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CHRISTIAN ARCHAEOLOGY.

INTRODUCTION.

Archaeology is a special department of history. But the word *archaeology* is not immediately derived from ἡ ἀρχή, *the beginning*, but from τὰ ἀρχαῖα, *primitive things*, that which was peculiar to or characteristic of early days. Christian archaeology is not simply the history of early Christianity, but a topical exhibition or presentation of the institutions of the Christian church and the practices therewith connected as they appear to the student of primitive Christianity.¹⁾ Such institutions are the *churches* as constituted in local congregations, the *ministry*, *public worship*, *public benevolence*, *church discipline*, *missions*, *fellowship* and *co-operation among the churches*. Other subjects, as *preaching*, *baptism*, *the eucharist*, *Bible reading*, *prayer*, *sacred song*, *ordination*, *Christian burial*, *Christian education*, *marriage* and *the domestic relations*, *social relations*, *property*, are special topics, which come under their respective general heads. All these institutions and the observances, practices, and customs connected therewith, may also be considered from a doctrinal point of view. But Archaeology deals with them as historical subjects, not pointing out what they should be,

1) We have never been able to see sufficient reason why Christian Archaeology should restrict itself to a presentation of the history of Christian cult or public worship.

five years in Missouri, three years in Vermont, a shorter time in several other States. But in a case tried under the New York statute, Judge Selden, of the Supreme Court of one of the districts of New York, said: "Husband and wife are correlative terms, so defined by lexicographers; which implies, that, whenever one can be properly applied, there must be a person to whom the corresponding term is applicable. If, therefore, the defendant is no longer the *husband* of his former wife, then she is no longer his *wife*. . . . The restraint of the defendant, as to a second marriage, arises, not out of the marriage contract, or from any continuing obligations to his former wife, but exclusively from the positive prohibition of the statute."¹⁾ A. G.

(To be continued.)

THE HISTORY OF THE ENGLISH BIBLE.

Before us lies a volume of XXXII and 336 pages entitled "*The evolution of the English Bible. A historical sketch of the successive versions from 1382 to 1885. By H. W. Hoare,*" late of Balliol College, Oxford. Perhaps the weakest part of this book is its title. For there is no such thing as evolution in history, and the English Bible is not a product of evolution any more than any other historical quantity, Mr. Hoare's book being witness. There are other things in the book that we cannot endorse. But there is so much highly instructive historical information stored between the covers of this volume, that we cannot deny ourselves the pleasure of presenting to the readers of the QUARTERLY a sketch drawn chiefly from this "historical sketch of the successive versions from 1382 to 1885."

As Wycliffe's Bible was really the earliest English Bible, what covers the first 60 pages of Mr. Hoare's book

1) *People v. Hovey*. 5 Barb. 119. Bish. § 700.

does not properly come within his or our subject. Little English was written and read before Wycliffe's prose and Chaucer's verse marked an epoch in English literature. In the first half of the fourteenth century we hear the complaint that children in school were "compelled for to leave their own language and for to construe their lessons in French." The language of the church was Latin. But in the second half of the century a change had set in. In 1363 the English parliament was for the first time opened in an English speech, and in the year previous it had been ordered that all pleadings in the courts of law should be drawn in English. Twoscore and two years later, John of Trevisa the chronicler wrote: "John of Cornewaile, a maister of grammar, changed the lore in grammar scole, and construction, of French into Engliche: so that now, the year of our Lord a thousand three hundred and 4 score and five, and of the seconde Kyng Richard after the conquest nyne, in alle the grammar scoles of Engelond children leveth Frensche, and construeth and lerneth on Engliche." This was three years after the first English Bible was probably finished, and five hundred years before the "Revised Version" was placed upon the shelves.

That the earliest English Bible bears the name of Wycliffe, though it was not wholly Wycliffe's work, is of peculiar significance. John Wycliffe was a precursor of the Reformation in England, as John Hus, condemned for being contaminated with Wycliffite heresy, was on the continent. In English tracts and pamphlets he appealed to the English people, and the English Bible was the equipment with which he sent his itinerant preachers among the people to speak to them in their vernacular tongue for Christ and against Rome. When the work of translating the Latin Vulgate into English was begun, we cannot say; but it was probably finished in 1382. The four Gospels were certainly, and the remaining books of the New Testament very likely, translated by Wycliffe himself. At the

same time his friend Hereford was busy at Oxford translating the Old Testament until he was cited to the trial which led to his excommunication at London. His work, which he had broken off in the middle of a verse (Baruch 3, 20), may have been continued by Wycliffe or by the group of friends at Oxford working under his supervision.

