

these facts are borne in mind, one realizes how great a task still confronts the Bible societies of the world.—“*Story of the American Bible Society*,” pp. 10-12. Published in 1914.

Bible, COMPARED WITH SACRED BOOKS OF THE EAST.—These sacred books are, roughly speaking, five in number, i. e., they are the only ones worth taking into consideration. All others are extremely insignificant and unimportant.

I. The Veda of the Brahmans or Hindus.

II. The Zend-Avesta of the Parsees or Zoroastrians.

III. The King, or Confucian Texts, of the Chinese.

IV. The Tripitaka, or three collections, of Buddhist writings.

V. The Koran, the code of Islam, or Mohammedanism.

Translations of these were published some few years ago by the University of Oxford in forty stately volumes, but these are, of course, not within reach of the multitude.—“*All About the Bible*,” Sidney Collett, pp. 289, 290, 9th edition. New York: Fleming H. Revell Company.

Veda is a Sanscrit word meaning “knowledge,” or “sacred science.” The writings consist of four collections of hymns, detached verses, and sacrificial formulæ; viz., (1) the Rigveda, or Veda, of praises or hymns, of which there are 1,028; (2) the Samaveda, or Veda of chants or tunes; (3) the Yajurveda, or Veda of prayers, of which there are only a few preserved; and (4) the Atharvaveda, or Veda of the Atharvians, consisting of about twenty books of hymns to certain divine powers, and incantations against evil powers.—*Id.*, p. 290.

Avesta means “text” or “lore,” and represents the original writings; *Zend* means “commentary,” and represents the comments which have grown around the original writings, just as the Brahmana commentaries grew around the original Sanhita of the Veda.

Zoroaster, the celebrated sage of ancient Persia, was the supposed founder or reformer of the religion embodied in the Zend-Avesta. He flourished, according to the Parsees (who are about the only representatives of ancient Persia) about 500 B. C. He probably, however, lived—if, indeed, he lived at all—many centuries earlier. For “not only has his date been much debated; but the very fact of his historical existence has been denied.” However, some of the oldest writings of the Zenda-Avesta are said to date some 700 or 800 B. C.—*Id.*, pp. 294, 295.

In addition to the actual writings of Confucius there are what are called the Confucian Analects, or Extracts, compiled soon after his death from the reminiscences of his disciples.

Confucianism inculcates the worship of no God, and can scarcely, therefore, be called a religion. . . . There is no confession of sin; no seeking of forgiveness; no communion with God. . . . One of his tenets, not often referred to—viz., that it was right to tell lies on certain occasions—has left its terrible mark on the four hundred millions of China.—*Id.*, pp. 297, 298.

Buddha is said to have lived about 500 or 600 B. C., was a prince of one of the ruling military tribes of India, but was of Persian origin. His personal name was Gautama, the title “Buddha” being a Sanscrit word, meaning the “Enlightened One.” He early discovered that all that life could offer was vanity and vexation of spirit; that ignorance was the cause of all suffering and misery, as it was the ultimate cause of existence itself.

He therefore separated himself from his family and friends, and gave himself up to years of lonely contemplation. At length, while sitting under a tree near Gaya Town in Bengal, he professed to attain perfect wisdom by the extinction of all desires and passions of every kind, whether good or bad. . . . First, extinction of all desires and passions; and secondly, extinction of individual existence—complete annihilation. This is the highest state it is possible for a Buddhist to reach. . . .

He himself wrote nothing. In course of time, however, his teaching . . . was, however, ultimately committed to writing by his disciples, and approved by various councils long after his death. These writings are called the “*Tripitaka*” = triple basket, or three collections.—*Id.*, pp. 298, 299.

Muhammad (the Praised One), commonly called Mohammed, the celebrated false prophet of Arabia, was born at Mecca A. D. 570. He claimed to teach his followers the doctrines of Islam, i. e., resignation or entire submission to the will of God, as a successor to Abraham, Moses, and Christ, of whom he claimed to be the greatest. . . .

At the age of forty he had his first “divine” communication. In this, and later visions at Mecca and Medina, extending over a period of twenty-three years, he received those “revelations” which are contained in the Koran, the sacred book of the Mohammedans, who believe that it has been in existence, like God, from all eternity.—*Id.*, pp. 306, 307.

Bible, TEACHING OF, COMPARED WITH OTHER SACRED BOOKS.—The one keynote, the one diapason, the one refrain which is found running through all those sacred books, is salvation by works. They all declare that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings.—*Sir M. Monier-Williams: quoted in “All About the Bible,” Sidney Collett, p. 313, 9th edition. New York: Fleming H. Revell Company.*

Bible.—See Rule of Faith; Scriptures; Tradition; Two Witnesses.

Bible Societies.—See Bible, 74-76; Increase of Knowledge, 233; Two Witnesses, 576.

Bishop, UNIVERSAL, VIEWS OF GREGORY I.—Writing to the patriarchs of Alexandria and Antioch, St. Gregory says: “This name ‘Universal’ was offered during the Council of Chalcedon to the Pontiff of the Apostolic See. . . . But no one of my predecessors ever consented to use so profane a title, plainly because if a single patriarch be called Universal, the name of patriarch is taken from the rest. . . . Wherefore presume not ever to give or receive letters with this title Universal.” (Ep. v. 43.)

To the Patriarch of Alexandria he writes again: “You are my brother in rank, my father in character, and I said that you were not to write any such thing to me or to any one else; . . . and behold, in the very heading of your letter, directed to me, the very person who forbade it, you set that haughty title, calling me Universal Bishop, which I beg Your Holiness to do no more.” (Ep. viii. 30.)

To the Patriarch of Antioch he says that this title is “profane, superstitious, haughty, and invented by the first apostate; . . . and