

38
18

SIGNS OF THE TIMES

Ye are the
Branches



The
Words that I
speak unto
you

they
are Spirit
and they are
Life.

I am the Vine



PEDRO LEMOS

THE TITLE-PAGE OF THE "GREAT BIBLE"

IN THE ORIGINAL 9x14 INCHES

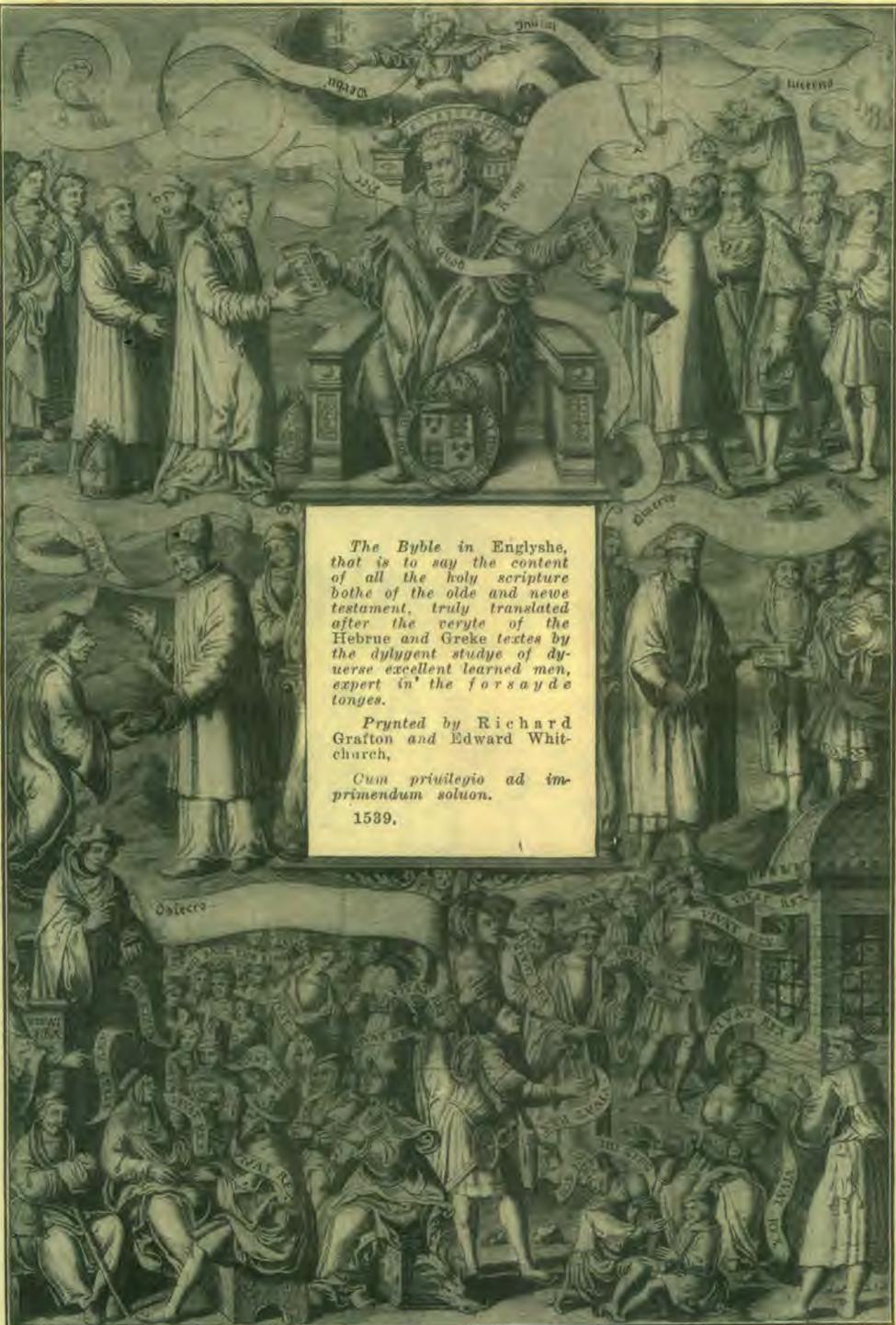
The following paragraphs describe an engraving believed to be by Hans Holbein, which occupied the title-page of the so-called "Great Bible," a revision of Coverdale's Bible, which came out in 1539

ROUND this Title, in a Border, is the following Representation finely cut in Wood, and designed, it's said, by Hans *Holbein. On the Top of it is a Representation of the Almighty in the Clouds of Heaven, with both his Hands stretched out, and two Labels going from his Mouth. On that going towards his right Hand are the following Words, *Verbum quod egredietur de me non revertetur ad me vacuum, sed faciet quodcumque volui*, Esa. lv. His left Hand points to the King, who is represented kneeling at some distance bare-headed, and his Hands lifted up towards Heaven, with his Crown on the Ground before him, and a Label going out of his Mouth. On the Label which comes from the Almighty is this Text, *Inveni virum iuxta cor meum, qui faciet omnes voluntates meas, Ac. XIII.* to which answers that proceeding from the King, *Lucerna pedibus meis verbum tuum, Psal. CXVII.* Underneath the Almighty is the King again represented sitting in his Throne, with his Arms before him at his Feet. On his right Hand stand two Bishops bare-headed, and their Mitres on the ground, in token, as it should seem, of their Acknowledgment of the King's Supremacy. The King gives to him a Book shut, with these Words on the Cover, *VERBUM DEI*, and these Words on a Label going out of his Mouth, *Hec precipite & dace*, Tit. III. The Bishop receives it bending his right Knee. On the King's left hand stand several of the Lords Temporal, to one of which he delivers a Book clasp'd with *VERBUM DEI* on the Cover of it, and the following Words on one Label, *A me constitutum est & decretum ut in universo imperio & regno meo tremescant & paveant deum viventem, Daniel VI.* and on another Label this Text, *Quod iustum est iudica, Itaparvum audietis ut magnum, Deut. primo.* The Nobleman receives the Book bending his left Knee. Underneath the Bishops stands Archbishop **Cranmer**, with his Mitre on his Head, and habited in his (c) Rochet or Stole over it. Before him is one kneeling with a shaven Crown, and habited in a Surplice, to whom the Archbishop delivers a Book clasp'd, with the Words *VERBUM DEI* on the Cover of it, and saying to him these Words as they are in a Label coming out of his Mouth, *Pascite quod in vobis est gregem christi*, 1 Pet. V. Behind the Archbishop seems to stand one of his Chaplains, and at his Feet are placed his (d) Coat of Arms within a Garland, the same with those before his Life by Archbishop **Parker**, only here distinguished by the Crescent as the Arms of a younger Family. Under the Lords Temporal stands Lord **Cromwel** the King's Viceregent, as appears by his Arms plac'd at his Feet as the Archbishop's are, tho' both they and the Archbishop's are omitted by the Engraver I employ'd to take the Copy here inserted. His Lordship is represented standing with his Cap on and a Roll of Paper in his right Hand, and in his left a Book clasp'd, with *VERBUM DEI* on the Cover of it, which he delivers to a Nobleman, who receives it of him bare-headed, with these Words on a Label going out of his Mouth, *Diverte a malo & fac bonum, inquire pacem & sequere eam*, Psalms XXXIII. At the Bottom on the right Hand is represented a

Priest with his square Cap on in a Pulpit, preaching to a pretty large Auditory of Persons of all Ranks and Qualities, Orders, Sexes and Ages, Men, Women, Children, Nobles, Priests, Soldiers, Tradesmen and Countrymen, who are represented some standing and others sitting on Forms, and expressing themselves very thankful. Out of the Preacher's Mouth goes a Label with these Words, *Obsecro igitur primum omnium fieri obsecrationes orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus &c.* 1 Timo. II.

We close the interesting record of the Kings this week. After leaving the northern kingdom of Samaria with its utter breaking up in the seventeenth chapter, the record hastens to the Babylonian captivity of Judah. This record of eight chapters covers the reign of seven kings, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin (Jeconiah, Coniah), and Zedekiah (Mattaniah). Five of these chapters are given to the reign of the two good kings, Hezekiah and Josiah, devoted men of God notwithstanding their mistakes. Hezekiah's mistake exalted man, aroused the cupidity of Babylon, and brought to his own seed captivity. It was after his mistake that the wicked Manasseh was born, but even to him came the mercy of God. Josiah was a devoted, zealous reformer, but he could not check the downward trend of the people, who loved the low, sensual religions of sun and Baal worship. After the sad death of Josiah the kingdom of Judah soon fell before the mighty oncoming conqueror, Nebuchadnezzar.

Before repeating the history of Judah and Israel in Chronicles, let us read some of the writings and prophecies of the period that we have covered; and we begin with the Proverbs of Solomon. Very rich indeed in moral instruction, covering all phases of life, are these wise, sententious, concise sayings of Solomon; and if they were heeded we would have a crimeless, viceless world.



*The Byble in Englyshe,
that is to say the content
of all the holy scripture
bothe of the olde and newe
testament, truly translated
after the verite of the
Hebrue and Greke textes by
the dylygent studye of dy-
verse excellent learned men,
expert in' the forsayde
longes.*

Printed by Richard
Grafton and Edward Whit-
church,

*Cum privilegio ad im-
primendum solutum.*
1539.

On the right side of the Pulpit are the Words *VIVAT REX*, and in Labels coming from the Peoples and Childrens Mouth, *VIVAT REX*, *God SAVE THE KING*, to express the great and universal Joy and Satisfaction which all the King's Subjects, high and low, great and little, had, and their Thankfulness to the King, for his granting them this Privilege of having and reading the holy Scriptures in their Mother-tongue. On the left side are represented Prisoners looking out of the Prison Grates, and partaking of this great and common Joy.

OUR BIBLE BAND

Schedule for Week Ending May 20, 1911			
Sunday	May 14	2 Kings	18-20
Monday	" 15	"	21-23
Tuesday	" 16	"	24, 25
Wednesday	" 17	Proverbs	1
Thursday	" 18	"	2-4
Friday	" 19	"	5-7
Sabbath	" 20	"	8-10 11-13

★

The German Version was adopted by the Kirk of Scotland; and the Bishops' Bible, sometimes called Parker's Bible, was designed to supplant it. In a way it was the bishop against the presbyter. But it failed in this. This is why King James demanded that the Bishops' Bible should be taken as the basis of the 1911 revision.

There is a note in the Bishops' Bible on Ps. 45: 9, on the gold of Ophir, which will be of interest to Americans and especially to Californians: "Ophir is thought to be the Iande in the West coast of late found by Christopher Colombo: fro whence at this day is brought most fine golde."

The first year of the British and Foreign Bible Society, 1804, it issued about 5,000 Bibles. When it was 100 years old it issued nearly 6,000,000 volumes. Last year it exceeded 6,000,000 volumes. Its issues in the hundredth year alone were an average of nearly 60,000 volumes a year for its entire existence.

The first Bible printed from movable types — said also to be the first book — was the Gutenberg Bible, 1450 to 1455, less than 200 copies, sold at \$75.00 a copy. They are worth now from \$15,000 to \$20,000 each.

The British and Foreign Bible Society was organized March 4, 1804; the American Bible Society, in 1816; the National Bible Society of Scotland, in 1861. The three societies have issued 341,000,000 volumes.

All of the various Bible societies and companies great and small publish annually about 15,000,000 volumes, and yet we are told that there are not a few families in America who have not a Bible.

* Spelled "Holbein" nowadays.

SIGNS OF THE TIMES

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
Vol. 38, Number 18

Mountain View, California, May 9, 1911

Weekly, \$1.75 per year
Single Copies, Five Cents

The Annals of the English Bible

By Prof. M. E. Olsen, M.A., Ph.D.

THE annals of the English Bible may almost be said to be those of the English race. The Gospel seed found good ground in Britain, and at a very early period in the history of the country was bearing an abundant harvest. Anglo-Saxon literature written on British soil was with unimportant exceptions of a religious character, and no small part of it consists of renderings in paraphrase or translations of parts of Holy Writ.

No doubt this gradual growing up side by side as it were of the people and the Book, accounts in large part for the singular beauty of the English Bible viewed as a piece of literature. As we read it to-day, rich in racy idioms, fresh with the dew of our language in its lusty youth, it seems to us not a translation at all, but a great original work—a divine revelation given directly to the English race. It is, in fact, not a translation in the ordinary sense; for it is not the product of any one man or group of men, but rather it represents the combined labors, extending through centuries, of many noble men, who loved the Word of God with single-hearted devotion, and were willing to yield up their lives in order that it might be given to the people.

There have been many tributes to the beauty of the English Bible, perhaps none more striking than that by the Roman Catholic priest and hymn-writer Frederick Faber, who said of its English: "It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of 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 gentle, and pure, and penitent, and good, speaks to him forever out if his English Bible."

Faber went so far as to say that England's stubborn Protestantism was chiefly owing to the strong hold that this peerless version of the Bible has upon the common people of that land. He may not have been far from the truth. Certainly there is no other nation where the principles of Bible religion have taken firmer root, or where greater activity has been manifest during the past century in the printing and circulating of the Word of God and in carrying the Gospel to heathen lands.

Let us now, in the light of these general statements, trace the history of the Bible in England. We shall have to go back a long way.

Earlier Fragments

The translation of small portions of Scripture, such as the Lord's Prayer, undoubtedly dates from still earlier times; but we know that the Venerable Bede rendered the Gospel of John into Anglo-Saxon in the year of his death, 735 A.D. His work has not been handed down to us. We have, however, an Anglo-Saxon Psalter dating from the

latter part of the ninth century, interlineated with Latin. King Alfred translated certain of the Psalms, and (admirable example of the loyalty to Scripture of this most English King) prefixed his book of laws with a version of the Decalogue. We also have two interlinear translations of the Gospels, dating probably from the tenth century. About the same time Abbot Aelfric translated the Pentateuch, Joshua, Judges, Esther, Job, Kings, and some of the Apocryphal books.