This version of a version was no sooner completed than its defects became evident, and a revision was taken in hand at once. But Wycliffe did not live to see it carried through. It was finished in 1388 by John Purvey, Wycliffe's curate at Lutterworth, and others whose names are not known. In the Prologue the labor bestowed upon this Bible for the "unlearned" is thus described:—

"Though covetous Clerks are mad through simony, heresy, and many other sins, and despise and impede Holy Writ as much as they can, yet the unlearned cry after Holy Writ to know it, with great cost and peril of their lives. For those reasons, and others, a simple creature hath translated the Bible out of Latin into English. First, this simple creature had much labour, with divers companions and helpers, to gather many old (Latin) Bibles, and other doctors and common glosses, and to make a Latin Bible somewhat true (i. e., textually correct), and then to study it anew, the text with the gloss, and other doctors, especially Lire (i. e., Nich. de Lyra) on the Old Testament, who gave him great help in this work. The third time to counsel with old grammarians and divines, of hard words and sentences, how they might best be translated; the fourth time to translate as clearly as he could to the sense, and to have many good fellows and cunning at the correction of the translation, for the common Latin Bibles have more need to be corrected than hath the English Bible late translated (i. e., Wycliffe's Bible of 1382)."

Wycliffe's Bible was not issued in a printed edition until nearly five centuries after its completion. It was published in 1850 by the Clarendon Press in four large quarto

volumes with the following title: "*The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English versions, made from the Latin Vulgate by John Wycliffe and his followers, edited by the Rev. J. Forshall and Sir F. Madden.*" This edition cost its editors some twenty years of labor and involved an examination of not less than 170 manuscript copies. Of these not more than 30 belong to the original version of 1382, the rest to the revised version of 1388, and most of the copies are of pocket size and were obviously intended for common folk and for daily use. More ornate copies have been traced to the possession of Henry VI, Richard III, Henry VII, Richard, Duke of Gloucester, Edward VI, and Elizabeth.

Much of the language of the first English Bible has, of course, become obsolete. But to this day Wycliffe is heard in the English Bible. The first reviser based his diction not on that of Hereford, but on the far more idiomatic and rhythmical language of Wycliffe, and the latter's influence upon the Bibles of the XVI century is, as an eminent linguist says, "too palpable to be mistaken."¹) Among the words and phrases which are common to Wycliffe's Bible and the Authorized Version such renderings as "compass sea and land," "firstfruits," "strait gate," "make whole," "damsel," "peradventure," "son of perdition," "savorest not the things of God," "enter thou into the joy of thy Lord," all of which with one exception appear even in the Revised Version, are familiar to every reader of our Bible. "Wycliffe," says Marsh, "must be considered as having originated the diction and phraseology, which for five centuries has constituted the consecrated dialect of the English speech."²)

Here is Wycliffe's translation of the Lord's Prayer according to St. Matthew:—

1) Marsh, *Lectures on the English Language*, p. 627.

2) *Ibid.*

“Oure fadir that art in hevenes, halwid be thi name, thi kingdom comme to, be thi wille done as in heven so in erthe; gif us this day oure breed over other substance; and forgeve to us oure dettis as we forgeve to oure dettours; and leede us not in to temptacion, but delyvere us fro yvel.”

The period which intervened between the days of Wycliffe and Hus and the era of the Reformation was a dark hour before sunrise at the close of the mediaeval night. The strenuous efforts of the papacy to suppress the Lollard movement were also directed against Wycliffe's Bible. In a letter written to king Henry VIII by his almoner, Lee, the writer said, “All our forefathers, governors of the church of England, hath with all diligence forbid and eschewed publication of English Bibles, as appeareth in Constitutions Provincial of the Church of England.” In a book written three years later, 1528, we read: “Alas! the curates themselves, for the most part, wot no more what the New or Old Testament meaneth than do the Turks—neither care they but to mumble so much every day as the pie and the popinjay speak, they wot not what, to fill their bellies withal. If they will not let layman have the word of God in his mother tongue, yet let the priests have it, which for the great part of them do not understand no Latin at all, but sing and patter all day with the lips only that which the heart understandeth not.”

