



THE
ROMANCE
OF
THE BOOK

CHARLES EUGENE
EDWARDS





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THE ROMANCE OF THE BOOK

By
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*Secretary of Pittsburgh Presbytery's Committee
on the American Bible Society*



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TO MY WIFE

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FOREWORD

THERE is no convenient manual extant which describes the world's great Bible Societies and their work. Evangelical Americans, as a rule, are not aware that from the beginning, the work of translating and distributing the Bible among the nations has rested mainly on British enterprise. The reports published in 1930 may be an illustration, where the British and Foreign Bible Society evidently spends twice the money and issues three times the Bibles and twice the number of New Testaments mentioned by the American Bible Society. Add to this the corresponding items of the National Bible Society of Scotland, and America's contrast with British efforts and zeal is still more glaring. This ought not so to be, when America's record in evangelical missions, national and foreign, has been so glorious, and, we may hope, will be still more so.

No manual could compass the vast number of books that pour forth concerning the Bible, so that we may suppose that the world itself would not contain all the books that could be written. Some facts are here assembled that are not generally known, and stories more wonderful than romance,

of a high, pure order of heroism. These chapters have drawn freely from the history of the British and Foreign Bible Society "The Story of the Bible Society" written for its centennial by William Canton, and the supplementary volume, largely of anecdotes, "Yesterday, Today and Forever," which he finished shortly before his death. Also, Dr. Dwight's "Centennial History of the American Bible Society," and Rev. Edwin W. Smith's "The Shrine of a People's Soul." And passages have been taken from the series of articles by Rev. Canon Girdlestone, "Traps for Translators." Discussions of colportage, the Apocrypha and the Monthly Concert of Prayer for Missions have been reproduced in part from the writer's former work, "The Coming of the Slav." And other sources are generally stated where they are quoted. Some topics, useful for reference, have been placed in the Appendix.

The rest of the marvelous progress of the Bible throughout the world, is it not written in the chronicles of church historians, in the immense bibliography of Christian missions, and sung in countless editions of evangelical hymnals in many languages? May the Lord add a thousandfold to such wonders of grace, and bless all His people who arise to hold forth the word of life!

C. E. E.

Ben Avon, Pittsburgh, Pa.

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THE BIBLE SOCIETIES; FOREIGN BIBLE SO-
CITIES AND THEIR ISSUES; THE SPREAD OF
THE BIBLE; THE REVISED VERSIONS; THE
APOCRYPHA; "TRAPS FOR TRANSLATORS";
THE AMERICAN HUSSITE SOCIETY; THEO-
LOGICAL LITERATURE.

I

INTRODUCTORY

THE story-teller who every night staked her life on the success of her effort, as in "The Arabian Nights," was not alone in literature. A Goldsmith offered his "Vicar of Wakefield" to pay a bill. Sir Walter Scott made pathetic struggles to furnish novels that might restore a lost fortune. Where is the tribe, even beyond the frontiers of civilization, that does not cherish romantic traditions? Is it possible that such fascination, such emotions or marvels, can belong to the Book of books? It only waits for consecrated talents to recite the narratives. Truth is stranger than fiction. The ecstatic joy awakened by the reception of these glad tidings, the hairbreadth escapes and thrilling experiences of those who carry the sacred volumes into hostile lands, even the labors of secluded translators, resulting in transformations of national literature, laws and life, may transcend imagination, and glow with a fire from a heavenly altar. The following pages indicate a few of these marvels, if so be that some wondering Moses may turn to see this great

sight, and find himself on holy ground, in a supernatural Presence, and receive a message that employs and glorifies the remainder of his life.

The greatest marvels, of inexhaustible significance, are divine miracles. Yet these have been counterfeited, and Christian distinctions must be observed, to perceive their mission and place in history. They are connected always, only, with divine revelation, its history of redemption. They are, mainly at least, in four cycles, the period of Moses, Elijah and Elisha, of Daniel, and above all, of Christ. In such times they were urgently needed, and demonstrate the wisdom, power and lovingkindness of God. The miracles made human history flow in channels that are conspicuous today. But how about the counterfeits? These have been well described in a volume by Dr. B. B. Warfield; and his scholarship is shown by his refutation of a plausible error, fostered by famous writers. He calmly recites facts. Here is that attractive error:—that miracles, after the apostles passed away, sustained the Christian Church until Constantine established it, and they ceased with that victory. Dr. Warfield says: "The facts are not in accordance with it. The direct evidence for miracle-working in the church is actually of precisely the contrary tenor. There is little or no evidence at all for miracle-working during the first fifty years of the post-Apostolic church; it is slight and unimportant for the next fifty years;

it grows more abundant during the next century (the third); and it becomes abundant and precise only in the fourth century, to increase still further in the fifth and beyond.—There is a much greater abundance and precision of evidence, such as it is, for miracles in the fourth and succeeding centuries, than for the preceding ones.” He gives details from Christian writers. Meanwhile heathen writers and apocryphal literature had plenty of resurrections from the dead. “Later, these wild and miracle-laden documents were taken over into the Catholic Church, usually after a certain amount of reworking by which they were cleansed to a greater or less—usually less—extent of their heresies, but not in the least bit of their apocryphal miracle-stories. It is from these apocryphal miracle-stories and not from the miracles of the New Testament, that the luxuriant growth of the miraculous stories of later ecclesiastical writings draw their descent. And this is as much as to say that their ultimate parentage must be traced to those heathen wonder-tales.”

But the Christian Church, without such miracles, had a supernatural growth and preservation, demonstrating the great gulf fixed between it and all false religions. There is a fine discussion of this in “The Basis of Christian Faith” by Prof. Floyd E. Hamilton of the Union Christian College, Pyengyang, Korea. Other religions owed their growth to natural causes, which did not operate in

the development of Christianity. Islam, a religion divorced from morality, could gain converts among idolaters, and was spread by force. Quarreling Arab tribes were subdued in succession, and the fanatical armies met little opposition for a hundred years until Charles Martel defeated them at Tours, A. D. 732. Buddhism's doctrine is a pessimistic laziness, a religion of compromises, which flourished when supported by political power. Hinduism's caste system is of iron bondage, and nothing of morality can be expected from its devotees. It absorbs other religions as new castes. Hinduism, Taoism, Confucianism and Shintoism are not missionary or world religions. But Christianity was never spread by force and in spite of terrible persecutions, grew until at the accession of Constantine probably between a tenth or a fifth of all the people in the Roman Empire were Christians. It did not offer a salvation that could be earned by ritualism, as in Buddhism. It never compromised, or appealed to man's lower nature, nor did it separate religion and morality; and it proclaimed a "Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness," and a need of moral regeneration. No cause can account for its growth but the power of God. Of course, all this was due to the spread of the Christian Scriptures and their teachings, with divine blessing.

Dr. Caspar René Gregory and Dr. A. T. Robertson have given us descriptions of early Christian

Scriptures, how the papyrus or paper material was prepared, or the more durable parchments, how ink and pens were procured, and the different styles of writing. The Bible has the broadest, most enduring foundations of all ancient literature, if the great number of its surviving manuscripts and copies of ancient versions are compared with the relatively small remains of Greek and Latin writers.

Dr. Warfield pays this tribute to Tertullian, who "is in reality," as Harnack says, "the father of the orthodox doctrines of the Trinity and the person of Christ" (see Dr. Warfield's "Studies in Tertullian and Augustine"),—"It is exceedingly impressive to see Christian Latin literature Athenalike spring at once into being, fully armed, in the person of an eminently representative man, in whom seem summed up the promise and potency of all that it was yet to be. This is what occurred in Tertullian, whose advent and career provide a remarkable illustration of the providential provision of the right man for the right place." Tertullian's writings are dated toward the end of the second century and the early part of the third; and in his defence of the Christians he says:—"We are of yesterday, and yet have filled every place belonging to you,—cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, senate and forum,—we have left only the temples to you." Is it easy to span the gap between the last of the apostles and this period of Tertullian?

In "The Canon and Text of the New Testament" (p. 159, etc.) Dr. Gregory illustrates the possibilities of tradition. The year 190 is about a hundred and sixty years distant from the death of Jesus, one hundred and twenty-six years from the death of Paul, and perhaps a little over ninety years from the death of John. "The curious case may be mentioned of Sir Stephen Fox's daughters. He married in 1654, and his first child, a daughter, was born and died in 1655, three years before the death of Cromwell. After losing several married children, he married late in life, and his youngest daughter was born in 1727, seventy-two years after her oldest sister. This daughter lived ninety-eight years, and died in 1825, when Queen Victoria was six years old. Thus there passed one hundred and seventy years between the deaths of these two sisters. . . . The most interesting case that I know of is connected with Yale College. In the year 1888 a clergyman named Joseph Dresser Wickham, who was in his ninety-second year and still hearty in body and mind, was at the Alumni meeting. He had entered college at fifteen, in the year 1811. In that year 1811 he saw and heard an alumnus who had left college in 1734, seventy-seven years before. That alumnus was twenty-six years old when he left Yale, and was one hundred and three years old when Wickham saw him in 1811. In the year 1716, eighteen years before that alumnus left Yale, and when he was a boy eight years old, the college

was moved from Saybrook to New Haven. The changing the place for the college caused much stir and excitement, and the eight-year-old boy remembered the change very well. Thus two men carried a tradition of a special occurrence over the space of one hundred and seventy-two years. Should we put that back into the second century, Irenæus the bishop could reach from the year 178 back to the sixth year of our Lord. Justin Martyr, who was no longer young in the year 150, would also reach back to 22 B. C. It is furthermore not to be forgotten that that time was a time at which tradition was cultivated in a much higher style than it is to-day. They did not have our newspapers and chronicles and books. Tradition was almost all they had, and they were used to thinking of it. They practiced it carefully. They narrated. They listened. They studied it over. They told it then to younger men. . . . The course of tradition has not been in the least a frail and weak passage from Paul to Irenæus, from John to Clement of Alexandria."

While the Greek language and the Roman roads are often mentioned as helping the spread of Christianity, four translations of the New Testament, traced back to the second century, must be remembered, a wonderful achievement, leaving permanent landmarks in literature. One of these was in Syriac, containing the very words that Christ uttered on the cross, the language of the

Nestorians, so prominent in church history. Another was in Latin, largely used in North Africa. Two others were Egyptian, classed as Coptic, a term derived from the Greek word for Egypt.

Down to the period of the Reformation, copies of Scriptures could be reproduced only by penmen. The Reformers and their disciples were prompt to use the newly invented art of printing, and they greatly multiplied Bibles in the languages of Europe. But far beyond their records is the work of the great Bible Societies. The three greatest of these are of the English-speaking race, two British, one American:—The British and Foreign Bible Society, “B. F. B. S.”; the National Bible Society of Scotland, “N. B. S. S.”; and the American Bible Society, “A. B. S.” The oldest and greatest is the B. F. B. S., and next in age and extent of operations, the A. B. S. Brief accounts of their history will now be presented, and some details, partly of statistics, placed in the Appendix.

II

THE BRITISH AND FOREIGN BIBLE SOCIETY—" B. F. B. S."

IT should stir the holy emulation of American Christians if they often recall that the greatest Bible distributing organization in the world is not American, but British. And it required no ordinary zeal and courage to form such a Society in the dangers and poverty of the wars with Napoleon. "Taken by itself as a simple event, it is astonishing that in such a year as 1804 it was possible to found a Bible Society at all. During the whole of those twelve months and for eight months in 1805 Napoleon was waiting for his 'six-hours' mastery of the Channel.' Farmers returned from market with lengths of bunting, to be stitched by their girls and run up on their church-tower at the first news of the landing of the French. A sentry stood beside the big gun on Edinburgh Castle to start the beacons and church-bells in angry summons from sea to sea. The times, too, were of the hardest. Bread had risen till it reached 1s. 4½d. for the quartern loaf. The tension was not relaxed till the joy-bells rang out for the victory of Trafalgar. Indeed until the arrival

of Napoleon at St. Helena, ten years later, the history of the Bible Society must be read with a background of warfare ever present in one's memory." So wrote William Canton in his "Story of the Bible Society."

The story of Mary Jones in 1800 is one of the incidents often related as a prelude for this organization. For years, efforts had been made to supply the Welsh with Scriptures, but with meager results. This Welsh girl saved money for years, and then walked twenty-eight miles through the mountains, to get her Bible, but found that the new edition had already been exhausted. Rev. Mr. Charles heard her story and saw her tears, and gave her a copy that had been laid aside for a friend. Later, he appealed to a committee of the Religious Tract Society in behalf of the Welsh. Rev. Mr. Hughes then said, "Surely a society might be formed for the purpose. But if for Wales, why not for the kingdom? Why not for the world?"

Mr. Hughes made an appeal to the public to assist in founding "the first institution that ever emanated from one nation for the good of all," in his essay, "The Excellency of the Holy Scriptures: an Argument for their more general Dispersion." In February 1804 he prepared an address when a preliminary meeting was to be held to discuss plans, in which he said, "If the present period is not the most auspicious to such undertakings,

neither is there any danger of its being fatal to them. 'The wall of Jerusalem,' it is written, 'shall be built in troublous times.' In fact, how many successful efforts for the promotion of human happiness have been made amidst the clouds and tempests of national calamity! It also should be remembered that the present is the only period of which we are sure. Our days of service are both few and uncertain: whatsoever, therefore, our hands find to do, let us do it with our might."

And Mr. Canton adds to this the remark, "The times were indeed troublous. A French army of invasion was massed along the coast from the Zuyder Zee to the mouth of the Seine. England was a vast camp, with 520,000 men under arms." But on Wednesday, 7th March, 1804, the British and Foreign Bible Society was founded at the London Tavern, in the presence of about three hundred persons of various denominations. A sum exceeding seven hundred pounds was subscribed on the spot. "By the close of 1816 its operations had extended to Greenland and the Red settlements of Canada; to the colonists in Australia and the missionaries in the South Seas; to India and China and the Malay Archipelago in the Far East; to the backwoods of America, the plantations of the West Indies, the seaports of Brazil and Chile, in the Far West." In the six languages spoken in the British Isles they had published Scriptures, in English, Welsh, Gaelic, Erse, for half the population of the

Emerald Isle were supposed to speak Irish, and French, in the Channel Islands, and the Manx of the Isle of Man, a tongue that after 1875 was so far extinct that it disappeared from the Society's catalogue; and up to June 1817, their Committee printed 801,339 Bibles and 803,883 Testaments, a total of 1,605,222 copies of the Scriptures.

Some special forms of work by the B. F. B. S., as well as by the other great Bible Societies, appeal to human sympathies. One is, the work among prisoners, including prisoners of war, which has risen in later wars to vast proportions, in many lands and languages. Also, work among seamen, and among emigrants. Besides, the work among the blind, where publications are expensive, but improving and becoming more extensive, when at first there was not a chapter in the Bible in any language that the blind could read.

