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THE THREE HUNDREDTH BIBLE ANNIVERSARY CELEBRATION

The History of the Authorized Version of the Bible—How the Issue Has Grown and the Different Languages Now it is Printed in—The Spelling Revised From the Original and Samples Given to Compare the Old With the New.

(By L. J. Miller)

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On March 20th, a large deputation waited upon King George at Buckingham Palace, and presented His Majesty with a specially bound copy of the Authorized Version of the Scriptures; and on March 26th, the Churches throughout the United Kingdom observed the day as Bible Sunday. These two events are intended to mark in an official way, the terceptenary of the Authorized Version of the English Bible.

It is only when such figures as are furnished by the British and Foreign Bible Society are examined that the tremendous force of this book upon the thought and speech of English speaking people becomes apparent. It is the Authorized Version which is distributed by that Society. Since its foundation in 1804, the British and Foreign Bible Society has issued over 122,000,000 copies of the Scriptures. During the year 1909-1910, it printed the largest number in one year—6,620,024, these, or some part of them, being in 424 different languages.

In Canada, the increase in circulation during the past four years has been remarkable. In 1905, the Canadian Auxiliary of the British and Foreign Bible Society distributed 67,401 copies in English, and 16,936 in foreign languages. In 1909, the output in English was 101,876, and in foreign languages, 46,342, a total of 148,218. To ensure this distribution, depots are placed in St John, Halifax, Quebec, Montreal, Winnipeg, Calgary and Vancouver.

It will surprise many Canadians to learn that the Authorized Version, or some portion of it, is published and circulated in Canada in the following languages and dialects: Albanian, Arabic, Armenian, Basque (French), Beaver Indian, Bengali, Blackfoot Indian, Bohemian, Breton, Bulgarian, Burmese, Canton dialect of Chinese, Carshun (Mesopotamia), Cheremiss (Finns from Volga near Kazan), Chinese, Chippewan, Cree, Croatian, Danish or Norwegian, Dutch, Eskimo, Esth (Northern Esthonia), Finn, Flemish, French, Fris, Gaelic, German, Greek, Greenland (Eskimo of Danish America), Gujarati (Western India), Hebrew, Hindu, Hungarian or Magyar, Icelandic, Irish, Iroquois, Italian, Japanese, Judaco-German (Yiddish), Karen (Burma), Korean, Lapp, Latin, Lettish (Livonia and Courland), Lithuanian (Eastern Purssia), Malay, Malayalam, Manchu, Micmic, Mohawk, Mongol, Nanking, Ojibway (South of Hudson Bay), Ojibway (Saulteaux Indians), Panjabi, Persian, Polish, Portuguese, Romansch (Engardine, Switzerland), Ruman (Roumania), Ruman (Macedonia, Abania, and Thessaly), Russ, Ruthen (Little Russia), Sanskrit, Servian, Sinhali or Singhalesi, Slave (Mackenzie River Islands), Slavonic, Slovac (N. W. Hungary), Sloven (South Austria), Spanish, Swedish, Syriac or Aramaic (Parts of Syria and Travancore), Syro-Chaldaic, Tamil (Karnatic and North Ceylon), Telugu (South India), Finne (Mackenzie River Indians, Turkish, Urdu (North India), Welsh, and Wend (Hungary and Carniola).

The tercentenary of this book demands, therefore, more than a brief notice. Its history is a remarkable and interesting one. To understand the peculiar place which the Authorized Version holds in the evolution of the English Bible, it is necessary to know something of the translations which preceded it. These are divided naturally by the invention of printing. Before that process was discovered, which made it possible for one Society to send out in 1909 over six and a half millions of copies of the Scriptures, but two translations of the Bible existed in manuscript—the Wycliffe-Hereford, finished in 1832, and the revision of that translation by Purvey and others, six years later. Before that time there was in existence in Early English dialects a number of metrical para-phrases, glasses and translations from the Latin Vulgate, and from the so-called "Old Latin," notably those done into English by King Alfred, but Wycliffe was the first to make any attempt to put into the tongue of the people a connected Scripture. It is interesting to compare a paragraph of this translation with that of the Authorized Version. The following is taken from Genesis, Ch. 1, V. 1, with the spelling more or less modernized: "In the first made God of nought heaven and earth. The earth, forsooth, was vain within and void, and darknessis weren upon the face of the sea. And the spirit of God was born upon the waters. And God said Be made light and made is light. And God saw light that it was good and divided light from darkness, and called light day and darkness night. And made is even and morn one day."

