

The English Bible.

The history of the Word of God in the English tongue is one of the noblest pages in the history of the true religion—an illuminated page, bearing on its face scenes of conflict and suffering even unto death, through which this priceless treasure was won for us and our children. It is a history of five hundred years, the five hundredth anniversary of the publication of Wickliffe's Bible, (1380) having been celebrated last year, and noticed at the time in these columns. For his part in this great work, by the order of the Council of Constance, Wickliffe's bones were exhumed and burned, and their ashes cast on the waters, "an emblem," as has been finely said, "of his doctrine which is now dispersed all the world over." Wickliffe's translation, however, was not made directly from the Hebrew and Greek Scriptures to which, indeed, it is doubtful whether he had access but from the Vulgate or Latin, the authorized version of the Romish church. Although an invaluable boon to his age and country, it was exceedingly imperfect as a translation of the Word of God. Nearly one hundred and fifty years afterwards, William Tyndale, to whom our English Bible, owes more than to any other man, undertook to translate the Bible directly from the original tongues, and more nearly than Wycliffe's into the language of the common people. To a learned man who opposed his work, he said: "If God spares my life ere many years I will cause the boy that driveth a plow to know more of the Scripture than thou dost." From the prison, where his last hours were devoted, he was taken forth and strangled and his body was burned; (A. D. 1536.) but the malice of his enemies could not arrest the work for which he laid down his life. Various revisions now appeared in rapid succession, the principal of which were the Cranmer Bible of 1640; the Geneva Bible of 1560, the first complete translation of the Bible into English directly from the originals throughout; the Bishop's Bible of 1572, and finally King James' Bible, commonly known as the authorized version, and published in 1611. Besides there were several other less important attempts of a similar character, and our present version was at least the ninth distinct translation or revision in the history of the English Bible. The Geneva Bible was so called because it was the work of refugees who employed the hours of their exile in blessing the land which had driven them out with a more perfect knowledge of the word of God. Thus our English Bibles are consecrated by the blood and tears of holy men who suffered and died that we might receive this treasure.

The publication of the work of the eminent scholars who have been employed in revising the New Testament, to be followed in three or four years by the completed revision of the Old, marks another epoch in the history of the English Bible. Whether their work shall ever be accepted as the Bible of the English-speaking nations or not, it cannot fail to exert a profound influence on biblical studies from this time forward. It is still too soon for any judicious verdict on the merits and claims of their work, considered as a whole. If the subject were less grave, the haste with which some rushed into the pulpit and others to the press, within two days after the publication of the revision, to pronounce upon its character and its fate, would be a fit subject for ridicule. Such a verdict can only be rendered after examination at least as careful and prolonged as the revisers themselves have just given to their task. The present authorized version was not received into general use and favor until many years after it was first issued. In like manner the present revisers have committed their work to the calm and deliberate judg-

ment of the remaining years of the present century.

There is one element in the question which must be kept steadily in mind—the admitted excellence of our present authorized version. The Committee of Revision, to whom this task was intrusted by King James, were the heirs of all that had been accomplished by those who had preceded them. Their work was done at a time when the English language had taken on, to a large extent, the form which it retains at the present day. No such revolutionary changes have taken place in our tongue in the two hundred and seventy years since the authorized version, as were in progress continually during an equal preceding period. The large company of revisers, fifty-four in number, had the assistance, by royal and ecclesiastical mandate, of all the scholars in the realm. No stronger testimony could be given to their success than the fact that while their own was the ninth revision of the English Bible within the space of two hundred and thirty years, it has held the ground without dispute for a period of two hundred and seventy years. An eminent Roman Catholic writer (Faber) thus speaks of it: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities seem often to be things rather than words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man lies hid beneath its words. It is the representative of his best moments, and all there has been about him of soft and gentle, of pure and penitent and good, speaks to him forever out of his Protestant Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled."

The revision which take the place of a version of which such sentences can be properly written, must be executed with rare wisdom, fidelity and skill.—*Christian Statesman.*

Judging and Being Judged.

"Judge not, that ye be not judged." Let us understand what the Savior meant by this.

You have often been puzzled to know how it was that such and such consequences arose from such and such acts. You have wondered at the unkindness of men, at the bitterness of their judgment. Has it ever occurred to you that the reason may, possibly, have been in yourself—a reason that has been sleeping full twenty years, and is now only bearing fruit? You remember your unkindness to your father and your mother; how you sat on the throne of criticism at the fireside and condemned the whole household in a spirit of self-righteous pride? You remember what an intolerant nuisance you were in the church twenty years ago, snarling at every one, snubbing everybody, setting up your great righteousness as a rebuke of their feeble morality—how the unkind word was always upon your tongue, and how men might feel perfectly sure that you would go along any censorious line along which they might lead. All that is now coming back to you. You have been smitten first on one cheek, then on the other. You have been smitten on the head; society scorns you, repudiates you, views you with suspicion and unkindness and distrust. You sowed the wind, you are reaping the whirlwind; you have eaten the forbidden fruit, and you are now undergoing its most painful consequences.

