

# SCRIPTURES READ IN EVERY TONGUE

## TRANSLATIONS OF HOLY WRIT

### No Labor or Peril Too Great for Those Engaged in Sowing the Bible.

From China to Peru an Army of Trained Explorers Are Needed to Reach the Readers of the Nations--Many a Romance Might Be Written on the Work of Circulating the World's "Best Seller."

**W**HEN all is said it is the Bible that is the world's "best selling book"—and that by a tremendous margin. It takes a tremendously successful novel to sell 40,000 or 50,000 copies in a year, whereas this record is easily beaten by the Bible in a single day the world over! Last year 16,000,000 copies, translated into a vast babel of nearly 500 tongues, were scattered broadcast over the earth.

The American and British Bible societies led the way with nearly 9,000,000 between them. It is hard to realize the magnitude of vast a work.

John Williams was 20 long years among the savages of Tahiti in the Pacific before he could produce even the New Testament in the islanders' own tongue. And old Bishop Schereschewsky spent one-third of his long life doing the Bible into the "Easy Wenli," a dialect of Chinese, that opened up Christian truths to 70,000,000 of the Celestial people.

Then there was the romance of Hiram Bingham. This man went out to the Gilbert group in mid-Pacific, and cast himself among South Sea cannibals as a Bible translator, with no written language at all, and no one to teach him. Day by day, this pioneer gathered words of common usage from the natives' lips and spent years comparing and verifying his written notes. Translating for Cannibals.

At last he was able to put the Lord's Prayer and a simple Psalm into the Gilbert tongue. Later on came the Gospels, and so on. But the first edition of such a Bible is necessarily full of errors. More than \$15,000 was recently spent in correcting the Lifu Bible for the Loyalty islands, and it was found necessary to make the enormous number of 52,310 corrections.

But, after all, perhaps the most stirring tales of all are those recording the adventures of the vast army of pioneers that distribute the Bibles after they are translated and shipped to the local depots, in all the continents of the world. Bible cargoes go crashing on elephants through the jungles of Africa and Siam; or on queer little

ture ranging from lightning to tempestuous seas. The American Bible society alone employs four or five hundred white men in savage or remote lands, literally, from China to Peru. These in turn employ great numbers of native colporteurs who travel inland upon waterways, over mountains, and through forests, with their packs on their backs or with strange caravans of laden men or beasts.

#### Brave All Dangers.

The experiences of the Revs. Bear and Turner in the Philippines would alone fill a volume of varied adventure. Night and day on one tour they traveled through almost impassable swamps in clumsy ox carts, and barely escaped drowning more than once while descending swift rapids on a rudely built raft.

In South America, from the Equator to Cape Horn, the Bible carriers are on the march, and the political revolutions, wars, storms, poisonous reptiles, and a thousand other obstacles only increase their enthusiasm. The Bible is carried into the camel-hair tents of the wandering Bedouin Arabs of Syria, and if these men are not able to read classical Arabic then they have Bibles in their own dialect for which they pay—coined money being unknown to them—in butter, eggs, milk, horns, and brass ornaments.

Steamship and train are but the first step in transportation. Then come little sailing vessels among the coral islands of the Pacific; canoes and houseboats for Indo-China and the west coast of Africa; bullocks and ox carts in South Africa; dogs and sledges with fur-clothed drivers above the arctic circle; patient asses; long-necked supercilious camels; smartly stepping llamas for rough mountain passes; pack horses, hard-headed negro porters, and a hundred other methods of transport, according to the region.

The work of a colporteur is one of terrible risk to life and limb. His Bible-laden boat may be man-hauled through the rapids and gorges of the giant Yang-tse, only to come to grief on the rocks; whereupon he must unload and camp upon the desolate bank, getting what shelter he may

note markets; in "wats" or temples, where the silver bells tinkle from on high; in opium dens and gambling houses, too, and remote villages, whose inhabitants live in pile-built houses, or in trees in case of attack by hostile tribes.

Turning for a moment to the far-stretching Philippine group, we find the Rev. Mr. Milloy almost hewing his way through impassable tropical growths, haranguing amazed crowds in fluent Tagalog at fiestas and cock fights, and selling them the Scriptures in their own tongue.

In the interior of Cuba travels Senor Torres, an old and tried Bible porter whose adventures would fill another book. Once, on coming back from Moron after having visited 68 towns, villages, and hamlets, Senor Torres' sailboat was capsized, and lashing himself to the mast for four days he and his little crew oscillated between life and death. Another agent, reporting from the interior of Bolivia, where there are no roads at all and wheeled conveyances are impossible, carried his Bibles 1,000 miles on muleback, while another covered 22,000 miles in fourteen months, selling 8,573 books for \$2,353.

