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produced in men's minds by the revelation, and their evidential value lies in this, that they are the expression of the mind of the Church, and of the truths she had learned, not from books, but from the indwelling of the Holy Spirit, who is Himself her Source of Light and Life, at whose promptings and by whose inspiration the books themselves were written. It is because men have so long been accustomed to regard Christian faith as the outcome of the New Testament, and not the New Testament as the evidence of Christian faith already existing, that they tremble for the Truth when doubts are cast on the literary authenticity of passages of grave significance in their relation to the dogmatic statements of the Creeds. When literary criticism has had its say—even to the uttermost—it will still be found that the fundamentals of the Catholic faith are left untouched, and that, though the old notions of Biblical “infallibility” will have been discarded, the Bible itself will remain as an imperishable monument of the highest grade of human experience—the record of how God, working in and with the spirit of man, has led him from crude beginnings up to the loftiest conceptions of the Divine Being and of his relation thereto, until the fulness of the time was come when revelation in its final and most complete form became possible through the personal manifestation of the Eternal Word.



The Bible and the Printer.

BY THE REV. SELWYN BLACKETT,

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THE printing of a Bible is a triumph of the printer's art. Probably no other book is such a strain upon the compositor for painstaking accuracy. There are certain rules with regard to the arrangement of the letters and the stops which must be kept with the most rigid obedience, otherwise the book

is valueless. There is a Bible in existence which reads in Psalm cxix. 161. "Printers have persecuted me without a cause," instead of "Princes have persecuted me." But the following instances will show that the printers themselves have no easy task.

The word Lord occurs very often in the Bible, and is printed in three different ways in order to convey three different meanings—LORD, Lord, and lord. First, there is LORD with all capital letters; then Lord with only a capital L; and lastly, there is lord with no capitals at all. The printer must make no mistake, otherwise he may lead the reader into deadly error. The Jews were extremely unwilling to pronounce the sacred name of Jehovah. Leviticus xxiv. 16 says: "He that blasphemeth the name of the LORD, he shall surely be put to death." In the uncertainty as to what might be considered a blasphemous use of the sacred Name, they adopted the practice of not pronouncing it at all. In reading they substituted for it the word Adonai, or Lord. The Greek translators followed their example by substituting "Kurios," and the Latins "Dominus." The difference between Jehovah and Adonai in the original Hebrew is marked by the English printer by the use of different letters in printing the word Lord. Thus LORD, all capitals, expresses Jehovah; whilst Lord, with a capital L only, means Adonai. Psalm cx. 1 begins: "The LORD said unto my Lord." Our Saviour quoted this to the Pharisees when He wished to lead them on to see that David was here referring, consciously or unconsciously, to his coming descendant, who should be also his Divine Lord. The printers have marked the difference which the use of this passage by our Saviour shows to exist by printing all capitals for God the Father as LORD, and only a capital L for the second person of the Trinity. The printers of the Revised Version, however, have been instructed to print the second Lord without a capital L. The reason probably is that the revisers considered the adoption of a capital L savoured more of an interpretation than a translation.

The third spelling of lord is without any capitals. People have sometimes been shocked when they heard that "the lord commended the unjust steward" in Luke xvi. 8, as if God approved of dishonest practices. If they look at the spelling they will see that the printer carefully draws their attention to the fact that it is the steward's human master who cannot help admiring the cunning of his rascally servant. To make the matter still more plain, the Revised Version prints "his lord" instead of "the lord."

When it was announced, in 1881, that the Revised Version of the New Testament was about to be published, intense curiosity was aroused. At midnight, when the first copies were to be issued, the booksellers' carts drawn up in long lines against the kerbstones blocked the traffic in the neighbourhood of Paternoster Row. From America came the offer of £100 for a single copy in advance of the issue to the general public, but it was refused. It was arranged that the publication in America should take place at the same time as in England. The proprietor of a Chicago newspaper employed an agent in New York to obtain one of the first copies that were landed. He engaged the exclusive use of a telegraph wire, and telegraphed the whole of the four Gospels, the Acts of the Apostles, and the Epistle to the Romans, 118,000 words, the longest telegraph message ever sent along the wires, in order that he might print it in his paper in Chicago a few hours before the train could bring a copy of the new book from New York. The appearance of the revised New Testament created more astonishment and prejudice than its contents. The old familiar chapters and verses had disappeared. A Bible printed in paragraphs like an ordinary book—was not this an irreverent way to treat the Word of God? Gone also were all the headings to the chapters and at the tops of the pages; there were no dates, and no marginal references. The lapse of thirty years has not overcome the shock that the printers gave to the readers of the old familiar Authorized Version. Many devout people had come to look upon that particular translation as no translation

at all, but as the original, straight from the pens of David and Paul. There were many who sympathized with the man who said that the Bible that was good enough for St. Paul was good enough for him, and he wanted no new Bibles. My housemaid persisted in calling it the Reversed Bible.