There are a good many Norman-French metrical paraphrases, as well as translations of portions of Sacred Writ; but not till the fourteenth century do we have a literal translation into English of even the Psalter. One such was made by William of Shoreham, in Kent, about 1320; and another some twenty years later, by Richard Rolle, of Hampole, near Doncaster, in Yorkshire. How well the latter succeeded in his pious effort may be judged by his version of the 23d Psalm, a portion of which is here given:

Our Lord governeth me, and nothing shal defaillen to me; in the stede of pasture he sett me ther.

He norissed me up water of fyllynge; he turned my soule fram the fende.

He lad me up the bistizes of rizzfulness, for his name.

For if that ich gon amiddes of the shadowe of deth; Y shal nouzt douten iuels, for thou art wyth me.

Thy discipline and thyn amendyng; comforted me. . . .

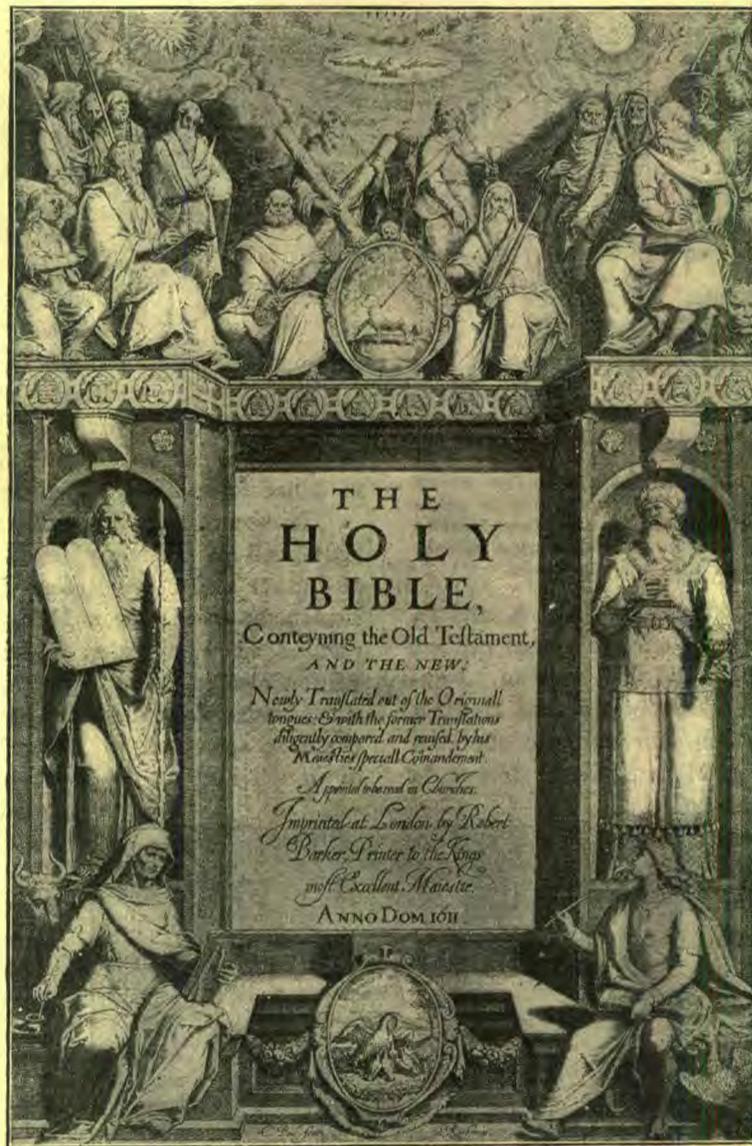
And thy merci shal folwen me; all daies of mi lif.

And that ich wonne in the house of our Lord; in lengthe of daies.

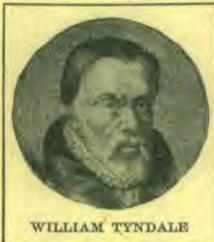
The careful reader will recognize in this humble effort some trace at least of those qualities of sweetness and melody which make our Authorized Version of the Psalms such delightful reading.

Wyclif's Translation

We pass on now to a far greater undertaking; namely, the translation of the whole Bible by John Wyclif, which came out about the year 1384, and accomplished much in preparing the way in England for the Reformation of the sixteenth century. Wyclif was assisted in his great work by Nicholas of Hereford, who seems to have been responsible for most of the Old Testament. Other of Wyclif's pupils and associates probably lent a



REDUCED FACSIMILE TITLE-PAGE OF 1611 BIBLE



WILLIAM TYNDALE

hand, but the master himself is believed to have been practically alone in translating the New Testament, which contains by far the best work. A revision of the Wyclif Bible, made by John Purvey, Wyclif's pupil and successor, came out in 1388, and continued from that time to be the standard version among English-speaking people.

Wyclif's translation is in many ways a remarkable piece of work. Middle English prose was just then in a state of formation, and this noble rendering of the Sacred Scriptures did more than any other writing of the time to fix the language. Many of his renderings were so felicitous that they were adopted by all succeeding translators; and in other cases where early translators rejected them, the committees responsible for our Authorized Version returned to these first phrases, because of their inherent beauty and power. Thus Wyclif first gave us the magnificent rendering, "The Spirit searcheth all things, yea, the deep things of God," the latter part of which Tyndale very unadvisedly changed to "yea, the bottom of God's secrets." "Harden not your hearts," "savourest not the things of God," "communion of the Holy Ghost," and "enter into the joy of thy Lord," are other instances of Wyclif's many felicitous renderings.

The strong tendency to concreteness which Wyclif shared with other early translators, is happily exemplified in the opening verses of the tenth chapter of Luke's Gospel:



THOMAS CRANMER

And after these thingis, the lord ihesus ordeyned also other seenty and tweyne, and sent hem bi tweyne and tweyne bifor his face: in to euery citee and place whidlr he was to come, and he seide to hem, ther is myche ripe corne: and fewe werke men, therfor preie ze the lord of the ripe corne: that he sende werke men into his ripe corn.

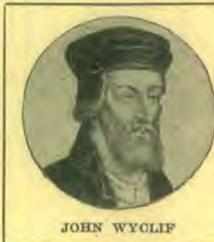
There is quaintness here, but also a certain naive beauty. These and similar verses needed some softening down in the final version. Nevertheless concreteness remains one of the key-notes of our English Bible. Terseness and simplicity are other characteristic qualities in which Wyclif was usually all that could be desired. His style is terse sometimes to the extent of baldness. He also held closely to the Latin original, having all the schoolman's reverence for the Vulgate, the rich harmony and rhythms of which he to some extent catches.

Of Wyclif as a man it is hard to speak too highly. Occupying a position of honor and influence at a great seat of learning, which was at that time drawing eager students from the continent as well as from all parts of Great Britain; enjoying the friendship, too, of the most powerful nobles, and for a time of royalty itself, he had a child's simplicity of character, and worked with rare singleness of aim and untiring devotion to give the Gospel of Jesus Christ to the people of Great Britain. From the time when he had satisfied his own spiritual thirst at the fountains of living water, he was anxious that others should have the same privilege, and he wrought mightily to that end. Accused of heresy, and cited repeatedly before various tribunals, his



SIR HENRY SAVILE

great popularity with the people and his powerful connections shielded him from the violence of Rome. He died of paralysis while ministering to his flock at Lutterworth just after he had crowned a life of the most strenuous activity in behalf of truth and



JOHN WYCLIF

righteousness by his magnificent translation of the Bible. He was buried in peace; but some years afterward, when darkness had again closed over the land, his remains were taken from their resting-place, and burned, and the ashes thrown into the Swift, and by it carried into the Severn, and

thence into the ocean, thus, L. Fuller's words, typifying the extent to which the great doctrines he so clearly enunciated were to be scattered throughout the world.

Tyndale's Version

The next great Bible translator was William Tyndale, a native of Gloucestershire, who had pursued his studies at Oxford, where he took the degree of Master of Arts, and also at Cambridge. In course of time he was ordained priest, and he did some preaching; but he could not settle down to it, for he had resolved to give the people a Bible in their own tongue. In his own words he "had perceaved by experyence, how that it was impossible to establysh the laye people in any truth, excepte ye scripture were playnly layde before their eyes in their mother tonge, that they might se the processe, ordre and meaninge of the texte."

In the simplicity of his heart he thought such an undertaking would enlist the interest of others, and tried to obtain the

support of the bishop of London, but he was soon undeceived. "I . . . understode at the laste not only that there was no rowme in my lorde of london's palace to translate the new testament, but also that there was no place to do it in all englonde."

He accordingly crossed over to the continent, and in Germany made the acquaintance of Luther and other Reformers. His first New Testament came out in 1525, and was probably printed at Worms, at which place a second edition also of 3,000 copies appeared about the same time. A revised edition, containing a number of important changes, appeared in 1534. Tyndale also published translations of Jonah and of the Pentateuch, and is believed to have translated the historical books from Joshua to Second Chronicles inclusive during his imprisonment at Vilvorde Castle in Flanders, where he was strangled and burned at the stake in 1536.

It was a triumphant death, for the workman had finished his work. He had made good the noble words spoken to a priest some years before: "If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the Scriptures than thou doest."

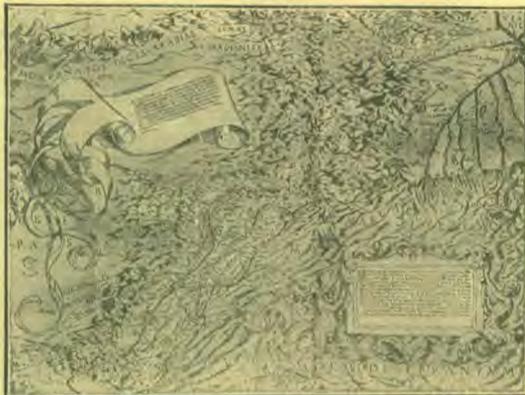
Tyndale's New Testament, and likewise his translation of the Old Testament Scriptures, so far as it extended, deserve the highest praise as the productions of consecrated scholarship. He had an easy mastery of the Greek language, and was also at home in the Hebrew. His translation was the first one made directly from the great originals, Wyclif's being made from the Vulgate. Tyndale's feeling for English idioms was also good, and many of his renderings have come down to us unchanged. In fact in passages of simple

narrative our present version is about nine tenths his, tho it may also be shown to be a close approximation to the Wyclif version, the chief reason in both cases being that all are largely literal renderings of the Scriptures.

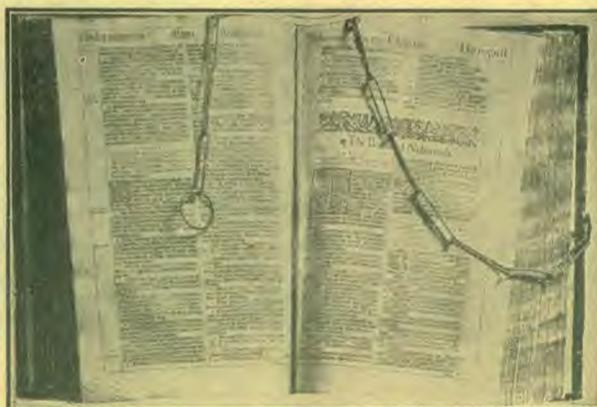
(Continued on page 11)



MILES COVERDALE



A map of Palestine at the beginning of the Old Testament of Coverdale's Bible, the first printed in English



A Bible chained, that it might not be removed from the church where it was placed



MATTHEW PARKER



JAMES I



LANCELOT ANDREWES

Later Revisions and Versions

By the Editor

King James

It is a pity that our common version of 1611 has been called the King James Version,—sometimes even in pulpit and press it has been designated as the “Saint James Version,”—or the “Authorized Version.” James VI of Scotland, known also as James I of England, was far from a saint. He reigned, or was titular monarch, in Scotland and England from 1567 to 1625. In his earlier years there was a regent, and in later years his flattering favorites controlled him. He was noted for witty and pert sayings, and for some faculties of worth, bound together by no bond of consistency, “a medley of isolated capacities.” His “overweening self-conceit” and “strutting pomposity,” “often rash and reckless in regard to matters seemingly small, and always shifting and irresolute in regard to affairs of the highest moment,” and his disgusting favoritism, gave him the name of “the wisest fool in Christendom,” and needless to say, no English historian places him on a pedestal.

He was ambitious to be literary, and essayed theology, poetry, and miscellany. These productions, “but for the fact that their author was a monarch,” says the *Britannica*, “would scarcely deserve a reference.” He hated Dissenters—Presbyterians and Puritans—and held to the Episcopacy. One of his sententious sayings was, “No bishop, no king.” His lack of Christianity and attitude toward religious liberty are indicated by the following from him in 1604: “I will have none of that liberty as to ceremonies, I will have one doctrine, one discipline, one religion in substance and in ceremony.” Of the Presbyterians he declared, “I will make them conform, or I will harry them out of the land.” Out of this attitude came his consent to a translation of the Bible. The Scotch had authorized the Geneva Bible—the only one ever authorized by law or decree or order of king or parliament or convocation or privy council, so far as history informs us. The Bishops’ and Great Bible were not in universal liking. The King therefore gave his consent, and as a self-appointed theologian took doubtless some interest in it.

