

poor. The rich themselves, who can use to the full the new resources of civilization, have gained little in that which makes for their lasting happiness. They may be flying down a country road on a Sunday morning instead of declaring themselves miserable sinners in church, but the improvement is equivocal after all.'

Professor MOULTON believes in progress. But it is progress that is subordinate to a higher law. If progress is to be along the lines of making this world a better place to live in—that and nothing more—he fears that the end of the world will come, as even the astronomers warn us, long before the ape and the tiger have died in man, and Borgias and Leopolds have ceased to flourish. He believes in progress, and he has worked for it, but he cannot acquiesce in the materialistic conviction that this present world only needs mending to make it the ideal home for righteousness to dwell in. He believes that it is our duty to look forward not to mending but to ending.

'I venture to think, therefore, that by the help of a "blasphemous book" (this is the epithet which Dean INGE has applied to SCHWEITZER'S book), by an argument which seems to strike at our most cherished convictions about Him after whose name we dare to call ourselves (he means the

argument based on our Lord's ignorance of 'that day and that hour'), we are being called to a reassertion of the Catholic Christology, and of the Christian hope which has lived before the saints of every age.'

The Catholic Christology is that Jesus of Nazareth (who 'knew not') was Very God; and that His death was not merely the most wonderful and pathetic of martyrdoms, but the climax of an obedience which made atonement for the sin of the whole world. And the Christian hope is to see the King in His beauty and to behold the land of far distances.

'We need to be other-worldly, heavenly-minded, our treasure laid up in the place where no moth or rust doth consume, and no demon of disillusionment breaks in to steal our life's hope.' And we need not fear, he says, that other-worldliness will make us less eager for the mending of this world. 'We fight against fleshly lusts because they "war against the soul." We strive to destroy sweating and swilling, because such environments make it fearfully difficult for a human spirit to be made ready for service in the realm of light. We preach the gospel to the heathen because it will give them a mighty uplift towards that holiness without which none shall see the Lord.'

The Authorized Version of the Bible.

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'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'—Is. xi. 9.

OUR country is commemorating this year the 300th anniversary of the publication of the Authorized Version of the Bible. This event was a momentous one in the history of the English people; and I should like this morning to place before you some thoughts suggested by it—to speak of the

¹ A sermon preached in the Cathedral Church of Christ, Oxford, on the Fourth Sunday in Lent (March 26), 1911.

long and sometimes troubled years of preparation and development which preceded it, of the influence which the version has exerted upon our people, and of the position which it holds at the present day. Let me describe to you briefly how the Authorized Version came into being.

In olden days both Bibles and service-books were in Latin; there was a prejudice against change; and it was a long and gradual process to get them translated into the language of the

people. As early, however, as the ninth and tenth centuries Anglo-Saxon versions of the Psalms, Gospels, and some of the historical books of the Old Testament were made. But no attempt was made to translate the entire Bible into English till the fourteenth century, in the reign of Edward III. (1327-1377), when John Wycliffe arose (1320-1384). Wycliffe was closely connected with Oxford. He was Steward of Merton College, Master of Balliol, and Warden of Canterbury College—a hostel for the reception of theological students from Canterbury—afterwards absorbed into Christ Church, where the Canterbury Quadrangle still marks its ancient site. Wycliffe was a man of remarkable ability and influence, an effective orator, and an unsparing assailant of the ecclesiastical and social abuses of his time. His life was a rebellion against what he conceived to be unjust dominion. The Bible, he felt, supported him in his contention; and so, with the help of Nicholas of Hereford, its translation was accomplished (1382). The translation was made, not from the original texts, but from the Latin Vulgate. Its reception showed that it met a need of the times. 'The new version,' we are told, 'was eagerly sought after and read. Copies passed into the hands of all classes of the people. Active and powerful measures were taken to suppress it; copies were sought for and burnt as most noxious productions of heretical depravity; but the number (150) of MSS which survived this inquisition and still remain testify what a large number there must have originally been.' Nevertheless Wycliffe's translation continued to be viewed with suspicion, and in 1408 the reading of it was expressly forbidden by Henry IV. (1399-1413).