Early in the last century the Society had some parts of the Bible ready for tribes in Labrador, Greenland, and some Eskimo. The stories of the Maoris whose first Scriptures were circulated about a century ago, how fierce warriors were thus subdued, how they Christianized themselves by thousands, and seemed born for Christianity, are more splendid than romance. Within seven years of its first publication, the Maoris bought sixty thousand copies of their New Testament, and it was everywhere read and discussed. Madagascar has its wonders of grace resulting from the Word of God.

The complete Bible in Malagasy was left when the missionaries were expelled by an idolatrous queen in 1835. There were some two hundred professed Christians and a thousand adherents there. For twenty-five years there was persecution, and heroic martyrdoms, and ten thousand persons condemned to torture or death. Their Bibles were buried or guarded like treasure, and one of them, rebound in rough leather, is in the Society's Bible House. When the queen's death ended these fiery trials in 1861, the Christians had grown to several thousands. They eagerly bought the first Bibles sent them. In 1840 Robert Moffatt thrilled an anniversary meeting with stories from Africa. A tribesman at a kraal asked, "What are these that you are turning over and over? Is it food?" "No, it is the Word of God." "Why do you talk to it?" "We do not talk to the book; it is talking to us." "Does it speak?" "Yes; it speaks to the heart." And thirty years after, at another anniversary, he told of an elderly man who looked very downcast. "I said to him, 'My friend, what is the matter? Who is dead?'" "Oh," said he, "there is no one dead." "Well, what is the matter? You seem to be mourning." The man then scratched his head and said: "My son tells me my dog has eaten a leaf of the Bible." "Well," I said, "perhaps I can replace it." "Oh," said the man, "the dog will never do any good; he will never bite anybody; he will never catch any jackals; he will

be as tame as I see the people become who believe in that book. All our warriors become as gentle as women,—and my dog is done for.’”

The first consignment of the printed Sechuana New Testament was conveyed by David Livingstone in 1841, just beginning his career of discovery. One of the native teachers said, “What did we think of this book before we were taught to read? We imagined it to be a charm of the White People to keep off sickness, or that it was a trap to catch us. We thought it was a thing to be spoken to; but now we know *it* has a tongue. It speaks, and will speak, to the whole world.” And another said, “This book will teach, preach, and tell news though there were no Teachers in the country.”

Turning to Spain, Mr. Canton says: “Borrow’s work in Spain, his adventures, his journeys which carried him through the wildest as well as the most civilized regions of the Peninsula, have been described in the vivid pages of ‘The Bible in Spain.’ He published an edition of the Spanish New Testament in Madrid, translated and printed the Gospel of St. Luke in Gitano, and issued the same Gospel in a Cantabrian or Basque version. His agency in Spain lasted something over four years; he circulated nearly 14,000 copies of the Scriptures; twice he was illegally imprisoned. Years after he had left Spain the books which through his exertions had been so widely disseminated were found lead-

ing men to Christ. Whatever estimate may be formed of the man or of his mission, no other publication, before or since, had or has done so much as 'The Bible in Spain' to make known the work and claims of the Bible Society." And it has been praised as a classic of English literature.

We have this story from Italy: "In 1921 a Bibleman had just sold a New Testament to a woman in Naples when a Franciscan friar came up and asked what she had bought. No sooner had he seen the book than he exclaimed, 'Give it back!—these books are excommunicated. And you,' turning to the Bibleman, 'how dare you sell books without a permit?' The Bibleman produced his license. 'I do not mean that,' said the friar; 'where is your permit from the *Curia* (the ecclesiastical court)?' 'I have no need of it,' replied the Bibleman; 'in making known Him whom all must confess to be the Lord, we are but doing our duty.' 'It is not through you but through us that the world is to know that,' rejoined the friar. 'It may be so,' said the Bibleman, 'but you are not doing it.' Then the woman spoke: 'That is true. Last December his Holiness the Pope said that if the peoples wished for the blessing of God they must turn to the Gospel. But neither priest nor friar has ever given me this book, or shown me where it is to be bought; nor do they wish me to read it. Now I have got it, I am not going to give it up; I shall study it attentively.'"

To read that in its first hundred years the B. F. B. S. circulated over ten million copies of Scripture in China indicates that a volume at least might be needed to record the work among those teeming millions. The Hon. Sir Narayan Chandavarkar, a Hindu Judge of the High Court, said in 1910 in an address in Bombay: "Let me tell you what I consider the greatest miracle of the present day. It is this,—that to this great country with its three hundred millions of people there should come from a little island, unknown even by name to our forefathers, many thousands of miles distant from our shores, and with a population of but fifty to sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle if ever there was one. And this message has not only come, but it is finding a response in our hearts. . . . The process of the conversion of India to Christ may not be going on as rapidly as you hope, or exactly in the manner that you hope . . . but the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought."

The other leading Bible Societies agree with the B. F. B. S. that there is an immense, terrible blank in this world-wide work, due to the godless power that dominates Russia and prohibits Bible circulation, a sad contrast to earlier years.

Yet we can hopefully join in the hymn written for the B. F. B. S. Centenary by H. F. Moule:

*“ The seed, the sheaf, the waiting soil,
The sunlight and the shower;
The scholar’s zeal, the laborer’s toil,
The Book’s victorious power;—
All, all are Thine; to Thee alone
Ascribe we all the glory,
That myriad tongues from zone to zone
Now speak redemption’s story.”*

And for us there is the vehement, haunting question of the aged Moslem woman who learned that her penances had been useless. “ Then where have you been all this time that I have never heard of this wonderful story? ”

III

THE AMERICAN BIBLE SOCIETY— “A. B. S.”

A YOUNG man who had studied in Williams College and Andover Theological Seminary, Samuel J. Mills, made one of the most important missionary explorations of our country's history. The war of 1812 had begun, and General Andrew Jackson invited him to travel with him on a steamer to Natchez. His reports led to the founding of several Bible Societies; for he found districts of the west and south where fifty thousand people or more were without preaching and almost entirely without the Bible. In a second expedition he arrived at New Orleans a month after General Jackson's victory over General Pakenham and the English Army, and distributed Scriptures to sick and wounded of both armies, in February, 1815. His appeals led to correspondence between local Bible Societies, particularly of New York and New Jersey, and a meeting was held in the Garden St. Dutch Reformed Church, of New York City, on May 8, 1816.

Some sixty eminent men were there, of sturdy

minds, strong convictions, and of different denominations, who finally agreed in a wonderful way, and established the American Bible Society. Dr. Lyman Beecher's story is worth repeating. "There was one moment in our proceedings when things seemed to tangle, and some feeling began to rise. At that moment Dr. Mason rose hastily and said: 'Mr. President, the Lord Jesus never built a church but what the devil built a chapel close to it; and he is here now, this moment, with his finger in the ink-horn not to write your constitution but to blot it out.'" That sally restored hopeful good humor, and the work went on.

The list would be a long one, of leading men who have served this Society, or commended its work. Its first president was Dr. Elias Boudinot, who had been president of the National Congress and signed the treaty of peace at the close of the Revolutionary War. He gave ten thousand dollars to the Bible Society. James Fenimore Cooper, the novelist, was there, and Rev. John H. Rice from Virginia, afterwards moderator of the Presbyterian General Assembly. And orators, educators and church leaders were there. At another time, De Witt Clinton was chosen Governor of New York State while a Manager of the Bible Society. Richard Varick, the first Treasurer of the Society was a Staff Officer and private secretary of General Washington. Prince Galitzin, President of the Russian Bible Society, sent a letter of con-

gratulation, saying, "Notwithstanding the distance which separates us, being approximated by the same spirit of unity and action, we unanimously engage to exert ourselves for the same cause of benevolence." John Jay, another President of the Congress, appointed Chief Justice by Washington, became President of the Bible Society in 1821. In 1825, John Quincy Adams, a Vice-President of the Society became President of the United States. Bushrod Washington of Virginia, a nephew of George Washington, a Justice of the Supreme Court of the United States, was one of the Society's Vice-Presidents. After his death, his place was filled by John Marshall, Chief Justice of the United States Government. Wm. H. Seward in 1839 in taking part in proceedings said, that the government of the United States could never have had existence but for the Bible. A Presbyterian Sunday School in Paterson, N. J., contributed a sum to constitute Gen. Zachary Taylor, President of the United States, a Life Director of the Bible Society. He wrote a letter of thanks, even then suffering from his last illness. Hon. Frederick T. Frelinghuysen, Secretary of State, was a Vice-President of the Bible Society for twenty-one years. Another one was Hon. Salmon P. Chase, Secretary of the Treasury, later Chief Justice. President Grant in 1876 sent a message to the Sunday Schools of the United States: "Hold fast to the Bible as the sheet

anchor of your liberties. Righteousness exalteth a nation, but sin is a reproach to any people."

In 1823, after having no certain dwelling place, the Society entered its first building, convenient for its operations. In its first five years, it had received two hundred and sixteen thousand dollars for the work, and issued about one hundred and forty thousand volumes of Scripture. Later, it was suggested that it celebrate its thirteenth anniversary by beginning an effort within two years to supply every destitute family in the United States. If we recall the incident when Mr. Mills met a man in Illinois who said he had been trying for ten years to buy a Bible; and that Mr. Mills was stirred by the idea that this man was a thousand miles from any place where a Bible could be printed, we can see a progress in the work of the Society. And since then it has undertaken several times a task of like magnitude, a task that never has been wholly accomplished, but leading to wonderful achievements. In 1852 three-quarters of an acre was bought for the present Bible House in Astor Place. This building is six stories high, with floor space of about three acres besides cellars and vaults.

Many stories can be told of destitute people reached by the Bible Society. In 1832 a deputation of Indians came 1,500 miles to St. Louis vainly seeking the "Book of God" which they heard the white man has. A Virginia Bible Society used this

incident in an appeal, saying that it "is as truly a command as the cry of the man from Macedonia." These were the Nez Perces, and afterwards the Bible Society furnished a version for them, the Gospel of Matthew. In 1834 when a proposal to supply negro slaves with the Bible was earnestly discussed, it was known that not two per cent. of them could read.

The formalism of oriental churches where priests never preached, led people to act as though worship could not demand thought. One agent re-proved a servant who disturbed morning prayers by noisily moving furniture. "What is the difference!" said he, as no noise would disturb counting of beads or making the sign of the cross, his idea of worship. In 1841 a report from the mountains of Kentucky told of a woman who loved the Bible, and had seen only one in five years, which belonged to a friend seven miles away. The agent gave her one, and she tearfully declared it was the most precious present she ever received. In the late forties it was reported that one-fourth of the families in Kentucky, and some districts of Maryland, and one county of Pennsylvania were without Bibles. During the Civil War, some 300,000 Bibles, Testaments and portions passed through the firing-lines from New York to Southern soldiers, under the flag of truce. During the sixties a Mexican heard some verses read, and instantly said to his wife, "That is a book to open a man's

eyes; buy it!" And she did. In South America Mr. Milne in 1870 found a lady who had a Bible that was worth to her more than an ounce of pure gold. "The priest ordered me to give it up to be burned, but I told him I would as soon think of burning my clothes!" A wagoner in Siberia never had seen a Testament; but found that they had been left by colporteurs at every station road-house. At each halt he read what he could, and at the end of his thousand-mile journey he had read the whole New Testament. The Gilbert Islanders received their first Gospels in a strange way. Dr. Bingham completed the translation of the Bible, and in his island, 5,000 miles from San Francisco, had received a printing press and type, but could not make it work. Then a small boat with shipwrecked sailors appeared, who had rowed a thousand miles before they found this island. One of them was a printer, who showed the missionary how to set up and use the press. In 1909 in Western Oregon 900 towns and villages were found without religious services and most of the homes without the Bible. About 1905 a report came from Korea, "Work going on. Blessings coming down. Converts coming in. Praise going up."

A century or so ago, there were stories, and likewise ever since, of sacrifices made for the work of the Society. A minister in New York State sent over seventeen dollars, a collection taken among

the people on the Fourth of July, thinking that the most sure application of patriotism. A little girl in Virginia proposed to eat no butter for a month so that she might get the twenty-five cents necessary to make her a member of a Female Bible Society. And in Virginia an Agent was speaking on the needs of the world when a poor woman whispered to her husband to go and get fifty cents that she had saved to buy coffee. Said she: "I will do without coffee a little while longer until these people get the gospel among them," and she asked him to hurry back with it. In one of the New York counties a poor woman brought money to buy Bibles for her neighbors every year, and a donation for the Society. Two younger women later came with her to the Bible meeting. After a number of years that county Bible Society found that these women had altogether brought \$813.62. To-day just such workers are needed.

And there have always been stories of the changes brought about by Bible reading. In the year 1848 an Agent sold a hundred dollars' worth of Bibles, and over a hundred persons became members of the Church, who had been indifferent to religion. In Wisconsin a Roman Catholic woman was annoyed when her husband allowed a traveler to lodge there for the night. He laid books on a shelf. She took up one after the stranger had retired, and found it was a Bible, a book she had never seen. She read all night, until

day dawned. Later the Agent learned that she had joined a Protestant church. A Catholic captain during the Civil War testified that the soldiers read their Testaments; and men who were the lowest scum of humanity became sober, respectable fellows. And because this was so, he wanted to do something to help send the New Testament into the army. Likewise a story was told of a man in Kentucky who was a hard drinker, a gambler and a fighter, who received a Testament from a colporteur, and who read it, and became a Christian worker, leading others to Christ.

A story dated in 1883 tells of a canoe decorated after the fashion of islanders of the South Seas, sighted by a ship bound for Japan; and in it were five dark-skinned men almost dead from starvation. They were rescued and kindly treated. As soon as they were able to move about, they knelt on the deck and offered prayer. Among the things they had saved were books that they read every morning and evening in their language. The sailors were astonished to see how different they were from savages they had supposed all such islanders to be. They were Gilbert Islanders, reading Scriptures printed in their language by the American Bible Society.

The wonderful enterprise of photographers could give us a grand panorama of regions penetrated by Scriptures of this Society, in Latin America, in Europe, the Levant, the Philippines,

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China, Japan, Siam, Micronesia and Africa. It is an organization of world-wide usefulness. But the zeal of the fathers who launched it must not grow cold. A revival is needed. America must rise to meet responsibilities, and not let the burden so largely rest on British shoulders.

Long ago, the American Bible Society lost many of its auxiliaries and its "Female" Bible Societies. In these later times multitudes of missionary organizations have been created, of women, of men and children. If most of these were to appoint wise and active secretaries for the American Bible Society, might not that plan virtually restore the lost auxiliaries, and become a help to all concerned?

IV

THE NATIONAL BIBLE SOCIETY OF SCOTLAND—"N. B. S. S."

THIS Society is the successor of some organizations which separated from the British and Foreign Bible Society. The occasion long since passed away, but the British and the Scottish organizations still follow their different pathways, though without rivalry or bitterness. Often in church history the apostolic narrative repeats itself (Acts 15: 39, 40), "The contention was so sharp between them, that they departed asunder, one from the other; and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." Yet it has often been observed, there were two missionary tours instead of one; and where people are susceptible to national or personal influences, there may be an advantage in meeting them accordingly, as in the case of these Societies, whose fields of labor are different.

