

and 100,000 copies for free circulation otherwise, but the good-will of the authorities, who at once permitted and encouraged the distribution, and the readiness with which the copies were received, is much more significant than their actual amount. It will be extremely interesting to watch how far the normal work will be influenced by circumstances so exceptional, but, whatever may be the future of the Bible in Japan—and all Christian history is more or less intermittent in its development—nothing can alter the past, or take away the hope that so liberal a sowing of the Word of God will be heard of with rejoicing, though after many days.

With the Chinese and Japanese reports, which everywhere allude to war, the accounts from INDIA are in almost marked contrast—they describe a year of quiet work, of gradual and undisturbed progress: the colporteur has pursued his village tours as before; the translators have carried their revisions a stage further; the missionary has observed with deepened pleasure the entrance of new disciples into the fellowship of Christ, and learned, as he has long been taught to expect, that many have received their first impulse from a gospel read in silence, with no teacher to explain its strangely attractive mysteries, which—mysteries though they seemed to the intellect—had made themselves somehow comprehensible to the heart. Perhaps the most interesting part of Scripture circulation in India is that among the graduates of the universities—those young professional men who so easily make shipwreck of their gifts and opportunities, but who, when consecrated by a higher learning, are so sure to become centres of deep and wide influence for good. Of this important movement Mr. Wynkoop, in connection with the Allahabad Auxiliary, gives many memorable facts. But, in whatever way carried forward, the advance of Bible knowledge is irresistibly sure, and the ascendancy of Christian truth incontestably certain. The past religious history of the Hindu peoples shows that they have passed through many changes and have been deeply influenced by each. The tides of thought which are seen in the Vedas and the Puranas, in Buddhism and Brahmanism, have left permanent results behind them, but they have ebbed as well as flowed; and it cannot be seriously doubted that, with the ocean voice and the ocean fullness and power, another tide drawn from a deeper source is rising on the shore. With the subtle refinement of his race a leading Hindu scholar recently said that, while he could not say that Christianity had at all conquered India, or that in its western form it would ever conquer it, he dared to say that Christ had conquered India already. The balanced antithesis may seem more rhetorical than seriously true, but there are evidences to which the Bible Society Reports of every succeeding year are a remarkable contribution, that the time is conceivably near when the innumerable sects of India shall have at last become of one mind, and a population from the Himalayas to Cape Comorin shall have accepted Christ.

From India the transition is natural to MALAYSIA, and along with the Malaysia Islands may be reckoned MADAGASCAR, for the