But God overruled despite all the inconsistencies, weaknesses, and unworthiness of men, and a company of learned men were appointed. But these were placed under restrictions; among others the following: (1) The Bishops’ Bible should “be followed, and as little altered as the truth of the original will permit;” (2) The old ecclesiastical terms should be retained; (3) There should be only such marginal notes as were necessary to explain Hebrew or Greek words. There were thirteen other specifications.

The result was, despite the hand of human, a noble work, the beauty, strength, and dignity of which are universally recognized by all who know it. It was not a new translation; it was a growth out of all that went before it; a revision, not a translation.

Further Revision

It was quite generally received, tho it met with decided opposition and incisive criticism from such scholars as Hugh Broughton, and a new revision was forced in 1629, and the so-called final revision of the King James Version was issued from the press in 1638.

A further revision was called for, which went as far as the passage of a resolution and the appointment of a committee by parliament, but the demand gradually died out. Changes of a minor or technical character continued to be made down to the middle of the eighteenth century by both the Oxford and Cambridge publishing houses. In 1701 Usher’s *Chronology* was introduced; 383 changes were made in the Cambridge Bible in 1762, and 76 were made by Blayney in the Oxford Bible. In 1873 the Cambridge Paragraph Bible gave a list covering 16 closely printed pages of variations from the text of the King James Version as it appeared in 1611.

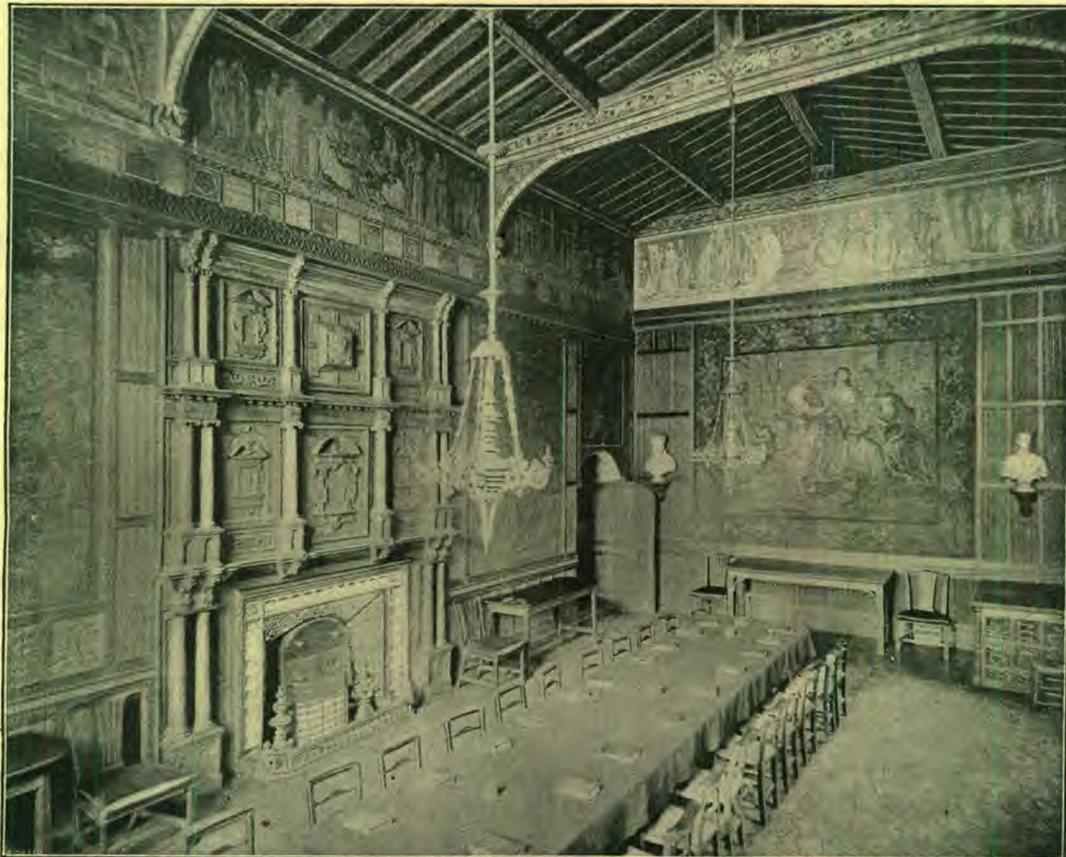
Since the seventeenth century there has been great accumu-

lation of such knowledge and material as to demand a new revision. In fact the same reasons exist for a new revision now, under a consensus of ripe, devout scholarship, that existed in 1611. There have been during the last century ancient manuscripts found, and very ancient ones have been made accessible to Biblical students. Among these are Codex Sinaiticus of the fourth century, found by Tischendorf in 1844; Codex Alexandrinus of the fourth or fifth century, known as “A;” Vatican, known as “B,” of the fourth century; Ephrem’s, known as

“C,” of century five, a palimpsest. None of these were accessible to the revisers of 1611. Of manuscripts ancient and more modern, containing a part or the whole of the New Testament, we have more than 100 uncials (written in large letters on vellum) and 3,500 cursives (written in running hand) accessible to scholars. Sometimes a modern cursive is important, as it is a copy of some very ancient copy. No work of classical authorship can present any such number of valuable ancient manuscripts to establish its authority as can the New Testament. All these ancient manuscripts are accessible to the scholars of this age.

Then, too, words and terms in current use in the time of the making of the King James Version have become either obsolete or are changed in meaning. “Prevent,” as used in 1 Thess. 4:15, formerly meant “precede,” or “go before,” now means to “hinder.” A change is demanded. By the term “meat” Americans usually understand flesh food; but in 1611 it stood for food of any kind, and in the “meat-offering” all flesh was excluded. Americans, too, by the term “corn” generally understand maize, but it is used in the King James Version for wheat and other cereals, never for maize, or Indian corn. How many there are who do not know that “seethe,” “sod,” “sodden,” mean boil and boiled! See Ex. 16:23; Gen. 25:29; Ex. 12:9; Lam. 4:10. How many know that when it says “the flax was bollen,” it means “the flax was in bloom”? Ex. 9:31. There are many

(Continued on page 13)



The Jerusalem Chamber, Westminster Abbey, London, where met the English Revisers, holding 800 sittings in this room, completing the New Testament in 1881, the Old Testament in 1884

The Bible is a window in this prison-world, through which we may look into eternity.—Timothy Dwight.

THE death of Queen Elizabeth is one of the turning-points of English history. The age of the Renaissance and of the new monarchy ended with her life. For a few years before she died the whole realm had been silently changing. England as a nation had become united. It stood at the front of all European powers. France courted its friendship. Spain shrank from its mighty blows.

The Papacy had practically withdrawn from the heretical island. Ireland at last had yielded to the rule of the Queen. And with the death of Elizabeth, Scotland joined England under the rule of a common King. The court of the King was no longer endangered by feudalism, the people were no more inclined to anarchy.

Trade and wealth increased. Internal improvement of home and Church and State were daily augmented. Powerful political leaders arose from among the common people. Endless questionings, historical research, philosophical speculation, agitated the public mind, weakened its hold upon the traditions of the past, and aroused it to a contemplation of the new truths of the present.

The nation, too, had become self-reliant. The conflict with the two great spiritual and temporal powers of Christendom, the Papacy and the house of Austria, had roused in the heart of every Englishman a sense of supreme manhood.

A New Age

It was plain, therefore, that a new age of English history must open when the lofty patriotism, the dauntless energy, the overpowering sense of effort, were turned once from the struggles with Spain and Philip, inward upon the improvement of the nation itself.

In the providence of God the nation was led into a profound movement that was to do more for the advancement of England than all else besides. The nation had broken with the dead past, to find a new life and power from the Word of God.

Of this particular and critical moment in the history of England we read from a standard authority:

The popularity of the Bible had been growing fast from the day when Bishop Bonner set up the first six copies in St. Paul's. Even then, we are told, "many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them."

But the "goodly exercise" of readers . . . was soon superseded by the continued recitation of both Old Testament and New in the public services of the church; while the small Geneva Bibles carried the Scripture into every home and wove it into the life of every English family.

The book was equally important in its bearing on the intellectual development of the people. All the prose literature of England, save the forgotten tracts of Wyclif, has grown up since the translation of the Scriptures by Tyndale and Coverdale. So far as the nation at large was concerned, no history, no romance, hardly any poetry save the little-known verse of Chaucer, existed in the English tongue, when the Bible was ordered to be set up in churches. Sunday after Sunday, day after day, the crowds that gathered round the Bible in the nave of St. Paul's, or the family group that hung on its words in the devotional exercises at home, were leavened with a new literature.

Legend and annal, war-song and psalm, State-roll and biography, the mighty voice of prophets, the parables of evangelists, stories of mission journeys, of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning. The disclosure of the stores of Greek literature had wrought the revolution of the Renaissance; the disclosure of the older mass of Hebrew literature wrought the revolution of the

The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—Lord Macaulay.

Influence of the Bible on the English Language

By L. A. Reed

Reformation. But the one revolution was far deeper and wider in its effects than the other. No version could transfer to another tongue the peculiar charm of language which gave their value to the authors of Greece and Rome. . . . But the language of the Hebrew, the idiom of the Hellenistic Greek, lent themselves with a curious felicity to the purposes of translation.

As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language.

The power of the book over the mass of Englishmen showed itself in a thousand superficial ways,

The best evidence of the Bible's being the Word of God is to be found between its covers. It proves itself.—Charles Hodge.

In the department of language it has done so much that Homer and Caesar hardly need be mentioned. They are for the few, the Bible for the million.

Are we proud of our varied and exact English speech? The Bible largely made it. And no student seeking forceful speech can neglect the legal exactness, the ornate imagery, the peerless rhetoric and sublime words of the Bible.

Many are the testimonies of men to this truth. When we are surprised at the compact, simple, vigorous style of any writer, we are sure to find that he owes it largely to the Bible. Many have gladly confessed it.

Let me beseech these students, who from their opportunities and tastes ought to become the leaders of this age in lofty thought and its elect expression, that they study for history, philosophy, poetry, and a pure style of their expression, that volume that has silently lifted English speech to a height unknown to any other language on the face of the earth.

Greece did one memorable thing. It gave the world a language fit for God to speak to man in. The sixteenth century did one thing. It gave us in the English Bible that English style that purifies feeling, that enlarges mind, gives strongest wings to thought, and lives in memory like the remembered music of the happy childhood days.—"The Bible in the World's Education," by Bishop Henry White Warren, pages 210-212.

Thank God that countless thousands of English-speaking people have not yet forsaken the Grand Old Book. To it more than to anything else the Anglo-Saxon owes his prestige in the world. If he forgets and neglects that Word, decadence will set in; and the like Capernaum he has been exalted to heaven by the power of the Word's example and teaching, he shall be brought down to ruin in his forsaking of the high ideals and practises of the Book.

One can easily trace in the progress of the ages the uplift of that Book that—

Gives a light to every age;
It gives, but borrows none.

That influence you and I may have to enrich our individual lives, our thought, our speech.

Shall we turn from it? Can we afford to lose so much?

— * * —

The One Book

There is but one Book that is full of God, or that can fill us with all His fulness. Read it. Ponder it. Not Plato, nor Bacon, nor Addison, but He that spake as never man spake, speaks there. Go up with Him to the mount, and hear His sermon. Sit with Him at the table, and listen to His words. Walk with Him in the fields, and read His paragraphs syllabled in flowers and tares and fig-trees. Take David's harp, and sweep its strings to the music, "The Lord is my Shepherd." Sit at Isaiah's feet, and bow and adore, while he unveils the glorious greatness of Him who "weighed the mountains in scales, and the hills in a balance." . . . God's utterance through the pens of all the inspired writers is like the breath of spring to winter's blasted herbage. The soil freshens and blooms under it, and he who bears the best and noblest fruit of a devoted Christian life is he who is most devoutly conversant with the divine Word.—E. H. Gillett.

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It is well ever to remember that the King James Version was less of a translation than a revision. It was more truly a revision than that of 1881-1884.

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If all the Bibles printed, it is estimated, had been made in one volume it would be 400 times as large as Mount Everest.

The Book of God

Thy thoughts are here, my God,
Expressed in words divine,
The utterance of heavenly lips
In every sacred line.

Across the ages they
Have reached us from afar;
Than the bright gold more golden they,
Purer than purest star.

More durable they stand
Than the eternal hills;
Far sweeter and more musical
Than music of earth's rills;

Fairer in their fair hues
Than the fresh flowers of earth;
More fragrant than the fragrant climes
Where odors have their birth;

Each word of thine a gem
From the celestial mines,
A sunbeam from that holy heaven
Where holy sunlight shines.

Thine, Thine this book, tho given
In man's poor human speech,
Telling of things unseen, unheard,
Beyond all human reach.

No strength it craves or needs
From this world's wisdom vain;
No filling up from human wells
Or sublunary rain.

No light from sons of time,
Nor brilliance from its gold;
It sparkles with its own glad light,
As in the ages old.

A thousand hammers keen,
With fiery force and strain,
Brought down on it in rage and hate,
Have struck this gem in vain.

Against this sea-swept rock
Ten thousand storms their will
Of foam and rage have wildly spent;
It lifts its calm face still.

It standeth and will stand,
Without or change or age,
The Word of majesty and light,
The church's heritage.

— Horatius Bonar.

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 ordinary Englishmen; and when we recall the number of common phrases which we owe to great authors, . . . which unconsciously interweave themselves in our ordinary talk, we shall better understand the strange mosaic of Biblical words and phrases which colored English talk two hundred years ago. The mass of picturesque allusion and illustration which we borrow from a thousand books our fathers were forced to borrow from one.—Green's "History of the English People," book 7, chapter 1.

