

## OUR CONTRIBUTORS.

### STORY OF THE ENGLISH BIBLE.—II.

BY DR. BURNS, OF HALIFAX, NOVA SCOTIA.

The multiplying copies of Wickliff's Bible was tedious and costly. In 1274 a single copy of the Scriptures cost £30, £5 more than it took to build two arches of London Bridge. Wickliff's was a little less. Some sixty years after his death the printing press became a mighty gasometer, manufacturing light not only for the scholar in his study and the priest in his cell, but for the million. Though John Koster printed about 1438 at Haarlem, a book of images and letters, with wooden blocks, and John Faust established a printing office at Mentz in 1442, and published a treatise, still John Gutenberg must retain the credit of inventing cut movable metallic types, and of having printed at the latter place the first book, which was a copy of the Holy Scriptures in Latin, two large folio volumes of 1,282 pages. It was known as the *Mazarine Bible* and was the earliest printed edition, having been begun in 1444 and issued in 1460. There are eighteen copies extant, four on vellum and fourteen on paper, most of which are in England. The founder of the modern Sabbath school was a Gloucester gentleman, Robert Raikes, and to the same county we must look for him who first printed the Bible in English a century after John Wickliff died.

William Tyndal was born in 1483. He studied at both Oxford and Cambridge Universities, at the latter probably, when Erasmus, the illustrious Greek scholar, of Rotterdam, taught there from 1509 to 1514. Thereafter we find him tutor-chaplain in the family of "Master Walsh," a Gloucester knight, at Little Sodbury Manor, overlooking the lovely valley of the Severn, on the south-west slope of the Cotswolds, a rendezvous for many learned and titled personages. With the clerical dignitaries who relished Sir John's good cheer, Tyndal often broke a lance which generally ended in their discomfiture. He had what Fox calls "the terrible matter of fact habit of confronting them with the Book," and on the whole they were minded "rather to give up Master Walsh's good cheer than to accept it with the sour sauce of Master Tyndal's company." One of the doctors with whom he was one day contending, irritated at getting the worst of the argument, testily cried out, "Well, we had better be without God's law than the Pope's law." Whereupon, Tyndal promptly came out with a reply which has become historic, "I defy the Pope and all his laws, and if God spares my life, in many years I will cause a boy that driveth the plough to know more of the Scriptures than you do." He seeks shelter in the Palace of Tonstal, Bishop of London, but "My lord's house was full." For six months he was comfortably housed by Humphrey Monmouth, a wealthy London merchant, and preached at St. Dunstan in the Fields, but discovered there, and his refuge becoming unsafe he prepared to remove to the continent having found "not only that there was no room in my Lord of London's Palace to translate the New Testament, but also that there was no place to do it in all England." Then, he exclaims, "Alas! and is there no place where I can translate the Bible?" We next find Tyndal at Hamburg, Cologne, and Antwerp, assisted by Frith and Roye, both of whom subsequently suffered as well as himself for their fidelity.

When the work is nearing completion, the Inquisition having got word of it, one of its agents invites the printers to his house, and plying them with wine, gets them to divulge the secret whereupon the house is surrounded and the press seized. But Tyndal having got warning, hastes to the rescue of his printed sheets, throws them into a small boat and shoves from the shore. Sailing up the Rhine, he finds shelter at Worms in 1525, where four years previously Luther had "played the man for his God." The merchants of Germany had sent many a precious cargo over their classic river, but never one of such value as this lone Englishman bears in that tiny shallop. In that blessed Evangel which it carries is secreted a revolution, a reformation, the avatar of untold blessings for the land he loved. When, a year after, in 1526, after incredible labour, the work is completed, 1,500 copies are struck off in two different editions (for the Cologne interruption decides him on a duplicate), a quarto with an introduction and notes, and an octavo without either. He pleads with the English Ambassador, Vaughan, for leave to circulate

the naked text. "The water stood in his eyes," is that functionary's testimony to the good man's earnestness. English merchants carry the pearl of great price across the sea packed in bales and boxes. It meets with favour at the universities. It reaches London and Norwich. It is received by many "on bended knee and with tears of joy." Tonsal bought up the whole edition, through an agent, and burned it at St. Paul's Cross—which was the scene of a similar burning in 1530, and where now stands a building that diffuses the doctrines then sought to be destroyed.

And still they come in every conceivable form, for which "the Bishop had the book and the merchant the thanks." Tyndal had the money which afterwards caused the Testaments to come thick and threefold into England, and the more they were suppressed the greater was the desire of men to possess them and to examine them even in spite of punishment. The Bishop, finding it no use thus buying up the Bibles, and that even the purchase of press and types would not mend matters, for they could be multiplied too, bethinks him how to seize Tyndal himself, which, through stratagem, is at last effected. He is hurried to the gloomy Fortress of Vilvorde, eighteen miles from Antwerp. But, during his confinement, three editions of the New Testament are secretly published, the jailor and his family are converted, and a wondrous influence goes out from his person. He was strangled and burned on the 6th of October, 1536. His last word were, "O, Lord, open the eyes of the King of England!"—a prayer which was fulfilled seven years thereafter, when Henry sent forth his royal indorsement of the very book he had previously proscribed. Even during the year of his martyrdom nine or ten editions were published.

Miles Coverdale's edition was next issued, closely following Tyndal's. Coverdale, who afterwards became Bishop of Exeter, was aided materially by Jacob Von Meteren, a printer of Antwerp. He was not acquainted with Greek or Hebrew, and was indebted to three Latin and two German translations. In the edition of the Psalms, in the English prayer book, Coverdale is retained as smoother and easier to sing.