The Apocrypha controversy was the occasion for this separation. Dr. Dwight recites an American story of it in his "Centennial History of the

American Bible Society" (p. 100). Over a hundred years ago the Board of Managers of the American Bible Society met the question of issuing Bibles containing the Apocrypha. "Quite early in the history of the British and Foreign Bible Society the Societies which it had promoted in various parts of Europe and aided by grants in money, printed Bibles in various languages which contained the books of the Apocrypha either grouped together at the end of the canonical books, or scattered among these books as in the Septuagint. When Scriptures printed in England were sent to the Societies on the Continent, they met strong objections because they did not contain the books of the Apocrypha. As early as 1812 these objections were made in louder tones because the British and Foreign Bible Society asked the European Societies to omit the Apocrypha in printing Scriptures with the money of the British Society. Protests arose and finally the British Society decided that it would not object to the use of the Apocrypha provided the expense of printing it was not paid by the grants from England. This satisfied the Continental Societies since they could get the Scriptures from England in sheets and bind them with the Apocrypha printed elsewhere." Later in accordance with the wish of the majority in Great Britain, the B. F. B. S. made "drastic rules to the effect that its money must never be used in any way to circulate Scriptures with the Apocrypha. The

Scottish Auxiliary Societies considered this action as proof that the Committee of the British and Foreign Bible Society up to this time had not acted sincerely and demanded that all members of the Committee be removed from office to make way for more trustworthy men. Very naturally, this demand was not granted and nearly all the Scottish Auxiliaries withdrew from the support of the British and Foreign Bible Society and later formed the Scottish National Bible Society. It was impossible that so much heat could be generated by this discussion in England without warming feelings in America. To make a long story short, in 1827 the Board of Managers voted that no books containing the Apocrypha might be sent out from the depository of the Society." Thus all three Societies, British, Scottish and American have followed this same rule, an expedient, wise, and righteous one, for more than a century.

"The World's Need" is the title of the Report of the National Bible Society of Scotland for 1930, "being the 121st of the Edinburgh, the 71st of the National, the 118th of the Glasgow Bible Society, the 109th of the Glasgow Auxiliary of the British and Foreign Bible Society, and the 70th since the Incorporation of the Societies." It opens with a series of texts:—"Thou knowest not the works of God who maketh all" (Eccles. 11: 5). "The way of peace they know not" (Isa. 59: 8). "They know not me, saith the Lord" (Jer. 9: 3).

“They have not known the Father, nor me” (John 16: 3). “O righteous Father, the world hath not known thee” (John 17: 25). “The world by wisdom knew not God” (1 Cor. 1: 21). “None of the princes of the world knew, for had they known it, they would not have crucified the Lord of glory” (1 Cor. 2: 8). And we quote from their discussion:

“It is amazing how often this ignorance of God is referred to in practically every book of the Bible. There are literally hundreds of passages in which man’s ignorance of God is pointed out, and invariably it is regarded as entailing infinite loss, and leading to grievous sin. This is the clear teaching of the Word of God, but it is also the clear teaching of history and of experience. The world’s greatest need is to know God in His majesty, the righteousness and healthfulness of His laws, His hatred of sin, His love for sinners, His redeeming grace, His gift of His Son, Jesus Christ.

“The world to-day is in one of the most astonishing moods that mankind has ever exhibited, consternation, fear, hesitation, uncertainty as to what to do, incapacity to rectify the seemingly inextricable tangle of social and political affairs, utter bewilderment how to meet the new world problems that confront all nations, lack of driving force and moral authority and power, gloomy apprehension as to the future, and in some cases, sheer panic, are the features which reveal themselves in nearly

all Parliaments, Governments, Boards, Corporations, and in commercial and political circles. The economic situation throughout the world is tragic, and practically no nation is exempt. Unemployment is rampant in nearly all lands, some of the wealthiest countries suffering most in this connection. The number of men under arms to-day exceeds by millions the number in pre-war Europe." And it gives instances of unrest and revolts, in India, China, Russia, in nearly every Latin American Republic, and many other countries in Asia or Africa. "What is at the bottom of all this unrest? It is the world's need of God. All over the globe those who look beneath the surface are recognizing that the world's deepest sorrows and tragedies are due, not to material, but to moral causes. It is godlessness that is at the root of all this universal misery. But how is mankind to learn to know God? The answer is, through the Word. There is a dynamic force in the Gospel which effects immense moral changes. And what noble results flow from the reading of the Book and the consequent banishment of ignorance! Read what is related under Latvia (page 46) where four brothers, suffering penal servitude for complicity in a murder case, were all converted in jail by the reading of the Testament, and on coming out declared, 'If we had only known who God is, we would never have committed the crime, and have had to spend five years in prison.'" And it adds,

“It is therefore a matter of profound thankfulness to God that, in spite of the trying economic condition of Scotland, there has been an increase in the circulation of Scriptures of 287,825 over that for 1929.”

This Society's report for 1930 mentions a distribution of about 2,800,000 volumes in China, more than in any other country, and about half of the total number distributed. Then there were over a million for South America, and over 249,000 in India. And the Society has been the sole publisher of the Scriptures in Gaelic; and from the beginning has circulated over 1,100,000 Scriptures in that tongue, in the Highlands and Islands of Scotland.

In Austria, Roman priests are hostile and hinder colportage. Dr. Seipel, when he was Chancellor of the State, was “priest first and politician second,” and his policy is said to have made 100,000 Socialists quit the Church of Rome in one year. Colportage has difficulties in Belgium. A colporteur prayed for a sick woman who had a remarkable recovery. Her husband took a Bible out of a drawer at the bottom of a cupboard, and said, “Alas, in our unhappy country, the Book is prohibited; one must not dare to show that he possesses a copy, but must hide it if he wishes to keep it.” And a colporteur writes, “Colportage is a work that needs faith, hope, charity, perseverance and prayer.” The account of work in Czecho-

slovakia has interesting details. In 1918 roughly one-fifth of all the Czech Catholics in Bohemia left the Roman Church. "The largest Protestant denomination in the State is the Lutheran Church of Slovakia, the members of which are very devout, and attend church in great numbers. The next in size is the Czech Brethren Church (Presbyterian), with 250,000 members in 160 congregations. Last year it added 4,000 new members, built five new churches, and founded three new congregations. It has thirty-six students of Theology. The Czechoslovak Church, with upward of 1,000,000 souls occupies a position as neither Protestant nor Roman. It has 235 congregations, and over 200 priests (nearly all married), with three bishops." A colporteur told of a manager who warmly commended the Bible to all his employees, and said, "It is the Kralicka Bible, which accompanied our President Masaryk on all the journeys he undertook for our national liberty." And, said the colporteur, "Thanks to his kindness and zeal, I sold eight copies there." In Italy, Mussolini's government insists on liberty for colportage. The priests curse from the altar those who read the Gospels; but this only rouses the curiosity of the people, who eagerly purchase the Book. In beautiful Madeira, the chief difficulty is the illiteracy and poverty of the people. In Malta the opposition of the priests to British rule led to a suspension of the Constitution. In Poland the

Report notes the controversy "between the Orthodox Church of Poland with 5,000,000 members, all Russians, and the Roman Catholic, the predominant Church. The latter is claiming possession of most of the Orthodox Churches on the plea that centuries ago these Churches acknowledged Papal supremacy. Already 700 Orthodox Churches have been confiscated, and 724 are awaiting a similar fate." This is one cause of an immense revolt from Rome in this country. The Ukrainians both in Russia and Poland are turning to the Gospel. Details are given of atheistic persecutions and great suffering in Russia. Yet in spite of restrictions the Society was able to send over 17,000 volumes either into Russia itself or to Russian refugees in other lands. About thirty pages of the Report are devoted to China and India, including striking incidents and situations. So too, many pages recite the stories that come from Africa and South America. In Turkey one strange, sad story tells of the closing of a school maintained by the Church of Scotland, which had been a shining light for eighty-nine years, as the government, really materialistic, prohibited Bible instruction.

Often in South American countries we read of opposition from the priests. In Peru are the descendants of the Incas, whose remains, temples, cities, palaces, fortresses, carved thrones, roads, etc., are among the wonders of the world. "The saddest feature of Peruvian life is the way in which

this ancient race is systematically and deliberately debauched with drink by the priests of the Roman Catholic Church. In an address delivered in the University of Lima some years ago by Dr. Encinas, he said:

“Something which stirs the soul, something incomprehensible, is that the Catholic religion should also be a powerful cause of the alcoholism of the Indigenes. Each Indian hamlet has two or three religious *fiestas* for each year on their set day, to which they bring their groups of dancers to solemnize the occasion. Gathered round the Chapel, the Indians begin to get drunk the evening before the *fiesta*. The priest, often drunk also, officiates at Mass, then the procession goes out carrying a dirty image dressed in harlequinesque fashion, which is the object of the adoration of the poor Indians. After two or three days, during which this spectacle is repeated, the Indians return to their homes, impoverished and brutalized by the alcohol, without carrying away in their souls even the consolation that they hoped to find in the divine grace.”

“Such is the terrible indictment by a Peruvian patriot of the Church which is the State Church of the Republic. The Catholic Church in Peru stands for everything that debases the people; it runs lotteries; and tries to quench the light of the Gospel. Yet the situation is not all dark. There are one hundred and thirty-five Evangelical foreign missionaries now at work in Peru. There are reckoned to be one hundred and twenty-three Evangelical congregations.”

(Further details about the National Bible Society of Scotland may be found in the Appendix.)

V

COLPORTAGE

A COLPORTEUR may not always be, as the French word signifies, "one who carries" something "on his neck," yet as a servant of Bible or tract societies he is a sort of book agent, needing all the courage, tact, energy, and perseverance that may be associated with that calling. Some western cattlemen have amusingly confounded the word with "cowpuncher." When such work began in Japan, the natives called the colporteur "The-Holy-Book-to-sell-go-about-man." Another beautifully expressive term is "Bible messenger."

The colporteur is an itinerant, generally a lay missionary. His main function is to distribute books, not specially to hold prayer meetings, start new Sunday Schools, begin or organize new missions, or to preach, though on occasion, if qualified, he may do all these things. But if books are not circulated, Bible Societies must go out of business.

The colporteur promotes the reading of the Word. A good statement of the relative importance of the work is in the Westminster Shorter Catechism: "The Spirit of God maketh the read-

ing, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation." Preachers and missionaries often find colporteurs indispensable, and sometimes do not enter new territory until a colporteur has prepared the way. Usually there is a difference between a family that has a Bible and one that has not. It would be unjust to demand either from colporteurs or preachers that they produce some "permanent," showy results in some given time, according to a critic's caprice. We cannot dismiss Christ's rule for His Kingdom, "first the blade, then the ear, then the full grain in the ear." The Egyptian boatman casts his grain, his "bread" into the fertile flood of the Nile, "upon the waters," but he does not expect to find it till after "many days." Luther's conversion is usually traced to his reading of the Bible, which he first saw in Latin about the year 1504, when he was twenty years old; while his Reformation dates from 1517, years after.

Bible women have accomplished things in Christian work that could not be done by an angel from heaven; and sometimes they have made good records in colportage. But generally it is best that our colporteurs should be men. They may be required to carry from fifty to seventy pounds of books, under a blazing sky, or through winter's mud and snows and rains. They may walk

through lonely forests, or through dangerous city neighborhoods at night. They are "in journeyings often, in perils of waters, in perils of robbers, in perils by " their own " countrymen, in perils by the " heathen, "in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." Students on vacations may take up this work, men with years of education, or new converts so illiterate that they can barely scrawl their reports. Sometimes the uneducated men make the best salesmen. It would be difficult suddenly to abandon the support of an ordained man, a lady missionary, a mission station. But a colporteur may be supported in one region for a month, transferred to another for three months or a year, on short notice, to renew work whenever new occasions call for it. "Uncle John Vassar," colporteur of the American Tract Society, said that he was not a shepherd, but a shepherd's dog to bring the sheep to the shepherd. Colporteurs are scouts of the Church. We can say to a colporteur what Moses said to his friend: "Thou mayest be to us instead of eyes."

Colportage is the most flexible of all Christian work, and it should be vigorously increased at home and abroad. Colportage, moreover, is a continuous survey, cheaper, more practical, and more evangelistic than any other kind of survey. Colporteurs often are required to pause, for some purely humanitarian errand, in behalf of the sick,

the unemployed, the unfortunate, or those who may need an interpreter.

Americans would learn many lessons, if they could see the colporteur at his work. One of these men found a group of men at cards, and was saluted with "Oh! Go away! We do not want your books!" He answered, "Ah! That is not fair! You should give me a hearing! This book says, 'Husbands, love your wives, as Christ loved the Church.' Is that a bad book?" "Oh, well, maybe it is not such a bad book!" "And this book says"—and as soon as possible, the colporteur read the Book, and let it speak for itself. If any asked about the Virgin Mary, he turned to a passage where she is mentioned. If any inquired whether the Book contains any prayers, he read, "Create in me a clean heart, O God." Sometimes colporteurs are asked if the Book tells anything about the sufferings of Christ, and one colporteur said that he sold many a New Testament after reading Matthew, chapter 27, the account of the crucifixion. Tears have streamed down the faces of those who hear in their language this story from the Gospel.

A bookseller in Archangel remarked to a colporteur that in the north he supposed sales of Scriptures would be small. Said he, "On the contrary, about a hundred roubles (then ten pounds sterling) a week." The bookseller wondered, for he himself did not sell as many of such books in

a year, and asked how the colporteur managed it. "I go everywhere," was the reply, "and wherever there are doors open, there I offer the Scriptures. Here, for instance, in your own street, I have sold twenty-one copies in a drapery establishment, and twelve in a grocer's shop. I go to the people, I bring the books under their noses, I tell them the price. I show them that it is the Gospel, and urge them to buy—that is all." And the B. F. B. S. report adds, "That is all; but there lies in that just the very secret of being a colporteur."

And a report of this Society tells how the men are selected and trained. A colporteur is always admitted on probation for a period of from six to nine months. He has to show what there is in him in the way of endurance, physical and moral; the colporteur's life will try a man quite sufficiently in this respect. He must show whether he has the gift of making himself and his vocation acceptable to people of different classes; he must show that he can exercise practical wisdom in his going to and fro among the people; he must show that he has some idea of the higher nature of his calling as a bearer of the Word of God. "Probationers often fail to attain our standard for admission to the full rank of colporteur. We hesitate sometimes in the case of a man who proves himself to have the salesman's gift but to be apparently devoid of any other qualification associated with the name colporteur. Yet we have seen such a man—

at first a mere salesman, though a good one—begin in the course of time to be interested in Bible circulation as such, and at last become proud of his calling as a colporteur and devoted to it. On the other hand, we have sometimes to do with good and earnest Christian men whose period of probation has shown them to have no aptitude for colportage.” One colporteur whose reports were lengthy was advised to “write less and sell more.”

