

been instituted is therefore one which cannot hold. Neither the principal actors, nor the witnesses, nor the tone of popular thought, are alike; and nothing can be clearer than that St. Paul believed in the truth of the resurrection of Jesus against the popular opinion, and that he had evidence which was of the highest value, and, beside this, had a personal conviction from a manifestation made to himself, which removes his belief in the Resurrection into a very different sphere from the credence which even an upright judge in the time of the Stuarts may be seen to have given to witchcraft.

Thus have we, following as nearly as possible the order of the Apostles' Creed, traced the Gospel history which is to be found in four of St. Paul's Epistles. It may be well in another article to adopt the historic method, and set down in the order in which they are found in the Evangelists all the facts which we have been able to discover in the Letters. Thus the reader will be made conscious how much of the Gospel story we should still possess even if we had not a single Gospel. *Sed hæc hæctenus.*

J. RAWSON LUMBY.

ANOTHER NEW BIBLE.

WHILE the Committees have been meeting at Westminster, to revise the Authorized Version of the Holy Bible, smaller companies of scholars, more or less self-appointed, have taken the same work in hand; and, as smaller bodies are apt to move more rapidly than larger ones, are already giving us the results of their labours. It is but a few months since Mr.

Sanday reviewed in the pages of this Magazine, with much deserved commendation, the New Bible produced by the united labours of Messrs. Cheyne, Driver, Clarke, and Goodwin; and now already another Bible[†] is before us, which we owe to the joint toils of Dr. S. G. Green and Dr. Jacob on the New Testament, and of Dr. Gotch and the late Dr. Benjamin Davies on the Old Testament — the two last-named gentlemen ranking high among the most eminent Hebraists of the present generation; while the whole volume has had the benefit of the general supervision of Mr. Joseph Gurney, who has devoted many years to the work of translation and revision.

The distinctive feature of the former of these Bibles is that, while it accepts the Authorized Version as its text, underneath the text there flow two series of notes, in the one of which the various *readings* of the Original Manuscripts are recorded, and in the other the various *renderings* of difficult or disputed passages suggested by the ablest critics and commentators of every school. In the latter, these variations both of reading and rendering, in so far as they are approved, are introduced into the text itself, instead of being relegated to foot-notes—a feature which, while it greatly adds to the responsibility of the editor and revisers, relieves the reader of much labour and trouble. In short, while in the earlier published work we have an edition of the Authorized Version of the Bible enriched by a double series of valuable annotations, in this later volume we have a new translation of an amended text—in fact, a new Version—of the Bible.

[†] Revised English Bible. London: Eyre and Spottiswoode.

Nor is this the only distinctive feature of what, for brevity's sake, we may call Mr. Gurney's Bible. Among others, I may mention these. (1) The whole contents of the Bible have been re-arranged in sections and paragraphs, so as to bring out the main flow and connections of thought, hidden at times by the arbitrary and often injudicious divisions into Chapter and Verse. (2) The poetical books of Scripture, and portions of books, are printed as poetry--an arrangement which of itself serves to enhance the force and beauty of many of the noblest passages of Holy Writ. (3) In this New Translation special attention has been given to the grammar of the Bible, to the exact force of tenses, articles, prepositions, and those connecting particles, or particles of logical transition, on which the course and cogency of an argument greatly depend; and, moreover, where the niceties of grammar and logic demand a change, it is claimed for the revisers that they have studied to preserve the fine English idiom, the charm of style, which characterizes our Authorized Version. And (4) a few good and useful maps are appended to the volume.