Matthew's Bible came out in 1537. Thomas Matthew, its professed editor, is generally believed to be the same with John Rogers, Tyndal's friend and the first of the Marian martyrs (in 1555). It was a combination of its twin predecessors. Though brought out as "a bookseller's speculation" by Gralton and White-Church, it became the first regularly authorized version, being endorsed by Thomas Cranmer, the Primate, and Thomas Cromwell, the Chancellor. Next comes the "Great Bible," so called from its size its pages being fifteen inches in length by over nine in breadth. Its text is by Matthews supervised by Coverdale, who went over to Paris for that purpose, on account of better printing facilities. When prosecuting his work, he had to pass through an experience akin to that of Tyndal at Cologne, fifteen years previously. He has barely time to hurry to a hiding place a portion of the half-printed sheets. A considerable portion falls into the hands of his pursuers which was partly burned and partly—"four great dry vats full," we are told—disposed of to a haberdasher, "to lap his caps in." Coverdale escapes to London with the remains, and completes it as best he can. "Fynished Apryle Anno 1539" is on its title page. It has no notes. This is also called Cranmer's Bible, as it appeared under the good Archbishop's patronage, and he wrote a prologue to it. A splendid copy of this Bible, along with many others, is to be found in the British Museum. From this edition are derived the Scripture sentences in the Episcopal prayer book; homilies, psalms, etc. Here first are inserted in a different type those words that are not found in the original. During the six and a half years of Edward the Sixth's reign the printing press was in full blast, and fifty editions of the Holy Scriptures were issued.

The Geneva Bible was the work of the refugees during the five years of Mary's reign—Cole, Gilly, Coverdale, Sampson, John Knox and Whittingham. Whittingham, who married John Calvin's sister, had most to do with it, and remained behind to complete it, eighteen months after Mary's death in 1558. It bears marks of accomplished scholarship. It follows Tyndal and Cranmer, and Beza's influence is apparent all through. It is really the first complete direct English translation from the original Hebrew and Greek Scriptures. It was printed in Roman characters, with division into chapters and verses. It was

not a heavy unhandy folio like the editions of Coverdale, Rogers, and the great Bible, but a moderate and manageable quarto. It became at once the people's Book in England and Scotland, and it held its place, not only during the time of the Bishop's Bible, but even against the present authorized version, for thirty years. It was the first book ever published in Scotland (1576-79), and it was the cherished book in all Covenanting and Puritan households. It is sometimes known as the "Breeches Bible," on account of its peculiar translation of Gen. iii. 7.

The Bishop's Bible was brought out through Archbishop Parker and a committee of fifteen, of whom eight were bishops. It was begun in 1563, and published in 1568, without any dedication, but accompanied by brief notes, exegetical and doctrinal, and 143 copperplate engravings of maps, coats of arms, portraits, etc. A decree was passed by Convocation in 1571 "that every archbishop and bishop should have at his house a copy of the Holy Bible, of the largest volume, as lately published in London, and that it should be placed in the hall or large dining-rooms, that it might be useful to their servants or to strangers." The order was extended to every cathedral, and "so far as could be conveniently done, to all the churches." During Elizabeth's reign 216 editions of the Holy Scriptures of all kinds issued from the English press. Though the Bishop's Bible does not seem to have received the Queen's formal sanction, still half a century afterwards it was the one selected to be the basis of our present authorized version.

### HOME LIFE IN INDIA.—II.

BY M. FAIRWEATHER.

Native service in the Anglo-Indian household is a serio-comic study, often verging on the pathetic.

There we have the Brahmin, Sudra, and Mohammedan working side by side, each true to his own prejudices and idiosyncracies, yet having so many interests in common that *guild* or *caste* is sometimes greatly endangered. Each variety of work is monopolized by a *class*, upon which the department descends by hereditary right, while the *cook*, as *hul*, usually presides over the whole. The kitchen and servants' houses are always detached from the master's dwelling, and standing off at some considerable distance; *experience has taught Europeans to prefer it so*. Except the very lowest and outcast classes, none of these will eat of the food of Christians; this, too, has its advantages, because in families of position and wealth they are so multiplied that their simple maintenance would be a very severe tax. The "chiefs of departments" only will be considered here, anything more detailed would be superfluous. No *Hindoo* of course could be expected to fill the position of cook to a beef-loving Englishman, a Mohammedan finds less difficulty, unless his employer varies his diet with *occasional pork*.

This functionary while in the exercise of his profession is usually attired *most inexpensively*, and as a rule while intent upon the mysteries of his office is greatly averse to foreign intrusion, and certainly if either through necessity or mischance a European *does* find himself in his own kitchen, it is a thing rarely to be spoken of by him without emotion, and seldom, if ever, intentionally repeated.

It may be wondered at then when I affirm that no French "cuisine" can lay a daintier or more artistic table than our ingenious Mohammedan, notwithstanding that his kitchen is almost guiltless of furniture, there being as a rule neither stove, fireplace, nor chimney, sink, water-bucket, cupboard, nor dresser in it, and anything but a large supply of cutlery. The "economy of household labour" has been much talked of and reasoned about, both in Europe and America, but the *Hindoo* in his quiet way treats it as an applied science in its simplest and most useful form, and in a broader and more liberal sense than we do. Ask a European what purpose his feet serve in his physical economy, and he will readily affirm *locomotion*. Ask the same question of a *Hindoo*, and he will readily reply *prehension and locomotion*. He deems the devotion of his feet to one purpose only a narrow view to take of the design of their creation, and likely attributes our error mainly due to the persistent habit of secluding them in leather cases; upon which it follows that they are *uneducated*, so to speak, except in one direction.

Rumour delights in retailing thrilling anecdotes of the Indian cook, and his achievements in the labour-