvement with the absence of its reality: if they had not been plausible they would not have existed.' Alford's judgment goes for so little with good scholars that it is not worth while to speculate what he meant by calling *νεκρά* easy, and the explanation of it by *ἀργή* difficult. The Revisers thus make St. James first say (with the A. V. substantially), 'faith, if it have not works, is dead in itself' (verse 17), and then advance to the

remarkable climax in verse 20, that it is *barren*, and then go back again in verse 26 to say *dead*; which the aforesaid scribe could not possibly alter there, as it is joined also with a 'body : ' nor very easily in verse 17.

So much for this new Greek version. As for the English, it is simply not true, and absurd; for the most lively faith cannot help being 'apart from works' when the man is not working, which he cannot be always. They might as well call a fig-tree barren and dead every winter. But if he never does good works, then he or his faith is without works, in the English language, and is barren, dead, and no better than 'the devils,' who believe and 'tremble'—I beg the Revisers' pardon—'shudder.' There's a word to break several of their prescribed rules for to introduce and to apply to devils! 'Tremble' for fear of God, is used scores of times all over the Bible as the translation of various Greek and (I suppose) Hebrew words, and it has by usage a less physical and a more figurative meaning than 'shudder,' and even more so now than of old. But *φρίσσομαι* is unique here in the N. T., and so the Revisers' principles would not allow them to miss the chance of giving us an unique English one for it, though the Greek-English dictionaries give both 'shudder and tremble,' and the Greek-Latin 'horreo,' and Shakspeare, 'God's name and power thou tremblest at' (2 Hen. VI. i. 4). We also 'shudder' with cold. 'Shudder' is the proper translation for *φρίσσω* when it means 'with cold,' which is one of its senses in all the dictionaries, though of course not here. So in every way the idea of 'shuddering devils' is only ludicrous, and will always sound so in this place where solemnity is specially required. Moreover, as it is a new word for the Bible, I add that in modern usage we 'shudder' at hearing of other people's sufferings, but 'tremble' at the fear of our

own,* though I admit that it was not so always. Are we to have in the revised Psalms, I wonder, 'The earth shuddered and was still,' and 'Shudder thou earth at the presence of the Lord?' Those are enough to show the difference, though no definition could express it. I will not examine here any more of their exploits with *χωρίς*, of which not one is better and most of them clearly worse than the A. V. 'without.' Rom. iii. 21 is a lovely specimen in another way besides; 'apart from the law a righteousness of God hath been manifested;' and so we have 'a wisdom' in 1 Cor. ii. 6, and 'an eternal gospel,' Rev. xiv. 6; and John xv. 5, according to R. V., means that when Jesus was or is away, 'apart from me,' his followers can do nothing, instead of '*without* me ye can do nothing,' which everybody understands, and it is plainly right.

xi. 29. The Revisers think it necessary to display their accuracy by altering 'which the Egyptians assaying to do were drowned,' into 'were swallowed up': an alteration utterly frivolous, if right: and misleading too; for it suggests the fate of 'Korah and all his company' rather than of 'Pharaoh and his host.' But, with all respect for their scholarship, is it right? *καταπίνω* means to drink or suck up; which no doubt involves swallowing, but it implies a fluid operation, which 'swallowing up' does not: *i.e.*, in such a case as this, it implies drowning, as the A. V. says, while the R. V. does not. The earth might have 'opened her mouth and swallowed up' the Egyptians before they reached the sea. So the A. V. is really more precise and 'faithful,' both to Greek and history, than the R. V. with all its pretension.

* Five minutes after I had written that, I accidentally opened 'Dickens's Letters,' who certainly knew English, and was very particular about it, at 'I shudder at the distresses that come of these unavailing risings' somewhere abroad.

xi. 39. What is the meaning of 'these all having had 'witness borne to them through their faith,' both here and in other places in this chapter? The A. V. 'having 'obtained a good report through faith,' or 'through their faith,' is sense, and agrees with the manifest sense (and R. V.) of *μαρτυρουμένων* in Acts vi. 3, and elsewhere. If the Revisers say 'having obtained a good report' means the same as 'having had witness borne to them,' why could they not leave it, instead of introducing a new phrase which is incomplete and almost unintelligible?

xii. 1. Their accuracy descends even to the changing of *w* into *t*, or 'wherefore' into 'therefore,' in the first word here, which must strike every one with admiration.

xii. 2. Although there is no article to 'shame' in the Greek, it is clearly wrong to alter such a saying as 'he 'endured the cross, despising the shame,' into 'despising 'shame.' It was 'the' shame of the cross that the writer meant to describe Jesus as despising, whatever reason he may have had for not using the Greek article. Nobody would so speak of it in English.

xii. 3. Here is another conversion of sense into nonsense by a new reading. What is the meaning of 'consider him that 'hath endured such gainsaying of sinners against themselves'? It is easy enough to understand 'him that endured such 'contradiction of sinners against himself' (A. V.); but not this new version, founded on a new reading of *ἐαυτοῦς*; nor why gainsaying is better than contradiction, for gainsaying is only saying against: and so is contradiction. The Revisers admit that 'many authorities' give *ἐαυτὸν* (himself), but they prefer *ἐαυτοῦς*, on their principles of disregarding intrinsic probability, and of the probability of the improbable, the irrational, and the incomprehensible in MSS. I cannot say that in these cases the R. V. is likely to be of much use

even as a commentary, except as a warning to any future Revisers : as some people's advice is generally useful, if you take care to do the contrary.

xii. 7. I wonder whether anybody knows what the Revisers mean by saying 'it is for chastening that ye 'endure,' instead of the A. V. 'if ye endure chastening God dealeth with you as with sons,' which is intelligible enough and accords with all the context. They have chosen to adopt εἰς instead of ἐν, and can do nothing with it when they have got it, either in the way of making sense or even a *bonâ fide* translation. The straightforward translation is 'ye endure' or else 'endure ye,' unto chastening. Even that, absurd as it is, is not so bad as the R. V., which says that chastening is the object for which we endure or live, whether its inventors meant that or something else.

xii. 12. 'Palsied knees' instead of 'feeble' is another of their semi-professional amendments. No doubt *παρὰλευμένα* can mean paralyzed or palsied ; but it may also mean loosened or disabled, or become feeble in any other way ; and why is a general word which embraces all of them, and a word suited to a sentence like that, to be paralyzed into a feeble and flat technicality, which was certainly not meant, and is always fatal to grandeur of diction ?

xii. 14. The alteration of 'follow—*holiness* without which 'no man shall see the Lord' into 'follow *the sanctification,*' certainly looks right etymologically. But if 'sanctification' is to be understood in its usual theological sense, of being 'sanctified by the Holy Ghost' (Rom. xv. 16), or 'through the offering of the body of Jesus Christ' (Heb. x. 10), or 'by God the Father' (Jude i. 1.), it could hardly be spoken of with 'peace' as a thing to be 'followed,' and contrasted with several moral faults immediately afterwards. If on the

other hand it means sanctifying ourselves as far as possible, then the A. V. translation 'follow peace with all men, and holiness,' gives the true meaning according to our idiom, and the R. V. does not. 'The holiness,' if the Greek article need be given, means 'that holiness without which no man shall see the Lord,' and therefore the article is not wanted, and is unnatural. Here I observe the Revisers have been unable to give *χωρίς* their favourite translation of 'apart from,' and have to be content with 'without,' which is another reason why they should have left it so in other places, on their own principles.

xii. 21. I hope the improvement of 'so terrible was the sight' into 'so fearful was the appearance' is appreciated as it deserves by the admirers of precision, who I suppose object to a thing seen being called a sight; and that they can give a satisfactory explanation of the difference between the two versions. In the same way at verse 28 they change 'we may serve God acceptably with reverence and godly fear' into 'we may offer service well-pleasing to God with reverence and awe.' The superior 'felicity of diction' of this improvement must be evident to any ears, and the difference of meaning to any understanding.

xiii. 1. They may have some reason that I am not aware of for reducing *φιλαδελφία* to 'love of the brethren' from the 'brotherly love' of the A. V., and of dictionaries; and for raising hospitality into 'showing love unto strangers;' and *that* in excess of the logic of the sentence, which says that 'thereby some have entertained angels unawares.' But 'thereby' exactly suits 'be not forgetful to entertain strangers,' as the A. V. has it, and does not at all involve love of them: nor does *φιλοξενία* necessarily mean any more than 'hospitality.' But the temptation to construe two such words as nearly alike as possible was irresistible to such

lovers of uniformity and denouncers of the Translators' variety and inconsistency. They do not care for the much greater inconsistency of first limiting 'brotherly love' to 'the brethren,' and then extending it, past all other people, to strangers. The A. V. avoids all this confusion, and gives the true meaning perfectly.

xiii. 5. This is no doubt a difficult case to deal with satisfactorily. 'Let your conversation be without covetousness' (A. V.), though much more literal than the R. V., may certainly be misleading now from 'conversation' in the old sense having become obsolete, and there being no good substitute for it. But I am not at all sure that the Bishop of Lincoln is not right in preferring the retention of the old word. If any is to be substituted for it, 'way of life' is generally thought the best, and is unquestionably better than the 'turn of mind,' into which the marginists want to turn it, with their usual peculiar felicity. But that would hardly do here, and the R. V. text more discreetly adopts the quite unliteral translation of 'be ye free from the love of money' for ἀφιλάργυρος ὁ τρόπος, though the single word ἀφιλαργύροι would have said that, and 'be not fond of money' would have been just as accurate a translation, and simpler, and therefore I think, better. Nor can I imagine why 'we may boldly say' (A. V.) is not as good in every way as 'with good courage we say' (R. V.); which, as usual, spoils the rhythm and the strength for a dull phrase which nobody would think of using.

xiii. 7. This verse is still more unsatisfactory. 'Remember them that *had* rule over you' is, at any rate a conversion of a present tense, ἡγουμένων, into a very past: I suppose it is for their usual reason of sacrificing everything to the coming aorist ἐλάλησαν, which the A. V. rationally translates 'who *have* spoken.' They cannot say that

'remember' implies the past; for we may be told equally well to remember the present 'and imitate them.' They seem to have forgotten the cases where they have made actual nonsense by refusing to give a past sense to present participles joined with verbs of unquestionably past meaning. We have frequently seen by this time that the Revisers' aoristic theory cannot always override common sense: much less where it has to override a present tense as well. Then, keeping up the idea of the past, they change 'whose faith follow, considering 'the end of their conversation' into 'considering the issue 'of their life, imitate their faith.' Whether they intended that to mean their death or not, most people will so understand it. If they did they had better have said so more plainly and simply; and if not, as the margin implies, they should have said what they do mean. I have no idea what that is; nor is it my business to attempt new translations of difficult passages for them: nor to guess why the old phrase of 'strange doctrines' was changed into the strange one of 'strange teachings,' in verse 9. And the judicious marginist displays himself again by suggesting the highly rational version of 'walking in meats,' whatever that may mean.

xiii. 14. The alteration of 'here we have no continuing city, but we seek one to come'—a perfect sentence—into such a thing as this, 'we have not here an abiding city, but 'we seek after the city which is to come,' is perhaps not more clumsy or unnecessary than many others. But it involves a peculiar bit of pedantry in English which some of the most ignorant of critics delight in (though I do not impute that reason to the Revisers for adopting it here, for I suppose they did it to follow the Greek), viz., the absurd notion that it is wrong to say such things as 'we have no 'continuing city,' but that we ought to say 'not any,' or

‘not a city,’ as the case may be. Hitherto the English Bible has been considered decisive authority for any usage or phrase that has not since become quite obsolete; and here as well as in a hundred other places in the A. V. we have that authority for the simple negative ‘no city,’ for instance, instead of that stupid division of it which some half-educated writers have set up and worship—just the kind of people who make havoc of their who’s and whom’s, and write such things as ‘seldom or ever,’ and call twice a week ‘bi-weekly’ instead of ‘semi-weekly’ (if they will use such words), and write ‘now and again’ for the old ‘now’ and ‘then,’ which everybody says, and so on. Returning to the Revisers for the last time in this epistle, I should like to know why an ‘abiding city’ is any better than a ‘continuing city.’ ‘That which is to come,’ is more accurate in that it represents a definite city; but ‘the one to come’ would have done that just as well, and there cannot be the smallest doubt what ‘one to come’ means, and it is more solemn and emphatic, and sounds infinitely better.

It is the fashion to say that the Revisers have made more improvements in the Epistles than in the Gospels and Acts. I have not examined them enough to form an opinion thereon; but I see that the number of changes which I have noticed as distinctly objectionable is rather greater per chapter on the average in this one epistle than in the one gospel that I have gone through. I suppose they are each a fair specimen of their class; and I was rather inclined to pass over defects which I was tired of observing so often, as I went on, than to notice more of them.

CHAPTER IV.

THE APOCALYPSE.

THE Epistle to the Hebrews has required so much more notice than I expected that I must treat the book of Revelation as briefly as I can. It is said there are 2467 alterations in the 407 verses, or above 6 a verse ; and 633 Greek ones. But I must only notice very few of them. As the passages which I shall examine will speak for themselves, I will not occupy any time with preliminary remarks, except this, that the character and language of this book is certain beyond all others to be injured by unnecessary meddling from any hands of inferior skill in writing English to the old Translators, to whose work one is almost inclined to apply the denunciations of the last verse but two of the Revelation itself, except where adding to or taking away from their words is absolutely necessary.

i. 5. ‘Unto him that loveth us, and *he* made us [to be] ‘a kingdom [to be] priests unto his God,’ is certainly not English. The A. V. ‘and made us kings and priests,’ is.

i. 8. ‘I am *the* Alpha and *the* Omega’ can of course be defended by saying that they have each the Greek article ; and I heard an advocate of the R. V. solemnly assure his hearers that it was used to explain that God was not Alpha and Omega in the natural sense—*i.e.*, of two Greek letters—but in a figurative sense, as they are the first and the last letters in that alphabet ; and I daresay it was right to article them accordingly in Greek, just as we say ‘the *a b c* of a

science' in English. But it by no means follows that there was any need for it in translating into another language. Obviously there was not in order to prevent misapprehension; for nobody who has the least idea of what Alpha and Omega are could possibly make any mistake in such a case; and nobody else could have any idea at all about it; nor can 'the Alpha and the Omega' convey any kind of notion different from those words unarticled. Therefore this was not the sort of change authorised by the commission under which the Revisers acted; and everybody who has ears to hear can feel that it has spoilt the sentence for nothing, both here and in chapter xxi.

i. 15. I should like to know the reason why they have turned the 'fine brass' of the A. V. into 'burnished brass,' for χαλκολιβάνω, an unique word, which seems to puzzle the lexicographers, none of whom appear to have guessed at that meaning for it among sundry others. 'Fine brass' at any rate is innocent, meaning nothing special; but burnishing is a special operation, and unfortunately is performed cold, and has no relation whatever to being burning hot or melting, which are the meanings of the word they have translated 'refined in a furnace;' of which participle the case is doubtful according to the different readings; and the one they have adopted, πεπυρωμένης, is not intelligible, or translateable, as πεπυρωμένη would be—a very small difference from the old πεπυρωμένοι, which agreed with 'feet.' But unfortunately again brass is not 'refined' by melting, as gold and silver are, but is a compound metal or alloy, *made* by melting. So altogether this translation can only be a guess, and is clearly a bad one. Probably the A. V. was no more, but it had the advantage of inventing nothing and being sense. Another guess was that a metal elsewhere called ὀρείχαλκος was meant, which was here

supposed to be brass of Lebanon. The same change is made in ii. 18.

i. 20. As it is perfectly clear from the context that the seven candlesticks were not only *some* seven churches, but 'the seven churches' mentioned just before, it is absurd to strike out the second 'the' of the A. V., as if to set people guessing after some other seven churches. And it is really worse than that when you read aloud the whole verse, 'The seven stars are *the* angels (*ἄγγελοι* only) of *the* seven churches, and the seven candlesticks are — seven churches.' The sense clearly requires 'the,' and the emphasis ought to come on the last 'are;' and the A. V. allows this: the Revisers choose to make it impossible.

ii. 2. Which is the best English, even grammatically, apart from idiomatic force: 'didst try them that call themselves apostles, and they are not, and didst find them false' (R. V.), or, 'hast tried them that call themselves apostles and are not, and hast found them liars'? If 'and they' had been 'who' or 'when' the sentence would have been continuous and all right, whereas 'and they' makes an awkward parenthesis for nothing. There is no word requiring the insertion of the 'they' in the Greek. *ψευδεις* is used as a substantive for 'liars' in classical Greek, and by the Revisers themselves in xxi. 8, and elsewhere. So they need not have been so squeamish about leaving a good strong word here much better than their own.

ii. 4. Here is another sentence sacrificed to the aoristic theory: 'thou hast left thy first love,' is turned into 'thou didst leave;' which the Ephesian church might have done and yet returned to it; but it manifestly had not, for it is immediately told that it is fallen and must repent, or its candlestick shall be removed.

ii. 8. They alter 'which was dead and is alive' into—

‘lived [again],’ evidently for the same reason. But, as they cannot do without introducing the word ‘again,’ or the literal translation of the aorist is insufficient to convey the meaning, they have themselves proved that they had better have left the old word which expressed it perfectly, while this does not. For ‘lived again’ may mean only ‘lived again for a short time,’ like Lazarus and other raised people, whereas the essence of the charges to the churches is that Jesus was dead and is alive again, and speaking to them, or to St. John for them.

ii. 10. Two ‘about to’s’ substituted for ‘shall.’ I remarked on this stupid alteration at Mat. xi. 14. Unless the Revisers can make out a real difference it is every way wrong because both awkward and unnecessary.

ii. 13. If ‘the Greek text here is somewhat uncertain,’ as they tell us in the margin, surely they might have left the A. V. alone, or been contented with ‘Antipas my faithful witness,’ instead of introducing such an unnatural phrase as ‘my witness, my faithful one.’

ii. 21. Here again we have them riding their hobby of refusing to use ‘will’ in its proper sense of willing, and persisting in putting ‘willeth to’ instead, as if any human being ever used such language except them. They were not set to reform the English language but to write it. And so I say of ‘each one of you’ for ‘every one’ in v. 23, and sundry other places.

ii. 26. ‘He that overcometh, and *he that* keepeth my works, to him will I give authority’ (R. V.) To which of them, or to both, or must they both be one? All this absurd confusion and bad English the Revisers have introduced in one of their fits of article-worship, not worth explaining. The Translators did infinitely better by simply saying ‘He that overcometh and keepeth my works, to him

‘will I give power,’ which of course is the real meaning, and good both in sense and sound.

iii. 2. What in the world is the meaning of ‘I have found no works of thine fulfilled before my God’? ‘I have not found thy works perfect before God’ (A. V.) is intelligible enough; and surely anybody can see, as the Translators did, that a Greek word which may be translated ‘fulfilled’ may also be translated ‘perfect’ when ‘perfect’ makes sense and ‘fulfilled’ nonsense. How do you fulfil works? I suppose the Revisers can tell us. ‘I have not found’ is also more literal than the new version.

iii. 3, 4, 5. Here again are two aorists manifestly used in the perfect sense by the Apostle and the Translators, but turned into the long-past of the Revisers. ‘Remember how thou hast received and heard,’ is turned by them into ‘remember how thou *hast* received and *didst* hear.’ And ‘thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me,’ becomes in the R. V. . . . ‘which did not defile their garments, and they shall walk with me.’ In the first of these the receiving and hearing were plainly synchronous; and in the second it is plain that the non-defilement had lasted up to the present time, and therefore the perfect was the proper tense, as the A. V. has it. St. John seems to have cared even less than St. Matthew for the rules of the Revisers. And I wonder what is supposed to be the superiority of ‘shall be arrayed in white garments’ over ‘shall be clothed in white raiment,’ that the A. V. need be altered for that.

iii. 10. I am glad to see that here they do translate *μελλούσης ἔρχεσθαι*, not as ‘about to come,’ but ‘to come,’ as I suggested in Matt. xx. 22; and *μέλλω ἐμέσαι*, ‘I will spue thee out of my mouth,’ at verse 16. Why could they not do it before? There is really more justification for the

‘about to’ in the sense of v. 10 than in some other places where they have introduced it.

iii. 12. How much grander is the repetition in the A. V., indicated as an interpolation in the usual way, ‘and [I will write upon him] my new name,’ than the Revisers’ ‘and mine own new name.’ The whole verse should be read to appreciate the difference.

iii. 17. Because there is the article before *ταλαίπωρος* they give us this wretched alteration of the A. V., ‘thou art *the* wretched *one* and miserable and poor and blind and naked.’ If they would thrust in those two new words at all, surely ‘one’ ought to have put at the end of all the adjectives, as it comes at the beginning of them all in the Greek—if the article there really means ‘one’ at all. But in fact the A. V. is far more emphatic and better represents the substantial meaning of the original. The R. V. is, as usual, such a sentence as no English-speaking man would utter.

iv. 1. Again I have to ask what sort of English this is: ‘The first voice which I heard, [a voice] as of a trumpet speaking with me, *one* saying,’ &c. The A. V. is, ‘The first voice which I heard was as it were of a trumpet talking with me; which said,’ &c., and that is both sense and good English. The excuse for the alteration is that they have adopted a new reading of the Greek, in which the ‘saying,’ or ‘which said,’ *λέγων*, does not agree in gender with the ‘voice of the trumpet;’ and so they invent that ‘*one*’ to keep them apart—and to make bad English. The new reading may be right or wrong for what I can tell; but still it must have been the ‘voice’ that was heard, and not ‘one’ without or ‘apart from’ a voice, as the Revisers would say. So that second ‘voice’ and ‘one’ are quite unnecessary interpolations, for no use whatever but to make a piece of bad and clumsy English as usual. I should like also to know why

they are so fond of substituting 'straightway' for 'immediately' and 'forthwith.' The pedantic explanation of it in the Preface is none at all for such passages as this. Of course *εὐθέως* is 'straightway;' but what then, unless 'immediately' and 'forthwith' are something different?

iv. 4. In like manner *θρόνοι* are not the less 'seats' when necessary because *θρόνος* is a throne. I do not know whether any other Greek word would properly express the distinction which English was able to express so well in the hands of our great masters of it, between 'the great throne' and the minor ones called 'seats.' The Revisers have sunk that well-made distinction: not even an article will do it for them. They say '*the* thrones,' when they only mean the minor ones, and so make quite unnecessary confusion, which one has to see through by reflecting on the context. This is just the difference between working by discretion and by rules—by which no great thing was ever done or ever will be.

iv. 6. The change of 'beasts' into 'living creatures' seemed generally approved of by the first reviewers. But when they come to be spoken of presently afterwards as 'first living creature,' 'second creature,' and so on, it sounds too like stage directions; and when 'the living creatures' come over and over again, one gets rather sick of them, as of all artificial phrases, and inclined to wish for the simple old 'beasts' back again. The reason that has been given for approving of the change is a singularly bad one; viz., that it was desirable to distinguish these, which we may call the innocent beasts, from the two noxious ones who come afterwards, especially in the 13th chapter. For the Greek for those is *θηρίον*, which means 'a wild beast,' and might very well have been translated so: only it has not, though in Mark i. 13

it has. And it is not a prosaic artificial expression that will not bear repeating often, like 'living creatures': of which even the Revisers themselves at last cannot abide the frequent recurrence, and drop them occasionally into 'creatures,' which are still more vapid. And after all ζῶον is not a 'creature' etymologically any more than it is a beast, but less so. Altogether the more I look at it the more I prefer the 'beasts.'

