

**THE BIBLES OF OTHER NATIONS:
BEING SELECTIONS FROM THE
SCRIPTURES OF THE CHINESE,
HINDOOS, PERSIANS, BUDDHISTS,
EGYPTIANS, AND MOHAMMEDANS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649073634

The Bibles of Other Nations: Being Selections from the Scriptures of the Chinese, Hindoos, Persians, Buddhists, Egyptians, and Mohammedans by J. M. Hodgson

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

J. M. HODGSON

**THE BIBLES OF OTHER NATIONS:
BEING SELECTIONS FROM THE
SCRIPTURES OF THE CHINESE,
HINDOOS, PERSIANS, BUDDHISTS,
EGYPTIANS, AND MOHAMMEDANS**

THE BIBLES OF OTHER NATIONS.

THE
BIBLES OF OTHER NATIONS.

BEING SELECTIONS FROM
THE SCRIPTURES
OF THE
CHINESE, HINDOOS, PERSIANS, BUDDHISTS,
EGYPTIANS, AND MOHAMMEDANS.

WITH AN INTRODUCTION TO THE ETHNIC SCRIPTURES BY

J. M. HODGSON, D.Sc., B.D., M.A.

TO WHICH IS ADDED
THE TEACHING OF THE TWELVE APOSTLES
AND SELECTIONS FROM
THE TALMUD AND APOCRYPHAL GOSPELS.

MANCHESTER:
BROOK AND CHRYSTAL, 11, MARKET STREET.

LONDON:
SIMPKIN, MARSHALL & CO., STATIONERS' HALL COURT.
HAMILTON, ADAMS & CO., PATERNOSTER ROW.

1885.

94. e. 3.

THE ETHNIC SCRIPTURES.

THE late Professor Henry Rogers has told us that "God has made writing an indispensable instrument of all human progress." In regard to religious development, at any rate, the influence of the sacred writings of the world has been very marked.

In the absence of a Religious Literature, religious faith and practice have seldom been either definite or progressive. Sacred Books seem to have been essential in order to the consolidation and propagation, and even to the perpetuation of any system of religious faith and service. Most of the great historical religions have possessed such books. In the case of the Religions of Greece, Rome and Scandinavia the lack of Scriptures regarded as Divine or Sacred was largely compensated by traditional Mythologies and the writings of philosophers and moralists. In fact, the application of the title 'Sacred' to any particular collection of writings dealing with the ideas and usages of religion was a matter determined, to a large extent, by the period of the national history and development in which they originated. In almost every case the whole of the earliest literary productions of a people,—bearing, as they inevitably did, upon the great problems of human destiny and duty, and of man's relation to the unseen Powers in whose existence and authority he could not but believe,—came to be regarded as, in some degree, Divine communications. At any rate, their antiquity and the solemn and important subjects of which

they treated endowed them, in the eyes of later generations, with a unique and sacred character and secured for them implicit and reverential acceptance.

The Chinese Scriptures possess, perhaps, less than any of the others, a distinctively religious character ; but they are universally recognized in China as of the highest authority.

The Hindus of the present day claim for their Scriptures that the instruction contained in them came forth from the Deity like smoke from fire. The writers themselves sometimes affirm that the thoughts that rose in their hearts were God-given ; though in other passages they speak of their inspiration as being consequent upon drinking the intoxicating Soma juice.

The Sacred Books of the Persians which are in existence are only a small portion of their original Sacred Literature. The oldest portions, the Gâthas, or religious odes, are entitled "The Revealed Thought and Word of Zoroaster ;" and the Parsis believe that the contents of their Scriptures were communicated by God in personal conversation to the prophet.

The Korân distinctly professes to be a revelation proceeding immediately from the Almighty. The phrase, "Speak, thus saith the Lord," introduces almost every sentence ; and to the Mohammedan the book possesses unquestionable Divine authority.

