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INTERNATIONAL TRACT SOCIETY, LUCKNOW

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Signs of the Times

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THE EDITOR'S CORNER

Back To The Bible

☞ March 4th is Bible Sunday for India.
Hence this issue is a Bible number.

☞ There is nothing India or her people
need so much as the Bible. Every
one of us need the Word of God in
our lives.

☞ Trouble, war, and misery have come
upon men and nations because they
are drifting farther each day from the
Bible and its author.

☞ Are we drifting?

☞ Mightily instrumentalities have been
created of God to give the Divine

Word to the world. The Bible
Societies need our cooperation, our
money, and our prayers, especially in
this time of international strife. Let
us help them.

☞ Above all, in the rush and hurry of
business and domestic duties, and the
whirl of social life, let us not forget
to daily commune with the only infall-
ible Guide to heaven—the Bible.

☞ We have been in the "broad way" that
leads to destruction: Come, let us
return to the "Way, the Truth, and
the Life."

"Back to the Bible."

The Book of Books

Newell Dwight Hillis



PART from and above all other books is the book, the Bible. Alone it has civilized whole nations. Be our theories of inspiration what they may, this book deals with the deepest things in man's heart and life. Ruskin and Carlyle tell us that they owe more to it in the way of refinement and culture than to all the other books, plus all the influence of colleges and universities. Therein the greatest geniuses of time tell us of the things they caught fresh from the skies, "the things that stormed upon them, and surged through their souls in mighty tides, entrancing them with matchless music;" things so precious for man's heart and conscience as to be endured and died for. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books, philosophy, poetry, history, fiction; but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book, reverently and prayerfully, until its truths have dissolved like iron into the blood. Read, indeed, the hundred great books. If you have no time, make time and read. Read as toil the slaves in Golconda, casting away the rubbish and keeping the gems. Read to transmute facts into life, but read daily the book of conduct and character—the Bible. For the book Daniel Webster placed under his pillow when dying is the book all should carry in the hand while living.

Why I Believe the Bible

BY W. W. FLETCHER

I Believe the Bible first of all because of what it says about the origin of things. I know very well that many advance the same reason for disbelieving it, but nevertheless the first chapters of the Bible are to me most convincing evidence of its divine truthfulness. The evolutionary theory has received a rude shock in the present great war. Is this the climax of millions of years of progress and development? Is this one of the means by

Christ, set up in this struggling sin-stricken world. There *is* hope, not in the world itself, but in Jesus, for those who will believe.

The Test of the Ages

I believe the Bible because it has stood the test of the ages. Many kinds of warfare have been waged against it, but probably the most subtle has been the attacks of the modern higher critical school. But here again the Bible emerges triumphant. Modern archeology is unearthing the refutation of the critics from the very stones. It was once boldly claimed for instance that writing was unknown until five hundred years after Moses, that such a people as the Hittites never existed, and that the story of the reception at the court of Egypt of such petty chieftains as Abraham and Jacob was both absurd and impossible. But excavators in the ancient lands have since unearthed a code of laws written five hundred years before Moses, voluminous correspondence between the nations of the Hittites and Egyptians, and a proof of the rule in Egypt in the times of Abraham and Jacob of a dynasty of shepherd kings just such as would have received these men in the way described in Genesis.

Sublime Unity

I believe the Bible because of its sublime unity. The Revelation answers to Genesis.

In the first chapters of the divine book we see sin and the curse, sorrow and death, come sweeping in, and in its last chapters we see them driven out forever. In Genesis the barriers are put up against the tree of life; in Revelation they are removed and the exiled race returns once more to the paradise of God.

Leviticus is a necessary counterpart to Hebrews. Ruth is an important link in the



which the race is to work out its high destiny? Talk about the "survival of the fittest." It looks as though the "survival of the unfit" is now to be the order of the day. But the Bible teaching that man was created in the image of God, that he has fallen and become the servant of sin and is ever on the downward track, pierces the darkness of this hour like a great searchlight. Thank God, the searchlight reveals also the Cross of

record of the progenitors of Jesus Christ. Jonah provides a striking figure of the resurrection. The uninteresting genealogies and geographical allusions of the Chronicles are of priceless value to those who search for the buried cities of the past in Palestine and the adjacent countries. The portion of the Bible which may seem unnecessary to-day will to-morrow be found to be indispensable.

The Truth Revealed

The Bible reads my inmost soul. It is "a discernor of the thoughts and intents of the heart." The woman of Samaria said, "Come, see a man which told me all things which ever I did: is not this the Christ?" I say, "Come, see a book that tells me all that ever I did: is not this the book of God?" The Bible protests against sin, and offers a remedy in the sinless sacrifice of the Son of God. Is the life of Jesus a fiction? Then write such another. Of the tens of thousands of novels that issue from the world's presses, in which has the imagination of man enabled his pen to picture such a life as the life of Jesus? At a fashionable dinner party a shallow young fellow made cheap sarcastic jests concerning the proverbs of Solomon. The celebrated Dr. Johnson was present, who, when his patience was exhausted, gruffly exhorted the young critic to "write a few." There were no more jibes at Solomon that evening.

The Future Foretold

I believe the Scriptures to be inspired of God, because they tell the end from the beginning. Take for instance the Old Testament prophecies concerning the first advent

of Christ. In the opening chapters of the New Testament there are no less than six allusions to fulfilled prophecy within thirty-four consecutive verses. Matt. 1: 18; 3: 3.

The unbelieving German Emperor Frederick once demanded of his chaplain proof in one word of the truth of the Bible. "The Jews," came the answer from the chaplain. The thought flashed to his mind from the one who had promised his followers that when they stood before kings it should be given them "in that same hour" what they should speak.

Then, there are the great prophecies concerning the rise and fall of nations and the predictions concerning our own times, so remarkably fulfilled before our eyes. But above all there are the prophetic promises concerning the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3: 21.

I have spoken of the Biblical account of the origin of things as my first reason for believing the Bible. I will close by stating that I believe the Bible to be an inspired book because of what it says about the end of things as now constituted. When the Scriptures declare that "the time of the dead" will come, when God will "give reward to His servants the prophets, and to the saints, and to them that fear His name, small and great: and destroy them which destroy the earth," (Rev. 11: 19), the conviction fastens upon me that this is just the conclusion that a just and loving and merciful God might be expected to bring upon this world's sad and troubled history, and I BELIEVE.



With the Translators

WE shall not complete this number of our magazine if we fail to say something of the translations of the Bible into the many tongues of India and the stupendous difficulties overcome by the Bible Societies in giving the Word of God to the people of the Indian Empire. Connected with every page of translation is a romance, and many times a tragedy. Even men have not been able to record them all but they are written on the books of God. We could not write the modern history of India without writing large on its pages the history of the Bible.

The Psalmist said, "The entrance of Thy words giveth light." How true has it proved, not only in Europe where the translator and the printer watered the Holy Seed with their blood at many a fire-bound stake, but in every country and island of the sea the Word of God has prepared the way for all learning, science, and civilization.

All that India is today individually or as a nation, she owes to the Bible through the brave and noble men who have given their all to place the Word in the hands of her scholars, artisans, and coolies.

The Renaissance of Europe dates from the 15th century when Wyclif, the Morning Star of the Reformation, gave the Word of God to the common people of England, and which was diffused throughout Bohemia, Germany, the Netherlands, France, and Scandinavia, bursting the superstitions and idolatry of the Dark Ages. The awakening of India dates from the first great impulse given by the Wyclif of the East to the publication of the Bible in the vernaculars of this country at the beginning of the 19th century.

Writing in 1904 on the centenary of the British and Foreign Bible Society, Mr. George A. Grierson, C. I. E., Ph. D., D. Litt., the head

of the Linguistic Survey of India, sums up authoritatively the work of Carey and his assistants.