#### Paying for Bible in Eggs.

One of the most interesting workers is Mr. Archibald Forder, who from his headquarters in Jerusalem, car-

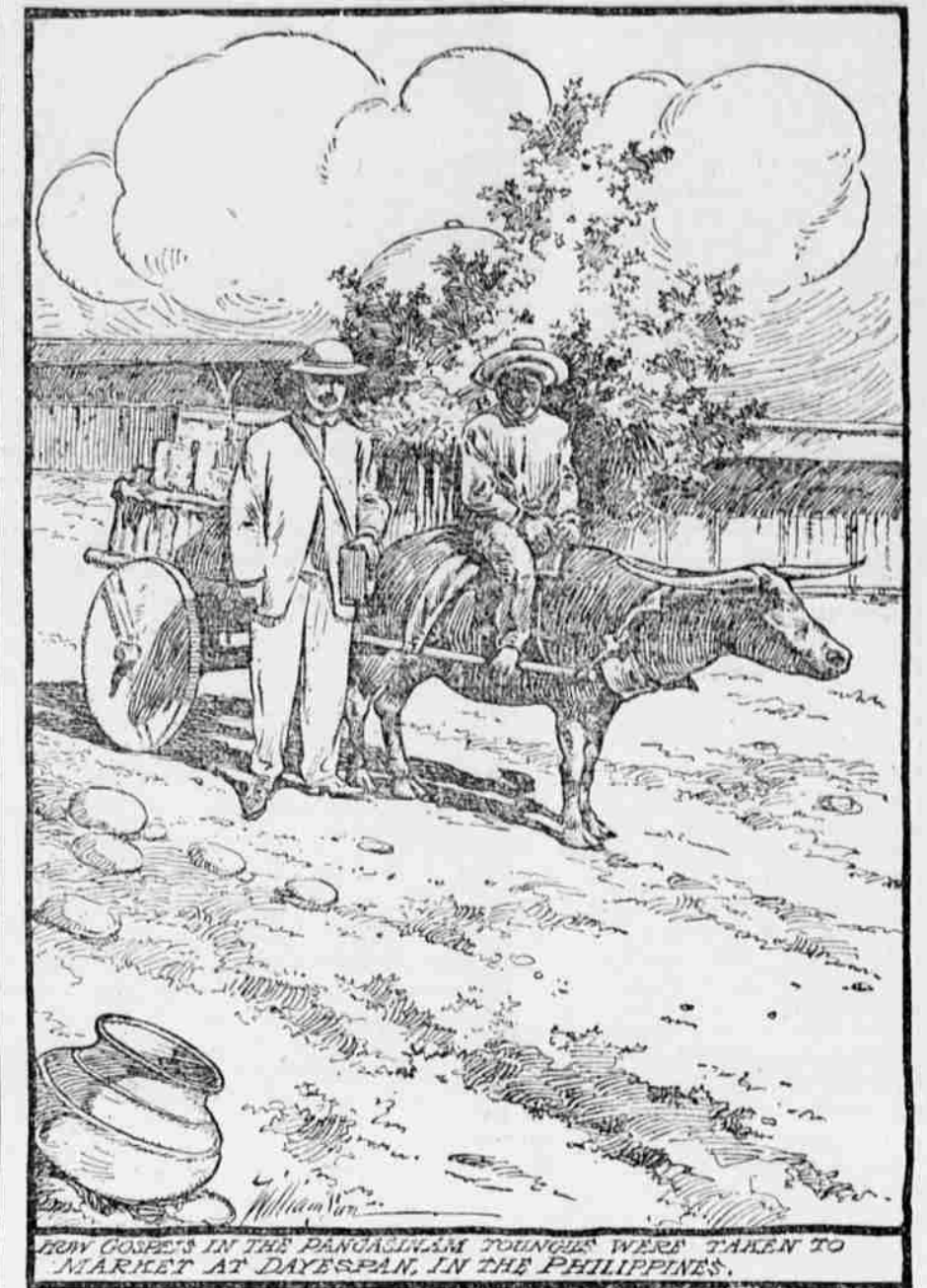
riedly we have adventurous F. A. Larson, a Bible sub-agent in the Mongolian deserts. He travels eastward by camel caravan from Kashgar, taking with him all necessary provisions, besides cooking utensils and barrels for carrying water over the arid steppes.

