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God, running like a thread of golden light through its dark passages, illuminating their dim proportions, revealing their beauty, and causing them to stand out in clear and well-defined outlines; if a theory, such as this, can be found, surely it deserves not to be rejected simply because it was not hitherto a tenet of orthodoxy.

ARTICLE III.

MISQUOTATION OF SCRIPTURE.

BY REV. A. C. THOMPSON, D.D., BOSTON, MASS.

WHEN Martin Luther had finished his translation of the Bible, he begged, in his preface, that all people would let it remain as it was. They might set about making another as soon as they pleased; but he protested against alterations of his. "Let this continue mine," says the Reformer, "for now-a-days there is no end of mending and bettering." He had the same literary right in that labor which he had in his other translated productions and in his original writings. Whatever the merits of the translation, he was entitled to have its integrity maintained against careless, as well as intentional, modifications. The same is true, of course, in regard to all similar products of the pen. Expurgated editions of the classics, and translations with offensive passages omitted may be expedient—the fact being avowed; but when professed citations are made from any book, sacred or secular, there is a moral obligation that they should be given with exactness. If reasonable pains are not taken to verify the language, a dereliction of duty is justly chargeable. No other volume in Protestant lands is so widely diffused, so easy of access, so much read, and so often quoted as the Bible. In regard to no other, then, is inaccuracy of quotation less excusable, while no other is more generally abused.

The inaccuracies now to be considered are, for the most

part, such as result from carelessness or ignorance, not such as are due to variations between different editions of our Bible, nor yet such as are designed. The latter may be largely allowable, and, when made for a specific and obvious purpose, are not likely to mislead those who are tolerably familiar with scripture. The same holds in secular literature. It was, for instance, a happy adaptation of the old painter's maxim, "Nulla dies sine linea," when Luther, explaining the secret of his effecting so arduous a work as the translation of the Bible amidst manifold other labors, said, "Nulla dies sine versu." Nor have we in hand at present mere individual instances of blundering. The late Governor Wise, of Virginia, in a letter to Hon. David Hubbard, said: "The Reubens have tried to sell me into Egypt for my dreaming." Unfortunately for the governor, Reuben was the only one in the company of treacherous brethren who did not wish to sell Joseph into Egypt. An eminent lawyer of Maine, in an argument at a session of the Supreme Court in Saco, wishing to emphasize the fact that deeds, not words, show a person's *animus* in any given transaction, cited to the jury the case of the prodigal, whose father divided his property between his two sons, and said: "'Go, work to-day in my vineyard.' One of them said, 'I go,' but didn't; the other refused, and afterward repented and went!" In Genesis xlvii. 9, we read: "And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Referring to this, Voltaire shows his want of honesty or accuracy thus: "That which the good man Jacob, father of Joseph, replied to Pharaoh, must impress those who can read: 'What is your age?' said the king to him. 'I am an hundred and thirty years old,' said the old man, 'and I have not as yet had one happy day in the short pilgrimage.'" "A specimen," says Niemeyer, in his *Karakteristik*, "of how faithfully Voltaire, who is always complaining

of the incorrect citations of others, quotes passages of scripture."¹ Similar instances of loose and erroneous reference, of confused and ludicrous citation, might be given to any amount. Isolated cases, however, do not come particularly within the scope of this Article. Attention is called, rather, to such garbling of scripture as is more or less current among those accustomed to use it, and of whom greater accuracy may reasonably be expected.

One source of popular miscitation is the various collections of classified texts, whether in separate volumes or specific treatises. These not unfrequently are inaccurate; and being consulted, they supply not only convenient references, but inconvenient defects. Matthew Henry's Method of Prayer is one of many specimens. Unless the reader verifies such citations, the probability is he will be treated to sundry blemishes, and will, in turn, unwittingly repeat them. The same liability holds true in relation to other works as well, and, indeed, to the whole range of religious literature.

Another source is the influence of oral habit. Social prayer and familiar religious exhortation, having once started an inaccuracy of this kind, are quite likely to perpetuate the same. Not a little supposititious scripture has thus been put into circulation. It is caught by the ear, and under circumstances favorable for giving it lodgment. Subsequent reading of the sacred page is not sufficiently careful and earnest to correct verbal errors. And so, the eye failing to be an adequate check upon the ear, a mistake becomes domesticated, and will go down from generation to generation. Errors of this sort have a strange vitality, a perverse pertinacity in self-propagation. The only sure safeguard is an habitual reference to the authorized version. No one's memory is infallible. Even so accurate an author as Olshausen is liable to a glaring inaccuracy. On Matt. v. 22, "But whosoever shall say, Thou

¹ It is a little singular that Dr. J. R. Beard, Member of the Historico-Theological Society of Leipsic, author of the Article on Jacob in Kitto's Cyclopaedia of Biblical Literature (Vol. ii. p. 64), when he adduces this unpardonable travesty of Voltaire, should be guilty of such a lapsus as to translate *Répondit à Pharaon*, "Replied to Joseph."

fool," he remarks, in a foot-note, thus: "That this precept of our Lord, as well as those which follow, must not be taken in a literal sense, may be seen from the passages of Matt. xxiii. 17, 19, Luke xxiv. 25, wherein Jesus calls men *μωροί*, 'fools,' a term which he applies, in the latter passage, even to his disciples." Now, in the latter of these passages (Luke xxiv. 25) our Lord does not employ the term *μωροί*, but *ἀνόητοι*, "stupid," "inconsiderate," — "O stupid and slow of heart to believe," etc. Olshausen, in all likelihood, quoted from memory, and he was, no doubt, misled in his recollection by familiarity with Luther's German version, where *Thoren*, "fools," occurs; while Luther and our English translators, too, appear to have been a little careless in following the Vulgate, which reads *stulti*. Neither the Greek text in this place, nor the circumstances of the case, will admit of so harsh a word as "fools."