A history of colportage could be made a comprehensive affair. We might go back to apostolic days, and refer to the earliest Christian itinerants. Paul asked Timothy to bring with him the “books, especially the parchments.” Dr. C. R. Gregory says that it would be difficult to discuss intelligently the question of the spread and general acceptance of the books of the New Testament among the Christians of the various lands and provinces, without referring to the possibilities of travel then and there. He says that a Roman in Greece or Asia Minor or Egypt would have been able to travel as well as most of the Europeans who lived before 1837. At that time many people traveled pretty much all over the world that was then known, which was the Roman Empire. The freight ships of the Mediterranean were not small, and they carried large cargoes of grain with the most punctual regularity. Along the splendid Roman roads Cæsar traveled from Rome to the Rhone in his four-wheeled carriage in about eight

days, making seventy-seven miles a day. In his two-wheeled light carriage he made ninety-seven miles a day. An inscription tells of a merchant in Hierapolis who traveled from Asia Minor to Italy seventy-two times.

At the Ecumenical Conference held in New York in 1900, Canon Edmonds remarked: "From whichever of the great missionary centers we start, from Antioch, from Alexandria, from Carthage, or from Constantinople, the footprints of the translator of the Bible are there. Beautiful are their feet, and their footprints are not only beautiful but indelible." Christian travelers then did the work of the modern colporteur, and spread abroad the ancient Gospels in the original Greek, also in Coptic, in Syriac, and in Latin, thus reaching important centers and provinces of the Roman Empire. Later, in more distant regions, even beyond the boundaries of the Romans, they carried Gothic, Anglo-Saxon, or the Slav Scriptures of Cyril and Methodius. The stream of such a history becomes broader when we reach the times of Wycliffe, "the morning star of the Reformation."

Mrs. Conant speaks of Wycliffe's version as "England's first Bible, and for a hundred and thirty years her only one. The great, practical Reformer had at command one of the most effective agencies of modern publication. The active, hardy, itinerant preachers now formed a band of colporteurs for the written Word." Dr. Fisher

in his history of "The Reformation" says of the Wycliffites or Lollards, "They were not exterminated; but the principles of Wycliffe continued to have adherents in the poor and obscure classes in England, down to the outbreaking of the Protestant movement." Then came the Reformers, who had a vast advantage over their predecessors in the printing press, with its streams of Bibles in the principal tongues of Europe, and an unknown, immortal host of distributors. Dr. Fisher says, again: "In all Protestant lands, the universal diffusion of the Bible . . . has carried into the households, even of the humblest classes, a most effective means of mental stimulation and instruction." Dr. Henry Otis Dwight says: "One of the great facts of Bible distribution is that multitudes who have never read the Bible are every year persuaded by the colporteurs to read the Book, and are led to yield to its influence for good."

The classic poem in English that portrays the soul of colportage is Whittier's, "The Vaudois Teacher." It is well adapted for missionary programs. Milton sang of the Vaudois, "Even them who kept thy truth so pure of old, When all our fathers worshiped stocks and stones."

*"O lady fair, these silks of mine are beautiful and
rare—
The richest web of the Indian loom, which beauty's
queen might wear;*

*And my pearls are pure as thy own fair neck, with
whose radiant light they vie;
I have brought them with me a weary way—will my
gentle lady buy? ”*

*And the lady smiled on the worn old man through the
dark and clustering curls
Which veiled her brow as she bent to view his silks
and glittering pearls;
And she placed their price in the old man's hand, and
lightly turned away,
But she paused at the wanderer's earnest call—“ My
gentle lady, stay! ”*

*“ O lady fair, I have yet a gem which a purer luster
flings
Than the diamond flash of the jeweled crown on the
lofty brow of kings—
A wonderful pearl of exceeding price, whose virtue
shall not decay,
Whose light shall be as a spell to thee and a blessing
on thy way! ”*

*The lady glanced at the mirroring steel where her
form of grace was seen,
Where her eye shone clear, and her dark locks waved
their clasping pearls between;
“ Bring forth thy pearl of exceeding worth, thou trav-
eler gray and old,
And name the price of thy precious gem, and my
page shall count thy gold.”*

*The cloud went off from the pilgrim's brow, as a
small and meager book,
Unchased with gold or gem of cost, from his folding
robe he took!*

*"Here, lady fair, is the pearl of price, may it prove as
such to thee!
Nay—keep thy gold—I ask it not, for the Word of
God is free!"*

*The hoary traveler went his way, but the gift he left
behind
Hath had its pure and perfect work on that high-
born maiden's mind,
And she hath turned from the pride of sin to the
lowliness of truth,
And given her human heart to God in its beautiful
hour of youth!*

*And she hath left the gray old halls, where an evil
faith had power,
The courtly knights of her father's train, and the
maidens of her bower;
And she hath gone to the Vaudois vales by lordly
feet untrod,
Where the poor and needy of earth are rich in the
perfect love of God!*

Two experiences of the writer have indicated what momentous consequences may flow from information furnished by a colporteur; one, concerning a version, the other concerning a mission. A colporteur informed him that there was no suitable version of Scripture for Lithuanians in the Roman type that they read. This led to prolonged correspondence with the B. F. B. S. which eventually provided and circulated a new Lithuanian Bible. Again, a colporteur informed him that a mission

for Slavs was needed at Schoenville near Pittsburgh, Pa.; and he reported this to Rev. Dr. W. L. McEwan, pastor of the Third Presbyterian Church, Pittsburgh. He brought Rev. V. Losa from Nebraska to the presbytery of Pittsburgh. Dr. Losa's work developed a group of Slav missions, more remarkable than any similar field in the Presbyterian Church U. S. A., producing also a number of colporteurs, ministers and lady missionaries. It also resulted in forming a unique Missionary Training School at Coraopolis, Pa., no longer in existence, which for years trained many useful lady missionaries. Besides, Dr. Losa edited some religious papers in the Bohemian language, and had oversight of some in other languages, and published a number of tracts and books. In addition to other work, in 1902 he began to superintend colportage work in the bounds of Pittsburgh presbytery. In round numbers, estimated for thirty years, up to January 1, 1932, the results are as follows:

Cash sales, \$40,000; free literature distributed, five million pages; religious volumes sold, 36,000; Bibles, Testaments and portions sold, 60,000. And it is noteworthy that of these Scriptures distributed, the greater part consisted of entire Bibles; and those Scriptures taken by foreigners were largely the publications of the British and Foreign Bible Society. Is there another presbytery on earth that equals this record of colportage work?

VI

TRANSLATION

A BOOK which deserves a wide circulation in America is "The Shrine of a People's Soul," by Rev. Edwin W. Smith, Literary Superintendent of the British and Foreign Bible Society. His preface shows the need for it. "Of the missionary as doctor we have heard; of the missionary as evangelist, as explorer, as educationist, we have also heard. But so far as my knowledge goes, there exists no book which deals specifically with the literary work of the missionary. This lack it is my purpose to supply. It may be thought that this subject is devoid of interest. There are many thrills in the story of the missionary who is the first to burst into some unknown land. May it not be that some thrill is to be found in the story of how men and women have been the first to master some unknown tongue, reduce it to writing, write the first book in it, and finally translate the New Testament or the whole Bible into it? I venture to think that the story I have to tell in this book is one of tremendous interest—if only it could be told as it ought to be." And his own

experience as a missionary in Africa has furnished remarkable illustrations.

He begins with John G. Paton's story, how he landed on Tanna, one of the islands of the New Hebrides, not knowing a word of the language spoken there; and how he accidentally heard, and correctly guessed the meaning of two questions by natives, "What is this?" and "Who is this?" After getting these two keys to unlock that treasure house, he describes the ecstasy of joy, when Mr. Paton danced around the printing press about one o'clock in the morning, over the first book printed in the language of Tanna. But Mr. Smith also records some misunderstandings when that same experiment was tried in the Ila language of Africa, and the answer to "What is this?" when the missionary picked up a hoe, was the sentence, "We here call it an iamba," whereupon that entire sentence was recorded, supposing it to be a lengthy name for that object!

A very ingenious beginning was made by Rev. A. W. Banfield, who compiled a dictionary and translated the entire Bible in the Nupe language of Nigeria. "The first thing I did was to put up one of my fingers, then another and another. By this my teacher understood that I wanted the numerals. He said *nini, guba, guta*. I went on to ten on my two hands, and by using my two feet got up to twenty—a unit in the language. In going beyond twenty I used cowrie shells, the cur-

rency of the country. Next I pointed to my head, my arm, my leg, then to the different objects in my room. The task was most intensely interesting, fighting for every word, ferreting out the meaning, losing the trail for days, writing the different explosive and intoned sounds, so that I could recognize and pronounce them correctly another day. Words won in such a way are never forgotten." The mistakes and difficulties in thus learning languages are further illustrated; and he mentions the missionaries in Tahiti, who had to labor twenty years after the first landing of their pioneers before their first book was printed. Mr. Smith himself had learned two Bantu languages in Africa, Suto, and Xosa. On a journey to the Zambezi he talked to one who knew something of Suto, and questioned him as to names of objects in his native Ila tongue, another Bantu language. Some thirteen years after, the whole of the New Testament was printed in this Ila language by the British and Foreign Bible Society, part of it translated by his colleague, Mr. John W. Price.

If merchants cannot succeed in the face of competition without advertising and using the language of foreign consumers, so must missionaries convey their gospel message in native tongues. Mr. Smith mentions a sergeant-major who always spoke of the French interpreter attached to their section of the army as "the interrupter," and affirms that interpretation is interruption. He gives instances of

serious wrongs that did or might occur, in administration, in testimony, in proclamations, as well as in sermons, where words are mistranslated. Usually, the heart, the soul of a people cannot be reached, except through their mother tongue. King Alfred advocated the use of the vernacular, not Latin.

The difficulties of missionaries are multiplied by the uncounted number of dialects in use, often in a comparatively limited area. "Sir G. A. Grierson, the chief authority, states that five main linguistic families are represented among the three hundred and twenty million inhabitants of India; and he gives the names of a hundred and seventy-nine languages and five hundred and forty-four dialects—in all, seven hundred and twenty-three forms of speech." Of Melanesia we are told: "Every island, however small, in every group, has developed its separate speech, too distinct from all others to be lightly set down as a different dialect. And in an island of any size there are to be found tongues so various that those on the lee side cannot converse with those on the weather side, nor those in the interior with those upon the coast." This confusion increases when for instance among some South American Indians, one form of speech is used when addressing men and another when speaking to women; and in Tibet, the educated have one form of speech and the lower classes another. Mr. Smith then discusses the problem of

“Unbabelling Babel” if we are to fulfil the Lord’s command to make disciples of all nations, “teaching them to observe all things, whatsoever I command you.” Suppose one problem to be this, that in a tribe of fifty thousand, children of school age may number ten thousand, and if half of them attend school, a hundred teachers would be needed, and how can a suitable series of textbooks be provided for the use and training of only one hundred? Mr. Smith’s observation deserves emphasis: “Probably the possession of a common translation of the Bible has done more than any other one thing to preserve the linguistic unity of the Anglo-Saxon world.” And he quotes authorities favoring his opinion, that while there are advantages in the teaching of English in India, Africa and China, as there were in the wide use of Latin for centuries, it is important to develop native vernacular education and literature, in much the same way as was done in English and modern European languages. The Bible translation called the Union Ibo in Nigeria, largely the work of Archdeacon Dennis, used among four millions of people, divided into some thirty sub-tribes, and split up into an immense number of dialects, became a living speech, intelligible to all, a brilliant method of “unbabelling Babel.” “Missionaries select, whether accidentally or of set purpose after research and trial, one particular dialect, reduce it to writing, enlarge its vocabulary by bringing in

words from other dialects or from other tongues, and it becomes in course of time the standard language of the country."

Illustrations of a lingua franca are appropriate for this problem. "Hindustani is the great lingua franca of India. It was originally the home speech of the people in and around Delhi, who formed the majority of the frequenters of the bazaar, and hence it became the bazaar language. Then it became the lingua franca of the Mogul camp and was carried to every part of India. One of its several varieties is Urdu, and this is now the standard form of speech used by Mohammedan Indians. Swahili, the extensive lingua franca of East Africa, arose through the contact of Arab traders—many of them slave-traders—with the Africans living on the coast and in the far interior. The grammar is Bantu; a large portion of the vocabulary is Arabic. Some people claim that within a short time no less than fifteen million people will be using Swahili. Some literature already exists—the whole Bible has been translated into both the Zanzibar and Mombasa dialects—and this is being enlarged." Mr Smith mentions difficulties in the languages of China and the Eskimo, and yet the Bible has been translated into them. And various words distinguished only by tones he illustrates by sentences from a language of Burma. Primitive peoples sometimes have a vast vocabulary and a complicated grammar.

A translator finds new meanings in words, also dangers to be avoided. An African defined "faith" as "the hand of the heart." "Dr. J. G. Paton could find no word for 'trust' in the language of the South Sea islanders. He illustrated what he wanted by sitting upon a chair, putting up his feet, and committing his whole weight to it. He got a word which meant literally 'to lean one's whole weight upon' and this was used in translating the New Testament. Thus in answer to the question, 'What must I do to be saved?' the Apostle's answer reads, 'Lean thy whole weight upon the Lord Jesus Christ and thou shalt be saved.'" In one part of India there was a belief that the God of the Christians was sky-blue in color, because the word used to translate "heavenly" in "Heavenly Father" meant "having the color of the sky." In the Uganda Protectorate, a missionary pointed out another word. "You may carry a box or you may carry a sick man; but if you used for the sick man the same word that you have used for the box, you would suggest that you were trying to balance him on the top of your head." But Mr. Smith makes another remark, to be remembered, that both the Hebrew of the Old Testament, and the Greek of the New Testament are eminently translatable languages. To translate Hebrew Scriptures into Arabic is comparatively easy. This excellent book, here freely quoted, is only an introduction to a fruitful

theme, with illustrations from all the leading languages of the world; and missionary annals would be sadly incomplete without the story of Bible translations.

A linguistic discovery may be of vast import for missions and for translators of the Bible. In the volume which Mrs. Dodd compiled from the writings of the late Rev. Dr. Wm. Clifton Dodd, "The Tai Race," we have such a discovery. For many years, an interesting mission had been maintained among the Laos of northern Siam by the Presbyterian Church U. S. A. Dr. Dodd learned that the same race among whom they had been laboring extended far beyond their missions into China. He undertook a heroic journey of some two thousand miles, and finally reached Canton in China, passing through the provinces of Yünnan and Kwangsi and thence down the West River to the sea. Briefly, the Tai race is found not only in Siam, but in Burmah, parts of China, and in Indo-China, and numbers perhaps twenty millions. And Dr. Dodd earnestly pleaded for their evangelization.

