[Are we not, then, to regard the whole significance of the active obedience, the sufferings, the death, the ascension of the Saviour as virtually embodied in this final act of his mediatorial work, his appearing in the celestial sanctuary, there to present supplications in our name and in our behalf? Were not all the transactions of his life virtually a prayer? Many things which he did were only indirectly a prayer, it is true. Their designed influence, however, was either to qualify himself to offer effectual prayer, or to remove such obstructions as might lie in the way of the success of his prayer, or else to furnish arguments for a favorable answer to his prayer. They may be all viewed, therefore, with the strictest propriety, as one act of supplication. And what is true of the antitype, in this respect, is true of the types. The various sacrifices, comprehended in the Jewish ritual, whose nature and rites we have endeavored in the foregoing remarks to unfold, were prayers. This is in conformity with the theory, several times alluded to in these remarks, that prayers are spiritual sacrifices, and sacrifices are symbolical prayers. There is nothing connected with sacrifices which may not, on the whole, be most satisfactorily explained when it is viewed in this light.]

ARTICLE II.

EARLY EDITIONS OF THE AUTHORIZED VERSION OF THE BIBLE.

BY REV. EDWARD W. GILMAN.

Recent events in this country have directed public attention to the desirableness of securing a perfect standard text of the version of the Scriptures now in common use, and have led to many inquiries concerning the exact form in
which King James’s translators committed their work to the public. The earliest editions, of course, are rare, and the opportunities of comparing them side by side, are exceedingly limited. Twenty-five or thirty years ago there was such a state of feeling in Great Britain in respect to alleged departures from the original version, that the delegates of the Clarendon press at Oxford published, in 1833, “an exact re-print, in Roman letter, of the Authorized Version published in the year 1611 in large black letter, folio;” a reprint “so exact as to agree with the original edition page for page and letter for letter; retaining, throughout, the ancient mode of spelling and punctuation, and even the most manifest errors of the press.” This measure quieted the excitement then prevailing; and, while it showed that changes had crept into the text in the course of two and a quarter centuries, it gave satisfactory evidence that some of those changes were indispensable, and that no one would be satisfied to retain all the peculiarities of the earliest editions. There are, however, some points on which that republication shed no light, which will be treated in this Article.

After the translators appointed by King James had devoted to their work the labor of “twice seven times seventy-two days, and more,” it was sent to London to be reviewed and perfected by a smaller committee of revision; and finally was published under the editorial care of Drs. Bilson and Smith, by whom the preface and the heads of chapters were prepared. The general principles by which the translators were to be guided in their work were laid down by the King, who prescribed the following rules among others.

1. The ordinary Bible read in the church, commonly called the Bishops’ Bible, to be followed, and as little altered as the original will permit.

2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

3. The old ecclesiastical words to be kept, as the word church not to be translated congregation.
4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith.

5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another.

14. These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tindal's, Coverdale's, Matthew's, Whitechurch's, Geneva.

The remaining rules have reference to some details of the work, and are not important for our present purpose. It will be noticed that, while provision is made here for marginal references, and for marginal explanations of terms transferred from the original tongues, nothing is said of chapter summaries, of italics to express supplementary words, or of marginal readings in cases of uncertainty as to the meaning; nor are any directions given in respect to possible variations in the Greek or Hebrew text; and while various English versions are referred to, no mention is made of the Vulgate and translations into other languages.

We have some further facts, of an early date, that come in here. Lewis, in his "History of English Translations," after giving these rules in full, says: "Dr. Smith was ordered to write a preface to it, the same which is now printed in the folio editions of this Bible, the first of which was, I think, at London, A.D. 1611, with the Title mentioned below in the margin. Much the same account of the manner of making and finishing the Translation was given, afterwards, by the English divines at Dort, in a paper which they delivered to the Synod, Nov. 20, 1618." On turning to the

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records of the Synod, we find that four delegates from Great Britain were present, bearing a commission from the King. These were George Charlton, bishop of Landaff, Dr. Joseph Hall, dean of Worcester, Dr. John Davenant, professor and president of King's College, Cambridge, and Dr. Samuel Ward of Sidney College, Cambridge; the last of whom was one of the company employed in translating the Apocrypha.

Early in the session these delegates, having been called upon for advice in respect to a new translation of the Scriptures for the use of the Belgian churches, presented a written statement of the method pursued in England, and of the laws prescribed to the translators by royal authority. A copy of their statement is entered upon the Minutes. The fact of a variation between these rules and those already quoted is so important that we insert the entire paper in its original form.

"Modus quem Theologi Angli in versione Bibliorum sunt securi.

"Theologi magnæ Britanniae, quibus non est visum tantæ quaestionis subitam & inopinatam responsionem adhibere, officii sui esse judicarunt, præmatura deliberatione habita, quandoquidem facta esset honorifica accuratissima translationis Anglicanæ mentio, a Serenissimo Rege Iacobo magna, cum cura, magnisque sumptibus nuper edita, notum facere huic celeberrimæ Synodo, quo consilio, quaque ratione sacram hoc negotium a Serenissima ejus Majestate præstitum fuerit.