The writer of these words was William Tyndale, of whom Foxe says: “William Tyndale was . . . brought up from a child in the university of Oxford, where he grew and increased as well in the *knowledge of tongues* and other liberal arts, as especially in the *knowledge of the Scriptures*, whereunto his mind was singularly addicted, insomuch that he, lying then at Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity, instructing them in the knowledge and truth of the Scriptures.” About 1515 he came to Cambridge, and from the end of 1521 till 1523 he was private chaplain to

Sir John Walsh in Gloucestershire. At this time, the stream of Lutheran literature had begun to flow into the English seaports, and among the earliest admirers of the Wittenberg Doctor in England was William Tyndale. Employing his leisure in preaching to crowded audiences in Bristol, he provoked a summons before the diocesan Chancellor, who "reviled and rated him as if he had been a dog." This set him all the more a-thinking, and when he went to take counsel of "a certain doctor that had been an old chancellor to a bishop," this ex-chancellor said to him: "Do you not know that the Pope is very anti-Christ? I have been an officer of his, but I have given it up and defy him and all his works." And Tyndale still kept on thinking, until we hear him say to a papist with whom he had an argument: "If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the Scriptures than thou dost." He had conceived the plan of translating the New Testament into English. But at London, where he found board and lodging in the house of Alderman Munmouth, he learned on the one hand that Lutheranism was making headway in Germany, and on the other, "that not only was there no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." So, in May 1524, he left England and came to Hamburg. Where he spent the time till the spring of 1525, when his New Testament was ready for the press, is a matter of dispute. The unanimous evidence of his contemporaries supports the view that he was with Luther at Wittenberg and that he worked there at his translation. In 1525 he came to Cologne to have his book printed by Peter Quentel. But before the work was finished, the city council interfered, and Tyndale was glad to get away with the rescued sheets of his incomplete edition and flee to Worms, where P. Schoeffer not only finished the quarto edition, but also printed another 3000 copies in octavo. Hidden away among bales of various merchandise, both

issues were smuggled into England as soon as navigation was open. Between 1525 and 1528 no less than six editions of Tyndale's New Testament, perhaps 18,000 copies, were shipped to the various English ports. But such was the zeal of the Romanists in making chase upon this dangerous book, that only a fragment of one copy of the quarto edition, 31 leaves, all that is left of the first English New Testament ever printed, and two copies of the octavo edition, are now known to be extant.

The relation of Tyndale's quarto edition to Luther's German New Testament is very close. The order of the books, the arrangement of the text, the glosses on the outer margin and the references to parallel passages on the inner margin, the prologues, and many renderings in the text, establish this relation beyond a doubt. "To any scholar," says Tyndale's biographer, Demaus, "who sits down to collate with care the versions of the English and German translators, two facts speedily become plain and indisputable, viz., that Tyndale had Luther's work before him, and constantly consulted and occasionally adopted it; and that he never implicitly follows Luther, but translates from the original with the freedom of a man who had perfect confidence in his own scholarship."

Soon we find Tyndale busily engaged on the Old Testament. In 1530 he published a translation of the Pentateuch from the original Hebrew, and in 1531 the Book of Jonah appeared with a lengthy Prologue. In 1534 the indefatigable worker brought out a revised edition of the New Testament and of the Pentateuch. The corrections in the revised Testament amounted to some thousands. Even when, in May 1535, he had been treacherously carried off to the castle of Vilvoorde, where he was held in confinement till, on October 6, 1536, he was strangled and his body burnt, he continued in his cherished task. In a Latin letter to the governor of the castle he wrote: "I wish also for permission to have a candle in the evening: for it is

wearry work to sit alone in the dark. But, above all things, I entreat and beseech your clemency to be urgent with the Procureur, that he may kindly suffer me to have my Hebrew Bible, Grammar, and Dictionary, that I may spend my time with that study." It is fairly certain that in this dungeon he prepared the continuation of his translation of the Old Testament from Joshua to 2 Chronicles incl. which he left in charge of his friend Rogers, by whom it was, as we shall hear, embodied in that English Bible which forms the real basis of all later revisions and is the direct ancestor of the Authorized Version.