iv. 9, 10. It is very difficult to believe that the present tenses of the A. V. here do not represent the meaning of the original better than the futures of the R. V., though they are the literal translation. Their 'giving glory and honour to him that sitteth on the throne,' are plainly identical with their saying, 'Holy, holy, holy, Lord God Almighty,' which the four beasts do continually. And if so, the four and twenty elders, who 'shall fall down before 'him that sitteth on the throne,' are continually doing so; and so the A. V. rightly says they do, and not they shall. Again, 'they were, and were created,' is manifestly not so good as 'they are and were created.' Even if the new ἦσαν is right instead of the old ἐστὶ (which I daresay it is not) it surely ought to be understood as 'have been,' especially as that verb possesses no perfect tense of its own, and that is rightly represented by 'they are.'

v. 1. If they were not satisfied with 'a book sealed with seven seals,' I wonder they had not ears to suggest 'sealed-up with seven seals,' instead of that horrible 'close-sealed with seven seals.' Let no worshipper of literalism who knows no Greek fancy that there is any word for 'close': it is only the Revisers' pleasant way of expressing that the book was sealed up, as we say, and had not merely seven seals appended to it like an indenture. Perhaps 'sealed up' was too vernacular and idiomatic for them; for one cannot prove

grammatically that it means fastening so that the book could not be opened. But even dictionaries are content with it.

v. 7. 'And he came, and he taketh it,' is their idea of English again: because they will persist in refusing a past sense to any past tense except an aorist, or, as we saw just now, an imperfect (*ἦσαν*), though we have frequently seen that their refusal makes nonsense and bad English. 'Came' is right; and the margin goes so far as to indulge us with 'hath taken,' which is at any rate literal translation, and 'taketh' is not; 'took' is more than they can allow for a perfect tense. Their repetition of 'he' is peculiarly clumsy too, and is not in the Greek.

vi. 9. 'Underneath the altar' for 'under the altar' is another of their funny alterations. If 'altar' had been absent there but mentioned before, one could understand their saying 'underneath' instead of 'under it,' because that is a common use of the word; but the value of 'underneath' instead of 'under' is inscrutable. What is it to us that the Greek is not *ὑπό*, the commonest word for 'under,' but *ὑποκάτω*, which means no more?

vi. 10. But that is nothing compared with altering 'they cried with a *loud* voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood?' into 'they cried with a *great* voice, saying, How long, O *Master*, the holy and true, dost thou not,' &c. ? Yet, they themselves put 'master' in many places for *διδάσκαλος*, not *δαιμόνης*, which is the word here. And even if they had not, everybody can see that 'Lord' is the only proper word to use in English here; and also that the article after it spoils instead of strengthening it. The A. V. is not the same thing as 'O holy and true Lord' by any means. The transposition is our way of intensifying it: the article was the Greek way. But all that fine idiomatic perception or instinct of the Trans-

lators seems thrown away on their revisers and correctors by rules and articles. The common word 'despotic' is enough to tell everybody that *δεσπότης* is not the weakest but the strongest of all that class of words; and *διδάσκαλος*, master, or rather, 'teacher,' is the weakest; *κύριος*, which they do translate 'Lord' everywhere, is used also for angels (vii. 14) and lords of vineyards and the like, all inferior to *δεσπότης*.

vi. 12. 'The *whole* moon became as blood.' Did it? What sort of a vision could represent that? The sun only became black, which is intelligible enough; but turning the whole solid moon into something like blood, by the insertion of a new reading, *ὅλη*, is a little startling. Could not the ingenuity of these four and twenty scholars make another guess, at a rather more probable meaning for their *ὅλη*? What do they think of the *full* moon? I, who do not pretend to be much of a scholar, and am only furbishing up a rusty old sword for this easy job, made that guess in a minute; and on looking for some confirmation of it, I found in the dictionary that Pindar used it so. And that would be more striking than 'the moon' of the A. V., which might be only a crescent, and would square exactly with the sun (which must be full) becoming black, whereas the other idea is rather disgusting than impressive. 'The sun shall be turned into darkness, and the moon into blood,' is quite different, being figurative altogether, which 'the sun becoming black' is not. And so is 'the sun went down into the sea like blood, no bigger than the moon,' in 'The Antient Mariner.' Another possible translation is 'the moon became as blood *all over*;' but that is much too idiomatic for the Revisers, and I do not propose it.

vii. 9. Passing over for the sake of brevity sundry amendments of the usual kind, I think it worth while to notice the repeated change of 'all nations and *kindreds*' into '*tribes*:'

which seems peculiarly injudicious because 'tribes' have acquired a special meaning in the Bible which was certainly not intended by φυλαὶ in the Revelation, any more than in Mat. xxiv. 30, where 'the tribes of the earth' speaks for itself. 'Kindreds' is a capital word for expressing the real meaning, and there it is: so it was in every way a mistake to alter it into one which implies a wrong meaning instead of the right one. That precise and tasteful marginist takes care always to remind us that 'for ever and ever' is only a sort of licence for 'unto the ages of ages.' We will try to remember it.

vii. 13, 14. Here is more mixing of past and present tenses, from the usual cause, of persisting in making distinctions between aorists and perfects which it is quite clear that St. John did not regard. The consequence is that instead of that grand passage in the A. V., all in the past tense, as anyone capable of writing English would write it, we have a present put for the Greek perfect, and past tenses for the two aorists all huddled together in confusion, and new pronouns interpolated, and 'my lord' (κύριε μου) substituted for that striking 'Sir' addressed to the angel in the A. V. Here is the old one, 'What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, 'These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' The improved new one is, 'These which are arrayed in the white robes, who are they, and whence came they? And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.' No pretence of a change in the meaning, you see, and yet every trace of rhythm and grandeur melted out of this

amorphous recomposition. In the 15th verse too we have the Revisers' favourite alteration of 'he shall lead them' into 'he shall *guide* them,' which is more prosaic and no better in any way. 'God shall wipe away all tears from their eyes,' is in the same way flattened into 'every tear.'

viii. 1. 'And when he had opened the seventh seal there *was silence* in heaven about the space of half an hour' (A. V.) does not seem a very bad translation for ἐγένετο σιγή. But we have seen before that the Revisers have their own notions about that verb, and that whatever it is to be translated it is never '*was*.' Here therefore they turn it into 'there followed a silence.' They might just as well and more accurately have said 'was made,' or 'began to take place,' or something equally dull. I suppose no one will pretend that there is any real difference between 'was' and 'followed,' even if some ears are insensible to the greater solemnity of 'was' in this place; and of 'silence' than 'a silence.'

viii. 9. Whenever the Revisers have got themselves into a difficulty by their determination to divide a compound expression for the sake of an article, they try to get out of it by interpolating the word 'even,' and sometimes without being particular whether it makes sense or not. Here they have written, 'there died the third part of the creatures which were in the sea, [even] they that had life;' the grammatical meaning of which is that the third part only of the creatures in the sea had life, and that they all died. I need hardly say that cannot be the meaning of the original, though it is the bare and naked construing of it, and I do not suppose that the Revisers think it is. I see Winer notices this sentence as among the peculiar 'solecisms in government and apposition in the Apocalypse.' Of course the real meaning of it is that given by the A. V., 'the third

‘part of the creatures which were in the sea and had life, died.’ The Translators had the sense not to make St. John talk nonsense whenever his grammar was peculiar, in making sudden breaks in the construction, or using words not grammatically agreeing with any previous ones, or when he ignored the rules of classical Greek about articles and tenses. The Revisers have not.

viii. 12. Nobody can doubt too that the A. V. expresses the real meaning by saying, ‘the third part of the sun was smitten, &c.; so that the third part of them *was* darkened;’ and that the R. V. does not express it by saying, . . . ‘so that the third part of them *should be* darkened,’ though that again may be defended as literal construing, like most of their other mistranslations; which these all are, for practical purposes, though not for a mere display of scholarship which nobody wanted from them.

ix. 4. Why should they flatten ‘it was commanded them’ into ‘it was said unto them’? ‘Ordered’ is a recognised meaning of ἐπέθη according to passages from classical writers cited for it in dictionaries, and it is evidently meant here.

ix. 10. Here they have followed a new reading which alone produces a very odd result; and they have made it still odder. By transposing καὶ and ἦν they alter ‘they (the locusts) had tails like unto scorpions, and stings in their tails, and their power was to hurt men five months,’ into, ‘they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months;’ as if we were perfectly familiar with their power to hurt men for five months somehow, but required informing that that power lies in their tails. That last change comes not only from the transposition, but from the Revisers’ translating ἡ ἐξουσία ‘*their* power;’ which no doubt it may be when

circumstances require it, but not to produce such results as this.

Their change of 'the bottomless pit' into 'the abyss' throughout the N. T. will of course be noticed by everybody; and everybody, including the Revisers, will be puzzled to explain what he thinks the abyss means and the bottomless pit does not mean, especially as the literal translation of *ἄβυσσος* is 'bottomless.' There is no such excuse for it as there is for translating, or rather, non-translating, *ἄδης*, Hades sometimes or always; viz., that 'hell' has a double meaning; but it was very absurd to do so in Matt. xvi. 18 and Luke x. 15, which I remarked on before.

x. 1. What a foolish expression 'The rainbow was upon his head' is. We speak of 'the rainbow' in a scientific sense, as in the common Cambridge question, 'Explain the rainbow;' but it was not a scientific rainbow, or any particular rainbow, that St. John was speaking of; and whatever it might be right to say in Greek, it is simply wrong and ridiculous in English to speak of an angel with the rainbow on his head.

xi. 2. 'The court which is without the temple leave out, and measure it not' (A. V.) is good English, and cannot be mistaken. The Revisers think fit to improve it into, 'the court which is without the temple, leave *without*, and measure it not:' that, according to English use, means 'the court which is already outside the temple leave outside;' which is absurd. Whether the true reading is *ἐξω* or *ἐξωθεν* can make no difference in the sense. Is 'leave out' in the sense of 'omit' too idiomatic for them? or do they mean something entirely different, and if so, what?

xi. 3. Why need they make nonsense of this also, by striking out [power], which is evidently implied, from the

A. V., 'I will give [power] unto my two witnesses and 'they shall prophesy,' &c.?' They make quite as bold insertions of words themselves occasionally. Or they might have changed 'and' into 'that—they shall prophesy.' In verse 8, the marginist distinguishes himself once more, by suggesting 'their carcasses' instead of 'their dead bodies.' Of course he is prepared to expound the difference scientifically and theologically.

xii. 11. We have seen in other places that the Revisers will not allow 'by' to stand as a translation of *διὰ*, but will alter it into 'because of,' or something of that kind; and so they give us, 'They overcame him *because* of the 'blood of the Lamb and *because* of the word of their 'testimony.' But were not these the instruments or means by which they overcame the dragon? If they were, 'by' is the right translation; and no technicalities about the use of *διὰ* in classical Greek (assuming the Revisers to be right as to that) can prevail against the obvious meaning of St. John. The meaning of simple words can only be determined by their use where it is clear, and dictionaries must be founded thereon, if they are to be right.

xii. 15. Any one reading this verse in the R. V. would conclude that the A. V. was wrong in repeating the same word for the 'river' or 'flood' that came out of the dragon's mouth and was then to carry away the woman. But any one who looks at the Greek will see that it is the R. V. that is wrong in that respect, although the Preface advocates monotony against the A. V. 'variety,' which it calls 'inconsistency,' and undoubtedly they seldom enough deviate into it. But it would have been better to say 'river' with the R. V., as it was a river that came out of the dragon's mouth, and then a 'flood' with the A. V., because the river was to make a flood to carry off the woman, while

their paltry 'stream' may not be large enough to carry off anything—except the grandeur of the passage.

xiii. 1. Though I cannot discuss new readings on the ground of evidence, I must say that the alteration of *ἐστράθη* into *ἐστράθη*, which first makes the dragon 'go *away* (R. V.) 'to make war with the rest of the woman's seed,' and then straightway 'stand *upon* the sand of the sea,' instead of letting St. John himself 'stand *on* the sand of the sea 'and see a beast coming up out of the sea,' tries the maxim of *credo quia improbabile* as strongly as almost any that we have had yet; and I can say no more about it, except what I have often said before, that intrinsic probability together with any decently good MS authorities ought to prevail against intrinsic improbability with somewhat more MS authority. I suspect there are temporary, or at any rate personal, fashions in MSS, as in most other things; and even if there are good reasons for thinking one generally better than another, they are all sure to have their own mistakes, as they have all been copied by men not infallible, from something else. And as for deciding on such things by invented rules and 'canons of criticism,' it is not much better than trying to write English, or design in architecture or in any other art, by rules and principles, which everybody is so fond of nowadays; and we see the consequences.

xiii. 1. I wonder what the Revisers expect or mean to be understood by 'ten diadems' instead of 'crowns' on the horns of the beast. Perhaps they expect none but learned people to read all those chapters about the two wild beasts (*θηρία*) and the woman that sitteth on the first, as the lectionary reformers did not think them fit for common use; and then I suppose they expect the learned to know that a diadem in Greek meant 'a blue band or fillet worked with 'white, which went round the turban of a Persian king,' as

the dictionary says. Whether they mean all that to be understood by it, or diadem in the common English sense of 'a crown, an emblem of royalty,' is more than I can tell. I leave people of common sense to judge which they ought to mean, and to enable common readers to understand. And if they mean 'crowns' they should have left them.

xiii. 3. They alter his 'deadly wound was healed,' into his 'death-stroke was healed.' What a word to introduce into the English Bible! It does not even appear in Todd's Johnson's dictionary, though it does in some more modern ones. They were not to introduce new words without absolute necessity; and what was the necessity for this? None, if 'deadly wound' means all that was required. At least one meaning of a deadly wound is a mortal wound. And it is not said here that death was actually caused. The head of the wild-beast 'was *as though* it had been smitten to 'death' (R. V.); and though literally the Greek is 'the stroke of his death,' that is a figurative sort of expression; and besides, it is immediately followed by 'was healed,' which distinctly asserts that he did not die; for dead things are not 'healed,' but restored to life. So that whatever difference there is between 'deadly wound' and 'death-stroke,' it is rather in favour of the former as expressing the real meaning. A deadly wound may be defined as one that will cause death if it is not healed; and this was healed. But in any case no such new word as 'death-stroke' is a justifiable intrusion.

xiii. 5. The Revisers having once translated ἐξουσία 'authority' seem to think they always must, according to their principle. And so, because it is right to say 'the dragon gave his authority unto the beast,' they alter 'power was given him to continue forty and two months' of the Translators into 'authority to continue.' But who would talk of giving *authority* to a beast to *continue*? If they altered one

word they ought to have altered the other. And in fact 'continue' is not the right word, though both versions have it. The margin here is more correct, though its language is dull as usual: 'to do his works during.' I think 'leave to act' (*ποιῆσαι*) is a better translation of both words, but the A. V. is decidedly better than the R. V.

xiii. 6. Here is a new phase of 'the heaven' question, on which I tried to discover the Revisers' principle at Mat. v. 34. Really they might have told it us among so much other minute information in the Preface. I am not sure that I was right about it after all; for here we have, 'and he openeth his mouth for blasphemies against God, to blaspheme his name and his tabernacle, [even] them that dwell in *the* heaven. Does that mean 'in the sky,' which has hitherto been their distinction between the articulated and unarticled heaven, without reference to the article in Greek, assuming that they regard the heaven of the apocalyptic visions generally as spiritual, as when in the previous chapter they speak of 'war in heaven, between Michael and the dragon?' There is not much force or sense in 'blaspheming them that dwell in the sky,' if we knew who they are: there is, in 'blaspheming them that dwell in heaven.' I can see no way out of this dilemma, and have no idea what the Revisers meant; but perhaps the 'intelligent reader' will some day, when the 'converging reasons' for this, and a great deal more that wants explaining, are explained.

xiii. 10. The margin tells us that 'the Greek is uncertain;' and the Revisers increase the obscurity by expunging the verb *συνάγει* and substituting no other verb to govern *αἰχμαλωσίαν*, but inserting *εἰς*: and then they invent this interesting utterance, 'if any man [is] for captivity into captivity he goeth: 'if any man shall kill with the sword, with the sword must he be killed;' which destroys both the anti-

theses of the A. V.—the retributive one in the first half of the sentence, and the distributive between the first and second half: ‘he that leadeth into captivity shall go into captivity: ‘he that killeth with the sword must be killed with the ‘sword;’ besides spoiling the rhythm as usual by the transposition or ‘fortunate inversion.’ I see the two revisers of the Greek quote Jer. xv. 2 as a similar text, ‘such as are for ‘death, to death: such as are for the sword, to the sword . . . and such as are for the captivity to the captivity.’ But it is very dissimilar: first, in being a complete distribution of the people into different fates; and secondly, in having no retribution, as in this text (A.V.). I see also in Alford that there are authorities for ‘ἀποκτανθῆναι’ instead ‘ἀποκτενεί,’ and he adopted it; which does make the whole verse distributive, like Jer. xv. 2, and so far better than the R.V. I do not profess to judge between them; but if this was the best solution the Revisers could invent they had better have left the A.V., putting [leadeth into] into italics, with their note about the uncertainty of the Greek.

xiii. 13. We have seen before that they are fond of turning the straightforward natural English of the A. V. into this style of thing, ‘he doeth great signs, that he *should* even ‘make fire to come down out of heaven:’ as if the bringing down fire was the consequence of his doing great signs, and not one of them. The A. V. is, ‘he doeth great wonders, ‘so that he maketh fire to come down from heaven,’ which means so great wonders that he brings down fire. ‘Wonders’ is a perfectly legitimate word for σημεῖα, and much more suitable for *doing* than ‘signs.’ The A. V. calls them miracles immediately afterwards. In like manner they say in xx. 5, ‘the rest of the dead lived not until the thousand ‘years *should be finished*’: which again is Greek, but not English.

xiii. 16. It is difficult to know what epithet to apply to such destruction of a grand sentence as this : ‘ and he causeth ‘ all, the small *and* the great *and* the rich *and* the poor *and* ‘ the free *and* the bond, that there *be* given them a mark ‘ on their right hand or upon their forehead ;’ which is partly actual bad grammar, and the rest such as a small school-boy might write if set to translate this chapter for an imposition. A. V. is ‘ and he causeth all, both small and ‘ great, rich and poor, free and bond, to receive a mark in ‘ their right hand or in their foreheads’ ; and nothing could be better.

Just about here there comes such a shower of ‘ evens,’ the Revisers’ favourite stop-gap, that though I adverted to it before I must add that I do not find any authority in English dictionaries for that kind of use of ‘ even,’ where it intensifies nothing, but is just equivalent to what is usually written ‘ viz.,’ and called ‘ namely.’ I know that ‘ even’ has a kind of Scriptural sound and look about it which the other has not ; but it is very seldom (if it is ever) used in that way ; and so I do not see that that justifies their continually thrusting it in to mend their work, and fill up gaps of their own making. Where there is really a break in the Greek which does not suit our idiom, the Translators’ ‘ *and*’ is infinitely better, and at any rate is English, and attracts no special attention, as such supplementary words ought not.

xiv. 6. Here is another strange-looking transformation : ‘ I saw another angel flying in *mid-heaven*, having *an* eternal ‘ gospel to proclaim.’ ‘ Mid-heaven’ is indeed in Milton, like ‘ effulgence,’ but it by no means follows that it should come into the Bible. If the Revisers would like to have a more prosaic authority for it I can tell them that it has very old authority in astrology as the name for the south meridian ; but I doubt if even that is sufficient to justify them in sub-

N

stituting it for 'the midst of heaven' of the A. V. And what in the world is 'an eternal gospel?' We know what 'the everlasting gospel' is, but this is something quite new, and will suggest to common readers that this angel was going to 'preach another gospel' (see Gal. i. 8), or at any rate that there are some other gospels both eternal and non-eternal. Here and everywhere they turn the 'loud voice' of the A. V. into a 'great voice,' as if the Greek did not mean 'loud.'

xiv. 8 and xviii. 2. Here they have been obliged to do something to meet the omission of the Greek for 'city' under a new reading; and so instead of 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication,' they give us this 'fortunate inversion,' 'Fallen, fallen, is Babylon the great, which hath made' &c. Here again they are obliged to break their own perfect and aoristic rules to translate ἐπεσε 'is fallen,' instead of 'fell.' And it is remarkable that a perfect tense follows it, 'for she hath made to drink.' But what are we to say of their transposition of the Translators' language? That is more a question of taste than argument; and I can only say that to mine the A. V. is very much the best, and the R. V. unnatural and clumsy. At any rate the alteration was unnecessary, even if the new reading of ἡ for οὗτι is right. 'Babylon the great is fallen, is fallen, which hath made all nations' &c., would be just as good translation as theirs grammatically, besides being much better in style. The order of the words in Greek has nothing to do with their proper order in English, and is just as much inverted in the rest of this sentence by the R. V. as this is by the A. V. In xviii. 2 there was still less necessity, if possible, for the same transposition.

xv. 6. The most wonderful of all the new readings they have adopted (so far as I have observed yet) is λίθον instead of λίνον; which, if they fairly translated their own Greek instead of wresting it to suit that new word, gives us 'seven 'angels clothed with pure and bright stone and girt about 'with golden girdles.' Besides its intrinsic absurdity the whole description (with the old λίνον) is plainly parallel to that of the Son of Man in i. 13, even to the girdles, and also to the great multitude in white robes in vii. 9, and to the bride in xix. 8, all of whom are clothed in linen, and not in stone. The Revisers are so sensible of the absurdity that they first try to hide it by translating ἐνδεδυμένοι 'arrayed' instead of 'clothed,' which they themselves make it in xix. 8; and conversely they translate a different word, περιβεβλημένη, 'arrayed,' for the woman in xvii. 4: thus twice over deciding against this translation by their own rules and practice. And further, rightly judging that even this is inadequate to redeem it from absurdity, they foist in a gratuitous epithet [precious] before stone, printing it in italics to show that it is an insertion, and not part of the meaning of λίθον: which it never is; *i.e.*, λίθος alone without some adjective never means 'a precious stone.' They could hardly have done more to condemn themselves for adopting such an impossible reading; and yet they have; for the margin confesses that it is adopted *against* 'many ancient 'authorities.' This is certainly a brilliant specimen of the doctrine that the more improbable any reading is that is actually found in any old MSS the more probably it is right, because nobody would have (consciously) invented it: only they forget that mistakes are not generally made consciously.

Though I do not profess to deal with the Greek revision on scholastic grounds, I had the curiosity to look what the

two Revisers whom the majority followed in these matters have to say for this, and I find their reasons are as paradoxical as their new reading itself, apart from the question of MSS, of which the margin admits that the balance is against them. They, *i.e.* Drs. Westcott and Hort, say in the 'Notes on Select Readings' at the end of their Greek Testament, 'The bold image suggested by this well-attested reading is justified by Ezek. xxviii. 13, πάντα λίθον χρήστον ἐνδέδεσαι, σάρδιον καὶ τοπάζον, κ. τ. λ. And cf. Chrys. 1 Ti. 682, χρυσῶ καὶ λίθοις τιμίοις ὀπλιζόμενος. On the other hand, λίνον . . . never denotes a fabric or garment of flax, except according to Etym. Mag., and possibly [certainly] in Æsch. Sup. 121; but always flax, whether in its rough state, or spun into cord, or a net, or a sail.' And they remark that in all other places in Rev. 'fine linen' is βύσσινον. That is to say, λίνον never means linen cloth except sometimes, and except when it is used for sails; and I take the liberty to add, sheets, for which it is three times used by Homer, with blankets, Il. ix. 657, and Od. xiii. 73 and 118. And if it is used for somewhat thick linen cloth surely it may for angels' garments, though these Revisers pronounce nothing suitable for them that is not thin enough to be called 'fine linen,' βύσσινον—except stone to be sure.