But the printers have done us a real service in presenting us with a Bible in this revised form. All those familiar things which many regretted to lose are but man's additions to the Word of God. The New Testament was not divided into chapters and verses by those who wrote it. St. Matthew and the other Evangelists never thought of breaking up their story into chapters. We do not divide our letters into chapters; nor did St. Paul so divide his Epistles. The New Testament had been in existence for a thousand years before it was divided into chapters and verses as we now have it. It was in 1250 that Cardinal Hugo arranged the chapters, which all later Bibles have adopted. In the reign of Queen Mary the chapters were divided into verses. In Queen Elizabeth's time the printer first introduced italic letters to indicate where words had to be introduced which were not in the original Hebrew and Greek, but seemed to be required to make sense in the English translation.

In the reign of James I. the headings to the chapters and the pages and the marginal references first made their appearance. It was at the personal request of this King that notes of comment and explanation were omitted. However convenient for reference these chapter-headings may be, they are but man's additions to the Word of God, and the revisers explain in their preface their reasons for omitting them. "One consequence of the arrangement in paragraphs has been the omission of the headings of chapters, which for other and more important reasons it was thought advisable to abandon, as involving questions which belong rather to the province of the commentator than to that of the translator. With the headings of chapters the headlines of pages naturally disappeared also, and for the same reason." A Jew, reading these chapter-headings,

might justly complain that whoever wrote them had a prejudice against his nation, for when a prophet denounces the wickedness of Israel and Zion, and foretells judgment coming on them, the chapter-headings say "this means the Jews"; but when the same prophet describes the blessings that in future days shall come upon Israel and Zion, the chapter-headings say "this means the Christian Church." It is evident that Isaiah lix. and lx. are referring to the same people. The former chapter is a terrible picture of sins and their coming punishment, and is headed "the sins of the Jews." The next chapter is a glowing description of restoration and blessing, and is headed "the glory of the Church." All the curses for the Jews, and all the blessings for the Christians! Isaiah lxii. is all about Zion and Jerusalem, and is headed "The Office of Ministers in preaching the Gospel." In the Bible, Zion and Jerusalem always mean the places in Palestine known by those names. In two or three places a spiritual sense is given to those names as typifying the Church or heaven; but the writers who do this are always careful to make it quite plain that they are not using the names in their proper sense, by joining on some adjective such as the *holy* Jerusalem, the *new* Jerusalem, the Jerusalem *that is above*. These chapter-headings and John Bunyan's "Pilgrim's Progress" are responsible in a great measure for the oblivion into which the prophecies of Jewish restoration have fallen. In the New Testament the heading to Luke vii. identifies Mary Magdalene with the woman that was a sinner, but the word of God makes no such statement. The printers have done good service in omitting these human and erroneous interpretations. The Revisers correctly regarded these headings as partaking of the nature of commentaries, and have left them out, lest the ordinary reader should regard them as inspired.

Probably the new method of printing the Psalter in the Revised Version came as a revelation to many. The old version took no notice of the fact that the Psalter contains five distinct books; but the Revised Bible heads the divisions with a title, Book I., Book II., and so on. It also shows that each

Book, except the last, ends with a kind of doxology, which probably was sung at the end of each Psalm in that Book, as we sing the *Gloria* at the end of every Psalm. The fifth Book does not end with a doxology, because the last Psalm is a doxology from beginning to end.

The punctuation of the Revised Version of the Psalter differs from that in our Prayer-Books. The title-page of the Prayer-Book says: "The Psalter or Psalms of David, pointed as they are to be sung or said in Churches." This pointing, or punctuation, is not merely grammatical, but musical also, the first half of each verse being separated from the second half by a colon, not according to the sense, but in that place where the first half of the chant ends. The punctuation in the Revised Bible Psalter marks the parallelism of the Hebrew poetry, but takes no notice of musical arrangements. "Great care," say the Revisers in their Preface, "has been bestowed on the punctuation." This was necessary, for punctuation is expression, and a false punctuation may give a wrong impression. The Revisers' task included the weighing of every comma and colon, and the more critically their work is examined, the greater is our admiration for the printers of it.



Whence and Whither?

BY THE REV. W. ST. CLAIR TISDALL, D.D.

THE question of man's origin has been much discussed. The evolution theory teaches that, descended from the lower animals and connected by blood not merely with the ape but with the *amæba*, man only very gradually rose to the comparative dignity of a savage, resembling, though far lower than, the most bestial of modern barbarians. Through a process of æonian duration alone has he attained his present position in the world, as "heir of all the ages in the foremost files of time." Hence it is asserted that self-consciousness, the