

replied "I defy the Pope and all his laws, and if God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest." In 1523 Tyndale came to London to prosecute his work, and in 1524, being driven from the country by persecution, he left England never to return. "At last" he says, "I understood that there was no place to do it in all England." He sailed to Hamburg, and until 1525, when we find him in Cologne, little is known of his movements. In the latter year, or 1526, the whole of the New Testament was printed by him. The Pentateuch and other parts of the Old Testament followed afterwards. He continued printing and editing until betrayed by a second Judas, named Philips, he suffered martyrdom in 1536. Tyndale may be said to be the father of the authorized version, for in the interval between Wycliffe's translation and that of Tyndale, the English language had undergone much greater changes than between the time of Tyndale and our present version, rendering Wycliffe's edition almost obsolete. In his version his renderings are simple, and opposed in every way to the then current ideas. He has "congregation" not "church," "favour" not "grace," "overseer," not "bishop," "elder" not "priest," "love" not "charity," not "confessing," but "acknowledging." The majesty, tender grace, and simplicity of the authorized version are mainly due to him, and throughout his translation, is the stamp of perfect truthfulness. "I call God to record," says he, "against the day we shall appear before our Lord Jesus, to give reckoning of our doing that I never altered one syllable of God's Word against my conscience, nor would this day, if all that is in the world whether it be pleasure, honour or riches, might be given me." Harassed by persecution of the most malignant character, in poverty and in loneliness, this heroic man performed his life-work with nothing to encourage, and everything to dismay. But being dead he speaks to-day wherever the English tongue is spoken. Mr. Froude, in his History of England, writes "of the translation itself, though since that time it has been many times revised and altered, we may say that it is, substantially, the Bible with which we are all familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the . . . Saxon simplicity, the preternatural grandeur, unequalled, unapproached . . . all are here and bear the impress of the mind of one man, William Tyndale. Lying, while engaged in this great office under the shadow of death, the sword above his head ready at any moment to fall, he worked under circumstances alone perhaps truly worthy of the task laid upon him."

III. The version known as Coverdale's Bible, was the work of one Miles Coverdale who was born in, and possibly derived his name from, the district of Coverdale, in Yorkshire. His first edition was prepared in Zurich, in 1535, and it is supposed that he was assisted pecuniarily by Thomas Cromwell, Earl of Essex, through whose influence he enjoyed immunity from persecution. It was a complete version, but as it was made from the Latin and German, and not from the original languages, it is not of the importance of Tyndale's translations. Other editions followed in 1537, 1539, 1550 and 1553. Some of his renderings are quaint. In Gen. viii. 11, he gives us, "She bare it in her 'nebb,' and in Psalm xci. 15, 'Thou shalt not nede to be afraied for any bugges by night,' apparently believing such to be the "terror by night." The last edition received the royal licence.

IV. The first really authorized version is known as Matthew's Bible. It first appeared in large folio in 1537, dedicated to Henry VIII, by Thomas Matthew. It is a composite production made up of Coverdale's and Tyndale's versions. Doubts exist as to the authorship, but it is generally supposed to have been prepared by John Rogers, the proto-martyr of Queen Mary's reign. It was distinguished by original notes of a very reforming boldness. A copy was ordered by proclamation to be set up in every church. A sort of expurgated edition of this Bible, by Richard Tavernour, appeared in 1539. It does not merit being spoken of as an original translation.

V. In 1539, appeared a new version, entitled on its first page as "The Byble in Englishe, that is to say, the content of all the holy Scripture, bothe of ye olde and newe Testament, truly translated after the veyte of the Hebrue and Greke textes, by ye dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges. Prynted by Rychard Grafton and Edward Whitchurch. Cum privilegio ad im-

endum scilicet." This edition is known as Cranmer's Bible, or the Great Bible from the size of the folio. It is printed in finer type than any previous version. The title page is adorned with a woodcut in the spirit of Holbein. This was printed partly in Paris and partly in London, and the printing was interrupted by the inquisition in Paris, and with difficulty the printers carried off "four great dry vats full" of sheets to London. In this version for the first time appear words not in the original, printed in a different type. The translation bears impress of the vacillating spirit of Cranmer, who wrote the preface, and renderings are given apparently to gain the favour of opponents. The variations from prior versions were therefore rather retrograde in their tendencies. It was the authorized version of the English Church till 1568, and many parts of the Prayer Book preserve traces of its phraseology. Cromwell, Earl of Essex, was the one who again supplied pecuniary aid and obtained the royal licence for its publication, and Coverdale aided as editor and corrector.

