

translation, which in some cases have been followed by our Authorised Version. In Matt. xxv., for example, the translation in verse 8, "our lamps are going out," is unquestionably correct; in verses 17, 18, 20, 22, the article should certainly be inserted, *the five, the two*; in verse 21, "place thee" is much better than "make thee ruler; and in verse 27, "bankers," if a somewhat bold rendering, is more intelligible than "exchangers." It is from the Rhemish Testament that the Authorised Version obtains "blessed" in Matt. xxvi. 26 (for "gave thanks"); "hymn" in verse 30; "adure" in verse 63; and it would have been well if our translators had also adopted "court" in verse 3, and "Rabbi" in verses 25 and 49. In the first chapter of St. James we owe to the Rhemish version "upbraideth not" (verse 5), "nothing doubting" (verse 6), "the engrafted word" (verse 21), "bridleth not" (verse 26). If three chapters, taken by accident, yield such results, the reader will not doubt that very many examples of the same description might be produced. Nothing is easier than to accumulate instances of the eccentricity of this version, of its obscure and inflated renderings; but only minute study can do justice to its faithfulness, and to the care with which the translators executed their work. Every other English version is to be preferred to this, if it must be taken as a whole; no other English version will prove more instructive to the student who will take the pains to separate what is good and useful from what is ill-advised and wrong. The marginal notes which are added by the translators from time to time prove that they kept the Greek text before them, though translating from the Latin. Sometimes this saves them from mistake, as in Phil. iv. 6, where the Latin might mean "in all prayer," but the Greek must signify "in everything by prayer." The most remarkable proof of their use of the Greek is their treatment of the Greek article. As the Latin language has no definite article, it might well be supposed that of all English versions the Rhemish would be least accurate in this point of translation. The very reverse is actually the case. I have noticed as many as forty instances in which, of all versions, from Tyndale's to the Authorised inclusive, this alone is correct in regard to the article. This is the more remarkable as the older versions were certainly known and used by the translators of the Rhemish Testament. They make no allusion in their preface to any indebtedness to preceding translators, but of the fact there can be no doubt. The comparison of any chapter with the translations in the Genevan and Bishops' Bibles will be sufficient to convince the most incredulous.

It is not necessary to say much on those peculiarities of this Testament which stand connected with the faith professed by the translators. In a Roman Catholic version we expect such rendering as *do penance, priest, (for elder), sacrament (for mystery or secret)*; "Catholic usage" has also led to the substitution of "our Lord" for "the Lord." There is but little, however, in the text to favour Romish doctrine; it is in the notes that this is strenuously and perseveringly taught. With these, differing widely from the translation in their spirit and characteristics, we are happily not concerned in this place. Elaborate confutations of the teachings of these notes were published within a few years, by W. Fulke, in 1589, and by T. Cartwright, in 1618. In the former work the Rhemish version and that of the Bishops' Bible are given in parallel columns. Neither of these writers appears to criticise the translation to any large extent.

On the Douai version of the Old Testament it will not be necessary to dwell. As it was not published till 1610, it does not belong (so to speak) to the line of ancestry of our Authorised Versions.

Editions of the New Testament appeared in 1600, 1621, 1633, and of the whole Bible in 1635. In 1749, 1750, the work was revised by Dr. Challoner; another revised edition, by Dr. Troy, bears date 1791. The later editions differ widely from the original version; an interesting paper on the variations will be found among the collected Essays of the late Cardinal Wiseman.