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On reviewing the whole question it may be stated as a summing-up, that in years gone by the Church of England had everything in her favour for recruiting her ministry. There was free education at the grammar schools, and that of a kind preparatory to the higher education of the universities. These schools were presided over by men in holy orders, who regarded their office as a cure of souls, and who lifted up the hearts of their pupils to the ministry of God as their highest aspiration. There were scholarships founded expressly for aiding such aspirations, and benevolent men supplemented them further, so that the poorest youth could hope to be one of the aristocracy of intellect that adorned the English Church.

All these aids are swept away. The scholarships are obtained by youths highly educated, but who need them not, and would certainly not be contemplated by the founder, but who yet appropriate them; the lay educator would rather discourage a youth from aiming at the ministry of God, even if his father could afford it. But he cannot afford it, for whilst education is rising in cost, clerical incomes are dwindling to zero.

Simultaneously with this is a wide diffusion of education throughout the land; the peasant and the artisan are instructed to enter civil life at enormous cost to the nation, by masters and mistresses highly trained, and still more highly paid. Is the parson to be less educated, instead of being, as heretofore, more highly educated than the bulk of his parishioners? The cry amongst laymen, especially in towns, is for an educated, a university-educated clergy; whence is the demand to be supplied? These questions must be faced by English Churchmen with an earnestness becoming the gravity of the situation.

The writer of this paper has stated the observations of long experience, as to the decline of the supply and the causes. If any of the remedies he suggests should "catch on" and be carried out, these pages will not have been written in vain.

RICHARD W. HILEY.



#### ART. V.—EARLY PRINTED VERSIONS OF THE BIBLE.

JOHN FOX, the martyrologist, in setting forth the advantages resulting from the invention of printing, says: "Hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected, and with finger pointed, and all

through the benefit of printing. Wherefore, I suppose," he goes on to say, "that either the Pope must abolish printing, or he must seek a new world to reign over; or else, as this world standeth, printing doubtless will abolish him. Both the Pope and all his college of cardinals must this understand: that through the light of printing the world begins now to have eyes to see and heads to judge. He cannot walk so invisibly in a net but he will be spied. And although, through might, he stopped the mouth of John Huss before, and of Jerome, that they might not preach, thinking to make his kingdom sure; yet, instead of John Huss and others, God hath opened the *press* to preach, whose voice the Pope is never able to stop with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the Gospel soundeth to all nations and countries under heaven. And what God revealeth to one man is dispersed to many, and what is known in one nation is open to all."

This great and useful art, which the old writer thus lauds with so much enthusiasm, was invented about the year 1440 by John Gutenberg, a native of Mentz, though the honour has been claimed by writers for Laurence Coster, of Haarlem.

The question may perhaps be amicably settled by supposing that both Dutchman and German, who were contemporaries, made the valuable discovery about the same time. Be the inventor who he may, the "almost Divine benefit" of the printing-press effected a complete revolution in the literary history of Europe. "Knowledge stepped forth from the cloister and entered into the market-place."

The first attempts at printing were made by Gutenberg on characters carved in small tablets of wood. Afterwards he, with others, made use of movable characters cut in wood, and, finally, as at present, of movable metallic types. The invention of founding types in moulds or matrices is attributed to Peter Schoeffer. He and John Fust were partners with Gutenberg, and carried on the business partly in Strasburg and partly in Mentz. And thus the good work has proceeded during the centuries, until in our time a single London firm can produce copies of the Bible at the rate of a hundred and twenty per hour! Contrast this with the state of things at the beginning of the fifteenth century, when it would take a rapid writer ten months to transcribe a single copy of the Word of God.

The first Bible ever printed was a Latin one without date or printer's name, supposed to have been printed at Mentz between the years 1450 and 1455, in two volumes, folio. It is known as the Mazarin Bible, from the fact that a copy of it

was found about a century ago in Cardinal Mazarin's library at Paris. Copies of this very rare edition are in the Bodleian and other libraries. Lord Spencer's library at Althorp possesses a copy of this Bible, which is "justly praised for the strength and beauty of the paper, the exactness of the register, the lustre of the ink, and the general beauty and magnificence of the volumes." There is also a splendid copy of this Bible in the Royal Library at Berlin, printed upon vellum, and "enriched with a profusion of ancient and elegant embellishments"; and in the Imperial Library at Paris there are two other copies of this most valuable edition, one upon vellum, in four volumes, and the other upon paper, in two volumes. The latter copy has a subscription, written in red ink, at the end of each volume. That at the end of the first volume is: "Et sic est finis prime partis biblie seu veteris testamenti. Illuminata seu rubricata et ligata p Henricum Albch alius Cremer Anno dm. MCCCCLVI. festo Bartholomei Apli. Deo Gracias. Alleluia." (Here ends the first part of the Bible or Old Testament. Illuminated or rubricated and bound by Henry Albch, or Cremer, on St. Bartholomew's day, April, A.D. 1456. Thanks be to God. Hallelujah.)