Secondly, going backwards, I wonder they do not see that their quotations from the LXX and Chrysostom are dead against them in two ways; for, as they are the best they can find, they prove what I said before, that λίθος alone never means a *precious* stone, which the Revisers as a body have to make it, to avoid what they saw would be too absurd to publish in English. Moreover, both of those λίθοι are in effect plural, and so again give no support to the arraying of seven angels in 'precious stone.' Arraying in precious *stones* one could understand, if St. John had said so; but he says

nothing of the kind, and the Revisers alone know what they mean by angels arrayed in precious stone. Thirdly, the two importers of this new kind of garment prudently refrain from saying in English what the 'bold image' is which they pronounce justified by their precedents and arguments: whether it is angels enveloped in stone, which suggests various images too ludicrous to write here, or angels arrayed with precious stones, or stone; or what. And fourthly I beg to observe that it was not an 'image' at all, however 'bold' their theory of it may be, but a vision, which is a very different thing; for I suppose they don't mean an image in the sense of a stone statue with locomotive power. 'The armour of light,' 'the breastplate of righteousness,' 'the sword of the Spirit,' are images, and could not be visions.

I heard an ardent revisionist at a meeting, where I had ventured to throw a stone at these lapidaries, defend them by quoting from Milton, 'in a rock of diamond armed' (Par. Lost, vi. 364), I believe; or it might be, 'Let each his adamantine coat put on' (vi. 542); for a poetical friend of mine who remembers such things better than I do vouches for those being the only possible quotations. Those too are images—poetical images, which need not mean anything very definite or intelligible. Nor is Milton much of an authority for what St. John probably wrote. He was not a poet, but an apostle writing simply what he saw: 'I John saw these things.' And if two, or two thirds of two dozen men steeped in Greek declare that they believe that he ever wrote that he saw in a vision seven angels clothed in stone with golden girdles, which is the only honest translation of their Greek, and defend it with such arguments as these, I can only conclude that their heads are *πολλοῖς τοῖς γράμμασι περιτρίπομενα* (see Acts xxvi. 24 and p. 30), and distrust their judgment on the 'preponderance of evidence' for new read-

ings altogether, and all their modern canons of criticism, which profess to settle the relative value of MSS, with such results as this and many others.

xvi. 2 to 17. Though they struck out *ἄγγελος* from the original they might surely have left 'the first [angel]' and so on, down to the seventh, in italics for the purpose of reading. It is very clumsy to have a set of paragraphs such as 'the seventh poured out his bowl into the air.' The [angels] have much more business there than their [precious] stone had just now. Among their other new readings they have found a new spelling for Armageddon, Har-Magedon. I must say 'bowls' are right ; vials having ceased to mean the same as *φιάλαι*.

xvi. 18. I do not see what object is gained except spoiling the rhythm by transposing 'so mighty an earthquake' '[and] so great' into 'so great an earthquake, so mighty ;' for surely *μέγας* is 'great' if it is anything.

xvii. 1. After the woman that sits on seven hills, and on the beast, has been known all over the world as 'the 'great whore' ever since there was an English Bible, the Revisers need not have been so prudish about her designation, which they mitigate to 'harlot.' If it is worth mentioning, this is one of the chapters which the lectionary-makers excepted from being read in church, but not for this reason I suppose, because they have omitted a few others in Rev. which contain no such strong language. So that the fear of offending delicate ears need not have influenced the Revisers. It is impossible to lay down rules for these things beyond usage. There are some few words in the O. T. which no one ever reads in public, though some pretty strong sentences and chapters are read in the N. T. ; but I never heard of this word or its compounds being suppressed or altered. Perhaps the next Revisers will call her

‘the great courtesan.’ It is curious that one can read these things to a church full of people with much less difficulty than we should feel in reading them in a room.

xvii. 10. What folly it is to insert articles here also: ‘*the* five are fallen, *the* one is, the other is not yet come.’ What five, and what one? None had been even spoken of, much less described. It is plain that the Greek article here did not mean what the English one does. ‘Five are fallen, and one is, and the other is not yet come’ (A. V.) is infinitely better. And what is the use of inserting that stupid-looking ‘utterly’ before ‘burn her with fire?’ Were they afraid of people thinking she was only to be singed; or Babylon to be set on fire and put out again? The word ‘shall burn’ when used in this way is understood by everybody to mean all that *κατακαύσουσι* does. English historians do not say that the martyrs of the Reformation were ‘utterly burnt;’ they are content with ‘burning’ them. The only use of such translation as this is to show off minute scholarship, as if they were boys writing for a scholarship examination, or to court the applause of [Greek] critics, as Dr. Newman said.

xviii. 20. ‘God hath judged your judgement on her,’ is a still finer specimen of the same kind. One can conceive a schoolboy doing it; and then on being asked, what does that mean, calmly saying ‘I don’t know,’ unless he made a shot at something. Do the Revisers know? I suppose they do. Then they ought to have said it, for most other people will have no idea. The A. V. rationally says, ‘God hath avenged you on her.’ Unless they could invent something else more literal and equally intelligible and right, they should have left what was intelligible and plain. They had no business merely to write down a puzzle for common people and tell them ‘the Greek words say this, and you

‘ must guess what it means.’ Compare this with their trying to force upon mankind their adoption of the devil in the Lord’s prayer, for the first time in the history of Christianity, as I have explained at Mat. vi. 13.

xix. 3. The grand sentence, ‘ And again they said, Alleluia ; and her smoke rose up for ever and ever,’ becomes in the improved style of the Revisers, ‘ A second time they say, ‘ Hallelujah. And her smoke goeth up for ever and ever ; and ‘ the four and twenty elders and the four living creatures fell ‘ down and worshipped.’ What shall we say of such destructive restoration as this ? Perhaps one would rather ask, What can its authors have to say for it ? Well, I happen to know ; at any rate I know what a considerable defender of the R. V. did say for them on this very point in a discussion where I was present. He informed us that the word which the Translators ventured to translate ‘ again ’ is *δεύτερον*, which means ‘ a second time ; ’ which nobody can deny. But what do they suppose ‘ again ’ means in the English idiom when used in that way ? I have remarked before on their foolish and unauthorised attempt to abolish the Greek forms of such words as Alleluia, which is infinitely more common now than the Hebrew Hallelujah, and entirely beyond their power to disturb it out of its English position. Then again (which does not mean here ‘ a second time ’), what can be more useless than sticking in that present tense ‘ goeth up for ever,’ just before the past ones ? It means of course that ‘ her smoke then began to go up for ever ; ’ which is beautifully expressed in the A. V. by ‘ her smoke ‘ rose up for ever.’ The very fact that ‘ rose up ’ is evidently inconsistent literally with ‘ for ever ’ adds to the effect, though I suppose that is too poetical for such precise grammarians to stand. And so for such trumpery pedantry as this they want that grand sentence and a multitude of

others spoiling by Act of Parliament for ever; for any such destruction that is allowed now is irreparable.

xix. 6. In the same way they want to destroy, 'Alleluia: for the Lord God omnipotent reigneth,' and sink it into their 'abyss' like lead, as 'Hallelujah: for the Lord our God, the Almighty reigneth.' The old one will perhaps be allowed to survive as a relic of the past in Handel's 'Messiah,' leaving our children to wonder where it came from; and when they are told, to wonder still more how we were so idiotic as to allow such language to be put out for ever, because a majority of four and twenty grammarians thought their own language 'more excellent' than this in 'dignity, power, simplicity, and felicity of rhythm and expression.'

xix. 10 and xxii. 9. 'I am thy fellow-servant, and of thy brethren that have the testimony of Jesus' is much better than the Revisers' 'I am a fellow-servant with thee and with thy brethren,' &c. No one would say the latter, and there is something impressive in the peculiar turn of the former; and it happens also to be not less but more literal for *σύνδουλός σου*.

xix. 20. 'They *twain* were cast alive into the lake of fire,' is an affectation of quaintness of diction which is peculiarly absurd when they had such a better phrase before them as 'these *both* were cast alive,' &c.; or if they were so particularly anxious to translate *οἱ δύο* literally, why could they not quietly say 'these two,' as anybody else would? I suppose they will hardly reply that *οἱ* cannot mean 'these' when necessary, as it manifestly does here. This is quite different in effect from 'they *twain* shall be one flesh,' because no union is implied here.

xxi. 3. 'They shall be his peoples,' instead of the A. V. 'people,' is a very awkward and unnatural piece of English,

especially in connexion with 'and he shall be their God.' We do not use 'peoples' in that way, but as 'all peoples, 'nations, and languages.' Therefore, although it is *λαοὶ* in Greek, 'people' is quite multitudinous enough for it, and expresses the meaning better. Again how much finer is the A. V. 'and there shall be no more death, neither sorrow, 'nor crying, neither shall there be any more pain,' than the R. V. 'and death shall be no more: neither shall there be 'mourning, nor crying, nor pain any more.' All these variations and innumerable others should be read aloud to appreciate the enormous difference in grandeur and emphasis for no difference at all in meaning.

xxi. 6. I do not see how 'he saith, they (*i.e.* the words) 'are come to pass' can be right, even for the new reading *γέγοναν* instead of *γέγονε*, which both A. V. and R. V. translate 'it is done' elsewhere, and the A. V. here. 'The 'words' which John was to write, and 'which were faithful 'and true,' had unquestionably not come to pass yet; and it is a very unnatural construction that the prophecy should be announced in that way as being fulfilled at the very time when it was uttered and declared to be faithful and true. But there is another solution of the problem. Here is a present tense *λέγει* interposed between two aorists *εἶπε*— 'said, saith, said,' within two lines; (and observe the different verbs which the Revisers are obliged to translate by the same). This looks as if that middle sentence was intended for a parenthesis. Then it would read, 'He said, behold I 'make all things new (—); and he said unto me 'they are done, or finished,'—not 'come to pass,' which is nonsense. The parenthesis is, 'and he saith unto me, 'Write; for these words are faithful and true.'

xxi. 12, 13. They think it necessary to give us in the margin 'portals' for 'gates' as often as they are mentioned

in this chapter : which is therefore, according to the Preface, either an alternative or an explanation or a more exact translation of *πυλῶνες* ; and perhaps it is, if 'portal' means 'gate-way,' as I suppose it does : but did they never hear of that latter word, or of 'gate' itself in the sense of gateway, for the whole building? I should think those who have been at either of the Universities at any rate have not forgotten it, or indeed in any town where the old gateways remain, with or without the gates.

xxi. 17. 'According to the measure of a man, that is of *an* angel;' as if angels were regularly of one standard size, different from men. 'The measure of *the* angel' (A. V.) was the cubit of the particular angel of the vision, which implies nothing so absurd as the R. V. description.

xxii. 8. In what respect is 'I John am he that heard and saw these things' better than, 'I John saw these things and heard them;' or if the new reading, transposing *ταῦτα*, is to be adopted, 'I John saw and heard these things,' though even then the A. V. is finer? Of course they have altered it because it is *ὁ βλέπων* instead of *ἔβλεψα*; but that is only the Apostle's way of saying the same thing, and our A. V. is a more impressive way of saying it in English than the R. V. But if they will be so exact, I don't know how they get *ὁ ἀκούων καὶ βλέπων* into 'that heard and saw' instead of 'hears and sees,' as there is no past tense before it, but on the contrary *εἰμί* is understood. This makes the R. V. in Mat. xi. 14, 'this is Elijah which *is* to come,' *ὁ μέλλων*, still more inexcusable; and also, 'he *was* the lamp that burneth and shineth' (John v. 35) noticed in the first chapter. 'I am he that is seeing and hearing these things' is at any rate sense, though bad and flat enough; still it is more exact than the R. V., if A. V. is to be altered.

xxii. 10. As I think the nonsense prize ought to be awarded

to the feat of clothing seven angels in stone, so I think the destruction prize ought upon the whole to be given for their exploits in this verse, which has been partly noticed before, but must be again for another reason here. Everybody will remember that it is in the A. V., 'He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still.' The Revisers transform it into 'He that is unrighteous let him do unrighteousness still; and he that is filthy let him be made filthy still; and he that is righteous let him do righteousness still; and he that is holy let him be made holy still.' Of course they will defend it by saying it is a more literal translation, and that the same word has no right to be translated 'righteous' and 'just,' or their negatives. But they have too often broken the last rule themselves to expect us to regard it; and if a Greek word is equally represented by two English ones, it is absurd to say that one may not be used as well as the other. If *δίκαιος* means 'righteous,' unquestionably it means 'just' just as much. And if it is worth talking of, *ἀδικῶν*, which was 'unjust,' and is revised into 'unrighteous,' is not the exact negative of *δίκαιος*, which both versions make 'righteous.' As for the rest, how is a man to 'do unrighteousness still' unless he *is* unrighteous still? And what is the meaning of *making* a man filthy still? 'Let him be filthy still' is our strongest way of saying that he is condemned to eternal filthiness. Again, how can he 'do righteousness still' without 'being righteous still:' or 'be made holy still,' without 'being holy still?' Altogether this verse, perhaps more than any that we have had to notice, if not more than any in the N.T., shows that the English language in such hands as the Translators' has more capacity than Greek for expressing solemn thoughts in grand, simple, impressive, and compre-

hensive words, and with a rhythm which no Greek prose possesses, though English is not equal in that respect to Greek or Latin verse, nor to Latin prose in conciseness. Unfortunately that art is gone, or at any rate the company of Revisers had none of it, or suppressed it if they had. And then their Chairman with the utmost complacency assured us, in his evidently revised Convocation speech, when he brought the R. V. into the world, that 'with all this thoroughness of revision and numerically high standard of correction the effect to the general reader will hardly be perceptible and the actual amount of change scarcely ever felt,' by reason of their 'fortunate inversions, preservation of familiar cadences,' and all their other careful improvements.

xxii. 15. In a smaller way the same remark applies to the introduction of that multitude of *the's* here. Who would think of saying in English, 'Without are *the* dogs and *the* sorcerers and *the* fornicators and *the* murderers and *the* idolaters and whosoever loveth and maketh a lie?' Yet the very men who have imposed this wretched sentence on us, write afterwards in their Preface, 'Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series without running the risk of overloading the sentence.' One would think that had been written by somebody else, ironically 'as it were.' Could any sentence have been more overloaded and over-articled than that text? Nor do I know what definiteness was wanted there, even to identify these dogs and sorcerers, &c., with those of xxi. 8; which a single 'the' would have done perfectly, according to their own statement. Yet I heard that defence made for them, as if those were some very particular dogs, &c., which it was important to identify. And in xxi. 8 none of them have

any article after the first, and that has it necessarily because it is an adjective, 'fearful.' That excuse showed more ignorance of English idiom, for the multitude of *the's* has not the effect of reference, though one might.

xxii. 17. Here again, by a slight transposition, quite unnecessary, they have destroyed the rhythm of another very solemn sentence, turning 'let him that heareth say, Come, and let him that is athirst come; and whosoever will, let him take of the water of life freely,' into this disrupted jargon: 'He that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.' I observe that they have a particular animosity against 'whosoever,' breaking it up into several words in various places which I have not remarked on. I wonder they have not translated $\delta\ \theta\acute{\epsilon}\lambda\omega\nu$ here also as 'he that is willing,' as they have in Mat. xxvi. 15, and elsewhere.

xxii. 19. It is hardly possible, as a matter of common sense, that the new R. V. reading can be right which produces this result, 'God shall take away his part from the tree (instead of *book*) of life, and out of the holy city, which are written in this book,' dropping the *καὶ* which gives the old translation, 'and out of *the things which are* written in this book,' *καὶ τῶν γεγραμμένων*. How can a tree of life and a holy city be written in a book? They might be written *about*, but the Revisers themselves do not treat that as a proper translation of *γράφω*. And after coming to that conclusion, I was glad to see, in the margin, the admission that this alteration is after all doubtful. Could they not then give to common sense against nonsense the benefit of the doubt? But as I have had to say very often, they disavow that principle altogether by their practice and their advocates, and by not giving any intimation of regarding it in their Preface, which implies that they did not;

Bishop Wordsworth, who was one of them, complains that they would not.

xxii. 20. I can form no judgment on the several alterations of the Greek of the last two verses of the N. T.; but I can say that '*surely* I come quickly' (which is not affected by them) is quite as good a translation of *καὶ* as 'yea' is; and indeed much better, because it begins a sentence unconnected with anything before it: in which case 'yea' is never used in the A. V., nor by any author worth quoting in any English dictionary that I have seen. In fact it is simply a wrong use of it; and this is another instance, and the last, of the Revisers attempting to make English instead of writing it, and all for absolutely nothing in the way of correcting plain and clear errors, which was to be their only lawful excuse for making alterations: which order they have disregarded and set at naught from one end of their book to the other.

I have now gone through these three books, which no one can deny to be fair specimens of the whole N. T., and the Revisers' mode of dealing with it. And I find that the same average number of between four and five distinctly bad alterations per chapter, which I found in the first gospel, is fully maintained on the whole, besides innumerable others, which I have treated as too small to criticise separately, but much too large in their general effect to overlook. And as every published estimate of the total numbers has given considerably more for the Epistles than for the larger bulk of the historical books, and I suppose the quality may be assumed to be the same, it is probably much within the mark to apply that average to the whole, and to say that there are from 1000 to 1200 distinctly bad alterations in

all the 260 chapters of the N. T. ; which is an enormous number, besides the smaller ones. And though I dare say that plausible, and perhaps complete answers can be given to some of these (since critics have to write in the dark as to the undisclosed reasons of the Revisers) I am quite sure that the difference could be much more than made up from outside, by passages which I have left unnoticed. And if anything approaching to such a number of undesirable alterations have been made, that alone is conclusive against adopting them by Act of Parliament. As I said before, I see no reason why one demonstrably bad or needless alteration should be adopted.

But besides these distinct defects, which can be counted, there is one, uncountable and unaccountable, that taints every page and nearly every sentence, viz.: the badness of the style of all this new N. T. For the new work is inextricably mixed with the old, infused into nearly every sentence through those 36,000 changes which somebody had the patience to count or estimate and publish, so that the book has practically become a new one, as different from the old as some alloys are from both the metals which compose them. The Revisers' harsh, prosaic, uncomfortable, confused, undignified, pedantic, unidiomatic, and sometimes nonsensical English is so ingrained into the whole book that it is impossible to treat the defects as occasional blemishes which might be picked out and cured one by one, as the infinitely fewer real mistakes in the A. V. could be. That work remains to be done: but I am quite sure that, useful as this 'Interpretation' will be for that purpose, it will still be necessary to examine the Greek text in a different spirit from that in which these Revisers practically confess that they have undertaken it, deliberately excluding intrinsic evidence, which means shutting out the light of common

sense, and consequently often adopting either absurdity or something manifestly worse than what they have expelled, in sense, as it always is in language; sometimes being an unknown tongue altogether: besides the strong suspicion, both on *a priori* grounds and from the results, that their rules for judging of Greek authorities are as wrong as the results prove their grammatical rules to be:—and it is now time to add, from their practical admission that the *Quarterly Review* account of their *modus operandi* was unanswerable.

I have spoken freely of the Company of the Revisers as a body, and as if they were a company of any other kind acting by an undisclosed majority, and resolved to keep that secret, though of course no such resolution can bind any one who chooses to disclose his own doings, as several of the most eminent and learned members of this body have done, on both sides. I give them all credit, collectively and severally, for meaning to do their best in this important work, and for having done it; but that is no reason why it should not be criticised as freely as anybody pleases, and their principles of revision condemned as fundamentally wrong, as well as contrary to their instructions. Yet I must say that some of them in their public utterances, and indeed their corporate utterance in the Preface, have displayed a rather singular impatience of criticism. One of the most assiduous makers and defenders of the R. V. calls those who withhold their admiration of it ‘a few honest irreconcilables,’ who however, ‘will in time relax their frowns, he trusts,’ in the very book in which he confesses that the Revisers ‘have brought in some stiff and awkward phrases,’ and some that are ‘harsh, and grate on the ear and appear intolerable,’ and ‘have been compelled sometimes to

‘darken what was clear.’ But all that is the fault of the Apostles and Evangelists, in his opinion; not of the Revisers.

They seem to think that all the criticism that has appeared hitherto may be dismissed as ‘hasty.’ Soon they will be exclaiming that it is too late, and that it is odd that all the faults were not found out before. Anything seems to suit them better than specifically answering the objections that have appeared, except every now and then picking out some trivial mistake of a critic and parading it as a specimen of the general criticism—a very common controversial device. Least of all will the dark defence do any longer, that if we only knew their reasons we should acquiesce at once. It is time that we had those possible crushing answers brought to light. I cannot say that the one which was expected to be most convincing and powerful has answered those expectations. Every objection that is made to their work ought to admit of such an answer, or it is a valid objection. Selecting a few weak objections and showing them up will not do; though showing up specimens of their objectionable alterations will do, for the purpose of proving that they ought not to be ratified by Act of Parliament, and therefore not the book which contains them.

THE END.

MR. MURRAY'S
GENERAL LIST OF WORKS.