"The great-hearted band of Serampore missionaries issued translations of the Bible or of the New Testament in more than forty languages. Before then the number of Protestant versions of the Bible in the speeches of India could be counted on the fingers of one hand. The Dutch of Ceylon undertook a Tamil New Testament in 1688, which was followed in 1715 by another version from the pen of Ziegenbalg. The famous missionary Schultze, between 1727 and 1732 made a Telugu version which was never printed, and later, between 1745 and 1758, he published at Halle a Hindustani translation of the New Testament and of a portion of Genesis. A manuscript version of portions



HALL OF THE BRITISH AND FOREIGN BIBLE SOCIETY, LONDON

of the Bible in Bengali was made by Thomas in 1791; and then the great Serampore series began with Carey's Bengali New Testament published in 1801. Most of the Serampore versions were, it is true, first attempts, and have been superseded by more accurate versions, but the first step is always the most important one, and this was taken by Carey and his brethren."

The Bible Society

From about the year 1809 onward the British & Foreign Bible Society became closely connected with the translation of the Scriptures into the 200 languages and dialects of India. To what extent they have succeeded in mastering this maze of languages may be gathered from the following:—

"In Burma there are at least eight main groups of languages indigenous to the country, and these groups are divided and subdivided in a bewildering manner. The Indian Census Report of 1911 enumerates twenty-seven different dialects of Chin alone—dialects spoken by tribes which number on an average from 5,000 to 10,000; and nearly all these dialects are mutually unintelligible. In all seventy-five different indigenous languages are enumerated, and the list is hardly exhaustive. In addition, thirty-five non-indigenous Asiatic and European tongues are spoken, while a dozen other languages or dialects are current in the Andaman and Nicobar Islands.

At present our Society is able to supply this modern Babel with the Scriptures in every language spoken by immigrant races in Burma, where it actually sold over 25,000 books last year in thirty of their tongues."

To tell of all the numerous obstacles overcome would fill a volume. The following

incident from a missionary in Africa, however, shows how the early translators especially worked under peculiar difficulties.

"Mr Smith tells a vivid story of how he accidentally discovered the Ila equivalent for 'trust,' after he had asked for it hundreds of times in vain: 'One day I was working in my house, and had climbed up a very rickety old ladder, and as I stood there in an awkward position, reaching up with my hands above my head, I heard a boy say, If I were the missionary I would not *trust* that ladder.

He will fall down and break his neck. I was down the ladder with a rush to get that word *trust* from the boy at once; it was the very word I wanted.'"

Now from the Himalayan tribes of the North to Cape Comorin in the South, and from the uncouth Pathan and Mohamad of the North-west border to the boatmen of the Tenasserim Coast, all may read who can the story of the Gospel in their own language; and in all the principal languages, such as Hindi, Bengali, Marathi, Tamil, Urdu, etc., the whole Bible has been given. What the Scriptures have done for the people themselves will only be revealed by the day of God. Not only individuals, but whole villages have been brought to the foot of the Cross by a single copy of the Word. What it has done for the languages of the people may be seen by the transition of

The
Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th psalm. the shortest and middle chapter, the 117th psalm. The middle verse is the 8th of the 118th psalm. The longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,627 times; the word "Lord" 1,855 times. The 37th chapter of Isaiah and the 19th chapter of the Second Book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest verse is the 35th of the 11th chapter of John. In the 1st verse of the 7th chapter of Ezra is the alphabet. The finest piece of reading is the 26th chapter of Acts. The name of God is not mentioned in the Book of Esther. It contains knowledge, wisdom, holiness, and love.

A TREE OF KNOWLEDGE

the Bengali from a language considered by the Brahmins and Mohammedan rulers as only fit for "demons and women" to one which now is considered the richest in native literature.

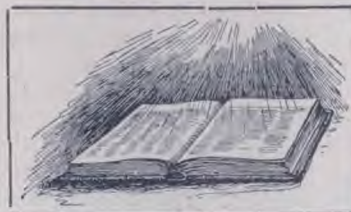
There remains yet much to be done. Some of the vernaculars have not yet been reduced

(Continued on page 70)

Proof of the Bible from Archeology

BY AMOS R. WELLS IN *Christian Endeavour World*

What is the value of the proof of the Bible from archeology?



THE discovery of records on stone, clay, or paper, that have lain buried for ages, carries us back to the

very times of which the Bible speaks. So far as these records go, their testimony can not be doubted. It is as if Rameses, or Nebuchadnezzar, or Cyrus, should rise from the dead, and confirm the accuracy of Scripture. Let us study a few specimens of archeological discoveries, that we may see in what way they prove the Bible:—

What is the Code of Hammurabi?

It is the most remarkable discovery ever made bearing on the Bible. It was found in December, 1901, and January, 1902, by the French archeologist, M. de Morgan, who was making excavations in Susa, in Persia (the Shushan of Esther). He discovered a mass of black diorite eight feet high, six feet in circumference at the base, and five feet at the top. It is now in the Louvre, in Paris. Upon this monument are more than 3,600 lines of inscriptions, setting forth 248 laws formulated by Hammurabi, king of Babylon, about 2250 B. C. He was the Amraphel of Gen. 14:1, who joined with five other kings in the capture of Sodom, and from whom Abraham afterward wrested the booty, including Lot and the other captives. These laws are arranged in a very systematic way, and cover a large number of subjects relating to both person and property. Though written in the time of Abraham, they show that courts and a high state of civilization existed in Babylonia for centuries before his day.

How does this discovery tend to prove the Bible?

It had been held that the laws of the Pentateuch could not have been written by Moses, because they belonged to a state of civilization centuries after his time. Indeed, for a long time it was believed by skeptics that Moses and the men of his day did not even know how to write, and had no books. The Code of Hammurabi shows us a civilization as far developed as that of the Pentateuch existing a thousand years before Moses. The resemblances between the two sets of laws are in many parts so close as to show common customs of the two nations, or else some indirect or direct knowledge of Hammurabi's code on the part of Moses. The immense superiority of the Bible, however, is shown by the fact that, as Professor Price says, "The Hammurabi laws look rather at the external act, while the Pentateuch regards the inner thoughts, feelings, and desires." This is the element of inspiration.

What are the Tel el Amarna tablets?

They are more than three hundred tablets made of baked clay, found in 1887 by a peasant woman at the village of Tel-el-Amarna on the Nile, about one hundred seventy miles south of Cairo. They proved to be cuneiform inscriptions in the Babylonian language, and are a series of letters written to two Egyptian kings about 1406 B. C., by the governors of Syria, Palestine, Phenicia, and Philistia, and the kings of Assyria and Babylonia.

How do the Tel-el Amarna tablets help to prove the Bible?

They show that Palestine was then tributary to Egypt, but that it had been for a long time previously a province of Babylonia. They show that Palestine was at that time (when the Hebrews were captives in Egypt) in a greatly disturbed state, and among the

"We account the Holy Scriptures to be the most sublime philosophy."—Sir Isaac Newton

enemies of the Canaanites is named a people called Khabiri,—probably the Babylonian equivalent of "Hebrew,"—some part of the Hebrew race. In such a state the country would be far more easily taken by the Hebrews under Joshua. The letters contain the name Jerusalem, which was not known to have been in use at that early date.

What is the Black Obelisk?

It is a famous monument of black marble, now in the British Museum. It was cut in the reign of Shalmaneser II, king of Assyria, B. C. 860-825. A series of sculptured pictures shows men of different nations bringing tribute to Shalmaneser, and among them are a file of Jews. The inscription says that these came from Jehu, whose career as king of Israel is fully set forth in the Bible.

How does this discovery help to prove the Bible?