Some of the following specimens are met with more frequently than others; a part of them are sectional in their sphere; while a part are quite widely diffused. The first class range themselves under the head of

I. MODIFICATION OF WORDS.

1. *Number altered.*

(a) *From Singular to Plural.*

Ps. xix. 14. "Let the words of my mouth and the meditation, *meditations*, of my heart."

Ps. xlv. 5. "Thine arrows are sharp in the heart, *hearts*, of the king's enemies."

Ps. cxxxix. 2. "Thou understandest my thought, *thoughts*, afar off."

Daniel iv. 35. "And he doeth according to his will in the army, *armies*, of heaven."

Luke xxiv. 32. "Did not our heart, *hearts*, burn within us?"

Gal. v. 22. "But the fruit, *fruits*, of the Spirit is, *are*, love, joy," etc.

(See also Eph. v. 9). The phrase "fruits of the Spirit" is not found in the Bible. "First-fruits of the Spirit" occurs in Rom. viii. 23.

Col. iii. 2. "Set your affection, *affections*, on things above."

The Revelation of St. John, or simply The Revelation, *Revelations*.

Similar modifications occur in popular literature. Shakspeare says:

"The time is out of joint";

but customary quotation says : "The times are out of joint."

(b) *From Plural to Singular*

Deut. xxxiii. 25. "As thy days, *day is*, so shall thy strength be."

The concurrence of sibilants here renders the mistake quite natural, indeed almost unavoidable, unless particular pains be taken.

Prov. xvi. 1. "The preparations, *preparation*, of the heart in man."

Isa. xxxv. 8. "The wayfaring men, though fools," *the wayfaring man, though a fool.*

1 Tim. ii. 5. "For there is one God and one mediator between God and men, *man*, the man Christ Jesus."

1 John ii. 16. "The lust of the flesh, and the lust of the eyes, *eye*, and the pride of life."

Rev. xi. 15. "The kingdoms of this world are become the kingdoms, *kingdom*, of our Lord, and of his Christ."

Cowper, in his Winter Evening, wrote :

"The cups
That cheer, but not inebriate";

while we usually meet with a reference to the beverage or the cup "That cheers, but not inebriates."

2. *Other Modifications.*

Prov. xiii. 12. "Hope deferred maketh, *makes*, the heart sick."

Solomon's Song v. 10. "The chiefest, *chief*, among ten thousand."

Shakspeare makes Marc Antony say :

"This was the most unkindest cut of all";

yet a mistaken regard to Shakspeare's English often modifies the line in this way : "The most unkind cut of all."

Heb. iv. 13. "But all things are naked and opened, *open*, unto the eyes of him with whom we have to do."

Not dissimilar is the citation of the proverb, "Redolet lucernam," which we see quite as often in the form "Olet lucernam." So, too, Franklin's adage, in Poor Richard : "Three removes, *moves*, are as bad as a fire."

II. TRANSPOSITION OF WORDS.

Job xiii. 11. "Shall not his excellency make you afraid? and his dread fall upon you?" the two members of the sentence being sometimes inverted.

Eecl. xi. 1. "Cast thy bread upon the waters; for thou shalt find it after many days"; *And after many days thou shalt find it again.*

Hab. ii. 2. "Write the vision, and make it plain upon tables, that he may run that readeth it."

This is almost universally turned about thus: *So plain that he that runneth may read.* Even Cowper, in his *Tirocinium*, writes:

"Shine by the side of every path we tread
With such a lustre, he that runs may read."

Whereas the prophet is not enjoined to write the vision in characters so large as to be legible to one going at full speed, but to write out the vision plainly, in order that any one having duly examined the same may move on rapidly in his course.

John viii. 7. "He that is without sin among you, let him first cast a stone, *cast the first stone, at her.*"

John xii. 8. "For the poor always ye have with you," *ye have the poor always with you.*

Col. ii. 21. "Touch not, taste not, handle not"; occasionally, at least, quoted thus: "*Taste not, touch not,*" etc.

Heb. xii. 14. "Follow peace with all men, and holiness, without which no man shall see the Lord," *without holiness no man shall see the Lord.*

James iii. 5. "Behold how great a matter a little fire kindleth," *how great a fire a little matter kindleth.*

James v. 16. "The effectual, fervent, *fervent, effectual,* prayer of a righteous man."

Rev. iii. 11. "Hold that fast which thou hast," *Hold fast that which, etc.*

Thus, too, for Horace's "Linæ labor," we generally find, "Labor limæ"; Cicero's "Silent leges inter arma" (*Pro Milone*, iv.) becomes "Inter arma silent leges"; and for

"The wheels of weary life at last stood still." — *Dryden.*
"The weary wheels of life," etc.