Such was the work of William Tyndale. "In fact," says Marsh, "with here and there an exception, the difference between Tyndale's New Testament and that of 1611 is scarcely greater than is found between any two manuscript copies of most modern works which have undergone frequent transcription; and Tyndale's, Coverdale's, Cranmer's, the Bishops', the Genevan, and the standard version, coincide so nearly with each other, both in sense and in phraseology, that we may hear whole chapters of any of them read without noticing that they deviate from the text to which we have always been accustomed. When, then, we study our Testaments, we are in most cases perusing the identical words penned by the martyr Tyndale, nearly three hundred years ago."¹⁾

And Froude the historian says: "Of the translation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached, in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man, William Tyndale."²⁾

1) *Lectures on the Engl. Language*, p. 625.

2) *History of England*, vol. III, p. 84.

This is Tyndale's version of Phil. 2, 5—11:—

“Let the same mind be in you that was in Christ Jesus, which being in the shape of God, thought it not robbery to be equal with God. Nevertheless he made himself of no reputation, but took on him the shape of a servant, and became like unto men, and was formed in his apparel as a man. He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath exalted him, and given him a name above all names, that in the name of Jesus should every knee bow, both of things in heaven, and things in earth, and things under earth, and that all tongues should confess that Jesus Christ is the Lord unto the praise of God the Father.”

While Tyndale still lay in Vilvoorde prison, either in the winter of 1535 or early in 1536, the unbound sheets of a new and complete Bible printed on the continent were smuggled into London and there bound and published with a new title-page. The original title had described this Bible as having been “translated out of Douche and Latyn into Englishe.” A dedication to king Henry VIII was signed by his “humble subjecte and dayle oratour, Myles Coverdale.” This man, then about 47 years old, had been a member of the Lutheran club of Cambridge university men who met at “The White Horse,” also significantly named “Germany,” where “they of King’s College, Queen’s College and St. John’s might come in with the more privacy at the back door.” In 1529 he is said by Foxe to have met Tyndale at Hamburg; but where he spent his time on the continent is not known. At any rate, it was well spent, for its fruit was the first complete English Bible printed for the English people. It was not like Tyndale’s work a translation from the Hebrew and Greek originals. He says, “I have with a clear conscience purely and faithfully translated out of five sundry interpreters.” And again: “To help me herein I have had sundry translations not only in Latin but also of the Dutch interpreters, whom because of

their singular gifts and special diligence in the Bible I have been the more glad to follow for the most part, according as I was required." In the Old Testament he largely followed the Swiss-German Bible, which was completed in 1529; in the New Testament his chief guides were Tyndale and Luther. His version was a literary master-piece of great beauty which has contributed much toward the general character of the Authorized Version. Here is a specimen from his Psalter:

"Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands. They shall perish, but thou shalt endure; they all shall wax old, as doth a garment, and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail." Ps. 102, 25—27.

Little more than a year after Coverdale's Bible was placed into the hands of English readers, and about the time when a second Coverdale edition was "set forth with the King's most gracious license," another complete Bible, also printed on the continent, perhaps by Hans Luft, at Wittenberg, was shipped to England. Its arrival was announced to King Henry's favorite political adviser, Thomas Cromwell, by Archbishop Cranmer, who begged that the king might be persuaded to license its circulation "until such a time that we bishops shall set forth a better, which I think will not be till a day after doomsday." A week or ten days later, the royal authorization had been obtained for a Bible two-thirds of which were the work of the condemned heretic, Tyndale. The compiler of this Bible was John Rogers, a Cambridge Bachelor of Arts who had been Tyndale's close friend at Antwerp and to whom the latter had entrusted the manuscript of his translation of the Old Testament from Joshua to 2 Chronicles. By supplying from Coverdale's translation what was still wanting in Tyndale's life work to make a complete Bible, Rogers edited what is known as the "Matthew"-Bible from the signature of an

unknown, perhaps fictitious "Thomas Matthew" attached to the dedication to "The moost noble and gracyous Prynce Kyng Henry the Eyght."

