

The next English Bible was published during the reign of Mary. It is known as the "Exiles' Bible," or, from the city where it was prepared, the "Geneva Bible." It was the work of devout and scholarly men, whom the Marian persecution had driven into exile. Geneva, at that time was the Mecca of Reformers, and there, under the inspiration of Calvin and Beza, a new English version was prepared. In some respects it was an improvement on its predecessors, while Tyndale and Coverdale were still the foundation; and because it was published in small volumes and in Roman type it soon became a favorite, and for three quarters of a century it held its place as the household Bible of England. The "Bishop's Bible" was published under the supervision of Archbishop Parker in 1568, and was a revision of the "Great Bible."

This hasty sketch leads us to the authorized version, our own "King James." In the year 1604, at a conference of the clergy, held by James in Hampton Court, the first steps were taken for a new Bible. Dr. Reynolds, of Oxford, quoted several mistranslations from the authorized Bibles. "My Lord Bancroft," of London, opposed, saying, "If every man's humor should be followed, there will be no end of translations." But James was ambitious of literary fame, and before the end of the year a committee of forty seven eminent scholars was appointed and the work was begun. The translators were divided into six companies. A set of rules, prepared probably by Bancroft, defined their duties accurately, of which the first and fourteenth may be quoted:

RULE I. The ordinary Bible, read in the Church, commonly called the Bishop's Bible, is to be followed, and as little altered as the truth of the original will permit.

RULE XIV. These translations to be used when they agree better with the text than the Bishops' Bible,—Tyndale's, Matthews', Coverdale's, Whitechurch's (the Great Bible), and the Geneva."

The translator's had, therefore, the largest liberty to draw upon all previous versions for whatever of strength or beauty or accuracy they might contain. They disclaimed the intention of a new translation, but they urged against opponents that if the "Ethics," or Aristotle merited seven English translations, surely the word of God merited a seventh revision. In a few years the work was finished, and in 1611 was issued from the press.

It will be well for those who fear the unsettling of faith by a new revision, to remember that in the sixteenth century there were several rival versions without any detriment to Christianity. And Dr. Lightfoot, who was a master in Biblical criticism, declares that no criticism can disturb a single doctrine of the general Church.

A brief history of the present revision movement will now be in order. In May, 1870, after a long previous discussion, the convocation of Canterbury resolved "that it is desirable that a revision of the authorized version of the Holy Scriptures be undertaken." A committee of twelve members of the convocation were appointed to undertake the work, who were empowered "to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong."

While it may be regretted that this great work originated with one Church rather than with the Churches of Christ, we are bound to admire the wisdom and catholicity of the Committee in prosecuting the task committed to them. The revisers are selected from all the leading churches of Great Britain, and represent the ripest Biblical scholarship of our time.

"I do not hesitate to say," writes Philip Schaff, "that in ability, learning, tact and experience, it is superior to any previous combination for a similar purpose, not excepting the forty-seven revisers of King James, most of whom are now forgotten. Trench, Ellicott, Lightfoot, Stanley, and the late Dean Alford, stand first among the modern exegetes of the Church of England; and Alexander, Angus, Brown, Eadie, Fairbairn, Milligan, Moulton, hold a similar rank among the other denominations. There are no textual critics now living superior to Tregelles, Scriv-

ener, Westcott, and Hort." The late Constantine Tischendorf, in Germany, was, in critical acumen concerning the text of Scripture, the peer of them all, and his labours perhaps more abundant than any.

The conservative and judicious spirit of the committee, as well as the character of the revision, may be judged by the rules, adopted at the first meeting for the government of the revisers:

"1. To introduce as few alterations as possible in the text of the Authorized Version consistently with faithfulness.

"2. To limit, as far as possible, the expression of such alteration to the language of the Authorized and earlier English versions.

"3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

"4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

"5. To make or retain no change in the text on the second final revision by each company except two-thirds of those present approve of the same; but on the first revision to decide by simple majorities.

"6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting whensoever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice of the next meeting.

"7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

"8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions."