III. OMISSION OF WORDS.

What classical scholar is not offended by the absence of a preposition from Ovid's line, "In medio tutissimus ibis"? and of a monosyllable from another line of the same poet, "Fas est et ab hoste doceri"? Accuracy demands that the following familiar adage read, "De gustibus non est dispu-

tandum." Virgil's "Labor omnia vicit" sounds a little tame without the *improbis* which should follow.

Is the meaning of "Vox populi, vox Dei," even hinted, when — no unusual thing — the second member is omitted? Was not the enthusiastic shout of the Crusaders "Deus id vult," and not simply "Deus vult"?

Referring to the titles won by Pompey in his palmy days, Lucan says, "Stat magni nominis umbra"; but the unknown author of Junius's Letters, dropping out *magni*, either misconceiving or perverting the signification, adopted the mutilation as a motto, while his misuse appears to have given currency to subsequent and prevailing misuse.

Though few writers have a complete set of the classics on their shelves, every clergyman is the owner of a concordance, and should avoid errors such as here follow; viz. the dropping of

1. *Single Words*

2 Sam. x. 12. "And the Lord do that which seemeth *him* good." (See 2 Sam. xv. 26.)

2 Sam. xiv. 14. "And are as water spilt on the ground, which cannot be gathered up *again*."

Matt. x. 30. "But the *very* hairs of your head are all numbered."

Luke x. 37. "Go and do *thou* likewise."

John i. 46. "Can *there* any good thing come out of Nazareth?"

Acts ix. 6. "Lord, what wilt thou have me *to* do?"

Rom. iii. 20. "Therefore by deeds of the law *there* shall no flesh," etc.

Heb. xiii. 8. "Jesus Christ the same yesterday *and to-day* and forever."

The omission of *and* by Bickersteth in the title of his poem, is pardonable for brevity's sake; yet in most cases such omissions are careless, and detract from the impressiveness of the passage.

2. *Clauses.*

Gen. xxviii. 17. "This is none other but the house of God, and *this is* the gate of heaven."

2 Sam. i. 23. "Saul and Jonathan were lovely and pleasant in their lives, and in their death *they were* not divided."

1 Kings iv. 25; Micah iv. 4. "Every man under his vine and *under his* fig-tree."

Ps. cxix. 71. "It is good for me that I have been afflicted, *that I might learn thy statutes.*"

Matt. xiii. 57. "A prophet is not without honor save in his own country, and in his own house."

Luke xviii. 13. "And the publican standing afar off, would not lift up so much as his eyes unto heaven."

John vii. 17. "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Rom. vii. 12. "Wherefore the law is holy, and the commandment holy, and just, and good."

2 Cor. iii. 5. "Not that we are sufficient of ourselves to think anything as of ourselves."

1 Tim. vi. 10. "For the love of money is the root of all evil."

Christina of Sweden pared down two fine paintings of Titian in order to fit them to the panels of her gallery. The way that sermonizers sometimes treat passages of scripture reminds us of that vandalism, and strikes us as violating a higher law than that of aesthetics. Dr. Ebenezer Porter, in his Homiletics, gives an illustration of this, under the canon "A text should contain a complete sense in itself." "When this principle is violated it is commonly from a desire of brevity. Almost innumerable examples of this sort might be mentioned, and many from preachers of respectable rank. In some cases a mere member of a sentence, amounting to no affirmation, and expressing no complete thought whatever, is violently disjoined from its grammatical connection, to stand for a text. Bishop Horne's sermon entitled, *The Beloved Disciple*, has this text: 'That disciple whom Jesus loved.' The whole sentence is, 'Therefore that disciple whom Jesus loved, said unto Peter, It is the Lord.' His sermon entitled, *The Tree of Life*, has this text: 'The tree of life also in the midst of the garden.' Each of these clauses is only a nominative case with an adjunct. In other instances, a few words are so selected as to express a complete sense; but the brevity at which the preacher so fondly aims, is attained by the omission of intervening words or phrases. The prelate just mentioned, in his sermon on *Patience*, has this text: Follow after patience; which is a mutilation of Paul's injunction to Timothy, 'Follow after righteousness, godliness, faith, love, patience, meekness.'

Dr. Blair, in his sermon, *On the Importance of Order in Conduct*, thought proper to make his text exactly pertinent to his subject, by omitting an adverb and a conjunction in the middle, thus: 'Let all things be done in order.' In his sermon on *Gentleness*, his text, by a similar modification, reads thus: 'The wisdom that is from above is gentle.' In his sermon on *Candor*, the text is 'Charity thinketh no evil'; four members being omitted between the two parts of this clause. But the most singular example of this sort in Blair, is the choice of the words, 'Cornelius, a devout man,' as a text to his sermon on *Devotion*. The passage is given as in Acts x. 2, where, indeed, three of its four words are found, while the other word occupies a remote place in the preceding verse. The entire passage is this: 'There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.' This is a sketch of a devout man in one sentence. Why should four words be culled out of this sentence, and put together, containing a nominative case, without any grammatical correlates, or any distinct sentiment?"