- ALBERT MEMORIAL.** A Descriptive and Illustrated Account of the National Monument erected to the PRINCE CONSORT at Kensington. Illustrated by Engravings of its Architecture, Decorations, Sculptured Groups, Statues, Mosaics, Metalwork &c. With Descriptive Text. By DOYNE C. BELL. With 24 Plates. Folio. 12s. 12s.
- **HANDBOOK.** Fcap. 8vo. 1s.; or Illustrated Edition, 1s. 6d.
- (PRINCE) **SPEECHES AND ADDRESSES.** Fcap. 8vo. 1s.
- ABBOTT (REV. J.).** Memoirs of a Church of England Missionary in the North American Colonies. Post 8vo. 2s.
- ABERCROMBIE (JOHN).** Enquiries concerning the Intellectual Powers and the Investigation of Truth. Fcap. 8vo. 8s. 6d.
- ACLAND (REV. CHARLES).** Popular Account of the Manners and Customs of India. Post 8vo. 2s.
- ÆSOP'S FABLES.** A New Version. By Rev. THOMAS JAMES. With 100 Woodcuts, by TENNIEL and WOLF. Post 8vo. 2s. 6d.
- AGRICULTURAL (ROYAL) JOURNAL.** (*Published half-yearly.*)
- AMBER-WITCH (THE).** A most interesting Trial for Witchcraft. Translated by LADY DUFF GORDON. Post 8vo. 2s.
- APOCRYPHA:** With a Commentary Explanatory and Critical, by various Writers. Edited by REV. HENRY WACK. 2 Vols. Medium 8vo. Uniform with the Speaker's Commentary. [*In the Press.*]
- ARISTOTLE.** [See GROTE, HATCH.]
- ARMY LIST (THE).** *Published Monthly by Authority.*
- (THE NEW OFFICIAL). *Published Quarterly.* Royal 8vo. 15s.
- ARTHUR'S (LITTLE) History of England.** By LADY CALLCOTT. *New Edition, continued to 1878.* With 36 Woodcuts. Fcap. 8vo. 1s. 6d.
- ATKINSON (DR. R.).** Vie de Saint Auban. A Poem in Norman-French. Ascribed to MATTHEW PARIS. With Concordance, Glossary and Notes. Small 4to. 10s. 6d.
- AUSTIN (JOHN).** LECTURES ON GENERAL JURISPRUDENCE; or, the Philosophy of Positive Law. Edited by ROBERT CAMPBELL. 2 Vols. 8vo. 82s.
- **STUDENT'S EDITION,** compiled from the above work, by ROBERT CAMPBELL. Post 8vo. 12s.
- **Analysis of.** By GORDON CAMPBELL. Post 8vo. 6s. ¹

ADMIRALTY PUBLICATIONS ; Issued by direction of the Lords

Commissioners of the Admiralty:—

- CHALLENGER EXPEDITION, 1873—1876 :** Report of the Scientific Results of. Zoology. Vol. I. 37s. 6d. Vol. II. 50s.
- A MANUAL OF SCIENTIFIC ENQUIRY, for the Use of Travellers.** Fourth Edition. Edited by ROBERT MAIR, M.A. Woodcuts. Post 8vo. 8s. 6d.
- GREENWICH ASTRONOMICAL OBSERVATIONS, 1841 to 1847, and 1847 to 1877.** Royal 4to. 20s. each.
- GREENWICH ASTRONOMICAL RESULTS, 1847 to 1877.** 4to. 3s. each.
- MAGNETICAL AND METEOROLOGICAL OBSERVATIONS, 1844 to 1877.** Royal 4to. 20s. each.
- MAGNETICAL AND METEOROLOGICAL RESULTS, 1848 to 1877.** 4to. 3s. each.
- APPENDICES TO OBSERVATIONS.**
1837. Logarithms of Sines and Cosines in Time. 3s.
1842. Catalogue of 1439 Stars, from Observations made in 1836-1841. 4s.
1845. Longitude of Valentia (Chronometrical). 3s.
1847. Description of Altazimuth. 3s.
Description of Photographic Apparatus. 2s.
1851. Maskelyne's Ledger of Stars. 3s.
1852. I. Description of the Transit Circle. 3s.
1853. Bessel's Refraction Tables. 3s.
1854. I. Description of the Reflex Zenith Tube. 3s.
II. Six Years' Catalogue of Stars, from Observations, 1848 to 1853. 4s.
1860. Reduction of Deep Thermometer Observations. 2s.
1862. II. Plan of Ground and Buildings of Royal Observatory, Greenwich. 3s.
III. Longitude of Valentia (Galvanic). 2s.
1864. I. Moon's Semi-diameter, from Occultations. 2s.
II. Reductions of Planetary Observations. 1831 to 1835. 2s.
1868. I. Corrections of Elements of Jupiter and Saturn. 2s.
II. Second Seven Years' Catalogue of 2760 Stars. 1861-7. 4s.
III. Description of the Great Equatorial. 3s.
1871. Water Telescope. 3s.
1873. Regulations of the Royal Observatory. 2s.
1876. II. Nine Years' Catalogue of 2283 Stars. (1868-76.) 6s.
Cape of Good Hope Observations (Star Ledgers): 1856 to 1863. 2s.
1856. 5s.
Astronomical Results. 1857 to 1858. 5s.
Cape Catalogue of 1159 Stars, reduced to the Epoch 1860. 3s.
Cape of Good Hope Astronomical Results. 1859 to 1860. 5s.
1871 to 1873. 5s.
1874 to 1876. 5s. each.
- Report on Teneriffe Astronomical Experiment. 1856. 5s.
- Paramatta Catalogue of 7385 Stars. 1822 to 1826. 4s.
- REDUCTION OF THE OBSERVATIONS OF PLANETS. 1750 to 1830.** Royal 4to. 20s. each.
- _____ **LUNAR OBSERVATIONS. 1760 to 1830.** 2 Vols. Royal 4to. 20s. each.
1831 to 1851. 4to. 10s. each.
- _____ **GREENWICH METEOROLOGICAL OBSERVATIONS.** Chiefly 1847 to 1873. 5s.
- ARCTIC PAPERS.** 13s. 6d.
- BERNOULLI'S SEXCENTENARY TABLE.** 1779. 4to. 5s.
- BESSEL'S AUXILIARY TABLES FOR HIS METHOD OF CLEARING LUNAR DISTANCES.** 8vo. 2s.
- ENCKE'S BERLINER JAHRBUCH, for 1830.** Berlin, 1828. 8vo. 9s.
- HANNYNGTON'S HAVERSINES.**
- HANSEN'S TABLES DE LA LUNE.** 4to. 20s.
- LAX'S TABLES FOR FINDING THE LATITUDE AND LONGITUDE.** 1821. 8vo. 10s.

ADMIRALTY PUBLICATIONS—*continued.*

- LUNAR OBSERVATIONS at GREENWICH. 1788 to 1819. Compared with the Tables, 1821. 4to. 7s. 6d.
- MACLEAR ON LACAILLE'S ARC OF MERIDIAN. 2 Vols. 20s. each.
- MAYER'S DISTANCES of the MOON'S CENTRE from the PLANETS. 1822, 3s.; 1823, 4s. 6d. 1824 to 1835. 8vo. 4s. each.
- MAYER'S TABULÆ MOTUUM SOLIS ET LUNÆ. 1770. 5s.
- ASTRONOMICAL OBSERVATIONS MADE AT GÖTTINGEN, from 1756 to 1761. 1826. Folio. 7s. 6d.
- NAUTICAL ALMANACS, from 1767 to 1834. 2s. 6d. each.
- SELECTIONS FROM, up to 1812. 8vo. 5s.
- 1824-54. 5s.
- SUPPLEMENTS, 1823 to 1833, 1837 and 1838. 2s. each.
- TABLE requisite to be used with the N.A. 1781. 8vo. 5s.
- SABINE'S PENDULUM EXPERIMENTS to DETERMINE THE FIGURE OF THE EARTH. 1825. 4to. 40s.
- SHEPHERD'S TABLES for CORRECTING LUNAR DISTANCES. 1772. Royal 4to. 21s.
- TABLES, GENERAL, of the MOON'S DISTANCE from the SUN, and 10 STARS. 1787. Folio. 5s. 6d.
- TAYLOR'S SEXAGESIMAL TABLE. 1780. 4to. 15s.
- TABLES OF LOGARITHMS. 4to. 60s.
- TIARK'S ASTRONOMICAL OBSERVATIONS for the LONGITUDE of MADRIDA. 1822. 4to. 5s.
- CHRONOMETRICAL OBSERVATIONS for DIFFERENCES of LONGITUDE between DOVER, PORTSMOUTH, and FALMOUTH. 1828. 4to. 5s.
- VENUS and JUPITER: OBSERVATIONS of, compared with the TABLES. London. 1822. 4to. 2s.
- WALES AND BAYLY'S ASTRONOMICAL OBSERVATIONS. 1777. 4to. 21s.
- REDUCTION OF ASTRONOMICAL OBSERVATIONS MADE IN THE SOUTHERN HEMISPHERE. 1764—1771. 1788. 4to. 10s. 6d.
- BARBAULD (Mrs.). Hymns in Prose for Children. With 100 Illustrations. 16mo. 3s. 6d.
- BARCLAY (BISHOP). Extracts from the Talmud, illustrating the Teaching of the Bible. With an Introduction. 8vo. 14s.
- BARKLEY (H. C.). Five Years among the Bulgarians and Turks between the Danube and the Black Sea. Post 8vo. 10s. 6d.
- Bulgaria Before the War; during a Seven Years' Experience of European Turkey and its Inhabitants. Post 8vo. 10s. 6d.
- My Boyhood: a True Story. Illustrations. Post 8vo. 6s.
- BARROW (JOHN). Life, Exploits, and Voyages of Sir Francis Drake. Post 8vo. 2s.
- BARRY (CANON). The Manifold Witness for Christ. An Attempt to Exhibit the Combined Force of various Evidences, Direct and Indirect of Christianity. 8vo. 12s.
- (EDW. M.), R.A. Lectures on Architecture, delivered before the Royal Academy. Edited, with Memoir by Canon Barry. Portrait and Illustrations. 8vo. 16s.
- BATES (H. W.). Records of a Naturalist on the Amazons during Eleven Years' Adventure and Travel. Illustrations. Post 8vo. 7s. 6d.
- BAX (CAPT.). Russian Tartary, Eastern Siberia, China, Japan, &c. Illustrations. Cr. 8vo. 12s.
- BELCHER (LADY). Account of the Mutineers of the 'Bounty, and their Descendants; with their Settlements in Pitcairn and Norfolk Islands. Illustrations. Post 8vo. 12s.

BELL (SIR CHAS.). Familiar Letters. Portrait. Post 8vo. 12s.

——— (DOYNE C.). Notices of the Historic Persons buried in the Chapel of St. Peter ad Vincula, in the Tower of London, with an account of the discovery of the supposed remains of Queen Anna Boleyn. With Illustrations. Crown 8vo. 14s.

BERTRAM (JAS. G.). Harvest of the Sea: an Account of British Food Fishes, including Fisheries and Fisher Folk. Illustrations. Post 8vo. 9s.

BIBLE COMMENTARY. THE OLD TESTAMENT. EXPLANATORY and CRITICAL. With a REVISION of the TRANSLATION. By BISHOPS and CLERGY of the ANGLICAN CHURCH. Edited by F. C. COOK, M.A., Canon of Exeter. 6 VOLS. Medium 8vo. 6l. 15s.

<p>Vol. I. 30s. { GENESIS. EXODUS. LEVITICUS. NUMBERS. DEUTERONOMY.</p>	<p>Vol. IV. 24s. { JOB. PSALMS. PROVERBS. ECCLIESIASTES. SONG OF SOLOMON.</p>
<p>Vols. II. and III. 36s. { JOSHUA, JUDGES, RUTH, SAMUEL, KINGS, CHRONICLES, EZRA, NEHEMIAH, ESTHER.</p>	<p>Vol. V. 20s. { ISAIAH. JEREMIAH. Vol. VI. 25s. { EZEKIEL. DANIEL. MINOR PROPHETS.</p>

BIBLE COMMENTARY. THE NEW TESTAMENT. 4 VOLS. Medium 8vo.

<p>Vol. I. 18s. { INTRODUCTION. ST. MATTHEW. ST. MARK. ST. LUKE.</p>	<p>Vol. III. 28s. { ROMANS, CORINTHIANS, GALATIANS, PHILIPPIANS, EPHESIANS, COLOSSIANS, THESSALONIANS, PASTORAL EPISTLES, PHILEMON.</p>
<p>Vol. II. 20s. { ST. JOHN. ACTS.</p>	<p>Vol. IV. 28s. { HEBREWS, ST. JAMES, ST. PETER, ST. JOHN, ST. JUDE, REVELATION.</p>

——— **THE STUDENT'S EDITION.** Abridged and Edited by JOHN M. FULLER, M.A., Vicar of Bexley. (To be completed in 6 Volumes.) Vols. I. to IV. Crown 8vo. 7s. 6d. each.

BIGG-WITHER (T. P.). Pioneering in South Brazil; Three Years of Forest and Prairie Life in the Province of Parana. Map and Illustrations. 2 vols. Crown 8vo. 24s.

BIRD (ISABELLA). Hawaiian Archipelago; or Six Months among the Palm Groves, Coral Reefs, and Volcanoes of the Sandwich Islands. Illustrations. Crown 8vo. 7s. 6d.

——— Unbeaten Tracks in Japan: Travels of a Lady in the interior, including Visits to the Aborigines of Yezo and the Shrines of Nikko and Ise. Illustrations. 2 Vols. Crown 8vo. 24s.

——— Lady's Life in the Rocky Mountains. Illustrations. Post 8vo. 7s. 6d.

BISSET (SIR JOHN). Sport and War in South Africa from 1834 to 1837, with a Narrative of the Duke of Edinburgh's Visit. Illustrations. Crown 8vo. 14s.

BLUNT (LADY ANNE). The Bedouins of the Euphrates Valley. With some account of the Arabs and their Horses. Illustrations. 2 Vols. Crown 8vo. 24s.

——— A Pilgrimage to Nejd, the Cradle of the Arab Race, and a Visit to the Court of the Arab Emir. Illustrations. 2 Vols. Post 8vo. 24s.

- BLUNT (REV. J. J.).** Undesigned Coincidences in the Writings of the Old and New Testaments, an Argument of their Veracity. Post 8vo. 6s.
- History of the Christian Church in the First Three Centuries. Post 8vo. 6s.
- Parish Priest; His Duties, Acquirements, and Obligations. Post 8vo. 6s.
- University Sermons. Post 8vo. 6s.
- BOOK OF COMMON PRAYER.** Illustrated with Coloured Borders, Initial Letters, and Woodcuts. 8vo. 18s.
- BORROW (GEORGE).** Bible in Spain; or the Journeys, Adventures, and Imprisonments of an Englishman in an Attempt to circulate the Scriptures in the Peninsula. Post 8vo. 5s.
- Gypsies of Spain; their Manners, Customs, Religion, and Language. With Portrait. Post 8vo. 5s.
- Lavengro; The Scholar—The Gypsy—and the Priest. Post 8vo. 5s.
- Romany Rye—a Sequel to "Lavengro." Post 8vo. 5s.
- WILD WALES:** its People, Language, and Scenery. Post 8vo. 5s.
- Romano Lavo-Lil; Word-Book of the Romany, or English Gypsy Language; with Specimens of their Poetry, and an account of certain Gypsyries. Post 8vo. 10s. 6d.
- BOSWELL'S** Life of Samuel Johnson, LL.D. Including the Tour to the Hebrides. Edited by Mr. CROKER. Seventh Edition. Portraits. 1 vol. Medium 8vo. 12s.
- BRACE (C. L.).** Manual of Ethnology; or the Races of the Old World. Post 8vo. 6s.
- BREWER (REV. J. S.).** English Studies, or Essays on English History and Literature. 8vo. 14s. Contents:—
- | | |
|--|---------------------------------------|
| NEW SOURCES OF ENGLISH HISTORY. | THE STUARTS. |
| GREEN'S SHORT HISTORY OF THE ENGLISH PEOPLE. | SHAKESPEARE. |
| ROYAL SUPREMACY. | STUDY OF HISTORY AND ENGLISH HISTORY. |
| HATFIELD HOUSE. | ANCIENT LONDON. |
- BRITISH ASSOCIATION REPORTS.** 8vo.
- | | |
|------------------------------------|------------------------|
| York and Oxford, 1831-32, 13s. 6d. | Dublin, 1857, 15s. |
| Cambridge, 1833, 12s. | Leeds, 1858, 20s. |
| Edinburgh, 1834, 15s. | Aberdeen, 1859, 15s. |
| Dublin, 1835, 13s. 6d. | Oxford, 1860, 25s. |
| Bristol, 1836, 12s. | Manchester, 1861, 15s. |
| Liverpool, 1837, 16s. 6d. | Cambridge, 1862, 20s. |
| Newcastle, 1838, 15s. | Newcastle, 1863, 25s. |
| Birmingham, 1839, 13s. 6d. | Bath, 1864, 18s. |
| Glasgow, 1840, 15s. | Birmingham, 1865, 25s. |
| Plymouth, 1841, 13s. 6d. | Nottingham, 1866, 24s. |
| Manchester, 1842, 10s. 6d. | Dundee, 1867, 26s. |
| Cork, 1843, 12s. | Norwich, 1868, 25s. |
| York, 1844, 20s. | Exeter, 1869, 22s. |
| Cambridge, 1845, 12s. | Liverpool, 1870, 18s. |
| Southampton, 1846, 15s. | Edinburgh, 1871, 16s. |
| Oxford, 1847, 18s. | Brighton, 1872, 24s. |
| Swansea, 1848, 9s. | Bradford, 1873, 25s. |
| Birmingham, 1849, 10s. | Belfast, 1874, 25s. |
| Edinburgh, 1850, 15s. | Bristol, 1875, 25s. |
| Ipswich, 1851, 16s. 6d. | Glasgow, 1876, 25s. |
| Belfast, 1852, 15s. | Plymouth, 1877, 24s. |
| Hull, 1853, 10s. 6d. | Dublin, 1878, 24s. |
| Liverpool, 1854, 18s. | Sheffield, 1879, 24s. |
| Glasgow, 1855, 15s. | Swansea, 1880, 24s. |
| Cheltenham, 1856, 18s. | |

- BRUGSCH (PROFESSOR).** A History of Egypt, under the Pharaohs. Derived entirely from Monuments, with a Memoir on the Exodus of the Israelites. New and revised Edition. Maps. 2 vols. 8vo. 82s.
- BUNBURY (E. H.).** A History of Ancient Geography, among the Greeks and Romans, from the Earliest Ages till the Fall of the Roman Empire. With Index and 20 Maps. 2 Vols. 8vo. 42s.
- BURBIDGE (F. W.).** The Gardens of the Sun: or A Naturalist's Journal on the Mountains and in the Forests and Swamps of Borneo and the Sulu Archipelago. With Illustrations. Crown 8vo. 14s.
- BURCKHARDT'S Cicerone; or Art Guide to Painting in Italy.** Translated from the German by Mrs. A. CLOUGH. New Edition, revised by J. A. CROWE. Post 8vo. 6s.
- BURN (COL.).** Dictionary of Naval and Military Technical Terms, English and French—French and English. Crown 8vo. 15s.
- BUTTMANN'S Lexilogus; a Critical Examination of the Meaning of numerous Greek Words, chiefly in Homer and Hesiod.** By Rev. J. R. FISHLAKE. 8vo. 12s.
- BUXTON (CHARLES).** Memoirs of Sir Thomas Fowell Buxton, Bart. Portrait. 8vo. 18s. *Popular Edition.* Fcap. 8vo. 5s.
- (SYDNEY C.). A Handbook to the Political Questions of the Day; with the Arguments on Either Side. 8vo. 6s.
- BYLES (SIR JOHN).** Foundations of Religion in the Mind and Heart of Man. Post 8vo. 6s.
- BYRON'S (LORD) LIFE AND WORKS:—**
- LIFE, LETTERS, AND JOURNALS. By THOMAS MOORE. *Cabinet Edition.* Plates. 6 Vols. Fcap. 8vo. 18s.; or One Volume, Portraits. Royal 8vo., 7s. 6d.
- LIFE AND POETICAL WORKS. *Popular Edition.* Portraits. 2 vols. Royal 8vo. 15s.
- POETICAL WORKS. *Library Edition.* Portrait. 6 Vols. 8vo. 45s.
- POETICAL WORKS. *Cabinet Edition.* Plates. 10 Vols. 12mo. 30s.
- POETICAL WORKS. *Pocket Ed.* 8 Vols. 16mo. In a case. 21s.
- POETICAL WORKS. *Popular Edition.* Plates. Royal 8vo. 7s. 6d.
- POETICAL WORKS. *Pearl Edition.* Crown 8vo. 2s. 6d.
- CHILDE HAROLD. With 80 Engravings. Crown 8vo. 12s.
- CHILDE HAROLD. 16mo. 2s. 6d.
- CHILDE HAROLD. Vignettes. 16mo. 1s.
- CHILDE HAROLD. Portrait. 16mo. 6d.
- TALES AND POEMS. 16mo. 2s. 6d.
- MISCELLANEOUS. 2 Vols. 16mo. 5s.
- DRAMAS AND PLAYS. 2 Vols. 16mo. 5s.
- DON JUAN AND BEPPO. 2 Vols. 16mo. 5s.
- BEAUTIES. Poetry and Prose. Portrait. Fcap. 8vo. 3s. 6d.
- CAMPBELL (LORD).** Life: Based on his Autobiography, with selections from Journals, and Correspondence. Edited by Mrs. Hardcastle. Portrait. 2 Vols. 8vo. 30s.
- Lord Chancellors and Keepers of the Great Seal of England. From the Earliest Times to the Death of Lord Eldon in 1838. 10 Vols. Crown 8vo. 6s. each.
- Chief Justices of England. From the Norman Conquest to the Death of Lord Tenterden. 4 Vols. Crown 8vo. 6s. each.
- (THOS.) Essay on English Poetry. With Short Lives of the British Poets. Post 8vo. 8s. 6d.

- CARNARVON (LORD).** Portugal, Galicia, and the Basque Provinces. Post 8vo. 3s. 6d.
- The Agamemnon: Translated from Æschylus. Sm. 8vo. 6s.
- CARNOTA (CONDE DA).** Memoirs of the Life and Eventful Career of F.M. the Duke of Saldanha; Soldier and Statesman. With Selections from his Correspondence. 2 Vols. 8vo. 32s.
- CARTWRIGHT (W. C.).** The Jesuits: their Constitution and Teaching. An Historical Sketch. 8vo. 9s.
- CAVALCASELLE'S WORKS.** [See CROWE.]
- CESNOLA (GEN.).** Cyprus; its Ancient Cities, Tombs, and Temples. Researches and Excavations during Ten Years' Residence in that Island. With 400 Illustrations. Medium 8vo. 50s.
- CHILD (CHAPLIN).** Benedicite; or, Song of the Three Children; being Illustrations of the Power, Beneficence, and Design manifested by the Creator in his Works. Post 8vo. 6s.
- CHISHOLM (Mrs.).** Perils of the Polar Seas; True Stories of Arctic Discovery and Adventure. Illustrations. Post 8vo. 6s.
- CHURTON (ARCHDEACON).** Poetical Remains, Translations and Imitations. Portrait. Post 8vo. 7s. 6d.
- CLASSIC PREACHERS OF THE ENGLISH CHURCH.** Being Lectures delivered at St. James', Westminster, in 1877-8. By Eminent Divines. With Introduction by J. E. Kempe. 2 Vols. Post 8vo. 7s. 6d. each.
- CLIVE'S (LORD) Life.** By REV. G. R. GLEIG. Post 8vo. 3s. 6d.
- CLODE (C. M.).** Military Forces of the Crown; their Administration and Government. 2 Vols. 8vo. 21s. each.
- Administration of Justice under Military and Martial Law, as applicable to the Army, Navy, Marine, and Auxiliary Forces. 8vo. 12s.
- COLERIDGE'S (SAMUEL TAYLOR) Table-Talk.** Portrait. 12mo. 3s. 6d.
- COLONIAL LIBRARY.** [See Home and Colonial Library.]
- COMPANIONS FOR THE DEVOUT LIFE.** Lectures on well-known Devotional Works. By Eminent Divines. With Preface by J. E. Kempe, M. A. Crown 8vo. 6s.
- | | |
|---------------------------------|--------------------------------|
| DE IMITATIONE CHRISTI. | FENÉLON'S ŒUVRES SPIRITUELLES. |
| PENSÉES OF BLAISE PASCAL. | ANDREWES' DEVOTIONS. |
| S. FRANÇOIS DE SALES. | CHRISTIAN YEAR. |
| BAXTER'S SAINTS' REST. | PARADISE LOST. |
| S. AUGUSTINE'S CONFESSIONS. | PILGRIM'S PROGRESS. |
| TAYLOR'S HOLY LIVING AND DYING. | PRAYER BOOK. |
| THEOLOGIA GERMANICA. | |
- CONVOCATION PRAYER-BOOK.** (See Prayer-Book.)
- COOKE (E. W.).** Leaves from my Sketch-Book. Being a Selection from Sketches made during many Tours. With Descriptive Text. 50 Plates. 2 Vols. Small folio. 31s. 6d. each.
- COOKERY (MODERN DOMESTIC).** Founded on Principles of Economy and Practical Knowledge, and Adapted for Private Families. By a Lady. Woodcuts. Fcap. 8vo. 5s.
- CRABBE (REV. GEORGE).** Life & Poetical Works. Illustrations. Royal 8vo. 7s.
- CRIPPS (WILFRED).** Old English Plate: Ecclesiastical, Decorative, and Domestic, its Makers and Marks. With a Complete Table of Date Letters, &c. New Edition. With 70 Illustrations. Medium 8vo. 16s.
- Old French Plate; Furnishing Tables of the Paris Date Letters, and Facsimiles of Other Marks. With Illustrations. 8vo. 8s. 6d.