#### Wolves Ate Packhorse.

On one occasion a native assistant of Larson's was set upon by robbers, who beat him and took away his horse and saddle as well as his pack of books. Larson bought another animal in Urga for 28 taels—about \$19. "But this one the wolves ate where he was tethered outside our camel-hair tent."

Here, then, is a world labor of patient scholarship; of heroism far from the limelight; of business acumen and organization, that may well awaken the interest of the most blasé. And vast sums are spent upon the work. The last revision of the Malagasi Bible for the Madagascar natives cost \$15,000; and the Chinese Bible from first to last has probably cost \$250,000. Taking the British and Foreign Bible society of London, with the American Bible society and similar bodies throughout Europe, it is safe to say that not less than \$7,000,000 a year is spent upon the work, and well over \$120,000,000 during the last century.

The parent society in London maintains nearly 1,500 representative linguists, missionaries and native assist-



HOW GOSPELS IN THE PANGASINAN TONGUE WERE TAKEN TO MARKET AT DAVOSAN, IN THE PHILIPPINES.

ants, organized into committees of the world over. Their work is supervised and financed from headquarters, where editorial sub-committees composed of eminent philological experts meet every month. In one year such a committee will have matters before it in 200 different languages! In fact the diversity of the world's speech is a staggering thing when one goes into it. Last year the Scriptures were sold in 20 different tongues in the Austrian Empire, and 50 in Russia!

Our hundreds of thousands of polyglot immigrants are met on the very threshold of the Land of Liberty and a Bible is put into their hands in their own tongue, whether it be Greek or Magyar, Polish or Japanese, Gaelic or Croat, Arabic or Chinese. There are scores of languages into which the Bible has been done that you never heard of. Aside from the translations into Cherokee and Choctaw, one runs one's eye in bewilderment down the list, taking in such dialects as Ruk and Ponape, Dikele John, Samogit, Visayam, Llocano, Dicol, Pangasinan, Tagalog, Arrawack and Sheetswa!

#### Forced to Change Phrases.

In a great number of cases an entire literature has to be formed and a language reduced to writing before anything can be done at all. And there are difficulties which you or I would never suspect. Thus when translating the New Testament into Eskimo the phrase "Lamb of God" had to be rendered "Little Dog," otherwise it would have been entirely meaningless to the little fur-clad men who have never seen a sheep!

And of course there is no thought of profit. Our Bible society sells a well-made Gospel in his own tongue to a Congo cannibal for the equivalent of 2 cents; a New Testament for 5, and a complete Bible for 15 cents. All kinds of "money" are taken in exchange, ranging from ivory tusks to a basket of bread-fruit, a few leopard skins, or even a baby camel.

Long before Tibet was opened by the British, the New Testament was being printed in Tibetan at Ghoom, high up in the Himalayas, and carried back and forth to Lhasa by Hindu and Buddhist traders. Only Abyssinia and Nepal are now closed to the Bible army; but it is thought that the old Emperor Menelik at least will soon capitulate. At all events, he recently sent a magnificent pair of elephant's tusks to the British Bible house in London, with a flowery letter in Amharic from "The Conquering Lion of Judah, Menelik the Second, Emperor of Ethiopia by the Will of God."

## HELPING THE TOWN

### HINTS AS TO MAKING THE HOME MARKET BETTER.

#### HANDLING OF FARM PRODUCE

#### How Merchants and Farmers Can Cooperate to Their Mutual Advantage in a Business Way.

Many agricultural towns could be vastly improved by affording farmers better markets for the produce that they have to dispose of. In the radius of every country village there is sufficient butter and eggs and other products to be marketed, the handling of which would make a profitable business.

The custom that has prevailed for many years of storekeepers indiscriminately handling produce does not appear to be to the best interests of towns or it may be said, to the merchants or the farmers. In the first place the average storekeeper has no facilities for the proper handling of perishable products. He may not receive sufficient to enable him to dispose of the product to the greatest advantage. Therefore instead of making any profit upon what he handles, many times he is the loser and looks for his compensation in the trade that may be given him by the farmers who bring in the produce.

It is important to a town whether it is reputed to be a good produce market or otherwise. Where the farmer can receive a cent or two more for his butter and eggs he is likely to turn his attention. In some towns there are regular buyers of produce, but often these methods are such as to be unsatisfactory and result in loss of trade to the place.

Merchants generally exchange goods for whatever produce may be brought to them. In many places they will not pay cash, and it has been known where cash has been paid that it immediately found its way to some other town where goods were purchased.