As one reads the vigorous account of the Bible's influence upon the language and thought of the people of that day, he can not but wish that the Bible were now having this same power.

Regarding the influence of the Word upon the English tongue another writer says:

The Word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—James Hamilton.

One gem from that ocean is worth all the pebbles from earthly streams.—Robert McCheyne.

The One Living, Ever Present-Day Book

By George W. Rine

We account the Scriptures of God to be the most sublime philosophy.—Sir Isaac Newton.

THE Bible—a most significant phrase; for it means THE Book. No ordinary book is The Book—it is distinct, unique, solitary. Aye, it is “the Word of God, which liveth and abideth forever.” This is its distinctive glory, that it is “not as the word of men, but as it is in truth, the Word of God.” Not Moses, not David, not Paul—but GOD is its Author!

The Bible has been hated and reviled as no other book has ever been, and yet it remains intact. It has been burned and pronounced dead, yet it lives—incomparably the greatest force on earth. Mighty kings and scheming priests have shrunk from no toil and no guilt in order to exterminate it; scholarly men have spared no eloquence of tongue or pen in order to refute it; science and infidelity have abolished it times without number; yet to-day it is spreading with unprecedented rapidity in multiplied millions of copies and in almost a half thousand languages. What is the secret of the inviolability of this Book? Why invulnerable to the poisoned shafts of men and devils?—Ah, it is of God; and, like God, it is imperishable, immortal, eternal!

A Fortress Impregnable

The Bible is a building that has for its foundation the Rock of Ages. Hence its impregnable strength. Thus sang the Spirit-quickened poet: “Forever, O Jehovah, Thy Word is SETTLED in heaven.” It was the Word Incarnate who declared, “The Scripture can not be broken.” As easily might the enemies of God shake down the illimitable structure of His universe as remove one stone from the structure of His Word. What multitudes of armed enemies have battered against the adamantine ramparts of God’s Word! But they have battered in vain. The Bible is not in danger, and never can be. Let its enemies rage, and dash themselves in pieces against it. Its timeless majesty, its silent rocky strength, bids them defiance. It were as easy to abolish God as to abolish His Book, “for Thou hast magnified Thy Word above all Thy name.” Ps. 138:2.

For Every Age

Yes, the Bible is a timeless book; it is of no age and of no place. Forever and everywhere it is in season—up to date. It is God’s revelation of Himself to man—to EVERY man. He has adapted it to the needs not only of every nation and kindred and tongue, but of every individual soul. Hence it is present to every age and potent in every clime. To me its message is just as fresh, beautiful, vital, and powerful as it was to Jeremiah or to Timothy. It must, in the very nature of things, be coeval with its Author, and He “inhabits eternity.” Most naturally, then, does Spirit-filled Peter declare, “The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever.” Like the sun, the Bible shines for rich and poor, white and black, literate and illiterate. It knows no caste, no occult order, no hieroglyphics or dark symbols. It is so simple and obvious that a child can grasp it, enjoy it, live it; so deep that the wisest sage can never fathom it. It is universally potent, perennially dynamic.

Living Words

God is life, “the fountain of life;” and when He speaks, He speaks not only the words of life, but words that *live*—words that are *themselves* the essential life of God. Jesus, who was the living, personal revelation of God, testified, “The words that I speak unto you, they are spirit, and they are life.” Of the same import is the testi-

mony of His apostle: “The Word of God is living, and active, and sharper than any two-edged sword, . . . and quick to discern the thoughts and intents of the heart.” A.R.V. That the Bible is instinct with the life of God is evident not only because Jesus and His prophets so declared, but also because millions of sinful men bowed under the galling weight of guilt have been “born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.” Innumerable men and women in all times have borne witness to the quickening, transforming

up into the light and life and love of God. Times without number this Word, instinct with spirit and life, has found its way into the heart of the proud, flippant, cynical, scoffing devotee of “fashion,” and transfigured her into a gentle, confiding, self-sacrificing, ministering daughter of the heavenly King.

The reader may recall the following historic illustration: Upon the urgent request of a friend, a splendor-loving lady in Geneva, Claudine Levet, about 1532, consented to hear the despised Froment preach. She put on amulets, rubbed virgin wax on her face, placed verberna leaves on her temples, as a safeguard against the sorcerer, and with an air of contempt sat immediately in front of the plain-looking preacher, crossing herself. But while he spoke, her whole expression and attitude changed. When he closed, she asked, “How do you know that what you said is true?” “Here it is written,” was his simple answer. “Give me the book.” Quietly she went home, and for three days read the Sacred Volume in seclusion. She came forth from her room a transformed woman. “She is lost to us,” her aristocratic friends lamented. “She no longer cares for festivities, rich apparel, and social gaieties, but spends her time visiting the sick, ministering to the needy, and reading the Bible.” It was through the message of the Old Book that the divine Spirit wrought this miracle of transformation.

Every observer knows that the nearer one gets to God, the nearer one gets to the Bible; the more one loves God, the more one loves the Bible; the deeper one’s knowledge of God, the deeper one’s knowledge of the Bible. There never has been and there never can be an exception to this rule. Why? Because the Holy Spirit, who alone can lead a soul to God, always leads that soul over the everlasting highway of the living Word of the living God.

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The Bible

It furnishes us, when rightly interpreted, a laboratory note-book of the experiences of the greatest experts in religion the world has known. The nearer we come to the hearts of the men whose inmost experiences are here writ down, the greater will be the benefit accruing to us. We see them fighting unflinchingly the battle of faith against enemies as real and powerful as any that ever confront us, and with weapons no better and no worse than those available to us. We realize our oneness with them in the struggle that was, that is, and that ever shall be. We are emboldened by their triumphs and fortified by their example, so that we renew our own contest with an access of courage and strength.—*Biblical World*.

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“The Gideons,” a religious organization composed of traveling men, propose to celebrate the year by distributing 100,000 Bibles among the hotels of America. They recently placed 5,000 Bibles in the hotels of Chicago. Honor to Gideon’s Band.

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It is calculated that if the type used to produce the Bibles thus far printed were placed in a single line, it would extend more than 20,000,000 miles.

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It is a good time, in this three hundredth year of Bible celebration, for us Protestants to ask ourselves how far away we are from that Book we are celebrating. Mere profession counts for less than nothing unless the Word lives in us.

The Bible alone of all the books in the world, instead of uttering the opinions of the successive ages that produced it, has been the antagonist of these opinions.—Stuart Robinson.

The Spirit-Filled Life

By Llewellyn A. Morrison

Jehovah, Thou God of Creation, around us
The beautiful wealth of Thy love we
behold;
Thou aliens afar when the Holy One found
us,
He brought us each into the heavenly
fold;
He told us of Christ, who for sin had been
smitten,—
Revealing the gifts that were ours
through His name;
He sent a free pardon, death-sealed and
blood-written;
He entered our names in the Book of the
Lamb.

Refrain

Exalt we the Father, His fealty foretelling;
We glorify Jesus, Redeemer and Lord;
Sing praise to the holy Shekinah, indwell-
ing,
And pray for the Spirit-filled life of the
Word.

How broad are Thy blessings, Thou God of
Salvation!
Thou madest Thy people to love and be
free,

To joy and rejoice with supreme exultation,
And be in their purity like unto Thee.
Alas for their choosing! By baneful elec-
tion,

Forsaking Thy fountains for waters of
strife;

Refusing Thy counsel, restraint, and pro-
tection,
They sought ’mid the carnal for wisdom
and life.

Thou God of Redemption, how full are Thy
favors!

A ransom Thou gavest that saveth from
doom,

Strong hope to inspire all our human en-
deavors,
And pain to put purpose and patience in
bloom;

Thy promises loom with a luster supernal,
Omnipotent powers Thy pleasures dis-
play;

Time boons are but types of the glories
eternal.

When Thou shalt have ransomed Thy
people for aye.

power of the life of God in their own souls, brought to them through His blessed Word. Their own transfigured lives were to them the overwhelming proof that in the Scriptures we have “the words of ETERNAL LIFE.”

That the Bible is the living Word of God needs no rhetorical or formal proof. It evidences its divine life and potency by what it does, by its fruits. Think of its power to lift men out of the darkness and bondage of sin into the light and liberty of God—of its power to gladden, ennoble, and rehabilitate human lives! A stream can not rise higher than its source; and a Book that reclaims prodigal wanderers and brings them back to their divine Father’s house, must have come from the same supernal source. In countless instances this Book has demonstrated its power to lay hold on men and women in the lowest depth of iniquity and degradation, and lift them up, up,

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God.—Daniel Webster.

The Power of the Word to Save

By C. L. Taylor



HE Word of God . . . is powerful." From Genesis to Revelation, the story of the Bible is the *story of power*.

Beginning with the record of a mighty creation, when God "spoke, and it was," and closing with the announcement, "Behold, I make all things new," the Bible places before the mind of man, in panoramic view, a picture of manifested power.

The power of which the Scriptures speak, yea, better, the power which the Scriptures are, is the power of God. God's power, first exercised in creating the world for man, and then in creating man for the world, has for six thousand years been put forth to save both world and man from the curse of sin.

God's blessed Book, the "alpha and omega" of truth, is divinity clothed with humanity, and like the Lord Jesus, its Author, is brought to tabernacle among us, in order that it may forgive all iniquities and heal all diseases.

The Bible, the Word of God, is Heaven's great message of glad tidings, "the power of God unto salvation to every one that believeth."

But all power is invisible. The living power of God, like that mysterious something called electricity, which flows over or through the wire circuit, never really seen, but always readily known, is undiscernible, even as God is undiscernible; and yet its marvelous workings may be realized by those who will to have it.

The human words of the human Book are the metaphorical wires of the great spirit world,—the kingdom of God. And the moment faith makes the connection and forms the circuit, that moment the vitalizing principle of divine life flows through those words and enters into humanity, and man becomes the possessor of the divine nature. 2 Peter 1:4.

How simply and beautifully sweet and touching, therefore, is the record of faith as given in Hebrews 11! Men believed God's *Word* and received God's power. That power made and kept them upright, clean, and wholesome in their lives, enabling them to meet, without a word or even thought of murmuring, the most terrible sufferings, and to know the greatest triumphs, even in death.

Faith brought them into actual touch with the divine Presence and Power. Faith gave them the new vision that penetrated the veil and permitted them to see the invisible. Heb. 11:27.

The Word of God found in faith an open channel, and its power flowed into their lives, working miraculous changes in character, affording protection against disease, and delivering from enemies seen and unseen.

The Incarnate Word

But of all the glorious manifestations of the Word of God, the life of our Lord Jesus was the most concrete. He was the Word "made flesh." He was the living fullness of that Word in human life. Through Him divinity flashed forth its sympathy, its kindness, its heavenly helpfulness. In Him God really and truly revealed what His Word is to be to mankind in all the world, in all ages, under all circumstances.

Jesus Christ was the Word of God translated into human experience. Surpassingly wonderful was His simple and earnest life of power. He "went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Follow this divine-human Being, this Man whose faith grasped fully the promises of God. See Him at the pool. Behold Him as He bends over the suffering invalid, and in his ear whispers, "Wilt thou be made whole?" And then when that emaciated

face is turned to His, and the hopeless and helpless one breathes forth his despair, hear the blessed One say, "Rise, take up thy bed, and walk."

Does the Word accomplish its mission? Ah, that was the Word of "authority." The very "virtue" of the Godhead impregnated its every jot and tittle. "Immediately the man was made whole."

Once more, dear reader, let your heart carry you to the Saviour's side, as He is pressed hither and thither by a thronging multitude. Watch that woman of sorrow and trouble and pain as she strives in weakness to reach His side, saying to herself, as she works her way forward, "If I may but touch His garment, I shall be whole." And note that when at last she is able to reach forth the hand and do what her heart had bidden, "immediately her issue of blood stancheth."



The great hall and staircase of the British and Foreign Bible Society House, London. Note the inscription, "Heaven and earth shall pass away, but My words shall not pass away." The Bible House in San Francisco, opposite the City Hall, was wrecked by earthquake and burned by fire; but the corner-stone with the above inscription remained intact. God in His providence was giving the people of the afflicted city assurance of something better. He gives it to-day.

That was one of the supreme moments in the life of the Christ. Then and there the wonderful healing virtue of the Almighty Word had flowed forth in response to the call and the touch of faith.

O Word of God Incarnate! How matchless Thy beauty, how wondrous Thy power! Thou art the same yesterday, to-day, and forever!

Scientists may scoff, infidels deny, atheists blaspheme, at mention of miracle power as vested in the sacred Word. They do so only because their unbelief shuts them away from its invisible Presence. But here and there, the great world over, are those who can bear witness to its saving strength.

Ever the Same

Perhaps you have read of the poor India leper that heard about the Jesus whose word healed the sick and raised the dead. "Is this Jesus still alive?" he asked. "Yes," was the missionary's reply, "He is now in heaven above, and whoever asks Him for help receives it." The leper believed the simple truth; and leaving the mission, he wended his way to his hovel, and there poured out his agony to that Jesus of whom he had learned.

"O Jesus, heal me," he cried. A year later, he visited that same missionary, but no longer a leper. God's Word had responded to his faith, and his flesh had become as the flesh of a child. And better than all this, the purifying, uplifting Word of God had found a large place in his life. He had become an intelligent, consistent Christian.

A few years ago I was called to the bedside of a very sick woman. She was a widow, and the mother of five beautiful little girls. She was afflicted with an incurable disease, and, among other troubles, with a very large abdominal abscess, upon which an operation was impossible. Her physician, one of the best in the State, informed her of her helplessness; and then it was that she went to God's Word for hope and help. Believing that she must live for the sake of her children, she called for prayer. The promise of James 5 was offered in her behalf; and just as in the time of the Saviour, she was immediately healed. With heart full of praise, she arose from her sick-bed, and again took up the duties of life.

