

the student will vary according to the portion which he is examining. Again and again he will wonder at the retention of an early rendering which had been corrected by a later translator, or the preference shown for a roundabout phrase (such renderings as "when he had gone a little further he," &c., instead of "he went a little further, and," &c., are especially common in the Bishops' Bible); but he will meet with many proofs of close study of the original text, and an earnest desire to represent it with all faithfulness to the English reader. Dr. Westcott's comment on the translation of Eph. iv. 7—16 (a very difficult section) will show how much merit is possessed by some portions, at least, of the Bishops' Bible. Having pointed out that in this section the Great Bible and the Bishops' differ in twenty-six places, he adds: "Of these twenty-six variations no less than sixteen are new, while only ten are due to the Genevan version, and the character of the original corrections marks a very close and thoughtful revision, based faithfully upon the Greek. The anxiously literal rendering of the particles and prepositions is specially worthy of notice; so too the observance of the order and of the original form of the sentences, even where some obscurity follows from it. In four places the Authorised Version follows the Bishops' renderings; and only one change appears to be certainly for the worse, in which the rendering of the Genevan Testament has been followed. The singular independence of the revision, as compared with those that have been noticed before, is shown by the fact that only four of the new changes agree with Beza, and at least nine are definitely against him." The same writer compares the two chief editions of the Bishops' Bible throughout the Epistle to the Ephesians. The changes amount to nearly fifty, and among the new readings are some phrases most familiar to us all, as "*less than the least of all saints*," "*middle wall of partition*," "*fellow-citizens with the saints*."

The marginal notes in the Bishops' Bible consist of alternative renderings, references to similar passages, and comments explanatory of the text. The comments are much less numerous here than in the Genevan Bible. They are very unevenly distributed. On the first five chapters of Job, for example, there are (in the edition of 1575) more than fifty notes, a larger number than we find on the whole book of Isaiah, with its sixty-six chapters. The Epistle to the Romans contains nearly seventy explanatory notes, in the place of the 250 of the Genevan Bible: a few, perhaps a dozen, of the Genevan annotations are retained in the Bishops' Bible. It is curious to notice the difference in the passages chosen for explanation in the two versions. Sometimes it is a rendering of the Genevan Bible that calls forth the remark in this. Thus in Rom. viii. 6 the Genevan translators read "the wisdom of the flesh." The note in the Bishops' Bible is as follows: "*φρονούσι and φρόνημα*, Greek words, do not so much signify wisdom and prudence as affection, carefulness, and minding of anything." A little lower down there is a curious note on another Greek word. In verse 18, where we now read "I reckon," the Bishops' Bible has "I am certainly persuaded." The note runs thus: "*λογίζομαι* signifieth to weigh or to consider; but because the matter was certain, and St. Paul nothing doubted thereof, it is thus made: I am persuaded." Where an uncommon word is used in the text, the translator sometimes adds a short note on its meaning. Thus in Rom. xi. 8, where we now read "the spirit of slumber," this version has "the spirit of remorse," the last word being explained as "pricking and unquietness of conscience." In Isa. lxvi. 3 we read, "he that killeth a sheep for me *cutteth a dog*," with a note which certainly cannot be considered superfluous: "That is, cutteth off a dog's neck."

The general tendency and character of the Bishops' Bible are perhaps shown most clearly in the Apocryphal books. Strange to say, the Great Bible is followed here also, though representing the Latin and not the Greek text. The precedent of the Genevan Bible, therefore, is entirely neglected, as a glance at the beginning of Tobit or Esther, or at the fourth chapter of Judith, is sufficient to prove. As in the Genevan version, however, the comments on