Although Wycliffe's bible is a translation of a translation, namely of the Latin Vulgate, and the dialect in which it is written is far removed from the literary language of the Authorized Version, it has given to that Version some of its most familiar and striking phrases. For example, "first fruits," "strait gate," "per-adventure," "son of perdition," "compass sea and land," "savourest not the things of God," "enter thou into the joy of thy Lord."

Between Purvey's revision of 1388 and the appearance of the next translation—Tyndale's—there is a gap of nearly one hundred and forty years. During that time the English language had taken shape. Although the history of the translation and publishing of Tyndale's bible is the most interesting of all English bibles, there is only space here to consider shortly the part it played in the evolution of the Authorized Version.

"Of the translation itself," writes Froude, "though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached, in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man, William Tyndale."

It has been estimated that the bible of today retains about eighty per cent. of the Old Testament and ninety per cent. of the New Testament, as translated by Tyndale. A paragraph of this translator's work will show the debt of later editors. The following is taken from St. Matthew, Ch. 5, V.1, and the old spelling is retained:

"When he sawe the people, he went up into a mountaine, and wen he was sett, hys disciples cam unto him, and he oponed his mouth and taught them sayinge; Blessed are the poure in sprete: for thers is the kyngdom of heven. Blessed are they that mourne: for they shal be comforted. Blessed are the weke: for they shall inheret the erthe. Blessed are they which hunger and thurst for rightewesnes: for they shal be fylled. Blessed are the mercyfull: for they shall obteyne mercy. Blessed are the pure in hert: for they shall se God. Blessed are the maynteyners of peace: for they shal be called the chyldren of God. Blessed are they which suffre persecucion for rightewesnes sake: for thers is the kyngdom of heven. Blessed are ye when men shall revyle you, and persecute you, and shal falsly saye all manner of evle sayings agaynst you for my sake. Reioyce and be yladde, for greate is youre reward in heven. For so persecuted they the prophetts which were before youre dayes."

Some of the renderings of certain verses are quaint. For example, in Genesis, ch. 29, V. 2, we have, "And the Lord was with Joseph, and he was a lucky fellow." In Matthew, Ch. 6, V. 7, "When ye pray, babble not much." In Matthew, Ch. 15, V. 27, "The whelps eat of the crumbs." In Revelation, Ch. 1, V. 10, "I was in the spirit on a Sunday." So popular was this translation that between the year in which Tyndale brought out the first edition of his New Testament and the year towards the close of which, after some sixteen months of imprisonment in Belgium, he was strangled and burnt at the stake, almost fifty thousand copies of his translation had been circulated.

Between Tyndale's bible and the Authorized Version, there were published six translations,—the Coverdale, the Matthew, the Great, the Geneva, the Bishops', and the Douai,—all of which are more or less important as precursors of the 1,611 edition. The Coverdale, the first complete bible in the English language (that of Tyndale containing only about one-quarter of the Old Testament), was published in 1535. It was based not on the original Hebrew and Greek, as was Tyndale's, but on pre-existing German and Latin versions. Its importance in the evolution of the Authorized Version consists not so much in the translation, as the English in which it was rendered. Coverdale had to an exceptional degree a feeling for the rhythm and beauty of English prose, and many of the verses of the King James Bible are wholly his. For example: "Seek the Lord while he may be found, call upon him while he is nigh." "My flesh and my heart faileth, but God is the strength of my heart and my portion forever." "Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands. They shall perish but thou shalt endure: they shall wax old, as doth a garment, and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail."

The "Matthew" Bible, published in 1537, was mainly a compilation from Tyndale and Coverdale. Its importance lies in the fact that by means of this compilation it forms a basis of all later revisions, and that, through the Great and the Bishops' bible, the Authorized Version is descended from it.

Of the Great Bible little need be said. It was published in 1539, and got its name because of its large size. One feature of this bible is the frontispiece, which is said to have been designed for it by the celebrated Hans Holbein. A copy of this edition was ordered to be placed in all the Churches so that the people might have the opportunity of reading it. The result was the "chained bibles" which may be seen in the British Museum. The importance of this order will appear when it is remembered that only thirteen years before the issue of the Great Bible, Tyndale's New Testament had been publicly burned at St. Paul's.

From that time onward, when the bible was no longer a hunted book, its spread amongst the people was wide and rapid. Of the Genevan Bible (commonly known as the "Breeches Bible," because of its rendering of Genesis, Ch. 3, V. 7, "Made themselves breeches," where the Authorized Version reads "aprons"), no less than one hundred and sixty editions passed into circulation between 1560 and the Civil War, sixty of them during the reign of Elizabeth alone, and although the Bishops' Bible was cumbersome and costly, and the Douai edition had its circulation chiefly amongst Roman Catholics, by the time of the accession of James I, the bible was read by the common people from one end of England to the other.