VI. The activity in publishing editions of the Scripture which prevailed during the reign of Edward VI. was speedily terminated by the close of his brief career. One of the first acts of Mary was the prohibition of that public reading of the Word, which her predecessor had so carefully inculcated, and while during the reign of Edward, some thirteen or fourteen editions were published, the five years of Mary's reign no Bible was printed in England, and many were publicly burnt. The persecutions of Mary drove from England, many of those who desired to worship God with Puritan simplicity. Among the exiles who settled at Geneva, were Miles Coverdale, William Whittingham, Thos. Sampson, Anthony Gilby, John Knox and Thomas Bodley, and Thomas Bentham. These men seem to have employed the hours of their banishment in preparing a new translation of the Bible. In 1557, the New Testament appeared, and in 1560, the whole Bible was published. The three names first mentioned seem to have borne the chief part of the work, and it is said that they spent "two years or more, day and night in their task." This version is sometimes known as the *Breches Bible*, from the use of the word in Gen. iii. 7. In this edition, the verses appear for the first time as in our authorized version, and it is accompanied by explanatory notes, which as might be expected, are of Calvinistic complexion. It was the version used by the Puritans during the reign of Elizabeth, and indeed long after the appearance of the authorized version. It is remarkable as being the first English Bible which omits the Apocrypha. This translation is more independent than any of the prior versions, and differs widely from its forerunners. It frequently returns to the version of Tyndale, and the variations from the Great Bible are about four changes in each verse. On the day of Queen Elizabeth's coronation, the City of London presented a copy of this Bible to the Queen, who thanked them for the "goodly gift" and promised "diligently to read therein." This version was in all its editions cheaper and more portable than any prior translation. The expense of preparation and printing was borne by the English residents in Geneva. During the reign of Elizabeth, as many as seventy editions were published, and some were printed abroad. It may be interesting to note that the first Bible printed in Scotland was an edition of this version. It appeared in 1579, and was "printed by Alexander Arbuthnot, Printer to the King's Majestie."

The Anglican party did not much relish the rapid progress of the Genevan version, and it is not therefore surprising to find that an effort was made by them to obtain a new version to suit their views. Archbishop Parker was the chief mover in this matter. He distributed among the bishops different books of the Bible to be revised by them, and so far as known there was no general revision by all. Each bishop was responsible for his own work. From its origin it is known as the Bishops' Bible. As the object of the translation was well known, opinions regarding it have varied to some extent according to the ecclesiastical sympathies of the critics. Prof. Plumptre says "it did not command the respect of scholars," and of all the English Bibles it "had probably the least success." It made its appearance in a magnificent volume in 1568, profusely illustrated with engravings of questionable taste. Its circulation was confined almost entirely to the churches where it was by the influence of the Bishops ordered to be kept. It never was popular, and did not affect the circulation of the

Genevan Bible among the people. This Bible is sometimes known as the "Treacle Bible" from the rendering in Jeremiah viii. 22, where the reading is, "Is there no treacle in Gilead?"

In 1582 an edition of the New Testament appeared at Rheims, printed by John Togni. It purported to be "translated faithfully into English out of the authentical Latin." The translation of the Old Testament was not published until 1610, although finished long before. The Old Testament was published at Douai, by Laurence Kellam at the "sign of the Holy Lamb." This version was accompanied by highly controversial notes, and was, it is almost needless to say, prepared by the Roman Catholic authorities to counteract if possible the effect of the circulation of the earlier versions prepared by Protestant scholars; of all the English translations it is the worst. It is as Thomas Fuller says "a translation needing to be translated." "You are evacuated from Christ," Gal. v. 4, "in prepuce," Rom. ix. 9, "purge the old leaven that you may be a new paste as you are agymes," 1 Cor. iv. 7. "The spirituals of wickedness among the celestials" Eph. vi. 12, "correction" "obscuration," "sconopegia," "cinoquination," are among the strange phrases occurring in this version. Some of our fortunate renderings however, come from it, such as "engrafted word," "nothing wavering." Although its name is not found among those mentioned in the instructions to the translators, its influence appears frequently in our version. The following are examples of each of above named versions from Rom. xii. 11.

TYNDALE.

Let not that busynes which ye have in honde be tedious to you. Be fervent in the sprete. Apply yourselves to the tyme.

COVERDALE.

Be not slothful in the busynesse that ye have in hande. Be fervent in the sprete, applye yourselves unto the tyme.

MATTHEW'S BIBLE.

Let not the busyness whiche ye have in hande be tedious unto you. Be fervent in the spirite. Apply yourselves to the tyme.

GREAT BIBLE.

Be not slouthful in the busines whych ye have in hands. Be fervent in the sprete. Apply yourselves to the tyme.

GENEVAN BIBLE.

Not slothful to do service: fervent in spirit serving the Lord.

BISHOPS' BIBLE.

Not lyther in businesse, fervent in spirit serving the Lorde.

DOUAI.

In carefulnes not slouthful, in spirit fervent. Serving our Lord.

The first issue of the present version was a black letter folio, dated 1611, and since that date have been very numerous. The first edition was accompanied by an "Address to the Reader" a lengthy and interesting document, and it is to be regretted that this has now been omitted, while the dedication to King James has maintained its place. The editions of the authorized version published, until cheapness instead of correctness of production seemed to be the aim of the printers, contained marginal readings. These are unfortunately seldom met with in modern editions, and when given are not accompanied with the distinctive marks which indicated the value passed upon the various readings by the translators. As the explanation of these is very little known it may be here given.

The dagger † was used when the *literal* rendering was placed in the margin and the *opinion* of the translators as to its meaning was given in the text. An example of this is found in Is. xxvi. 4, where in the margin we have "Rock of Ages," and the text gives "everlasting strength." When this mark is given the marginal reading is always preceded by the abbreviation Heb. (Hebrew) Chal. (Chaldaic) or Gr. (Greek.)

The *parallel bars* || are used when an *alternative* translation is given. We have an instance of this in John, xvi. 8, when the text reads "reprove" and the margin has "convince." When this sign is used it is always preceded by "or." The *asterisk* * is used to indicate a marginal *comment* or *reference*, as the titles to the Books of Job, and the Psalms. These marks were imported from the Genevan Bible, in the address prefixed to which an explanation is given. In 1871, the General Assembly of the Presbyterian