"Primo, in opere distribuendo hanc rationem observari voluit; totum corpus Bibliorum in sex partes fuit distributum; cuilibet parti transferenda destinati sunt septem vel octo viri primarii, Linguarum peritissimi.

"Duae partes assignatae fuerunt Theologis quibusdam Londinensisibus; quatuor vero partes reliquæ divisæ fuerunt æqualiter inter utriusque Academiæ Theologos.

"Post peractum a singulis pensum, ex hisce omnibus duodecim selecti viri in unum locum convocati, integrum opus recognoverunt, ac recensuerunt.

"Postremo, Reverendissimus Episcopus Wiononiensis, Bilsonus, una cum Doctore Smitho, nunc Episcopo Glocestriensi, viro eximio, & ab initio in toto hoc opere versatissimo, omnibus mature pensitatis & examinatis, extremam manum huic versioni imposuerunt.

[Leges Interpretibus præscriptæ fuerunt hujusmodi:]

"Primo, cautum est, ut simpliciter nova versio non adornaretur, sed vetus, & ab Ecclesia diu recepta ab omnibus nævis & vitiiis purgaretur; idque hunc in finem, ne recedere tur ab antiqua translatione, nisi originalis textus veritas, vel emphasis postularet.

"Secundo, ut nullæ annotationes marginis apponenterur: sed, tantum loca parallæa notarentur.

"Tertio, ut ubi vox Hebraea vel Graeca geminum idoneum sensum admittit; alter in ipso contextu, alter in margine exprimeretur. Quod itidem factum, ubi varia lectio in ex emplaribus probatis reperta est.

"Quarto, Hebraismi & Graecismi difficiliores in margine repositi sunt.

"Quinto, in translatione Tobit & Judithæ, quandoquidem magna discrepantia inter Graecum contextum & veterem vulgatam Latinam editionem reperiatur, Graecum potius contextum secuti sunt.

"Sexto, ut quæ ad sensum suppleendum ubivis necessario fuerunt contextui interferenda, alio, scilicet minusculo, char actere, distinguenterur.

"Septimo, ut nova argumenta singulis libris, & novæ periochæ singulis capitibus præfigerentur.

"[Denique, absolutissima Genealogia & descriptio Terræ sanctæ, huic operi conjungere tur.]

In some respects this seems to be simply a statement of what was practically done; and yet it is quite possible that his majesty was consulted while the work was in progress, and was pleased to give his royal assent in such a way as
to make the rules binding. But the practice corresponds with these rules only in part. The supplementary words were expressed by a different type, corresponding to our Italics; genealogical tables and an account of the Holy Land were prefixed, and new summaries were prepared indicating the contents of chapters; but no arguments were prefixed to individual books, and very seldom indeed was there any recognition of various readings in Greek or Hebrew. In the New Testament only twelve passages were noted as having an uncertain reading, viz. Matt. 1: 11. 26: 26. Luke 10: 22. 17: 36. Acts 13: 18. Eph. 6: 9. James 2: 18. 1 Pet. 2: 21. 2 Pet. 2: 2, 11, 18. 2 John 8.

Much perplexity has been occasioned in consequence of discrepancies that have been detected in volumes purporting to be copies of the first edition of King James's Bible. It is now a settled fact, though one which men have been slow to admit, that two folio black-letter editions, instead of one, were published in the year 1611. Copies of the two editions are still extant, though it is still, and may always be, an open question, which of the two has priority.

The credit of discovering and proving this fact seems to belong to Mr. Thomas Curtis, a dissenting minister of England, who directed public attention to it in 1833, in a pamphlet addressed to the bishop of London, inveighing against the monopoly of printing the Scriptures, which is conferred upon four presses in Great Britain. Before that time, there were reputed to be two editions in 1611; but the evidence was unsatisfactory, and the statement itself was founded upon a mistake. Beloe is one author who had mentioned this. He speaks of a collection of English Bibles, many of them of unexampled rarity and value, which Dr. Combe had collected and disposed of to the British Museum. Describing one, he says: "This is the first edition

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of King James's Bible;" and adds: "There is another edition of King James's Bible in the British Museum, of the same date. This, also, belonged to Dr. Combe. They are, word for word, the same throughout. One, however, is printed in a larger letter than the other, and makes a thicker volume; but it is impossible to determine which of these two was first printed."

The assertion that "they are, word for word, the same throughout," is to be taken with considerable allowance. On a cursory examination, they might seem to be alike; but there is no evidence that Beloe had critically compared them. Dr. Combe had been misled, as will appear from the quotations that follow from Mr. Curtis, Dr. Cotton, and the Museum Catalogue, and his error has greatly increased the perplexity of others.