During the century which elapsed between 1388¹ and the age of William Tindale nothing further was done for the translation of the Bible. Tindale was the real father of the Authorized Version. He was a native of Gloucestershire, who came to Oxford and became a student of Magdalen Hall, the old Grammar School, a portion of which is still to be seen just at the entrance to Magdalen College. He took his degree in 1512, shortly after the accession of Henry VIII. Since Wycliffe's death great events had happened and greater events were looming in the future, all of which materially helped the translation of the Bible into English. The age of the renaissance was begin-

ning. The capture of Constantinople in 1453 by the Turks caused many Greek scholars, carrying with them the treasures of their literature, to seek a home in the West, especially in Italy, and so brought about a revival of Greek learning in Europe. Greece, it has been strikingly said, thus 'rose from the grave with the New Testament in her hand'; and, as soon appeared, the Teutonic nations welcomed the gift. In 1477 the newly-invented art of printing was introduced into England. In 1491 Greek was first taught in Oxford by William Grocyn, a Fellow of New College, who had studied in Italy. Colet and Erasmus, both men of the new learning, saw its value for the cause of reform. The former, as Dean of St. Paul's Cathedral, preached against the worldliness of the clergy. The latter taught Greek at Cambridge from 1509 to 1514, and in 1516 published an edition of the New Testament in Greek, the first printed edition published in Europe. It at once made a great impression, and was much talked about. Between 1477 and 1530 many editions of the Hebrew Old Testament and the Greek New Testament were printed on the Continent, and found their way into England. A desire to possess the Bible in the vernacular sprang up throughout Europe, and many translations followed. In Germany Luther was beginning his crusade against Rome. He published the New Testament in German in 1522, and the whole Bible in 1534. Tindale was a reformer from his youth. In conversation with a learned divine, who said, 'We were better without God's laws than the Pope's,' he replied, 'I defy the Pope and all his laws. If God spares my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than thou doest.' He went to London, and sought to interest Tunstall, the Bishop of London at the time, in his plan of a translation, but soon discovered this to be impossible; as he mournfully said, he found 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.' He therefore left England and settled in Cologne. There he translated the New Testament into English; and, supplied with funds by English merchants, who promised to convey the work secretly to England, and diffuse it widely in that country, began to print it. But he was betrayed; the printing was interrupted; and he fled up the

¹ The date of Purvey's revision of Wycliffe's translation.

Rhine to Worms. Worms was devoted to Luther, and Tindale could work there in safety. He completed his translation, and 6000 copies reached England in 1526.

The English bishops met to deliberate on the situation; and at once took active measures to suppress the book. All copies found were ordered to be burnt. The Bishop of London preached a sermon at St. Paul's Cross, in the precincts of the Cathedral, which was followed by a formal public burning of the dreaded book. Nevertheless the book was widely read in secret; and among the places deeply infected with the new heresy was Cardinal College, the magnificent foundation of Wolsey, afterwards re-founded by Henry VIII. as Christ Church. A memorable scene was enacted in St. Frideswide's Church, the present Cathedral, on February 21st, 1528. The Commissary, sent down by Wolsey to search out the heretics, entered the choir in the middle of evensong, interrupted the service, and conferred with the Dean in his seat respecting their arrest. We possess a graphic description, written by one of the suspects, a student of Alban Hall, of what subsequently happened.¹ Tindale meanwhile completed the Pentateuch in English, and it was printed at Marburg in 1530. After this he moved to Antwerp, and worked at other books of the Old Testament. In the end he was betrayed to his enemies, imprisoned in the Castle of Vilvorde, near Brussels, where, on October 6th, 1536, he was strangled and burnt. His last words were, 'Lord, open the King of England's eyes,' a prayer which before long was signally answered.

It is remarkable now how the secular arm came to the help of the English Bible. Henry VIII., who was still on the Throne, had been unfriendly to Tindale, and had issued proclamations against the use of his translation. But the breach with Rome was beginning, and the situation changed quickly. In 1529 Wolsey fell from power; in 1531 Henry assumed the title of supreme head of the Church of England; in 1533 he divorced Catherine of Aragon and married Anne Boleyn, both with the strong disapproval of the Pope. Other points of difference arose; and in the same year the papal authority in England was formally annulled. Feeling had also changed on the subject of Bible

¹ Fox, *Acts and Monuments of Martyrs*, ed. 1684, ii. 438-441 (the story of Dalaber and Garret); cf. Westcott, p. 40 ff.

translation. Shortly after Wolsey's death Henry had promised a translation of the Scriptures. Miles Coverdale, who certainly knew Tindale, and had not improbably assisted him, had been invited by Cromwell, who succeeded Wolsey in the King's favour (1529-1540), to make a translation of the entire Bible; and in 1535 his translation appeared, dedicated to the King. This was the first English translation of the entire Bible.