Besides the text, this Bible, two-thirds of which were Tyndale's work, while about one-third was Coverdale's, contained a good deal of additional matter, some of which was of a nature to involve those who had a responsibility for its circulation in serious trouble if the king's attention were drawn to certain features of the book which he had been induced to sanction. This accounts for the endeavors of a politician and adventurer like Cromwell to supplant the two dangerous "authorized versions" by a new one, the preparation of which he entrusted to Coverdale. The printing of this "Revised edition" of the "Matthew"-Bible was begun at Paris in 1538. But, owing to the interference of the Inquisition, the printed sheets, which had already been confiscated, sold to a haberdasher as waste paper and resold to Cromwell's agents, were rescued to London, and there, with the use of the French printer's type and presses, which had also been sent across the channel, the magnificent "Great Bible," a large folio, was finished in April 1539. All the dangerous glosses had disappeared. Even Coverdale's notes had been ruled out by "the King's most honorable council for oversight and correction," and the numerous "hands" which had been intended to point to these annotations were condemned to point to vacant space, until they too were relegated from a later edition.

From an introduction by Archbishop Cranmer, which appeared in the second edition of the Great Bible, printed in 1540, and in all the five later editions, this Bible was also called "Cranmer's Bible," though the Primate had little or nothing to do with the book itself, which, in about two years, went through no less than seven editions. The great demand for the book was partly due to a royal mandate, also procured by Cromwell before the first edition was published, to the effect that all the clergy should provide

“one boke of the whole Bible, in the largest volume, in Englyshe, sett up in summe conveyent place within the church that ye have cure of, whereat your parishioners may most commodiously resort to the same and rede yt.” And the people were not slow to avail themselves of this opportunity, nor to give proof of their familiarity with the contents of the Book. The preacher in the pulpit was often interrupted by verses of the Bible shouted out aloud in various parts of the church, sometimes interspersed with expositions more aggressive than the glosses which had been maneuvered away by the chief promoter of this Bible “of largest volume.” But the arms of Cromwell, which had figured in the first three of the seven editions through which the “Great Bible” passed in about two years, were absent from the last four for the simple reason that the king had meanwhile sent his fallen favorite to the block.

The season had changed. The prolific summer of the Lutheran movement in England was past. The fierce persecution in which “the cat of six tails” was swung extended also to the English Bibles, thousands of which were consigned to the devouring flames. Even the use of the Great Bible, which was exempt from the doom of destruction, was by statute forbidden to the masses of the people. Even under Edward VI no new version of the Bible was attempted. All restrictions, however, on the printing and reading of the current versions were removed. Seven editions of the Great Bible, a copy of which was again set up in the church of every parish, three editions of Matthew’s, two of Coverdale’s, and thirty-five of the New Testament, most of them by Tyndale, were published between 1547 and 1553. Then came the reign of “Bloody Mary” and the flight of thousands of Protestants to the continent. Among these fugitives was Miles Coverdale, the editor of the Great Bible, who, with other English and Scotch exiles, found refuge in Geneva. Here an anonymous English New Testament appeared in 1557, which was, in the main, a revised

edition of Tyndale, and deserves notice as the first translation which adopted the division of the text into verses, a useful innovation which Robert Stephanus had introduced in his Greek Testament of 1551. But Coverdale, Knox, and others, were at work on a new edition of the whole Bible, which appeared in 1560 at the cost of the Genevan congregation. It was mainly the Great Bible revised at the hand of the Hebrew and Greek originals and the best recent versions. Issued as a quarto volume of convenient size, printed in clear Roman type, divided into verses, giving in *Italics* the words not represented in the original, embellished by useful maps and woodcuts, the Genevan Bible offered many new attractions. Besides, a running commentary which accompanied the text was welcomed by many who rejoiced in searching the Scriptures. And this commentary was intensely Calvinistic. We know that the establishment of Zwinglianism and Calvinism in England had been an object of joint efforts on both sides of the Channel for years, that Cranmer, who in 1548 published his Lutheran "Catechism," had completed his metamorphosis in 1550 when he published his thoroughly Zwinglian book on the Sacrament. Now the Genevan Bible was calculated to accomplish what, at a later day, the Crypto-Calvinists intended with the Salmuth Bible in Saxony: to leaven the masses of the people and their teachers with Calvinism.