Find a kind man, one of noble and

liberal spirit, whose thought is always of the charitable type, who cannot be gotten to say a harsh or unfeeling word about anybody—the time will come when society will throw its arms around him and take care of him and nourish and defend him. He shall reap the bountiful harvest of his own beneficence. Such a man will not be allowed to be friendless in the time of his old age. He took no pains to defend or befriend himself, he had a kind word for everybody, he had a crust of bread for the poor and a cup of water for the thirsty; he could always be looked to for the glowing and kind word; nothing mean, bitter, selfish, hostile, unamiable, ever fell from his ruddy lips—and now, in the time of his old age and decrepitude, or when any evil report maliciously arises against him, society will close around him and protect the grand old tree from the knife and the ax and the sword of those who would cleave it down.

And what is true of the kind man is true, also, of the bitter man. There are some persons who cannot speak sweetly. I do not altogether blame them, for their life seems to be one of the mysteries of Providence, inscrutable, wholly beyond our explanation, here and now; we can only say it were better for such that they had not been born—but they cannot speak the noble word, they cannot give you a grand beneficent judgment of any human deed; their criticism is bitter, highly acidulated—something even worse, highly vitriolized, most pungent, and every word has in it an intent of cruel death. What will be the judgment society will pass upon such persons by and by? They will get what they have given, they will reap as they have sown; let that word never be forgotten. "God is not mocked: for whatsoever a man soweth, that shall ye also reap." Not in some little literal way of a man dealing with him as he dealt with others, but with the marvelous social influence which gets around a man to help him up, or to smile and blast him. Thank God for these great promises and laws that make society more secure! They give solidity to the whole constitution of humanity. We cannot play at criticism and be harmless; we cannot be censorious, and then retire upon our respectability. Every bitter word you have spoken about man, woman, or child has gone out to come back again, and will smite you some day. "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." This is a great law, and all human history is its exposition and justification.—*Dr. Jos. Parker.*

Eight Hints for Relieving Catarrh.

1. Inhale through the nostrils a strong solution of salt and water. I would advise as strong a solution as an ounce to the pint, though some will tolerate more. In this strength it is not painful, but acts as a tonic and astringent, relieving congestion, and preventing the endosmose effect which would accompany the use of pure water or weaker solutions. But it is a mistake to suppose that salt water will cure all cases of catarrh. When the condition is one of chronic congestion simply, with acrid secretion, it may be sufficient; but in the worse forms where there is a deep-seated inflammation with ulceration, more powerfully astringent, as well as stimulant, and even escharotic solutions are requisite to effect a cure. Some of the best of these are nitrate of silver, chlorate and permanganate of potash, sulphate of copper, sulphate and sulphate carbolate of zinc, etc. When the douche does not seem to succeed, the spray from an atomizing tube should be substituted.

2. It is nearly nine years since I began using brimstone, and I still use it occasionally. Take a piece the size of a large pea; burn it on the stove.

I have found that the most convenient way. Close all the doors and windows and stay in the smoke for half an hour, breathing through the nostrils. Do not get over it, while it is burning, but move about, that you may get the full strength of the smudge. If the room where you use it is small, commence with a slightly smaller piece, using it twice daily. A cold aggravates catarrh. Increase the dose when you have taken cold two or three smudges daily until you break it up. I only use it now to break up a cold. Do not be afraid of a little fresh air at night.

3. Inhale the smoke from pine tar. Get a pint or more of pure pine tar (not the oil) from a ship chandler; heat a poker red hot, and stir the tar with it; a thick smoke will rise; hold your head over it, keep your mouth shut and inhale through the nostrils; heat the poker three or four times, until the room is filled with smoke, shut the doors and windows, and remain in the room as long as possible. In two weeks get fresh tar. It is a good plan to smoke in one's bedroom just before retiring; after smoking, open a window from the top; the smoke slowly escapes, but enough remains to be of some benefit.

4. Last winter I found in chloroform the remedy I had been wishing for, and the relief obtained was perfect and permanent. It should be used at the very start, and as follows: Inhale directly from the vial first through one nostril and then the other one, good full inhalations, and repeat every few minutes at first; afterward decreasing in frequency as the symptoms abate, but continuing its use at intervals for several hours. Some one may say, "But I should be afraid to use so much chloroform." Let me tell you how much I used in all last winter. I had a half ounce vial less than one-half full, and the quantity was not appreciably lessened by what was used.