Mr. Curtis, speaking of his own collection, enumerates "two very distinct folio black-letter editions of 1611; the first Roman quarto (the only copy I can distinctly hear of), 1612; first separate New Testament, black, same year; first black quarto Bible, 1613; second Roman quarto edition, 1615; first Roman folio, 1616 (at least, I take it to be the first, in Roman), and a black folio, page for page with the 1611 editions, of 1617." Also an octavo edition of 1615. He then says, page 54: "And now shall we find, my lord, that Dr. Blayney, or any of his learned friends knew the edition of 1611, to which they evidently refer as King James's Bible, to be the first or original edition? The phrase, 'the edition of 1611,' was evidently written on the supposition of there being but one edition of that year. But I personally possess two. • • • The copies of the Universities are all of one edition, I believe; but in the Archbishop's library at Lambeth, and lately in the possession of George Offor, Esq., of Tower Hill, was a distinct edition of 1611, answering to to my No. 1. Those of the Universities answer to my No. 2; and these editions are both in the 'large black letter.' Moreover, in the British Museum is a third, distinct edition of this date, in a smaller black letter, and having 'I EDIT,' lettered on the back, by the original direction, as it appears,
of Dr. Charles Combe, of whose library the country became the purchasers at a large sum. In Dr. Cotton's list this is described as an edition of 1611, in small black letter. True it is, with regard to this last edition, that it exactly corresponds, in various typographical errors and minute points, with a copy in Christ church, Oxford, and with another which I now have before me, belonging to the Rev. the Conference of the Wesleyan Methodists, dated 1613. It may be regarded, therefore, as doubtful at what period between 1611 and 1613 it was issued."

The second edition of Dr. Cotton's work, published at a later date, shows that his opinion respecting this volume had changed in 1852. "Though there certainly are two different Bibles in that collection, bearing the date of 1611 on their title pages, there is little doubt that one of those titles has been borrowed and affixed to a later edition." (Page 60, note.)

To this we are able to add, on private information from a recent inspection of the new manuscript catalogue of the Museum, that this error is there acknowledged. A note appended to the title, in the catalogue, says: "this is the edition of 1613, with the title page of that of 1611 prefixed."

This enables us to reject entirely one of the so-called editions of 1611. Some book-vender imposed on Dr. Combe by selling him a genuine title page with a volume of later date. And thus we dispose of Mr. Pettigrew's note, in his Bibliotheca Sussexiana. "A second edition of this Bible appeared in the same year. It is distinguished from the first by the large size of its black-letter type. The Psalms commence on different signatures: in the first, on Kk1; in the second, on Bbb 4." His first edition, in smaller type, seems to be that of 1613.

We now revert to the genuine folio of 1611. Mr. Curtis's claims were discredited for a long time. His pamphlet


on the monopoly called forth replies from Oxford and Cambridge,¹ and his allegations against the fidelity of the privileged presses were discussed in the British Critic, the British Magazine, the Eclectic Review, and other periodicals of the day. Dr. Cardwell stated, in rejoinder to Mr. Curtis, that thirteen copies of Mr. C.'s No. 2 had been examined at Oxford, and eight copies of his No. 1. Of the latter, four had no titles to the Old Testament, and the other four had titles dated 1613, though in each the New Testament bore the date of 1611; and that the Lambeth copy was made up from different editions. The conclusion drawn from this was, that Mr. Curtis was wrong in claiming that his No. 1. was published in 1611; or, as the British Critic expressed it: "It appears, therefore, that there were not two editions of 1611; but one of 1611 and one of 1613; that the Lambeth edition is, for the present purpose, of no authority whatever; and that the delegates [in Dr. Blayney's time] had before them the Oxford original of 1611, the only document to which any genuine authority can be ascribed."

This opinion, seems to have been received, for a time, as conclusive. In the reprint issued from the Oxford press in 1833, it is quietly assumed that there was but one edition to be regarded, "copies of which may be seen in the British Museum, at Sion College, in the Bodleian Library at Oxford, and in the University Library at Cambridge." It is admitted, however, that between these copies there are slight variations in two passages.

In 1841, the English Hexapla was published, but made no mention of more than one edition in 1611. It says (page 160): "The Authorized version is printed from a large black-letter copy of the year 1611. * * It will be found to differ in several minor respects, as to the punctuation and use of italics, from the modern copies in general use; and it-


The Text of the English Bible Considered. By Thomas Turton, D. D., Regius Professor of Divinity in Cambridge, and Dean of Peterborough. 1833.

may be necessary to state that great care has been taken to follow the original copy very exactly." It does not, however, fully agree with the reprint of 1833, in the words of the text.