This monument, with other Assyrian records of the time that have been deciphered, describes the wars that were waged by Assyria with Syria, and shows how Syria was a buffer state for Israel, and how the Assyrian defeat of Syria left Israel free to expand and become strong. This furnishes a perfect explanation of much in the history of the northern kingdom that the Bible does not stop to unfold, and it all fits in perfectly with the record in Kings and Chronicles.

What is the Moabite Stone?

It is a large slab of black basalt, now in the Louvre. It was found in ancient Moab, east of the Dead Sea, and was cut in the reign of Mesha, king of Moab, about 850 B. C. The stone is a tribute to Chemosh, the Moabite deity, and the inscription relates how he became angry with his people, and allowed Omri, king of Israel, to conquer them, and exact from them a large annual tribute. After the death of Ahab, the Moabites revolted, and won back their independence.

How does the Moabite Stone help to prove the Bible?

In language and literary style it comes very close to the Bible, and reads like a chapter from Kings or Chronicles. It refers to Jehovah, illustrates a number of details of the Bible, and perfectly harmonizes with what the Bible tells us about the relations between Moab and her Hebrew neighbours.

What are the Egyptian discoveries of the times of the Hebrew bondage?

The mummy of Rameses II, the Pharaoh of the bondage, has been found. The city of Pithom has been discovered, and the actual storehouses built by the Hebrew slaves, the lower portion built of bricks containing straw, but most of them being made of bricks without straw. We also have the mummy of Menephtah II, the Pharaoh of the Exodus. We possess a hymn of victory addressed to him and mentioning Israel. It is probable also that the inscriptions show the death of his son, while yet young, in the last of the plagues.

How do these Egyptian discoveries confirm the Bible record?

They all fit in perfectly with the Bible account. Other researches show the location of Goshen, where the Hebrews lived, and the line of boundary forts that turned the escaping host of slaves down to the Red Sea. The Bible harmonizes with all that is known of Egyptian civilization.

How do discoveries regarding the Hittites confirm the Bible?

There are in the Bible many references to the Hittites, and they are pictured as a considerable nation. Until recently nothing was known of this nation except what the Bible tells us, and therefore some scholars denied that there ever was such a people. But now the records of Egypt and Assyria show us the Hittites as a people that for nearly seven centuries was one of the greatest in the world, occupying northern Syria and southern Asia Minor. In that region there have been discovered many of the ruins of Hittite buildings, and many of their crude rock carvings, together with inscriptions in strange hieroglyphics that have not yet been deciphered.

What are the Oxyrhynchus papyri?

They are very ancient manuscripts, on the brittle papyrus, found recently in a low mound near the Nile in the Libyan desert of Egypt. Among these is a fragment of a book of sayings of Jesus. The scholars conclude that it was written at some time between A. D. 100 and A. D. 150, very close to the time when the Gospels were written. Some of these sayings are also in the Gospels, and some, like the saying quoted by Paul in Acts 20:35, are not recorded by the evangelists.



DO WE VALUE THE BIBLE LESS NOWADAYS
BECAUSE IT IS NOT CHAINED?

What other archeological discoveries are important as confirming the Bible?

They are so many that they can only be indicated roughly. The ruins of Abraham's birthplace, Ur of the Chaldees, have been found. We have portraits of some of the Canaanites whom Joshua fought. We have Shishak's sculptured account of his campaign against Rehoboam, the images of captives bearing the names of Gaza, Adullam, Ajalon, Gibeon, Shu'em, and perhaps Jerusalem. We have Tiglathpileser's records mentioning Uzziah, Abaz, Menahem, Pekah, and Hoshea, five kings of Judah and Israel. We have Sargon's account of his capture of Samaria, and Sennacherib's history of his invasion of Palestine, mentioning King Hezekiah. Manasseh is mentioned in an Assyrian list of

tributaries. Belshazzar, whose existence was so long denied by the skeptics, because he was not named outside the Bible, is recorded in the Babylonian inscriptions as being the son of King Nabonidus and coregent with him. The unearthing of Nineveh has proved its vast extent, and the extrication of the palace of Susa from the dust of ages has confirmed the book of Esther. These and many other discoveries have not only proved the Bible correct at definite points, but they have authenticated the whole trend of Bible narrative, and every year they are explaining what had not been understood in the Bible, and removing difficulties which have been the infidel's stock in trade.

—o—
With You Always

WHEN David Livingstone returned to Scotland, after an absence of sixteen years in Africa, the University of Glasgow

desired to honour him by conferring on him the degree of Doctor of Laws. On such occasions, candidates for honorary degrees usually expected an embarrassing reception at the hands of the young collegians who were present in full force, bubbling over with boyish fun. But when Mr. Livingstone appeared on the platform, they received him with silent respect and reverence. He was gaunt and weary from exposure to sixteen years of African sun and twenty-seven attacks of African fever.

There stood a real hero, who had fought many a battle for humanity, and whose presence inspired a feeling of awe in the minds of all present. He told them he was going back to Africa, partly to open new fields for British commerce, partly to suppress the African slave trade, and partly to open the way for the preaching of the gospel. But the sentiment that stirred all hearts most was this: "Shall I tell you what supported me through all the years of exile among people whose language I could not understand, and whose attitude toward me was always uncertain and often hostile? It was this, 'Lo, I am with you alway, even unto the end of the world.'"—*Gospel News*.

The Importance of Searching the Scriptures

BY THE LATE MRS. E. G. WHITE

AS a book of study, the Bible is superior to all other books as a means of strengthening the intellect. What fields of thought the youth may here find to explore! The mind may go deeper and still deeper in its research, gathering strength with every effort to comprehend truth; and yet there is an infinity beyond.

What subjects are presented in the sacred Scriptures for the mind to dwell upon. Where can be found higher themes, or themes so intensely interesting? Where in all the round of human science can be found anything that will compare with the Bible in interest and sublimity, anything that will so call out the mind in deep and earnest thought?

Open the Bible to our youth, draw their attention to its hidden treasures, teach them to search for its jewels of truth, and they will gain from their research such strength of intellect as the study of science and of philosophy could not impart. The grand subjects upon which the Bible treats, the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind to a degree that is truly marvellous.

Through the divine Word, the inspired history of the race is placed in the hands of every individual. All may become acquainted with our first parents, as in holy innocence they stood in Eden, enjoying communion with God and sinless angels. They may note the introduction of sin, and trace its results upon mankind, following step by step down the track of sacred history as it records the story of man's disobedience and impenitence and God's just retribution for sin.

The reader may move through the most inspiring scenes. He may hold converse with patriarchs and prophets; he may be-

hold Christ, who was equal with God and the Commander in heaven, coming down to humanity, and breaking off from man the chains wherewith Satan had bound him, thus making it possible for him to regain his godlike manhood. This is a subject that may well call out our deepest thought and most earnest affections.

If they fulfil the purpose of God, even the most experienced Christians will be continual learners in the school of Christ, that they may become efficient teachers. And it is impossible to teach without learning. We cannot explain and enforce the great truths of the Bible without seeing clearer light ourselves. Our own views will be enlarged, and the effort to make the words of God plain to others will fasten them in our own minds.

Men may have enjoyed a training in the schools, and may have become acquainted with the writings of great theologians; yet truth will open to the mind and impress it with new and striking power, as the Bible is searched and pondered, with an earnest, prayerful desire to understand its sacred truths.

Let the mind grasp the stupendous truths of revelation, and it will never be content to employ its powers upon frivolous themes; it will turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of today. Those who have communed with the poets and sages of the Bible, and whose souls have been stirred by the glorious deeds of the heroes of faith, will come from these rich fields of thought far more pure in heart and elevated in mind than if they had been engaged in studying the most celebrated secular authors, or in contemplating and glorifying the exploits of the world's Pharaohs and Herods and Cæsars.