And how many, many times has God's Word brought souls out of the bondage and darkness of sin into the freedom and light of the kingdom of heaven!

Blessed Bible, the gift of the ages to the sons of men! Unchangeable and unchanged it comes to the human heart, bringing in its bosom stores of heavenly comfort, heavenly healing, heavenly hope. It brings power to save from sin and from sinning; power to transform the soul, fashioning it after the image of the divine.

Reader, do you believe it? If not, delay no longer. This moment it waits a welcome. Accept it, receive it, and you, too, will find it "the power of God unto salvation," a mighty fact of which you will never be ashamed.

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Of the various early English versions that of Tyndale stands pre-eminent, and Tyndale was greatly influenced by Luther's translation.

In 1877 100 Bibles were printed at Oxford and finely bound in London within 12 hours from the time the work was begun in Oxford.

No work has had such influence upon the common law of all nations as has the Pentateuch.

The Bible in whole or in part has been printed in nearly 500 languages and dialects.

The first Bible printed in America was Eliot's Indian Bible, in the years 1661-63.

John Quincy Adams made it a practice to read the Bible through once a year.

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The Bible

Blessed Bible! how I love it!

How it doth my bosom cheer!
What hath earth like this to covet?
O, what stores of wealth are here!
Man was lost and doomed to sorrow;
Not one ray of light or bliss
Could he from earth's treasures borrow,
Till his way was cheered by this!

Yes, I'll to my bosom press thee,
PRECIOUS WORD, I'll hide thee here;
Sure my very heart will bless thee,
For thou ever sayest "good cheer."
Speak, my heart, and tell thy ponderings,
Tell how far thy roving led,
When THIS BOOK brought back thy wanderings,
Speaking life as from the dead.

Yes, sweet Bible, I will hide thee
DEEP, yes, DEEPER in this heart;
Thou through all my life wilt guide me,
And in death we will not part.
Part in death?—No! never! never!
Through death's vale I'll lean on thee;
Then, in worlds above, forever,
Sweeter still thy truths shall be!

—Phoebe Palmer.

Blessings of Bible Study

By Mrs. E. G. White

THOSE who boast of wisdom beyond the teaching of the Word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance.

Men boast of their wisdom when it is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." The greatest ignorance that now curses the human race is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the Word of God. It is Satan's plan so to engage the mind that men shall neglect the great Guide-book, and thus be led into the path of transgression and destruction.

The Bible is not exalted to its place among the books of the world, altho its study is of infinite importance to the souls of men. In searching its pages the imagination beholds the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. O, how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of His own Son, that we might be elevated to a place with Him upon His throne! Let every student of the Scriptures contemplate this great fact, and he will not come from a study of the Bible without being purified, elevated, and enabled. The truth will be opened to the mind and applied to the heart by the Spirit of God.

Through connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrating, his judgment be better balanced and far-seeing. His understanding, exercised in contemplation of exalted truths, will be expanded; and in obtaining heavenly knowledge, he will better understand his own weakness, and grow in faith and humility.

When there is little attention given to the Word of God, divine counsels are in vain, grace and heavenly wisdom are not sought that past sins may be avoided and every stain of corruption may be cleansed from the character. David prayed: "Make me to understand the way of Thy precepts; so shall I talk of Thy wondrous works." "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

There is a great work to be done by earnest Bible students; for gems of truth are to be gathered up, and separated from the companionship of error. Tho the Bible is a revelation from Heaven, yet many do not comprehend its divine teaching. We are to discover new aspects of truth in both Old and New Testaments, to behold the exceeding breadth and compass of truths which we imagine we understand, but of which we have only a superficial knowledge. He who earnestly searches the Scriptures, will see that harmony exists between the various parts of the Bible, will discover the bear-

ing of one passage upon another, and the reward of his toil will be exceedingly precious.

The Divine Helper

All over the field of revelation are scattered glad springs of heavenly truth, of peace and joy. These glad springs of truth are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as living streams flowing from the river of the water of life. Our Saviour prayed that the mind of His followers might be opened

Then take your Bible and present yourself before your heavenly Father, saying, "Enlighten me; teach me what is truth." The Lord will regard your prayer, and the Holy Spirit will impress the truth upon your soul. In searching the Scriptures for yourself, you will become established in the faith. It is of the greatest importance that you continually search the Scriptures, storing the mind with the Word of God; for you may be separated from the companionship of Christians, and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's Word hidden in your heart, that when opposition comes upon you, you may bring everything to the Scriptures.

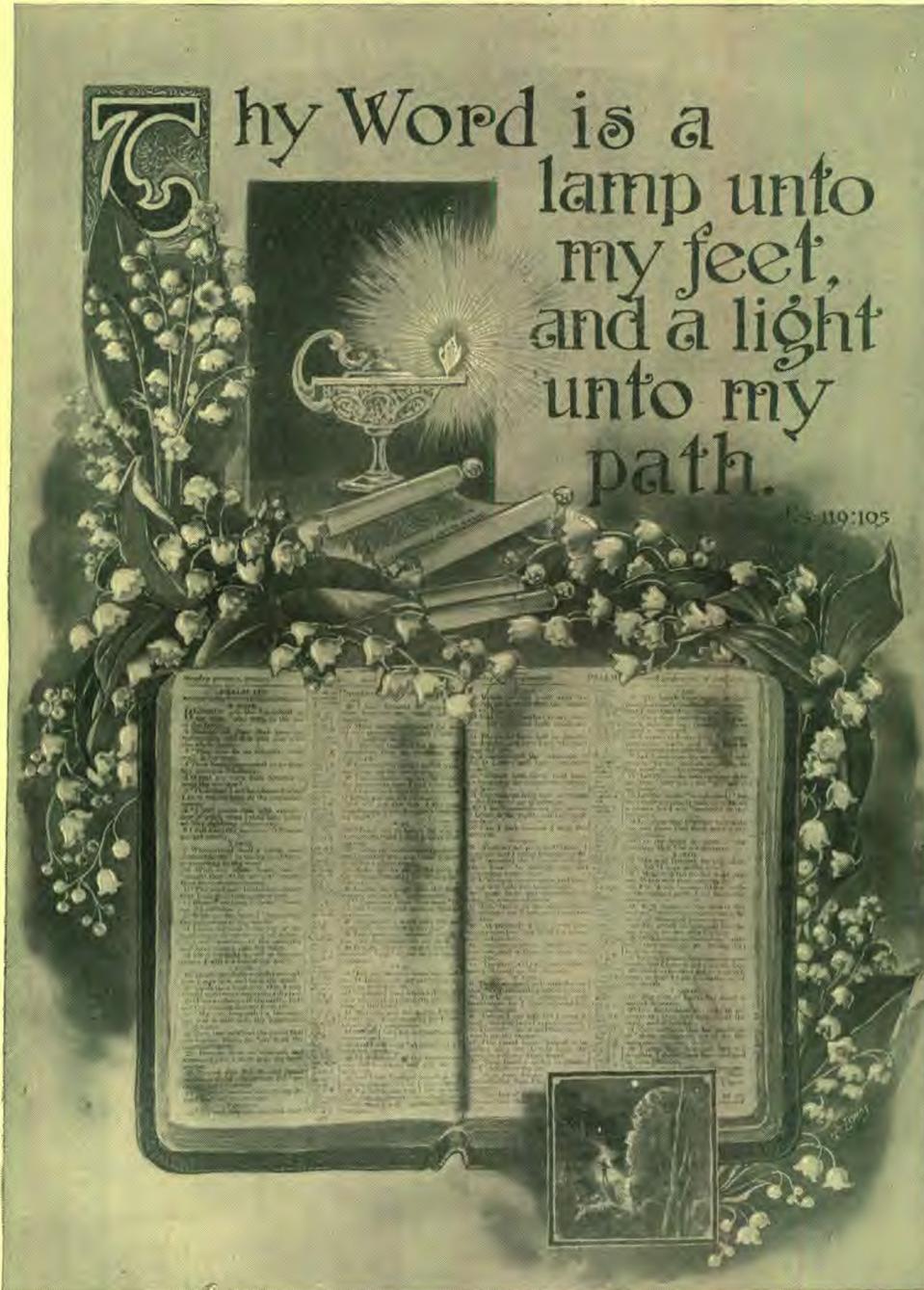
The Bible Alone

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who we have a reason to believe desire to know what is truth as much as we do. Suppose a brother holds a view that differs from yours, and he comes to you, proposing that you sit down with him and investigate that point in the Scriptures; should you rise up filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented, in the light of God's Word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position, tho it were false, nor strengthen your position, tho it were true. If the pillars of our faith will not stand the test of investigation, it is time that we know it; for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine.

We must study the truth for ourselves; no living man should be relied upon to think for us, no matter who he may be or in what position he may be placed. We are not to look upon any man as a perfect criterion for us. We are to counsel together, and be subject one to another; but at the same time we are to exercise the ability God has given us to learn what is truth.

Each one of us must look to God for divine enlightenment, that we may individually develop a character that will stand the test in the day of God.

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. Many are drifting into darkness and infidelity, picking flaws with the Bible, bringing in superstitious inventions, unscriptural theories, and speculations of vain philosophy; but it is the duty of every one to seek a thoro knowledge of the Scriptures. The importance and benefit of Bible study can not be overestimated. In searching the Scriptures our minds are caused to dwell upon the infinite sacrifice of Christ, on His mediation in our behalf. As we see His love, as we meditate upon His humiliation and sufferings, the same spirit of self-denial and sacrifice for the good of others will be kindled in our hearts. As we behold Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord."



to understand the Scriptures. Whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. The man whose mind is enlightened by the opening of God's Word to his understanding, will feel not only that he must more diligently seek to understand the Word of God, but that he must have a better understanding of the sciences. He will feel that he is called to a high calling in Christ Jesus. The more closely connected man is with the Source of all knowledge and wisdom, the more he will be convinced that he must advance in intellectual and spiritual attainment. The opening of God's Word is always followed by a remarkable opening and strengthening of man's faculties; for the entrance of God's words giveth light. By contemplation of great truths the mind is elevated, the affections purified and refined; for the Spirit of God through the truth of God quickens the lifeless spiritual faculties, and attracts the soul heavenward.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 7:12.

SOME seeds when planted spring forth quickly and bear fruit; others may lie dormant for years before germinating and yielding returns. So of Christ's teachings; some took effect at once, while others were not to ripen for generations to come.

When, to silence the Pharisees, who were seeking to entangle Him in His talk, and to find a pretext for putting Him to death, Christ said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." He planted a seed that was not to spring forth and come to its full fruitage for nearly two thousand years. Not until these latter times was this truth to be so generally received as to find expression in a nation. All along the way, individuals, of course, had received it and acted upon it; but no nation. But Providence had ordained that before the close of the career of this sin-stricken world, mankind should see exhibited on a national scale, and before the whole world, a government founded and conducted upon this divinely enunciated principle.

As Christ came to bless men by turning them away from their sins; as His first discourse opened with benedictions, telling men how to be happy and blessed; and as all His teachings were designed to bless and uplift mankind, so this instruction was given to bless the world.

The Need of a New Nation

In consequence of this instruction's not being heeded for long ages, the world was brought into a state of tyranny and bondage. Five years before the discovery of America, Pope Innocent VIII issued a bull for the subjection or extirpation of the Waldensian Christians from the Piedmont valleys. It brought no charge against them as lawless, idle, or dishonest. Their fault was that "they did not worship as Innocent worshiped." If they refused to abjure their faith, said the Roman pontiff, let them "be crushed like venomous snakes." See Wylie's "History of Protestantism," volume 2, page 435.

To Cardinal Thomas de Vio, his legate, Pope Leo X, in 1518, gave the following instruction concerning Luther and his followers:

If he should persist in his stubbornness, and you fail to get possession of his person, we give you power to proscribe him in all places in Germany; to put away, curse, and excommunicate all who are attached to him, and to enjoin all Christians to shun their society.—*D'Aubigné's "History of the Reformation,"* book 4.

Three years later, 1521, Henry VIII of England wrote to the elector Palatine, of Germany, concerning Luther, thus:

Surely, it is no other than the devil, who, by the agency of Luther, has kindled this wide-spread conflagration. If Luther will not retract, let himself and his writings be committed to the flames.—*Id.,* book 9.

And in his book "Defense of the Seven Sacraments, against Luther," this King of England further said:

All the servants of Jesus Christ, whatever be their age, sex, or rank, should rise up against this common enemy of Christendom.—*Id.*

In 1604, King James of England said:

I will have none of that liberty as to ceremonies; I will have one doctrine, one discipline, one religion in substance and in ceremony.—*Bancroft's "History of the United States,"* volume 1, page 196 (ed. 1888).

Instead of granting the Puritans permission occasionally to assemble, and at their meetings to have the liberty of free discussion, he said:

Is it lawful to give tribute to Cæsar, or not? . . . And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. Mark 12:14-17.

The Bible and Religious Liberty

Its Principles in National Life

By W. A. Colcord

I will make them conform, or I will harry them out of the land, or else worse, . . . only hang them; that's all.—*Id.*

Sixty years later, under Charles II, Bunyan was imprisoned for exercising his freedom in matters of religion. While in prison he was told that he must "leave off those meetings you were wont to have," and "submit yourself to the laws of the land, or during the next session it will go worse with you."—*"Life and Times of John Bunyan."*

The Correct Principle Little Understood

Such was the general attitude of prelates and rulers in the Old World during the Dark Ages. Freedom of thought and opinion was not tolerated, nor the rights of conscience respected. Civil authority was substituted for Scriptural argument; and where conviction could not be produced, obedience was demanded. And so little did many even of the most devout followers of Christ understand the true meaning and the practical application of the great principle which He had enunciated, that those who had fled from the hand of oppression in the

Luther

By George E. Tack

Not his the dreamer's lot, idly to dwell
In pleasant fields, far from the strifes of men
Who vex their souls with trifling why
and when,
And in the marts of Fame their conscience sell.
Nay, he had drunk from life's pure, sparkling well,
And felt the rapture of the life divine,
And with his eyes anointed held the shine
Of God's great glory, which he fain must tell.