As has been pointed out by various writers, the strange thing about the Authorized Version is that it never was officially authorized, and owed its origin to something very like an accident. In 1604, a conference had been summoned by the King, at Hampton Court, in the palace that had once belonged to Wolsey. The object of the meeting was to consider what is known as the "Millenary Petition." This was a petition to the throne by the Puritans, having to do chiefly with the prayer book, and asking that some alteration might be made in the Church services, so as to purify them from what they deemed to be superstitious rights and ceremonies, such as the sign of the cross in baptism, the use of the ring in marriage, and the use of the surplice in Church. The petition was silent on the subject of the bible. What happened is stated by the translators in their preface:

"The very historical truth is, that upon the importunate petitions of the Puritans, the Conference at Hampton Court having been appointed for hearing their complaints, when by force of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a poor and empty shift, yet even hereupon did his Majesty begin to be-think himself of the good that might ensue by a new translation, and presently after gave orders for this translation which is now presented."

James was all the more willing because he disliked the Geneva Bible, on account of its low tone on "king craft" ("Very partial, untrue, seditious, savouring too much of dangerous and traitorous conceits," are the words his majesty applied to this bible and its marginal notes), and because he was flattered that in his reign should be inaugurated translation from the original Hebrew and Greek which should stand as a monument to himself.

The scheme was soon launched. The best scholars in the kingdom were selected for the work the only qualification being that the revisers should be biblical students of proved worth. Fifty-four seem to have been at first selected, but the lists which have come down to us include only forty-seven. The manner in which the translators did their work is best described in that preface which, until recent years, was included in all editions of the Bible. As giving a "general account of the way in which the translators interpreted their mission and the object they had in view," it proceeds:

"Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it, like it. Hierome, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him and published and that he could not have leave to mend it; neither, to be short, were we the first that fill in hand with translating the Scripture into English, and consequently destitute of former help, as it is written of Origin, that he was the first, in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvel if he overshot himself many times.

"None of these things, the work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days, and more. Matters of such weight and consequence are to be speeded with maturity; for in a business of moment a man feareth not the blame of convenient slackness.

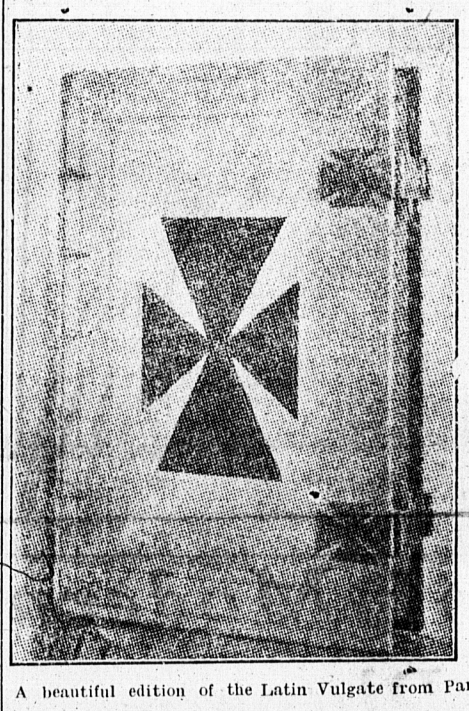
"Neither did we think much to consult the translators of commentators, Chaldee, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which one had done, and to bring back to the anvil that which we have hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to pass which you see."

To each of the forty-seven, a portion of scripture was given to translate, and select committees were appointed, two from each of the universities, and two from Westminster, to revise their work. The first company, belonging to Westminster, undertook the revision from Genesis to the end of Second Kings. They were followed by a Cambridge company, who reviewed the version from First Chronicles to the end of Ecclesiastes. The first Oxford Company undertook Isaiah to Malachie, and the second Cambridge body, the review of the Apocrypha. Of the remaining two companies, the Oxford set revised the four Gospels, the Acts of the Apostles, and the Apoccalypse; while the second Westminster company oversaw the translation of the New Testament from the Epistle to the Romans to Jude. The whole was finally revised, and arguments prefined to the different books, by the Bishop of Winchester and Dr. Nugles Smith.

