

Postscript.

To show how the Prayer Book was sometimes tampered with, let me add the following :

In 1559 THE CHURCH (i.e., Queen Elizabeth in the 52nd Injunction) enjoined that due reverence should be made at the name of the Lord Jesus, but this regulation was not long nor generally obeyed, and half a century later THE CHURCH (i.e., the Convocation of 1603—the same which passed a Canon on night-caps and stockings)—by Canon 18 confirmed the Injunction.

Prior to 1638, in the Epistle for the Sunday next before Easter, was “*in* the name of Jesus every knee should bow,” signifying that our prayers should be offered up in His name, but in that year the word *in* was altered to “*at*”—in all probability to countenance the superstitious notion that it is our duty to bow the head every time the name of the Lord Jesus is read or spoken, although such reverence is not shown to either of the other persons in the Holy Trinity.

Now I presume no one will allow that the English divines were less learned than the Hollanders, and in the Dutch Testament, published one year prior to this Prayer Book change (1637), the Greek preposition *en* is translated “*in*.” Moreover, both Coverdale’s Bible (1538), and the translation in use before the present authorized version of 1611, have “*in*.” It was therefore not through ignorance that the change was made, and when we reflect how bitterly the Puritans were persecuted, especially for not bowing in the Creed, for the Recorder of Abingdon was cited before the Privy Council because he countenanced the Nonconformists *and refused to punish those who did not bow at the name of Jesus*, does it not seem as if not only the translation in the Testament, but also the alteration in the Prayer Book was made to make both agree with the Laws of THE CHURCH ?

Bishop Short, when referring to the alteration in the P.B., says : “a change which, *whether right or wrong*, is sanctioned by the authorized and Geneva translations.”