Thus far the work was confined to Great Britain. But it was soon felt that the task of preparing an English Bible, to be read by all English-speaking people, ought to be shared in by Biblical scholars in America. Accordingly, at the request of Bishop Ellicott, Chairman of the New Testament Committee, Dr. Philip Schaff, prepared a draft of rules and a list of American scholars to co-operate in the work, which, in due time, were submitted to the English Committee and approved. Among the American revisers are Drs. Conant, Taylor Lewis (deceased), Geo. E. Day, Ezra Abbot, Hackett, Hodge, Kendrick; Bishop Lee; Van Dyck, of Syria; Washburn, Woolsey, and Philip Schaff. Four of the Committee are of the Methodist Episcopal Church, namely: Drs. Strong, Crooks, W. F. Warren, and Burr.

The plan of work between the English and American Committees is that the English Committee send their revision to their brethren in America as soon as the book is finished. The Americans review this, approving or altering the same with absolute independence. The work is then returned, and the English Committee go over the whole a second time, reviewing, in their turn the transatlantic revision. It has not yet been determined how ultimate differences between the two Committees shall be adjusted. In this way a large part of the Bible has already been revised.

The first and most difficult work of the revisers was with the Greek text. Not that the Hebrew text of the Old Testament is correct, but the means of mending it are very scanty. But few Hebrew manuscripts are older than the twelfth century, and not one has survived that is of a very recent date. Our version of the New Testament was made from the so-called "received text," *textus ab omnibus receptus*, which was the fourth edition of Erasmus's Greek Testament (1527), corrected by Stephens (1550), and by Beza (1589). But great improvement has been made in the text since the sixteenth century. Immense amounts of material for textual criticism have been gathered and thoroughly investigated by scholars. The best Uncial manuscripts were then unknown. The Sinaitic and Vatican manuscripts have since been brought to light; old versions, as the Itala, Vulgate Peshito have been thoroughly

studied, as well as the Biblical quotations of the ante-Nicene Fathers.

Dr. Lightfoot has declared that "a study of the history and condition of the Greek text solves more difficulties than it creates." The magnificent labours of Mill, Bengel, Griesbach, Wetstein, Lachmann, Tischendorf, Tregelles, and others, have restored the original text, and given to the Church the *ipsissima verba* of the apostles. Romanists and infidels, and not unfrequently Protestant divines, have opposed these labours of the critics. The saintly Bengel was branded as a "Bible murderer." Mill's New Testament, with its thirty thousand various readings, created a panic in England. Like Jerome in the early Church, Bengel was malignantly assailed until the prayer was wrung from him, "Oh that this may be the last occasion of my standing in the gap to vindicate the precious original text of the New Testament!" Jerome, in a different spirit, told his accusers that "a lyre is played in vain to an ass." Bentley anticipated Dr. Lightfoot in the opinion quoted above, when he wrote, "make your thirty thousand variations as many more, and even put them into the hands of a knave or a fool, and yet he shall not extinguish the light of a single chapter, nor so disguise Christianity but that every feature of it will still be the same."

A few of the changes, accepted by the critics, may be given. The passage (1 John v, 7) "For there are three that bear record in heaven," etc., is omitted. "Take heed that ye do not your righteousness before men." "I will make here three tabernacles," sounds quite like Peter. "Whoso is angry with his brother" "without cause" must be omitted. "Glory to God in the highest, peace on earth among men of good will." "God manifest in the flesh" (1 Tim. iii, 16), has less authority than "who was manifest in the flesh." The last twelve verses of Mark, and the beautiful story of the woman charged with adultery in John, will probably be omitted. Many will regret to find the anthem-like doxology which closes the Lord's prayer omitted,— "for thine is the kingdom, the power and the glory, Amen." It is without doubt an interpolation from the liturgies, as it is not found in any ancient manuscripts. The troublesome fourth verse of the fifth chapter of John, that about an angel coming down and troubling the pool, will be omitted. Errors of translation, of English grammar, and archaisms are being corrected by the revisers. "The Lord added to the Church daily such as were being saved," avoids the unauthorized doctrinal squinting of King James. "Have ye received the Holy Ghost since ye believed," is more intelligible when properly translated,—"Did ye receive the Holy Ghost when ye believed." "Strain out a gnat," "Make to yourselves friends out of the mammon of unrighteousness;" we are not to make mammon our friend, but to employ this world's wealth in a wise way. "Wist ye not that I must be in my Father's house," was the answer the boy Jesus made to his mother when she had found him in the temple. An archaism (1 Cor. iv, 4), introduced by Tyndale, "I know nothing by myself," should be "against myself." "Baptizing into the name of," etc., *eis to onoma*, that is, into all the divine name representations.