- CROKER (J. W.).** Progressive Geography for Children. 18mo. 1s. 6d.
- **Boswell's Life of Johnson.** Including the Tour to the Hebrides. *Seventh Edition.* Portraits. 8vo. 12s.
- **Historical Essay on the Guillotine.** Fcap. 8vo. 1s.
- CROWE AND CAVALCASELLE.** Lives of the Early Flemish Painters. Woodcuts. Post 8vo, 7s. 6d.; or Large Paper, 8vo, 15s.
- **History of Painting in North Italy, from 14th to 16th Century.** With Illustrations. 2 Vols. 8vo. 42s.
- **Life and Times of Titian,** with some Account of his Family, chiefly from new and unpublished records. With Portrait and Illustrations. 2 vols. 8vo. 21s.
- CUMMING (R. GORDON).** Five Years of a Hunter's Life in the Far Interior of South Africa. Woodcuts. Post 8vo. 6s.
- CUNYNGHAME (SIR ARTHUR).** Travels in the Eastern Caucasus, on the Caspian and Black Seas, in Daghestan and the Frontiers of Persia and Turkey. Illustrations. 8vo. 18s.
- CURTIUS' (PROFESSOR) Student's Greek Grammar, for the Upper Forms.** Edited by DR. WM. SMITH. Post 8vo. 6s.
- **Elucidations of the above Grammar.** Translated by EVELYN ABBOT. Post 8vo. 7s. 6d.
- **Smaller Greek Grammar for the Middle and Lower Forms.** Abridged from the larger work. 12mo. 8s. 6d.
- **Accidence of the Greek Language.** Extracted from the above work. 12mo. 2s. 6d.
- **Principles of Greek Etymology.** Translated by A. S. WILKINS, M.A., and E. B. ENGLAND, M.A. 2 vols. 8vo. 15s. each.
- **The Greek Verb, its Structure and Development.** Translated by A. S. WILKINS, M.A., and E. B. ENGLAND, M.A. 8vo. 18s.
- CURZON (HON. ROBERT).** Visits to the Monasteries of the Levant. Illustrations. Post 8vo. 7s. 6d.
- CUST (GENERAL).** Warriors of the 17th Century—The Thirty Years' War. 2 Vols. 16s. Civil Wars of France and England. 2 Vols. 16s. Commanders of Fleets and Armies. 2 Vols. 18s.
- **Annals of the Wars—18th & 19th Century.** With Maps. 9 Vols. Post 8vo. 5s. each.
- DAVY (SIR HUMPHRY).** Consolations in Travel; or, Last Days of a Philosopher. Woodcuts. Fcap. 8vo. 3s. 6d.
- **Salmonia; or, Days of Fly Fishing.** Woodcuts. Fcap. 8vo. 3s. 6d.
- DE COSSON (E. A.).** The Cradle of the Blue Nile; a Journey through Abyssinia and Soudan, and a Residence at the Court of King John of Ethiopia. Map and Illustrations. 2 vols. Post 8vo. 21s.
- DENNIS (GEORGE).** The Cities and Cemeteries of Etruria. A new Edition, revised, recording all the latest Discoveries. With 20 Plans and 200 Illustrations. 2 vols. Medium 8vo. 42s.
- DENT (EMMA).** Annals of Winchcombe and Sudeley. With 120 Portraits, Plates and Woodcuts. 4to. 42s.
- DERBY (EARL OF).** Iliad of Homer rendered into English Blank Verse. With Portrait. 2 Vols. Post 8vo. 10s.

DARWIN'S (CHARLES) WORKS:—

- JOURNAL OF A NATURALIST DURING A VOYAGE ROUND THE WORLD.** Crown 8vo. 9s.
- ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION; or, the Preservation of Favoured Races in the Struggle for Life.** Woodcuts. Crown 8vo. 7s. 6d.
- VARIATION OF ANIMALS AND PLANTS UNDER DOMESTICATION** Woodcuts. 2 Vols. Crown 8vo. 18s.
- DESCENT OF MAN, AND SELECTION IN RELATION TO SEX.** Woodcuts. Crown 8vo. 9s.
- EXPRESSIONS OF THE EMOTIONS IN MAN AND ANIMALS.** With Illustrations. Crown 8vo. 12s.
- VARIOUS CONTRIVANCES BY WHICH ORCHIDS ARE FERTILIZED BY INSECTS.** Woodcuts. Crown 8vo. 9s.
- MOVEMENTS AND HABITS OF CLIMBING PLANTS.** Woodcuts, Crown 8vo. 6s.
- INSECTIVOROUS PLANTS.** Woodcuts. Crown 8vo. 14s.
- EFFECTS OF CROSS AND SELF-FERTILIZATION IN THE VEGETABLE KINGDOM.** Crown 8vo. 12s.
- DIFFERENT FORMS OF FLOWERS ON PLANTS OF THE SAME SPECIES.** Crown 8vo. 10s. 6d.
- POWER OF MOVEMENT IN PLANTS.** Woodcuts. Cr. 8vo. 15s.
- THE FORMATION OF VEGETABLE MOULD THROUGH THE ACTION OF WORMS; with Observations on their Habits.** Post 8vo. 9s.
- LIFE OF ERASMUS DARWIN.** With a Study of his Works by ERNEST KRAUSE. Portrait. Crown 8vo. 7s. 6d.
- FACTS AND ARGUMENTS FOR DARWIN.** By FRITZ MULLER. Translated by W. S. DALLAS. Woodcuts. Post 8vo. 6s.
- DERRY (BISHOP OF).** Witness of the Psalms to Christ and Christianity. The Bampton Lectures for 1876. 8vo. 14s.
- DEUTSCH (EMANUEL).** Talmud, Islam, The Targums and other Literary Remains. With a brief Memoir. 8vo. 12s.
- DILKE (SIR C. W.).** Papers of a Critic. Selected from the Writings of the late CHAS. WENTWORTH DILKE. With a Biographical Sketch. 2 Vols. 8vo. 24s.
- DOG-BREAKING.** [See HUTCHINSON.]
- DOUGLAS'S (SIR HOWARD) Theory and Practice of Gunnery.** Plates. 8vo. 21s.
- (WM.) Horse-Shoeing; As it Is, and As it Should be. Illustrations. Post 8vo. 7s. 6d.
- DRAKE'S (SIR FRANCIS) Life, Voyages, and Exploits, by Sea and Land.** By JOHN BARROW. Post 8vo. 2s.
- DRINKWATER (JOHN).** History of the Siege of Gibraltar, 1779-1788. With a Description and Account of that Garrison from the Earliest Periods. Post 8vo. 2s.
- DUCANGE'S MEDIEVAL LATIN-ENGLISH DICTIONARY.** Re-arranged and Edited, in accordance with the modern Science of Philology, by Rev. E. A. DAYMAN and J. H. HESSELS. Small 4to. [In Preparation.]

- DU CHAILLU (PAUL B.).** Land of the Midnight Sun; Summer and Winter Journeys through Sweden, Norway, Lapland, and Northern Finland, with Descriptions of the Inner Life of the People, their Manners and Customs, the Primitive Antiquities, &c., &c. With Map and 235 Illustrations. 2 Vols. 8vo. 36s.
- **EQUATORIAL AFRICA,** with Accounts of the Gorilla, the Nest-building Ape, Chimpanzee, Crocodile, &c. Illustrations. 8vo. 21s.
- **Journey to Ashango Land; and Further Penetration into Equatorial Africa.** Illustrations. 8vo. 21s.
- DUFFERIN (LORD).** Letters from High Latitudes; a Yacht Voyage to Iceland, Jan Mayen, and Spitzbergen. Woodcuts. Post 8vo. 7s. 6d.
- **Speeches and Addresses, Political and Literary,** delivered in the House of Lords, in Canada, and elsewhere. 8vo.
- DUNCAN (MAJOR).** History of the Royal Artillery. Compiled from the Original Records. Portraits. 2 Vols. 8vo. 18s.
- **English in Spain; or, The Story of the War of Succession, 1834-1840.** Compiled from the Reports of the British Commissioners. With Illustrations. 8vo. 16s.
- DÜRER (ALBERT);** A History of his Life and Works. By MORIZ TRAUSSING. Translated from the German. Edited by FREDERICK A. EATON, Secretary of the Royal Academy. With Portrait and Illustrations. 2 vols. Medium 8vo. 42s.
- EASTLAKE (SIR CHARLES).** Contributions to the Literature of the Fine Arts. With Memoir of the Author, and Selections from his Correspondence. By LADY EASTLAKE. 2 Vols. 8vo. 24s.
- EDWARDS (W. H.).** Voyage up the River Amazon, including a Visit to Para. Post 8vo. 2s.
- ELDON'S (LORD)** Public and Private Life, with Selections from his Diaries, &c. By HORACE TWISS. Portrait. 2 Vols. Post 8vo. 21s
- ELGIN (LORD).** Letters and Journals. Edited by THEODORE WALBROND. With Preface by Dean Stanley. 8vo. 14s.
- ELLESMERE (LORD).** Two Sieges of Vienna by the Turks. Translated from the German. Post 8vo. 2s.
- ELLIS (W.).** Madagascar Revisited. The Persecutions and Heroic Sufferings of the Native Christians. Illustrations. 8vo. 16s.
- **Memoir.** By HIS SON. With his Character and Work. By REV. HENRY ALLON, D.D. Portrait. 8vo. 10s. 6d.
- (ROBINSON) **Poems and Fragments of Catullus.** 16mo. 5s.
- ELPHINSTONE (HON. MOUNTSTUART).** History of India—the Hindoo and Mahomedan Periods. Edited by PROFESSOR COWELL. Map. 8vo. 18s.
- (H. W.). **Patterns for Turning; Comprising** Elliptical and other Figures cut on the Lathe without the use of any Ornamental Chuck. With 70 Illustrations. Small 4to. 16s.
- ELTON (CAPT.)** and H. B. COTTERILL. **Adventures and Discoveries Among the Lakes and Mountains of Eastern and Central Africa.** With Map and Illustrations. 8vo. 21s.
- ENGLAND.** [See ARTHUR, CROKER, HUME, MARKHAM, SMITH, and STANHOPE.]
- ESSAYS ON CATHEDRALS.** Edited, with an Introduction. By DEAN HOWSON. 8vo. 12s.
- FERGUSON (JAMES).** History of Architecture in all Countries from the Earliest Times. With 1,800 Illustrations. 4 Vols. Medium 8vo. I. & II. Ancient and Mediæval. 63s. III. Indian & Eastern. 42s. IV. Modern. 31s. 6d.

- FERGUSSON (JAMES).** Rude Stone Monuments in all Countries; their Age and Uses. With 230 Illustrations. Medium 8vo. 24s.
- Holy Sepulchre and the Temple at Jerusalem. Woodcuts. 8vo. 7s. 6d.
- Temples of the Jews and other buildings in the Haram Area at Jerusalem. With Illustrations. 4to. 42s.
- FLEMING (PROFESSOR).** Student's Manual of Moral Philosophy. With Quotations and References. Post 8vo. 7s. 6d.
- FLOWER GARDEN.** By REV. THOS. JAMES. Fcap. 8vo. 1s.
- FORBES (CAPT.)** British Burma and its People; Native Manners, Customs, and Religion. Cr. 8vo. 10s. 6d.
- (George). Electricity and its applications, as illustrated by the Paris Exhibition of Electricity, 1881. Reprinted, with additions, from the 'Times.' Post 8vo. [In the Press.]
- FORD (RICHARD).** Gatherings from Spain. Post 8vo. 3s. 6d.
- FORSTER (JOHN).** The Early Life of Jonathan Swift. 1667-1711. With Portrait. 8vo. 15s.
- FORSYTH (WILLIAM).** Hortensius; an Historical Essay on the Office and Duties of an Advocate. Illustrations. 8vo. 7s. 6d.
- Novels and Novelists of the 18th Century, in Illustration of the Manners and Morals of the Age. Post 8vo. 10s. 6d.
- FRANCE (HISTORY OF).** [See JERVIS—MARKHAM—SMITH—STUDENTS'—TOCQUEVILLE.]
- FRENCH IN ALGIERS;** The Soldier of the Foreign Legion— and the Prisoners of Abd-el-Kadir. Translated by Lady DUFF GORDON. Post 8vo. 2s.
- FREERE (SIR BARTLE).** Indian Missions. Small 8vo. 2s. 6d.
- Eastern Africa as a Field for Missionary Labour. With Map. Crown 8vo. 5s.
- Bengal Famine. How it will be Met and How to Prevent Future Famines in India. With Maps. Crown 8vo. 5s.
- (M.). Old Deccan Days, or Hindoo Fairy Legends current in Southern India, with Introduction by Sir BARTLE FREERE. With 56 Illustrations. Post 8vo. 7s. 6d.
- GALTON (F.).** Art of Travel; or, Hints on the Shifts and Contrivances available in Wild Countries. Woodcuts. Post 8vo. 7s. 6d.
- GEOGRAPHY.** [See BUNBURY—CROKER—RICHARDSON—SMITH—STUDENTS'.]
- GEOGRAPHICAL SOCIETY'S JOURNAL.** (*Published Yearly.*)
- GEORGE (ERNEST).** The Mosel; a Series of Twenty Etchings, with Descriptive Letterpress. Imperial 4to. 42s.
- Loire and South of France; a Series of Twenty Etchings, with Descriptive Text. Folio. 42s.
- GERMANY (HISTORY OF).** [See MARKHAM.]
- GIBBON (EDWARD).** History of the Decline and Fall of the Roman Empire. Edited by MILMAN, GUIZOT, and Dr. WM. SMITH. Maps. 8 Vols. 8vo. 60s.
- The Student's Edition; an Epitome of the above work, incorporating the Researches of Recent Commentators. By Dr. WM. SMITH. Woodcuts. Post 8vo. 7s. 6d.
- GIFFARD (EDWARD).** Deeds of Naval Daring; or, Anecdotes of the British Navy. Fcap. 8vo. 3s. 6d.

- GILL (CAPT. WM).** The River of Golden Sand. Narrative of a Journey through China to Burmah. With a Preface by Col. H. Yule, C.B. Maps and Illustrations. 2 Vols. 8vo. 80s.
- (MRS.). Six Months in Ascension. An Unscientific Account of a Scientific Expedition. Map. Crown 8vo. 9s.
- GLADSTONE (W. E.).** Rome and the Newest Fashions in Religion. Three Tracts. 8vo. 7s. 6d.
- Gleanings of Past Years, 1843-78. 7 vols. Small 8vo. 2s. 6d. each. I. The Throne, the Prince Consort, the Cabinet and Constitution. II. Personal and Literary. III. Historical and Speculative. IV. Foreign. V. and VI. Ecclesiastical. VII. Miscellaneous.
- GLEIG (G. R.).** Campaigns of the British Army at Washington and New Orleans. Post 8vo. 2s.
- Story of the Battle of Waterloo. Post 8vo. 3s. 6d.
- Narrative of Sale's Brigade in Afghanistan. Post 8vo. 2s.
- Life of Lord Clive. Post 8vo. 3s. 6d.
- Sir Thomas Munro. Post 8vo. 3s. 6d.
- GLYNNE (SIR STEPHEN R.).** Notes on the Churches of Kent: With Preface by W. H. Gladstone, M.P. Illustrations. 8vo. 12s.
- GOLDSMITH'S (OLIVER) Works.** Edited with Notes by PETER CUNNINGHAM. Vignettes. 4 Vols. 8vo. 80s.
- GOMM (SIR WM. M.),** Commander-in-Chief in India, Constable of the Tower, and Colonel of the Coldstream Guards. His Letters and Journals. 1793 to 1815. Edited by F. C. Carr Gomm. With Portrait. 8vo. 12s.
- GORDON (SIR ALEX.).** Sketches of German Life, and Scenes from the War of Liberation. Post 8vo. 3s. 6d.
- (LADY DUFF) Amber-Witch: A Trial for Witchcraft. Post 8vo. 2s.
- French in Algiers. 1. The Soldier of the Foreign Legion. 2. The Prisoners of Abd-el-Kadir. Post 8vo. 2s.
- GRAMMARS.** [See CURTIUS; HALL; HUTTON; KING EDWARD; LEATHES; MAETZNER; MATTHIÆ; SMITH.]
- GREECE (HISTORY OF).** [See GROTE—SMITH—STUDENTS']
- GROTE'S (GEORGE) WORKS:—**
- HISTORY OF GREECE. From the Earliest Times to the close of the generation contemporary with the Death of Alexander the Great. *Library Edition.* Portrait, Maps, and Plans. 10 Vols. 8vo. 120s. *Cabinet Edition.* Portrait and Plans. 12 Vols. Post 8vo. 6s. each.
- PLATO, and other Companions of Socrates. 3 Vols. 8vo. 45s.
- ARISTOTLE. With additional Essays. 8vo. 18s.
- MINOR WORKS. Portrait. 8vo. 14s.
- LETTERS ON SWITZERLAND IN 1847. 6s.
- PERSONAL LIFE. Portrait. 8vo. 12s.
- GROTE (MRS.).** A Sketch. By LADY EASTLAKE. Crown 8vo. 6s.
- HALL'S (T. D.)** School Manual of English Grammar. With Copious Exercises. 12mo. 3s. 6d.
- Manual of English Composition. With Copious Illustrations and Practical Exercises. 12mo. 3s. 6d.
- Primary English Grammar for Elementary Schools. Based on the larger work. 16mo. 1s.
- Child's First Latin Book, comprising a full Practice of Nouns, Pronouns, and Adjectives, with the Active Verbs. 16mo.

HALLAM'S (HENRY) WORKS :—

THE CONSTITUTIONAL HISTORY OF ENGLAND, from the Accession of Henry the Seventh to the Death of George the Second. *Library Edition*, 3 Vols. 8vo. 30s. *Cabinet Edition*, 3 Vols. Post 8vo. 12s. *Student's Edition*, Post 8vo. 7s. 6d.

HISTORY OF EUROPE DURING THE MIDDLE AGES. *Library Edition*, 3 Vols. 8vo. 30s. *Cabinet Edition*, 3 Vols. Post 8vo. 12s. *Student's Edition*, Post 8vo. 7s. 6d.

LITERARY HISTORY OF EUROPE DURING THE 15TH, 16TH, AND 17TH CENTURIES. *Library Edition*, 3 Vols. 8vo. 36s. *Cabinet Edition*, 4 Vols. Post 8vo. 16s.

————— (ARTHUR) Literary Remains; in Verse and Prose. Portrait. Fcap. 8vo. 3s. 6d.

HAMILTON (ANDREW). Rheinsberg: Memorials of Frederick the Great and Prince Henry of Prussia. 2 Vols. Crown 8vo. 21s.

HART'S ARMY LIST. (*Published Quarterly and Annually*.)

HATCH (W. M.). The Moral Philosophy of Aristotle, consisting of a translation of the Nichomachean Ethics, and of the Paraphrase attributed to Andronicus, with an Introductory Analysis of each book. 8vo. 12s.

HATHERLEY (LORD). The Continuity of Scripture, as Declared by the Testimony of our Lord and of the Evangelists and Apostles. 8vo. 6s. *Popular Edition*. Post 8vo. 2s. 6d.

HAY (SIR J. H. DRUMMOND). Western Barbary, its Wild Tribes and Savage Animals. Post 8vo. 2s.

HAYWARD (A.). Sketches of Eminent Statesmen and Writers, with other Essays. Reprinted from the "Quarterly Review." Contents: Thiers, Bismarck, Cavour, Metternich, Montalembert, Melbourne, Wellesley, Byron and Tennyson, Venice, St. Simon, Sevigné, Du Deffand, Holland House, Strawberry Hill. 2 Vols. 8vo. 28s.

HEAD'S (SIR FRANCIS) WORKS :—

THE ROYAL ENGINEER. Illustrations. 8vo. 12s.

LIFE OF SIR JOHN BURGOYNE. Post 8vo. 1s.

RAPID JOURNEYS ACROSS THE PAMPAS. Post 8vo. 2s.

BUBBLES FROM THE BRUNNEN OF NASSAU. Illustrations. Post 8vo. 7s. 6d.

STOKERS AND POKERS; or, the London and North Western Railway. Post 8vo. 2s.

HEBER'S (BISHOP) Journals in India. 2 Vols. Post 8vo. 7s.

————— Poetical Works. Portrait. Fcap. 8vo. 3s. 6d.

————— Hymns adapted to the Church Service. 16mo. 1s. 6d.

HERÓDOTUS. A New English Version. Edited, with Notes and Essays, Historical, Ethnographical, and Geographical, by CANON RAWLINSON, SIR H. RAWLINSON and SIR J. G. WILKINSON. Maps and Woodcuts. 4 Vols. 8vo. 48s.

HERRIES (RT. HON. JOHN). Memoir of his Public Life during the Reigns of George III. and IV., William IV., and Queen Victoria. Founded on his Letters and other Unpublished Documents. By his son, Edward Herries, C.B. 2 vols. 8vo. 24s.

HERSCHEL'S (CAROLINE) Memoir and Correspondence. By MRS. JOHN HERSCHEL. With Portraits. Crown 8vo. 7s. 6d.

FOREIGN HANDBOOKS.

- HAND-BOOK—TRAVEL-TALK.** English, French, German, and Italian. 16mo. 8s. 6d.
- **HOLLAND AND BELGIUM.** Map and Plans. Post 8vo. 6s.
- **NORTH GERMANY and THE RHINE,**—The Black Forest, the Hartz, Thüringerwald, Saxon Switzerland, Rügen, the Giant Mountains, Taunus, Odenwald, Elsass, and Lothringen. Map and Plans. Post 8vo. 10s.
- **SOUTH GERMANY,**—Wurtemberg, Bavaria, Austria, Styria, Salzburg, the Alps, Tyrol, Hungary, and the Danube, from Ulm to the Black Sea. Maps and Plans. Post 8vo. 10s.
- **PAINTING.** German, Flemish, and Dutch Schools. Illustrations. 2 Vols. Post 8vo. 24s.
- **LIVES AND WORKS OF EARLY FLEMISH** Painters. Illustrations. Post 8vo. 7s. 6d.
- **SWITZERLAND, Alps of Savoy, and Piedmont.** In Two Parts. Maps and Plans. Post 8vo. 10s.
- **FRANCE, Part I.** Normandy, Brittany, the French Alps, the Loire, Seine, Garonne, and Pyrenees. Maps and Plans. Post 8vo. 7s. 6d.
- **Part II.** Central France, Auvergne, the Cevennes, Burgundy, the Rhone and Saone, Provence, Nimes, Arles, Marseilles, the French Alps, Alsace, Lorraine, Champagne, &c. Maps and Plans. Post 8vo. 7s. 6d.
- **MEDITERRANEAN**—its Principal Islands, Cities, Seaports, Harbours, and Border Lands. For travellers and yachtsmen, with nearly 50 Maps and Plans. Post 8vo. 20s.
- **ALGERIA AND TUNIS.** Algiers, Constantine, Oran, the Atlas Range. Maps and Plans. Post 8vo. 10s.
- **PARIS, and its Environs.** Maps and Plans. 16mo. 3s. 6d.
- **SPAIN,** Madrid, The Castiles, The Basque Provinces, Leon, The Asturias, Galicia, Estremadura, Andalusia, Ronda, Granada, Murcia, Valencia, Catalonia, Aragon, Navarre, The Balearic Islands, &c. &c. Maps and Plans. Post 8vo. 20s.
- **PORTUGAL, LISBON, Porto, Cintra, Mafra, &c.** Map and Plan. Post 8vo. 12s.
- **NORTH ITALY,** Turin, Milan, Cremona, the Italian Lakes, Bergamo, Brescia, Verona, Mantua, Vicenza, Padua, Ferrara, Bologna, Ravenna, Rimini, Piacenza, Genoa, the Riviera, Venice, Parma, Modena, and Romagna. Maps and Plans. Post 8vo. 10s.
- **CENTRAL ITALY,** Florence, Lucca, Tuscany, The Marches, Umbria, &c. Maps and Plans. Post 8vo. 10s.
- **ROME AND ITS ENVIRONS.** With 50 Maps and Plans. Post 8vo. 10s.
- **SOUTH ITALY,** Naples, Pompeii, Herculaneum, and Vesuvius. Maps and Plans. Post 8vo. 10s.
- **PAINTING.** The Italian Schools. Illustrations. 2 Vols. Post 8vo. 30s.
- **LIVES OF ITALIAN PAINTERS, FROM CIMABUE** to BASSANO. By Mrs. JAMESON. Portraits. Post 8vo. 12s.
- **NORWAY,** Christiania, Bergen, Trondhjem. The Fjelds and Fjords. Maps and Plans. Post 8vo. 8s.
- **SWEDEN,** Stockholm, Upsala, Gothenburg, the Shores of the Baltic, &c. Maps and Plan. Post 8vo. 6s.