Each town that has any considerable patronage from the farming community surrounding it, should have a small cold storage plant. One plan that has been found practicable in many towns is the organization of a produce company in which merchants of the town as well as the farmers are stockholders. These concerns provide every facility for the proper packing and storage of eggs and butter and other perishable produce, and sometimes include a butter reconditioning plant. Where such companies are operated the merchants refuse to handle produce, referring all who have such to sell to the produce company. The company pays the highest market price for what it buys. Instead of paying cash, due bills are issued which are accepted the same as cash at all the stores in town. Each week the merchants who receive these due bills in exchange for goods have them cashed at the office of the produce company.

By paying from a cent to two cents a dozen more for eggs or per pound for butter these produce companies have been wonderful factors in bringing trade to the place. Not alone do they benefit the town by bringing additional patronage to the merchants, but the business can be highly profitable if managed rightly. It requires but little capital to operate such an establishment. It is well when organization is taken up to limit the amount of stock that each shareholder receives to one or two shares of a par value of \$50 or \$100. An effort should be made to have as many merchants as possible shareholders. Also to secure as many shareholders among the farmers as can be had. It should be understood that instead of paying cash, farmers pay for their shares of stock in produce at prevailing market prices. With all the merchants in the town interested in the success of the company, and the farmers throughout the country also shareholders and participants in profits that may be made, it will be soon found that the produce company will be handling all the produce business that originates in the community.

In many localities where this plan has been put in operation the farmers have discovered that they could receive better prices for their butter and cream and eggs than under the old system. Being associated in a way with the business interests of the place they become more interested in all affairs of the town and are more inclined to work in harmony with the merchants towards anything that has the improvement of the home town in view. One of the desirable things about this plan is its tendency to lessen the practice of residents of rural communities trading with mail order houses and department stores in the large cities. Another admirable feature is the adding of an additional labor-saving industry to the town and the keeping of the earnings of the people in circulation in the community.

#### Reliable Sign of Death.

A Frenchman has received a prize for discovering a reliable sign of death. The test consists of the subcutaneous injection of a solution of fluorescein, which, if the blood is still circulating, in the course of a few hours causes the skin to turn yellow.

#### Wise Parson.

"Parson, somebody dared us to get married, and we never take a dare. Have we are."  
"Well, my young friends, I dare you to go home and endeavor to cultivate some common sense."

## WHERE THE MERCHANT FAILS.

An Iowa Farmer Tells Him He Should Advertise, and How.

An Iowa farmer contributes to the Des Moines Capitol the following very pertinent suggestion as to why the mail order houses succeed in getting the business of the rural communities away from local merchants:

"If the mail order houses got \$1,000 out of this county each month that belongs to the home merchants the fault is with the merchants themselves. The mail order houses advertise and give us prices on everything they offer for sale. They tell us what they have and what they want for it. Of course we get soaked once in awhile and if we do we can try some other house. Most of the home merchants who advertise at all don't quote prices. They neglect to tell us what we want to know—the price. Of course we can go to the store and ask the price of this article, and that, but you know how it is—one doesn't know so well exactly what he wants to buy when he gets in a store as when he is at home. And there is where the mail order houses make their hit. They send us their advertising matter into homes and we read it when we haven't anything else to do and every member of the family who reads their stuff usually finds something that he or some other member of the family wants and many orders are made up and sent out just at such times.

"Right here is where the home merchant falls down. If he talked up his business to us in our homes the same as the mail order houses do the people would be in to see him the next time they came to town and in many cases extra trips would be made to get the things at once that we didn't know we wanted until they were brought to our attention.

"The home merchant can save the expense of getting up a catalogue. We people read the home papers more carefully than we do the catalogue, and if the merchant wants to talk business with us let him put his talk in the home papers, and put it in so that we know he means business. The home merchant likely, nine times out of ten, sells his goods as cheap as the mail order houses, and I believe on many things they are much cheaper, but how are we to know if he doesn't tell us about it.

"A merchant must not think that even his best customers know his goods so well that they can tell what he has without being shown.

"It is none of my business how the home merchant runs his business, but I don't like to see these roasts in the papers all the time about us fellows who get a little stuff shipped in once in awhile and never anything said on the other side. There are always two sides of a question, and I have given you mine. If it is worth anything to you you can take it."

## BANKERS GETTING WISE.

They See Danger in the Mail-Order System of Business.

It is only lately that bankers of the west have come to a realization that the mail-order system of business has been a serious injury to them, killing off the business of their towns, taking out of circulation money that should help swell the local bank deposits and otherwise interfering with town progress.

