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## A Further Note on John Leusden's New Testament.

IN the *Baptist Quarterly* for January-July 1944, I gave an account of John Leusden's Graeco-Latin New Testament. It is interesting to note that in the *Harvard Theological Review* for January, 1947, Dr. E. J. Goodspeed has an article entitled *Thomas Jefferson and the Bible*, which includes some illuminating comments on Leusden's New Testament.

Thomas Jefferson published a scrap-book known as *The Morals of Jesus* or more fully, *The Life and Morals of Jesus of Nazareth, extracted textually from the Gospels in Greek, Latin, French and English*. This was a series of selections from the Gospels, comprising the parts of the teaching of Jesus most esteemed by Jefferson, presented in the languages mentioned in parallel columns. The book was first published in 1819, though apparently it was meant primarily for personal reading and enjoyment rather than publication. The American Congress published a facsimile edition in 1904, and senators and congressmen distributed some nine thousand copies to their constituents. The book was loosely known as "The Jefferson Bible."

Dr. Goodspeed was especially interested in discovering what Greek edition of the New Testament Jefferson had used for his "clippings." It soon became evident that he had used a Greek-Latin New Testament, as "there was never any sign of division left by the Presidential scissors between the Greek and Latin columns—they came to him already united on a single page." On further research among Greek-Latin editions of the New Testament, Goodspeed came to the conclusion: "It was Leusden's Greek text (first published in Utrecht in 1675), with the preface of the Amsterdam edition of 1698 and the Latin translation of Benedictus Arias Montanus that Jefferson used in making his famous scrap-book." He succeeded in tracing the actual printing of Leusden's edition which had been in Jefferson's hands—a London printing by a certain Wingrave and others in 1794. It seems to have given Dr. Goodspeed a justifiable excitement thus to discover the exact text used by "the most erudite of presidents" in compiling the scrap-book which he made "to read just before he went to bed, when the day's work was over."

In briefly characterising the Greek and Latin texts, Godspeed points out that the Greek has little that is distinctive, but that the Latin version of Arias Montanus frequently differs from the standard Latin versions by slavishly seeking to reproduce Greek constructions in Latin.

The late Dr. C. J. Cadoux gave me some details as to the career of Arias Montanus from Hoefler *Nouvelle Biographie Generale* (Paris 1855). Montanus (1527-1598) was a learned and widely-travelled Spaniard, who attended the Council of Trent and took a considerable part in its proceedings. On his return to Spain, he was brought out from his self-chosen literary retreat in the Andalusian mountains by Philip II, who instructed him to work on a new edition of a polyglot Bible. This became the *Antwerp polyglot* of 1572. Philip offered him a bishopric as a reward for his labours, but Montanus, "as modest as he was learned, refused this dignity, contenting himself with a pension of two thousand ducats, and a place as royal chaplain."

D. R. GRIFFITHS.

*From the Hillside*, by G. Glenn Atkins. (Independent Press, 5s.)

The Congregationalists of Britain and America now take it in turn to provide the author of a yearly Lenten devotional book. America has been represented in 1948 by Dr. Glenn Atkins, a name new to many of us, but one for which those who read this book will watch out in future.

It consists of a series of meditations upon the Sermon on the Mount, introduced by a useful reference to the critical setting of the Sermon and an illuminating survey of "the religious inheritances and hopes of Jesus and His race." One wishes that the author had had more elbow room for there are flashes of real insight in this book which cry out for fuller treatment. An occasional stretch of unadorned prose would have been restful and space-winning. But Dr. Atkins is clearly a vivid (as well as a balanced) preacher, and the gains of his style more than outweigh the losses. On p. 13, l. 14, "parables" should read "parallels."

G. W. RUSLING.