"Cherubims," has the English and Hebrew plural terminations. "Marcus, cousin to Barnabas," not "sister's son;" "Simon of Cana," not "a Canaanite;" "One flock and one shepherd," (John x, 16), not "one fold," which might be seen to favour a narrow sectarianism. Our version makes bad work with the Greek article. At times it is omitted from passages where its presence would illumine the sense, and occasionally it is inserted where the Greek omits it. "As by the transgression of the one the many were made sinners, so by the righteousness of the One shall the many be made righteous." "He was looking for the city," not "a city," but the city of God. "God be merciful to me the sinner," expresses the deep conviction and humility of the Publican.

Paul wrote "the love of money is a root of all evil," not "the root." The great passage (Matthew xxv, 46), is weakened in our version by rendering the word *aiwion* by two different words: "These shall go away into everlasting

punishment, but the righteous into everlasting life."

In Acts xx, 28, the word *episcopoi* should be rendered "bishops," as elsewhere in the New Testament, and then it would be evident that bishops and elders are not distinct orders of the ministry. The distinction between *hades* and *gehenna* is lost in our version, both words being translated "hell." So between *theria* and *zoa*, both of which are rendered "beasts," though the one denotes the beings who worship before the throne of God, and the others the monsters whose abode is in the abyss beneath. Obsolete words are replaced by modern ones; for example, "to precede" for "to prevent," "hinder" for "let," "baggage" for "carriages."

The confusion among proper names is occupying the care of the revisers. Why retain "Hagar" and "Agar," "Jonah" and "Jonas," "Kobrah" and "Core," "Koreah" and "Cyrus," "Judas" and "Jude," "Jewry" and "Judea," and, worst of all, for the same person, Hosea, Hoshea, Osees, Osea, Oseha, and Oseas?

It is also probable that the revisers will arrange the prose portion of the Bible in paragraphs, and the poetry in metrical verses, according to the laws of Hebrew parallelism. Not only the beauty but also the meaning of the Scriptures is often obscured to the English reader by the uniform printing of prose and poetry. If the inspired authors were moved to express their thoughts in poetic numbers, it can hardly be proper for a translator to interfere with such an arrangement.

These are some of the emendations and corrections which have received the attention of the revisers, and which seem to have been favorably considered by them. Still others are under consideration; but with the cautiousness that becomes them in the discharge of so weighty and delicate a duty, they seem to be feeling their way carefully, and yet with a steadiness of purpose that indicates their consciousness of their own ability to deal successfully with the subject committed to their hands. We see no reason to doubt that their work will be well done; and that it will very greatly redound to God's glory and to the good of the world.—*National Repository.*

OBITUARY.

MR. JAMES TUPPER.

A few lines respecting the life and death of one who is much missed by the Methodist Church of Berwick—and by none so much as by the minister—ought to have been given to the readers of the *WESLEYAN* before now. I allude to Mr. James Tupper who came from East Cornwallis to reside here five years ago, and who died at Lower Horton on the 13th of last March, to which place he had gone to visit some relatives.

Our departed brother having labored a good deal in connection with the financial interests of the Canning circuit, thoughts having changed his place of residence, he would be relieved of the often unpleasant duties of soliciting subscriptions, arranging for bazaars, tea-meetings, &c. But in this he soon found he had miscalculated. Here, as well as in the circuit whence he had come, workers in every department of the church's interest were needed, and no one able and willing to work, could long be a mere spectator of other men's labors. He was soon appointed Steward and Trustee, the duties of which offices he continued to discharge with praise-worthy zeal until death took him from us. Indeed, a more diligent and successful worker in connection with church finances I seldom met with; and were not surprised when we hear it said, as we often do, "how much we miss Mr. Tupper." Bro. Tupper was converted to God when he was young, and led to seek a more satisfactory religious experience than he enjoyed for some time past, soon after he had become the head of a family. From that time his family altar was never allowed to fall into decay—and on his dying bed he spoke of it as having been a source of great enjoyment and spiritual strength to him. He also loved the house of the Lord, and occupied his seat there when others living much nearer the place, and who were more favorably circumstanced, were absent. By his example in this respect, some have greatly profited; and none more than his own family, where the fruit is happily seen to-day, and will, we believe, continue. Alas, for those parents who by their example teach their children to neglect the worship of God,

During the week of prayer last January, and special services held subse-

quently, brother Tupper evidenced a deep interest in the work of God, and was much revived in his own soul, God evidently fitting him and them for the separation that was so soon to take place.