The powers of the youth are mostly dor-

Sixth Article of the Church of England

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor many be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testaments of whose authority was never any doubt in the church."—*Book of Common Prayer*.

mant, because they do not make the fear of God the beginning of wisdom. The Lord gave Daniel wisdom and knowledge because he would not be influenced by any power that would interfere with his religious principles. The reason why we have so few men of mind, of stable and solid worth, is that they think to find greatness while disconnecting from God.

The period of our mortal existence is preparatory to the life which measures with the life of God. And because man was born for a higher, nobler life than that which so many develop, God would have him enlarge his

capabilities, availing himself of every privilege that would enable him to cultivate and strengthen the understanding.

The sacred Word is the voice of God to man. If we will but let it speak to us, it will teach us what nothing else can teach. If made the rule of life, it will elevate, refine, and sanctify.

The command of Christ comes to us with the same force as when addressed to the first disciples eighteen hundred years ago, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

The Word of the Lord Shall Endure Forever

IF men should try to put it away from us, they would be obliged first of all to get rid of all the copies in all the languages—there are 160,000,000, say of the Old and New Testaments in one book and in portions of the Book. You must have all these piled together in a pyramidal mass and reduced to ashes before you can say you have destroyed the Bible.

Then go to the libraries of the world, and when you have selected every book that contains a reference to the Old and New Testaments, you must eliminate from each book all such passages; and until you have so treated every book of poetry and prose, excising all ideas of grandeur and purity and tenderness and beauty, for the knowledge of which the poets and prose writers were indebted to the Bible,—until you have taken all these from between the bindings and turned them to ashes, leaving the emasculated fragments behind, not until then have you destroyed the Bible.

You must then go to the galleries of art

throughout the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced. Not until then have you destroyed the Bible.

Have you done it then? What next? You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters—not until then have you destroyed the Bible.

Have you done it then?—No. There is one thing more you must perform. There is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles; and to suppress the Book, to let not a trace of it be discovered, you must pass from gravestone to gravestone and with mallet and chisel cut out every name that is Biblical and every inspiring passage of Scripture graven thereon. To destroy the Bible you must also blot from the memory of every Christian its promises and comforts. Not until you have done all this can you destroy the Bible.—*Another Mile*, pp. 28, 29.

Ninth Article of Westminster Confession

"The infallible rule of interpretation of Scripture is Scripture itself; and therefore, when there is a question about the true and full sense of any scripture, . . . it must be searched and known by other places that speak more clearly."—*Philip Schaff, "The Creeds of the Evangelical Protestant Churches," Hodder and Stoughton, London, 1877, p. 665.*

The King James Version of the Bible

THE year 1611 was a great historic year for English-speaking Christians, for "the version of King James has had an influence upon the religion, the morals, the life, the literature, as well as the individual and the social ideals of all the millions who speak the English language, to a degree that no other single agency has ever exerted."

It may be interesting to review some of the facts relating to this particular translation. There had been previous translations, but none of them was altogether satisfactory; so, acting upon the suggestion of Dr. Reynolds, King James of England laid plans for a new translation. Mr. Dixon Somerville, in a recent number of *Service*, gives the following account of this effort:—

Proclamation was made that all bishops were to search diligently for all men who understood Hebrew or Greek, that their services might be taken advantage of. Then he named fifty-four men from Oxford and Cambridge, who should meet, part at Westminster, part at Oxford, and part at Cambridge. A section of the Bible should be given to each of these groups. When the group should, by comparison and study, agree on a translation

for its section of the book, this was to be submitted to the other sections for criticism. When all the reviewers should agree as to the translation, the book was to be published.

So far as history shows, only forty-seven of the fifty four men named by King James actually took part in the translation. Among these were Dr. Andrews, of whom it has been said that "the world wanted learning to know how learned he was;" Edward Lively, "the greatest of Hebraists;" Francis Dillingham, "a great Grecian;" Dr. John Reinold, whose "memory and reading were near to a miracle;" Dr. Thomas Holland, "another Apollos, a most learned divine;" Dr. Miles Smith, who "had Hebrew at his fingers' ends;" Dr. Richard Fenton, of whom it was said

that "never a more learned man hath Pembroke Hall, with one exception;" Dr. Samuel Ward, "skilled in tongues, though slow of speech;" and Mr. Andrew Dennis, "composed of Greek and industry." In addition to these and other translators, the name of Dr. Thomas Bilson has been preserved. He it was who prepared the summary of contents at the head of each chapter.

We have so few facts concerning the days and months of toil spent by the devout translators that this word is of especial value: "Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days, . . . The work hath not been huddled up in seventy-

two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days, and more." The reason for spending such a long time on the work is quaintly given in a sentence that modern workmen would do well to take to heart: "Matters of such weight and consequence are to be speeded with maturity; for in a business of moment man feareth not the blame of convenient slackness."

The work was begun in 1607, and completed in season for the publication of the first volume in May, 1611.

Lovers of pure English are fond of calling attention to the fact that the King James Version rendered a signal service to the purity of the English language by the large proportion of Anglo-Saxon words used in it. It is said that whereas Gibbon used about seventy, Johnson about seventy-five, Swift eighty-nine, Shakespeare about eighty-five, the Authorized Version uses more than ninety Saxon words in every hundred employed. But the greatest service rendered by King James and his translators was that they put the Bible in the hands of those who had been without it; that is, the common people.



B. & F. B. S. HOUSE, LONDON

The Power of the Bible

A Story for the Young People

WHEN Nicholas I became emperor of Russia, his first task was to put down a formidable sedition among the aristocracy of his realm. Many nobles were detected in guilt, and thrown into prison. One, who was innocent, was by nature a man of fiery temper; his wrongful arrest infuriated him, and he raved like a wild animal. Day after day, brooding over his treatment, he would stamp shrieking through his cell, and curse the emperor, and curse God. Why did He not prevent this injustice?

No quiet came to him save in the intervals of exhaustion that followed his fits of rage. A visit from a venerable clergyman, on the ninth day of his confinement, produced no softening effect. The good man's prayer was heard with sullen contempt. The divine words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," sounded like mockery to the embittered prisoner. The aged minister went away, leaving a Bible in the cell, which he begged the prisoner to read.

As soon as his visitor was gone, the angry nobleman kicked the Bible into a corner. What to him was the Word of a God who let tyrants abuse him?

But when the terrible loneliness of succeeding days had nearly crazed him, he caught up the volume and opened it, and his first glance fell on the middle of the fiftieth Psalm: "Call upon me in the day of trouble; I will deliver thee." The text surprised and touched him, but his pride resented the feeling, and he dropped the book.

The next day desperation drove him again to the only companion of his solitude, and from that time he read the Bible constantly. Then he began to study it, and commit whole chapters to memory. The story of the Saviour's life and death totally changed him. He saw himself a fellow sufferer with the Christ who was unjustly accused and slain.

Revengeful rage gave way, and the spirit of a martyr took its place. Like the persecuted Christians shut up in the Roman catacombs, he forgave his enemies. An unworldly joy took up the time he had once spent in harsh thoughts and words. The shadows of wrong and death vanished in the new light that shone upon him from beyond.

The company of a Book—the one Book in all the world that could have done it—had given the proud noble another heart.

Madame Dubois, once a beloved prison missionary in New York, from whose writings this story is taken, was in Russia when the condemned man's aunt and sister, with whom she was visiting, received a letter which was believed to be his last. It was the outpouring of an exalted soul superior to fate.

He had undergone his trial, and unable to prove his innocence, had been sentenced to death. On the day set for his execution, while the ladies of his mansion walked in tears through the crape hung parlours, suddenly the sight of their doomed kinsman himself at the door astonished them.