In 1845, Mr. Lea Wilson's catalogue was published, but it recognizes only one edition of 1611, and that one essentially different from the exemplar reprinted at Oxford. Describing what it calls the first edition by certain typographical peculiarities, it says: "The dedication and preface of this volume so closely resemble those of the edition of 1613; and the other preliminary leaves, as well as the text, are at first sight so very similar to the editions of 1617, 1634, and 1640, that attention to the minutiae here given is necessary for their identification; and this is particularly needed as regards this first edition, which being a most interesting and desirable volume, imperfect copies are continually made up with the prolegomena of the later editions. * * * And with a similar fraudulent intent I have met with copies of all the four later books, to which the title of the 1611 had been put, to make apparently fine copies of the first edition." The same year, also, Anderson (Annals, vol. 2. Appendix, page xxii.) said emphatically: "there certainly was no second edition in 1611."

The Report of the Committee on Versions, submitted to the Managers of the American Bible Society in 1851, everywhere speaks of "the edition of 1611," as if there were but one; and the Committee seem to have had before them, in their collation, not the original, but the reprint of 1833.

Thus far the authorities on one side. On the other, it is sufficient to quote one or two only. Dr. Cotton says: 1 "Still I cannot but believe that two editions were actually issued in 1611; and to this conclusion I am led by the following facts. Dr. Daly, bishop of Cashel, possesses two Bibles, dated 1611; both of which agree with Mr. Lea Wilson's tests of the real edition of that year, as contradictin-

1 Bibles, Testaments, Psalms, and other Books of the Holy Scriptures in English, in the Collection of Lea Wilson, Esq., F. S. A., etc. London, 1845.
2 Page 60, note.
guished from those of 1613, 1617, etc. *Apparently,* these two copies agree perfectly with each other. *But on close examination it will be found that the wood-cut initial letters are frequently different in the two;* 2d, that in Genesis 10: 16, one copy reads, 'the *Emorite;* and the other, 'the *Amorite.'* 3d, in the copy which has the misprint 'Emorite,' Exodus 14: 10 is thus printed:

1. And when Pharaoh drew nigh
2. the children of Israel lift up their eyes,
3. and behold the Egyptians marched af-
4. ter them, and they were sore afraid: and
5. the children of Israel lift up their eyes,
6. and behold the Egyptians marched
7. after them, and they were sore afraid:
8. and the children of Israel cried out un-
9. to the Lord.

"The verse occupies nine lines of text; and the catch-
word at the bottom of the page is the word "For," occurring
in the middle of ver. 12. Whereas, in the other copy, the
verse fills only six lines; and the *whole* of ver. 12 is included
in the page.

"The bishop kindly pointed out to me these discrepancies.
There was no appearance of a cancelled leaf; and I agree
with his lordship's opinion, that the inaccurate copy is really
the *first,* as undoubtedly it is the *rarer* edition. Trinity
College, Dublin, has a similar copy, but not quite perfect."

To this we add some memoranda made recently in the
British Museum.

"I. *First edition, 1611.*

"In the new manuscript catalogue of this library, the fol-
lowing note is appended to the title: 'Note. This is the first
edition of this translation.' In this edition the Psalms be-
gin on signature Bbb 4, which page contains Psalms I and II
and three [two?] verses of Psalm III. The catchword of
this page is — '3 But.'

"N. B. In Gen. 10: 16, this first edition reads *Amorite.*

"II. *Second edition, also in 1611.*

"It is printed in same sized type as the first edition. The
British Museum manuscript catalogue has the following note after the title: 'Note. This is the second edition in the same year. It has many typographical variations from the preceding.'

"N. B. In Gen. 10: 16, the reading is Emorite. The Psalms, in this second edition, begin on the same signature as in the first edition.

"III. The Third edition, 1613.

"Manuscript note in the British Museum catalogue: 'This is the edition of 1613, with the title page of that of 1611 prefixed.' In this edition, the Psalms begin on signature Kk 1. The page contains Psalms I. II. and III., and the first four verses of Psalm IV. The catchword is — '5 Offer.' This edition is in smaller type than the two preceding editions."

These memoranda confirm the accuracy of Dr. Cotton's conclusions respecting the first edition of the Bible. It should be noticed, however, that what Dr. C. calls the first, is here called the second; and this, rather than the other, was followed in the Oxford reprint.

There are a few copies of these early impressions in this country. Mr. James Lenox, of New York, has both the editions of 1611; and the Rev. Dr. S. H. Turner and the Astor Library, and also Mr. George Livermore of Cambridge, have copies of that first mentioned on the Museum catalogue. A partial collation has been attempted between some of these and the Oxford reprint, in order to ascertain the variations in the two editions. In comparing them, the reprint will be denoted by A; Mr. Livermore's copy by B; and the Astor Library copy by C. The collation does not extend to the Apocrypha.

In the Old Testament, variations between A and B were found in every sheet except that with the signature Ss. In the New Testament, variations in A and B were found in signature A; also in Q and in all following it to the end. Matt. xix. John xx. and Rom. 14: 1—21, being taken as tests, agreed exactly, and no variations were noticed from B to P inclusive; the discrepancies begin with Rom. 14: 22, at
the top of Q. A B agree in printing the head-line of 2 Chron. xxix.—"Chap. xxxix," but this is in the signature Ss. B has not the error, found in A, of putting, in the head-line of Micah iv, the reading "Joel."

