

(b) *H.'s illness probably leprous*: "Boil," 2 Kings 20 7; s.w.a. Lev. 13 18-20; a penalty for forsaking God (Deut. 28 27 R.V., and cf. Deut. 28 14; 2 Kings 18 14; T. 189). This coincides with chap. 53; "sickness" (ver. 3, R.V.M.)="sick" (38 9); "sorrows" (ver. 3)=pains accompanying disease (K. *in loc.*); "stricken" (53 4, 8) used of leprosy fifty-seven times in Lev. 13, 14 (K. *in loc.*, and cf. 2 Kings 15 5); S. translates "smitten of God and degraded" (p. 343), and says A.V. has "masked the leprous figure" (p. 368). So 53 3 LXX. makes hidden face refer to Lev. 13 48; and "healed" (53 5) is the precise word of Lev. 13 18, 37; 14 3, 48).

(c) *Marvellous recovery*: Isa. 38 5; 53 10; cf. 52 13, "prosper" R.V.M. ("recover" T. 163 n).

(d) *Grave with impious*: (53 9; T. 165; S. 361). Does this hint at leper's burial prepared for H. (cf. 2 Chron. 26 19, 20, 23) near Uzziah's grave?

(e) *Startle many nations*: (52 15 R.V.M., and LXX.). See Isa. 39 1; 2 Chron. 32 23, 31 ("the wonder"); exalted, 2 Chron. 32 23; s.w.a. Isa. 52 13.

(f) *Peace*: Isa. 38 17; 53 5; 2 Kings 20 19.

II. THE SUFFERING SAVIOUR. Matt. 8 17; Luke 22 37; Acts 8 32.

III. THE SUFFERING SAINT. Phil. 3 10; Col. 1 24; 2 Tim. 2 12; 1 John 3 16.



The Missionary World.

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

AT the Canadian National Missionary Congress of the Laymen's Missionary Movement, which was held at Toronto from April 1 to 4, a striking and stirring report was adopted. Unhappily, limits of space prevent its reproduction in full, but the following brief extracts indicate the tone running throughout it:

"In view of the universality and finality of the Gospel of Christ, and of the spiritual needs of mankind, we believe that the Church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature.

"We believe that the call to make dominant and regnant in all human relationship, either personal, racial or national, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness and satisfaction.

"According to their several ability and opportunity, we believe that the laymen of the Churches are equally responsible with the ordained ministers to pray and to work for the coming of the Kingdom of God upon earth.

"We believe that every Christian should recognize the world as his field, and to the full measure of his ability work for its evangelization."

It is often said that the key to the situation as concerns foreign missions is in the hands of the clergy, but it is quite clear that, if the spirit which

pervaded the Toronto Congress comes to animate the Christian laity as a whole, the clergy will *have* to show themselves zealous for the evangelization of the world.



Speaking lately at the annual meeting of the Zenana Bible and Medical Mission, Sir Andrew Fraser, late Lieutenant-Governor of Bengal, emphasized the importance of work among the women in India on the ground of the influence which they exert over their husbands. As an illustration he referred to an Indian friend who lost his wife after a brief illness. "He said that, as his wife lay dying, she said to him, 'Will you read to me?' He said, 'What shall I read?' She replied, 'Get down the Bible and read to me from the third chapter of St. John.' 'Well,' said my friend, 'I read on till I came to the verse where the Lord Jesus said, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." She said, "I am dying, and yet I shall live. I believe on the Lord Jesus, and that in Him I have eternal life."' He said to me, 'I have never thought much myself about the Bible, though I often read it to her, but she has turned my thoughts to it.'"



The call to carry to India's women the Gospel of light and hope comes not only on the ground of their influence on others, but also on that of their woes. And lest it should be imagined that testimony such as that given in these notes last month is not to be relied upon, since it is that of a missionary, it may be as well to give the words of a non-Christian Indian paper, published in Lahore. The *Zenana* quotes it as saying: "The advent of an Indian girl into a household is, first, the cause of much anguish and weeping, because she cannot be a breadwinner of the family; and, secondly, because of the difficulty of getting her settled down in life. When she is hardly ten or eleven years old, there comes the inevitable problem of matrimony. At the age of fourteen or fifteen she becomes a mother; a few years later her youth, health, and energy, are gone. She may meet with premature death or become a widow. The former is regarded as a merciful dispensation in view of the life-long misery of widowhood."



The success of the *alumni* of mission schools in athletic exercises is striking. The *Church Missionary Review* mentions that in the Calcutta Athletic Sports, open to all Indians, on January 26, out of thirty-three prizes twenty-four were won by Christian boys, and this in spite of the small proportion of Christians to Hindus and Mohammedans in North India. During the last seven years the prize for the best athlete in Bengal has been won at least six times by Christian youths of C.M.S. High Schools; the other time a boy hailing from Burmah, who may or may not have been a Christian, was successful. One of the educational missionaries in Calcutta says that the superiority of the Christians is so marked that Hindus seem to have given up the effort to compete with them in this matter, and that the sports practically resolve themselves into a contest between Christians of various clubs and schools, with a crowd of Hindu and Mohammedan spectators.

Dr. Laws had a wonderful story of success in the Livingstonia Mission to lay before his audience at the recent missionary meeting of the Synod of the Presbyterian Church of Scotland. Just thirty-four years ago he sailed with some others to begin the work. They found the people so ignorant that when an illustrated newspaper was shown them they could see nothing in the pictures but black lines and smudges; now languages have been reduced in writing, and the complete New Testament is printed in five of them. Then children had to be paid to attend school, and when it was proposed to keep some of them as boarders, the rumour was started that the missionaries wanted something to eat with their porridge; now the schools have 41,000 names on their rolls, and the pupils pay fees. There are 4,500 communicants in the Mission; the baptized adherents who are not communicants are almost equal in number; and the native contributions amounted in 1908 to £848, though wages in the country are only 1d. or 1½d. per day. Unhappily, it may be necessary for financial reasons to abandon one of the eight stations.



The Bible at Work.

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

THERE are at least 1,500 tongues in the world in daily use which might commonly be called obscure, of which for the most part the philologist knows little but their names, and which unitedly do not contain one verse of the Bible. Such might have been said at one time of many of the great modern languages. It is true of what is now English, which contains the Master Bible of the world. Latin was once but the tongue of a tribe; it became the tongue of an empire, and for a thousand years the chief conservator of the Bible in Christian Europe. The infancy of Hebrew and Greek is unknown, yet to these were first committed the oracles of God, and to these must belong the distinction of "originals" as long as the Bible shall last. To no obscure tongue to-day can come such honour, yet of none can anyone dare to say what cannot or what shall not be. An interest, not altogether of romantic imagination, belongs to any new version, however far off from common knowledge, and however strange its name.



The Bible Society last year added to its list six new versions—namely, Kanauri, Rabha, Ora, Ndau, Lau, and Mailu. Kanauri is spoken by some 20,000 people in the Kanawar country, which lies to the north and north-east of Simla, on the borders of Tibet. Rabha is the tongue of about 18,000 people, living on the north bank of the Brahmaputra in Northern Assam. Ora belongs to a tribe containing about 15,000 people living in Southern Nigeria. Ndau is the language of a tribe on the eastern edge of Rhodesia. Lau is for a race of fishermen, numbering about 6,000, who occupy an island named Mwala in the Solomon Group; and Mailu is a Papuan language, the mother tongue of the natives of Toulon Island, off the south-east coast of British