5. Mullein leaves should be thoroughly dried and then used the same as tobacco in a pipe. The smoke should be pressed to the back of the mouth and exhaled through the nose; once or twice a week will suffice, and should be persevered in. If properly cured, there will not be an acrid exudation. A little piece of sponge in the bowl of the pipe will prevent the juices from passing into the mouth. Mullein will be stronger gathered before the frost injures it, but will answer even if dug from under the snow. It will also be found an excellent remedy for cold in the head.

6. One teaspoonful of mustard dissolved in a tumblerful of cold water; gargle night and morning, or oftener, if convenient. Or, take equal quantities of pulverized alum and loaf sugar; use as snuff.

7. The following snuff is excellent; equal parts gum myrrh, gum camphor and powdered slippery elm bark. Avoid sudden changes of weather, and breathe the plenty of pure air by night as well as by day.

8. Snuff up the nostrils some powdered sugar, after using in the same manner a little old Jamaica rum, also wetting the nose and brow well; or snuff up a little powdered camphor.—*Ladies' Home Journal.*

A Cough, Cold or Sore Throat

should be stopped. Neglect frequently results in an incurable Lung Disease or Consumption. Brown's Bronchial Troches are certain to give relief in Asthma, Bronchitis, Coughs, Catarrh, Consumptive and Throat Diseases. For thirty years the Troches has been recommended by physicians, and always give perfect satisfaction. They are not new or untried but having been tested by wide and constant use for nearly an entire generation, they have attained well-merited rank among the few staple remedies of the age. Public speakers and Singers use them to clear and strengthen the voice. Sold at twenty-five cents a box everywhere.

Have Wiater's Balsam of Wild Cherry always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Influenza, Consumption and all Throat and Lung Complaints, 50 cents and \$1 a bottle.

Select Reading.

—A party were enjoying the evening breeze on board a yacht. "The wind has made my moustache taste quite salt," remarked a young man, who had been for sometime occupied in biting the hair that fell over his upper lip. "I know it," innocently said a pretty girl. And she wondered why her friends laughed.

—A member of the Vermont Legislature, rising to reply to a very frothy and ignorant orator on the other side, said: "Mr. Speaker, I can't reply to that ere speech, for it always wrenches me terribly to kick at nothin'."

—A woman will work a month to fabricate protection for a chair, and then when it is in place an edict is promptly issued forbidding any man sitting on that chair, through fear of spoiling the tidy. It is the best chair protector that possibly could be desired.

—Philadelphia primary school teachers decline to take new pupils when they already have 85 scholars in a room that only seats 40.

—Solve the following:
A landman two daughters had,
And they were very fair;
He gave to each a tract of land,
The circle and a square.
Qua farthing per acre was the price
Upon the land was laid,
And the shillings that encompass each,
Exactly for it paid.
Now if a shilling would reach an inch,
Which it would very near;
Which of the fortunes is worth the most,
The circle or the square?
[H. in Biblical View.]

—A Scotch minister went up to Edinburgh once to prepare a harmony of the four Gospels. "Sandy," said some one to a humble parishioner of his, "where is your pastor?" "Ah," replied Sandy, "he's gone up to Edinburgh to make four men agree who never fell out."

—The *Aion*, a newspaper published in Greek at Athens, states that the Rev. Dr. John H. Hill, the American missionary, who is now in his 90th year, and Mrs. Hill, who is 80 years old, celebrated the 60th anniversary of their marriage on the 27th of April. There was a large assemblage of their former pupils and friends present. Dr. Hill has for some time been deprived of his sight. He went to Greece in 1829.

—"How do you like the Episcopalian service?" asked Jones. "Never heard it," replied Fogg. "I dropped in at one of the churches last Sunday. It was quite early, and so I began reading the service. I didn't read far, though, before I found that it would never do for me. So I came out." "Why, what was the trouble?" "Too many collections." "Too many collections?" "Yes. On almost every page it said 'collect.' One collection is all I can afford to respond to. Must be awfully expensive to be an Episcopalian."

—A teacher was explaining to a little girl the meaning of the word "cuticle." "What is that all over my face and hands?" said he. "It's freckles, sir," answered the little cherub.

It is not growing like a tree,
In bulk, doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and sero!
A lily of a day
Is fairer far in May,
Although it fall and die that night,
It was the plant and flower of Light.
In small proportions we just beauties see;
And in short measures life may perfect be.
—Ben Jonson.

—A "three-year-old" discovered the neighbor's hens in her yard scratching. In a most indignant tone she reported to her mother that Mr. Smith's hens were "wiping their feet on our grass."

—When little Minnie was two years old she asked for some water, one night. When it was brought, she said, "Papa can't you get me some fresh water? This tastes a little withered?"