

formation of this excellent Society, whose labours now girdled the whole habitable globe." His Lordship concluded a most effective and telling address by a strong appeal in behalf of the Society, exhorting all to do their best in support of it, and added that "God would bless them in all time of their tribulation, in all time of their wealth, in the hour of death, and in the day of judgment." Then Lord Penrhyn, the Lord Bishop of Bangor, the Venerable Archdeacon Smart, the Rev. Dr. Thomas and others addressed the vast concourse of people with much power; and shortly after nine o'clock terminated one of the grandest and most successful Bible meetings ever held in the Principality of Wales. In fact, as his Lordship remarked, it would have been impossible to have brought about such a meeting in any other town in the kingdom, for not even in London is there such a spacious and commodious building as the Pavilion to be found. The railway authorities kindly ran late trains to Bangor, Llanberis, and Nantlle, so that hundreds were thus enabled to be present from a circuit of twelve to fifteen miles. It is hoped that the good results anticipated from this great gathering will be fully realized. One of its most important features was the bringing together so many thousand Sunday-school children; and the appropriate words spoken to them by Lord Shaftesbury will, it is firmly believed, be the names of stirring up their sympathies in behalf of the Society's work, so that when the old and faithful labourers now engaged in it have passed away, the work shall not flag for want of men endued with a like spirit to that of their devoted predecessors.

VIII. THE HISTORY OF THE ENGLISH BIBLE. THE BISHOPS' BIBLE.

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During the early part of Elizabeth's reign, the English Scriptures were circulated mainly in two versions. Four editions, indeed, of Tyndale's Testament are assigned to the years 1561, 1566, 1570, but it does not appear that the Bibles of Coverdale, Taverner, or Matthew were reprinted after 1553; hence the Great Bible and the Genevan Bible, the versions associated with Archbishop Cranmer and with the Puritan exiles, were left in possession of the field. The former alone had any authority or ecclesiastical influence on its side, but the latter was the household Bible of England. For some years new editions of Cranmer's version continued to appear. Eight in all are known to have been published in this reign—together, it is said, with one New Testament of the same version, for printing which without licence the printer, Richard Harrison, was fined eight shillings. One of these Bibles, printed at Rouen in 1566, at the cost of R. Carmarden, is especially noted as a fine specimen of typography.

This state of things could not continue. It could not be expected that the Genevan version (with its body of notes, which reflected the views of one particular school of theology, and which were not always guarded in expression) would receive such official sanction as to displace the Great Bible; and, on the other hand, the manifest superiority of the later translation, joined with its great popularity, made it impossible to restore Cranmer's Bible to its former position. Matthew Parker, the celebrated Archbishop of Canterbury, consecrated in 1559, resolved on undertaking a revised translation, upon a plan similar to that which Cranmer had tried (though without success) in 1542. Letters collected in the volume of the Parker correspondence, published by the Parker Society, contain much interesting information respecting the archbishop's design. In 1566 he writes to Sir W. Cecil, stating that he has "distributed the Bible in parts to divers men," and expressing a hope that Cecil will undertake the revision of some "one epistle of St. Paul, or Peter, or James." As early as December, 1565, we find a letter from Parkhurst, Bishop