After a careful examination, I have pleasure in reporting that, on the whole, with one partial exception perhaps, the laws and aims which governed this new revision of the Bible have been thoroughly well carried out, so well carried out that every student of the Bible will gather valuable help from it. The grammatical niceties of the Original *are* far more closely followed than in the Authorized Version. The rendering is much more exact; and at times a new complexion is given to passages of the gravest

moment by a stricter adherence to the Hebrew or Greek : as, for instance, in St. John iii. 16-19, where by substituting the verb "to judge" for the verb "to condemn" a new and more Christian sense is given to the passage, and its connection with the whole discourse of our Lord is more clearly brought out. The re-arrangement of the contents of the Bible in sections and paragraphs is eminently thoughtful and judicious, and constantly enables the reader to avoid the obscurities created by the Chapter-and-Verse divisions: *e. g.*, that most maladroit separation of the last verse of St. Matthew xix. from the first sixteen verses of Chapter xx. And, chief point of all, the emendations introduced into the text of Scripture are made in a reverent and conservative spirit. Many readings and renderings which carry a great weight of authority, and some that I myself should gladly have seen adopted, appear only in the margin. For the most part, at least, it is only indisputably erroneous readings and confessedly inadequate renderings which are corrected in the text of this Translation. No one need fear to find in it many, or large, or dubious, or violent, changes. For scholars and students the Bible of Mr. Cheyne and his associates is still the better book; but the myriads of intelligent and devout readers of the Word to whom the mysteries of MSS. Versions, Authorities, &c., are unknown, and the labour of consulting and weighing foot-notes and interpreting abbreviations is formidable and unwelcome, will do wisely to possess themselves of Mr. Gurney's revision. They will find much help in it, and learn much from it that they need to know.

The point on which I think the success of the revisers most doubtful is in their endeavour to preserve the fine idiom, the charm of style, which endears the Authorized Version to all English-speaking men. It is true that, as a rule, they retain its words and idioms; but where they depart from it—as now and then they do necessarily, and now and then quite unnecessarily—their renderings are not always of the happiest. For example, the closing phrase of 1 Kings xviii. 29 runs in our Authorized Version, “*There was neither voice, nor any to answer, nor any that regarded.*” What is gained, even in accuracy, for substituting for this fine, familiar, and musical phrase, such a rendering as, “*There was no voice, nor answerer, nor attention*”? What is lost is only too obvious. So, again, the coarse Hebrew idiom employed in 1 Samuel xxv. 22, and elsewhere, and retained in our Authorized Version in its bluntest form, so that it becomes almost impossible to read in public several of the finest Chapters in the Historical Books of the Old Testament, must of necessity be altered in any new Version. But though the sense be given accurately enough in the new rendering, “*If I leave till the morning light one male,*” is not that a somewhat poor and bald idiom? The words do not fall finely and satisfactorily on the ear. Even so slight an alteration as, “*If I leave till the morning light a single male;*” or, better still, the mere transposition, “*If I leave one male till the morning light,*” would, I think, be an easy and obvious improvement.

Nor are the other leading aims of this Version invariably, though they are commonly, quite reached.

Thus, though Balaam's predictions, and the dying strains of Moses and Jacob, and even the song of Lamech, are printed in a poetic form, the indubitable little song of Sarah, recorded in Genesis xxi. 7—

Who would have said to Abraham,
Sarah gives baby the breast?
For I have borne him a son in his old age!—

is printed simply as prose; and thus a fact of some interest, viz., that Sarah "the princess" was also a poetess, is veiled from the general reader.

So, too, though "special attention has been devoted" to "giving their exact force to the different tenses of verbs," and though for the most part their force is well brought out, yet now and then it is missed: as, for instance, in the rendering of the two tiny but charming parables given in James i., in *Verse 11* and in *Verses 23-25*. In the Original the historic tenses throw these parables or illustrations into the past, make tales or anecdotes of them, and shew that St. James had in his eye a particular man whom he had seen gazing into his mirror, and a particular flower, which he had gathered, probably, from the field of prophecy (Isaiah xl. 6). And yet, in this new Version the present tenses of the Authorized Version are retained.

Did space permit, many other slight improvements might be suggested. But no such work as this can hope to reach perfection in its first edition. In future editions no doubt all necessary emendations will be made; and, mean time, I cordially commend it to all who love and study the Word of God.

EDITOR.