It was an un hoped-for deliverance at the last moment. When the jailer's key unlocked the prisoner's cell, instead of the messenger of death, the czar of Russia stood before him. A conspirator's intercepted letter had placed the innocence of the suspected nobleman beyond question, and the czar made what amends he could by bestowing on him a splendid castle and a general's commission.

Nearly a hundred years have passed since then, and with them the life of the almost-martyred Russian; but the fruits of his devout fidelity and kindness among his fellow men, the hospital he built for the sick and friendless, and the very Bible he was shut up with in his own distress, still bear witness to a consecration that was worth all its personal cost.—*Selected.*

It contains light to direct you, food to support you, and comfort to cheer you. It is a map for the traveller, a staff for the pilgrim, a compass for the pilot, and a charter for the Christian.—*Selected.*



The Word of God In India

DOES this widespread dissemination of the Scriptures really do any good? This question was recently asked by a prominent government official. Now it is hardly necessary to point out that as in the natural world, the germination of the seed is a secret and invisible process, so in the spiritual realm, the actual regeneration of souls

through the instrumentality of the "incorruptible seed of the Word of God" is also hidden from the gaze of men. But although all the stages through which individual souls progress upwards into spiritual life and liberty are not visible, yet it not infrequently happens that their ultimate issue into the light of the Gospel is manifested to the world at large by changed and transfigured lives. Instances of this are not few in number, but in this place mention can only be made of two or three out of many which might be cited, and these may furnish an answer to the question above referred to. In each case the accuracy of the incidents related is vouched for by unimpeachable authorities.

"Out of Darkness Into Light"

A missionary in the Mirzapur District, having noticed a certain Pandit at the service on several successive Sundays, and finding that he was far from satisfied with his own Shastras and religious practices, presented him with a copy of the New Testament in Hindi. The sequel, as related by our correspondent, runs thus:—

Ramswarup's soul was thirsty, and he drank in the divine message eagerly, and was not long in yielding his heart to Christ. The way this Brahmin became literally saturated with the teaching of the Epistles was remarkable. Every time he met me he would tell me of some new gem of truth he had discovered. Wherever he went he took his precious "Injil" (New Testament) with him that he might read from it to his friends, until people began to ask him how much he was paid to spread Christianity. Thank God he has never received a pice, but during more

than five years he has voluntarily and enthusiastically sought to the utmost of his power to tell forth the "good tidings." The story of his persecution, of his consistent life, of his wonderful love of the Bible, and latterly of the respect shown to him by Hindi and Moslem alike, would fill a small booklet. His latest effort (since August, 1914) is the starting of a night school for low caste youth. No Christian treasured up the Hindi Order of Service specially printed for last "Bible Sunday" more than Ramswarup. He thanks God for the Bible Society.

Conversion of a Brahmin Priest

From a village in the Central Provinces comes the account of the winning of a Brahmin priest for Christ through reading the Word of God. About thirty years ago a Hindu schoolmaster presented the priest in charge of one of the temples with a pice copy of St. Luke's Gospel in Hindi. He read the Book with great interest until he reached the fifteenth chapter, containing the parable of the Prodigal Son. The killing of the "fatted calf" aroused his anger, for in the eyes of a Hindu the cow is of course a sacred animal, and the Book was cast aside in disgust. Some time afterward, he took up the Gospel again, and having carefully removed the page telling about the fatted calf, he read it to the end. A Scotch missionary subsequently opened up work in that district, and, needing a Munshi, engaged the village priest for this purpose. They read the Bible together, and the truth entered the heart of the priest, with the result that he was baptized, in spite of the bitter opposition of his relatives and friends. The whole village was in an uproar, and the new convert had to flee for his life, but returned after a time, and was eventually ordained pastor of the village Christian church, where he is still working today. Soon after his conversion he married a Christian girl, and has a family of five grown up sons and daughters, *all of whom are now engaged in mission work.*

An Earnest Seeker After the Truth

Even more remarkable is the following deeply interesting account of an earnest Mohammedan seeker after the truth, which has been contributed by a devoted missionary of the Canadian Presbyterian Mission, now working in Rajputana.

One evening, not long since, a group of about thirty Mussalmans came to our bungalow, and listened very attentively for quite an hour to our Gospel talk. But when they did not rise and depart I launched out in another direction on another theme. Still they were not satisfied, and I wondered more and more what I should attempt next, for they evidently wanted something. At last one man asked for pictures, and I sought to evade the question, for I have found that few Mussalmen of the better class will ask for pictures of Bible characters and Bible scenes. Well, the men before me were Mussalmans

ing that they looked most interested, I explained the pictures at some length, and followed the Israelites right through from Egypt to Caanan. Still these men sat on, and asked for more, and I gave them some scenes in the earthly life of our Master. I then said that if they would care to see more, they might come at another time. Then an old man, who might be a very good artist's model for a drawing of Abraham in his advanced years, arose and said, 'All that the Padri Sahib has told us is true, and I can vouch for the truth of it all.' Then he asked me 'Have you ever seen the places of which



CHRIST OR DIANA

It is an old, old story of how this godly maiden chose death rather than give up her faith in Christ. Her lover's entreaties, her girlhood friends, and the threats of a cruel death availed nothing. The time is fast approaching when we, if faithful, must individually meet a like crisis. Are we prepared?

of this type, and I was surprised at a request which I had no doubt whatever would be objectionable to the majority of them. But I was more than ever surprised when the request was repeated by one and another until I could no longer neglect it. Then I urged that it would be very inconvenient there to arrange to give lantern views, and I doubted greatly whether they would enjoy looking at other pictures that I could show them. But they would not be put off. So I hung up on the wall a picture roll that we had used in Sunday school, giving pictures of the wanderings of the Israelites in the wilderness. See-

you have told us and whose pictures you have shown?' I had to reply that I had not. 'Well,' he said, 'I have'; and he went on to tell how he had read parts of the Old and New Testaments, and was greatly troubled because he was unable to find anything to reply to Christian teachers. But he knew that the Indian teachers with whom he was acquainted had never visited the scenes of Christ's life, so he resolved that he would go and see it all, in order that he might be able to reply to these teachers. At first he expected that a few days in Palestine would be all that was needed, and he went prepared

for that absence from his place of business. But he said "After I had pillowed my head on the place where the head of Jesus had lain, and after I had kissed the earth at Calvary, I was unable to think of defeating the Christian teachers, and all bitterness and strife died completely in my heart, and I determined to visit all the places where Jesus had gone. Then as I read on and on, and looked back into the Old Testament, I was constrained to go to the home of Abraham and to follow his wanderings, and that took me to Egypt, and I followed the course of the children of Israel. I resolved that I would not return until I had established beyond all possibility of doubt that the Bible was actually written regarding events in the places mentioned." Then, turning again to the group of men who had come with him, he said, 'I have tried to tell you all I have seen, but I am a poor talker, and I brought you here because I expected the Padri Sahib would have seen it all, but he has shown you the pictures of much of it, and I repeat that all he has said is true, every word of it.'

I have of course met the old man several times since, and he firmly asserts before all and sundry that he is a Christian—that he has seen and been convinced that the Christian Bible is God's truth. Perhaps some of your readers may be able to suggest what one should do with such a man, who sees no necessity for leaving his Koran and the worship of the Mussalman, and who is seemingly as earnestly a believer in Jesus of Nazareth as the writer himself.

Story of a Persian New Testament

The Missionary Review of the World tells the following interesting story:

A Major in a native regiment in North-west India writes to a friend: 'An old Moham-medan priest, a Persian, comes two or three times a week to read Persian with me. The other day he picked up a Persian New Testament of mine, remarking that he had often heard of the book but had never seen it. He began turning over the pages, and finally settled down to read it himself. I was busy at a Persian exercise and did not pay any particular attention to what he was doing. Some ten minutes or so later I heard a curious sound, and looking up from my writing saw that tears were streaming down the old man's cheeks. It appeared that he had opened the book at Matthew xxvi and read the chapter through, and was profoundly moved by it.