HAND-BOOK—DENMARK, Sleswig, Holstein, Copenhagen, Jutland, Iceland. Maps and Plans. Post 8vo. 6s.

— **RUSSIA, St. PETERSBURG, MOSCOO, POLAND**, and FINLAND. Maps and Plans. Post 8vo. 18s.

— **GREECE**, the Ionian Islands, Continental Greece, Athens, the Peloponnesus, the Islands of the Aegean Sea, Albania, Thessaly, and Macedonia. Maps, Plans, and Views. Post 8vo.

— **TURKEY IN ASIA—CONSTANTINOPLE**, the Bosphorus, Dardanelles, Brousa, Plain of Troy, Crete, Cyprus, Smyrna, Ephesus, the Seven Churches, Coasts of the Black Sea, Armenia, Euphrates Valley, Route to India, &c. Maps and Plans. Post 8vo. 15s.

— **EGYPT**, including Descriptions of the Course of the Nile through Egypt and Nubia, Alexandria, Cairo, and Thebes, the Suez Canal, the Pyramids, the Peninsula of Sinai, the Oases, the Fyoom, &c. In Two Parts. Maps and Plans. Post 8vo. 15s.

— **HOLY LAND—SYRIA, PALESTINE**, Peninsula of Sinai, Edom, Syrian Deserts, Petra, Damascus; and Palmyra. Maps and Plans. Post 8vo. 20s. *.* Travelling Map of Palestine. In a case. 12s.

— **INDIA**. Maps and Plans. Post 8vo. Part I. BOMBAY, 15s. Part II. MADRAS, 15s. Part III. BENGAL.

ENGLISH HAND-BOOKS.

HAND-BOOK—ENGLAND AND WALES. An Alphabetical Hand-Book. Condensed into One Volume for the Use of Travellers. With a Map. Post 8vo. 10s.

— **MODERN LONDON**. Maps and Plans. 16mo. 8s. 6d.

— **ENVIRONS OF LONDON** within a circuit of 20 miles. 2 Vols. Crown 8vo. 21s.

— **ST. PAUL'S CATHEDRAL**. 20 Illustrations. Crown 8vo 10s. 6d.

— **EASTERN COUNTIES**, Chelmsford, Harwich, Colchester, Maldon, Cambridge, Ely, Newmarket, Bury St. Edmunds, Ipswich, Woodbridge, Felixstowe, Lowestoft, Norwich, Yarmouth, Cromer, &c. Map and Plans. Post 8vo. 12s.

— **CATHEDRALS of Oxford, Peterborough, Norwich, Ely, and Lincoln**. With 90 Illustrations. Crown 8vo. 21s.

— **KENT**, Canterbury, Dover, Ramsgate, Sheerness, Rochester, Chatham, Woolwich. Maps and Plans. Post 8vo. 7s. 6d.

— **SUSSEX**, Brighton, Chichester, Worthing, Hastings, Lewes, Arundel, &c. Maps and Plans. Post 8vo. 6s.

— **SURREY AND HANTS**, Kingston, Croydon, Reigate, Guildford, Dorking, Boxhill, Winchester, Southampton, New Forest, Portsmouth, ISLE OF WIGHT, &c. Maps and Plans. Post 8vo. 10s.

— **BERKS, BUCKS, AND OXON**, Windsor, Eton, Reading, Aylesbury, Uxbridge, Wycombe, Henley, the City and University of Oxford, Blenheim, and the Descent of the Thames. Maps and Plans. Post 8vo.

— **WILTS, DORSET, AND SOMERSET**, Salisbury, Chippenham, Weymouth, Sherborne, Wells, Bath, Bristol, Taunton, &c. Map. Post 8vo. 10s.

— **DEVON**, Exeter, Ilfracombe, Linton, Sidmouth, Dawlish, Teignmouth, Plymouth, Devonport, Torquay. Maps and Plans. Post 8vo. 7s. 6d.

HAND-BOOK—CORNWALL, Launceston, Penzance, Falmouth the Lizard, Land's End, &c. Maps. Post 8vo. 6s.

CATHEDRALS of Winchester, Salisbury, Exeter Wells, Chichester, Rochester, Caisterbury, and St. Albans. With 130 Illustrations. 2 Vols. Cr. 8vo. 38s. St. Albans separately, cr. 8vo. 6s.

GLOUCESTER, HEREFORD, AND WORCESTER, Cirencester, Cheltenham, Stroud, Tewkesbury, Leominster, Ross, Malvern, Kidderminster, Dudley, Bromsgrove, Evesham. Map. Post 8vo.

CATHEDRALS of Bristol, Gloucester, Hereford, Worcester, and Lichfield. With 50 Illustrations. Crown 8vo. 16s.

NORTH WALES, Bangor, Carnarvon, Beaumaris, Snowdon, Llanberis, Dolgelly, Cader Idris, Conway, &c. Map. Post 8vo. 7s.

SOUTH WALES, Monmouth, Llandaff, Merthyr, Vale of Neath, Pembroke, Carmarthen, Tenby, Swansea, The Wye, &c. Map. Post 8vo. 7s.

CATHEDRALS OF BANGOR, ST. ASAPH, Llandaff, and St. David's. With Illustrations. Post 8vo. 15s.

NORTHAMPTONSHIRE AND RUTLAND—Northampton, Peterborough, Towcester, Daventry, Market Harborough, Kettering, Wellingborough, Thrapston, Stamford, Uppingham, Oakham. Maps. Post 8vo. 7s. 6d.

DERBY, NOTTS, LEICESTER, STAFFORD, Matlock, Bakewell, Chatsworth, The Peak, Buxton, Hardwick, Dove Dale, Ashborne, Southwell, Mansfield, Retford, Burton, Belvoir, Melton Mowbray, Wolverhampton, Lichfield, Walsall, Tamworth. Map. Post 8vo. 9s.

SHROPSHIRE AND CHESHIRE, Shrewsbury, Ludlow, Bridgnorth, Oswestry, Chester, Crewe, Alderley, Stockport, Birkenhead. Maps and Plans. Post 8vo. 6s.

LANCASHIRE, Warrington, Bury, Manchester, Liverpool, Burnley, Clitheroe, Bolton, Blackburn, Wigan, Preston, Rochdale, Lancaster, Southport, Blackpool, &c. Maps and Plans. Post 8vo. 7s. 6d.

YORKSHIRE, Doncaster, Hull, Selby, Beverley, Scarborough, Whitby, Harrogate, Ripon, Leeds, Wakefield, Bradford, Halifax, Huddersfield, Sheffield. Map and Plans. Post 8vo. 12s.

CATHEDRALS of York, Ripon, Durham, Carlisle, Chester, and Manchester. With 60 Illustrations. 2 Vols. Cr. 8vo. 21s.

DURHAM AND NORTHUMBERLAND, Newcastle, Darlington, Gateshead, Bishop Auckland, Stockton, Hartlepool, Sunderland, Shields, Berwick-on-Tweed, Morpeth, Tynemouth, Coldstream, Alnwick, &c. Map. Post 8vo. 9s.

WESTMORLAND AND CUMBERLAND—Lancaster, Furness Abbey, Ambleside, Kendal, Windermere, Conistone, Keawick, Grasmere, Ulswater, Carlisle, Cockermouth, Penrith, Appleby. Map. Post 8vo.

* * * **MURRAY'S MAP OF THE LAKE DISTRICT**, on canvas. 8s. 6d.

SCOTLAND, Edinburgh, Melrose, Kelso, Glasgow, Dumfries, Ayr, Stirling, Arran, The Clyde, Oban, Inverary, Loch Lomond, Loch Katrine and Trossachs, Caledonian Canal, Inverness, Perth, Dundee, Aberdeen, Braemar, Skye, Caithness, Ross, Sutherland, &c. Maps and Plans. Post 8vo. 9s.

IRELAND, Dublin, Belfast, the Giant's Causeway, Donegal, Galway, Wexford, Cork, Limerick, Waterford, Killarney, Bantry, Glengarriff, &c. Maps and Plans. Post 8vo. 10s.

HOME AND COLONIAL LIBRARY. A Series of Works adapted for all circles and classes of Readers, having been selected for their acknowledged interest, and ability of the Authors. Post 8vo. Published at 2s. and 3s. 6d. each, and arranged under two distinctive heads as follows:—

CLASS A.**HISTORY, BIOGRAPHY, AND HISTORIC TALES.**

- | | |
|---|---|
| <p>1. SIEGE OF GIBRALTAR. By JOHN DRINKWATER. 2s.</p> <p>2. THE AMBER-WITCH. By LADY DUFF GORDON. 2s.</p> <p>3. CROMWELL AND BUNYAN. By ROBERT SOUTHEY. 2s.</p> <p>4. LIFE OF SIR FRANCIS DRAKE. By JOHN BARROW. 2s.</p> <p>5. CAMPAIGNS AT WASHINGTON. By REV. G. R. GLEIG. 2s.</p> <p>6. THE FRENCH IN ALGIERS. By LADY DUFF GORDON. 2s.</p> <p>7. THE FALL OF THE JESUITS. 2s.</p> <p>8. LIVONIAN TALES. 2s.</p> <p>9. LIFE OF CONDÉ. By LORD MAHON. 3s. 6d.</p> <p>10. SALE'S BRIGADE. By REV. G. R. GLEIG. 2s.</p> | <p>11. THE SIEGES OF VIENNA. By LORD ELLESMERE. 2s.</p> <p>12. THE WAYSIDE CROSS. By CAPT. MILMAN. 2s.</p> <p>13. SKETCHES OF GERMAN LIFE. By SIR A. GORDON. 3s. 6d.</p> <p>14. THE BATTLE OF WATERLOO. By REV. G. R. GLEIG. 3s. 6d.</p> <p>15. AUTOBIOGRAPHY OF STEFFENS. 2s.</p> <p>16. THE BRITISH POETS. By THOMAS CAMPBELL. 3s. 6d.</p> <p>17. HISTORICAL ESSAYS. By LORD MAHON. 3s. 6d.</p> <p>18. LIFE OF LORD CLIVE. By REV. G. R. GLEIG. 3s. 6d.</p> <p>19. NORTH - WESTERN RAILWAY. By SIR F. B. HEAD. 2s.</p> <p>20. LIFE OF MUNRO. By REV. G. R. GLEIG. 3s. 6d.</p> |
|---|---|

CLASS B.**VOYAGES, TRAVELS, AND ADVENTURES.**

- | | |
|--|---|
| <p>1. BIBLE IN SPAIN. By GEORGE BORROW. 3s. 6d.</p> <p>2. GYPSIES OF SPAIN. By GEORGE BORROW. 3s. 6d.</p> <p>3 & 4. JOURNALS IN INDIA. By BISHOP HEBER. 2 Vols. 7s.</p> <p>5. TRAVELS IN THE HOLY LAND. By IRBY and MANGLES. 2s.</p> <p>6. MOROCCO AND THE MOORS. By J. DRUMMOND HAY. 2s.</p> <p>7. LETTERS FROM THE BALTIC. By a LADY.</p> <p>8. NEW SOUTH WALES. By Mrs. MEREDITH. 2s.</p> <p>9. THE WEST INDIES. By M. G. LEWIS. 2s.</p> <p>10. SKETCHES OF PERSIA. By SIR JOHN MALCOLM. 3s. 6d.</p> <p>11. MEMOIRS OF FATHER RIPA. 2s.</p> <p>12 & 13. TYPEE AND OMOO. By HERMANN MELVILLE. 2 Vols. 7s.</p> <p>14. MISSIONARY LIFE IN CANADA. By REV. J. ABBOTT. 2s.</p> | <p>15. LETTERS FROM MADRAS. By a LADY. 2s.</p> <p>16. HIGHLAND SPORTS. By CHARLES ST. JOHN. 3s. 6d.</p> <p>17. PAMPAS JOURNEYS. By SIR F. B. HEAD. 2s.</p> <p>18. GATHERINGS FROM SPAIN. By RICHARD FORD. 3s. 6d.</p> <p>19. THE RIVER AMAZON. By W. H. EDWARDS. 2s.</p> <p>20. MANNERS & CUSTOMS OF INDIA. By REV. C. AGLAND. 2s.</p> <p>21. ADVENTURES IN MEXICO. By G. F. RUXTON. 3s. 6d.</p> <p>22. PORTUGAL AND GALICIA. By LORD CARNARVON. 3s. 6d.</p> <p>23. BUSH LIFE IN AUSTRALIA. By REV. H. W. HAYGARH. 2s.</p> <p>24. THE LIBYAN DESERT. By BAYLE ST. JOHN. 2s.</p> <p>25. SIERRA LEONE. By a LADY. 3s. 6d.</p> |
|--|---|

* * Each work may be had separately.

o

- HOLLWAY (J. G.).** A Month in Norway. Fcap. 8vo. 2s.
- HONEY BEE.** By REV. THOMAS JAMES. Fcap. 8vo. 1s.
- HOOK (DEAN).** Church Dictionary. 8vo. 16s.
- (THEODORE) Life. By J. G. LOCKHART. Fcap. 8vo. 1s.
- HOPE (A. J. BERESFORD).** Worship in the Church of England. 8vo. 9s., or, *Popular Selections from.* 8vo. 2s. 6d.
- HORACE; a New Edition of the Text.** Edited by DEAN MILMAN. With 100 Woodcuts. Crow 8vo. 7s. 6d.
- HOUGHTON'S (LORD) Monographs, Personal and Social.** With Portraits. Crown 8vo. 10s. 6d.
- POETICAL WORKS. *Collected Edition.* With Portrait. 2 Vols. Fcap. 8vo. 12s.
- HOUSTOUN (MRS.).** Twenty Years in the Wild West of Ireland, or Life in Connaught. Post 8vo. 9s.
- HUME (The Student's).** A History of England, from the Invasion of Julius Cæsar to the Revolution of 1688. New Edition, revised, corrected, and continued to the Treaty of Berlin, 1878. By J. S. BREWER, M.A. With 7 Coloured Maps & 70 Woodcuts. Post 8vo. 7s. 6d.
- HUTCHINSON (GEN.).** Dog Breaking, with Odds and Ends for those who love the Dog and the Gun. With 40 Illustrations. Crown 8vo. 7s. 6d.
- HUTTON (H. E.).** Principia Græca; an Introduction to the Study of Greek. Comprehending Grammar, Delectus, and Exercise-book, with Vocabularyes. *Sixth Edition.* 12mo. 3s. 6d.
- HYMNOLOGY, DICTIONARY OF.** See JULIAN.
- INDIA.** [See ELPHINSTONE, HAND-BOOK, TEMPLE.]
- IRBY AND MANGLES' Travels in Egypt, Nubia, Syria, and the Holy Land.** Post 8vo. 2s.
- JAMESON (MRS.).** Lives of the Early Italian Painters— and the Progress of Painting in Italy—Cimabue to Bassano. With 50 Portraits. Post 8vo. 12s.
- JAPAN.** [See BIRD, MOSSMAN, MOUNSEY, REED.]
- JENNINGS (LOUIS J.).** Field Paths and Green Lanes in Surrey and Sussex. Illustrations. Post 8vo. 10s. 6d.
- Rambles among the Hills in the Peak of Derbyshire and on the South Downs. With sketches of people by the way. With 23 Illustrations. Post 8vo. 12s.
- JERVIS (REV. W. H.).** The Gallican Church, from the Concordat of Bologna, 1516, to the Revolution. With an Introduction. Portraits. 2 Vols. 8vo. 25s.
- JESSE (EDWARD).** Gleanings in Natural History. Fcp. 8vo. 3s. 6d.
- JEX-BLAKE (REV. T. W.).** Life in Faith: Sermons Preached at Cheltenham and Rugby. Fcap. 8vo. 3s. 6d.
- JOHNSON'S (DR. SAMUEL) Life.** By James Boswell. Including the Tour to the Hebrides. Edited by MR. CROKER. 1 Vol. Royal 8vo. 12s.
- JULIAN (REV. JOHN J.).** A Dictionary of Hymnology. A Companion to Existing Hymn Books. Setting forth the Origin and History of the Hymns contained in the Principal Hymnals used by the Churches of England, Scotland, and Ireland, and various Dissenting Bodies, with Notices of their Authors. Post 8vo. [In the Press.]
- JUNIUS' HANDWRITING Professionally investigated.** By MR. CHABOT, Expert. With Preface and Collateral Evidence, by the Hon. EDWARD TWISLTON. With Facsimiles, Woodcuts, &c. 4to. £3 8s.

- KERR (R. MALCOLM).** Student's Blackstone. A Systematic Abridgment of the entire Commentaries, adapted to the present state of the law. Post 8vo. 7s. 6d.
- KING EDWARD VITH'S Latin Grammar.** 12mo. 3s. 6d.
First Latin Book. 12mo. 2s. 6d.
- KING (R. J.).** Archæology, Travel and Art; being Sketches and Studies, Historical and Descriptive. 8vo. 12s.
- KIRK (J. FOSTER).** History of Charles the Bold, Duke of Burgundy. Portrait. 3 Vols. 8vo. 45s.
- KIRKES' Handbook of Physiology.** Edited by W. MORRANT BAKER, F.R.C.S. With 400 Illustrations. Post 8vo. 14s.
- KUGLER'S Handbook of Painting.—The Italian Schools.** Revised and Remodelled from the most recent Researches. By LADY EASTLAKE. With 140 Illustrations. 2 Vols. Crown 8vo. 30s.
- **Handbook of Painting.—The German, Flemish, and Dutch Schools.** Revised and in part re-written. By J. A. CROWE. With 80 Illustrations. 2 Vols. Crown 8vo. 24s.
- LANE (E. W.).** Account of the Manners and Customs of Modern Egyptians. With Illustrations. 2 Vols. Post 8vo. 12s.
- LAWRENCE (SIR GEO.).** Reminiscences of Forty-three Years' Service in India; including Captivities in Cabul among the Afghans and among the Sikhs, and a Narrative of the Mutiny in Rajputana. Crown 8vo. 10s. 6d.
- LAYARD (A. H.).** Nineveh and its Remains; a Popular Account of Researches and Discoveries amidst the Ruins of Assyria. With Illustrations. Post 8vo. 7s. 6d.
- **Nineveh and Babylon; A Popular Account of Discoveries in the Ruins, with Travels in Armenia, Kurdistan and the Desert, during a Second Expedition to Assyria.** With Illustrations. Post 8vo. 7s. 6d.
- LEATHES (STANLEY).** Practical Hebrew Grammar. With the Hebrew Text of Genesis i.—vi., and Psalms i.—vi. Grammatical Analysis and Vocabulary. Post 8vo. 7s. 6d.
- LENNEP (REV. H. J. VAN).** Missionary Travels in Asia Minor. With Illustrations of Biblical History and Archæology. With Map and Woodcuts. 2 Vols. Post 8vo. 24s.
- **Modern Customs and Manners of Bible Lands in Illustration of Scripture.** With Coloured Maps and 300 Illustrations. 2 Vols. 8vo. 21s.
- LESLIE (C. R.).** Handbook for Young Painters. Illustrations. Post 8vo. 7s. 6d.
- **Life and Works of Sir Joshua Reynolds.** Portraits. 2 Vols. 8vo. 42s.
- LETO (POMPONIO).** Eight Months at Rome during the Vatican Council. 8vo. 12s.
- LETTERS FROM THE BALTIC.** By a LADY. Post 8vo. 2s.
- **MADRAS.** By a LADY. Post 8vo. 2s.
- **SIERRA LEONE.** By a LADY. Post 8vo. 3s. 6d.
- LEVI (LEONE).** History of British Commerce; and Economic Progress of the Nation, from 1763 to 1878. 8vo. 18s.
- LEX SALICA; the Ten Texts with the Glosses and the Lex Emendata.** Synoptically edited by J. H. HESSELS. With Notes on the Frankish Words in the Lex Salica by H. KERN, of Leyden. 4to. 42s.
- LIDDELL (DEAN).** Student's History of Rome, from the earliest Times to the establishment of the Empire. Woodcuts. Post 8vo. 7s. 6d.
- LISPINGS from LOW LATITUDES; or, the Journal of the Hon. Impulsia Gushington.** Edited by LORD DUFFERIN. With 24 Plates. 4to. 21s.