VII

PRESBYTERIAN MISSIONS AND TRANSLATORS

WE quote from a leaflet of the British and Foreign Bible Society, dated December, 1929:—"From the days when John Eliot, minister from 1632 of Roxbury, in the State of Massachusetts, sought to evangelize the Iroquois Indians who were his neighbors, modern Presbyterian Missions have been active, and at the present day they have reached impressive dimensions. After the early nineteenth century Missions became incorporated as an integral part of the life of the various Presbyterian Churches in Scotland, England, Ireland, France, Holland, and America. These together employ an army of 3,500 missionaries, and expend annually more than a million pounds. . . . For the supply of Bibles and portions of the Bible in the languages of the polyglot field of their labors Presbyterian missionaries look mainly to the British and Foreign Bible Society. Without its aid their activities would be largely paralyzed. What, indeed, would be the position of a missionary in India who had not at his disposal the Society's versions in the principal

Indian languages and dialects? Presbyterians to-day are using 154 versions issued by the B. F. B. S. . . . On an average the Society publishes the Gospel in one new language every five or six weeks. In North and South America many Presbyterian missionaries receive supplies of the Scriptures in Indian and other dialects. In India, where there are numerous influential and successful Presbyterian Missions, both British and American, the Society circulates the Scriptures in more than ninety non-European languages. . . . In the Dutch East Indies the Missions attached to the Dutch Presbyterian Churches make use of the Society's versions in eleven dialects. In the New Hebrides—where the Presbyterian Churches of Scotland, Canada, Australia and New Zealand have Missions—the Scriptures are circulated by the Society in no fewer than twenty-six forms of speech. These are only a few typical examples of the manner in which the Society constantly serves Presbyterian missionaries.

“On the other hand, the service between the Society and the Presbyterian Missions is mutual. The Bible Society has been at work for more than a hundred and twenty years. During that period it has been privileged to publish versions which represent the labor of missionary apostles like William C. Burns, Dr. Mateer, Dr. Hepburn, Dr. Kellogg, Dr. John C. Gibson, and Dr. John Paton. These and many other translators have been Pres-

byterian missionaries, and very frequently the translations they have made have been financed and published by the Bible Society. A few years ago it was estimated that Presbyterians had taken part in producing nearly a hundred of the versions issued by the Society. As long ago as 1820 Mr. Charles Fraser, of the Church of Scotland, had translated the New Testament into Kirghiz Turkish, for the Tatars in Russian Central Asia. The first Korean New Testament was due to Dr. John Ross, of the United Presbyterian Church of Scotland. Scottish and Welsh Presbyterians have produced Gaelic and Breton versions of the Scriptures; and other Presbyterians have made or helped to make for the Society versions in Arabic, in many Indian languages, in dialects of Africa and of the New Hebrides. Dr. Barclay, of Formosa, is now, in his fifty-fifth year of missionary service, employed in revising the Old Testament in the Amoy vernacular.

“In certain cases, the enterprise of the translator has gone beyond that of the missionary. Thus the Pashto or Afghani Bible, partly the work of Dr. Löwenthal of the American Presbyterian Church, penetrates into Afghanistan where as yet no Christian missionary can enter. In such instances the translator is a pioneer of evangelization. . . . A missionary of the Canadian Presbyterian Church in Korea writes: ‘What has struck me more than any one thing is the universal use and

well-thumbed appearance of the Bible in Christian homes. Last autumn I visited a Korean Christian who lived with his wife and two children alone in a remote and secluded valley. He was extremely poor, and entertained me to dinner on potatoes and salt. But when we sat down to worship God, Bibles were produced, and each fingered his or her own treasure. Only the gracious efforts of the Bible Society could make this possible.' ”

VIII

THE ENGLISH BIBLE

THE marvelous story of the English Bible has been often told; and it has many lessons of encouragement for all those who labor among unevangelized tribes and nations. Here the emphasis is to be placed upon its results, although its history, in brief, is a proper preface. The three important landmarks are Wycliffe, Tyndale and King James. Wycliffe's influence was a benefit, and must not be underestimated; for though his Bible could be circulated only in manuscript, yet the 170 copies extant in whole or in part, which escaped the rage of persecutors, prove that there were many readers or hearers of that version. But evidence as to the influence of Tyndale's version, completed and improved by Coverdale, is more abundant. It was the first complete English Bible issued from the press in 1535; and the printing press multiplied its copies in later editions, or revisions. In an article of the *Princeton Theological Review* for October, 1925, W. B. Cooper (Toronto, Canada) quotes from "The Obedience of a Christian Man," by Tyndale, to indicate that he was

well qualified:—"They will say it cannot be translated into our tongue, it is so rude. It is not so rude as they are false liars. For the Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin. The manner of speaking is both one; so that in a thousand places thou needest not but to translate it into the English, word for word; when thou must seek a compass in the Latin, and yet shall have much work to translate it well-favoredly, so that it have the same grace and sweetness, sense and pure understanding with it in the Latin, and as it hath in the Hebrew. A thousand parts better may it be translated into the English, than into the Latin." And he quotes W. Newcome: "It is astonishing how little obsolete the language of it is . . . and in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it." And finally from Westcott: "To Tyndale it has been allowed more than to any other man to give its characteristic shape to our English Bible and the man was not unworthy of the glorious honor for the attainment of which indeed he lived equally and died." And the preface to the Revised Version of the New Testament (ERV 1881) says of the Authorized Version: "That Translation was the work of many hands and of several generations. The foundation was laid by William Tyn-

dale. His translation of the New Testament was the true primary Version."

And whatever disrespectful epithets we may see applied to King James, he is to be credited as Dr. Charles R. Erdman has observed with the determination that assembled the translators, or rather, revisers, who made our splendid Authorized Version. It would be a grand theme, to discuss its influence upon the English language, literature and life. Let us gather here some quotations which may be useful in such a discussion.

Of the reign of Elizabeth, J. R. Green says:

"England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read in churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a striking enthusiasm. The effect of the book on the character of the people at large was simply amazing; the whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. Literature reflected the general tendency of the times. . . . As a mere literary monument, the English Version of the Bible remains the noblest example of the English tongue. Its perpetual use made it from the instant of its appearance the standard of our language. But for the moment, its literary effect was less than its social. The power of the book over the mass of Englishmen showed itself in a thousand superficial ways, and in none more conspicuously than in the influence it exerted

on ordinary speech. It formed, we must repeat, the whole literature which was practically accessible to the ordinary Englishman. The mass of picturesque allusion and illustration which we borrow from a thousand books, our fathers were forced to borrow from one."

Among the pamphlets issued in the tercentenary celebration of the Authorized Version was one by Rev. A. Taylor, "The Bible and English Life." He says:

"We may recognize the workings of God's providence in the English Bible even in the charm and distinction of its literary style. Among the many noble products of a brilliant age, none have surpassed in literary excellence the book which, more than any other, has helped to mould and fix our English speech. At an opportune time the English Bible supplied one common and accepted standard. It did more; it gave it stability. The English speech, like the German and for a similar cause, has enjoyed comparative fixity and permanence, so that the modern reader finds himself at home with Shakespeare and Milton. It is the Bible in the hands of the people which has maintained throughout the centuries one common standard of speech. The debt which English literature owes to the English Bible during the last three centuries can neither be estimated nor expressed. It has been the inspiration of the highest and most ennobling books in the English language. It has set a standard of style and diction which has been the touchstone by which the excellence of other works has been tested. By its purity and sincerity it has kept other literature near to its own high level. Our best writing, even of an occasional character, is reminiscent

of Bible language. The men and women who live in its pages have become recognized types of humanity. English literature abounds in references to Biblical incidents and characters. No other book is so universally read or so carefully studied. There is no country whose geography is better known than that small land of which it speaks. However diverse from modern conditions were the experiences of the Jewish race, the lessons which the Old Testament unfolds concerning national greatness and prosperity still appeal to the world for the recognition of God in national and individual life. Through each generation since the English Bible became the book of the English home, the conscience of the nation has grown in clearness and strength."

Marsh, in his "Lectures on the English Language" (p. 617, etc.), says of the Authorized Version:

"Its relations to the English language are, for a variety of reasons, more important than those of any other volume; and it may be said, with no less truth, that no continental translation has occupied an equally influential position in the philology and literature of the language to which it belongs. The English Bible has been more universally read, more familiarly known and understood, by those who use its speech, than any other version, old or new. Although the philological as well as the religious influence of Luther's translation was very great, yet it only indirectly and incidentally affected the speech of that great multitude of Teutons who neither accepted the creed of Luther, nor made use of his version. . . . The dialect of this translation was not, at the time of the revision, or, indeed, at any other period, the actual current book-language, nor the

colloquial speech of the English people. This is a point of much importance, because the contrary opinion has been almost universally taken for granted; and hence very mistaken views have been, and still are, entertained respecting the true relations of the diction of that version to the national tongue. It was an assemblage of the best forms of expression applicable to the communication of religious truth that then existed, or had existed in any and all the successive stages through which English had passed in its entire history."

Marsh's views as to the influence of Wycliffe upon Tyndale deserve notice, though not universally accepted:

"The influence of Wycliffe upon Tyndale is too palpable to be mistaken. If we reduce the orthography of both to the same standard, conform the inflections of the fourteenth to those of the sixteenth century, and make other changes which would suggest themselves to an Englishman translating from the Greek instead of from the Vulgate, we shall find a much greater resemblance between the two versions than a similar process would produce between secular authors of the periods to which they respectively belong. Tyndale is merely a full-grown Wycliffe. Not only does Tyndale retain the general grammatical structure of the older version, but most of its felicitous verbal combinations, and, what is more remarkable, he preserves even the rhythmic flow of its periods, which is again repeated in the recension of 1611. Wycliffe, then, must be considered as having originated the diction and phraseology, which for five centuries has constituted the consecrated dialect of English speech; and Tyndale as having given to it that finish and perfection, which have so admirably adapted

it to the expression of religious doctrine and sentiment, and to the narration of the remarkable series of historical facts which are recorded in the Christian Scriptures.”

Dr. Edward W. Gilman, one of the corresponding secretaries of the American Bible Society, in a paper that he prepared for the Missionary Conference in London, 1888, quoted the tribute to the Bible paid by F. W. Faber who had become a Catholic:

“It lives on the ear like music that never can be forgotten, like the sound of church bells, which the convert hardly knows how long he can forego. . . . The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verse. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing which doubt never dimmed, and controversy never soiled. It has been to him all along as the silent, but oh, how intelligible, voice of his guardian angel; and in the length and breadth of the land, there is no Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible.”

Burns’ “Cotter’s Saturday Night” gives the best picture he ever portrayed, of the influence exerted by the Bible in the homes of Scotland,—
“The priest-like father reads the sacred page.”

“From scenes like these old Scotia’s grandeur springs.”

As a parallel with these paragraphs we turn to two of the addresses delivered in Princeton Seminary at a tercentenary celebration of the Authorized Version, and published in the Princeton *Theological Review* for July, 1911. The subject of Dr. John Fox, a former secretary of the American Bible Society, was “The Influence of the English Bible on English Literature.” He quoted Hallam: “Its style, the perfection of our English language”; Lord Macaulay: “If everything else in our language should perish, this book alone would suffice to show the whole extent of its beauty and power”; Prof. Huxley: “For three centuries this book has been woven into all that is best and noblest in English history” being “written in the noblest and purest English”; J. R. Green: “the noblest example of the English tongue”; the Roman Catholic Faber: “God’s greatest gift to the many millions of Britons and Americans, the felicities of which often seem to be almost things rather than words.” And two more:—“Prof. William Lyon Phelps of Yale charmed and amused us all in New York at the Tercentenary Celebration by adopting the phrase of the moment,—‘The English Bible,’ he said, ‘is simply the whole thing.’—Well might Cardinal Newman exclaim in despair, ‘The literature of England is against us. It is Protestant in warp and woof. We never can unmake it.’”

In that same *Review*, another of these Princeton addresses was by Dr. Frederick W. Loetscher, on "The English Bible in the Spiritual Life of the English-Speaking People." He says:

"The Bible becomes the word of life to every one who really accepts its great message.—To the Protestant the message of the Eternal in holy Scripture is self-evidencing.—This self-authenticating revelation of God which the Bible records becomes the chief means for the divine regeneration of human life.—From the day of Pentecost to the present time there has been a measurable correspondence, as if between cause and effect, between the study of these living oracles and the quantity and quality of the spiritual life of each generation. When, therefore, we now undertake to estimate the range or extent of the spiritual influence of the Bible in its English translations, particularly in the Authorized Version, which by way of eminence has been *the* English Bible of the last three centuries, we are confronted by a fact that is as unique as it is significant: no people of the modern world have had their life more thoroughly moulded by the Scriptures in the vernacular than have the people of English speech."

He finds this powerful influence in the home, in the church, in the missionary enterprise that has sent English-speaking heralds of the cross unto the very ends of the earth, in education, the Sunday School, in philanthropy, in maintaining spiritual religion, in the state, and in its unifying, ennobling influence upon the whole Anglo-Saxon world.

In an article, "The Bible in Shakespeare"

(*Princeton Theological Review*, April, 1921),
Philip W. Crannell says:

“The Bible’s touch on literature has been of three principal sorts. It has actually inspired and generated some of the world’s greatest, like *Paradise Lost*, *Paradise Regained*. It has marvelously enriched literature with character and quotation and allusion, so that he who reads the world’s best, and is unfamiliar with the Scripture, will lose the highest, finest, subtlest beauties of those masterpieces. And it has suffused literature with its own spirit, tone, temper, so that without intention, in spite of itself, the literature reveals the moulding, inspiring, uplifting atmosphere with which the Bible has surrounded it.”

“The Eclipse of Faith” has a description of a dream, “The Blank Bible,” where every word was erased, and every trace of the Bible had disappeared from literature. “A vast portion of literature became instantly worthless, and was transformed into so much waste-paper. Many of the sweetest passages in Shakespeare were converted into unmeaning nonsense, from the absence of those words which his own all but divine genius had appropriated from a still diviner source. As to Milton, he was nearly ruined, as might naturally be supposed. Walter Scott’s novels were filled with perpetual lacunæ. Some of the most beautiful and comprehensive of Bacon’s Aphorisms were reduced to enigmatical nonsense.”

The English-speaking people more than any

other, have felt the transforming power of the Bible in their language and literature; and more than any other, they have spread the Bible throughout the world. And if a hundred, or five hundred peoples speaking other tongues would open their hearts to this transfiguring Word, the world would be filled with a heavenly radiance, with fruits of righteousness and peace.

IX

THE GRAND STRATEGY OF CHRISTIAN MISSIONS

THE winning of the world for Christ has progressed so far that the main features of this holy war are visible to observers. A battle, a siege, may not be decisive in a war. Its real progress may be forecast in the quiet of the headquarters, and in news of the enemy obtained from obscure quarters, such as Joshua learned from his spies, as they repeated Rahab's testimony, "As soon as we had heard these things, our hearts did melt." Statistics of missions may utterly fail to indicate the true directions of victory; for the conversion of Paul was more significant than statistics of the multitudes who heard Philip preach at Samaria would have been. Toward the close of the Civil War, General Grant gave an order to "push things." If evangelical churches "pushed things," the evangelization of the world would be hastened.