It was this Calvinistic stamp which made the Genevan Bible highly distasteful to a very influential woman in England, who hated Calvinism and detested Calvin and Knox. This was Queen Elizabeth. Under her eyes no Genevan Bible could expect to be accepted as a standard version. To provide a Bible which might meet with better favor, Archbishop Parker organized an episcopal committee of revision, and their work is the Bishops' Bible, which was published in 1568 with a portrait of the Queen on the title-page, with maps and cuts and tables and notes very much like those of the Genevan, but without its aggressiveness,

a costly, cumbersome folio which never found favor with the Queen nor with the people, and, after passing through nineteen editions in some forty years, ceased to be printed. Eight bishops and a number of Professors and Deans had been engaged in the preparation of this work, which was again a revision of the previous authorized versions, but shows ample evidence of collation with other translations and with the original text. An improved edition appeared in 1572.

Another rival Bible in English was the Douai Bible, also produced by exiles abroad, also with an aggressive commentary calculated to indoctrinate the English people in a struggle for the supremacy, a Romanist campaign Bible, promoted by the man who was already singled out as the future Cardinal and Primate of England restored to Rome. This man was William Allen, the founder of an English College at Douai in Flanders for the training of priests for future service in England. Here the Douai version was made under the supervision of Gregory Martin, an Oxford man. The New Testament was printed at Rheims, in 1582, the Old Testament at Douai in 1609—10. The distinctive features of the text of the Douai Bible are its slavish adherence to the Vulgate, and its execrable English. Such a book could never become the Bible of the English people. Nor was it intended to be. Rome never intended to give a Bible to the people. The real purposes of the Douai version were, that each copy of it should occupy a place which, without it, another Bible would have filled, and that it should carry its Romanist commentary to places where otherwise it would not be read. If its ultimate aim, the recovery of England for the Papacy, had been accomplished in the days of Elizabeth, few copies of the Douai Bible or of any other Bible would have been sold and read among the English people afterward.

But the great Jesuit scheme failed. When Elizabeth died a natural death, in 1603, the State Churches of England and Scotland were Calvinistic, and under the first Stuart

king of England the English people came into possession of the version which from that time on maintained its position as *the* English Bible and as “the first classic of our literature—the highest exemplar of purity and beauty of language existing in our speech.”¹⁾

The suggestion of a new and revised edition of the Bible was incidentally made by Dr. Reynolds, of Oxford, at the Hampton Court Conference of 1604, and was at once taken up by the King. With the utmost care a committee of revisers was selected from the most prominent theologians and linguists of the realm, fifty-four in all. They were organized in six companies, two of which met at Oxford, two at Cambridge, and two at Westminster. To each company a certain portion of the Bible was allotted to work upon. The Bishops’ version of 1572 was to be their common basis. A copy of the following code of instructions was presented to each of the six companies:—

1. The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the original will admit.

2. The names of the prophets and the holy writers, with the other names of the text, to be retained as nigh as may be, according as they were vulgarly used.

3. The old ecclesiastical words to be kept, viz., the word church not to be translated congregation, etc.

4. When a word hath divers significations, that to be kept which hath been most commonly used by the most ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.

5. The division of the chapters to be altered either not at all or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

1) Marsh, *Lectures etc.* p. 619.

7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.

8. Every particular man of each company to take the same chapter or chapters: and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously, for his Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send the reasons: to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to be sent to any learned man in the land for his judgment.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the Deans of Westminster and Chester for that place, and the King's professors in Hebrew or Greek in either University.

14. These translations to be used when they agree better with the text than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.

15. Three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the Vice-Chancellor upon conference with the rest of the Heads to be overseers of the translations, as

well Hebrew as Greek, for the better observation of the fourth rule above specified.