One peculiarity, and probable inaccuracy, in the reprint A, deserves notice here: in B, the usual method of representing the name of the Supreme Being is by large capitals, Lord. This usage prevails through the Old Testament. But A, while professing to retain all the peculiarities, and to represent them in roman type, gives LORD throughout Genesis, and then quietly falls back to Lord.

On the other hand, C was found to differ from A in Ss of the Old Testament and in all the sheets of the New Testament where B agrees with it. C is supposed, however, to agree with A in the sheets Y, Z, and Aa of the New Testament, but differs on the last leaf, which may have been borrowed from some other copy.

This fact implies that the sheets of the two editions of 1611 were, to some extent, interchanged; either in the original binding or subsequently. Many of the variations, however, are very trifling, and the catchwords of the pages almost always correspond exactly.

We present, here, some specimens of the variations, retaining all the typographical peculiarities, even to the division of lines, and presenting every case of variation in the passages cited, as well as in the accessories. In the passage from Revelation, however, the collation is confined to the text.

**Genesis, chap. I.**

A 1 The creation of Heauen and Earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitfull, 14 of the Sunne, Moone, and Starres, 20 of fish and fowle, 24 of beasts and cattell, 26 of Man in the Image of God. 29 Also the appointment of food.

B C 1 The creation of Heauen and Earth, 5 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made
fruitfull, 14 of the Sunne, Moone, and Starres, 20 of fish and fowle, 24 of beasts and cattell, 26 of Man in the Image of God. 29 Also the appointment of food.

verse 3 Margin A • 2. Cor. | B • 2. Cor. 4. 4. 6 | C 6.

verse 5. A the evening and the morning were the B C the Evening and the Morning were the

The same differences are found, in the same connection, in verses 8, 13, 19, 23, 31.

verse 5 Margin A † Hebr. and the evening C the Evening was, and the Morning was, &c. | B † Hebr. and the evening was, and the morning was,

verse 6 Margin A • Psal. 136 | B • Psal. 136. 5. ier.10.12 C 5. iere. 10. and 51.15 | 12. and 51. 15.

verse 8 Margin A • Ier. 51.15 | B • Iere. 51. C 15.

verse 10 A the drie land, B C the dry land,

verse 11 Margin A † Heb. tender C der grasse. | B † Hebr. ten-grasse.

verse 13 A And the evening and the morning were the third day. B C And the Evening and the Morning were the third day.

The same variation in the lines is found where some of these words are repeated, in verses 19, 23.

verse 14 A • And God said, B C • And God saide,

A let them be for signes and for seasons, B C let them bee for signes and for seasons.

Margin A • Deu. 4. 19 | B C • Deut. 4. psal. 136. 7. 19 psal. 136. 7.
verse 15  A  And let them be for lights  
        B  C  And let them bee for lights  
verse 17  A  And God set them in the firma-
        B  C  And God set them in the firma-
        ment of the heauen,  
verse 18  A  and to diuide the light  
        B  C  and to diuide the Light  
        35.  
verse 20  A  And God said,  
        B  C  And God saide,  
verse 22  A  And God blessed them, saying,  
        * Be fruitfull, and multiply, and fill the wa-
        ters in the Seas, and let foule multiply  
        in the earth.  
       B  C  And God blessed them, saying,  
        * Be fruitfull, and multiply, and fill the  
        waters in the Seas, and let foule multiply  
        in the earth.  
verse 24  A  and  B  C  and it  
        it was so.  was so.  
verse 25  A  vpon the earth, after his kinde:  
        and God saw that it was good.  
        B  C  vpon the earth, after his kind: and  
        God saw that it was good.  
verse 26  Margin  A  1. corin. 11  B  1. cor. 11.  
verse 28  Margin  A  † Heb. cree-
        B  † Hebr. cree-
        peth.  C  peth.  
verse 30  A  and to every foule of the aire, and to eue-
        B  C  and to every foule of the aire, & to eue-
        ry thing  
        ry thing  

PSALMS I.—IV.  

A  PSALME I.  
B  C  PSALME. I.  

verse 2  A  But his delight is in the Law  
        B  C  But his delight is in the Lawe
verse 3 A And he shall be like a tree
B C And he shall be like a tree
Margin A † Hebr. fade. | B C † Hebr. fade.
A PSAL. II.
B C PSALM. II.
verse 1 A and the people † imagine
a vaine thing?
B C and the people † imagine a
vaine thing?
verse 5 Margin A ‖ Or, trouble | B † Or, trouble
C
verse 6 Margin A † Hebr. anointed.
‖ Hebr. upon Sion, the hill
of my holiness.
B † Hebr. anointed.
C of my holiness.
33. heb. 1 | 33. hebr.
5 | 1. 5.
verse 8 Margin A * Psal. 72. | B C * Psal. 72. 8.
8.
verse 12 A and ye perish from the way,
B C and yee perish from the way,
Margin A iete. 17. | B C iere 17.
7. 7.
PSALM III.
verse 2. A Many there bee which
B C Many there be which
verse 4 A and he heard me
B C and hee heard me
verse 5 A I layd me downe and slept;
B C I layde me downe and slept;
verse 8 Margin * Isa. 43. | B C Isa 43. 11
11. hos. 13. 4.
Hos. 13. 4.
PSALM IV.