Pass in review some of the most formidable obstacles, the masterpieces of Satan, that oppose the Gospel. There is the caste system of India, apparently immovable, threatening every convert

with ostracism, if not death. But the door is open for evangelizing the vast millions, lowest of all, the outcastes. They are uplifted by the Gospel, become teachers, leaders, of high rank among Christians. That undermines, destroys the whole foundation of the castes. The outcastes become superior in character to the highest ranks of heathenism. Such anticipations become more common among intelligent Hindus. Moreover, a large Christian element would go far toward advancing the security and prosperity of India.

Sam Higginbottom's agricultural mission, described in his "Gospel and the Plow" demonstrates that idolatry hinders the economic progress of India. For all the foolish Malthusian utterances about overpopulation and the insufficiency of the earth to sustain man, India can furnish a refutation. He took land that would not rent for eight cents an acre, and with improved implements and modern methods increased its values so that seven dollars an acre rent was offered for it. He says that millions of acres in India can be redeemed and made profitable. The many millions of worthless sacred cows consume sustenance needed by a hungry population.

So too, the systems of worship in pagan China have failed to stop the progress of the Gospel. They revere scholarship and the printed page. Accordingly the Bible Societies have poured forth their millions of portions, their thousands of com-

plete Bibles. The rising native churches there show that difficulties can be overcome.

Then there is the opposition of Islam. But whereas it was formerly death to a Moslem to profess Christianity, the power of the sword has been largely taken away from them, and comparatively few of their millions are under Mohammedan governments. Since the war, Christian prospects have been favorable in Persia. Thousands of converts from Islam to Christianity in Sumatra and Java suggest like possibilities elsewhere. Dr. S. M. Zwemer's books and his unique quarterly Review, *The Moslem World*, have made revelations of Islam to the Christian world that encourage an expansion of missions among Mohammedans. Moreover, the Bible has been translated into all the principal languages used by Mohammedans, and Bible Societies carry it to them throughout the world.

Some might consider the greatest opponent of all, the best organized, the most determined of all opponents to evangelical Christianity, is Rome. But the Reformation is still marching on, and its doctrines and methods must be inculcated with increased energy by its adherents. Christendom, like Cæsar's Gaul, is mainly in three divisions, Teutonic, Latin, and Slav. The Teutonic peoples have considerably more than two hundred millions; the Slav and Latin peoples more or less than two hundred millions each. Rome is in a minority among

the Teutonic and Slav nationalities. The majority of English-speaking peoples, of those in Germany, Holland and Scandinavia are not Romanists; the majority of Slav peoples are of the Greek Orthodox Church. The Slavs might be generally distinguished by their alphabets; those using a Roman alphabet are mostly Romanists, like the Poles, Czechoslovaks, Croatians, Slovenes. Those using alphabets of a Greek origin, like Russians, Ukrainians, Bulgarians, Serbians, are mostly of the Greek Orthodox Church. The Czechs of Bohemia and Moravia in central Europe since the war have shown one of the largest secessions from Rome in modern times, two million souls having rejected that Church. Some formed the Czechoslovak Church of about a million souls. Others joined the Czech Brethren Church, connected with the Presbyterian Alliance of Europe and America, and which may ere long number three hundred thousand souls. No Slav land has more enrolled evangelicals, apparently no other has them better organized, or increasing more rapidly, than Czechoslovakia, which might be regarded as the key to the evangelization of Slavdom. In a map of Europe, showing language areas by colors, the Slav color would be more extensive than any other. The Russian Empire before the war had an area on the earth's surface greater than the area of the full moon. The Slav languages as spoken are so much alike that a Slav colporteur can make him-

self understood from the Adriatic Sea to the Pacific Ocean. The Slavs in Europe and Asia are not very far distant from the bulk of the world's population. Evangelize them, give them the Reformation which was torn by violence from them in Poland and Bohemia and they will speed the evangelization of the world. A Protestant remnant, with two Reformed Synods, survives in Poland and Lithuania. Ever since the defeat of the Spanish Armada, the sea power of the world, and now most of its wealth and commerce, belongs to Protestant countries.

But the greatest area and population of Rome's adherents in the world is of the Latin nations. Persecutions failed to destroy the Waldenses of Italy, the "Israel of the Alps." Their churches and missions now are spread over the Italian peninsula. We should join in Milton's prayer, "that from these may grow, A hundredfold, who having learnt thy way, Early may fly the Babylonian woe." And persecutions long and bloody never completely destroyed the Huguenot remnant in France. Dr. Henry M. Baird in the *Presbyterian Review* of April, 1888, in an article, "The French Synods of the Desert" described how in a marvelous way the persecuted Protestants of France secretly continued their worship and church organizations, their ministers recording their meetings "in the desert" so that an inquisitor might be unable to ascertain their locality. If the Holy

Spirit is poured out upon these descendants of heroes and martyrs in France and Italy who can tell how far this influence may spread through the world? Roumania, as the name indicates, speaks a tongue derived from the Romans, but their Church is not Roman, but Greek Orthodox. After a darkness of centuries, Spain and Portugal may soon open their doors wider for liberty and the Gospel. But Latin America is open for it, speaking Portuguese in Brazil, and Spanish in all the other Latin American nations. And the Bible Societies have sent their colporteurs far and wide through Central and South America.

The low pagan peoples of Africa and Polynesia have seen literary miracles, languages reduced to writing, and the Bible, sometimes in portions, sometimes complete, put in their hands; and miracles of grace, where a cannibal tribe, clothed and enlightened, builds its self-supporting churches and schools. The strategical evangelical situation throughout the world is full of inspiring opportunities. Many a Macedonia calls for help.

In connection with these glimpses of world-wide Christian effort, it is appropriate to glance at the course of a Christian Sabbath throughout the world. Singularly enough, it lasts for thirty-six hours, as described in the Introduction to Volume II of the series reporting the World Missionary Conference in 1910. The Lord's Day begins about sunset of Saturday evening in England, 180 de-

grees east of Greenwich. The dawn calls first to Christians in the Fiji Islands, which formerly were in heathen darkness. Then it shines on the Christian Maoris in New Zealand, followed by worshippers in Australia and New Guinea, and soon also in Japan. An hour later, those in Manchuria and Korea. Next those of the Philippines, and Borneo and Java. Before the Sabbath sun has passed the length of Java, it rises on China and Formosa, and in that connection, Siam, Malaya, Sumatra, Burma and Assam. Of course, during those hours it shines on great unevangelized regions also. Then the Sabbath reaches India and Ceylon, Persia and Arabia. Africa follows, from Madagascar to Uganda and the Congo. It now reaches the Atlantic, Europe, Greenland, and the American Continent. Finally it ends in the Pacific Ocean, and the last worshippers are of Samoa and the Friendly Islands, savages a century or so ago, and by that time it is Monday morning in England. And this Introduction in conclusion quotes the "Te Deum":

"We praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee; the Father everlasting. . . .

The holy Church throughout all the world doth acknowledge Thee."

X

THE MONTHLY CONCERT OF PRAYER FOR MISSIONS

THE Monthly Concert of Prayer has had a wonderful history, but that history has never been fully written. It has trained and stimulated the missionary zeal of multitudes in bygone days. If it could be revived, so as to be a truly concerted movement, its benefits might be beyond measure. With the abundance of material now available, it might become one of the most interesting of congregational appointments each month, with a program varied, comprehensive, and edifying. We may note three publications as landmarks in such a history.

First, an elaborate discourse of Jonathan Edwards, America's greatest theologian. This was "An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth." His text was Zechariah 8: 20-22:—"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall

go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." He quoted a number of other prophecies, and showed that they were never fulfilled before the coming of Christ, and hence must refer to the glory and enlargement of the Christian Church. The text shows how this advancement should be introduced: "By great multitudes in different towns and countries taking up a joint resolution . . . that they will, by united and extraordinary prayer, seek to God that He would come and manifest Himself, and grant the tokens and fruits of His gracious presence. . . . This disposition to . . . prayer, and union in it, will gradually spread more and more, and increase to greater degrees; with which at length will gradually be introduced a revival of religion. . . . In this manner religion shall be propagated, till the awakening reaches those that are in the highest stations, and till whole nations be awakened, and there shall be at length an accession of many of the chief nations of the world to the Church of God."

He then discusses a memorial that had been sent from Scotland to America, "for continuing a Concert for Prayer, first entered into in the Year 1744." A number of Scottish ministers had made an agreement to observe some times for special

prayer, and to continue this for two years. At the expiration of the time, this memorial was published, and some hundreds of copies sent to America, urging that the arrangement be continued and extended.

The second part of this discourse offered "to consideration some things, which may induce the people of God to comply with the Proposal and Request." This master mind then marshalled arguments, as if burdened with a message of high import. He showed that many prophecies of the future glories of the Church are yet unfulfilled, surely worth praying for. He had a chapter on what Christ did and suffered to obtain that day. "Surely His disciples . . . should also . . . be much and earnest in prayer for it." Of all the encouragements to this duty, he knew of nothing in the Bible so striking as Isaiah 62: 6, 7:—"Keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Throughout the Bible, especially in the Psalms, no other prayers are so frequent as those for the advancement of the Church, God's kingdom of grace on earth. After urging the special needs of that time, in the eighteenth century, and the advantages of such a union of Christians, he refuted some objections and in conclusion quoted Isaiah 25: 9:—"It shall be said in that day, Lo, this is our God; . . . we will . . . rejoice in his salvation."

Another publication, a book of about a hundred

small pages, by Dr. Samuel Miller, of Princeton, New Jersey, appeared in 1832, "Letters on the Observance of the Monthly Concert in Prayer: Addressed to the Members of the Presbyterian Church in the United States." He, too, discussed the necessity of prayer, and of intercession, and the blessedness of union with others in this. He referred to the origin of the Monthly Concert in the Church of Scotland about a hundred years before, and how Edwards, "then of Northampton, in Massachusetts, labored with no small diligence and zeal to . . . promote the plan." In 1784, this appointment was made monthly, on the first Monday evening of each month. The Presbyterian General Assembly in 1830 issued a pastoral letter calling attention to this subject. A few years later, it recommended a change to the first Sunday afternoon in every month for the churches that might find it convenient. Dr. Miller fervently pleaded for more missionary zeal in this matter. "Again I say to every minister, every member, and every well-wisher of our Zion, Awake! Awake! Pray and labor without ceasing until there shall be a general and united movement of our whole Church to carry the glorious gospel to every kindred and people and nation and tongue; until the knowledge and glory of the Lord shall cover the earth as the waters fill the sea. Amen! "

Rev. Albert Barnes in Philadelphia published in 1850 a book of family prayers. He wrote a prelim-

inary essay; then selections of prayers from different authors, with some additions, and prayers for special occasions, adding over a hundred suitable hymns. He made the remark, "The first Monday in the month is observed, by most Christian denominations, as a monthly concert of prayer for the spread of the Gospel throughout the world." And for that evening, he furnished the following as part of the selection to be used:

—"Send out Thy light and Thy truth, and let all nations be illuminated with the gospel of Thy grace. We commend to Thee Thy cause. We beseech Thee to look in mercy upon the nations of the earth. We pray that Thy people may be more deeply impressed with the wants and woes of man. Grant that Thy people may more and more deny themselves; may feel more deeply affected in view of all the miseries and crimes of our race; and more earnestly desirous that all nations should hear Thy gospel. We commend to Thy care all Missionary, Tract, Bible, and Education Societies, and all the institutions of benevolence in our land, and throughout the world. May those who are called, in Thy providence, to direct the charities of Thy people, and to preside in the institutions of benevolence, be endowed with true wisdom, with conscientiousness, with a spirit of prayer, and with deep and expansive benevolence. We pray that revivals of true religion in all lands may be multiplied. We beseech Thee to send forth more laborers into the harvest. May all our schools and colleges be under Thy fostering care, and may the young men of this land, and this generation, be imbued with the spirit of self-denial, and with a

readiness to obey Thy call, in diffusing the blessings of civilization and Christianity among all men. May every continent and island partake of Thy blessing, and every nation and tribe speedily hear in their own language the wonderful works of God. Let Thy holy word be translated into all the languages of the earth, and every habitation of man be soon blessed with the inestimable treasure of the word of life."

APPENDIX

THE BIBLE SOCIETIES

THE headquarters of the British and Foreign Bible Society are at the Bible House, 146 Queen Victoria St., London, E. C. 4. Its foreign telegraphic address is "Testaments London." Its Annual Report for 1930 has twenty-four pages prefixed which contain lists of officers, representatives at home and abroad, regulations, appointments, etc. "Each Subscriber of One Guinea annually shall be a Member. Each Subscriber of Ten Guineas at one time shall be a Member for Life. Each Subscriber of Five Guineas annually shall be a Governor. Each Subscriber of Fifty Pounds at one time, or who shall, by one additional payment, increase his original Subscription to Fifty Pounds, shall be a Governor for Life." "A Committee shall be appointed to conduct the business of the Society, consisting of Thirty-six Laymen, Six of whom shall be Foreigners, resident in London or its vicinity; half the remainder shall be members of the Church of England, and the other half members of other denominations of Christians. The annual meeting of the Society shall be held on the first Wednesday in May."

The body of the report describes the circulation of Scriptures in all countries where its agents labor, containing maps that indicate the region of each language. Tables of circulation are given for each agency or for each country. The Editorial Report describes the new translations, twelve for 1929-30, bringing up the So-

ciety's list to 630, including 147 Bibles, 153 New Testaments, and 330 Portions. Statements are made about 55 versions being revised or printed, and the Minutes of the Editorial Sub-Committee contain references to 125 other languages and dialects, which are named. The Table of Languages, details of Home Organizations, etc., fill this part of the Report to page 353. Appendix A following has 106 pages, with details of foreign depots, colportage, auxiliary and branch societies. The average number of colporteurs at work during the whole year 1929 was 969; and they sold, Bibles, 98,949; Testaments, 195,886; portions, 7,678,743. Total, 7,973,578. Their total sales in 1928 were 6,411,093, by 967 colporteurs; and 1927 987 colporteurs, sales, 6,027,455. Appendix B has 99 pages of finance, remittances, trust funds, etc.

Uniform with this Report, with about a hundred pages of reading matter is the Society's Popular Report, having the title for 1930, "In the Mother Tongue." It is quite different from a conventional missionary or benevolence report. Statistics are largely removed, illustrations added, and all presented with such literary charm and attractiveness, that we may wonder if its equal is to be found among annual reports of Christian work in the world. The Society publishes two monthly magazines, *The Bible in the World* and *For Every Land*, besides leaflets.

In the list of the Society's Issues and Editions are the figures, "To March 31, 1808, Bibles, 16,544; New Testaments, 63,113; portions, 1,500; total, 81,857." This total first exceeded a million in 1846; likewise two million in 1863; three million in 1871; ten million in 1915, the World War; and its highest peak in one year, over twelve million in 1930. From the Society's foundation to March 31, 1930, the total issues were,

Bibles, 72,860,286; Testaments, 108,711,730; portions, 227,841,071; total, 409,413,087.