Of late years a practice has sprung up in connection with funeral services, which, to say the least, is of questionable expediency, the practice of making the selection of scripture a mere miscellany. The example was set, and a tempting convenience supplied by *Pastor's Hand-Books*, *Pocket-Rituals*, and other time-saving manuals, which have now become rather numerous. In case of a public funeral, or of a private funeral under peculiar circumstances, the officiating minister sometimes writes out a special collection for the occasion. This furnishes a more natural opportunity for taking single clauses or verses, or at most, very short paragraphs from all parts of the Bible. These are often run together with little regard to the precise meaning which they have in their proper connection. The result is a medley; an unhallowed hush of holy sayings. And one familiar with

the Bible finds his mind distracted and wearied by the rapid transit to and fro from the Old Testament to the New, from Isaiah to the Psalms, from the Pentateuch to the Apocalypse, from an evangelist to a prophet. The reading of almost any verse suggests at once its context; and it is doing violence to sacred associations to be hurried thus from chapter to chapter, and from book to book. What would be thought of anything so bizarre manufactured in a similar way out of excerpts from uninspired writers? It is refreshing now and then to hear an entire chapter, like the ninetieth Psalm, or First Corinthians fifteenth, read, and nothing else. No one can, perhaps, reasonably object to three or four extended paragraphs, with two or three specially pertinent single texts thrown in; but a protest is entered against mosaics made up of minute and curiously set fragments of sacred scripture.

IV. INTERPOLATION OF WORDS.

1. *Single Words.*

- 2 Sam. xviii. 33. "O my son Absalom, my son, my son Absalom! would to God I had died for thee!"
- 1 Kings iv. 25; Micah iv. 4. "Every man under his *own* vine," etc.
- Job xiii. 11. "Shall not his excellency make you *suitably* afraid?" an unpoetical platitude.
- Ps. xxiii. 4. "Yea though I walk through the *dark* valley of the shadow of death."
- Ps. xlv. 1. "My tongue is *as* the pen of a ready writer."
- Ps. xc. 12. "So teach us to number our days that we may apply our hearts unto *true* wisdom."
- Prov. xxvii. 17. "*As* Iron sharpeneth iron: so a man sharpeneth the countenance of his friend."
- Ecc. ix. 10. "Whatsoever thy hand findeth to do, do it with *all* thy might."
- Ezek. xxxiii. 11. "I have no pleasure in the death of the wicked; but *rather* that the wicked turn," etc.
- Hosea iv. 17. "Ephraim is joined to *his* idols; let him alone." It is printed thus as a text to one of the sermons in the British Pulpit.
- Matt. xiii. 42. "*Weeping*, wailing, and gnashing of teeth" (see Matt. viii. 12; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28).
- Matt. xv. 26. "It is not meet to take the children's bread and to cast it to *the* dogs."

Luke xi. 13. "If ye then being evil know how to give good gifts unto your *own* children."

Luke xvii. 10. "We are unprofitable servants; we have done that which *it* was our duty to do."

John xvi. 8. "He will reprove the world of sin, and of righteousness, and of judgment *to come*."

Acts xxiv. 25. "Go thy way for this time; when I have a *more* convenient season I will call for thee."

Rom. vii. 24. "Oh wretched man that I am! who shall deliver me from the body of this death? *this body of sin and death*."

Rom. xii. 1. "A living sacrifice, holy *and* acceptable unto God."

1 Cor. xi. 26. "Ye do show *forth* the Lord's death till he come."

2 Cor. iv. 17. "For our light affliction, which is but for a moment, worketh *out* for us," etc.

2 Cor. xiii. 14. "The grace of our Lord Jesus Christ, and the love of God, and the communion *and fellowship* of the Holy Ghost be with you all."

Eph. i. 10. "That in the dispensation of the fulness of *the* times."

2 Thess. iii. 1. "That the word of the Lord may have free course, *run*, and be glorified."

1 Tim. iv. 2. "Having their conscience seared *as* with a hot iron."

2 Tim. i. 12. "For I know *in* whom I have believed."

It was quite in keeping with the proprieties of his death-bed that Dr. J. W. Alexander should correct this very common mistake of quotation.

Heb. ix. 27. "And as it is appointed unto *all* men once to die."

A similar insertion is often made in Shakspeare's line :

"But for my part it was *all* Greek to me."

2. Clauses.

An unfounded notion has been wide spread that the forbidden fruit in paradise was the apple (Gen. ii. 16, 17; iii. 1, 6). Hence we have *Adam's Apple*, a designation, both popular and scientific, of a projecting cartilage in the human neck, and especially the male neck, as if the prohibited morsel stuck there in the throat of our first parents. In anatomy this protuberance is known as *Pomum Adami*, "so called," says Cooper's Medical Dictionary, "in consequence of a whimsical supposition that part of the forbidden *apple* which Adam eat stuck in the throat, and thus became the cause." So, too, in the line, "*Mala mali malo mala contulit*

omnia mundo," exhibiting a play on the words *mala*, "a jaw-bone," *malus*, "bad," *malum*, "evil," and *malum*, "apple." "The jaw-bone of a bad man by an *apple* brought all ills into the world."

2 Sam. xviii. 9. "And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth."

There is no mention here of Absalom's long hair, of which he was so vain; nor is there any evidence that it was the occasion or the means of his being caught and suspended by the oak; though that idea — and not unnaturally — is almost universal. Even the Right Rev. George Edward Lynch Cotton, D.D., late Bishop of Calcutta, informs us in Smith's Dictionary of the Bible (see Article *Absalom*), "As he himself was escaping his long hair was entangled in the branches of a terebinth, where he was left hanging, while the mule on which he was riding ran away from under him." Dr. Kitto also affirms that, "the boughs of a terebinth tree caught the long hair in which he gloried."

