

has in hundreds, perhaps thousands, of cases, by a slight change in the rendering or in the order of the words, given a smooth melodious flow to verses which Tyndale had left abrupt and unmusical. It may seem a slight matter to substitute "a righteous man's reward," for "the reward of a righteous man;" to say, "shouldest not thou then have had compassion on thy fellow-servant," instead of "was it not meet also that thou shouldest have compassion;" or "pride of life," instead of "pride of goods;" but in a book intended for public perusal, more than is, perhaps, in general imagined depends upon the smooth, musical cadences which satisfy both the reader and the hearer.

Nor was this the only "improvement" introduced by Coverdale. Tyndale had banished from his translation those ecclesiastical terms with which, as he indignantly expressed it, the spirituality had so long juggled the laity. Such words as "priest," "confess," "church," "charity," having been associated by the people with all the errors and abuses of religion, found no place in his version, which rendered them "elder," "acknowledge," "congregation," "love"—plain English words which could suggest no erroneous idea to the reader. It was, doubtless, desirable that the simple reader should know the true literal signification of words which he had been accustomed to invest with superstitious reverence. On the other hand, it seemed not desirable to sever all connection with preceding ages by the disuse of terms which had been familiar for centuries, and the adoption of substitutes for them which would tend to isolate the Christians of England from those of other countries. It was good to assert national independence, and to protest against Romish usurpation; it was good also to remember that the Church was not intended to be national but universal, and to reassert the claim of England to share in that great inheritance of theological literature which was for the benefit of the whole Christian world. The terms which Tyndale had proscribed, Coverdale restored to that place which they have ever afterwards retained in our English Bibles. Whether Tyndale's boldness or Coverdale's caution was most to be commended, must be left to the judgment of the reader.

Coverdale's labours on the English Bible did not terminate with the issue of the folio of 1535; we shall again have to refer to his continued services in the course of these papers. Meantime, what has been said amply justifies Coverdale's claim to the lasting gratitude of all English-speaking people. To have given the English people the first complete printed Bible in their own tongue; to have shown how the English Scriptures might be enriched with the old ecclesiastical terms which link us to the past without fettering us with the superstitions of the past, and how the sacred words might be set in a strain of smooth sweet melody sure to commend them to the ears and the hearts of all readers—these were no small merits—these we owe to the labour of Myles Coverdale; and by these "he being dead, yet speaketh."—*The Sunday at Home.*

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#### EXHIBITION WORK.

The work at Paris Mr. J. Weyland, who was superintending the arrangements of the Evangelical Alliance, says in a letter to the President:

"My object in writing is to make your Lordship glad by informing you that the Exhibit of the Bible Society in the Exhibition is not only well arranged, but has now an intelligent and well-qualified attendant. I watched him for some time giving Portions and Bible Papers, and listened to his conversation with visitors before telling him my name. French and other visitors received the printed Word with gladness and expressions of thanks. On Sunday the attendant was not there, but he had left about 400 Portions on the table with a written permission for visitors to take one copy each. They were quickly taken, and by 2.30 not a copy was left. In the depot in the