Long years he labored in the realm of right,
The deathless right, and fought for conscience free
From priestly bondage, while blind Error's night
He flamed with heav'nly light, that all might see
The way to God, and like him fearless stand,
A freeman in God's faithful Christian band.

Old World at once proceeded to exercise it in the New. To quote the words of President Taft: "They came to establish freedom for their own religion, and not the freedom of anybody else's religion. The truth is that in those days such a thing as freedom of religion was not understood." "Freedom of conscience," says Bancroft, "was in that age an idea yet standing on the threshold of the world, waiting to be ushered in; and none but exalted minds—Roger Williams and Penn, Vane, Fox, and Bunyan—went forth to welcome it." There was need of a new nation, founded upon a new principle, and establishing "a new order of things." Slowly men emerged from the religious despotism of the middle ages into the light of the civil and religious liberty of modern times. Little by little they began to recognize the rights of men, and to see that "proscription and persecution are no part of the legitimate business of civil government," that "the stake, the rack, the gibbet, the dungeon, thumbscrews, sword, pillory, and stocks have no rightful place in the machinery for the propagation of the Gospel."

The New Nation Appears

Finally freedom came into full bloom. Despite the noxious plants brought over from the Old World, in the New World the seed of civil and religious liberty had taken deep root. From the virgin soil a nation arose in which there was "a church without a pope, and a State without a king." Conscience

And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. John 12:47.

was placed above the civil power, and the Word of God above the authority of the visible church. Its founders said: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." They enacted that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and that "no religious test shall ever be required as a qualification to any office or public trust" under the Government. The bell of "Liberty" rang out, on which were cast the words: "Proclaim liberty throughout all the land, unto all the inhabitants thereof."

The story of all this has been told so well and so beautifully by Bancroft, that we quote him here. He says:

In the earliest States known to history, government and religion were one and indivisible. Each State had its special deity. . . . No one thought of vindicating liberty of religion for the conscience of the individual till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the Gospel for all men. No sooner was the religion of freedom adopted by the chief of the Roman Empire, than it was shorn of its character of universality and enthralled by an unholy connection with the unholy State; and so it continued till the new nation—the least defiled with the barren scuffings of the eighteenth century, the most sincere believer in Christianity of any people of that age, the chief heir of the Reformation in its purest form—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State. Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.—*Bancroft's "History of the United States,"* volume 6, pages 443, 444.

The influence which this nation has exerted throughout the world in favor of religious freedom has been very great. Would that it might ever remain true to the great principle upon which it was founded. But, like a worm at the root of some beautiful plant, there are elements at work here to undermine this principle, and to undo all that the fathers and founders of it have done. And few realize how rapidly this work of destruction is going on. At the present rate of progress, a few years more will see its complete undoing.

— ★ ★ —

Who Enjoy Religion

Bishop C. H. Fowler in one of his sermons uses this illustration: "A preacher approaching his new appointment, asked a boy, 'Do people at Millbrook enjoy religion?' 'Them that has it does,' was the reply."

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The American Bible Society is not asking for donations this year, because it does not wish to detract from the tercentenary celebration of the English Bible; but it deserves them just the same.

Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. John 18:36.

A glory gilds the sacred page;
Majestic like the sun,
It gives a light to every age;
It gives, but borrows none.

— Cowper.

The Annals of the English Bible

(Continued from page 4)

The first complete Bible in modern English came out in the year 1535, being the work of Miles Coverdale, a man in some ways less stern and uncompromising than his two great predecessors, but of equally pure motives, and gifted with a particularly fine ear for the cadences of the sacred dialect. Coverdale, not having a critical knowledge of Hebrew, was obliged to translate the Old Testament at second hand. In the New Testament he follows Tyndale pretty closely, but introduces many little improvements.

Matthew's Bible

In 1537 there came out what is known as the Matthew Bible, so called because the name Thomas Matthew, possibly a *nom de plume*, appears on the title-page. John Rogers, the friend and literary executor of Tyndale, was the one really responsible for this edition, which follows Coverdale in the main, but contains a fresh translation, believed to be made by Tyndale during his imprisonment, of the historical books from Joshua to Second Chronicles.

The Great Bible

Two years later, in 1539, what is known as the Great Bible came from the press, edited by Coverdale, under the patronage of Thomas Cromwell, then at the height of his power. It was intended that this edition should be printed in Paris, in order that in mechanical make-up it might represent the highest attainable standard. The work was begun under a special license from the French King, but it had not proceeded very far before the Inquisition put a stop to it. Fortunately Coverdale, half expecting this interference, had already sent some of his finished sheets to London. The confiscated ones were duly bought back from the haberdasher who had bought them for so much waste paper, and were likewise sent over to England. Furthermore Cromwell also bought up the type and presses, and had them conveyed to England, together with the staff of compositors. So in April, 1539, the Great Bible made its appearance, under the official protection of the throne. Moreover, the way was prepared for it; for an order had been issued in September, 1538, by which all the clergy were required before a certain date to provide "one boke of the whole Bible, in the largest volume, in Englyshe, sett up in summe convenient place within the churche that ye have cure of, wherewith your parishioners may most commodiously resort to the same and rede yt." Thus within three years of the death of Tyndale, the Word of God had won its way in England. First forbidden under severe penalties, then licensed, and now commanded, it was all the way along eagerly read by the common people.

One interesting feature of the Great Bible is the rather elaborate frontispiece, said to have been designed by Hans Holbein, in which, among other things, the King is represented as handing the Bible to Cranmer for the clergy and the people.

The Genevan Bible

The 1540 edition of the Great Bible contained important improvements, and slight changes were

Throw away the Old Testament! What part of it will you throw away? That which I do not understand? Take down then yonder blood-stained cross; for there is a love there "which passeth knowledge," and a divine hatred of sin which shook the solid earth.— A. E. Kittredge.

made in subsequent editions; but not till twenty years later was a thoro revision to be undertaken. Here again the wrath of man was used of God to bring blessing to His church. It was a band of refugees from England under the Marian persecutions, who met in Calvin's famous city and brought out the justly famous Genevan Version in 1560. This work far surpassed in close scholarship those that had preceded it.

Taking the Great Bible as a starting-point its authors laboriously examined every text in the light both of the original and of the proprieties of the English tongue. They made many drastic changes, the great majority of which were improvements. Beza's Latin Testament was one of the recent authorities which they found helpful in getting at the sense of the original.

The Genevan Bible exhibits several features of special interest. It was the first version to be got out by a group of men working together in collaboration. It represented a closer approach to the original than had any previous version. Moreover, altho its notes reveal a Calvinistic bias, viewed as a translation it is remarkably impartial.

The things aimed at, as Whittingham, its chief author, explains in the preface to his New Testament, were "the faithful rendering of the sentence, the propriety of the wordes, and perspicuitie of the phrase." In finding words in English, which while being intelligible, are also marked by noble restraint and dignity, the makers of this version were especially successful. We owe to them that noble rendering in Daniel, "the Ancient of Days," which Coverdale had rendered "the Old-aged."



Tyndale's translation had a strong and molding effect on all later ones, and Martin Luther's German translation had a strong effect upon Tyndale's English Version.

They gave us also the beautiful phrase, "We are more than conquerors," which in earlier translations had been, "We overcome strongly." Coverdale's phrase "the Comfort of all heathen," became in their hands "the Desire of all nations." We also owe to them those words of noble dignity in Job: "Who is this that darkeneth counsel by words without knowledge?" Earlier translators had rendered the passage, "What is he that hydeh his mind with foolish wordes?" Sometimes, however, in their striving after dignity they lost color and picturesqueness. Thus Coverdale's fine rendering, "Man goeth to his long home," was changed by them to "Man goeth to the house of his age."

Altho the Genevan Version proved more popular in England than any of its predecessors, no less than sixty editions coming out during the reign of Elizabeth, it was not wholly satisfactory. The notes were too Calvinistic in tone, and some of the renderings were objectionable for one reason or another. Archbishop Parker accordingly set on foot plans for a new revision to be made by a committee of divines. It was published in 1568, after about four years had been given to its preparation.

The Bishops' Bible (so called because of the revisers, who can be identified with some certainty, eight were bishops) introduced some real improvements. Its translation of the New Testament especially shows critical ability and a good grasp of the problems involved. It is, however, a work of uneven merit. It was printed in large folio, and

Most wondrous book! bright candle of the Lord!
Star of eternity! The only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely.

— Pollok.

its unwieldy size contributed to hinder its general circulation.

The Reims Version

In 1582 there appeared what is known as the Reims New Testament. It is not in the regular succession of translations that we are considering, being prepared by Roman Catholic refugees at Douai, in North France, and printed at Reims. Nevertheless it is of interest to us as making a definite contribution to the style of the Authorized Version. The translation was made from the Vulgate, which was rendered word for word as far as possible. Moreover all words having any specific theological meaning were given in their original Latin form or slightly Anglicized. These are fair examples of the more unfortunate renderings: "In feare converse ye the time of your peregrination." 1 Peter 1:17. "Therefore coming into the world he saith: Host and oblation thou wouldest not: but a body thou hast fitted to me: Holocaustes and for sinne did not please thee." Heb. 10:5, 6.

In many cases, however, the translators' almost slavish adherence to the Vulgate resulted in the attainment of renderings marked by enviable conciseness as well as a certain distinction of manner, a fact duly observed by later translators, notably the men who gave us the Authorized Version, some of the finest words and phrases of which were taken direct from this Reims Testament.

The "Authorized" Version

We now come to a consideration of the crowning achievement in the history of our English Bible, the preparation of the Authorized Version. Of those hitherto noticed, each was an improvement in essentials over the one which preceded it, tho marred by some unfortunate renderings peculiar to itself. The makers of the Authorized Version not only took a long step in advance of the immediately preceding version, but they gathered up in addition many of the sacred felicities which had somehow dropped out by the way, going back in numerous instances even as far as Wyclif. They also, as has been mentioned, strengthened and enriched the sacred dialect by a judicious infusion of Latinate words from the Reims Testament.

Like many other very important undertakings, the Authorized Version had its rise in circumstances that on the face of them appear to be accidental. The conference held at Hampton Court in January, 1604, was called to consider a petition presented by the Puritan section of the church, asking among other things that the church service as outlined in the Prayer-Book might be purified by the elimination of what they considered superstitious rites and ceremonies, such as the sign of the cross in baptism, the marriage ring, etc. The need of a new version of the Bible was not broached till the second day, when, the prospects for a favorable consideration of their petition being very poor, the Puritans, according to the preface in the Authorized Version, "had recours at the last of this shift, that they could not with good conscience subscribe to the Communion book [that is, the Prayer-Book], since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation."

The examples of mistranslation cited by the Puritans' spokesman, Dr. Reynolds, of Oxford,

Give the Bible the place in your families to which it is justly entitled, and then, through the unsearchable riches of Christ, many a household among you may hereafter realize that most blessed consummation, and appear a whole family in heaven.— H. A. Boardman.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—Tholuck.

were taken from the Great Bible and the Bishops' Bible, the Genevan Version giving them correctly. Nevertheless the complaint met with a ready hearing. James expressed his dissatisfaction with the versions then current, and his wish that one uniform translation might be made by the most learned men in the universities, to be reviewed by the bishops and the Privy Council and finally ratified by the royal authority, and "so this whole church to be bound unto it and none other."

The time was ripe for such an undertaking. There had been many expressions of the need of a uniform Bible. A resolution on the subject had even come before the House of Lords, but had not been acted upon. The idea, moreover, made a strong appeal to James, who was nothing if not a theologian. It was accordingly not long before the new project was under way. The plan was to have fifty-four men acting on six committees, which were to meet two each at Oxford, Cambridge, and Westminster, London, respectively. Only forty-seven men actually took part in the work, and of these all but one were clergymen.

The reader will be impressed with the thoroughgoing provisions for revision. The individual translator first read his passage aloud before the members of his own committee; their approval given, it was submitted in turn to the other five committees, before whom it was also read aloud; and finally it received the consideration of the London committee of revision. No doubt these successive readings aloud in part, at least, account for the fact that in harmony and rhythm, unobtrusive alliteration and assonance, and all the subtle touches which make for sheer beauty of language, the Authorized Version is a great advance on all other versions.

The exceptional success attending this translation, which appeared in 1611, just three hundred years ago, may be attributed to these reasons: (1) The peculiar richness and vitality of the English language in the late Elizabethan period. (2) The committee in charge of the work was large and representative. (3) The work was particularly well organized, and was characterized by a rare degree of thoroughness and resource. (4) The predominant interest of the period was theological; hence, the translation may be said in a special sense to be an outgrowth of the religious thought and feeling of the English people at a time when religion, if it came short in many things, was at least vital.

The Inner History of Our English Bible

In the foregoing paragraphs we have concerned ourselves chiefly with the outward history of our Bible,—with the leading men and events connected with its appearance in successive translations. There is also what we may call an inner history of the book, which may be traced by patient comparison of texts in these successive versions. It is proposed in the following paragraphs to give at least a little introduction to this fascinating study.