In his juvenile days the writer knew a man, whose recollections, especially after a public dinner, were apt to be somewhat confused, who, on being asked for a toast at a political gathering, gave the following: "Members of the Hartford Convention: May they all hang by the hair of the head, as did Saul of Tarsus."

Ps. lxxv. 6. "For promotion cometh neither from the east nor from the west, nor from the north, nor from the south."

Isa. i. 6. "From the sole of the foot even unto the crown of the head, there is no soundness in it."

Isa. lviii. 13. "Not doing thine own ways, nor thinking thine own thoughts, nor finding thine own pleasure."

Lam. iii. 23. "They are new every morning, fresh every evening; great is thy faithfulness."

In the letter of Morning of Daniel Webster to Mrs. Page, dated "Richmond, April 29th, 1841, 5 o'clock, A.M.," occurs this sentence: "The manifestations of the power of God, like his mercies, are 'new every morning,' and 'fresh every evening.'" Not unfrequently one may hear the farther supplement, "And repeated every moment."

Hab. i. 13. "Thou art of purer eyes than to behold evil, and canst not look on iniquity *but with abhorrence, or with the least degree of allowance.*"

Matt. xviii. 20. "For where two or three are gathered together in my name, there am I in the midst of them, *and that to bless them.*"

Luke vii. 48. "Thy sins, *which are many, are forgiven.*"

Not in speaking directly to the woman "which was a sinner," does our Saviour introduce this clause; but in speaking of her to Simon, he said: "Her sins, which are many, are forgiven."

Luke xxiii. 33. "And when they were come to the place which is called Calvary, there they crucified him."

There is neither here, nor elsewhere in the New Testament, anything to authorize the affirmation that the place of crucifixion was an elevated one. The popular phrase "Mount Calvary," is probably due to monkish tradition; but has found its way so widely into the associations, the art, and the literature of Christendom, that probably it will never be displaced. No well-informed, conscientious scholar will, however, be likely to do anything to extend and perpetuate a notion which certainly is without any adequate basis.

Rom. viii. 30. "And whom he called, them he also justified: and whom he justified, *them he also sanctified, them he also glorified.*"

1 Cor. ii. 9. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, *to conceive the things,*" etc.

2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be and abide with you all, henceforth and forever.*"

Various other liberties are taken with the apostolic benediction; and in listening to the jumble sometimes made in that closing act of worship, one is tempted to suspect the minister of being influenced unconsciously by a desire to exhibit a little originality in amplifying and enlivening scripture formularies.

Eph. iii. 20. "Able to do exceeding abundantly above all that we ask or think, *or are worthy to receive.*"

Eph. iii. 21. "Unto him be glory in the church by Christ Jesus throughout all ages, *in a world without end, Amen.*"

Rev. xxii. 17. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him *come and* take the water of life freely."

Can it be that those who are addicted to such interpolations have ever read Proverbs xxx. 6, "Add thou not unto his word, lest he reprove thee, and thou be found a liar"; or one of the last verses in the holy volume—the very next following the one just quoted—"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book"?

V. SUBSTITUTION OF WORDS.

Dr. Olinthus Gregory, in editing Robert Hall's celebrated sermon on Modern Infidelity, gives the following prefatory note. It should be stated that Dr. Gregory acted as Mr. Hall's amanuensis in writing out the discourse, which had not been committed to paper before delivery. "After the apostrophe, 'Eternal God! on what are thine enemies intent! what are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of Heaven must not *penetrate!*' he asked, 'Did I say *penetrate*, sir, when I preached it?' 'Yes.' 'Do you think, sir, I may venture to alter it? For no man who considered the force of the English language would use a word of three syllables there, but from absolute necessity.' 'You are doubtless at liberty to alter it if you think well.' 'Then be so good, sir, to take your pencil, and for *penetrate* put *pierce*; *pierce* is the word, sir, and the only word to be used there.'" Of course, an author has the right to modify his own writings—a right which no editor may exercise except by express permission, and which belongs as little to the one who quotes. Tacitus might reasonably protest against the substitution, sometimes met with, of *mirifico* in his remark "Omne ignotum pro magnifico," and Borbonius against the substitution of *tempora* in his sentiment "Omnia mutantur, nos et mutamur in illis." Nor is there any sufficient excuse for the customary alterations made in such lines as follow:

"A beggarly account, *amount*, of empty boxes." — *Romeo and Juliet*.

"To the manner, *manor*, born." — *Hamlet*.

"Small, *little*, Latin and less Greek." — *Ben Jonson*.

"Men are but, *only*, children of a larger growth." — *Dryden*.

"Fine, *small*, by degrees and beautifully less." — *Prior*.

"When unadorned, *least adorned*, adorned the most." — *Thomson*.

Speaking of Edmund Burke, Thomas Paine said (Letter to the Addressers) "He rose like a rocket, he fell like the stick"; but it is not usually given in the same words. To be sure, we cannot expect that pithy sayings, when they have passed into popular use, will always retain their exact original form; though it may be reasonably claimed of scholarly writers and conversationists that they set an example of scrupulous regard to authentic forms. But where an authority is in the hands of every one, it is right to expect general correctness in citing the same. Yet in this particular — the substitution of words — our sacred writings suffer no less than others. Here are specimen substitutions.

1. *Single Words.*

Gen. iii. 19. "In the sweat of thy face, *brow*, shalt thou eat bread."