On the arrival of his now sorrowing widow at the house of her brother, when he died, she found him very ill, but happy in God. He told her that the night he was taken ill the Lord blessed him in a wonderful manner, that he was never so happy in his life, and that he could not refrain from praising God and talking to those around him about the welfare of their souls. And in this happy frame of mind he continued to the end. Often he repeated the familiar lines—

"Not a cloud do arise,  
To darken the skies,  
Or hide for a moment,  
The Lord from my eyes."

And again and again, during the eleven days severe suffering which preceded his death, he exclaimed, "A brand plucked out of the burning"—and "What a wonder the Lord should so greatly bless me, one of the weakest of his followers."

And not long before he slept in Jesus, he called his devoted companion to his bedside, and said, "My dear, if when I am dying I am unconscious, or unable to speak, give yourself no uneasiness about me—I feel all well and I am going to be with the Lord. And that he is now 'safe in heaven' no one who saw him during his last illness, and heard the expressions of humility, thankfulness, trust and promise which fell from his lips, can doubt. C. LOCKHART.

Berwick, Jan. 1878.

ANNIE SOPHIA GOODEN.

Died at Tidnish, Baie Verte circuit, on the 6th of Oct., 1877, Annie Sophia, beloved wife of Asbury Gooden, aged 57 years. For several months the deceased felt her natural strength abating, for which she could assign no cause. About six weeks previous to her death it became evident that she was the subject of heart disease of an alarming type. Rapid was its progress—keen were her sufferings until the end came and then gently "the silver cord loosened and the golden bowl was broken, then dust returned to the earth and the spirit returned to God who gave it." Not only have the bereaved husband and family gone through deep waters, but they have sustained an irreparable loss. Sister Goodwin was a devoted wife, a fond mother and an estimable member of the community. Her religion was not ostentatious, but it sustained and gave resignation in suffering and triumph in death. "Blessed are the dead who die in the Lord."

Just three months after our dear Bro. Goodwin saw his devoted wife draw her last breath, he was again called into the furnace of affliction. His youngest son, Enoch Evans, aged 14 years fell a prey to diphtheria. For several months this disease has been plying its sickle in the community. Large and precious has been the gathered harvest. The youth of whom we write was from a child serious and thoughtful and evidenced many good parts. During his brief illness he sought and found the Lord, and gave proof that he found it "not hard to die." He rejoiced at the prospect of meeting his mother who had just crossed over the river before him. "It is well with the child." J. S. A.

Baie Verte, Jan. 22, 1878.

MRS. SAMUEL IRONS.

Mrs. Irons became converted to God in her seventeenth year, at Young's Cove, Grand Lake, under the ministry of the Rev. Wm. Allen, and immediately united with the Methodist Church. From the time of her conversion until death, her life was most consistent and exemplary. On Monday last, sister Irons was called away to the skies, in the 36th year of her age, leaving a husband and three young children to mourn their loss, "Why do we mourn departing friends,  
Or shake at death's alarms?  
Tis but the voice that Jesus sends  
To call them to his arms."  
Jan. 21, 1878.

IN MEMORIAM.

At her late residence, Sheffield's Mills, Cornwallis, Dec. 23rd, 1877, Sister MARY J., beloved wife of Watson Ellis, and daughter of Brother Guerdon Eaton of Hantsport, aged 36 years. Sister Ellis experienced religion when quite young, but did not make a public profession until she was about 21 years of age. All that can be said in commendation of a Christian daughter, wife and mother and neighbor may be said of our departed sister: "virtue alone has majesty and grace." She has now through boundless grace gone to join a beloved husband and other departed friends, and her glorious Saviour, who doubtless awaited her on the other side of the river of death. She leaves a dear husband and of three children, with a numerous circle of relatives to mourn their sad loss. Our prayer is that each may be able to say  
"To thee we look, to thee we bow  
To thee for help we call;  
Our life and resurrection thou,  
Our hope, our joy our all."  
J. C. A.