He asked whether he might read more, and I presented him with the book. He is leaving this week, so I shall never know whether he continues his study of the Testament, but it is remarkable that the first glance into its pages should have had such an effect on a priest of what is perhaps, without exception, the most intolerant faith in the world.'

The Bible and University Students

For a number of years past free grants of Scriptures have been made to university students who have passed their examinations. To Matriculates a copy of the Four Gospels and Acts is presented, to Intermediates the New Testament and Psalms, and to Graduates the whole Bible. In 1914 no less than 1,529 applied, either personally or in writing, for these presentation volumes. Of this number 330 were Graduates, 442 Intermediates, and 757 Matriculates. The outlay involved in this gratuitous distribution is of course considerable, but the eagerness with which the books are welcomed indicates that they are really appreciated and valued. The motives actuating those who apply for them are doubtless not always of the highest, but it is certain that in a very large number of cases the books are carefully read and studied.

The Rev. N. H. Tubbs, of Agra, in the course of a stirring address delivered at the annual meeting of the Bible Society in Allahabad in March last, related several incidents to prove the value of this work amongst the educated classes of India. He spoke as follows:—

I think we should be astonished if we knew how the Bible is being read throughout the length and breadth of India. It is not only read in our mission schools and colleges, but also in other schools. We have seen how the successful candidates of the University delight to seize the opportunity that the Bible Society gives them by offering them copies of the Scriptures in English. But it is in other schools also that you find the Bible read. A few years ago I was visiting the capital of one of the largest Native States in India, and took the opportunity of visiting the States High School. On passing through the classes I found the parable of the Prodigal Son was being taught in the eighth form. I said nothing until I got back to the Headmaster's office, when I asked him about it, and he said 'We teach the Bible throughout the whole school.

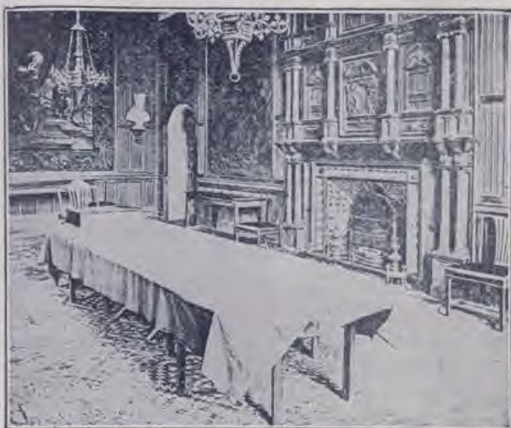
There is nothing like it for moral teaching.'

Mr. Eddy says that once when travelling by boat to Madras, he saw two gentlemen reading the New Testament. He got into conversation with them and expressed surprise that they (Hindus) were reading the New Testament. Their answer was, 'There is no book like this. If we had to send our sons amidst all the temptations of Calcutta, there is only one Book which would take them through all its temptations and dangers, and that is the Bible.'

I remember travelling in a train with an Indian gentleman—a fine old-fashioned Mohammedan. He was an ex-student of St. John's College, Agra, and a Deputy Collector, and he said 'I owe everything in this life to the Government, but all my hope for the next world to the Missionaries who have taught me religion and given me the New Testament. I keep a New Testament under my pillow and read it every day of my life.'

May I just in closing relate to you the story of a young Mohammedan who came to me a few months ago. I am going to tell you the naked truth, though I don't profess to be able to explain it. He was a young engineer, an Indian of these Provinces, working on the Uganda Railway, and there was a fine old Scotch engineer in charge of the line. Finding the young Mohammedan very lonely, none of his fellow-countrymen being there, he gave him a New Testament. This young Mohammedan used to read it in the night, and one night after reading it he put it on the table beside his bed and turned the lamp out, and just as the last glimmer of the light went out, he caught sight of a venomous snake at the end of his bed. It was too late to turn the light up again, and so he lay on the bed absolutely prostrated with fear. If he moved in order to call for help the snake might bite him, and the windows were closed. He could do nothing but lie quietly on the bed. Suddenly he remembered the teaching of Christ, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' He knew very little of the Bible, but he took the Book in his hand and said, 'O God, if Christ be true, answer this my prayer and send me light,' and he says that at that very moment the lamp seemed to flash right out into full light, and he was able to go to the window and call for help, and the snake was killed. So impressed was he with this incident that he made up his mind that as soon as he returned to

India he would go to some missionary and learn more of the Bible and be baptised. And so he came to me and is now being prepared for baptism. This is God's work, and is an illustration of the Bible going right ahead of the Missionary.—1914 Report of B. & F. B. S. North India Auxiliary.



ANOTHER VIEW OF JERUSALEM CHAMBER

The Bible and World Peace

IT is a very interesting circumstance—perhaps I might add a disappointing circumstance—that the world should have so late wakened to its obligation and opportunity in respect of the spread of the Scripture. We are celebrating the one hundredth anniversary of the American Bible Society, but one hundred years is a very small part of the history of Christianity, and this great Bible is the main vehicle of Christianity. Widespread, systematic missionary endeavor is also modern and recent as gauged by the measures of history; and it is with a sort of feeling that we stand at the youth, at the beginning, of the hope of what may be accomplished by these means when we think of this great work and of its rapid progress and spread.

Those who weave together the thought and the ideals and the conceptions of mankind also weave together its action. They control the motive forces of humanity if they can control these things. One of the things—almost the only thing—that separate races and nations of men from one another is difference of thought, difference of point of view, prompted by difference of tradition, differences of experience, differences in instruction. If all

(Concluded on page 72)



The Bible and Civilization

THE springs of civilization are three. "The history of the world hangs on the race that built the Parthenon, on the race that ruled the world, and on the race that wrote the Bible." Three great races, the Greek, the Roman, and the Hebrew; three great achievements,—art, law, and the Bible,—but the greatest of these is the Bible. They who follow the streams of modern civilization back to their rise, come at last upon the Bible.

In our age, noted for its love of childhood, education has been born again. Back of Horace Mann, back of Froebel, back of Pestalozzi, back of Abelard, we come at last upon the Teacher out of Galilee. Modern education is less the child of the revival of learning than of the printing of the New Testament. Wherever the Bible is on the tongue of the people, you find a spelling book in the hands of their children. Modern education takes its rise in the teaching of him who said, "First the blade, then the ear, after that the full corn in the ear."

The other boasted achievement of our age is our government by the people. Take up your map, and run your eye over the ancient world and the medieval world, and you will not find democracy anywhere. Now look at the modern world, and you will find the reign of the people: in Holland, but it was in brave little Holland that men first unchained the Bible; in Switzerland, but it was in Geneva that John Calvin founded his theocracy, in which the Bible was both textbook and constitution; in England and Scotland, lands of Cromwell, Knox, Wyclif, and the free kirk, where the Bible was songbook and literature; in America, land of pilgrim and Puritan, who came into the wilderness for freedom to read the Bible for themselves, and in their own way to practice its worship and its teachings. There is no reign of the people in Italy, or Spain, or South America.

These are modern countries, and in some of them they have the name and dream of democracy; but it is only a dream. They have no democracy, for the people have no Bibles. Moses and Jesus are the first democrats. The Bible is the mother of democracy.

The glory of Italy is her art. What awoke the passion for beauty within her people, and cradled the genius of the great masters? Italian art is a modern flower. Always those sons of the southern clime had used brush and easel. But for centuries they learned only art's language and wrought out art's prose. Then the divine afflatus fell upon them, and they made our galleries glorious forever. What stirred their sleeping genius? Let Raphael's Sistine tell you. Let Titian's "Transfiguration" testify. Let Angelico upon his knees whisper the secret. He has a Bible in his hand, and his prayer is, "O Lord, teach me to paint thy gospel." The Bible has inspired art.