Ex. xx. 10. "Nor thy, *the*, stranger that is within thy gates."

1 Kings xix. 12. "A, *the* still small voice."

Job. iii. 17. "There the wicked cease from troubling, and there the weary be, *are*, at rest."

Job ix. 2. "How should, *shall*, man be just with God?"

Job xxxviii. 11. "Hitherto shalt thou come, but, *and*, no further."

Ps. lxxiv. 20. "For the dark places of the earth are full of, *filled with*, the habitations of cruelty."

Ps. xcvi. 5. "The sea is his and, *for*, he made it."

Ps. cxxxix. 4. "For there is not a word in, *on*, my tongue."

Prov. iii. 6. "In all thy ways acknowledge him, and he shall direct thy paths, *ways, steps*." Sometimes the first clause of Ps. xxxvii. 5 is coupled with the last clause of this verse: "Commit thy way unto the Lord," and "he shall direct thy paths."

Prov. iv. 18. "But the path of the just is as the shining light, that shineth more and more, *brighter and brighter*, unto the perfect day."

Prov. xi. 14. "In the multitude of counsellors there is safety, *wisdom*."

Prov. xiv. 10. "The heart knoweth his, *its*, own bitterness."

Prov. xxx. 4. "Who hath gathered, *holdeth*, the wind in his fists?"

Eccl. i. 9. "There is no new thing, *nothing new*, under the sun."

Eccl. xii. 7. "Then shall the dust return to the earth, *dust*, as it was."

Isa. xi. 9 (*See Hab. ii. 14.*) "For the earth shall be full of the knowledge of the Lord, as the waters cover, *fill*, the sea."

Eccl. iii. 11. "He hath made every thing beautiful in his, *its*, time."

Isa. xxxv. 8. "The wayfaring men, though fools shall, *need*, not err therein."

Isa. xl. 15. "Behold the nations are as a drop of, *in*, a bucket."

Isa. li. 1. "Look unto the rock whence ye are, *were*, hewn, and to the hole of the pit whence ye are, *were*, digged."

Isa. liii. 7 (*last clause*). "So he openeth, *opened*, not his mouth."

Isa. lix. 1. "Behold, the Lord's hand is not shortened that it cannot save; neither, *nor*, his ear heavy that it cannot hear."

Mal. iv. 2. "Shall the Sun of righteousness arise with healing in his wings, *beams*."

Matt. ii. 18. "Rachel weeping for her children, and would not be comforted, because they are, *were*, not."

Matt. vi. 9. "Our Father which, *who*, art in heaven."

Matt. vi. 10. "Thy will be done in, *on*, earth as it is in heaven."

Matt. x. 10; Luke x. 7; 1 Tim. v. 18. "For the workman is worthy of his meat, *hire*." "For the laborer, *workman*, is worthy of his hire."

Matt. xi. 28. "Come unto me all ye that labor, *are weary*, and are heavy laden."

Mark. x. 9. "What, *whom*, therefore God hath joined together, let not man, *let no man*, put asunder."

In the Episcopal form of Solemnization of Matrimony, we find, "Those whom God hath joined together let no man put asunder." And in the Presbyterian Directory for Worship, etc., Chapter XI., Of the Solemnization of Marriage, occurs this: "Then the minister is to say, 'I pronounce you husband and wife, according to the ordinance of God; whom, therefore, God hath joined together let no man put asunder.'"

John ix. 4. "I must work the works of him that sent me while it is day, *work while the day lasts*."

A candidate for licensure once read a sermon before an association of ministers from these words misquoted; whereupon an aged divine suggested that the candidate ought to write a companion sermon from the parallel passage, "Make hay while the sun shines."

John xvi. 8. "He will reprove, *convince*, the world of sin."

Rom. xii. 11. "Not slothful, *diligent*, in business."

1 Cor. ii. 2. "For I determined not to know anything, *to know nothing* among you save Jesus Christ and him crucified."

- 1 Cor. iv. 6. "Not to think of men above that which is written"; often quoted, "*to be wise* above that which is written."
- 2 Cor. iii. 3. "But in *fleshy, fleshly*, tables of the heart."
- 2 Cor. xii. 2. "I knew a man in Christ above, *about*, fourteen years ago."
- 2 Cor. xiii. 14. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *Spirit*, be with you all."
- Eph. iii. 20. "Now unto him that is able to do, *will do*, exceeding abundantly."
- Phil. i. 6. "Being confident of this very thing, that he which hath begun a good work in you will perform it, *carry it on*, until the day of Jesus Christ."
- 1 Tim. iii. 1. "If a man desire the office of a bishop, he desireth a good work, *thing*."

According to the Church and State Gazette, this verse was thus quoted by a former Bishop of London, at an ordination, some years ago. One can hardly refrain from noticing a certain naturalness in such a variation by the man whose official income was fifty thousand dollars per annum. Such a bishop must make a good *thing* of it.

- Heb. ix. 27. "And as it is appointed unto men once to die, but, *and*, after this the judgment."
- Heb. xi. 6. "For he that cometh to God must believe that he is, and that he is a, *the*, rewarder of them that diligently seek him."
- 1 Pet. iv. 8. "Charity shall cover, *will cover*, or *covers*, the multitude of sins."
- 1 Pet. v. 8. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh, *goeth*, about."
- Rev. ii. 5. "Remember, therefore, from whence thou art fallen, and repent, and do the, *thy*, first works."
- Rev. iii. 1. "I know thy works, that thou hast a name that thou livest, *to live*, and art dead."
- Rev. iii. 17. "Because thou sayest, I am rich, and increased with, *in*, goods."

