

character. It was not originally a Royal suggestion, but, having been mooted in a sort of incidental way at the Hampton Court Conference in 1604, he took it up with alacrity, and pushed the matter on with much zeal. Not improbably he wished to supplant, by a new rendering, the Geneva Bible, which he regarded with much disfavour, and he might also have the wish to signalise his reign and glorify himself by such an enterprise. The revisors, like those who have lately finished their task, were divided into two companies, one for the Old Testament and one for the New. The seventeenth century divines, however, belonged entirely to the English church, and many of them cherished feelings of keen animosity to Nonconformists, and even towards the Puritans of their own Church, as is evident from the bitterness they display in the dedication of the volume to the King. The publication was, practically by Royal authority, although the late Professor Edie observes that there never was any public warrant or Act of Parliament for the phrase on the title-page—"Appointed to be read in Churches." But, as a matter of fact, in England it was so read from the beginning. In this way the new translation, in addition to its own transcendent merits, got its "chances of immortality enormously increased."

The present revision, on the other hand, originated formally in a resolution of the Convocation of Canterbury in 1870; this being the outcome of much speaking and writing on the subject for several years previously. After asserting

the desirableness of undertaking a revision of the authorised version, the movers go on to say that, quite in accordance with a remark above, that they "do not contemplate any new translation of the Bible, or any alteration of the language, except when, in the judgment of the most competent scholars, such change is necessary." Certain of their number were appointed at a subsequent meeting to form two companies, and it was also agreed to request assistance from eminent Hebrew and Greek scholars outside the Convocation, and about twenty were thus added to each body. Among those connected with Scotland thus invited to be members of the revising companies were Professor Eadie, Dr. W. L. Alexander, Dr. Angus, Professor Fairbairn, Professor Milligan, Principal Douglas, Professor Davidson, Professor Roberts, Professor Birrell, Bishop Wordsworth, Professor Robertson Smith, and Professor Brown. Bishop Ellicott was appointed chairman at the first meeting, and continued so to the end, with universal acceptance. The first meeting was held on the 22nd June, 1870, and the last, as we learn from Professor Roberts, took the form of a special service in the church of St. Martin-in-the-Fields on November 11, 1880, when a lesson from the new volume was read for the first time in public. The meetings, with the exception of the first and last, were held in the Jerusalem Chamber.

The version of the New Testament thus prepared differs materially from the one now commonly in use. All headings to chapters