

lish Bible is still as music to the ears of the people.

It is noteworthy that Cromwell, the patron of this edition, perished on the scaffold, the victim of a short-lived Catholic reaction.

5 In 1540 appeared Cranmer's revision, known as Cranmer's Bible.

6. The Geneva Bible (New Testament 1557, Old Testament and New Testament 1560) was the work of a very distinguished band of English reformers who had taken refuge in Geneva from Mary's persecution. The work has a strength and individuality of its own, probably due to William Whittingham, a distinguished graduate of Oxford. Still Tyndale's work seems to have been the basis even of this translation. This edition first gave the headings to the chapters and was accompanied by notes of a strong Calvinist and even democratic tone, which made it at once popular and an object of dread.

7. The bishops of Elizabeth's early reign tried to supplant it with a version of their own—"The Bishops' Bible" (1568)—which was to be "an authorized edition." Archbishop Parker sent portions of the Matthew Bible to the different bishops to revise, but many were indifferent and the work very unequal in its execution.

8. In 1582 the Roman Catholics entered the field with a counter blast in the shape of the Rhemish, now called the Douay, New Testament, with elaborate notes in the interest of Roman Catholicism.

9. "The Authorized Version." We must not forget the use the Scriptures were being put to as the test of faith and conduct. It was not in the interest of this use to have so many different versions—Calvinist, anti-Calvinist, Roman Catholic in tone. Men seem to have felt that the version to be acceptable to all had not yet come.

At a conference held in 1605 at Hampton Court, King James I. himself presiding, the differences between the High Church and Low Church of the day were discussed, and among other questions that of a revision of the Bible came up. Raingolds, the leader of the Puritans, asked for a revision. Bancroft, Bishop of London, replied: "If every man's humor should be followed there would be no end of translating." James objected strongly to the supposed democratic tone of the notes of the Geneva Bible, and it was finally agreed "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek, and this to be set out and printed without any original notes and only to be used in all churches of England in time of Divine service."

A band of fifty-four of the most trustworthy scholars of the day was secured for the work. James successfully freed himself from all the cost. The colleges were to feed the translators, the bishops to reward them with livings, and the dioceses to pay the

incidental expenses which were further assisted by the printer's purchase money.

Some principles of the translation were:

1. The Bishops' Bible to be followed and alter it as little as possible.
2. Old ecclesiastical terms, such as "church," etc., to be retained.
3. Words with double signification to be kept as commonly used.
4. No marginal notes except in the way of translation.
5. These translations to be used when they agreed better with the text than the Bishop's Bible: Tyndale's, Coverdale's, Matthew's, Whit-churche's, Geneva's.

The method of work was beautifully thorough. The translators formed themselves into six companies, each with a portion of Scripture to translate. Each scholar in the company got a copy of his company's portion from the Bishops' Bible, and in the quiet of his study prepared his corrections. When the company assembled "one read the translation; the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault they spoke; if not, he read on."

The portion of one company done, it was handed over to the other companies for revision, and points of disagreement between the companies were settled at the last by a select committee. Thus each phrase in the translation received the approval of six benches of competent judges and a court of appeal. All the past English versions, even the Romish, were used; and besides these "Chaldean, Hebrew, Syrian, Greek, Latin, Spanish, French, Italian and Dutch translators and commentators." More than three years were spent on the work, which was ultimately published as we have it in 1611.

Probably no translation has been more thorough, and no translation is more perfect. F. W. Faber said of it after he joined the Roman Church: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten; like the sound of church bells, which the convert hardly knows how he can forego." Those who have heard its words from their childhood and to whom its pages have been light in darkness, truth in doubt, comfort in sorrow, peace in distraction—the very voice of God to the soul—count it dear, too, because the very music of its words and the majesty of its accents are the beautiful garb in which God has come to them, but they will count it yet more precious when they remember that it took centuries to bring an English translation, and then generations of toil and even bloodshed to give us that beautiful thing which we know as the English Bible.