verse 1  A  thou hast inlarged mee
        B C thou hast enlarged mee
when I was in distresse,

Margin A  || Or, bee  | B C Or, be gra-
            | gracious un- | cious unto
            | to me. | mee.

verse 2  A  how
long will yee loue vanitie,

B C  how
long will ye loue vanitie,

Rev. xxii. 1—7

And he shewed mee a pure
river of water of life, cleere
as Chrystall, proceeding
out of the throne of God,
and of the Lambe.

2 In the middest of the street of it,
and of either side of the river, was there
the tree of life, which bare twelue man-
ner of fruits, and yeelded her fruit eue-
ry moneth: and the leaves of the tree
were for the healing of the nations.

3 And there shall be no more curse,
but the throne of God, & of the Lambe
shall bee in it, and his seruants shall
serue him.

4 And they shall see his face, and
his name shall be in their foreheads.

5 And there shalbe no night there,
and they need no candle, neither light of
the sunne, for the Lorde God giueth
them light, and they shall reigne for e-
uer and euer.

6 And hee said vnto mee, These
sayings are faithful and true. And the
Lord God of the holy Prophets sent
his Angel to shew vnto his seruants
the things which must shortly be done.

7 Beholde, I come quickly: Bles-
sed is he that keepeth the sayings of the
prophecie of this booke.
Rev. 22: 1—7

And he shewed me a pure river of water of life, clear as crystall, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and of every side of the river, was there the tree of life, which bare twelve manner of fruits, and yeelded her fruit every moneth: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse, but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his Name shall be in their foreheads.

5 And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithfull and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophesie of this book.

C Rev. 22: 1—7

(C agrees with A in all cases, in this passage, where words are omitted.)

And he shewed mee a pure riuere of water of life, cleere as Chrystall, proceeding out of the throne of God, and of the Lambe.

2 In the middest of the street of it, and of either side of the riuere, was there
the tree of life, which bare twelue manner of fruits, and yeelded her fruit every moneth: and the leaues of the tree were for the healing of the nations.

3 And there shall bee no more curse, but the throne (etc. as in A).

4 And they shall see his face, and his Name shall be (etc. as in A).

5 * And there shall be no light there, (etc. as in A).

the Sunne, for the Lorde God (etc. as in A).

7 Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecie of this booke.

It will thus appear that, while most of the variations are unimportant and undesigned, they are sufficient to establish the fact of a difference in the editions. Furthermore, each edition has obvious errata of its own, while others are common to both. In the comparisons we are now to make, still other editions will be brought into view. In the year 1612, the first quarto edition appeared printed in roman letter, and a copy of it, in the possession of the writer, will be referred to as G. The text is perfect throughout, and the genuineness of the volume is unquestionable. To the Oxford reprint in 1833 was added "a collation made with an edition of the year 1613 in smaller black-letter folio."

That edition was selected for the purpose in preference to the large black-letter folio of the same year, or to the large black-letter folio of the year 1617, because no two entire copies of either of the two latter editions could be found, all the sheets of which corresponded precisely with each other. Many of these copies contain sheets belonging, as may clearly be proved, to editions of a more recent date; and even those which appear to be still as they were originally published, are made up partly from the edition printed at the time, and partly from the remains of earlier impressions." This edition of 1613 as contained in the reprint, will be referred to as H. Mr. Livermore has a copy of this edition, which will be cited by I, where it is not known to
agree with H, and in a few cases X will be used to denote the reading given in the English Hexapla. Unless it is otherwise indicated, the orthography of A and B will be given; and where other copies are represented as agreeing with them, reference is made only to agreement in words: verbal rather than literal. This is to be regarded only as a partial collection of variations.

Ex. 21:32. In B C this verse is numbered 33; in A it is correct.

1 Chron. 25:16. In B it is numbered 19; in A and C it is correct.


Gen. 35:27. A G I which is Hebron B C which the Hebron.

Exod. 14:10. A (has the printer's doublet B C G H (avoid before quoted.) this erratum.)


Exod. 38:11. A G hoopes of the pillars B C H hookes of the pillars.

Lev. 4:35. A shall burnt them B C G H shall burne them.

Lev. 13:56. A the plaine be B C G H the plague be
Lev. 17:14. A shall not eat B C G H shall eate
Lev. 18:3. A of land of Canaan B C G H of the land of Canaan.

Numbers 20:7. A G Lord B C H Lord
Judges 19:11. A turne in into G turne in unto B C H turne into
Ruth 3:15 A G (? H) and he went into B C I and she went into went into the citie the citie
1 Sam. 27: 3 A C G and some copies represented by H, dwelt in Achish. B H I dwelt in Achish.

