

xii. 9, xxii. 4 and C., 170). The ark was removed to make room for the Asherah (2 Kings xxi. 7, 2 Chron. xxxiii. 7, xxxv. 3), and in Manasseh's drastic assault on holy things, the Law may well have been consigned to the other chest, from the ark, as a safe hiding-place. The flat parchment (*sepher*, not a roll, *megillah*, C., 172), stained with age, would thus be poured out with the money. This appears to be indicated by 2 Kings xxii. 9, 10; 2 Chron. xxxiv. 14 (Heb.).

II. *The Feeding of the Soul*.—Jeremiah "devoured" the old book, new to him and to others. There is nothing surprising in the famine of the Word. The determined suppression of the truth for fifty-seven years accounts for all (C., 171, note). "With this may be compared the effect on Luther of the discovery of a complete copy of the Bible at Erfurt" (C., 181). If Jeremiah's father were High Priest, as P.S. (p. 312) thinks (2 Kings xxii. 4, Jer. i. 1), the youth had special opportunities of study. The results appear in his book, "Most numerous quotations from Pentateuch, especially Deuteronomy" (P.S., 326, and any reference Bible).

III. *The Felicity of the Prophet*.—The external testimony of authority to his internal convictions made his heart exult. Soul-hunger was appeased. "Joy" (Heb. *sus*) = lip-gladness. "Rejoicing" (Heb. *samahh*) = face-gladness. A song and a smile. Contrast xx. 9 R.V. for the reverse effect of withheld testimony.

IV. *The Fruit of the Message*.—"Thy name is called upon me" (mar.), *i.e.*, "I am consecrated to Thy service, am ordained to be Thy prophet" (P.S., *in loco*, 411). "O Lord, Thou didst induce me, and I was induced" (xx. 7, D., i.). Learning issues in labour. Joy strengthens for the Cross, xv. 17 (*cf.* "sweet and bitter," Ezek. ii. 8 to iii. 3; Rev. x. 9, 11).

Lessons.—I. God's openings. II. Man's use of them. III. God's seal of blessing. IV. Man's return in service.



The Missionary World.

BY THE REV. C. D. SNELL, M.A.

THE Rev. Bernard Lucas, of the London Missionary Society, not long ago made an effective protest against missionary statistics as tending to concentrate attention on individuals rather than races, "on the momentary result rather than on the permanent influence, on the present actuality rather than on the future possibility." Undoubtedly there is much force in his contention, but all the same statistics have their value, since a steadily increasing number of converts, provided, of course, that proper care has been exercised before admitting to baptism, shows that the work is not in vain. "There is joy in the presence of the angels of God over *one* sinner that repenteth," and no reason can be given why the Church militant here on earth should not share in that joy. The evil lies, not in attaching importance to statistics which indicate success, but in the assumption that all forms of work which cannot be so justified are necessarily a failure. Home sup-

porters of Foreign Missions should remember that a vast amount of spade work is being accomplished, and that proofs of the influence of Christianity on the thought and actions of those who have not yet embraced it are of great value, as affording grounds for the expectation of mass movements in the more or less immediate future.



Proofs of the character referred to are not uncommon, but they are not often put forward so clearly as lately has been done by the Rev. C. B. Clarke, of Burdwan, in Bengal. Writing to the North India localized *Church Missionary Gleaner*, he says: "I was talking last week to a Hindu pleader here, and he told me of a most interesting piece of advice that he had once received from a Hindu of the Hindus in the centre of Benares. Some years ago, he said, he had visited Benares on purpose to see the famous Swami Bhaska Ananda, who was regarded as beyond dispute the holiest man of his day in that holy city. My friend told him that he wanted to learn from him about the Hindu religion. 'But,' said the Swami, 'you don't know Sanscrit. How can I teach you?' 'Oh,' said my friend, 'I only want to learn from you some of the deeper truths of the Hindu faith that you yourself have discovered.' 'There is one book,' replied the Swami, 'that can tell you all you want to know. It is the Bible. Read the Bible, and you will learn all that is worth knowing about Hinduism.'"