How closely these rules were followed in the execution of the work we do not know. Altogether the machinery set up and into motion by the King worked very quietly. Never, perhaps, has a work of like importance been accomplished with so little friction, which is all the more remarkable when we consider the great diversity of opinions prevalent among the members of the Committee, who had not spontaneously joined hands, but had been set to their task by the Sovereign, a task which made it necessary that many powerful minds should agree on hundreds and thousands of disputable points. Yet after three years of preliminary labor and three years of joint work, and nine months of final revision by a sub-committee of two from each of the three sections, the "Authorized Version" was issued in 1611.

It was not a new version. The revisers themselves, though they announce the book as a translation on the title-page, say, "Truly we never thought to make a new translation, nor yet to make of a bad one a good one, but to make a good one better, or out of many good ones one principal good one." And Marsh says: "Tyndale's translation of the New Testament is the most important philological monument of the first half of the sixteenth century, perhaps of the whole period between Chaucer and Shakespeare, both as a historical relic, and as having more than anything else contributed to shape and fix the sacred dialect, and establish the form which the Bible must permanently assume in an English dress. The best features of the translation of 1611 are derived from the version of Tyndale, and thus that remarkable work has exerted, directly and indirectly, a more powerful influence on the English language than any other single production between the ages of Richard II. and Queen Elizabeth." ¹⁾

1) *Ibid.*, p. 113.

The language of King James' Bible was eminently English, as that of the Douai Bible had been painfully un-English. The Authorized version is the most English book in all classical English literature. Yet, "the dialect of this translation was not, at the time of the revision, or, indeed, at any other period, the actual current book-language, nor the colloquial speech of the English people. This is a point of much importance, because the contrary opinion has been almost universally taken for granted; and hence very mistaken views have been, and still are, entertained respecting the true relations of the diction of that version to the national tongue."¹⁾ "If we compare Tyn-dale's New Testament with the works of his contemporaries, Lord Berners and Sir Thomas More, or the Authorized Version with the prose of Shakespeare, and Raleigh, and Bacon, or other writers of the same date, we shall find very nearly, if not quite, as great a difference in all the essentials of their diction, as between the Authorized Version and the best written narratives or theological discussions of the present day. But, in spite of this diversity, the language of the authorized translation, as a religious dialect, is and always has been very familiar to the English people; and I do not hesitate to avow my conviction that if any body of scholars, of competent Greek and Hebrew learning, were now to undertake, not a revision of the existing version, but a new translation founded on the principle of employing the current phraseology of the day, it would be found much less intelligible to the mass of English-speaking people than the standard version at this moment is."²⁾ "To attempt a new translation of the Bible in the hope of finding within the compass of the English language a clearer, a more appropriate, or a more forcible diction than that of the standard version, is to betray an ignorance of the capabilities of our native speech, with which it would be in vain to reason."³⁾

1) Marsh, *ibid.*, pp. 621 f.

2) *Ibid.*, p. 628.

3) *Ibid.*, pp. 632 f.

For nearly two decades a Revised Version of the English Bible has been before the English-speaking people. It is the product of the joint labors of two companies of English and American revisers. The Old Testament company spent fourteen, the New Testament company, ten years, over their task, the former having held nearly 800, the latter nearly 400 sittings. But the English University presses still sell more than ten times as many copies of the Authorized as of the Revised Version, and the Authorized Version, of which not less than three million copies are yearly poured forth from the English press, will probably for ever hold its place as the popular Bible of English-speaking Christendom.

A. G.

PARAGRAPHS ON VARIOUS TOPICS.

SUPERSTITION AND UNBELIEF.—St. Paul writes to the Romans: *When they knew God, they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened.* The truth of these words has been borne out by the history of all nations. When Israel turned its back upon the God of Abraham, it turned its face toward the idols of the heathen nations whom it hated and despised. When atheism and materialism prevailed throughout the Greek and Roman world, the ladies and gentlemen of Rome carried their money to the dark alleys and dens of Syrian sorcerers. When Christianity degenerated under the baneful influence of the papacy, the worship of saints and relics and images and wafers and vain imaginations without number took the place of Christian devotion. The ranks of Spiritists and Theosophists and occidental Buddhists are filled by raw and refined recruits from the infidel apostates of western Christianity to-day. People who “cannot persuade themselves” to believe the mysteries of divine revelation give credence