2. Clauses and Sentences.

- Gen. iii. 15. "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." *The seed of the woman shall bruise the serpent's head.*
- Job v. 7. "Yet man is born unto trouble, *Man is prone*, or *we are prone unto sin*, as the sparks fly upward."
- Job vii. 10. "He shall return no more to his house, neither shall his place know him any more." *And the place that has known him shall know him no more* (cf. Ps. ciii. 16).

- Job xx. 12. "Though wickedness be sweet in his mouth, though he hide it under his tongue." *We roll sin as a sweet morsel under our tongue. Sweet morsels are not rolled under the tongue.*
- Prov. xii. 10. "A righteous man regardeth the life of his beast." *A merciful man is merciful to his beast.*
- Prov. xxi. 1. "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." *Man's heart is in the hand of the Lord; he turneth it as the rivers of water.*
- Prov. xxiii. 5. For riches certainly make themselves wings; they fly away as an eagle toward heaven." *Riches make or take to themselves wings, and fly away as an eagle to heaven.*
- Eccl. xi. 3. "And if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." *Where the tree falleth, there it shall lie.*
- Isa. lxiii. 5. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me." (See also lix. 16; Ezek. xvi. 5.) *When there was no eye to pity, and no arm to save, then thine eye pitied and thine arm brought salvation.*
- Isa. lxvi. 8. "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" *A nation shall be born in a day.*
- Zech. iv. 10. "For who hath despised the day of small things?" *Despise not the day of small things.*
- Matt. vi. 12. "And forgive us our debts as we forgive our debtors."
 Luke xi. 4. "And forgive us our sins; for we also forgive every one that is indebted to us."

The misleading influence of the Prayer Book is specially apparent in regard to our Lord's Prayer. Many besides Episcopalians are accustomed to say, and perhaps usually unconscious of their mistake: "Forgive us our trespasses as we forgive those who trespass against us."

It should be added, however, that citations are made from the Psalter (or Psalms for the Day), which is an older translation (1535) than our Authorized Version, and was made by Coverdale. Thus the Hon. Robert C. Winthrop, on taking the speaker's chair, in the House of Representatives at Washington, invoked the blessing of God, "whose recorded attribute it is *that he maketh men to be of one mind in a house.*" Newspaper correspondents and others at the time were puzzled to know where the quotation came from. It is from Coverdale, Ps. lxvii., which reads: "He is the God that maketh

men to be of one mind in an house"; and which corresponds to Ps. lxxviii. 6, of King James's translation: "God setteth the solitary in families."

VI. PUTATIVE SCRIPTURE.

"Know thyself," is one of the most valuable utterances of the old gnomic philosophy, and it was worthy to be written in letters of gold over the temple door at Delphi; but does not happen to be found, as some have supposed, in either the Old or New Testament. Something more than a dozen years ago Mr. Lamar, member of Congress from Mississippi, replying to Mr. Clark of New York, said, in the House of Representatives: "I would commend to my friend from New York, that passage of the Bible, 'Know thyself.'"

"Spare the rod and spoil the child," belongs to the same category. Solomon does, to be sure, say: "He that spareth his rod hateth his son" (Prov. xiii. 24); but it was the author of Hudibras who wrote:

"Love is a boy by poets styled;
Then spare the rod, and spoil the child."

Alexander Pope penned this line:

"An honest man's the noblest work of God."

Yet it has been supposed to be a citation from holy writ, and that, too, by others besides the newspaper editor who remarked, in an obituary notice of a worthy person: "We may say of him, as the holy scriptures have so beautifully expressed it, 'An honest man is the noblest work of God.'"

There are some to whom it would be a surprise, if told that the Bible nowhere contains their favorite expression: "We are exalted to heaven in point of privilege." So, too, this: "seals of his ministry," "souls for his hire." And yet again: "A word to the wise is sufficient" — "Verbum sat sapienti." William Shakspeare's

"Undiscovered country, from whose bourn
No traveller returns"

has, in the associations of some, put him among the prophets. "God tempers the wind to the shorn lamb." So wrote Lau-

rence Sterne, in his *Sentimental Journey*. Even he took it from a French writer, Henry Estienne: "Dieu mesure le froid à la brebis tondue." Probably neither of these authors had in mind Isa. xxvii. 8: "He stayeth his rough wind in the day of his east wind."

Quite noteworthy is this: "In the midst of life we are in death." Not a few would look confidently for it in the word of God. Robert Hall once planned a sermon on it. When that shocking accident, the bursting of a gun on board a steam-frigate at Washington, occurred some years since, the government organ quoted the above as an inspired saying. So did Captain Richardson, in his account of the burning of the *Ocean Monarch*. It is the burial service of the Episcopal church which has given it currency. It comes from an old funeral hymn in Latin, by Notker the Elder, a monk of St. Gall, in the tenth century:

"Media vita in morte sumus.

And yet this line is usually misquoted, by inserting the preposition *in* before *vita*.

