

manuscript copies of it in several of the public libraries.

**TYNDALE'S BIBLE.**—The translation by William Tyndale, assisted by Miles Coverdale, was the first printed Bible in the English language. The New Testament was printed in 1526. It was revised and republished in 1530. In 1532 Tyndale and his associates finished the whole Bible, except the Apocrypha, and printed it abroad.

**MATTHEW'S BIBLE.**—While Tyndale was preparing a second edition of his Bible he was taken up and burned for heresy at Flanders. On his death, Coverdale and John Rogers revised it, and added a translation to the Apocrypha. It was dedicated to Henry VIII. in 1537, and was printed at Hamburg under the borrowed name of Thomas Matthew, whence it was called Matthew's Bible.

**CRANMER'S BIBLE.**—This was the first Bible printed by authority in England, and publicly set up in the churches. It was Tyndale's version, revised by Coverdale, and examined by Cranmer, who added a preface to it, whence it was called Cranmer's Bible. It was printed by Crafston, one of the largest volumes, published in 1540. After being adopted, suppressed, and restored under several successive reigns, a new edition was brought out in 1562.

**THE GENEVA BIBLE.**—Some English exiles at Geneva, in Queen Mary's reign, viz: Coverdale, Goodman, Gilbe, Sampson, Cole, Witting, and Knox, made a new translation; which was printed there in 1560. Hence it was called the Geneva Bible. It was much valued by the Puritan party. In this Bible the first distinction of verses was made. It went through some twenty editions.

**THE BISHOP'S BIBLE.**—Archbishop Parker engaged Bishops and other learned men to bring out a new translation. They did so in 1568, in large folio. It made what was afterwards called the great English Bible, and commonly called the Bishop's Bible. In 1569 it was published in octavo, in small but fine black letter. In it the chapters were divided into verses, but without any breaks for them.

**MATTHEW PARKER'S BIBLE.**—The Bishop's Bible underwent some corrections, and was printed in large folio, 1572, and called Matthew Parker's Bible. This version was used in the churches for forty years.

**THE DOUAY BIBLE.**—The New Testament was brought out by the Roman Catholics in 1582, and called the Romanish New Testament. It was condemned by the Queen of England, and copies were seized by her authority and destroyed. In 1609 and 1610 the Old Testament was added, and the whole published at Douay, hence called the Douay Bible.

**KING JAMES' BIBLE.**—The version now in use was brought out by King James' authority in 1611. Fifty-four learned men were employed to accomplish the work of revising. From death, or other causes, seven of them

failed to enter upon it. The remaining forty-seven were ranged under six divisions, and had different portions of the Bible assigned to these divisions. They entered upon their task in 1607. After some three or four years of diligent labor the whole was completed. This version was generally adopted, and other versions fell into disuse. It has continued in use for nearly two hundred years.

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#### CONGREGATIONAL SINGING.

*By the Rev. Frederick T. Brown, of Cleveland, O.  
(Abridged.)*

One of the prerequisites is the *ability* of the people to praise God. My "judgment" is, that the standard of ability to praise God by singing *may be a very low one*; so low, as to include, even now, ninety-nine hundredths of every promiscuous congregation of worshippers. Not that it would not be better if there were no necessity for bringing the standard down so low; and not that it is not the duty of the people to raise the standard as high and as fast as they can; but that, taking the people as they are, the standard of ability to sing God's praises may be very low, and nearly all-comprehending.

This may very possibly seem, to some of the musically gifted and highly cultivated of my audience as a vulgar, if not indeed a profane judgment, concerning, as it does, the public worship of Almighty God. Be that as it may, it is the judgment deliberately and solemnly formed, of one whose ear for music is not as that of the "deaf adder;" who is passionately fond of music; who has had many opportunities of hearing the best music, in the New and in the Old World, sacred and profane. If the judgment be a sin against good taste, and a sin against the reverence due to the majesty of God, it is, in both cases, a sin of peculiar aggravation, being committed deliberately in the broad daylight. And I am prepared to add to it the further sin of this declaration, many times made in private, and now made in public, that, if need be—if the congregation have the will to sing, and are singing to the best of their ability, and one or the other must be foregone—I had rather, in the house of God, have congregational singing, even of the most "boisterous Methodist character," than a dumb congregation and the finest choir performance that was ever heard within the walls of a church. Of course I am speaking of the habitual church singing. I am prepared to admit everything to the exclusive advocates of choir singing as to the *artistic* superiority of the music of the choir; but, in my judgment, nothing does or can compensate for the absence of congregational singing—an ounce of gold is, in the market, a hundred times more valuable than a pound of bread; but on the table for eating, to them who are famishing with hunger, the pound of bread is a thousand times more valuable than the ounce of gold.