



An eighteenth-century Anglican sermon, in a hot summer (see the open fan). The age of wigs; the preacher in a black gown reads his sermon; the clerk is below in the double-decker pulpit to lead responses; an hour-glass on the pulpit; a lady in a low dress; the cluttered altar behind; by the caricaturist John Collett, about 1760.

There was more singing of hymns. It was easy for congregations in northern Germany, Scandinavia and England to accept reforms which left their familiar services largely intact. They often regarded the new as an improvement on the old, and some welcomed the new prominence of the sermon which increased their understanding; hymns allowed them to join in the praise more fervently. This first type of worship became known as 'Evangelical' in Germany, and 'Lutheran' elsewhere.

The second type was known as 'Reformed'. It was similar in its teaching; the differences were mainly in the ways of prayer and in a less localized idea of the Presence in the Holy Communion, and these were important to ordinary people. In Switzerland Zwingli, a disciple of Erasmus and the chief pastor at

Zurich, taught the Swiss simplicity; and after the Protestant Swiss all the Presbyterians in Holland, Scotland and New England, the Puritans in England, and the Huguenots or French Protestants, tried to simplify ritual. Hymns were simple metrical versions of the Psalms; they thought elaborate music an intrusion, and usually got rid of the organ. Forms of prayer were simple and still more biblical, and the sermon was even more important. This quest for simplicity applied to pictures and statues, which they threw out, sometimes with violence, and always with a sense of purifying a holy place.

To conservative worshippers these services felt more strange than if they went to a Protestant service in north Germany. But they had clarity, directness and simplicity, with their reassuring reliance on the Bible, and well-known metrical psalms. People came to love them and felt out of harmony if they attended a Lutheran or high Anglican service; they felt repelled by an old-fashioned Roman Catholic service.

### *The text of the Bible*

The first bibles had no chapters. By the time of Jesus various Jewish copies had breaks to make it easier to find the place; some early Christian texts adopted these breaks. It was over a thousand years before the chapter divisions we know were created: about 1200, by Stephen Langton, the future Archbishop of Canterbury who signed the Magna Carta. His arrangement of the Vulgate – the usual Latin text of the Bible – was taken over with little change into later translations.

Reform meant a closer study of the Bible by many more people, so there was a need for a quicker way to find texts. Robert Estienne at Paris had one of the best printing firms in Europe. He was a Huguenot; in 1550 he had to leave Paris and moved to Geneva. There he at once produced a New Testament, and soon afterwards a whole Bible, in which the verses were numbered.

This simple addition made the biggest difference to the study of the Bible since the