- LIVINGSTONE (DR.).** First Expedition to Africa, 1840-56. Illustrations. Post 8vo. 7s. 6d.
- Second Expedition to Africa, 1858-64. Illustrations. Post 8vo. 7s. 6d.
- Last Journals in Central Africa, from 1865 to his Death. Continued by a Narrative of his last moments and sufferings. By Rev. HORACE WALLER. Maps and Illustrations. 2 Vols. 8vo. 16s.
- Personal Life. From his unpublished Journals and Correspondence. By Wm. G. Blaikie, D.D. With Map and Portrait. 8vo. 15s.
- LIVINGSTONIA.** Journal of Adventures in Exploring Lake Nyassa, and Establishing a Missionary Settlement there. By E. D. YOUNG, R.N. Maps. Post 8vo. 7s. 6d.
- LIVONIAN TALES.** By the Author of "Letters from the Baltic." Post 8vo. 2s.
- LOCKHART (J. G.).** Ancient Spanish Ballads. Historical and Romantic. Translated, with Notes. Illustrations. Crown 8vo. 5s.
- Life of Theodore Hook. Fcap. 8vo. 1s.
- LOUDON (MRS.).** Gardening for Ladies. With Directions and Calendar of Operations for Every Month. Woodcuts. Fcap. 8vo. 3s. 6d.
- LYELL (SIR CHARLES).** Principles of Geology; or, the Modern Changes of the Earth and its Inhabitants considered as illustrative of Geology. With Illustrations. 2 Vols. 8vo. 32s.
- Student's Elements of Geology. With Table of British Fossils and 600 Illustrations. Third Edition, Revised. Post 8vo. 9s.
- Life, Letters, and Journals. Edited by his sister-in-law, MRS. LYELL. With Portraits. 2 Vols. 8vo. 30s.
- (K. M.). Geographical Handbook of Ferns. With Tables to show their Distribution. Post 8vo. 7s. 6d.
- LYTTON (LORD).** A Memoir of Julian Fane. With Portrait. Post 8vo. 5s.
- McCLINTOCK (SIR L.).** Narrative of the Discovery of the Fate of Sir John Franklin and his Companions in the Arctic Seas. With Illustrations. Post 8vo. 7s. 6d.
- MACDOUGALL (COL.).** Modern Warfare as Influenced by Modern Artillery. With Plans. Post 8vo. 12s.
- MACGREGOR (J.).** Rob Roy on the Jordan, Nile, Red Sea, Genesareth, &c. A Canoe Cruise in Palestine and Egypt and the Waters of Damascus. With 70 Illustrations. Crown 8vo. 7s. 6d.
- MAETZNER'S ENGLISH GRAMMAR.** A Methodical, Analytical, and Historical Treatise on the Orthography, Prosody, Inflections, and Syntax. By CLAIR J. GRECK, LL.D. 3 Vols. 8vo. 36s.
- MAHON (LORD),** see STANHOPE.
- MAINE (SIR H. SUMNER).** Ancient Law: its Connection with the Early History of Society, and its Relation to Modern Ideas. 8vo. 12s.
- Village Communities in the East and West. 8vo. 12s.
- Early History of Institutions. 8vo. 12s.
- MALCOLM (SIR JOHN).** Sketches of Persia. Post 8vo. 3s. 6d.
- MANSEL (DEAN).** Limits of Religious Thought Examined. Post 8vo. 8s. 6d.
- Letters, Lectures, and Reviews. 8vo. 12s.
- MANUAL OF SCIENTIFIC ENQUIRY.** For the Use of Travellers. Edited by REV. R. MAIR. Post 8vo. 8s. 6d. (*Published by order of the Lords of the Admiralty.*)

- MARCO POLO.** The Book of Ser Marco Polo, the Venetian. Concerning the Kingdoms and Marvels of the East. A new English Version. Illustrated by the light of Oriental Writers and Modern Travels. By COL. HENRY YULE. Maps and Illustrations. 2 Vols. Medium 8vo. 63s.
- MARKHAM (MRS.).** History of England. From the First Invasion by the Romans. Woodcuts. 12mo. 3s. 6d.
- History of France. From the Conquest by the Gauls. Woodcuts. 12mo. 3s. 6d.
- History of Germany. From the Invasion by Marius. Woodcuts. 12mo. 3s. 6d.
- (CLEMENTS R.). A Popular Account of Peruvian Bark and its introduction into British India. With Maps. Post 8vo. 14s.
- MARRYAT (JOSEPH).** History of Modern and Mediæval Pottery and Porcelain. With a Description of the Manufacture. Plates and Woodcuts. 8vo. 42s.
- MARSH (G. P.).** Student's Manual of the English Language. Edited with Additions. By DR. WM. SMITH. Post 8vo. 7s. 6d.
- MASTERS** in English Theology. Lectures delivered at King's College, London, in 1877, by Eminent Divines. With Introduction by Canon Barry. Post 8vo. 7s. 6d.
- MATTHIÆ'S GREEK GRAMMAR.** Abridged by BLOMFIELD, Revised by E. S. CROOKE. 12mo. 4s.
- MAUREL'S** Character, Actions, and Writings of Wellington. Fcap. 8vo. 1s. 6d.
- MAYO (LORD).** Sport in Abyssinia; or, the Mareb and Tack-azee. With Illustrations. Crown 8vo. 12s.
- MEADE (HON. HERBERT).** Ride through the Disturbed Districts of New Zealand, with a Cruise among the South Sea Islands. With Illustrations. Medium 8vo. 12s.
- MELVILLE (HERMANN).** Marquesas and South Sea Islands. 2 Vols. Post 8vo. 7s.
- MEREDITH (MRS. CHARLES).** Notes and Sketches of New South Wales. Post 8vo. 2s.
- MICHAEL ANGELO,** Sculptor, Painter, and Architect. His Life and Works. By C. HEATH WILSON. With Portrait. Illustrations and Index. 8vo. 15s.
- MIDDLETON (CHAS. H.)** A Descriptive Catalogue of the Etched Work of Rembrandt, with Life and Introductions. With Explanatory Cuts. Medium 8vo. 31s. 6d.
- MILLINGTON (REV. T. S.).** Signs and Wonders in the Land of Ham, or the Ten Plagues of Egypt, with Ancient and Modern Illustrations. Woodcuts. Post 8vo. 7s. 6d.
- MILMAN'S (DEAN) WORKS:—**
- HISTORY OF THE JEWS, from the earliest Period down to Modern Times. 3 Vols. Post 8vo. 18s.
- EARLY CHRISTIANITY, from the Birth of Christ to the Abolition of Paganism in the Roman Empire. 3 Vols. Post 8vo. 18s.
- LATIN CHRISTIANITY, including that of the Popes to the Pontificate of Nicholas V. 9 Vols. Post 8vo. 54s.
- HANDBOOK TO ST. PAUL'S CATHEDRAL. Woodcuts. Crown 8vo. 10s. 6d.
- QUINTI HORATII FLACCI OPERA. Woodcuts. Sm. 8vo. 7s. 6d.
- FALL OF JERUSALEM, Fcap. 8vo. 1s.

- MILMAN'S (CAPT. E. A.)** Wayside Cross. Post 8vo. 2s.
- [(BISHOP, D.D.,) Life. With a Selection from his Correspondence and Journals. By his Sister. Map. 8vo. 12s.
- MIVART (ST. GEORGE).** Lessons from Nature; as manifested in Mind and Matter. 8vo. 15s.
- The Cat. An Introduction to the Study of Backboned Animals, especially Mammals. With 200 Illustrations. Medium 8vo. 50s.
- MOORE (THOMAS).** Life and Letters of Lord Byron. *Cabinet Edition.* With Plates. 6 Vols. Fcap. 8vo. 18s.; *Popular Edition,* with Portraits. Royal 8vo. 7s. 6d.
- MORESBY (CAPT.), R.N.** Discoveries in New Guinea, Polynesia, Torres Straits, &c., during the cruise of H.M.S. Basilisk. Map and Illustrations. 8vo. 15s.
- MOSSMAN (SAMUEL).** New Japan; the Land of the Rising Sun; its Annals during the past Twenty Years, recording the remarkable Progress of the Japanese in Western Civilisation. With Map. 8vo. 15s.
- MOTLEY (J. L.).** History of the United Netherlands: from the Death of William the Silent to the Twelve Years' Truce, 1609. Portraits. 4 Vols. Post 8vo. 6s. each.
- Life and Death of John of Barneveld, Advocate of Holland. With a View of the Primary Causes and Movements of the Thirty Years' War. Illustrations. 2 Vols. Post 8vo. 12s.
- MOZLEY (CANON).** Treatise on the Augustinian doctrine of Predestination. Crown 8vo. 9s.
- MUIRHEAD (JAS.).** The Vaux-de-Vire of Maistre Jean Le Houx, Advocate of Vire. Translated and Edited. With Portrait and Illustrations. 8vo. 21s.
- MUNRO'S (GENERAL)** Life and Letters. By REV. G. R. GLEIG. Post 8vo. 3s. 6d.
- MURCHISON (SIR RODERICK).** Siluria; or, a History of the Oldest Rocks containing Organic Remains. Map and Plates. 8vo. 18s.
- Memoirs. With Notices of his Contemporaries, and Rise and Progress of Palæozoic Geology. By ARCHIBALD GEIKIE. Portraits. 2 Vols. 8vo. 30s.
- MURRAY (A. S.).** A History of Greek Sculpture, from the Earliest Times down to the Age of Pheidias. With Illustrations. Roy. 8vo. 21s.
- MUSTERS' (CAPT.)** Patagonians; a Year's Wanderings over Untrodden Ground from the Straits of Magellan to the Rio Negro. Illustrations. Post 8vo. 7s. 6d.
- NAPIER (SIR WM.).** English Battles and Sieges of the Peninsular War. Portrait. Post 8vo. 9s.
- NAPOLEON AT FONTAINEBLEAU AND ELBA.** Journal of Occurrences and Notes of Conversations. By SIR NEIL CAMPBELL. Portrait. 8vo. 15s.
- NARES (SIR GEORGE), R.N.** Official Report to the Admiralty of the recent Arctic Expedition. Map. 8vo. 2s. 6d.
- NAUTICAL ALMANAC (THE).** (By Authority.) 2s. 6d.
- NAVY LIST.** (Monthly and Quarterly.) Post 8vo.
- NEW TESTAMENT.** With Short Explanatory Commentary. By ARCHDEACON CHURTON, M.A., and the BISHOP of ST. DAVID'S. With 110 authentic Views &c. 2 Vols. Crown 8vo. 21s. bound.

- NEWTN (SAMUEL).** First Book of Natural Philosophy; an Introduction to the Study of Statics, Dynamics, Hydrostatics, Light, Heat, and Sound, with numerous Examples. Small 8vo. 8s. 6d.
- Elements of Mechanics, including Hydrostatics, with numerous Examples. Small 8vo. 8s. 6d.
- Mathematical Examples. A Graduated Series of Elementary Examples in Arithmetic, Algebra, Logarithms, Trigonometry, and Mechanics. Small 8vo. 8s. 6d.
- NICOLAS (SIR HARRIS).** Historic Peerage of England. Exhibiting the Origin, Descent, and Present State of every Title of Peerage which has existed in this Country since the Conquest. By WILLIAM COURTHOPE. 8vo. 30s.
- NILE GLEANINGS.** See STUART.
- NIMROD,** On the Chace—Turf—and Road. With Portrait and Plates. Crown 8vo. 5s. Or with Coloured Plates, 7s. 6d.
- NORDHOFF (CHAS.).** Communistic Societies of the United States; including Detailed Accounts of the Shakers, the Amana, Oneida, Bethell, Aurora, Icarian and other existing Societies. With 40 Illustrations. 8vo. 15s.
- NORTHCOTE'S (SIR JOHN)** Notebook in the Long Parliament. Containing Proceedings during its First Session, 1640. Edited, with a Memoir, by A. H. A. Hamilton. Crown 8vo. 9s.
- OWEN (LIEUT.-COL.).** Principles and Practice of Modern Artillery, including Artillery Material, Gunnery, and Organisation and Use of Artillery in Warfare. With Illustrations. 8vo. 15s.
- OXENHAM (REV. W.).** English Notes for Latin Elegiacs; designed for early Proficients in the Art of Latin Versification, with Prefatory Rules of Composition in Elegiac Metre. 12mo. 3s. 6d.
- PAGET' (LORD GEORGE).** The Light Cavalry Brigade in the Crimea. Containing Extracts from Journal and Correspondence. Map. Crown 8vo. 10s. 6d.
- PALGRAVE (R. H. I.).** Local Taxation of Great Britain and Ireland. 8vo. 5s.
- PALLISER (MRS.).** Mottoes for Monuments, or Epitaphs selected for General Use and Study. With Illustrations. Crown 8vo. 7s. 6d.
- PARIS (DR.)** Philosophy in Sport made Science in Earnest; or, the First Principles of Natural Philosophy inculcated by aid of the Toys and Sports of Youth. Woodcuts. Post 8vo. 7s. 6d.
- PARKYNS' (MANSFIELD)** Three Years' Residence in Abyssinia: with Travels in that Country. With Illustrations. Post 8vo. 7s. 6d.
- PEEL'S (SIR ROBERT)** Memoirs. 2 Vols. Post 8vo. 15s.
- PENN (RICHARD).** Maxims and Hints for an Angler and Chess-player. Woodcuts. Fcap. 8vo. 1s.
- PERCY (JOHN, M.D.).** METALLURGY. Fuel, Wood, Peat, Coal, Charcoal, Coke, Fire-Clays. Illustrations. 8vo. 30s.
- Lead, including part of Silver. Illustrations. 8vo. 30s:
- Silver and Gold. Part I. Illustrations. 8vo. 30s.
- PERRY (REV. CANON).** Life of St. Hugh of Avalon, Bishop of Lincoln. Post 8vo. 10s. 6d.
- History of the English Church. See STUDENTS' Manuals.
- PHILLIPS (SAMUEL).** Literary Essays from "The Times." With Portrait. 2 Vols. Fcap. 8vo. 7s.
- PIGAFETTA (FILIPPO).** The Kingdom of Congo, and of the Surrounding Countries. Translated and edited by MARGARITE HUTCHINSON. With Preface by SIR T. F. BUXTON. Maps. 8vo. 10s. 6d.
- POLLOCK (C. E.).** A book of Family Prayers. Selected from the Liturgy of the Church of Eng'land. 16mo. 3s. 6d.

- POPE'S (ALEXANDER) Works.** With Introductions and Notes, by REV. WHITWELL ELWIS, and W. J. COURTHOPE. Vols. I., II., III., VI., VII., VIII. With Portraits. 8vo. 10s. 6d. each.
- PORTER (REV. J. L.).** Damascus, Palmyra, and Lebanon. With Travels among the Giant Cities of Bashan and the Hauran. Map and Woodcuts. Post 8vo. 7s. 6d.
- PRAYER-BOOK (ILLUSTRATED),** with Borders, Initials, Vignettes, &c. Edited, with Notes, by REV. THOS. JAMES. Medium 8vo. 18s. cloth; 31s. 6d. calf; 38s. morocco.
- (THE CONVOCATION), with altered rubrics, showing the book if amended in conformity with the recommendations of the Convocations of Canterbury and York in 1879. Post 8vo. 5s.
- PRINCESS CHARLOTTE OF WALES.** A Brief Memoir. With Selections from her Correspondence and other unpublished Papers. By LADY ROSE WEIGALL. With Portrait. 8vo. 8s. 6d.
- PRIVY COUNCIL JUDGMENTS** in Ecclesiastical Cases relating to Doctrine and Discipline. With Historical Introduction, by G. C. BRODRICK and W. H. FREMANTLE. 8vo. 10s. 6d.
- PSALMS OF DAVID.** With Notes Explanatory and Critical by the Dean of Wells, Canon Elliott, and Canon Cook. Medium 8vo. 10s. 6d.
- PUSS IN BOOTS.** With 12 Illustrations. By OTTO SPEKTER. 16mo. 1s. 6d. Or coloured, 2s. 6d.
- QUARTERLY REVIEW (THE).** 8vo. 6s.
- RAE (EDWARD).** Country of the Moors. A Journey from Tripoli in Barbary to the Holy City of Kairwan. Map and Etchings. Crown 8vo. 12s.
- The White Sea Peninsula. Journey to the White Sea, and the Kola Peninsula. With Map and 26 Illustrations. Crown 8vo. 15s.
- RAMBLES** in the Syrian Deserts. Post 8vo. 10s. 6d.
- RASSAM (HORMUZD).** British Mission to Abyssinia. Illustrations. 2 Vols. 8vo. 28s.
- RAWLINSON'S (CANON) Herodotus.** A New English Version. Edited with Notes and Essays. Maps and Woodcut. 4 Vols. 8vo. 48s.
- Five Great Monarchies of Chaldaea, Assyria, Media, Babylonia, and Persia. With Maps and Illustrations. 3 Vols. 8vo. 42s.
- (SIR HENRY) England and Russia in the East; a Series of Papers on the Political and Geographical Condition of Central Asia. Map. 8vo. 12s.
- REED (SIR E. J.)** Iron-Clad Ships; their Qualities, Performances, and Cost. With Chapters on Turret Ships, Iron-Clad Rams, &c. With Illustrations. 8vo. 12s.
- Letters from Russia in 1875. 8vo. 5s.
- Japan: Its History, Traditions, and Religions. With Narrative of a Visit in 1879. Illustrations. 2 Vols. 8vo. 28s.
- REJECTED ADDRESSES (THE).** By JAMES AND HORACE SMITH. Woodcuts. Post 8vo. 3s. 6d.; or *Popular Edition*, Fcap. 8vo. 1s.
- REMBRANDT.** See MIDDLETON.
- REYNOLDS' (SIR JOSHUA) Life and Times.** By C. R. LESLIE, R.A. and TOM TAYLOR. Portraits. 2 Vols. 8vo. 42s.
- RICARDO'S (DAVID) Political Works.** With a Notice of his Life and Writings. By J. R. M'CULLOCH. 8vo. 16s.
- RIPA (FATHER).** Thirteen Years at the Court of Peking. Post 8vo. 2s.
- ROBERTSON (CANON).** History of the Christian Church, from the Apostolic Age to the Reformation, 1517. 8 Vols. Post 8vo. 6s. each.
- ROBINSON (REV. DR.).** Biblical Researches in Palestine and the Adjacent Regions, 1838—52. Maps. 3 Vols. 8vo. 42s.

- ROBINSON (Wm.)** Alpine Flowers for English Gardens. With 70 Illustrations. Crown 8vo. 7s. 6d.
 — Sub-Tropical Garden. Illustrations. Small 8vo. 5s.
- ROBSON (E. R.)** SCHOOL ARCHITECTURE. Remarks on the Planning, Designing, Building, and Furnishing of School-houses. Illustrations. Medium 8vo. 18s.
- ROME (HISTORY OF)**. See GIBBON—LIDDELL—SMITH—STUDENTS'.
- ROYAL SOCIETY CATALOGUE OF SCIENTIFIC PAPERS**. 8 vols. 8vo. 20s. each. Half morocco, 28s. each.
- RUXTON (Geo. F.)** Travels in Mexico; with Adventures among Wild Tribes and Animals of the Prairies and Rocky Mountains. Post 8vo. 8s. 6d.
- ST. HUGH OF AVALON**, Bishop of Lincoln; his Life by G. G. PERRY, Canon of Lincoln. Post 8vo. 10s. 6d.
- ST. JOHN (CHARLES)**. Wild Sports and Natural History of the Highlands of Scotland. Illustrated Edition. Crown 8vo. 15s. Cheap Edition, Post 8vo. 3s. 6d.
 — (BAYLE) Adventures in the Libyan Desert. Post 8vo. 2s.
- SALDANHA (DUKE OF)**. See CARNOTA.
- SALES (SIR ROBERT)** Brigade in Afghanistan. With an Account of the Defence of Jellalabad. By REV. G. E. GLEIG. Post 8vo. 2s.
- SCPTICISM IN GEOLOGY; and the Reasons for It**. An assemblage of facts from Nature combining to refute the theory of "Causes now in Action." By VERIFIER. Woodcuts. Crown 8vo. 6s.
- SCOTT (SIR GILBERT)**. Lectures on the Rise and Development of Mediæval Architecture. Delivered at the Royal Academy. With 400 Illustrations. 2 Vols. Medium 8vo. 42s.
- SCHLIEMANN (DR. HENRY)**. Troy and Its Remains. A Narrative of Researches and Discoveries made on the Site of Ilium, and in the Trojan Plain. With 500 Illustrations. Medium 8vo. 42s.
 — Ancient Mycense and Tiryns. With 500 Illustrations. Medium 8vo. 50s.
- Ilios; the City and Country of the Trojans, including all Recent Discoveries and Researches made on the Site of Troy and the Troad. With an Autobiography. With 2000 Illustrations. Imperial 8vo. 50s.
- SCHOMBERG (GENERAL)**. The Odyssey of Homer, rendered into English blank verse, Books I—XII. 8vo. 12s.
- SEEBOHM (HENRY)**. Siberia in Europe; a Naturalist's Visit to the Valley of the Petchora in N.E. Russia. With notices of Birds and their migrations. With Map and Illustrations. Crown 8vo. 14s.
- SELBORNE (LORD)**. Notes on some Passages in the Liturgical History of the Reformed English Church. 8vo. 6s.
- SHADOWS OF A SICK ROOM**. Preface by Canon LIDDON. 16mo. 2s. 6d.
- SHAH OF PERSIA'S** Diary during his Tour through Europe in 1873. Translated from the Original. By J. W. REDHOUSE. With Portrait and Coloured Title. Crown 8vo. 12s.
- SHAW (T. B.)**. Manual of English Literature. Post 8vo. 7s. 6d.
 — Specimens of English Literature. Selected from the Chief Writers. Post 8vo. 7s. 6d.
- SHAW (ROBERT)**. Visit to High Tartary, Yarkand, and Kashgar (formerly Chinese Tartary), and Return Journey over the Karakorum Pass. With Map and Illustrations. 8vo. 16s.
- SIERRA LEONE**; Described in Letters to Friends at Home. By A LADY. Post 8vo. 8s. 6d.
- SIMMONS (CAPT.)**. Constitution and Practice of Courts-Martial. 8vo. 15s.

SMILES' (SAMUEL, LL.D.) WORKS :—

- BRITISH ENGINEERS**; from the Earliest Period to the death of the Stephensons. With Illustrations. 5 Vols. Crown 8vo. 7s. 6d. each.
- LIFE OF GEORGE STEPHENSON.** Post 8vo. 3s. 6d.
- LIFE OF A SCOTCH NATURALIST** (THOS. EDWARD). Illustrations. Crown 8vo. 10s. 6d.
- LIFE OF A SCOTCH GEOLOGIST AND BOTANIST** (ROBERT DICK). Illustrations. Crown 8vo. 12s.
- HUGUENOTS IN ENGLAND AND IRELAND.** Crown 8vo. 7s. 6d.
- SELF-HELP.** With Illustrations of Conduct and Perseverance. Post 8vo. 6s. Or in French, 5s.
- CHARACTER.** A Book of Noble Characteristics. Post 8vo. 6s.
- THRIFT.** A Book of Domestic Counsel. Post 8vo. 6s.
- DUTY.** With Illustrations of Courage, Patience, and Endurance. Post 8vo. 6s.
- INDUSTRIAL BIOGRAPHY**; or, Iron Workers and Tool Makers. Post 8vo. 6s.
- BOY'S VOYAGE ROUND THE WORLD.** Illustrations. Post 8vo. 6s.
- SMITH (DR. GEORGE)** Student's Manual of the Geography of India. Post 8vo.
- **Life of John Wilson, D.D. (Bombay), Missionary and Philanthropist.** Portrait. Post 8vo. 9s.
- (PHILIP). **History of the Ancient World, from the Creation to the Fall of the Roman Empire, A.D. 476.** 3 Vols. 8vo. 31s. 6d.

SMITH'S (DR. WM.) DICTIONARIES :—

- DICTIONARY OF THE BIBLE**; its Antiquities, Biography, Geography, and Natural History. Illustrations. 3 Vols. 8vo. 106s.
- CONCISE BIBLE DICTIONARY.** With 300 Illustrations. Medium 8vo. 21s.
- SMALLER BIBLE DICTIONARY.** With Illustrations. Post 8vo. 7s. 6d.
- CHRISTIAN ANTIQUITIES.** Comprising the History, Institutions, and Antiquities of the Christian Church. With Illustrations. 2 Vols. Medium 8vo. 3l. 13s. 6d.
- CHRISTIAN BIOGRAPHY, LITERATURE, SECTS, AND DOCTRINES**; from the Times of the Apostles to the Age of Charlemagne. Medium 8vo. Vols. I. & II. 31s. 6d. each. (To be completed in 4 Vols.)
- GREEK AND ROMAN ANTIQUITIES.** With 500 Illustrations. Medium 8vo. 28s.
- GREEK AND ROMAN BIOGRAPHY AND MYTHOLOGY.** With 600 Illustrations. 3 Vols. Medium 8vo. 4l. 4s.
- GREEK AND ROMAN GEOGRAPHY.** 2 Vols. With 500 Illustrations. Medium 8vo. 56s.
- ATLAS OF ANCIENT GEOGRAPHY—BIBLICAL AND CLASSICAL.** Folio. 6l. 6s.
- CLASSICAL DICTIONARY OF MYTHOLOGY, BIOGRAPHY, AND GEOGRAPHY.** 1 Vol. With 750 Woodcuts. 8vo. 18s.
- SMALLER CLASSICAL DICTIONARY.** With 200 Woodcuts. Crown 8vo. 7s. 6d.
- SMALLER GREEK AND ROMAN ANTIQUITIES.** With 200 Woodcuts. Crown 8vo. 7s. 6d.
- COMPLETE LATIN-ENGLISH DICTIONARY.** With Tables of the Roman Calendar, Measures, Weights, and Money. 8vo. 31s.
- SMALLER LATIN-ENGLISH DICTIONARY.** 12mo. 7s. 6d.

SMITH'S (DR. WM.) DICTIONARIES—continued.

COPIOUS AND CRITICAL ENGLISH-LATIN DICTIONARY. 8vo. 21s.

SMALLER ENGLISH-LATIN DICTIONARY. 12mo. 7s. 6d.

SMITH'S (DR. WM.) ENGLISH COURSE :—

SCHOOL MANUAL OF ENGLISH GRAMMAR, WITH COPIOUS EXERCISES.
Post 8vo. 3s. 6d.

PRIMARY ENGLISH GRAMMAR. 16mo. 1s.

MANUAL OF ENGLISH COMPOSITION. With Copious Illustrations and Practical Exercises. 12mo. 3s. 6d.