At the end of the second volume the inscription is: "Iste liber illuminatus ligatus et completus est p Henricum Cremer vicariū ecclesie collegiate sancti Stephani maguntini sub anno dui millesimo quatringsesimo quinquagesimo sexto, festo assumptionis gloriose virginis Marie. Deo gracias. Alleluia." (This book, illuminated and bound by Henry Cremer, Vicar of the Collegiate Church of St. Stephen in Mentz, was completed on the Feast of the Assumption of the Blessed Virgin Mary, A.D. 1456. Thanks be to God. Hallelujah.)

This edition is printed in the large Gothic or German character.

In the year 1457 the Latin Psalter was printed separately, in folio, by John Fust and Peter Schoeffer at Mentz, and is the first printed book that bears a *date*.

Five years after, in 1462, Fust and Schoeffer, who seem to have worked together, published a Latin Bible, in two folio volumes. This is the first edition with a *date*, and is of extreme rarity and value. The copies of this Bible on paper are even more rare than those on vellum, of which last probably more were printed, that they might have the greater resemblance to manuscripts, which the first printers endeavoured to imitate as much as possible. M. Lambinet, in his "*Recherches sur l'Origine de l'Imprimerie*," says: "It is certain that from the year 1463, Fust, Schoeffer, and their partners sold, or exchanged, in Germany, Italy, France, and the most celebrated universities, the great number of books which they had printed,

and, whenever they could, *sold them as manuscripts*. As they were on parchment, and the capital letters illuminated with blue and purple and gold, after the manner of the ancient manuscripts, he sold them as such at sixty crowns! But those who first purchased copies, comparing them together, soon found that they exactly resembled each other; afterwards they learned that Fust had sold a great number of copies, and had lowered the price, first to forty, and then to twenty, crowns. The fraud being thus discovered, he was pursued by the officers of justice, and forced to fly from Paris and return to Mentz; but not finding himself safe, he again quitted Mentz, and withdrew to Strasburg, where he taught the art to Mentelin."

The facility with which Fust, or Faust, thus supplied Bibles for sale is said to have brought upon him the unenviable reputation of being a necromancer, and to have given rise to the well-known story of the devil and Dr. Faustus. Others have called the truth of this in question, and have remarked that there was a Faustus living at the same period, who wrote a poem, "*De Influentia Lyderum*," which, with a number of other tracts, was printed at Paris "*per Guidonum Mercatorem*, 1496." His proper name was Publius Faustus Andrelinus Foroliviensis, but he called himself, and his friends in their letters to him called him, Faustus.

There were many other editions of the Latin Bible executed about the same time by other printers in different places, most or all of whom had learnt the art from the original inventors; and so indefatigable were these early printers, that nearly a hundred editions of the Latin Bible were printed before the end of the fifteenth century, sixteen of which were accompanied by the *Postillæ*, or Notes, of Nicolas de Lyra, a great Flemish commentator, who lived about 1340. Besides these, there were upwards of thirty editions of the Latin Psalter, many of them with commentaries; three editions of the Latin New Testament, with Lyra's Notes; and several editions of the Prophets, the Gospels, or other portions of the sacred volume.

The first printed edition of the Bible in any *modern* language was in the German, supposed to be printed by John Mentelin, a disciple and co-worker of Fust, but without date, place, or printer's name. Fust also printed a German edition of the Scriptures in 1462 in two folio volumes.

In 1471, an Italian version of the Bible, by Nicolas Malermi, a Camaldolese monk, was printed at Venice, and is said to have gone through no fewer than nine editions in the fifteenth, and twelve editions in the sixteenth, centuries. But being written in a style unsuited to the age of the Renaissance, it was set aside by a new version undertaken by Antonio Brucioli, a

learned Florentine. His version of the New Testament appeared in 1530, and was followed, at intervals during two years, by translations of the rest of the sacred books. A great desire had seized upon the people to read the Scriptures in their native tongue, and, to their honour, it must be said, that scholars were eagerly disposed to gratify the desire. And, accordingly, in the course of a few years several other Italian translations were made, and published by Marmochini, Zaccario, and others. Brucioli's Bible was ranked among prohibited books of the first class in the Index of the Council of Trent, and all his works published, or to be published, were formally interdicted as heretical. The Church of Rome has seldom shown sympathetic approval of the circulation of the Word of God.

In 1475, a Dutch Bible was printed at Cologne, in two folio volumes; a French one at Lyons in 1477; one in the dialect of Lower Saxony in 1490, folio; and a Bohemian one at Prague in 1488, folio. The Bohemians had long been lovers of the Bible. At the Council of Basle, held in 1431, we have remarkable testimony borne to this fact from no less a person than Cæneas Sylvius, a contemporary cardinal, and afterwards Pope Pius II. He said that "it was a shame to the Italian priests that many of them had never read the whole of the New Testament with attention, whilst scarcely a woman could be found amongst the Bohemians, or Thaborites, who could not answer any questions respecting either the Old or New Testaments." Here we have indirect testimony to the influence of John Huss and Jerome of Prague, as well as of the writings of our own Wycliffe, which had a wide circulation in Bohemia. A Roman Catholic historian, speaking of Huss, says that "he spent his time in translating certain books of the Old and New Testament into the vulgar tongue, to which he added commentaries, and gave thereby to women and tradesmen means of disputing with the monks and clergy."