But a more important version was one which appeared four years afterwards, in 1539, called from its size—it is a large and thick black-letter folio—the Great Bible. This also was Coverdale's work; in fact, it was his earlier translation revised and improved, at the suggestion of Cromwell, by a more careful comparison of the original texts. It met with great success. A royal injunction commanded its free exhibition in all churches, and contemporaries tell us what interest it immediately evoked, how numbers flocked to the churches to read it, while as many as could procured it for themselves. In two years it went through seven editions, each with revision, and it was often reprinted afterwards. One part of the Great Bible is familiar to us still. When the Prayer Book was first compiled, in 1549, the Psalter was taken naturally from the Great Bible, and it remains there still, a monument of the noble and melodious English prose of which Coverdale was an acknowledged master.

The circulation of the English Bible remained unimpeded during the short reign of Edward VI. (1547-1553). With the accession of Mary (1553-1558) a change came. Rome was again in the ascendant, and the reformers had to flee to the Continent. A band of them settled in Geneva, the home of Calvin; and there, in 1560, they produced another version, dedicated to Queen Elizabeth, and known as the Geneva Bible. This translation contained short explanatory notes. Its convenient size and useful notes caused it speedily to become the household Bible of Englishmen; and it continued to be so for nearly a century. Some of the notes were, however, tinged with Calvinism; so in 1568, also under Elizabeth, the Bishops' Bible appeared, so called from the number of bishops who assisted in its production.

But the existence of two rival translations was an inconvenience; and soon after James I. came to the Throne he expressed the wish that the best scholars of the time should be invited to co-operate

and produce 'one uniform translation.' His wish was speedily carried out. The Bible was divided into six parts; six companies of scholars were appointed, two sitting at Westminster, two at Cambridge, and two at Oxford, to carry out the work. Rules were drawn up for their guidance; and the completed Bible, our Authorized Version, appeared in 1611.

Such, then, told briefly and imperfectly, is the long and sometimes tragic story of the progress by which an open Bible was secured for England. It is well that we, who enjoy in ease what our forefathers toiled and even gave their lives for, should remember the price at which our freedom was purchased, and feel the gratitude that is due to those who gave it to us. It is worthy of notice how all the crucial steps in the movement came from the party of reform. If the ecclesiastical authorities had retained their power, and had their will, there would have been no open Bible in England even to-day. The truth was obscured; abuses were rife; but the Bible, it was felt by those who knew it, was the charter of spirituality, of justice, and of freedom. To those who gave it to us in our own language we owe an incalculable debt.

The version of 1611 was not a new translation. It was founded upon the versions of Tindale and Coverdale, upon the Great Bible, the Geneva Bible, and the Bishops' Bible. King James' translators took from these the best that each could give, and welded all together, naturally with many corrections and improvements of their own, into a new whole. It was the final issue of nearly a century of preparation.

Its outstanding characteristic feature is the marvellous felicity of its style; a comparison of its renderings with those of the previous versions quickly makes its superiority in this respect apparent. The translators had all lived through the Elizabethan era. Shakespeare was still bringing out his plays while the translators were at their work. At least the leading spirits in all the companies showed themselves masters of a style which was chaste, dignified, and impressive, and of a rhythm which is always melodious and grateful to the ear. Style and rhythm are indeed externals; but they are externals which cannot be despised: they delight the ear, and so the thoughts which they enshrine find their way into the heart. The English Bible has all the attributes of a classic: it is a 'well of English undefiled.' The beauty, and

freshness, and innate attractiveness, which are the predominant characteristics of the original, combine, with this remarkable felicity of phrase and rhythm in the translation, to give the Authorized Version that incomparable fascination and influence which it has exerted over so many generations of Englishmen.