PRIMARY HISTORY OF BRITAIN. 12mo. 2s. 6d.

SCHOOL MANUAL OF MODERN GEOGRAPHY, PHYSICAL AND Political. Post 8vo. 5s.

A SMALLER MANUAL OF MODERN GEOGRAPHY. 16mo. 2s. 6d.

SMITH'S (DR. WM.) FRENCH COURSE :—

FRENCH PRINCIPIA. Part I. A First Course, containing a Grammar, Delectus, Exercises, and Vocabularies. 12mo. 3s. 6d.

APPENDIX TO FRENCH PRINCIPIA. Part I. Containing additional Exercises, with Examination Papers. 12mo. 2s. 6d.

FRENCH PRINCIPIA. Part II. A Reading Book, containing Fables, Stories, and Anecdotes, Natural History, and Scenes from the History of France. With Grammatical Questions, Notes and copious Etymological Dictionary. 12mo. 4s. 6d.

FRENCH PRINCIPIA. Part III. Prose Composition, containing a Systematic Course of Exercises on the Syntax, with the Principal Rules of Syntax. 12mo. [In the Press.]

STUDENT'S FRENCH GRAMMAR. By C. HERON-WALL. With Introduction by M. Littré. Post 8vo. 7s. 6d.

SMALLER GRAMMAR OF THE FRENCH LANGUAGE. Abridged from the above. 12mo. 3s. 6d.

SMITH'S (DR. WM.) GERMAN COURSE :—

GERMAN PRINCIPIA. Part I. A First German Course, containing a Grammar, Delectus, Exercise Book, and Vocabularies. 12mo. 3s. 6d.

GERMAN PRINCIPIA. Part II. A Reading Book; containing Fables, Stories, and Anecdotes, Natural History, and Scenes from the History of Germany. With Grammatical Questions, Notes, and Dictionary. 12mo. 3s. 6d.

PRACTICAL GERMAN GRAMMAR. Post 8vo. 3s. 6d.

SMITH'S (DR. WM.) ITALIAN COURSE :—

ITALIAN PRINCIPIA. An Italian Course, containing a Grammar, Delectus, Exercise Book, with Vocabularies, and Materials for Italian Conversation. By Signor Ricci, Professor of Italian at the City of London College. 12mo. 3s. 6d.

ITALIAN PRINCIPIA. Part II. A First Italian Reading Book, containing Fables, Anecdotes, History, and Passages from the best Italian Authors, with Grammatical Questions, Notes, and a Copious Etymological Dictionary. By SIGNOR RICCI. 12mo. 3s. 6d.

SMITH'S (DR. WM.) LATIN COURSE :—

THE YOUNG BEGINNER'S FIRST LATIN BOOK : Containing the Rudiments of Grammar, Easy Grammatical Questions and Exercises, with Vocabularies. Being a Stepping stone to Principia Latina, Part I. for Young Children. 12mo. 2s.

THE YOUNG BEGINNER'S SECOND LATIN BOOK : Containing an easy Latin Reading Book, with an Analysis of the Sentences, Notes, and a Dictionary. Being a Stepping-stone to Principia Latina, Part II. for Young Children. 12mo. 2s.

SMITH'S (DR. WM.) LATIN COURSE—*continued*.

- PRINCIPIA LATINA. Part I. First Latin Course, containing a Grammar, Delectus, and Exercise Book, with Vocabularies. 12mo. 3s. 6d.
. In this Edition the Cases of the Nouns, Adjectives, and Pronouns are arranged both as in the ORDINARY GRAMMARS and as in the PUBLIC SCHOOL PRIMER, together with the corresponding Exercises.
- APPENDIX TO PRINCIPIA LATINA. Part I.; being Additional Exercises, with Examination Papers. 12mo. 2s. 6d.
- PRINCIPIA LATINA. Part II. A Reading-book of Mythology, Geography, Roman Antiquities, and History. With Notes and Dictionary. 12mo. 3s. 6d.
- PRINCIPIA LATINA. Part III. A Poetry Book. Hexameters and Pentameters; Eclog. Ovidians; Latin Prosody. 12mo. 3s. 6d.
- PRINCIPIA LATINA. Part IV. Prose Composition. Rules of Syntax with Examples, Explanations of Synonyms, and Exercises on the Syntax. 12mo. 3s. 6d.
- PRINCIPIA LATINA. Part V. Short Tales and Anecdotes for Translation into Latin. 12mo. 8s.
- LATIN-ENGLISH VOCABULARY AND FIRST LATIN-ENGLISH DICTIONARY FOR PHÆDRUS, CORNELIUS NEPOS, AND CÆSAR. 12mo. 3s. 6d.
- STUDENT'S LATIN GRAMMAR. For the Higher Forms. Post 8vo. 6s.
- SMALLER LATIN GRAMMAR. For the Middle and Lower Forms. 12mo. 3s. 6d.
- TACITUS, Germania, Agricola, &c. With English Notes. 12mo. 3s. 6d.

SMITH'S (DR. WM.) GREEK COURSE:—

- INITIA GRÆCA. Part I. A First Greek Course, containing a Grammar, Delectus, and Exercise-book. With Vocabularies. 12mo. 3s. 6d.
- APPENDIX TO INITIA GRÆCA. Part I. Containing additional Exercises. With Examination Papers. Post 8vo. 2s. 6d.
- INITIA GRÆCA. Part II. A Reading Book. Containing Short Tales, Anecdotes, Fables, Mythology, and Grecian History. 12mo. 8s. 6d.
- INITIA GRÆCA. Part III. Prose Composition. Containing the Rules of Syntax, with copious Examples and Exercises. 12mo. 3s. 6d.
- STUDENT'S GREEK GRAMMAR. For the Higher Forms. By CURTIUS. Post 8vo. 6s.
- SMALLER GREEK GRAMMAR. For the Middle and Lower Forms. 12mo. 3s. 6d.
- GREEK ACCIDENCE. 12mo. 2s. 6d.
- PLATO, Apology of Socrates, &c. With Notes. 12mo. 3s. 6d.

SMITH'S (DR. WM.) SMALLER HISTORIES:—

- SCRIPTURE HISTORY. Woodcuts. 16mo. 3s. 6d.
- ANCIENT HISTORY. Woodcuts. 16mo. 3s. 6d.
- ANCIENT GEOGRAPHY. Woodcuts. 16mo. 3s. 6d.
- MODERN GEOGRAPHY. 16mo. 2s. 6d.
- GREECE. Maps and Woodcuts. 16mo. 3s. 6d.
- ROME. Maps and Woodcuts. 16mo. 3s. 6d.
- CLASSICAL MYTHOLOGY. Woodcuts. 16mo. 3s. 6d.
- ENGLAND. Maps and Woodcuts. 16mo. 3s. 6d.
- ENGLISH LITERATURE. 16mo. 3s. 6d.
- SPECIMENS OF ENGLISH LITERATURE. 16mo. 3s. 6d.

SOMERVILLE (MARY). Personal Recollections from Early Life to Old Age. Portrait. Crown 8vo. 12s.

———— Physical Geography. Portrait. Post 8vo. 9s.

———— Connexion of the Physical Sciences. Post 8vo. 9s.

———— Molecular & Microscopic Science. Illustrations. 2 Vols. Post 8vo. 21s.

SOUTH (JOHN F.). Household Surgery; or, Hints for Emergencies. With Woodcuts. Fcap. 8vo. 3s. 6d.

SOUTHEY (ROBT). Lives of Bunyan and Cromwell. Post 8vo. 2s.

STÄEL (MADAME DE). See STEVENS.

STANHOPE'S (EARL) WORKS:—

HISTORY OF ENGLAND FROM THE REIGN OF QUEEN ANNE TO THE PEACE OF VERSAILLES, 1701-83. 9 vols. Post 8vo. 5s. each.

LIFE OF WILLIAM PITT. Portraits. 3 Vols. 8vo. 36s.

MISCELLANIES. 2 Vols. Post 8vo. 13s.

BRITISH INDIA, FROM ITS ORIGIN TO 1783. Post 8vo. 3s. 6d.

HISTORY OF "FORTY-FIVE." Post 8vo. 3s.

HISTORICAL AND CRITICAL ESSAYS. Post 8vo. 3s. 6d.

FRENCH RETREAT FROM MOSCOW, AND OTHER ESSAYS. Post 8vo. 7s. 6d.

LIFE OF BELISARIUS. Post 8vo. 10s. 6d.

LIFE OF CONDÉ. Post 8vo. 3s. 6d.

STORY OF JOAN OF ARC. Fcap. 8vo. 1s.

ADDRESSES ON VARIOUS OCCASIONS. 16mo. 1s.

STANLEY'S (DEAN) WORKS:—

SINAI AND PALESTINE. Maps. 8vo. 14s.

BIBLE IN THE HOLY LAND; Extracted from the above Work. Woodcuts. Fcap. 8vo. 2s. 6d.

EASTERN CHURCH. 8vo. 12s.

JEWISH CHURCH. From the Earliest Times to the Christian Era. 3 Vols. 8vo. 38s.

CHURCH OF SCOTLAND. 8vo. 7s. 6d.

EPISTLES OF ST. PAUL TO THE CORINTHIANS. 8vo. 18s.

LIFE OF DR. ARNOLD. Portrait. 2 Vols. Cr. 8vo. 12s.

CANTERBURY CATHEDRAL. Illustrations. Post 8vo. 7s. 6d.

WESTMINSTER ABBEY. Illustrations. 8vo. 15s.

SERMONS DURING A TOUR IN THE EAST. 8vo. 9s.

———— ON PUBLIC OCCASIONS, Preached in Westminster Abbey. 8vo.

THE BEATITUDES, and Sermons Addressed to Children in Westminster Abbey. Fcap. 8vo.

MEMOIR OF EDWARD, CATHERINE, AND MARY STANLEY. Cr. 8vo. 9s.

CHRISTIAN INSTITUTIONS. Essays on Ecclesiastical Subjects. 8vo. 12s.

STEPHENS (REV. W. R. W.). Life and Times of St. John Chrysostom. A Sketch of the Church and the Empire in the Fourth Century. Portrait. 8vo. 12s.

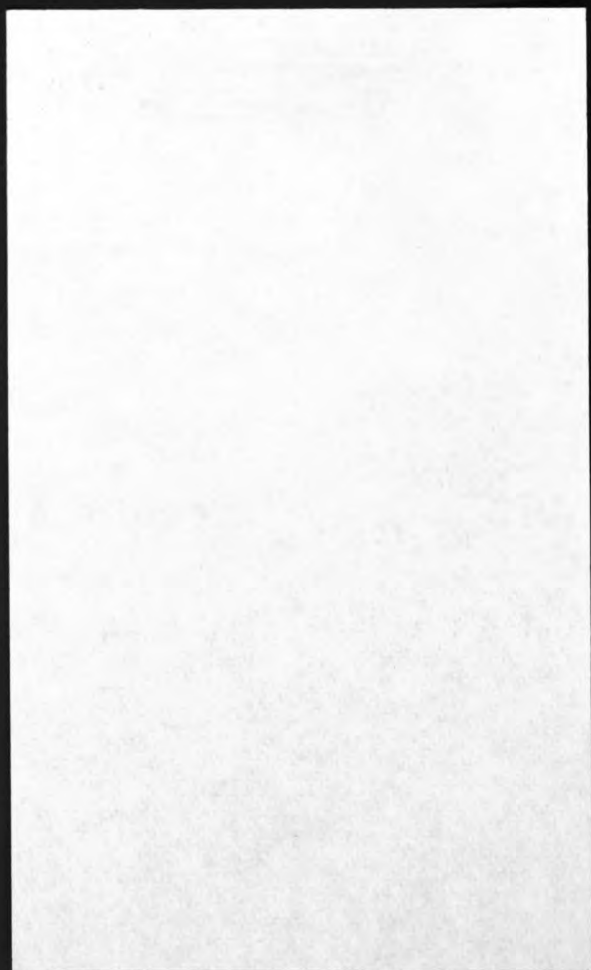
STEVENS (DR. A.). Madame de Stäel; a Study of her Life and Times. The First Revolution and the First Empire. Portraits. 2 Vols. Crown 8vo. 24s.

- STRATFORD DE REDCLIFFE (LORD).** *The Eastern Question.* Being a Selection from his Writings during the last Five Years of his Life. With a Preface by Dean Stanley. With Map, 8vo. 9s.
- STREET (G. E.).** *Gothic Architecture in Spain.* Illustrations. Royal 8vo. 30s.
-
- Italy, chiefly in Brick and Marble. With Notes on North of Italy. Illustrations. Royal 8vo. 26s.
- *Rise of Styles in Architecture.* With Illustrations. 8vo.
- STUART (VILLIERS).** *Nile Gleanings: The Ethnology, History, and Art of Ancient Egypt, as Revealed by Paintings and Bas-Reliefs.* With Descriptions of Nubia and its Great Rock Temples, 59 Coloured Illustrations, &c. Medium 8vo. 31s. 6d.
- STUDENTS' MANUALS:—**
- OLD TESTAMENT HISTORY; from the Creation to the Return of the Jews from Captivity.** Maps and Woodcuts. Post 8vo. 7s. 6d.
- NEW TESTAMENT HISTORY.** With an Introduction connecting the History of the Old and New Testaments. Maps and Woodcuts. Post 8vo. 7s. 6d.
- EVIDENCES OF CHRISTIANITY.** By REV. H. WACK. Post 8vo.
- ECCLESIASTICAL HISTORY. The Christian Church.** By PHILIP SMITH, B.A.
- PART I.—*First Ten Centuries.* From its Foundation to the full establishment of the Holy Roman Empire and the Papal Power. Woodcuts. Post 8vo. 7s. 6d.
- PART II.—*The Middle Ages and the Reformation.* Woodcuts. Post 8vo. 7s. 6d.
- HISTORY OF THE ENGLISH CHURCH.** By Canon PERRY.
- First Period,* from the planting of the Church in Britain to the Accession of Henry VIII. Post 8vo. 7s. 6d.
- Second Period,* from the accession of Henry VIII. to the silencing of Convocation in the 18th Century. Post 8vo. 7s. 6d.
- ANCIENT HISTORY OF THE EAST; Egypt, Assyria, Babylonia, Media, Persia, Asia Minor, and Phœnicia.** Woodcuts. Post 8vo. 7s. 6d.
- ANCIENT GEOGRAPHY.** By Canon BEVAN. Woodcuts. Post 8vo. 7s. 6d.
- HISTORY OF GREECE; from the Earliest Times to the Roman Conquest.** By WM. SMITH, D.C.L. Woodcuts. Crown 8vo. 7s. 6d.
- *.* Questions on the above Work, 12mo. 2s.
- HISTORY OF ROME; from the Earliest Times to the Establishment of the Empire.** By DEAN LIDDELL. Woodcuts. Crown 8vo. 7s. 6d.
- GIBBON'S DECLINE AND FALL OF THE ROMAN EMPIRE.** Woodcuts. Post 8vo. 7s. 6d.
- HALLAM'S HISTORY OF EUROPE during the Middle Ages.** Post 8vo. 7s. 6d.
- HISTORY OF MODERN EUROPE, from the end of the Middle Ages to the Treaty of Berlin, 1878.** Post 8vo. [In the Press.]
- HALLAM'S HISTORY OF ENGLAND; from the Accession of Henry VII. to the Death of George II.** Post 8vo. 7s. 6d.
- HUME'S HISTORY OF ENGLAND from the Invasion of Julius Cæsar to the Revolution in 1688.** Revised, corrected, and continued down to the Treaty of Berlin, 1878. By J. S. BREWEE, M.A. With 7 Coloured Maps & 70 Woodcuts. Post 8vo. 7s. 6d.
- *.* Questions on the above Work, 12mo. 2s.
- HISTORY OF FRANCE; from the Earliest Times to the Establishment of the Second Empire, 1852.** By H. W. JERVIS. Woodcuts. Post 8vo. 7s. 6d.
- ENGLISH LANGUAGE.** By GEO. P. MARSH. Post 8vo. 7s. 6d.
- ENGLISH LITERATURE.** By T. B. SHAW, M.A. Post 8vo. 7s. 6d.

STUDENTS' MANUALS—*continued.*

- SPECIMENS OF ENGLISH LITERATURE. By T. B. SHAW. Post 8vo. 7s. 6d.
 MODERN GEOGRAPHY; Mathematical, Physical and Descriptive.
 By CANON BRYAN. Woodcuts. Post 8vo. 7s. 6d.
 GEOGRAPHY OF INDIA. By DR. GEORGE SMITH, LL.D. Post 8vo
 7s. 6d. [In the Press]
 MORAL PHILOSOPHY. By WM. FLEMING. Post 8vo. 7s. 6d.
 BLACKSTONE'S COMMENTARIES. By MALCOLM KERR. Post 8vo
 7s. 6d.
 SUMNER'S (BISHOP) Life and Episcopate during 40 Years. By
 Rev. G. H. SUMNER. Portrait. 8vo. 14s.
 SWAINSON (CANON). Nicene and Apostles' Creeds; Their
 Literary History; together with some Account of "The Creed of St.
 Athanasius." 8vo. 18s.
 SWIFT (JONATHAN). Life of. By HENRY CRAIK, B.A.
 SYBEL (VON) History of Europe during the French Revolution,
 1789—1795. 4 Vols. 8vo. 48s.
 SYMONDS' (REV. W.) Records of the Rocks; or Notes on the
 Geology, Natural History, and Antiquities of North and South Wales,
 Siluria, Devon, and Cornwall. With Illustrations. Crown 8vo. 12s.
 TALMUD. See BARCLAY; DEUTSCH.
 TEMPLE (SIR RICHARD). India in 1880. With Maps. 8vo. 16s.
 ——— Men and Events of My Time in India. 8vo.
 THIBAUTS (ANTOINE) Purity in Musical Art. Translated from
 the German. With a prefatory Memoir by W. H. Gladstone, M.P.
 Post 8vo. 7s. 6d.
 THIELMANN (BARON). Journey through the Caucasus to
 Tabreez, Kurdistan, down the Tigris and Euphrates to Nineveh and
 Babylon, and across the Desert to Palmyra. Translated by CHAS.
 HENAGE. Illustrations. 2 Vols. Post 8vo. 18s.
 THOMSON (ARCHBISHOP). Lincoln's Inn Sermons. 8vo. 10s. 6d.
 ——— Life in the Light of God's Word. Post 8vo. 5s.
 ——— Word, Work, & Will: Collected Essays. Crown 8vo. 9s.
 TITIAN'S LIFE AND TIMES. With some account of his
 Family, chiefly from new and unpublished Records. By CROWE and
 CAVALCABELLE. With Portrait and Illustrations. 2 Vols. 8vo. 21s.
 TOCQUEVILLE'S State of Society in France before the Revolution,
 1789, and on the Causes which led to that Event. Translated by HENRY
 REEV. 8vo. 14s.
 TOMLINSON (CHAS.) The Sonnet; Its Origin, Structure, and Place
 in Poetry. With translations from Dante, Petrarch, &c. Post 8vo. 9s.
 TOZER (REV. H. F.) Highlands of Turkey, with Visits to Mounts
 Ida, Athos, Olympus, and Pelion. 2 Vols. Crown 8vo. 24s.
 ——— Lectures on the Geography of Greece. Map. Post
 8vo. 9s.
 TRISTRAM (CANON). Great Sahara. Illustrations. Crown 8vo. 15s.
 ——— Land of Moab; Travels and Discoveries on the East
 Side of the Dead Sea and the Jordan. Illustrations. Crown 8vo. 15s.
 TRURO (BISHOP OF). The Cathedral: its Necessary Place in
 the Life and Work of the Church. Crown 8vo. 6s.
 TWENTY YEARS' RESIDENCE among the Greeks, Albanians,
 Turks, Armenians, and Bulgarians. By an ENGLISH LADY. 2 Vols.
 Crown 8vo. 21s.
 TWINING (REV. THOS.). Records of a Life of Studious Retirement
 Being Selections from His Correspondence. 8vo. [In the Press]

- TWISS' (HORACE)** Life of Lord Eldon. 2 Vols. Post 8vo. 21s.
- TYLOR (E. B.)** Researches into the Early History of Mankind, and Development of Civilization. 3rd Edition Revised. 8vo. 13s.
- Primitiv Culture; the Development of Mythology, Philosophy, Religion, Art, and Custom. 2 Vols. 8vo. 24s.
- VATICAN COUNCIL.** See LERO.
- VIRCHOW (PROFESSOR).** The Freedom of Science in the Modern State. Fcap. 8vo. 2s.
- WACE (REV. HENRY).** The Gospel and its Witnasses: the Principal Facts in the Life of our Lord, and the Authority of the Evangelical Narratives. Crown 8vo.
- WELLINGTON'S** Despatches during his Campaigns in India, Denmark, Portugal, Spain, the Low Countries, and France. 8 Vols. 8vo. 20s. each.
- Supplementary Despatches, relating to India, Ireland, Denmark, Spanish America, Spain, Portugal, France, Congress of Vienna, Waterloo and Paris. 14 Vols. 8vo. 20s. each.
- * * * An Index. 8vo. 20s.
- Civil and Political Correspondence. Vols. I. to VIII. 8vo. 20s. each.
- Speeches in Parliament. 2 Vols. 8vo. 42s.
- WHEELER (G.).** Choice of a Dwelling. Post 8vo. 7s. 6d.
- WHITE (W. H.).** Manual of Naval Architecture, for the use of Naval Officers, Shipowners, Shipbuilders, and Yachtsmen. Illustrations. 8vo. 24s.
- WHYMPER (EDWARD).** The Ascent of the Matterhorn. With 100 Illustrations. Medium 8vo. 10s. 6d.
- WILBERFORCE'S (BISHOP)** Life of William Wilberforce. Portrait. Crown 8vo. 6s.
- (SAMUEL, LL.D.), Lord Bishop of Oxford and Winchester; his Life. By CANON ASHWELL, D.D., and R. G. WILBERFORCE. With Portraits and Woodcuts. Vols. I. and II. 8vo. 15s. each.
- WILKINSON (SIR J. G.).** Manners and Customs of the Ancient Egyptians, their Private Life, Laws, Arts, Religion, &c. A new edition. Edited by SAMUEL BIRCH, LL.D. Illustrations. 8 Vols. 8vo. 84s.
- Popular Account of the Ancient Egyptians. With 500 Woodcuts. 2 Vols. Post 8vo. 12s.
- WILSON (JOHN, D.D.).** See SMITH (GEO.).
- WOOD'S (CAPTAIN)** Source of the Oxus. With the Geography of the Valley of the Oxus. By COL. YULE. Map. 8vo. 12s.
- WORDS OF HUMAN WISDOM.** Collected and Arranged by E. S. With a Preface by CANON LIDDON. Fcap. 8vo. 3s. 6d.
- WORDSWORTH'S (BISHOP)** Greece; Pictorial, Descriptive, and Historical. With an Introduction on the Characteristics of Greek Art by GEORGE SCHARF, F.S.A. A Revised Edition, by H. F. TOZER, M.A., with Illustrations. Royal 8vo.
- YORK (ARCHBISHOP OF).** Collected Essays. Contents.—Synoptic Gospels. Death of Christ. God Exists. Worth of Life. Design in Nature. Sports and Pastimes. Emotions in Preaching. Defects in Missionary Work. Limits of Philosophical Enquiry. Crown 8vo. 9s.
- YULE (COLONEL).** Book of Marco Polo. Illustrated by the Light of Oriental Writers and Modern Travels. With Maps and 80 Plates. 2 Vols. Medium 8vo. 63s.
- A. F. A Little Light on Cretan Insurrection. Post 8vo. 2s. 6d.





3 2044 020 883 104

#

GRIMTHORPE, Edmund
Should the revised New
Testament be authorised?

506.13
G865sh
1882