Let us first try to call to mind the leading characteristics of the English of our Bible. Probably most of us would answer offhand that it is most noted for its marvelous simplicity. And yet some, at least, would feel that even stretching the meaning of the word "simplicity" to the utmost, it could not be made to tell the whole story; that something equally vital and characteristic had been left out. Yet they might hesitate to name the other

The Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sundial by which he sets his life; the balance in which he weighs his actions.—T. Watson.

thing, lest it seem to contradict the principle of simplicity which they allow is there. If they did name it, they would probably say that the prose of the Bible is marked by a noble distinction; that it has strong aristocratic tendencies, and fairly abounds in those words of noble lineage which, judiciously used, lend weight and dignity to style. And they would be right. Biblical style is at once simple and of noble distinction. Both elements, however, have been selected and combined with admirable taste, with one overshadowing idea—to render the Sacred Scriptures in a form at once noble and dignified, and intelligible to the common people.

This quasi-ecclesiastical trend in Biblical English is fairly marked. Johan Storm has spoken of the "wonderful force and solemnity" of our Authorized Version, in which he thinks it surpasses all others, not even excepting that of Luther. "The language," he goes on to say, "is just ancient enough to give the impression of noble dignity, and yet not too old to be intelligible. . . . There is for example something extremely effective and ex-

A Little More Bible

A little more Bible in heart and in life,
A little more Bible in battle and strife,
A little more Bible's the thing that we need
When feet walk the rough road of life till
they bleed,
And souls sink in sadness, and times are
distraught
With blood dearly given and joy dearly
bought.

A little more Bible before we can say
The light of our banners has conquered
the way;
A little more Bible in business and art,
A little more Bible in spirit and heart,
In progress and pageants of power and
advance,
A little more Bible ere taking a chance,

A little more Bible—it must be the thing
Wrought deep in our life if the metal's to
ring
With the true ring of gold and the pure
sounding song
Of a voice of true love to the hearts of
the throng.
The king on his throne and the slave at
his gate
Need a little more Bible to balance their
fate.

A little more Bible in daily affairs—
How sweetly 'twould lighten the burden
and cares!
How much would it waken the hours and
the days
With sunlight and fragrance and music
of Mays
Far down the green childhoods of joy and
delight—
A little more Bible to set us just right!
—Baltimore "Sun."

pressive in the mere substitution of 'verily' for 'indeed' and 'truly,' or of 'unto' for 'to.' If the expression is, 'Verily I say unto you,' one is in altogether a different atmosphere than when the expression is, 'Indeed I tell you.' The latter may be earnest and forcible enough, but it is a *human* expression, while the former is *divine*."

This utterance of the German philologist brings out clearly a striking fact in English literary history, the existence, namely, of a sacred dialect, having in some measure its own vocabulary as well as its own peculiar laws and usages, and yet by reason of its identification with English religious sentiment from the start, its slow growth as it were from the very soil, retaining a strong hold upon the affections of the common people and perfectly intelligible to them.

Of course a perfect instrument of this kind is bound to be a product of slow growth. Certain words which are found suitable come to be associated with sacred things, either exclusively or in a particular signification, retaining their common meaning in the language of ordinary life. Trivial words are little by little weeded out, so also those that savor too strongly of secular business.

The Old and New Testaments contain but one scheme of religion. Neither part of this scheme can be understood without the other.—Richard Cecil.

The growth is often in the direction of modifying expressions out of keeping with the sacred dialect. Such for instance was Coverdale's rendering: "Heare me, o yo that are of an hie stomach, but far from righteousness." The Genevan rendering is: "Hear me ye stubborn-hearted, that are fare from justice." The Authorized: "Harken unto me, ye stout-hearted, that are far from righteousness." It is interesting to note how exactly the authors of the last-named version conveyed the thought of Coverdale's spirited rendering without employing his too strongly colored language. Their substitution of "harken" for "heare" is also significant. "Harken" is one of the important words in the dialect.

Ps. 119:17, 18 reads in the Authorized Version: "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law." Coverdale translated the opening and closing clauses: "Do well unto thy servant . . . so shall I spie out wonderous things in thy lawe." The Genevan: "Be beneficial unto thy servant . . . open mine eyes that I may see the wonders of thy law." "Spie out" was a little too vivid and concrete, but "behold" suited the emotion exactly. "Be beneficial" is undoubtedly inferior to "do well," but it was a valuable intermediate form leading to "deal bountifully."

Many of the finest passages in the Bible owe much of their impressiveness to their being closely modeled upon the original. Tyndale himself translated word for word to a considerable extent; but he lived too near the beginning of things to understand either the full requirements of the sacred dialect, or the possibilities of the English tongue. Thus he translated Rom. 11:33: "O the depnes of the aboundaunt wysdome and knowledge of God." The rendering is fairly accurate, but how lame compared with the more literal translation in the Authorized Version: "O the depth of the riches both of the wisdom and knowledge of God!" Again he translated Matt. 13:46, "When he had found one precious pearle, went and solde all that he had and bought it." The Authorized Version gave us the beautiful Hebraism, "one pearl of great price." How much more impressive, too, is the rendering, "I am the voice of one crying in the wilderness," than Tyndale's "a cryer in the wyldernes." "Great Babylon is fallen, is fallen," is good, but how much better, "Babylon the great is fallen, is fallen." Tyndale's rendering of Heb. 1:8 reads: "But vnto the sonne he sayth: God thy seate shalbe forever and ever. The cepter of thy kyngdome is a right cepter." The Authorized, following closely the Greek, which is in the Hebrew idiom, renders it: "Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom." Needless to say, the two are very far apart in point of beauty and impressiveness. How weak, too, is "lost child" when compared with "son of perdition," and "I sitt beinge a quene" compared with "I sit a queen."

There is a certain "linked sweetness long drawn out" in such typical Bible expressions as "the valley of the shadow of death," "the light of the knowledge of the glory of God," "a pure river of water of life," and "law of the spirit of life." We have some of them in the earlier versions, but they are most typical of the Authorized Version.

There is an interesting development observable

I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God can not make much use of him, for there is not much for the Holy Ghost to work upon.—D. L. Moody.



Wyclif Version, 1382

in the translations of Ps. 126:5, 6. Coverdale rendered the passage: "They that sowe in teeres shall reape in joye. He that now goeth his way wepinge and beareth forth good seed, shall come agayne with ioye, and brynge his sheaves with him."

The first of the two verses all subsequent translators have copied, but the other one has gone through a number of changes. It is thus

rendered in the Great Bible: "He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him." In the Genevan it becomes: "They went weeping and carried precious seed: but they shall return with joy and bring their sheaves." The Bishops' Version reads: "He that goeth fourth on his way, and weeping beareth precious seede: shal doubtlesse returnyng comme agayne with a joyful noyse, bringing his sheaves with him." The Authorized is: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

It will be noticed that every one of these different renderings makes some contribution of value. The Genevan is somewhat bare and poor on the whole, but it adds that word "precious," which in this particular connection is better than "good." The "joyful noise" of the Bishops' Version is a little too boisterous, but it prepares the way for "rejoicing." "Doubtless" is also an important addition; it is suggested in the original Hebrew by the repetition of "come."

We shall bring these little studies in words to a close by giving one example showing the influence of the Reims Version. Tyndale renders Rom. 3:25: "Whom God hath made a seate of mercy throw faith in his blood." Coverdale changed "seate of mercy" to "the obtainer of mercy," the Genevan to "a pacification;" the Reims rendered it, "Whom God hath proposed a propitiation;" finally the Authorized reads: "Whom God hath set forth to be a propitiation." The beauty and appropriateness of the final form is obvious.

Needless to say, the foregoing examples are a very few out of thousands that might be given, but they are sufficient to show the skill and patience that characterized the work of the noble men who risked their lives to give the Bible to the people. They show also, the writer believes, that the translators consciously or unconsciously worked after a certain pattern, and this has resulted in the formation of a sacred dialect. Those who wish to follow up this interesting study can do so by means of books to be found in any good city library.



Cylinder of Cyrus, inscribed with an account of the capture of Babylon, B.C. 539 (British Museum)

Later Revisions and Versions

(Continued from page 5)

such instances in the King James Version which need correction.

The 1611 version, beautiful, choice, strong, clear, happy as it generally is in its English, is sometimes obscure and frequently not uniform. For instance, we come to the term "hell" thirty-one times in the Old Testament and twenty-two times in the New. Usually the word is associated with punishment, but in every instance in the Old Testament it comes from the Hebrew word sheol, a word in its ordinary use meaning the place of the dead, the grave, to which both righteous and wicked alike go. The word "hell" in the New Testament occurs twenty-two times, and comes from three Greek words: hades, the grave, corresponding to sheol in the Old Testament, ten times; Gehenna, the place of future punishment, eleven times; Tartarus, where the devil and his angels are cast, once. Ordinary students of the King James Version are bound to be misled.

The verse division of the text is very unsatisfactory, oftentimes breaking sentences and chapters and so obscuring the meaning to the general reader.

"Holy Spirit" and "Holy Ghost" come from the same Greek terms. Why not "Holy Spirit" all the time? It would sound strange to our ears



From the Sinaitic Manuscript discovered by Tischendorf 1844.

to use the word "Ghost" without modification as applying to the Spirit of God. There are many other instances of this lack of uniformity.

Eminent scholars alone or in small groups have given us excellent translations and revisions of the Bible in whole or in part since the version of 1611. These are helpful and suggestive to the Bible student, but they have lacked the authority and confidence which a large body of men of different schools of religious thought inspire. Among these we may mention Harwood's translation in modern English in 1768; Blayney's revision of the Bible in 1769; Wakefield's New Testament in 1791; Newcome's New Testament on Griesbach's Text, 1800; Thomson's translation of the Septuagint, 1808; Bellamy's translation of the Bible, 1821; Campbell's New Testament, 1826; Boothroyd's Bible, 1824; Noah Webster's Version in 1833; Alford's New Testament; Spurrell's Old Testament, 1885; Leeser's Old Testament (a Jewish translation), 1888; the Twentieth Century New Testament; Rothemann's Emphatic Translation; Murdock's Syriac New Testament translation; besides the translation of books of the Bible by eminent men like Bishop Lowth, Good, Wintle, and many others.

The Latest General Revision

But there is one version which more fully meets this need than any other; namely, the Anglo-

American Revision begun in 1870, and pre-eminently the American Standard Revised Version.

The men appointed upon the Revised Version in England numbered fifty-four; in America, thirty,—eighty-four in all, eminent and devout scholars from various religious denominations, who set themselves to give us a correct rendering of the original tongues in which God has spoken to the world. They also adopted general principles and rules to guide them in their work, better, it seems to us, to secure correct results than were adopted by the 1611 revisers, without the restrictions. All the findings of the various divisions were twice revised. Experts were consulted outside the number appointed. Where the American Committee differed after final revision, their opinions were to be embodied in an appendix at the close of each Testament.

Work was begun in the renowned Jerusalem Chamber in Westminster Abbey, June 22, 1870, where not less than 800 sittings were held. In America the first meeting was held in the Bible House, New York, October 4, 1874. The first editions were to be printed by the University Presses of Oxford and Cambridge, the Americans agreeing not to print another version for fourteen years. In ten long years the New Testament was finished and given to the world, May 17, 1881, under the greatest enthusiasm. It is estimated that 3,000,000 copies of different editions were sold in England and America in less than a year. Three years later the Old Testament was completed. Nearly fourteen years of scholarship was placed upon the English Revised Version as against about one half of that time in the revision of the 1611 version.

The American Revision Committee still continued their labors during the fourteen years following, and thus secured the benefit of the criticisms of the scholars of Christendom during that period. At the end of that time they prepared the American Standard Revised Version, embodying the result of the ripest and most devout scholarship of the world. This edition was published by Thomas Nelson & Sons in 1901.

Some Differences between the English and American Revisions

Little or no change was made in the superior paragraph division of the text. There is greater



Belshazzar's existencē was once disputed and the book of Daniël discredited; research found the above baked clay cylinder on which is inscribed a prayer of Nabonidus King of Babylon on behalf of his son Belshazzar. (From British Museum.)

Table with 6 columns: WICLIF—1380, TYNDALE—1534, CRANMER—1539, GENEVA—1557, RHEIMS—1582, AUTHORISED—1611. Each column contains a different translation of Mark 13:27-31.

A Specimen of Six Different Versions (Mark 13: 27-31) from Bagster's Hexapla New Testament

uniformity of rendering and more smoothness and beauty in the places where it differs from the English. In many places it has come nearer to the King James Version. One of the chief differences is the use of the term "Jehovah," the covenant, memorial name of God, instead of the indeterminate "Lord" or "God," printed tho they are in capitals. When God specially reveals Himself by that name, why should Jewish superstition be permitted to shut it, with all the fulness of its meaning, from the child of God? See Ex. 34:6, 7. How some passages glow and shine when read with "Jehovah" instead of "Lord"! "Jehovah" (it may be pronounced "Yaveh," or "Yaweh," or "Jahweh;" that matters little) and its wonderful meaning is God's note in blank to the believer, which he may fill out with any of God's promises according to his need. Pharaoh did not ask, "Who is the Lord, that I should obey His voice?" nor did he say, "I know not the Lord." Ex. 5:2. But he did ask: "Who is Jehovah, that I should harken unto His voice? . . . I know not Jehovah." But he knew lords many. The American Standard Revised Version substitutes "who" and "that" for "which" when relating to persons. Our God is a personal God. It is not "Our Father *which* art in heaven," but "Our Father *who* art in heaven." "Foreign" and "foreigner" are substituted for "strange" and "stranger," in harmony with common usage. "Its" is substituted for "his" and "her" when referring to impersonal objects. As in the English Revision, the Psalms are given in poetical form, and quotations from the Old Testament in the New set in narrower measure, with reference in the margin. The Old Testament names used in the New Testament retain the Old Testament form. "Elijah" in the Old Testament is not "Elias" in the New, but "Elijah;" "Elisha" is not "Eliseus," nor is "Hosea" "Osee," nor "Joshua" "Jesus," as in the King James Version. This change is helpful to many readers. There are many other changes equally happy and helpful, and the American Standard Revised Version retains the simple, sweet, dignified, strong Anglo-Saxon of the King James Version. It is the 1611 version reborn, the best translation of the Bible we have.

