

"When about half the wood was cut, grandpa said:

"We had better go in and have prayers. I have to call on a sick boy, and another family or two, to-day."

"So in we went. I was naughty. I did not feel like praying. When I stopped sawing my back seemed to ache worse and that made me angry with those people for needing wood, and with grandpa for getting it and making me saw it for them. Just as soon as the prayer was over, I slipped out of the door and started sawing another stick.

"That's right, my boy," said grandpa, when he came out, "saw it all up and then come home."

"When he had gone I had lots of time to grumble. My bones seemed to put on a double ache, and I pulled on my mittens to save my hands from blistering any more.

"There were only a few more sticks to be cut when old Mother Halloway hobbled on her crutch to the door. She stood there, looking at me.

"I wish that she would stay inside," I said to myself. "I can't growl when she stands there, looking at me in that way."

"At length she said, as if talking to herself, 'What a good boy, good boy, good boy!'

"That made me feel real angry with her, for I knew in my heart that I was not a good boy. If she had said, 'Grandpa

is good,' I would have agreed with her, and would have thrown a stick at any one if they had said that he was not; but to say that I was good! That made me mad. The old woman stood there for a while, and then shouted:

"You're a good boy! You warm me clear to the heart!"

"She went in, and I was glad. I finished the wood and started for home. Somehow or other I wanted to shout. I didn't know why. My back was sore and so were my hands, but my heart was light, and I was all happy inside. It seemed as if that old woman was leading a lovely choir to sing: 'You warm me clear to the heart.'

"Things went along in their usual way at home, but whenever long wood came into the yard, I claimed the right to saw it. For no matter how bad I felt, or how hard things seemed to go against me, the rasping of the saw would start up a song within me.

"And even now, though there are so many sawing and splitting machines, and coal has so largely supplanted wood, thus robbing many men of the pleasure that I enjoy, still I will annoy the people where I stay by getting in some long wood, I tell them, 'to saw for exercise,' though you know, now, that it is to help my heart to sing, the sweetest song that ever comes to man, the song that tells him he has helped another—has warmed him 'clear to the heart.'"

How We Got Our English Bible

By MISS ETHEL BARTLETT, COLBORNE.

THE Holy Scriptures were originally written in Hebrew and Greek. They have been translated into English both from the original tongues and from other translations. The Old Testament was written almost entirely in Hebrew, and was most carefully guarded by the Jews. When Jesus lived there was a Greek version in use. This had been made for Greek speaking people by order of a great Egyptian, about three centuries before Christ was born. It was made by some seventy wise Jewish scholars in Alexandria, and is called the Septuagint. This was in common use in the days of early Christianity. Then, the Vulgate, a latin translation,

was made by St. Jerome in the 4th century. Of course these were all in the form of written manuscripts, for there were no printed books in those days. For centuries early Britain had only this Vulgate Bible, and it was, of course, limited to a few. The Venerable Bede translated some of the Psalms into Anglo-Saxon, and Alfred the Great continued the work of building up the Bible in the English language; but John Wycliffe in 1320 was the first to make a complete English Bible. This had a great influence on the religious life of early England. William Tyndale was a wise scholar and a most heroic and persevering man. The ignorance of the people in the early days of Henry the Eighth was very great, and Tyndale desired above all things to put the Bible before his countrymen to enlighten the prevailing darkness. The king, church, and all in authority were opposed to him, so that he had to leave England and go over to Hamburg. Here he completed his translation of the New Testament, and in 1525, at Worms, 6,000 volumes were printed and secretly brought over to England. His work, so well done, has had more to do with the preservation of the English Bible than perhaps that of any other man. Of course it was condemned; they tried to burn it out of existence, but though they burned the man himself, his work remained, and we owe his memory a debt we can

never pay for his great faithfulness and wise labor. Ten years after Tyndale's New Testament was issued, the Bible was published by Miles Coverdale at Zurich, in 1535. This did not compare with Tyndale's for completeness, so did not supersede it. In 1537 both the translations of Tyndale and Coverdale were used in what is known as Matthew's Bible. This was published by John Rogers under the other name of Matthew. For this book Cromwell obtained a license from Henry VIII, and it was more widely circulated than any of the others. Instructions were given to have a large copy put in every church. Think of a big Bible being chained to



HAVE SOME?

a reading desk in the church so that the people who were able, might read it there! It was a very precious and costly book in those days when compared with to-day as we have it. The great Bible was brought out by Coverdale in 1539. In the reign of Elizabeth the exiled reformers who had many of them been driven from England under the reign of Bloody Mary and were living at Geneva, issued what is known as the Geneva Bible in 1560. This was the first Bible to be divided up into chapters and verses, and was widely circulated. In 1568 the Bishops, under the leadership of the Archbishop of Canterbury, published a version of the Bible, but it was not a great success. So time went on until in the reign of King James I, a Bible was published that was in general use for nearly 300 years, and is commonly used still. This is what we call the Authorized version. It was the work of fifty-four translators, the best scholars of the land. Many changes in the meanings and use of words had taken place in the days since this Bible was printed, so in 1881, after ten years of labor on the part of nearly 100 of the best scholars of England and America, the Revised New Testament was completed. Four years later the whole Revised Bible was published, and we use it in our study to-day. So you may see how for many centuries this book of books—God's Holy Word—has been growing for our use. We ought to prize it very highly for its wonderful history, but more for its wonderful message of salvation.

Make a boy happy now, and a man will be happy twenty years hence when he thinks of you.