Using abbreviations, B. for Bibles, T. for Testaments, p. for portions, let us compare the world's three greatest Bible Societies, from reports published in 1930. B. F. B. S.:—B. 1,096,013; T. 1,283,301; p. 9,795,978. Total, 12,175,292. Expenditure, 422,581 pounds. A. B. S.:—B. 309,204; T. 571,245; p. 10,222,215; total, 11,102,664. Expenditure, \$1,016,356.06. N. B. S. S.:—B. 102,090; T. 368,466; p. 5,181,079; total, 5,651,635. Expenditure, 44,651 pounds, 6s. 11d. Hence, the B. F. B. S. reports three times as many Bibles, twice as many Testaments, and spends twice the money of the A. B. S. Portions make the largest figures of all these totals. But an entire Bible may contain over thirty times the printed matter that is contained in a portion like that of the Gospel of Matthew, and a Testament seven times as much. And so the Bibles and Testaments here reported by the B. F. B. S. might be equal in quantity to more or less than forty million such portions.

At this writing, some more recent figures are available, anticipating the complete reports to appear in 1931. *The Bible in the World* for June, 1931, reports for the B. F. B. S. (1930-31), B. 1,029,741; T. 1,973,185; p. 9,785,300; total, 11,888,226. Expenditure, 406,635 pounds. Fourteen fresh versions have been added, making the Society's list 644, *i. e.*, Bibles, 148; Testaments, 157; smaller integral portions of the Bible, 339. *The Bible Society Record* for June, 1931, reports for the A. B. S.:—B. 311,121; T. 758,342; p. 10,961,131; portions for the blind, 4,539; total, 12,035,133. "This year 1930 completes fifteen of the second century of the Society's history and affords occasion for comparisons. In issues, 1930 records an-

other great advance, exceeding, for the first time, the 12,000,000 mark." A table is added showing a steady advance for six years from 9,214,423 volumes in 1925, to 12,035,133 in 1930. "The third statement presents the striking fact that the issues of the last fifteen years nearly equaled those of the preceding one hundred years; also that issues abroad have risen above those at home, reversing the earlier record."

	1816-1915	1916-1930	Total
At Home	71,536,305	50,779,856	122,316,161
Abroad	46,151,286	59,766,601	105,917,887
	<hr/>	<hr/>	<hr/>
	117,687,591	110,546,457	228,234,048

And the expenditure 1930, \$1,023,858.39. Here again, the B. F. B. S. reports three times as many Bibles as the A. B. S.; a larger number of Testaments; and spends twice as much money as the A. B. S. It would mean a new vision, a revolution in habits of giving, for the churches of America to equal the example of the British and Foreign Bible Society.

The A. B. S. Report for 1930 contains nearly 400 pages. Its headquarters are at the Bible House, New York City. The annual meeting is held on the second Thursday of May. Its Board of Managers consists of forty-eight laymen, of whom thirty-two shall reside in the city of New York or its vicinity. One-fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible. Each subscriber of five dollars annually to the funds of the Society shall be a Member of the Society. Each subscriber of fifty dollars at one time to the funds of the Society shall be a Member for Life. Each subscriber of one hundred and fifty dollars at one time to the

funds of the Society or each subscriber who shall by one additional payment increase his original subscription to one hundred and fifty dollars shall be a Director for Life. Each subscriber of one hundred dollars or more at one time to the funds of the Society shall be entitled to create a membership in memory of friends, to be called a Memorial Membership. One dollar per year is the subscription for the Bible Society's monthly magazine, *The Bible Society Record*. The Report has a Table of Workers and Circulation, as reported by the Agencies, for the year 1929. Colporteurs, 325; Correspondents, 1,672; Volunteers, 2,504; total, 4,501. Circulation:—B. 273,789; T. 499,508; p. 10,107,181; total, 10,880,478. Its Home Agencies are:—Among Colored People of the U. S.; Eastern; Atlantic; National Capital; South Atlantic; Central; Northwestern; Southwestern; Western; Pacific. Foreign Agencies:—West Indies; Mexico; Caribbean; Upper Andes; La Plata; Brazil; Levant; Arabic-Levant; Philippines; Siam; China; Japan. The Report has illustrations, maps, lists of officers, representatives, etc. It has a long list of languages in which the translation, revision, printing, or distribution of the Scriptures have been promoted by the Society, to December 31, 1929; also a long list of missionary translators or revisers of versions published or aided by the Society. "Although thirty-six countries are reached by the work of the Foreign Agencies of the Society, there is still a very considerable territory which the Society serves in other ways. In most cases, this service is rendered by coöperation with American or national missionary organizations, through grants of funds or books." Statistics are supplied concerning the various agencies. The recital of experiences by colporteurs or missionaries occupies a large part of the book, and often furnishes information

about conditions and civilization in various lands, the degree of religious liberty, the state of education, and of business, as well as of religion. These statements supply many evidences of wonderful power in the Bible, to interest, to comfort, to instruct, to turn men from all manner of evil, to rejoice their hearts. Financial details are found toward the close of the Report. Once for all, it must be affirmed that the great Bible Societies work together in harmony. The A. B. S. first reported the issue of more than a million copies in its 46th year; two million in its 90th year; three million in its 95th year; four million in the 97th; five million in the 98th; six million in the 99th; and seven million in its 100th year. The figures for that year remained the highest until the 110th year when they exceeded nine million.

The National Bible Society of Scotland, N. B. S. S., has two offices, 5 St. Andrew Square, Edinburgh, and 224 West George St., Glasgow, each having its treasurer, auditor, organizing secretary and business manager, though the general secretary is in Edinburgh. "The object of the Society shall be to unite the friends of Bible circulation in Scotland, and to promote, by every legitimate means, the diffusion, both at home and abroad, of the Holy Scriptures, without note or comment, and without the accompaniment of the books commonly called the 'Apocrypha.' Every annual subscriber shall be a Member of the Society, and every subscriber of Ten Pounds and upward shall be a Member for life." The body of the Report for 1930 contains 208 pages, with some maps, some pages for finance, lists of auxiliaries and their officers, and contributions, but mostly containing the same sort of incidents and descriptions as those of other Bible Societies, real, not fiction, and more blessed than romance. Three pages are filled with details of a Table of Circulation.

The totals:—At home, copies, 95,693; Europe, 709,662; Asia, 3,424,773; Africa, 46,751; S. America, 1,191,306; Central America, 155,440; West Indies, 27,525; Canada, 43; Australasia, 442; total, 5,651,635. In detail, of Bibles, etc., this is:—B. 102,090; N. T. 368,466; p. 5,181,079. And all these, for 1929:—B. 86,307; N. T. 213,686; p. 5,063,817; total, 5,363,810. Increase, 287,825. And the Society's Total Circulation, 1861-1930 is:—Bibles, 7,932,724; Testaments, 10,957,440; portions, 84,329,789; total, 103,219,953. The expenditures were, 1930:—44,651 pounds, 6s. 11d. For 1929:—45,746 pounds, 1s. 1d.

Comment is here omitted concerning the total figures of circulation for 1929 only and for China only, reported by the A. B. S.:

	Bibles	Testaments	Portions	Total
A. B. S.	10,178	32,121	5,282,994	5,325,293
B. F. B. S.	24,078	58,640	5,223,309	5,306,027
N. B. S. S.	1,626	44,115	3,244,401	3,290,142
	<hr/>	<hr/>	<hr/>	<hr/>
	35,882	134,876	13,750,704	13,921,462

From the beginning, the total circulation of the A. B. S. China Agency has been 58,531,542.

FOREIGN BIBLE SOCIETIES AND THEIR ISSUES

The A. B. S. Report for 1930 gives a statement of issues by foreign Bible Societies. "An impression of the number of volumes of Scripture being issued annually by the Bible Societies of America and Europe can be gathered from the figures below. They do not represent a complete statement for the year 1929, since a few of the societies have not sent their latest statistics. The societies included are those which themselves pub-

lish Scriptures and represent in some measure a national enterprise. Adding the figures below to the 11,102,664 volumes issued by the American Bible Society, one finds a tremendous total of over 32,500,000 volumes of Scripture, as supplied in the one year to the world by these organizations alone”:

Great Britain, British and Foreign Bible Society (1804)	12,175,292
Great Britain, National Bible Society of Scotland (1861)	5,363,810
Great Britain, Scripture Gift Mission	3,033,883
Germany, Baden Bible Society, Karlsruhe (1)	26,914
Germany, Bavarian (or Central) Bible Society of Nuremberg (1823)	8,393
Germany, Bergische Bible Society, Elberfeld (1814) (2)	91,474
Germany, Prussian Bible Society (1814); as Berlin Bible Society (1806)	129,507
Germany, Saxony Bible Society (1814) (3)	22,280
Germany, Wurttemberg Bible Institution (1812)	608,000
France, Bible Society of France (1864)	3,558
France, Protestant Bible Society of Paris (1818)	8,575
Denmark, Danish Bible Society	93,000
Holland, Netherlands Bible Society (1815) (2)	173,897
Norway, Norwegian Bible Society (1816) (1)	65,449
Sweden, Swedish Bible Society (1809)	39,750
Switzerland, Canton of Vaud (1) 1928. (2) 1927. (3) 1925.	4,123

THE SPREAD OF THE BIBLE

The "Shrine of a People's Soul" has a chapter on the progress made in printing versions of Scripture, 71 of which had been printed up to the 19th century. And this table is given (pp. 172-3):

In the 15th century versions were printed in 14 languages.

In the 16th century versions were printed in 26 languages.

In the 17th century versions were printed in 12 languages.

In the 18th century versions were printed in 19 languages.

"By March 31st, 1929, the figure of 71 had grown to 886; that is to say, the Bible or some part of the Bible has been printed in 815 languages since the year 1801. Let us divide this period into decades":

From 1801 to 1810 there were	10 new versions.
From 1811 to 1820 there were	34 new versions.
From 1821 to 1830 there were	43 new versions.
From 1831 to 1840 there were	31 new versions.
From 1841 to 1850 there were	34 new versions.
From 1851 to 1860 there were	76 new versions.
From 1861 to 1870 there were	58 new versions.
From 1871 to 1880 there were	43 new versions.
From 1881 to 1890 there were	69 new versions.
From 1891 to 1900 there were	98 new versions.
From 1901 to 1910 there were	113 new versions.
From 1911 to 1920 there were	113 new versions.
From 1921 to 1929 (9 years) there were	92 new versions.



THE REVISED VERSIONS

Every year demonstrates that the Authorized Version (AV) is *the* English Bible, and that no other version rivals it. The Constitution of the National Bible Society of Scotland states that "the only version of the Holy Scriptures, in the English language, which the Society shall circulate or hold in stock shall be the Authorized Version." The British and Foreign Bible Society in its "Laws and Regulations" says, "The only copies in the English language to be circulated by the Society shall be either the Authorized Version of 1611, or the Revised Version of 1881-1885, or both." Its Report, 1930, shows an issue of 576,691 Bibles in English and 400,460 Testaments of the AV, and 18,599 Bibles and 6,569 Testaments of the "ERV" of 1881-1885, the first of the Revised Versions. The Constitution of the American Bible Society says, "The only copies in the English language, to be circulated by the Society, shall be of the version set forth in 1611, and commonly known as the King James Version, whether in its original form as published in the aforesaid year or as revised, the New Testament in 1881 and the Old Testament in 1885,—or as further revised and edited by the American Committee of Revision and printed under its supervision in 1901";—and this is sometimes abbreviated, "ARV." Its Report, 1930, mentions the issue of 166,924 Bibles, and 255,340 Testaments, and Testaments and Psalms in English, and "Of the Bibles and Testaments, 15,240 were in the American Revised Version" (ARV). Complete statistics of the circulation of the ARV have not been available in past years, doubtless owing to the monopoly, but this sufficiently shows that a hope that either of the Revised Versions may supplant the AV is chimerical. And chiefly be-

cause the Revised Version is a house divided against itself. The ARV promptly took away the American market from the ERV, but never has gained headway in any part of the British Empire; while the British Isles, Canada and Australia have shown no great enthusiasm for the ERV. These two versions differ in thousands of places. In an audience, they could not be read together in concert without confusion. In the 23rd Psalm, the ERV, like the AV, reads, "The Lord is my shepherd," while the ARV reads, "Jehovah is my shepherd." Meanwhile, the AV, uniform throughout the English-speaking world, is issued in millions of copies, and increasing.

Dean Burgon was a trenchant critic of the ERV, and in the *London Quarterly Review* for January, 1882, he discussed many objectionable renderings. He put in parallel columns the AV and ERV renderings of 2 Peter 1: 5-7, and numbers its thirty changes in succession. And he says: "The foregoing strikes us as a singular illustration of the Revisionists' statement,— 'We made no change if the meaning was fairly expressed by the word or phrase that was before us in the Authorized Version.' To us it appears that every one of the 30 changes is a change for the worse, and that one of the most exquisite passages in the New Testament has been hopelessly spoiled—rendered in fact well-nigh unintelligible—by the pedantic officiousness of the Revisers." Elsewhere he says that "the Authorized Version wherever it was possible should have been let alone. But on the contrary, every familiar cadence has been dislocated."

Two passages in the AV are hexameter lines, of the same meter as Longfellow's *Evangeline*. Psalm 2: 1, "Why do the heathen rage and the people imagine a vain thing?" and Colossians 3: 19, "Husbands, love

your wives, and be not bitter against them." The ARV has dislocated the first and retained the second.

Dr. O. T. Allis in the *Princeton Review* for April, 1919, has an elaborate article on "The Comment on John 9: 38 in the American Revised Version." He says:—(p. 244) "That verse which is the climax of the story of the healing of the man born blind, and which tells us that in answer to the Lord's question, 'Dost thou believe on the Son of God?' the man replied, 'Lord, I believe' and worshipped him, receives this form of the comment upon the word 'worship': 'The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator' (see ch. 4: 20). The words 'as here' of the parenthesis constitute a positive, dogmatic assertion that our Lord was a creature and set him in this most important respect in definite contrast to the Creator—an assertion which can be admitted by no evangelical Christian." In the twenty years that elapsed since the publication of the ERV, only three of the American New Testament Company were living when the ARV appeared in 1901. The thorough exposure of the circumstances by Dr. Allis shows this comment to be inexcusable. But the whole history of the ERV and ARV demonstrates that the AV is the English Bible, and makes it probable that it will long continue to be so.

THE APOCRYPHA

Of the Apocrypha, Davis' Bible Dictionary says:—"They are not found in the Hebrew Canon; they are never quoted by Jesus; and it cannot with certainty be affirmed that the apostles ever directly allude to them."

