

tion of the text presented by the Vulgate sometimes (in 1st John ii. 23, for example) led Coverdale to adopt readings which are now recognised as correct; but this good fortune is only occasional. As a rule, the additions found no favour with later editors. These supplements, however, were not presented by Coverdale as part of the text, but were placed within parenthesis, printed in a different type, and pointed out to the reader by a special sign. Besides this sign, a hand (\mathcal{H}) is of very frequent occurrence in both text and margin of the Great Bible. It had been Coverdale's intention to supply numerous annotations on difficulties of every description, and great was his regret when the hurry and confusion amidst which the first edition was completed rendered this part of his scheme impracticable. The notes were never published, but in the first three editions the sign remained. Another mark (+) is used in the Old Testament, to point out passages which are "alleged of Christ or of some apostle in the New Testament."

One portion of the Great Bible stands apart from the rest, not indeed in internal character, but in virtue of its subsequent history. A note at the beginning of the Book of Common Prayer states that the Psalter therein contained "followeth the division of the Hebrews, and the translation of the Great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth." This translation was necessarily adopted in connection with the first Prayer-Book (1549), and obtained a very strong hold upon the people. At the first revision of the Prayer-Book (1662), when the new translation was accepted for the Epistles and Gospels, it proved impossible to change the Psalter. "It was found, it is said, smoother to sing; but this is not a full account of the matter, and it cannot be mere familiarity which gives to the Prayer-Book Psalter, with all its errors and imperfections an incomparable tenderness and sweetness. Rather we may believe that in it we can yet find the spirit of him whose work it mainly is, full of humility and love, not heroic or creative, but patient to accomplish by God's help the task which had been set him to do, and therefore best in harmony with the tenour of our own daily lives."* The general characteristics of the version are found here also. Every careful reader has been struck with the additional words and clauses found in the Psalter of the Prayer-Book. For example, "him that rideth upon the heavens, as it were upon an horse" (Ps. lxxviii. 4); "their corn, and wine, and oil" (iv. 8); "a moth fretting a garment" (xxxix. 12); "God is a righteous Judge, strong and patient" (vii. 12); "even where no fear was" (xiv. 9); "neither the temples of my head to take any rest" (cxxxii. 4). In Ps. xxix. 1, we find a double translation of one clause, "bring young rams unto the Lord," and "ascribe unto the Lord glory and strength." A verse is added to Ps. cxxxvi., and three verses are introduced into Ps. xiv. Canon Westcott gives a list of more than seventy of these additions, some from Munster, but most brought in from the Vulgate. In the Great Bible the word, or clause, or verse, is in almost all cases carefully separated from the context, and marked as an addition; but unfortunately all such distinctions have been obliterated in our editions of the Prayer-Book. The titles of the Psalms, and such notes as *Selah*, omitted in the Prayer-Book, are here given in full. The curious love of variety of rendering, so characteristic of Coverdale, is often observable. The "chief musician" is usually "the chanter," but sometimes "he that excelleth." *Michtam* of David becomes "the badge or arms of David." *Halleylua* is retained from the original, but a translation, "Praise the everlasting," is placed by its side. As we might expect, the inscription of the Psalms are sometimes enlarged from the Latin. Thus Ps. xxiv. is assigned to "the first day of the Sabbath." It is curious to read at the beginning of Ps. xxvi. "a Psalm of David afore he was embalmed."

There is little requiring notice in the arrangement of the Great Bible. It contains no dedication. In the table of contents the word "Hagiographa"

* Westcott, History of English Bible, p. 294.