King James' translation has accomplished a great work—greater, we may be sure, than the translators themselves could in the least imagine or foresee. Though it did not at once supersede the Geneva and the Bishops' Bibles, in the end its superior merits won it its due, and it became the only Bible of the English-speaking people. Since the seventeenth century the Anglo-Saxon race has spread, and colonized regions of the earth of which our forefathers had never heard; and so King James' Bible has carried the light of truth, not only throughout our own islands, but into every part of the habitable world—into India, Africa, Australia, and into the teeming populations ever increasing, and ever pulsating with new energies and new life, which already occupy the greater part of the vast continent of Northern America, and are likely soon, in Canada, to be diffused yet more widely.

Let me quote here a few sentences which must voice, I am sure, the common feeling of Englishmen, from the admirable address presented to King George by the very representative deputation which waited upon him a few days ago: 'On the occasion of the Tercentenary of the issue of the Authorized Version of the English Bible, we, who believe the Bible to be "the most valuable thing that this world affords," desire to unite with your Majesty in thanksgiving to Almighty God for the inestimable blessings bestowed upon the English-speaking people by its translation into our mother-tongue, and its influence in the moulding of our national life. These blessings are enjoyed, not only in these islands and your Majesty's Dominions across the seas, but also in the United States of America, and wherever the English language prevails.' And then, after some remarks on our indebtedness to those who laboured and suffered—some of them laying down their lives—to secure for their fellow-countrymen, not only a version of the Holy Scriptures which they could understand, but also liberty to read it in their own homes, and upon the manner in which in the past the Throne had been linked with the work, the address con-

tinues: 'The growth and strength of the Empire owe much to the English Bible. It has sweetened home life; it has set a standard of pure speech; it has permeated literature and art; it has helped to remove social wrongs, and to ameliorate conditions of labour; it has modified the laws of the realm, and shaped the national character; and it has fostered international comity and goodwill among men. Above all, the English Version of the Bible has made accessible to us the revelation of God our Father in His Son Jesus Christ our Lord. . . . We praise God, not only for the benefits of the Bible to past generations, but also because its truths, as long as they are made the standard of life, will preserve the glory of our Empire through generations to come. . . . And we pray that your Majesty's subjects may continue to read this book until its spirit and teaching are vitalized in personal character and in domestic relationships, and so enter into every sphere of corporate life—business and professional, social and political, national and Imperial.' And our gracious Sovereign, in the course of his reply, said: 'This glorious and memorable achievement, coming like a broad light in darkness, gave freely to the whole English-speaking people the right and the power to search for themselves for the truths and consolations of our faith; and during 300 years the multiplying millions of the English-speaking races, spreading ever more widely over the surface of the globe, have turned in their need to the grand simplicity of the Authorized Version, and have drawn upon its inexhaustible springs of wisdom, courage, and joy.' These words, both those in the address and those in the reply from the Throne, we may unreservedly appropriate. In broad and general terms they describe truly the wonderful and far-reaching influence which the Authorized Version has exerted upon English-speaking people.

Perhaps one further point might be mentioned. For more than 100 years, since 1804, the British and Foreign Bible Society has been busily engaged in circulating in different languages copies of the Scriptures. The number of copies of the English Bible which it has circulated is incalculable; but besides this it circulates now either the Bible, or parts of the Bible, in some 400 other languages. I think we may ascribe this to at least the indirect influence of the Authorized Version, the value and the influence of a version in the vernacular, as tested by our own Bible, naturally suggesting and

encouraging the use of the same method when Christianity was offered to those nations of the earth who did not know it.

But while we admire and revere, we must not idolize. It is a mistake to make even a Version of the Bible into a fetish. It is 300 years since our Bible was translated; and it is the simple truth that it is not adequate to either the scholarship or the needs of the present day. There are two main reasons why the version of 1611 is not adequate now—both, it is right to say, due to the operation of causes which the translators themselves could neither prevent nor foresee. In the first place, the English language has itself changed since 1611; and many words and expressions which were perfectly clear then are obscure now. Some words, then in current use, are now obsolete, and their meanings, to all ordinary readers, are unknown; and other words have changed their meaning so that they mislead the modern reader. A reader of Shakespeare constantly comes across passages which he cannot understand for the same reason, and he must refer to a glossary for explanations. The case is the same with the Authorized Version. Archaisms, so long as they continue intelligible (as 'which' for 'who'), lend a choice, antique colour to the translation, which we are only too glad to retain; when they convey either no meaning, or a false meaning, as Bishop Lightfoot said long ago,¹ the time for removing them has come. To take a simple example, we are no longer justified in saying 'I know nothing by myself' when we mean 'I know nothing against myself.' Secondly, the Authorized Version is inadequate now on account of the progress of knowledge. King James' translators were learned men, fully abreast of the knowledge of their own day; through no fault of their own, they were not abreast of the knowledge of the present day. The languages of the original, both Hebrew and Greek, are much better understood now than they were in 1611; many of the ablest minds have given their best to the elucidation of the Bible; discovery and research in the East have thrown light upon much which, even fifty years ago, was obscure; so that now there is no book of the Bible which is not in some parts—in some cases in many parts—better understood than was the case 300 years ago. Of course, there are large parts of the Bible, including