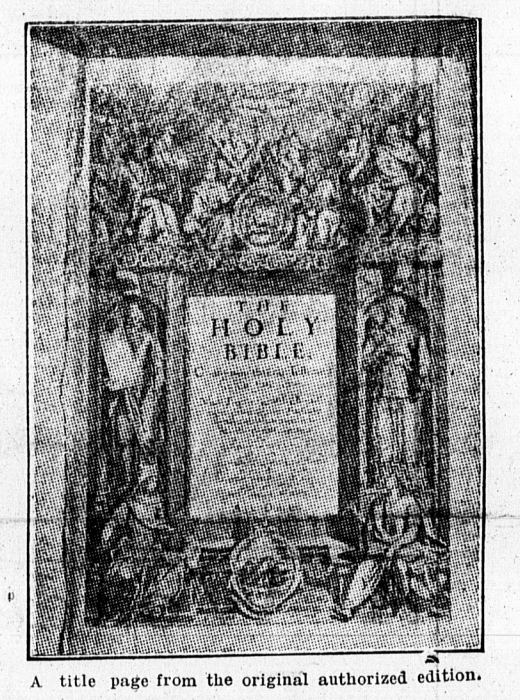
In 1611, in folio form, and printed in black-letter type, it was issued from the press, and from then until today, it has been poured forth from a hundred presses in an ever-increasing stream. Some of the editions have a doubtful fame. For instance, the two earliest issues, those of 1611, came to be known as the "he" and "she" bibles, from the fact that one reads in Ruth, Ch. 3, V. 15, "and he went into the city," while the other has, "and she went into the city." One of the reprints of King Charles's reign came to be referred to as the "Wicked" bible, because in it the negative was unfortunately left out of the seventh commandment. The bible of 1717 is known as the "Vinegar" bible, for in it the heading to the twentieth chapter of Luke reads, "The Parable of the Vinegar" instead of "The Parable of the Vineyard." And so with a number of others, such as the "Standing Fishes" bible, the "Murderer's" bible, the "Ears to ear" bible.

From its publication until today its preeminence as the greatest English translation of the Scriptures has never been seriously threatened, not even by that eighteenth century edition which attempted to give an "elegance" to the simple chasteness of the Authorized Version by such renderings as the following: "A gentleman of splendid family and opulent fortune had two sons." "The daughter of Herodias . . . . a young lady who danced with inimitable grace and elegance." That it has its faults and errors in translation is admitted. The Revised Version has corrected these. But as a whole, it well deserves the praise of that critic who says of it:

"The revisors had good reason to rejoice in the result of their labours. They had devised for the jewel entrusted to them a suitable setting, and had succeeded in giving to their Bible an excellence of form that was worthy of its substance. Avoiding both the eupheuisms of the age before them, and the affected mannerisms of the age that was just beginning, they had once and forever rendered permanent that consecrated dictian and phraseology, vigorous, popular, and idiomatic, which had Wycliffe onwards, and which Tyndale and Coverdale had adopted, cherished, and brought well nigh perfection. They had clothed the sacred Scriptures in a language as appropriately distinctive to them as are the languages of philosophy, of medicine, and of law, and had made them to be an abiding anthology of whatever is most beautiful in the English langu-

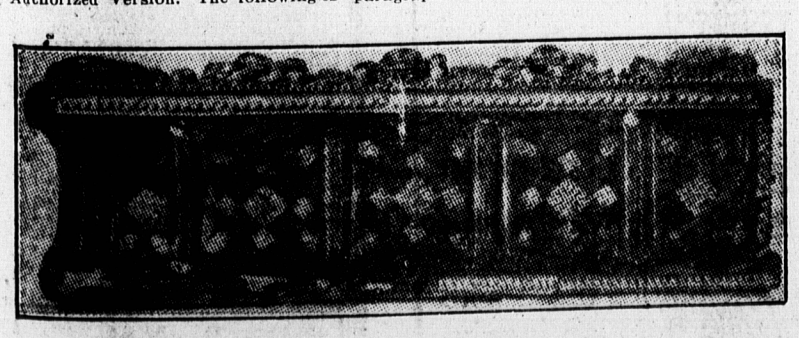


A beautiful edition of the Latin Vulgate from Paris.