In the *Princeton Review* of October, 1911, p. 583, Dr. J. Oscar Boyd says in an article on "The Character and claims of the Roman Catholic English Bible":

“Protestants affirm the *inadvisability* of binding these disputed books in the same volume with the Word of God. For the heresy of the Roman Church of to-day is the culmination of an historic process that began in this same innocent custom of mere external incorporation, grew next into the Augustine custom, still innocent yet dangerous, of including the Apocrypha in the term, ‘canonical,’ passed next into the indiscriminate use of all the ‘canonical’ books as if all were equally the Word of God, and ended by the positive declaration, capped with an anathema on all dissenters, that all these ‘canonical’ Scriptures alike, with all their parts, are sacred and divinely inspired. If Church History has lessons of value for the Church of to-day, surely one of them is, that it is *better* not to print and bind any apocryphal books with the Scriptures of our Lord, the Apostles and the early Church.”

The Apocrypha in the Septuagint, “LXX,” the Greek Old Testament, are not the same as in Jerome’s Vulgate Latin Bible as they contain, for instance, III and IV Esdras and the Prayer of Manasses, which Jerome placed after Revelation, and which are omitted in Catholic English Bibles.

The late Dr. B. B. Warfield’s explanation of inspiration is that it is “the fundamental quality of the written Scriptures, by virtue of which they are the Word of God, and are clothed with all the characteristics which properly belong to the Word of God. Accordingly, the very words of Scripture are accounted authoritative and ‘not to be broken’; its prophecies are sure; and its whole contents, historical as well as doctrinal and ethical, not only entirely trustworthy but designedly framed for the spiritual profit of all ages.”

Dr. W. H. Green of Princeton, N. J., in his “General Introduction to the Old Testament, The Canon,”

points out errors in all the books of the Apocrypha. Tobit 1: 4, 5, makes Tobit 270 years old at the Assyrian Captivity, yet (14: 2) he dies, 102 years old (or LXX 14: 11, 158 years). And, 12: 15; 7: 3; 5: 18, the angel Raphael is of the tribe of Nephthali, also Azarias, son of Ananias. In Judith 1: 5, Nebuchadnezzar reigns in Nineveh instead of Babylon. Joachim or Eliachim is high priest, "whereas there was no high priest of this name until after the Exile, and then the kingdom of the Medes, ch. 1: 1, had passed away." Esther begins in the third year of the king's reign, 1: 3,—Esther presented to him in the seventh year, 2: 16-21, but in the Apocryphal addition, 11: 2, Mordecai rewarded in the second year. The addition, 12: 6, contradicts ch. 3, as to the cause of Haman's hatred. And 16: 10, 14, makes Haman a Macedonian.

Wisdom claims to have been written by Solomon, 9: 7, 8. Ch. 15: 14 contradicts 1 Kings 4: 20-25, for Jews then were not subject to enemies. In the LXX 4: 2 are words borrowed from Grecian games, long after Solomon. (And see 10: 12.) Imaginary additions to miracles are in 16: 20-1. Chs. 16 and 17 add to words of Moses; 18: 24 is wrong as to the priest's dress; 10: 4 makes the murder of Abel the cause of the flood. Isaiah who lived long after Solomon is quoted, 13: 11 (Isa. 44); 11: 23 (Isa. 40: 15); 5: 18-21 (Isa. 59: 16, 17).

Baruch, 1: 15 quotes Daniel, ch. 9; and 2: 11 quotes Nehemiah 9: 10 but both lived in later times. 1: 1-3 says Baruch was in Babylon, contradicting Jeremiah 43: 6, 7. Baruch 1: 7-10 refers to the Temple, yet it had been burned. 1: 8 contradicts Ezra 1: 7, the time when the vessels were sent back to Jerusalem. 6: 2 contradicts Jeremiah 29: 10, the duration of the captivity.

The Song of the Three Children, added to Daniel 3, "O ye ice and snow . . . O whales" . . . not appropriate for a deliverance from the fiery furnace. Verse 47, about the flame, not warranted by Daniel. The History of Susanna, 13: 54, 55, 58, 59, has plays upon Greek words in the LXX, whereas Daniel was written in Hebrew, with portions in Aramaic. Jerome speaks of the "fable" of Bel and the Dragon, Daniel 14, an addition which contradicts several statements of Daniel.

1 Maccabees 1: 6, 7, about the death of Alexander, is not confirmed by history. 1 Maccabees 8: 16, incorrect about the Romans. 1 Maccabees 6: 4, 16; 2 Maccabees 1: 13, 16 and 9: 28 have contradictory assertions about Antiochus. And see fables 1: 19 (the fire), 2: 4 (Jeremiah in Mt. Nebo), and 3: 25 (an apparition). The LXX in 2 Maccabees 1: 18 says Nehemiah built Temple and altar, contrary to Ezra 3: 2. 2 Maccabees 15: 39 disclaims inspiration. The absence of a prophet alluded to, 1 Maccabees 4: 46; 9: 27; 14: 41.

Besides errors of fact there are errors of doctrine. Judith 9: 13, prayer for blessing on falsehood. Judith's conduct praised, 15: 10-12. Chapter 9, praising crime of Simeon, condemned in Genesis chapter 49. In Tobit 12: 12 an angel mediator, contrary to 1 Timothy 2: 5. Alms "purgeth away sins," Tobit 12: 9; 4: 9-12; Ecclesiasticus 3: 33. In Wisdom 7: 25, seemingly, the doctrine of emanation; preëxistence of souls, 8: 19, 20; and the creation of the world from preëxisting matter, 11: 18; and "the corruptible body presseth down the soul," 9: 15. Ecclesiasticus 12: 5-7 differs from the Sermon on the Mount; and see 33: 25-30, cruelty, and 50: 27, 28 hatred. Also, 38: 16-18, morality based on expediency. Praying to saints, Baruch 3: 4. Prayer for the dead, 2 Maccabees 12: 41-46 and 15: 14. The

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suicide of Razias commended, 2 Maccabees 14: 37-46. These references complete a chain of evidence showing errors in all these apocryphal books.

“ TRAPS FOR TRANSLATORS ”

During the year 1907, the Rev. Canon Girdlestone published a series of articles in *The Bible in the World*, the monthly magazine of the B. F. B. S. with the above caption. He made some references to a valuable work he had previously published, on Hebrew Synonyms. He regarded the Hebrew Old Testament as a perfect mine of wealth. He says, “ Let us dig into it reverently, prayerfully, perseveringly and in the light of Christ.” There are difficulties which must be met. “ There is a common way of expressing repeated action in Hebrew by the use of the word ‘ to add,’ but it needs care in translation. Thus, in Genesis 4: 2 ‘ Eve added and bore Abel ’ is translated ‘ and again she bare Abel ’ as if she had borne him before. We ought to use the word ‘ further ’ in doubtful cases.” And he observes, “ I need hardly remind translators that ‘ unicorns ’ had two horns apiece,—that when the ‘ voice of the turtle ’ is heard it is the turtle-dove which is referred to.” As to points of the compass, the Hebrews did not regard them in the accurate way in which we do. “ While they had only one word for ‘ north ’ they had five for ‘ south,’ the same number for ‘ east ’ and three for ‘ west.’ Moreover, there was an intelligible reason for each of these fourteen words, which is more than we English can say for our four special terms.” And further, “ It is almost laughable to find quite learned men dealing with the word ‘ sack ’ in the story of Joseph as if as many authors were at work as there were kinds of sacks introduced. The truth is that each of the kinds of sacks referred to had its own distinct use.

There were corn-sacks and provender-bags and money-satchels. So in the case of the 'windows' in the ark, there were lattices and ventilators and lights, but not necessarily three authors, each of whom restricted himself to one or other of these words." So too, he distinguishes between "door" and "doorway," for a tent or tabernacle had no door.

He also discusses the Greek New Testament, illustrating the tenses, the aorist, present and imperfect. "In 1 Peter 2: 5 we read, 'Ye as living stones are built up.' But the process was incomplete. We ought to read, 'are being built up.' In 1 John 3: 9 we find 'He cannot sin.' It is not a single act, but a course of sin which is spoken of. In Luke 10: 37 we read, 'Go and do thou likewise.' The aorist had been used at the beginning of the verse to mark the merciful Samaritan's deed; but the present tense is now used by our Lord to point out to the lawyer what course of life he is to adopt.—The imperfect is a fascinating tense because it sometimes gives an eyewitness' impression of something going on, or done, or spoken more than once. Thus, Zaccheus kept seeking to see Jesus (Luke 19: 3). Our Lord said apparently more than once, 'Father, forgive them' (Luke 23: 34); and the penitent thief said more than once, 'Lord, remember me,' whilst the Lord answered him once for all (Luke 23: 42, 43). How true all this is to nature! In Luke 24: 11 the disciples were evidently at first disinclined to believe; hence the use of the imperfect. Once more, those who were present at the Ascension saw the Lord being borne up into heaven as if slowly, though His parting from them had been sudden, Luke 24: 51."

And besides, Greek synonyms. "The two Greek words translated 'love' have to be carefully distinguished, especially in John 21: 15, 17. The thing

which grieved Peter was not that the Lord asked him the same question three times, but that the third time He varied His question, and took Peter's word out of his mouth. The four Greek words which mark 'death' need watchfulness, as do the three which point to resurrection. We have to distinguish between the washing of the body and of the feet in John 13, and the letting tears fall like rain upon the feet in Luke 7; between building-stones and pebbles (Rev. 2: 17) and rocks and pieces of rock; between a grown-up man and an aged man such as Nicodemus (John 3: 4); between fear and fright (Luke 12: 4, 5); between patient waiting and patient endurance (James 5: 7); between sunlight and fire-light and lamp-light; between partial knowledge and full knowledge (1 Cor. 13: 12)."

A striking chapter of this series is the one where Mark's Gospel is used to illustrate the problems of a translator. Here too he has a list of synonyms; and from four of the paragraphs let us note the following: "1. There are certain *Hebrew* expressions in the Book, reminding us of the nationality with which we have to do. Thus we find Abba, Rabbi, Rabboni, Korban, Gehenna, Pascha, Ephphatha, Hosanna, Golgotha, Amen, Satan, Sabbath, Beelzebub, Talitha kumi, Eloi lama sabachthani—perhaps others. Some of them are explained in the text; this shows that St. Mark was not writing for Jews. They ought to be preserved and interpreted under his guidance."

"2. There are *Greek* words which we have retained in our English Bible and in our theology. Thus we have the words, apostle, prophet, angel, devil, baptize, mystery, synagogue, parable, blasphemy.—3. A large number of our words have come to us directly or indirectly from the *Latin*, and chiefly from the Latin Vulgate, which has exercised an almost incalculable in-

fluence on Western Biblical theology. Thus we have the words preach, sacrifice, disciple, publican, centurion, just, repent, remission, offend, offer, Testament, tradition. This last word needs special care. We imagine it means something handed down through a course of ages; but this is not always its meaning. It is the 'handing over,' as much as the 'handing down'; hence the verb is used of the 'betrayal' of Christ; hence also St. Paul tells us to 'keep the traditions.' 4. There are a number of *foreign objects* referred to by St. Mark, for which 'loan-words' have been found necessary by us English and by other nations. Thus we have had to borrow the words camel, leper, sponge, sandal, alabaster, linen."

And Canon Girdlestone says the translator must evidently work with his eyes open. Many and many a time he has to say, "Lord, open Thou mine eyes."

THE AMERICAN HUSSITE SOCIETY

This Society was organized by Rev. Dr. W. L. McEwan, its founder and president, in Pittsburgh, Pa. It has sent thousands of dollars to aid the work of the Czech Brethren Church, connected with the Pan Presbyterian Alliance; and it has contributed to colportage. It was the chief factor in the creation and maintenance of the Missionary Training School at Olomouc, which has sent lay workers not only throughout Czechoslovakia, but to several neighboring countries. This Society has no salaried officers, no office expenses, and only a small expense for publishing literature. Bequests may be made as follows:—American Hussite Society, 507 Bessemer Building, Pittsburgh, Pa. Incorporated in Pennsylvania. Its officers (1931) are:—President, Rev. W. L. McEwan, D. D., Third Presbyterian Church, Pittsburgh, Pa. Vice-President, Mr. W. A.

Harbison, Graybar Building, New York City. Corresponding Secretary, Rev. V. Losa, D. D., 507 Bessemer Building, Pittsburgh, Pa. Recording Secretary, Rev. Chas. E. Edwards, D. D., Ben Avon, Pittsburgh, Pa. Treasurer, Mrs. A. W. Herron, 5845 Marlborough St., Pittsburgh, Pa.

THEOLOGICAL LITERATURE

Not only is it necessary to advocate a more vigorous circulation of the Scriptures, but also an increase in many languages of a sound evangelical literature, and specifically, sound theological literature. This would call for a separate volume, if not a series of volumes, to describe the world-wide situation. The powers of darkness are lavish in publishing all kinds of diabolical errors. Our native pastors and people need to be fortified, in scores of languages, against such insidious dangers. To provide buildings for institutions abroad, without supplying necessary literature, and textbooks comparable to the best in English, is to leave unguarded a vital part of Christian defences. Millions will be needed to supply these vast essentials. Baxter's "Call to the Unconverted" is said to have converted Philip Doddridge. Doddridge's "Rise and Progress of Religion" converted William Wilberforce. Wilberforce's "Practical View" converted Legh Richmond, whose "Dairyman's Daughter" has been a blessing to multitudes. And the "Practical View" is said to have converted the mighty Thomas Chalmers. Multiply such a series by fifty in fifty different languages, and who can measure the enrichment of Christian literature in all the world?

In the preface to his "Dogmatic Theology," Dr. Shedd says:—"Let it not be supposed that this influence of the theologians is at the expense of that of the Scriptures. This is one of the vulgar errors. Scientific

and contemplative theology is the child of Revelation. It is the very Word of God itself as this has been studied, collated, combined and systematized by powerful, devout and prayerful intellects."

One instance of a famous and for generations an influential work that is needed in English, is Turretin's "Theology." Turretin was one of Calvin's successors in Geneva, and by many has been ranked next to Calvin as a Reformed theologian. His work was used in many seminaries, and was the first textbook in Princeton Seminary. A few years ago a manuscript translation of Turretin's three volumes of theology arrived at the Library of Princeton Theological Seminary, written by Prof. Giger of Princeton College some seventy years ago. Part of the first two volumes has been typewritten. It has been estimated that these volumes would make about seven English volumes of five hundred pages each, and that three thousand sets may cost possibly \$31,000. In any language theological works are costly, read by few; but those few might mould the thinking of millions and for all time. Turretin has been called the "Aristotle of theology" and his work "a book of inestimable value." He concludes his work with a prayer:—"Since by the supreme kindness of God it has now happened, that having entered upon the most extended sea of Theology, I now joyfully reach the harbor under his guidance; what is more just, than that, an altar being erected, I now pay my vows upon the shore; 'To Thee, therefore, Thou Triune God, the best and greatest, most merciful Father in Christ, I give thanks. But because to no purpose does any one plant and water unless Thou givest the increase, grant, Thou best Father, that these endeavors of mine, whatsoever they may be, may contribute to the glory of Thy most holy name and the benefit of Thy Church.'"

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