¹ In his most valuable essay *On a Fresh Revision of the English N.T.* (1871, 2nd ed. 1872), p. 171.

a great number of theologically important texts, which would not be affected at all by a retranslation. But the Bible is not a collection of isolated texts; it consists largely of poems, prophetic discourses, and epistles, each, or each part, of which forms a continuous whole or consecutive argument, and can only be understood as such; and it is in these that the Authorized Version often fails to make the sense or the argument clear.

The Revised Version is no doubt capable of improvement; but we know how much superior it is to the Authorized Version in many difficult passages of both Testaments. We sometimes hear it said that the Bible is not read as much as it ought to be; but may not this be due, at least in part, to the fact that parts of it, including some which ought to be the most attractive, have not been made as clear and intelligible as they should be? It is the duty of the Church of the present day to utilize this new knowledge of which I have spoken for the purpose of giving its children a Bible as clear, and accurate, and intelligible, as possible. From the terms in which King James' translators speak in their preface to the readers,

we may be sure that, could they come to life again, they would be the first to do this themselves. A national Bible ought to be as accurate a Bible, and as intelligible a Bible, as the scholarship of the day can make it. And it ought to combine these qualities of accuracy and intelligibility with that dignity of style, felicity of phrase, and melodious rhythm, which are so conspicuous in the Authorized Version, without which a Bible would not deserve to be a national Bible, and without which it would cease to be the classic that such a Bible ought to be. To preserve all that is most beautiful in the Authorized Version, and all that is most characteristic of it, while altering that which time has shown to need correction or improvement, is not to disparage or dishonour the version which we all love; it is rather, by fitting it for longer life, to raise it to higher honour, and to adapt it for wider and deeper influence.¹

¹ For detailed particulars of the history of the English Bible, with comparisons of versions, etc., see Westcott, *History of the English Bible*, 2nd ed., 1905; W. F. Moulton, *History of the English Bible*, 2nd ed., 1911; and Lupton, in *D.B.*, v. 236-271.

In the Study.

The Beauty of the Lord.

WALKING in the garden of the Bible, I looked for something that would help us to delight in the Lord. Somehow I was hard to please. Sometimes we know not what we want till we actually see it.

'Come with me,' said the oldest of the gardeners. I went with him, but I feared his taste and style would be too old-fashioned for us. He took me away down an avenue of cypress trees, so still and solemn that my heart sank. 'Just as I feared,' I said, 'he has no idea that it is brightness I need for the Father's children.' But all at once we came out into sunshine and a delicious air, with birds singing and bees humming, and the old man's rugged face beamed as he stopped before the most charming bed of song-prayer you ever set eyes on. 'The very thing I want,' I cried, 'but however do you grow such beauty?' He rubbed his hands gleefully, and said he stuck the first cuttings of it in wilderness sand ages ago,

and it was always improving. It kept blooming all the year, and there was not a better family flower in the place.

Might I get some of it? Yes, and welcome, and both for young and old, and if we would help one another to look after it, the plant would fill our rooms with the most delicate perfume, and supply the finest of bouquets for the table, and as for buttonholes for lad or lass there was nothing to compare with a spray of it.

What did he call it? Beauty of the Lord, he said. The cypress avenue was the ninetieth Psalm, the Prayer of Moses the Man of God, and here at the sunny end of it was this bed of song-prayer—'Shew thy work unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us.' Beauty of the Lord, that was the name; beauty from the Lord's beauty to beautify folks who have little enough of their own; beauty from the Lord's beauty for His boys and His girls.