

all probability foremost in the company of translators; and the prominent position which he holds in this work, together with the intimate relation between the translations of 1537 and 1560, warrants the belief that the earlier was mainly from his hand.

The relation between the "Genevan Testament" (1537) and the Testament of the "Genevan Bible" (1560) requires careful attention, as some have represented them to be practically the same version, whilst others have considered them altogether different works. It may easily be shown that the truth lies between these extremes.

The notes in the Genevan version have already been referred to. They are not derived from Matthew's Bible, but were prepared by the Genevan translators themselves, and prepared with much care. As may be supposed, the comments belong to the school of theology which we associate with the names of Calvin and Beza, but a very large proportion of them contain nothing to offend readers of other schools. In the Epistle to the Romans, for instance, the Genevan Testament contains about 220 explanatory notes (not including alternative renderings), the Bible of 1560 about 250, but not more than six or seven can be called "Calvinistic." The condensed commentary which the notes contain is usually good and useful, supplying historical and geographical information, clearing up obscure texts, but most frequently containing pithy observations on lessons that are taught by a narrative, or inferences which may be drawn from the text. In the Bible of 1560 most of the notes of the earlier Testament were retained, and several additions made; the commentary was also extended to the whole Bible, with the exception of the Apocryphal Books in which the notes are scanty. The matter of the annotations was derived from Beza, Calvin, and others.

The language of the Genevan version does not present much difficulty to the reader of the present day. Sometimes we find words which have a more modern look than those of the Authorised Version, as *communicate*, *amity*, *holilyburly*, *surgeon*, *umpire*; several other words are strange, or at least used in a peculiar sense, as *quadrin* (Mark xii. 42), *chapman*, *improve*, (reprove) *frad* (basket), *greave*, (gin), *conviviality* (Rom. xiii. 16), *gives* (Acts xxi. 40). On this subject the reader may find much interesting information in a little book entitled *English Retraded* (Cambridge, 1862).

To the great and deserved popularity of the Genevan Bible we have already referred. The times were favourable to its success. No one can forget the incident which occurred on the day of Elizabeth's coronation, when the City of London presented the young Queen with an English Bible. Elizabeth thanked the City for their "goodly gift," kissed the sacred book, and promised she would "diligently read therein." The people saw in this the symbol of the restoration of the Scriptures to their rightful place of authority; and though many expectations were disappointed, yet from that day the English Bible has been free. In 1559 Elizabeth repeated the injunctions issued by Edward VI., that every parish should provide "one whole Bible of the largest volume in English," together with the paraphrases of Erasmus. It was ordered that inquiry should be made whether any "parsons, vicars, or curates did discourage any person from reading any part of the Bible."

The expense of the publication of the Genevan Bible was borne by the English community in that city. In 1561 Bodley obtained from the Queen a patent for the exclusive printing of this version during seven years. In the same year he published an edition in folio at Geneva. In the course of Elizabeth's reign as many as seventy editions of the Geneva and thirty of the New Testament, in all sizes from folio to 48mo, some in black letter and others in the ordinary character were issued from the press. A few of these were printed abroad, but the large majority at home. In 1579 appeared the first Bible printed in Scotland, a folio volume, "printed by Alexander Arbuthnot, Printer to the King's Majestic."

Amongst the editions of the Genevan Testament referred to above are included those of a revision by Lawrence Tomson, first published in 1576.