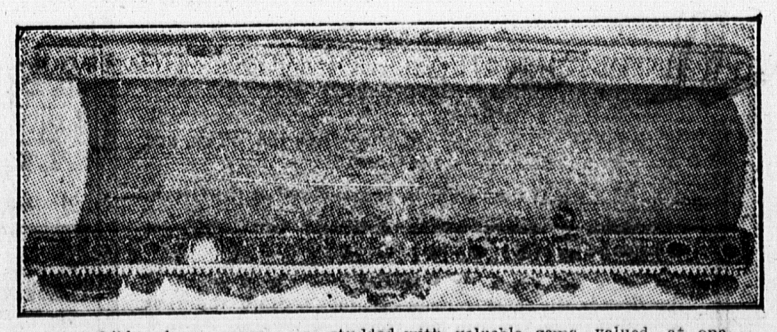
A title page from the original authorized edition.

The finest and most valuable bible in existence. A Jewish Scroll valued at $1,000,000



Back cover of the Gospel of Lindau.

One of the earliest bibles. They were chained to desks.



A bible whose covers are studded with valuable gems, valued at one-half a million dollars.

SUN DOWN WRATH

Sermon preached by Allan McNeill, a native of Tryon.

Text: Let not the sun go down upon your wrath.—Ephesians 4: 26.

There is kind of wrath that is healthy. The sun ought to go down upon it, rise upon it. When you hear of any injustice done anywhere to anybody—and especially to children and animals—and do not feel warm over it; that is a sign that you are either dead or dying. It is essential to your life and the life of the world that this kind of anger continue to exist in force.

We have no private right to forgive a public injury—We have no private right to forgive a private injury to another man. The duty of forgiveness is wholly personal. Society must not forgive the smallest injury to the humblest individual. An American abused abroad has a right to call on the Government of the U. S. to set the matter right. The question of how many ships of war will be needed does not come in. Injustice is never little. It is always great. The best-man is the one who is most severe in the case of injury to others, and most forgiving in the case of injuries personal to himself.

Resist no evil—is a commandment, but Horace Greeley said that in certain cases he would knock a man down as a public duty. A burglar may be well shot—not that he is seeking to rob me, but because his business is robbing. He may be shot for the good of the neighborhood. If we can only elimate personal vengeance—we can render unto a man according to his works and not do ourselves wrong.

The good Bishop in Victor Hugo's great novel—turns loose upon society, a thief. In that case, his trust in the ex-convict works well, redeems a man. But it is evident that forgiveness must have limits, not on personal grounds, but for the sake of society. Public anger is good, and we wish we had more of it, but there is a private anger that is bad and mean and poisonous. Against that Paul warns us. There is a saying in the Bible about heaping up with wrath against the day of wrath. That is—people let wrath accumulate. Keep one day's supply of it over and so finally die with the whole stock of envy and hate on hand.

We know by experience the corrosive power of anger. It works like rust on the inside of a gun barrel. It is at first a speck, easily removed. It can be wiped off with a cloth; let it alone a month or so, and you cannot wipe it off. It is too much for soap. The rust has made an etching. We know of nothing that tires one so, as anger. Even public anger, anger for the public good, wears. A few moments of it are as exhausting as a day's work, putting anger on the highest ground, perhaps it costs too much. It wears out the machinery—ages a man. Philosophers and scientists and plain people agree that it is expensive. Either things are within our power, or they are out of our power. If they are within our power and they are not agreeable, change them. If they are out of our power, treat them as you would a wet day. "My friend ought not to have treated me so." Very true, let him see to that. However he treats me, I am to act rigatly towards him, for my conduct is not within my power. It is one of the hardest things in life, that any of us has to do, to forgive. But people who do not forgive, suffer the penalty that they cannot believe in forgveness. We naturally hate those we have injured. This feeling against man is a poisonous thing. Of course, men must sometimes meet, if not here, then hereafter. Enmity is out at interest, it rolls up like debt. It is not a fixed quantity. Time sets the color. Then let not the sun go down on your wrath. The danger of

(Continued on page 3.)

SHAKESPEARIAN SERMON

(Copr. 1909 by Bradley-Garretson Co. Ltd.)

With mirth and laughter let old wrinkles come.
—Merchant of Venice, Act I., Sc. I.

In the famous passage in "As You Like It" on the seven ages of man, the melancholy Jaques closes with the words:

"Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything."

A somewhat doleful point of view with regard to life! If that is what man must come to, life is scarcely worth the living. But this is not Shakespeare's attitude; that greatest of philosophers on existence held a very different view. The words of a weeping cynic of his creation are not his words. Such may be the deplorable condition of man at the end of life, but it is not necessary. A joyful, buoyant spirit generally keeps the faculties bright and keen till the end of life. Tennyson crossed the bar with a smile on his face. Let any man look about him, and he will see many old men with young hearts, old men whose spirits have refused to age with

(Continued on Page Eight.)