Music is still in her youth. She has the heart of a child, and also the faith of a child. What baptized the children of genius with song? Listen to Handel's "Messiah," and Haydn's "Creation," and Mendelssohn's "Elijah," and Gounod's "Redemption," and even Wagner's "Parsifal," and you will know that the great musical compositions are only the Bible set to music.

You and I belong to the English race, and the glory of the English race is its literature. Its cradle was a monastery, where Cædmon and Bede first sang of Scriptural themes. From Chaucer's day till now, the Bible has been our literature as well as our religion. This book lent Milton his Paradise, Bunyan his dream, Tennyson is immortal hope, Browning his vision, rugged Carlyle his law, Ruskin the splendors of imagination. Victoria, queen and empress, was right when, handing a Bible to the ambassador of an Oriental empire, she said, "Tell your master, This book is the secret of England's greatness." Of our literature, the Bible is both dew and sun.—*N. McGee Waters.*

The Greatest Book

WRAPPED up in this leather is one of the greatest messages God ever gave to the human race. The two inches between its covers span the entire history of sin. Indited of heaven, ratified by the Holy Spirit, and bequeathed to the children of men, it cuts like a two edged sword, and pours in a wealth of healing balm. It contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Here the controversy is portrayed, the two ways revealed, Paradise restored, heaven opened, and the gates of hell disclosed.

Its truth is present, its field world-wide, and its purpose preparing hearts for eternity. It is going to palaces of kings, and hovels of



THE WAY OF
SALVATION

slaves. It has crossed the Atlantic and Pacific. It has gladdened hearts in every continent on earth, from the frozen zones of the Northland, to the sun-kissed tropics of the South. The German, Danish, Swedish, French, and Spanish, as well as their English-speaking brother, can peruse its truth-laden pages.

I have seen its pages worn through, its covers read off, and its leaves read out. I have seen it ground under the heel of man, and pressed to the bosom of hungry souls as a mother caresses her darling child. It has been cast to the flames, and yet gained victories. I have seen it bring conviction to hearts, tears to the eyes, men to their knees, and struggling souls to Christ. It has



READ IT TO BE WISE

brought the wanderers home, the prodigal to his father, and the lost sheep to the fold.

It contains light to direct you, food to support you, and comfort to cheer you. It is a map for the traveler, a staff for the pilgrim, a compass for the pilot, and a charter for the Christian.

It chronicles the past, enlightens the present, and penetrates the future. It rings with the songs at the martyr's stake, the victories of the reformers, the trumpet of the missionary, the shout of the redeemed, the harps of gold, and the chant of angels. Read it to be wise, believe it to be safe, and practise it to be holy. Read it slowly, carefully, and prayerfully.—*Selected.*

Our Front Cover

is a photograph of the Jerusalem Chamber, Westminster Abbey, London, where met the English Revisers, holding 800 sittings in this room, completing the New Testament in 1881, and the Old Testament in 1884.



HEAVEN OPENED

Important Dates Regarding The Bible

- B. C.**
 284-132—Probable date of the translation of the Septuagint.
- A. D.**
 128—Aquila's Greek translation of the Old Testament.
 About 150—The Syriac Old Testament.
 180-192—Theodotion's Greek translation of the Old Testament.
 193-211—Symmachus' Greek translation of the Old Testament.
 In 200—The Old Latin Version of the Bible extant.
 186-254—Origen: Hexapla of the Old Testament.
 260-340—Eusebius of Cæsarea: Revision of Origen's Greek text.
 Before 311—Lucian's revision of the Septuagint.
 Before 311—Hesychius' revision of the Septuagint.
 310-383—The Gothic Version of Ulfilas.
 383-404—Jerome's revisions and translations.
 About 400—The Ethiopic Version.
 About 400—The Armenian Version.
 After 400—The Targums in written form.
 400-500—The Georgian Version.
 About 590—The Sahidic Version.
 About 670—Cædmon's Paraphrases of the Bible.
 About 700—The Bohairic Version.
 674-735—Venerable Bede—the Gospel of John.
 Before 709—Aldhelm of Malmesbury—first Anglo-Saxon translation of the Psalms.
 Before 709—Egbert—a translation of the Gospels.
 848-904—King Alfred—embodied Pentateuchal laws in his national code.
 About 950—Aldred—interlinear Anglo-Saxon paraphrase of the Gospel (Lindisfarne Gospels).
 970-1000—Abbot Ælfric produced "the Durham Gospels," also an Anglo-Saxon version of the Pentateuch, Joshua, Judges, etc.
 About 1215—The Ormulum—metrical version of parts of the Gospels and the Acts.
 About 1320—Psalter in English prose, credited to William of Shoreham.
 About 1340—Rolle of Hampole translated the Psalter into English.
 1380—Wyclif's translation of the New Testament completed.
 1382—Wyclif's Bible with help of Nicholas of Hereford completed.
 1388—Purvey's harmonization of Wyclif and Hereford's work.
 1454—Printing from movable types invented.
 1455—First complete Bible—the Vulgate—printed.
 1503—First Hebrew grammar published.
 1506—First Hebrew lexicon published.
 1516—First Greek New Testament—Erasmus—appeared.
 1522—Luther's New Testament in German.
 1523—Tyndale goes to London to translate the Bible.
 1524—Tyndale withdraws from London to Hamburg and Wittenberg.
 1525—Tyndale's New Testament printed at Cologne and Worms.
 1526-9—Tyndale's New Testaments burned at St. Paul's in London.
 1528—Latin Bible of Pagninus.
 1529—Zurich Bible completed.
 1530—Tyndale printed his translation of the Pentateuch.
 1534-5—Sebastian Muenster's Latin Version of the Old Testament.
 Tyndale's revision of his Pentateuch and New Testament.
 1535—Olivetan's French Bible.
 Coverdale's Bible reaches England.
 1536—Tyndale strangled and burned at Vilvorde Castle, October 6.
 1537—Coverdale's Bible licensed by royal authority.
 John Rogers's "Matthew" Bible distributed by authority of Henry VIII.
 1539—"The Great Bible," edited by Coverdale, authorized by Cromwell.
 Taverner's Bible.
 1540—The Great Bible issued with Cranmer's Preface.
 1543—Royal restrictions on public and private reading of the Bible.
 1545-6—Council of Trent, establishing Roman Catholic canon of the Bible.
 1546—Wholesale destruction of Bibles.
 1551—Castallo's Latin Bible.
 Stephanus' Greek New Testament.
 1553-8—Persecution and martyrdom of Cranmer, Ridley, Latimer, John Rogers, and hundreds of others.
 1557—Geneva New Testament, by Whittingham.
 1560—Genevan Version of the Bible.
 1568—The Bishops' Bible.
 1579—The Latin Old Testament by Tremellius.
 1582—The Reims New Testament.
 1609-10—The Douai Old Testament.
 1611—The "Authorized Version."
 1614—Slightly altered edition of "Authorized Version."
 1629—A revision of the "Authorized Version."
 1701—Bishop Lloyd's Bible with Usher's chronology.
 1762—Cambridge Bible by Blayney.
 1844—Tischendorf discovers ancient Greek Manuscript at Mt. Sinai.
 1857—Tregelles's critical Greek text of Revelation.
 1870—First definite step toward revision.
 1881—Revised Version—New Testament.
 1885—Revised Version of Bible Complete.
 1895—Revised Apocrypha.
 1901—American Standard Revised Version.