2 Sam. xxiv. heading. eleuen thousand. B C G H thirteen hundred thousand.

1 Kings 1: 52 A C G not an haire B H not a haire
1 Kings 3: 20. A C G shee arose B H she rose
1 Kings 8: 30. A C G when they shall pray B H when thou shalt pray
1 Kings 9: 22. A C G bondmen B H bondman
1 Kings 20: 3. A G even the goodliest B C H even thy goodliest

2 Kings 5: 12. A G So he turned B C H So hee returned

1 Chron. 2: 3. A Canaanites. And Er B H Canaanitesse, and Er
C Canaanitesse And Er
G Canaanitesse. And Er

1 Chron. 4: 30. A G and at Hormah B C H and Hormah

2 Chron. 6: 5. A G my people Israel B C H my people of Israel.

2 Chron. 30: 6. A G and his Princes B C H and the Princes

Ezra 9: 2. A G hath bin chiefe B C H haune bin chiefe

Neh. 4: 14. A to rest of the people B C G H to the rest of the people

Neh. 8: 10. A G vnto our Lord B C H vnto the Lord

Job iv. heading. A excellencie of Creatures B C G H excellencies of Creatures


Job 19: 15. A G my maides B C H my maides

Ps. 74: 23. A C G that rise vp B H that arise vp

Prov. 11: 20. A C G to the Lord B H vnto the Lord

Eccl. 12: 14 A euer secret thing B C G H euyer secret thing
Cant. 2: 7. A till she please B C G H (and some copies represented by A) till he please

Isa. 19: 5. A G the riuers shalbe wasted B C H the riuers shalbe wasted

Isa. 44: 13 A maketh it out B C G H marketh it out

Isa. 49: 1. A G from farre B C H from afarre

Isa. 49: 20. A G too straight for me B C H too straite for mee

Isa. 57: 10. A C G art wearied B H art wearie

Isa. 59: 21. A mouth of the seede B C G H mouth of thy seede

Isa. 60: 4. A C G from farre B H from afarre

Isa. 61: 10. A C G and as a bride B H as a bride

Jer. 5: 24. A G later B C H latter

Jer. 22: 3. A the spoiler B C G H the spoiled

Jer. 23: 6. A G The Lord etc. B C H THE LORD etc.

Jer. 25: 15. A G at my hand B C H at mine hand

Jer. 50: 29. A hath done vnsto her B C G H hath done, doe vnsto her

Ezek. 5: 5 A C G This is Jerusalem B H Thus is Jerusalem


Ezck. 14: 18. A daughter B C G H daughters

Hos. 6: 5. A G shewed them by the Prophets B C H hewed them by the Prophets

Mic. 7: 7. A vnsto you the Lord B C G H vnsto the Lord

Hab. 3: 3 A holy on B H holy one

G holy One

Mal. 1: 8. A G And if hee offer B C H And if yee offer

Matt. 6: 3. A B G X thy right doeth H thy right hand doeth

Matt. 8: 25. A awoke, saying B C G H X awoke him, saying

Matt. 13: 4 A B G the wayes side H X the way side
Matt. 13: 31. A B G like to a graine H X like vnto a graine
Matt. 18: 30 A B G went and cast H X went out and cast
Matt. 22: 24. A B G If a man die H X If any man die
Rom. 10: 21. A B G I haue stretched H X haue I stretched
Rom. 11: 22. A B G towards thee H X toward thee
Rom. xvi. postscript A G servant of the Church
B C H servant to the Church
Heb. 10: 36. A that shall after ye B C G H X that after ye
1 Pet. 1: 22. A C G X purified your soules B H purified your selues
Rev. 1: 5. A B G I vnto him that loued vs X vnto him that hath loued vs
Rev. 2: 12. A B G I saith hee, which hath X saith hee, who hath

Though it may be impracticable to decide what edition was first given to the public by the editors of our present version, these examples of variations and of errata indicate that no copy was prepared with the accuracy which is requisite in a standard. And if it were possible to decide which sheets were first printed, it might still be urged that they should be regarded in the light of proof-sheets, from which errors and inconsistencies were to be removed as fast as they were discovered. In respect to italics, capitals, and orthography, neither of the editions has sufficient uniformity to entitle it to be followed exclusively. The usages of the age allowed far greater latitude and variety than would now be agreeable in printed works. The revision of the text by Dr. Blayney, in 1769, put a great many words into italic letters which had not been designated by a peculiar character in the early editions; but in those editions, no rule seems to have been constantly followed. E. g. in John 8: 6 we read: "But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." This last clause has nothing in the Greek to warrant its in-
sertion, but it was originally printed in the same character as the first part of the verse. On the other hand, in 1 John 2: 23, the last clause was put in another character: "but he that acknowledgeth the Sonne, hath the Father also;"\(^1\) though here the words were not supplemented to complete the sense, but translated from a reading which was considered somewhat doubtful. Yet in Luke 17: 36, a more doubtful reading is inserted, in black letter, with the marginal note: "This verse is wanting in most of the Greek copies;" and in the margin of Luke 10: 22, we read: "Many ancient copies adde these words: And turning to his Disciples he said." Another marked example of inconsistency is seen in comparing Matt. 20: 23 with Mark 10: 46. In the former passage, our present copies follow the earliest ones in saying: "but it shall be given to them for whom it is prepared of my father." In Mark, where the Greek is the same, the italicised words were originally printed in black letter. Without any apparent cause, in Mark 11: 9, 10, Hosanna is printed in italics in A B G I, while it is in the ordinary type in the parallel passage, Matt. 21: 9.