Mr. Clarke proceeds to give other instances. He tells of a man who, losing his only son, consoled himself with the thought that God is love; of a member of the Brahmo Samaj, one of the reforming sects of Hinduism, who conducts service every Sunday with extempore prayer and reading of the Scriptures; of a Brahman dying in the midst of Hindus, with but one name constantly on his lips, the Name which is above every name; and of the headmaster of a Hindu high-school, who has requested an Indian pastor to hold Bible-classes for his staff and some of the boys, and has ordered and paid for twenty copies of the New Testament. Cases like these are more than straws showing which way the wind blows in India.



Something akin to a mass movement towards Christianity is evidently going on among the Miao, among whom the China Inland Mission is at work. In an account of a tour among the Miao villages by Mr. Adam, he tells of one place where "On the Lord's Day several thousand Miao attended the services, and about 900 sat round the table of the Lord"; of another where there were 500 communicants; of a third where 287 persons were baptized during his visit, and communicants numbered 613; of another where there were 118 adult baptisms; of another with 234 baptisms and 798 communicants; and so on. Moreover, it appears that there is no reason to fear that baptism is administered too hastily, for Mr. Adam is able to state that of the 1,200 persons baptized in 1906 only three have fallen away.



Both the Baptist Missionary Society and the China Inland Mission have been experiencing times of revival at several of their stations. Mr. Goforth, of the Canadian Presbyterian Mission in the Northern Provinces of Shan-Si and Ho-Nan, has been greatly used to lead the

Christians to a conviction and confession of sin, and those who have been brought into closer touch with God have gone forth, and in their turn have been instrumental in leading others to the blessing which they themselves have found.



"I am slow of speech, and of a slow tongue. . . . I will be with thy mouth" (Exod. iv. 10, 12). "I cannot speak: for I am a child. . . . Whatsoever I command thee, thou shalt speak" (Jer. i. 6, 7). A missionary of the Church of England Zenana Missionary Society in the Fuh-Kien Province of China writes of those whom she describes as "fear-hearts," and of the wonderful change seen in a woman among them. A year ago this woman was so shy that it was painful to watch her efforts to answer questions in class or to speak to heathen visitors; indeed, it often happened that, though her mouth would open, she was unable to utter more than the faintest whisper. Now she is to the fore in the work of visiting, and has obtained an entrance into some upper-class houses in the desire that her relatives should know what it means to worship the true God. Moreover, she and her crippled son have asked that they may be sent to an altogether unevangelized village, where years before she lived as the wife of a small mandarin, in order that there they may bear their witness for Christ.



The *Missionary Review of the World* gives a translation of a sermon preached last summer in the Mosque of St. Sophia, Constantinople, by Ismail Hakki Effendi. In it the following remarkable passage occurs: "Islam abhors oppression and despotism. . . . Our law demands liberty, justice, and equality. There are non-Moslems among us. They are God's trust to us. We will try to keep their rights even more than our own. Our religion commands us to do so. There are three last admonitions of the Prophet. The first of them is to keep from oppressing the non-Moslem citizens. . . . They have the same rights which we have. We must leave them free. Their good is exactly our good; their loss is exactly our loss." This is hardly what missionaries in Mohammedan lands are accustomed to!



The Bible at Work.

BY THE REV. W. FISHER, M.A.

IT is said that no rock is perfectly impervious to water; through many it finds a ready passage, and on not a few it acts as a quick solvent. In addition to its directly converting power, there is a penetrating force with "the water of the Word." Japan is at present showing somewhat interesting signs of it. A Japanese firm in Tokio has recently published, as a purely commercial venture, the New Testament as a diglot—the Japanese on one side and the English revised on the other. Bishop Foss, S.P.G. Bishop at Osaka, tells how Christian novels by Japanese authors are being published in Japan, with such titles as "Spirit or Flesh," "Fruit Without Flower." It is encouraging to learn that the Bible Society's agent reports an increase of