The Psalms of David

BETWEEN the first verse of Matthew's Gospel and the last verse of John's Revelation there are two hundred eighty-three quotations from the Old Testament. One hundred sixteen of them are from the Psalms. It was the first book which the early church put into the hands of her young converts, the primer of her religious teaching. With the music of psalms the shepherds and plowmen cheered their toil in ancient Palestine; and to the same music the Gallic boatmen kept time as they rowed their barges against the swift current of the Rhone. A psalm supplied the daily grace with which the early Christians blessed their food; and the same psalm was repeated by the communicants as they went to the Lord's table. Chrysostom fleeing into exile; Martin Luther going to Worms; George Wishart facing the plague at Dundee; Wyclif on his sick bed, surrounded by his enemies; John Bunyan in Bedford gaol; William Wilber-

force in a crisis when all his most strenuous efforts seemed in vain, and his noble plans were threatened with ruin,—all stayed their hearts and renewed their courage with verses from the Psalms. The Huguenots at Dieppe marched to victory chanting the sixty-eighth psalm; and the same stately war song sounded over the field of Dunbar. It was a psalm that Alice Benden sang in the darkness of her Canterbury dungeon; and the lips of the Roman Paulla, faintly moving in death, breathed their last sigh in the words of a psalm. The motto of England's proudest university is a verse from the Psalms; and a sentence from the same book is written above the loneliest grave on earth, among the snows of the arctic circle. It was with the fifth verse of the thirty-first psalm that our Lord Jesus commended his soul into the hands of God; and with the same words Stephen, Huss, Columbus, Luther, and Melancthon—yea, and many more saints of whom no man knoweth—have bid their farewell to earth.—*Anon.*



"FAITH OF OUR FATHERS—HOLY FAITH: WE WILL BE TRUE TO THEE TILL DEATH."

With the Translators

(Continued from page 54)

to writing. Others have not as yet been reached by the missionary. "There remain half a million people in Burma, speaking sixty-five languages and dialects, for whom there can be no early prospect of a single verse of the Bible in their own vernacular." But God is opening the way and the promise will yet be fulfilled:—"For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."

The Bible in War Times

The work of translation and revision goes on unceasingly. "In war-time as in peace-time, the Bible Society presses forward persistently toward its sole object—which is to provide men with God's Word in all the tongues of the world. . . . During the first year of the war the Gospel was printed for the first time in ten fresh forms of speech. In Upper Burma, St. Matthew's Gospel has been issued for the use of hill-men who speak the *Kanhow* dialect of China; while in South India, St. Luke's Gospel, in the *Kuvi* dialect of Khondi, has been printed for a jungle tribe in the district of Vizagapatam.

"The List of versions in which the Bible Society has helped to produce or to circulate the Scriptures now contains 497 different languages. These include the complete Bible in 131 languages, and the complete New Testament in 117 more.

"It is good sometimes to take stock of achieved success, and to measure how far the Bible has conquered the confusion of Babel and subdued the tongues of the world itself. At the beginning of the last century, editions of the Scriptures, more or less complete, had been published in only about 60 different languages, which were current among perhaps one-fifth of the population of the earth. Today, some book or books of the Holy Scripture have appeared in more than 600 different languages, which are spoken by quite seven tenths of mankind. In other words, since the Society was founded, translators have unsealed God's message for half the inhabitants of the world.

"At our anniversary a year ago, we announced for the first time that the Society's annual issues have exceeded ten million copies of the Scriptures. The year's issues now to be reported have again risen and reached the unprecedented total of 11,059,

617 copies. This enormous number is made up of 889,000 Bibles, 2,433,00 Testaments, and 7,737,000 smaller volumes each containing at least one complete book of Holy Scripture. . . .

Our issues of the Scriptures in English last year have exceeded 2,700,000 copies—just double what they were two years ago. Nearly all these additional books have gone into the British soldier's knapsack or the British sailor's ditty box.

"None of the belligerent governments have placed difficulties in the way of distributing the Scriptures. Among the nations now fighting in alliance with Great Britain, the Society circulated last year 1,600,000 copies. On the other hand, while scrupulously observing the conditions imposed by the war, we were able to circulate nearly 1,300,000 volumes last year within the boundaries of Germany, Austria, Bulgaria, and Turkey."—*Summary of the 112th Annual Report of the B. & F. B. S.*

"Both the American and British Bible Societies, have been exerting themselves to the utmost to distribute the Scriptures among the forces in the field in the great war. What a multiplicity of tongues is engaged in the struggle! Leaving out the great nations whose names readily occur to every one, there are Flemish, Bohemian, Serbian, Polish, Estonian (West Russia), Lithuanian, Ruthenian, Lettish, Turkish, Armenian, Arabic, Dutch (in South Africa), Japanese, Hebrew, Tunisian, Arabic, Fijian, Mogrevi (Morocco), Persian, Pashto (for Pathans), Urdu, Nepali, Punjabi, Slovenian, Slovak, Finnish, and Maori. In forty odd languages the Bible Society had the Scriptures ready when war broke out; sometimes in portions, sometimes the whole Bible, in other cases the New Testament only. The plates were ready to print off editions of any size. The society's agents have been distributing copies of the Word of God as though no war existed. The governments of all the belligerents have allowed the society to ship their Bibles to and fro."

Thank God for the Bible Societies. Let their grand work go forward. We know before many years it will be gloriously completed, and those who have given of their means and their life-blood that the Word might go to all of earth's sons and daughters will enter into their reward. "And this gospel of the kingdom shall be preached in the whole inhabited earth for a testimony

unto all the nations; and then shall the end come." Matt. 24: 14 (R. V.)

When Walter Scott lay dying, he is reported to have turned to a friend and said, "Lockhart, my dear, reach me the Book." "What book?" said his friend. "Ah," said the great man, "there is but one theme, and one book, for a dying man, and that is Christianity and the Bible." Can you, my friend, grasp that hope of the life and reward to be, and say, with failing breath, "Yea, though I walk through the valley of the shadow of death, I will fear no evil."? What the Grand Old Book has done for other men it can do for you and for me. Shall we not take it as our Guide? R. B.

A Bible With an Interesting History

THE United States Supreme Court Bible has an interesting history. It is bound in bright red morocco, but is generally kept in its protective leather slip.

Long ago the red leather showed signs of wear, and so a protective slip was made; and already fifteen of these slips have been worn out. The Bible is supposed to be the oldest one connected with the government. It is the one upon which every Chief Justice since 1800, with the exception of Chief Justice Chase, has taken the oath of allegiance when accepting his appointment, and with the exception of Daniel Webster, every attorney who has practiced before the Supreme Court since that date has also pledged his allegiance over the little red Bible.—*Selected.*

Study the Bible

DO not skim it, but study it, every word of it; study the whole Bible, Old Testament and New; not your favorite chapters merely, but the complete Word of God from beginning to end. . . . Let the Bible be to you the one book in all the world, whose every word is truth, and whose every verse is wisdom. In studying it, be sure to take it for what it really is,—the revelation of the thoughts of God, given to us in the words of God. . . . Let us read and reread the Scriptures meditating on them day and night. They never grow old, they never lose their sap, they never run dry."—*Horatius Bonar.*

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The Bible and World Peace

(Concluded from page 65)

the world had a common literature, if all the world had drunk at the same source of inspiration and suggestion, many lines of division would never have been created, and many would now disappear; and those who spread the Scripture are engaged, as it were, in drawing the world together under the spell of one body of literature, which belongs to no one race, to no one civilization, to no one time in the history of the world, but whose appeal is universal, which searches and illuminates all hearts alike. *In proportion as men yield themselves to the kindly light of the gospel, they are bound together in the bonds of mutual understanding and assured peace.*

So that to my mind the colporteurs, the agents of the Bible society, the men who, tramping through countrysides or travelling by every sort of conveyance in every sort of land, carry with them little cargoes of books containing the word of God, and spread them, seem like the shuttles in a great loom that is weaving the spirits of men together.—*President Wilson at 100th Anniversary of the American Bible Society.*

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