It is obvious at a glance, that capital letters also were used with little or no system, and that uniformity in different editions was not sought for. E. g. in the Epistle to the Galatians, A frequently gives a capital to the word Spirit, but fails to do so in 3: 2. 4: 6. 5: 5, 16, 18, 22. and 6: 8, 18; and in 5: 17 uses both forms: "For the flesh lusteth against the Spirit, and the spirit against the flesh." In all these passages B has "spirit"; in all except 6: 18, G has "Spirit;" and in all but 5: 18, I has "spirit." In John 16: 13, A B and G have: "when hee the spirit of trueth is come." In Rom. 8: 15, 26, 27, they also agree in "spirit;" but G uses a capital letter where A B have a small one in Rom. 8: 9—"spirit of God, spirit of Christ;" 8: 11, 14 and 16—"The spirit it selfe." In 1 John 4: 2, the three have "spirit of God;" but in the next verse: "And euery Spirit that confesseth not," and in verse 13—"hee hath gien vs of his

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\(^1\) B has Eurther.
Spirit.” G uses capitals more freely than A, but in Ps. 95: 3 and Gal. 4: 8 has “gods,” where A B have “Gods.” In Gen. 3: 5 the three have “Gods,” but in many other places where the word occurs, agree in dispensing with the capital. This want of uniformity might be exemplified by other words.

The orthography of these early editions is very changeable. This is evident from the passages already copied. Such forms as he, hee; she, shee; me, mee; shall be, shalbe; darknesse, darkenesse; bene, beene, bin; citie, city; carry, carry, carie, carrie; thankes, thanks; perfite (Job 22: 3), perfect (Ps. 18: 32. 1 Thess. 3: 10); ginne (Isa. 8: 14), grinne (Ps. 140: 5. 141: 9 A B G); sin, sinne; reigne, raigne; law, lawe; travelling (Isa. 63: 1), traueileth (Prov. 6: 11), traveileth (Prov. 24: 34); through, thorow (2 Sam. 2: 29); knowen, knowne; all, al; reproch, reproach; alienet, alicants, alicant; mo (Gal. 4: 27. G), moe (A B), more; are used interchangeably in the various editions, and sometimes even in consecutive verses of the same edition.

In the use of the forms a, an; my, mine; thy, thine; the editions are found, to a considerable extent, to agree with each other, but there is no rule which determines the form. So in A B G, we have a hammer (Jer. 23: 29), an hammer (Judges 4: 21); a hand (Ex. 19: 13), an hand (Ez. 2: 9); a hard thing (2 Ki. 2: 10), an hard saying (John 6: 60). In Isa. 30: 17 G has an hill; A B, a hill. These editions usually read an hundred, an habitation, an hair, an half. Our modern editions have deviated from the earliest in this particular, but without adopting and carrying out consistently a uniform rule. The revised standard, published by the American Bible Society in 1851, went so far as to reform the usage in respect to the indefinite article, by adopting the rule that “the form an be used before all vowels and diphthongs not pronounced as consonants, and also before h silent or unaccented; and that the form a be employed in all other cases.”

But in respect to my, mine; thy, thine; this edition intro-

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1 Thirty-Sixth Annual Report of the American Bible Society, 1852, p. 32.
duced no change, but conformed to preceding ones; and in it, as in the originals, we find no established usage. E. g. before abode, absence, acts, we find thy or my; before abominations, anger, adversary, enemies, thine or mine; before affliction, both my and mine; and the same fact holds true of words beginning with h, a marked example of which is seen in Isa. 56:7—my house, and mine house. But as this is not a peculiarity of the early editions, it need not be commented on further.

Although so much obscurity rests upon the work of the printers through whose labors the authorized version first came to light, we cannot but notice the rapidity with which successive editions were sent forth. Two editions in 1611, two probably in 1612, besides a separate edition of the New Testament alone, and two in the year following, indicate the energy with which "his majesties speciall commandment" was carried into effect.

To determine the comparative critical value of these early editions, would require careful and extended research. Enough perhaps has been said to direct attention toward the sources from which we are to learn the mind of the translators, as expressed in their work, and to show that in their day, the text, as it issued from the press, was by no means considered immaculate.