The trouble has been with many bankers that they failed to consider the buying-goods-away-from-home evil as anything of particular concern to them. When Farmer Smith would buy a draft for \$50 or \$100 to send to Chicago, the banker got his ten cents exchange and thought he was that much ahead, while the facts remained that if he could keep the money from being sent from home that \$50 of the farmer for the banker might make a dollar or two of profit. It was only when the catalogue houses started in to solicit deposits of the people of country towns and farming communities that the bankers took a tumble.

Then again some bankers have such an exalted idea of their position in the town that the goods to be had from the local merchants are not good enough for themselves and families, and set a bad example before the people by sending away themselves for what they desire in the way of staples and luxuries. Bankers are conservative; and are not forward in making suggestions to their patrons as to what they should do with their money, but in this matter it appears sufficiently important to justify the exercise of what influence the banker can command in behalf of home patronage. It is the business of the town and surrounding country that affords a profit to the bank. The greater this volume of business can be made the better for the banker and every interest of the town, and the farmers and other laborers as well.

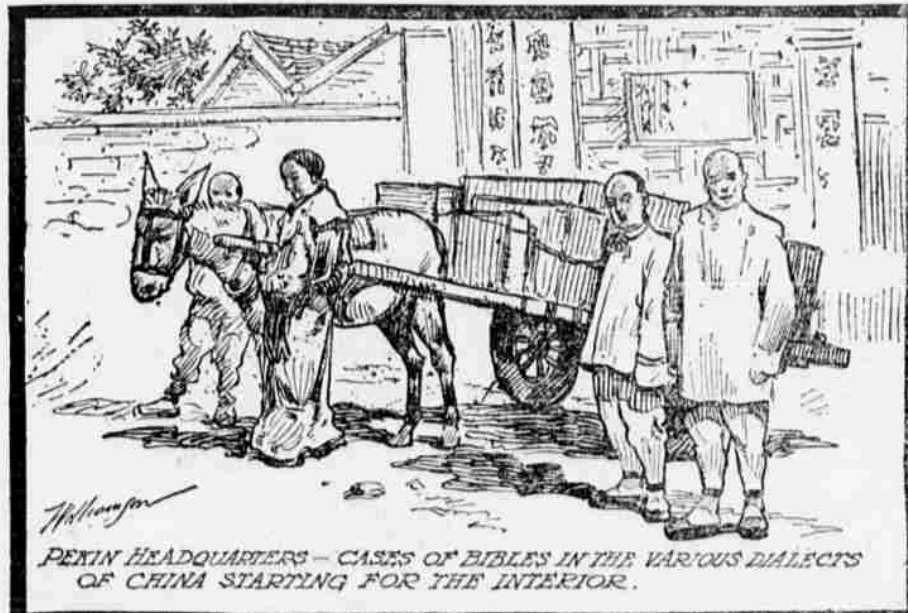
D. M. CARR.

## What, Indeed?

A duchess requiring a lady's maid had an interview with one, to whom, after having examined her appearance, she said: "Of course, you will be able to dress my hair for me?" "Oh, yes," replied the girl; "it never takes me more than half an hour to dress a lady's hair." "Half an hour, my child!" exclaimed the duchess, in accents of terror, "and what on earth, then, should I be able to do with myself all the remainder of the morning?"

## The Reason.

"In this settlement," said the Billville farmer, "we call all the literary fellows we kin ketch 'leadin'' authors, because as a rule they're powerful handy at leadin' mules to water."—Atlanta Constitution.



PEKIN HEADQUARTERS—CASES OF BIBLES IN THE VARIOUS DIALECTS OF CHINA STARTING FOR THE INTERIOR.



A TRANSLATOR AND HIS SECRETARY WORKING ON THE GOLD BIBLE WITH AN INTELLIGENT NATIVE.

llamas over the great passes of the Andes between Bolivia and Peru; or again on the heads of cannibal coolies around the base of the Mountains of the Moon, near the source of old Father Nile; on camel-back across the burning deserts of Nubia and Arabia the Stony; or in flat-bottomed boats towed by man-hauled bamboo cables, through the stupendous gorges of the Yang-tse.

The men who do this work are trained explorers who often fall by the way victims to wild beasts, disease, hostile savages, and the forces of na-

from a few tarpaulins, until help arrives from Ichang or some other considerable town.

#### Robbery is Frequent.

In Asiatic Turkey the patient Bible man with his pack on his back is often attacked by Kurdish brigands, or robbed in overcrowded khans, where he has perhaps stayed a night or two, delayed by the terrible roads and broken bridges. In Siam and the Laos states at this moment the Rev. John Carrington is traveling on elephants and through devious waterways by boat, circulating the Scriptures in re-