In Spain the New Testament was printed in 1478, though the circulation of the Scriptures, as we might expect, was prevented by the establishment of the Court of the Inquisition by the reigning sovereigns, Ferdinand and Isabella, in 1480, and the subsequent royal edict which enacted that "no one should translate the Scriptures into the vulgar tongue, or have them in their possession under pain of the severest punishments." But about the year 1500, a Spanish translation of the whole Bible, which had been made in the dialect of Valencia, was printed at Amsterdam, where an edition of the Pentateuch in Spanish had been printed twenty years before. A Spanish version of the New Testament, by Francis Enzinas, a native of Burgos, in Spain, was printed at Antwerp in 1542; and a Spanish trans-

lation of the Pentateuch was printed by the Jews at Constantinople in 1547, folio. Like the other early translations, these were all made from the Latin Vulgate. The circulation of the Scriptures throughout the Southern Peninsula would have been attended by the happiest consequences in the promotion of Reformation principles, had not the fierce influence of the Inquisition been mercilessly used to counteract and crush out the new movement.

In 1477, the Psalms were printed in Hebrew, with the Commentary of Kimchi, by Joseph, and his son Chaim, Mordecai, and Hezekiah Monro. This edition was in quarto, and consisted of three hundred copies. From this time different portions of the Scripture in the original continued to issue from the press; and in the year 1488, a complete Hebrew Bible, in folio, was printed at Soucino, in Italy, by a family of Jews who, under the adopted name of Soucinati, established printing-presses in various parts of Europe. In 1494, there was executed at Brescia an edition of the Hebrew Bible, in octavo, which has an interest for us as being the edition afterwards made use of by Luther in his translation of the Bible into German. This department of typography was, we might almost say, entirely monopolized by the Jews in Italy until the year 1518, when an edition of the Hebrew Scriptures, accompanied with various readings and Rabbinical commentaries, proceeded from the splendid press which Daniel Bomberg had recently erected at Venice.

Simultaneously with the discovery of printing was the revival of Greek learning in Europe. The Greek language began to be widely studied everywhere. And one of the chief results of the cultivation of Greek literature was a revived interest in the New Testament. "Greece," it has been finely said, "arose from the grave with the New Testament in her hand," and before a hundred years had passed away the "New Learning," as it was called, had become an important part of university education in Europe. The first printed edition of any part of the Greek Testament is one by Aldus Manutius, who printed the first six chapters of St. John's Gospel at Venice, in 1504, and in 1512, the whole of St. John's Gospel was printed at Tubingen, in Swabia. In 1516, Justinian, Bishop of Nebo, secured the printing of the Psalter in Genoa, by Peter Paul Porrus, in Hebrew, Arabic, Chaldee, and Greek, with the Latin versions, glosses, and scholia. The Arabic was the first that ever was printed, and the Book of Psalms was the first portion of the Bible that appeared in so many languages. Justinian caused fifty copies to be printed upon vellum, and presented every crowned head, whether Christian or infidel, with a copy.

It is not necessary to say anything here of the various editions of the English Bible which were issued from time to time from the press—Tyndale's, Coverdale's, Matthew's, the Great Bible, and others—for our readers are more or less acquainted with their history. It may be enough to observe that their appearance gave a wonderful impetus to the Reformation, and enabled those who had severed themselves from the Roman Communion to give to any who asked "a reason of the hope that was in them with meekness and fear." "It was wonderful," says an excellent writer, "to see with what joy this Book of God was received, not only amongst the learned sort, and those that were noted for lovers of the Reformation, but generally all England over, among all the vulgar and common people; and with what greediness God's Word was read, and what resort to places where the reading of it was. Everybody that could bought the Book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose, and even little boys flocked among the rest to hear portions of the Holy Scripture read."

WILLIAM COWAN.



#### ART. VI.—TYNDALE.

*(Concluded.)*

IN 1524 Tyndale went to Hamburg, and then probably to Wittenberg, the home of Luther, where he stayed some months and completed his translation of the New Testament. Modern inquiry has shown that he was for his age a skilled Greek scholar. He translated from the 1522 edition of Erasmus' Greek Testament, and used also the Latin translation of Erasmus, the Vulgate, and Luther's New Testament. To get the book in type he went to Cologne, then famous for its printers.

It has been said by Mr. Froude that "of the translation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are all familiar. The peculiar genius—if we may be permitted such a word—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted "improvements of modern scholars, all are here, and bear the impress of the mind of one man, William Tyndale." I will