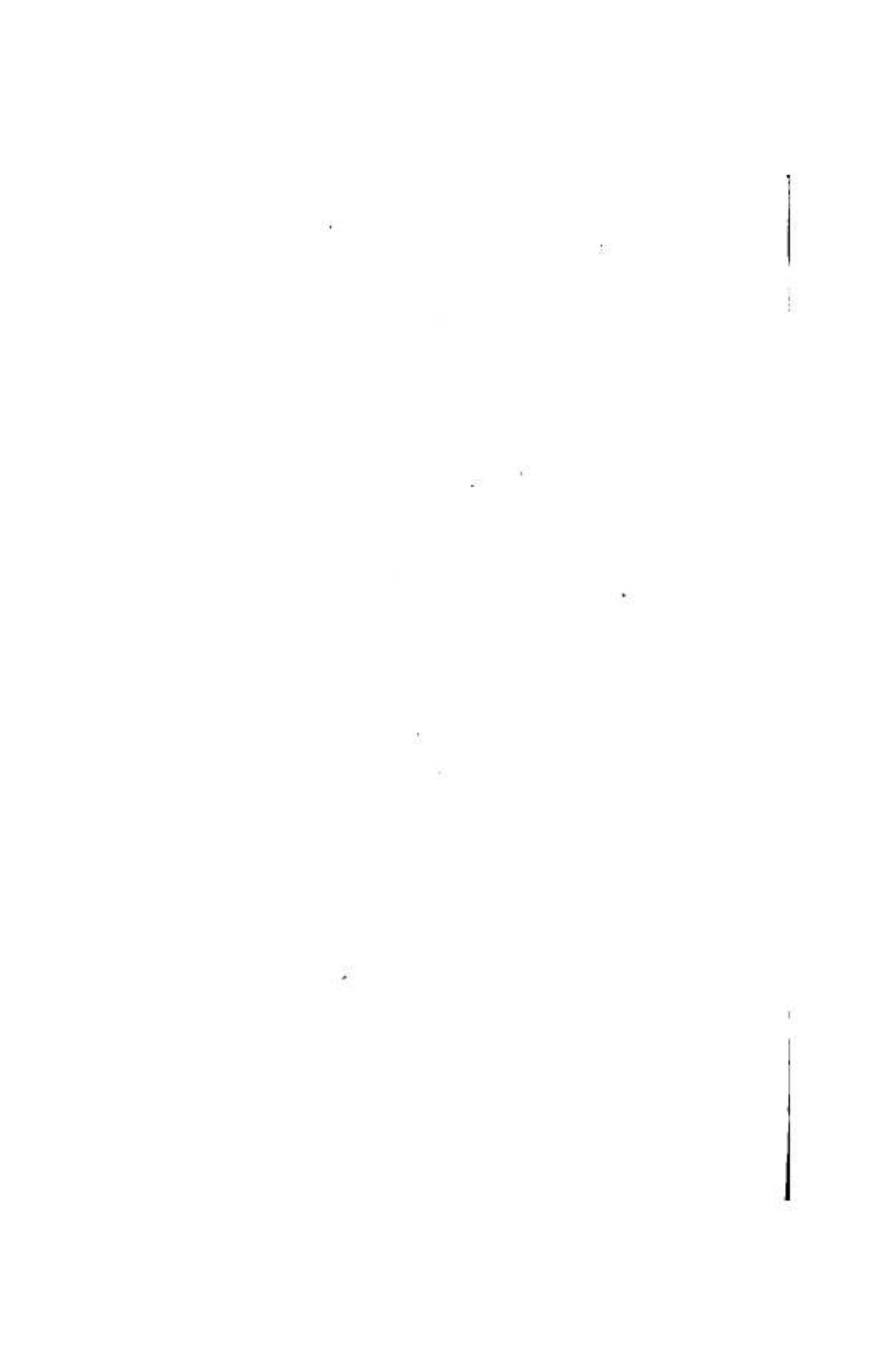
It is unnecessary here to discuss the possibility of Divine guidance and illumination having been granted, in some measure, to those earliest religious teachers and writers among the different nations of the world ; but that a deep

and abiding interest attaches to these ancient writings,—so influential in shaping the convictions and the histories of mighty peoples through many generations,—cannot be doubted.

The entire contents of the Sacred Books from which selections are here presented comprise, as might be anticipated, a large mass of puerile and legendary matter, together with fragments of veritable history, liturgical regulations, and numerous poetical addresses to Nature-Gods and Mythological Divinities. But scattered throughout the several Scriptures are a multitude of wise sayings and moral maxims, and not a few passages which indicate the clear apprehension by the writers of profound spiritual and religious truth.

The publishers of the present compilation do not offer the 'Selections' as samples of the entire body of Ethnic Scriptures, but as a cento of choice extracts, extracts which represent the truest and best of their contents, and which may serve to show that those early nations were not left without, at least, some 'foregleams' of that clearer and fuller light of Revealed Truth enjoyed in later times and by more highly favoured peoples.

J. M. H.



CATHOLICITY.

Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty beaming forth from many thousand hidden places? Broad, indeed, is the carpet God has spread, and beautiful the colours He has given it. . . . There is but one lamp in this house, in the rays of which, wherever I look, a bright assembly meets me. . . . O God! whatever road I take joins the highway that leads to Thee.

Persian Scriptures.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Hebrew Scripture.

Whosoever doeth the will of my Father who is in Heaven, the same is my brother, and my sister, and my mother.

Saying of Jesus.

Of a truth I perceive that God is no respecter of persons; but in every nation he that revereth Him and worketh righteousness is accepted with Him.

Saying of the Apostle Peter.

The catholic-minded man regards all religions as embodying the same truths; the narrow-minded man observes only their differences.

Chinese Apothegm.

Altar flowers are of many species, but all Worship is one; systems of Faith are different, but God is one.

Hindu Apothegm.

He who is beloved of God honours every form of Religious Faith.

Buddhist Scripture.

God is by nature the Father of all men; and all best men He calls His sons.

Græcian Scripture.

Amid all the conflict of opinions there sounds through all the world one consenting law and idea,—that there is One God, the Ruler and Father of All. . . . I do not blame the variety of representations,