The Hotel Bible

A SMALL party of friends gathered about a cozy tea-table were discussing the propriety of the Bible Society's placing copies of the Holy Scriptures in railroad-cars, steamers, hotels, and other places of public resort.

One or two of this party raised the objection to the practise that in such public places the Bible often received rude and careless treatment at the hands of irreverent and irreligious persons.

After all the rest had expressed an opinion, a woman, the sweet graces of whose Christian character gave her a wide-reaching influence in the village, related this touching incident of personal experience:

It seems that two or three years after her conversion and union with the church, troubles came upon her and her family. Instead of bearing her trials with patience and submission, she lost faith in the goodness of God, in His ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read her Bible, or even to think of seeking divine guidance.

While in this pitiable state, circumstances made it imperative for her to visit the city of New York on a very painful matter of business. She was of a retiring disposition, unused to traveling, and had never been in a large city.

When on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife, who took her under their protection, and after their arrival in the city, went out of their way to leave her at the entrance of a respectable hotel.

She ascended the stairs oppressed with an almost overwhelming sense of loneliness mingled with the consciousness of an utter inability to perform the errand she had in hand. On being ushered into the capacious and elegantly-furnished parlors, she

walked mechanically to a center-table, and opening the single Book which lay on the marble top, her eye fell upon these words: "I will never leave thee nor forsake thee."

An emotion of tenderness born of her old-time love of God and trust in His promises suddenly stole into her heart. Still bending over the precious Book, the gathering tears beginning to dim her eyes, she read on: "Jesus Christ, the same yesterday, and to-day, and forever." The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of unbelief and doubt sullenly, but quickly, rolled away. The glorious sunlight of divine love and protection shone in upon her soul, and the bow of promise seemed to span the arch through which she looked toward the beneficent days that were near at hand. She was no longer alone; and this assurance came to her heart like a balm and a blessing. Her perturbed and distracted mind was at rest now; the bygone joy, peace, and trust sat again upon the throne of her heart, and held more potent, loving sway than ever. "Jesus Christ, the same yesterday, and to-day, and forever!" she kept saying to herself, over and over.

Quieted and perfectly self-poised now, she gave her orders with the assurance of an experienced traveler. She ate a hearty supper, went to her room, and in time to her bed, with as great a sense of security as if she had been in her own house. She slept peacefully, and awoke at her usual time in the morning, thoroly refreshed.

Unexpected facilities for transacting her trying business opened up on all sides. She was uniformly treated with respect. Her questions were promptly answered. She was marvelously aided in her quest, and her mission proved successful.

Had it not been for that copy of the Bible found so opportunely in her pathway, she was sure she would have taken the next return train home without being able to make an effort even toward the accomplishment of her mission. The Bible in the hotel was in the right place.—*American Messenger.*

Chinese Famine Fund

The appeal for the needy often touches the hearts of those least able to give. Our largest donation save one which we record this week comes from a church in the far West Indies not rich in this world's goods. But they have suffered in the past. Touching letters often accompany these gifts. As we are nearing the time when crops will relieve the famine we make no further appeal. After two weeks from this issue we shall list no more on the Famine Fund, unless it is especially requested.

Previously reported	\$466.85
Young People's Society, Ferndale, Wash.	4.75
J. Forsch	2.60
Clifford Jennings	3.00
Mrs. Elsie Stafford	.25
Mrs. M. Benton	.25
Mrs. Freda Bissegar	5.00
Lon Somers and friends	8.00
Joseph A. Snyder	7.50
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H. P. Wilcox	2.00
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Mrs. Stephen Norton	2.00
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Axel Nelson	7.50
Miss E. J. Johnson	5.00
Mrs. C. R. Austin	25.00
D. H. Kress	1.00
Total	\$570.20

Important Dates Regarding the Bible

[Condensed from "The Ancestry of Our English Bible," by Ira Maurice Price, Sunday School Times Company, Philadelphia]

- 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 Caesarea: Revision of Origen's Greek text.
Before 310.—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.
848-901.—King Alfred—embodied Pentateuchal laws in his national code.
About 950.—Aldred—interlinear Anglo-Saxon paraphrase of the Gospels (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.—Castalio'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.

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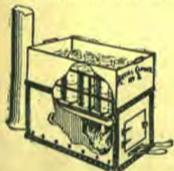
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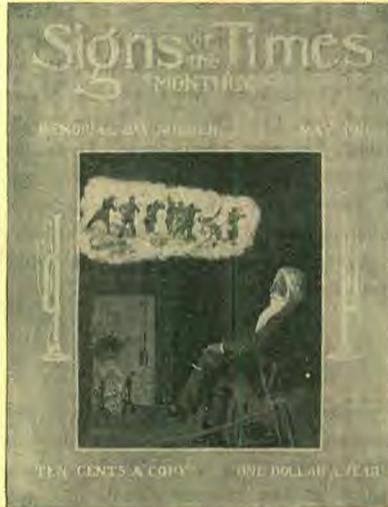
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The May Number

Of this interesting magazine will contain several timely articles of special interest to our readers.

The Transmission of Disease Through Milk

Dr. Kress contributes his second article on this important subject. You will be glad to read it.

Healing by Hypnotic Suggestion

Another article of special interest by Prof. Geo. W. Rine. The professor considers these methods as used in the Emmanuel Movement, and contrasts them with the methods of Christ. This is an important subject and well worth your consideration.

Socialism a Sign of the Times

In this article the author shows the present agitation of popular government, the government by the people, as exemplified in the movements of Socialism, Republicanism, and Democracy in all parts of the world as not only foretold, but also prefigured in the prophecy of Daniel 2. Every thinking person will be interested in reading this.

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Associate Editor L. A. Reed

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MAY 9, 1911

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

For further particulars, subscription rates, etc., see page 15.

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It is a blessed thing to know that men may purchase copies of the Word of Life for the merest pittance; and if one has not the means, he may obtain it free. And faith may grasp the Word of God read from a ten cent Bible and find it as effectual as tho read in a \$50,000 Bible.

God has borne emphatic witness to the souls who have not known Him, in the English world, for three hundred and more years, in the testimony of Himself in His Book. But His law of witness is twofold; the complement of the Book is His people, in which that Word is written in new hearts, new lives, holy motives, and righteous deeds. Are you witnessing with the Book?

The Word of God, like its divine Author, does not lose in power as ages lapse. That Word which spoke health to the palsied, sight to the blind, hearing to the deaf, power to the impotent, cleansing to the leper, life to the dead, is potent to do the same to-day if faith will but grasp it or let it do its work. He who said to the leper, "Be thou clean," and cleansing followed, will speak to the sinner, "Be thou clean," and immediately he will be cleansed, if he will come as did the leper.

April 22 John J. McNamara, secretary-treasurer of the International Association of Bridge, Structural, and Ornamental Iron Workers, was arrested at Indianapolis while attending a secret meeting of the executive committee of his union, on the charge of planning the destruction of the Los Angeles Times, and other outrages; with furnishing money for the same; and with sending men to carry out his plans. His brother James B. McNamara of Cincinnati, and Ortie E. McManigal of Chicago, have also been arrested, the former charged with the explosion of the Times building October 1, 1910, resulting in the loss of twenty-one lives, and the latter with similar crimes. The case against them has been engineered by detective W. J. Burns, who declares that he has a perfect case against the men.

Labor leaders say that their arrest is legalized kidnaping and is for the purpose of injuring the cause of union labor. It would be well for an inflammable public to possess their souls in patience, and await the evidence of a due process of law before jumping at conclusions either way.

The Little Portraits on Page Four.—Some of them are familiar; others less known. Wyclif was the one who first gave the whole Bible to the people. William Tyndale's version strongly influenced all that followed. Miles Coverdale translated the first English Bible to be printed, dated October 4, 1535. Thomas Cranmer was no doubt a patron of Miles Coverdale, Matthew Parker, Archbishop of Canterbury, with twelve bishops, was responsible for the Bishops' Bible. Sir Henry Savile and Lancelot Andrewes, Dean of Westminster, were among the translators of the "Authorized Version." King James was royal patron of the enterprise. For these and other illustrations we are indebted to that magnificent journal, *The Illustrated London News*.

This Issue

This paper is not a typical number, better and fuller in some respects, not so good in others. In its articles on the Bible it is indeed a valuable number, worthy of the largest circulation, and worth preserving; but these articles have crowded out valuable and interesting departments.

Our Question Corner waits till next week, with twoscore questions of interest on hand yet unanswered, and coming in at the rate of from three to five a day.

We have sacrificed our Missions department, with articles of interest from China and Burma waiting.

Our Outlook department, with its special articles, will be missed by many of our readers. But all these departments will appear next week filled to the full with information and spiritual uplift.

The Bible number is typical in this respect,—that all the numbers that follow it will be Biblical numbers. They will not be on the Bible or about the Bible, but the Bible will speak through the coming numbers its great vital, saving, upbuilding truth. Above all things else the SIGNS OF THE TIMES is a Bible paper. Our motto is ever before us: "Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

The SIGNS OF THE TIMES will teach the old verities, ancient and eternal as the ages; Christ taught them and lived them. It will teach the new things, God's truth for this time, revealed in His Word, for our admonition "upon whom the ends of the ages are come." Study them with us.

Our Home department will talk to all classes, and for a time especially our young men and young women. Every department will be filled. There will be something for every one who looks upon life as worth while.

The paper is \$1.75 a year. With premium book "Questions and Answers," of nearly 300 pages, and more than 250 questions answered, neatly bound in cloth, \$2.00. The subscription price of this six-month series is 90 cents. See page 15. Subscribe now. Price of this number, 5 cents.

The highest price—\$50,000—ever paid for any book was paid by H. E. Huntington, at the great Hoe sale in New York, April 24. It was for the first book and Bible ever printed from movable types—the Gutenberg Bible. Bernard Quatrach paid \$20,000 fourteen years ago. He sold it to Hoe for \$22,500. For the third book ever put in English type by English printers, a work compiled by Juliana Berners, printed by Caxton 1486, Mr. Huntington paid \$12,000.

The "Appeal to Reason" of April 15 notes eight different Socialist mayors elected in as many different cities in the United States, and great gains in other places.

A Year of the Bible Society

"For the first time the British and Foreign Bible Society has issued over 6,000,000 copies of the Scriptures in one year. Of these 843,784 were Bibles, 1,198,226 were Testaments, and 4,578,014 were portions. Nearly 6,500,000 more were circulated by the Scottish, Hibernian, American, German, Dutch, and Scandinavian societies; and if we add to these those sold by ordinary publishers, it raises the total circulation of Bibles or portions to 15,000,000 in one year. The popular report of the British and Foreign Bible Society may well say that no book can compete with it in the number circulated. Over 3,500,000 copies were sold by the different societies in China, mainly Gospels or Psalters."

The first Japanese Dreadnought, Aki, has been launched. Its displacement is 19,750 tons; speed, 20.2 knots; armor, belt 9 inches, main gun positions 10 to 8 inches; armament, 4 forty-five caliber 12-inch guns, 12 forty-five caliber 10-inch, 12 forty-five caliber 6-inch; 5 submerged torpedo tubes. The distribution of her guns is considered defective. The turbine engines and propellers are of American design and manufacture. The Aki is 492 feet long, 84 feet broad, and has a draft of 28¾ feet. The mate to the Aki, the Satsuma, is practically complete.

It seems to a perfectly non-prejudiced onlooker as tho the labor organizations would gain immensely in prestige if they would declare—and act accordingly—that they are willing to submit all charges to a fair trial and sufficient evidence, let the guilt fall where it will. Whoever wants the guilty to go free, we do not believe that the strongest union-hater wants an innocent man to suffer.

A new book has been written describing an imaginary coming of Christ to Paris. He was received. He preached the same old doctrine. It took hold upon government and people for a time, but it was not commercially a success, and the authorities politely asked Him to leave, and He departed.

The inspiration of the Bible does not pertain to the English or translating language, but to the originals, the words given of God, that holy men of old spoke, moved by the Holy Spirit. Those words are inspired. Says David, "The Spirit of God spake by me, and His Word was in my tongue."

The Reciprocity Bill on which President Taft set his heart, passed the Democratic House April 21 by a vote of 264 to 89; 10 Democrats voting against it, and 79 Republicans. The majority of the Republican minority were on the negative side.

The Southern Pacific, by refusing to sell its holdings in Oregon within a certain time to bona fide settlers, has forfeited, it is stated, 2,400,000 acres, worth \$75,000,000. An appeal will probably be taken to the Federal Supreme Court.

Present naval plans in this Government call for the building of two battle-ships, 28,000 tons displacement each, 16-inch armor-plate, and ten 14-inch guns for main battery. Oil is proposed instead of coal.

The new senator, James Aloysius O'Gorman, from New York, elected after 74 days of deadlock, is a Roman Catholic, but is said to be a man of ability, strength, and moral purpose.

Twenty-three miners were entombed by an explosion in a coal-mine near Elk Garden, West Virginia, April 24. It is not thought possible that any could survive.

With the arrival of reinforcements the Turkish government is gradually becoming master of the Arabian rebellion.