VII. SCRIPTURE IGNORED.

The treatment of our topic would hardly be complete without some reference to another species of blundering, which proceeds from similar ignorance of the holy volume. It is no unusual thing to hear surprise or doubt expressed, when some unfamiliar phrase or passage is quoted, in regard to its being found in the Bible. The phrase *sursum corda*, used in early Christian times as a summons to prayer, is doubtless generally quoted without any thought of its being found in Latin versions of Lam. iii. 41: "Let us lift up our hearts," etc. Occasionally a signal instance of want of acquaintance with the New, as well as the Old, Testament presents itself. Thus the *Glasgow Reformer's Gazette* is found complimenting Lord Chesterfield for his sensible remark: "Evil communications corrupt good manners."

The Hon. Nathan Clifford was engaged, some years since, as counsel on a murder trial at Lewiston, Maine. In the

course of an argument which he offered, Mr. Clifford, in order to clench an improbable hypothesis of his invention, remarked, with great solemnity and great emphasis: "Secret things belong to God." "At this point," says the Biddeford Journal, "the learned counsel laid down his brief, took off his spectacles, and, thrusting his hands into his pockets, observed to the court that he was indebted to Judge Rice for this thought, who, at the trial, reminded him that it was the language of Hon. Peleg Sprague in concluding his argument for Sager. Deeply impressed with its forcible language, as well as with the originality of the idea, he suspected it must have been borrowed by Mr. Sprague; and now, having devoted some time to the investigation, he was happy to state to the honorable court that he had traced the quotation to its source. By diligently searching the authorities, he had ascertained that the language was first used by 'My Lord Hale, in his Pleas of the Crown,'—referring to the volume and page. This was too much for the County Attorney, Mr. Goddard, one of the opposing counsel, who interposed: "O Mr. Clifford, that is in the Bible; you will find it in Deuteronomy, chapter xxix. verse 29.'"

To revert to the general subject, in every community and congregation there are, at least, a few careful readers of the sacred volume who cannot well avoid noticing such departures from their revered and familiar version, and to whom these blemishes are a grief. A mistake of the kind shocks their sensibilities, as a false note does the delicate musical ear.

In mediæval and earlier times, authors would affix an adjuration to copyists enjoining correctness in their work. Here is one by Irenæus: "I adjure thee who shall transcribe this book, by our Lord Jesus Christ, and by his glorious coming to judge the quick and the dead, that thou compare what thou transcribest, and correct it carefully according to the copy from which thou transcribest; and that thou also annex a copy of this adjuration to what thou hast written." Such solicitude was not uncalled for. But how much more appropriate is similar sensitiveness now on the part of

all who consult, and profess to repeat the lively oracles ! What punishment would be due for vitiating orders on shipboard or on the field, and shall this be deemed a venial offence ? We do not readily forgive the compositor for his blunders. The last edition of Ariosto's Orlando which appeared in his life-time (1532) had so many typographical errors that he was accustomed to say he had been assassinated by the printer. Such derelictions might well be made penal. In 1632 Barker and Lucas, the king's printers, issued an edition of the Bible, in which the mistake occurred of leaving out "not" in the seventh commandment. His majesty, Charles I., gave orders for calling the printers into the high court of Commission, where — the fact being proved — the whole impression was called in, and the printers fined three hundred pounds. One can hardly help wishing that the lapses of the pen and tongue in this line of things might be followed by a judicious mulct. If there is any question in regard to the desirableness of a corrected version of our English Bible, there certainly can be none in regard to correct citations from the same.

It is not to be expected that those whose habits in this regard are formed, and who are advanced in years, will correct themselves fully. Yet no one should deem the matter unworthy of an effort. A thorough reform may be effected by suitable painstaking in the family, the Sabbath-school, and the theological seminary. Every parent and teacher should insist upon verbal accuracy in the committing of scripture to memory, and also in quoting it. *Totidem verbis* should be an inflexible law at the professor's desk. The reacting influence of a painstaking habit in regard to any one thing will prove an element of education worth more than it can possibly cost. Accuracy here will extend its influence more or less to other practices. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much." It should be remembered that in some sort a question of veracity is involved; and no departure from the precise truth is of small consequence.

Of all classes clergymen are those from whom there is justly claimed comparative blamelessness in the point now considered. They are supposed to be, and ought to be, careful students of the *Liber Sacerdotalis*. They are supposed to be educated men, and to have an appreciation of literary fitness, as well as of the reverential exactness due in all treatment of the holy volume. Their habits in this respect go largely to form the habits of hearers: "For the priest's lips should keep knowledge, and they should seek the law at his mouth." The pulpit is in a great measure responsible for the loose, and sometimes slovenly, treatment of sacred language. No people are, as a whole, more familiar with the Bible, or more careful in repeating its language than the Scotch, and this is due somewhat to the practice in the pulpit of giving chapter and verse when quotations are made, while the congregation, book in hand, turn to the places cited. The Jews demand that copyists of the Hebrew scriptures shall write no word by heart merely; that a book of the Law with even one letter too few or too many shall be treated as corrupt; and the world owes not a little to their punctiliousness. The Mohammedan doctor would be discarded who should habitually misquote any one of the six thousand verses of the Koran. Out of the thirty thousand (31,173) verses of the Bible there are not more than one in five that a sermonizer will be likely ever to have occasion to use. Is it too much to require of him that in citing these he should uniformly turn to the sacred page and verify the passage? "Lord, I discover," says Thomas Fuller, "an arrant laziness in my soul." The quaint divine comes nearer standing alone in his candor than in the result of his internal exploration.