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cross fords of Euphrates," etc. (C., 123). "Almost no response to Cyrus's invitation from Northern tribes" (C., 128). These words intended to "influence and decide laggards and waverers of Judah" (C. 111).

1. *Danger*.—"Enterprise of immense physical difficulties: journey occupy at least one hundred days"; liable to be attacked by Bedaween (C., 121). "*Waters*": "vast marshes" (R., i. 591), "innumerable canals and watering channels" (P., 471); large tracts overflowed periodically (R., i. 591). "*Rivers*": Euphrates="the great water" (S., i. 794), "broad, deep, rapid" (H., i. 180); "so winding" (H., i. 185); "numerous rapids" (R., i. 591); "in places navigable only *down* stream" (S., i. 794); so also Tigris and Jordan. "*Fire*": perils of grass-burning in desert; whole encampments might be burnt (C., 123 and note).

2. *Defence*.—"Of old a Moses and a Joshua: where were present leaders?" (C., 122). "I . . . with thee; not overflow; not burned, not kindled"; three perils, four promises; God more than sufficient. "I" emphatic in Hebrew, here, and twelve other times in ch. xliii; see also Isa. lii. 12. Ezra realized this defence (Ezra viii. 22). T. beautifully compares shepherd and flock crossing Jordan, "some in doubt and alarm, lingering far from guide, carried down river, struggling over, lamb nearly drowned, shepherd plunges in and rescues" (T., ch. vi.).

3. *Deduction*.—Since Christ is "same yesterday, to-day, and for ever," we deduce that "I will never leave thee nor forsake thee" applies to us (Heb. xiii. 7, 5, 6, and Deut. xxxi. 6, 8); available for vicissitudes (Exod. xxxiii. 14), companionship (2 Tim. iv. 17); instruction (Matt. xxviii. 20); discouragement (Acts xvii. 9, 10); treachery (Acts xxiii. 11); accidents (Acts xxvii. 23).



## The Missionary World.

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

A CONFERENCE which is likely to prove of great importance in the history of the Church in China was held at Shanghai last spring. It was composed of the Bishops of the eight dioceses of the English and American Churches, together with delegates, clerical and lay, elected by the Chinese Christians and by the foreign missionaries. The Conference tentatively accepted a Constitution and Canons for a "Church of China," and referred them to the various Diocesan Synods for approval, providing at the same time that they should be submitted to the home Churches. The name adopted for the Church—Chung Hua Sheng Kung Hui—corresponds exactly with that of the Nippon Sei-ko-Kwai, the Church of Japan, the Chinese characters being those which are in use for the Holy Catholic Church in the Creed. It has been arranged to hold another Conference in 1912, elected on the same basis as the proposed Synod, so that if the reports of the Diocesan Synods and the opinions of the home Churches are favourable and the necessary sanctions have been obtained, the Conference may resolve itself into a Synod without delay. (*East and West*.)

Missionary societies make no complaint when strict religious neutrality is observed by the Government, but they have reason to be aggrieved, and Christian citizens have cause to remonstrate, when non-Christian religions appear to be favoured by the authorities above Christianity. This matter is brought forward by Dr. W. R. S. Miller, in the course of an article in the *Church Missionary Review*. He says that in Egypt the Government forces Christian clerks to work on Sundays, keeping Friday, the Mohammedan one day in seven, as a day of rest. He adds that in Northern Nigeria pagan recruits for the army and freed-slave pagan children are circumcised; children rescued from slavery are handed over to the care of Moslem Emirs, with the probability that they will become Moslems, and the girls among them be immured in Mohammedan harems; subscriptions are made by the Government to the building and repairing of mosques; and officials, as representatives of the Government, attend Mohammedan festivals. Somewhat similar news comes from the Punjab. Some time ago projects were set on foot for enlarging the C.M.S. College at Peshawar. Assurances had been given by the authorities that they would not compete by establishing a Government College. Yet, just as the new C.M.S. buildings were approaching completion, the Government announced the project of a Mohammedan College, for which public subscriptions will be asked. Dr. Miller well says: "A Christian Government which upholds the glory of its faith, and does not hesitate to own it, while offering every liberty of conscience to its Mohammedan subjects, is the one which is honoured; for the Mohammedan respects religious men, whether Jews, Christians, or Hindus; he despises irreligious men, whether English, Turks, or Arabians."



Dr. Miller's words find confirmation in an incident reported from Hyderabad by a Wesleyan missionary. The latter tells of a young man who, after opposing and even using violence towards the evangelists who visited his village, became an earnest Christian. He was engaged, in company with a hundred other coolies, in constructing a large tank. The Mohammedan contractor one day wanted some mortar mixed in a hurry, and ordered the coolies, instead of waiting for the iron ladles generally used, to mix it with their hands. They hesitated, since their arms would be burnt and blistered by the lime. In a rage he ordered the convert, Satyanandham, to begin. The latter came forward, and before doing anything, took off his turban and prayed to God to protect him. The Mohammedan rushed up and seized him by the arm. The Rev. H. G. Price gives the rest of the story as follows: "Satyanandham feared the man was about to beat him, but instead of that he drew him to one side and asked him what he was doing. 'I was praying to God,' said Satyanandham. 'To what God?' said the man. 'To Jesu Swami,' said Satyanandham. 'I am a Christian, and I was only praying to Him to keep me from suffering harm.' 'Ah! you are a Christian, are you? And so you worship Jesus and pray to Him, and do not worship idols, but do what Jesu Swami commands you?' 'Yes,' said the young man. 'Tell me, can you read and write?' 'Yes,' came the answer. 'Then,' said the Mohammedan (poor Satyanandham

thought something dreadful was coming), 'you are the very man I want. From this day I will make you my head coolie, and give you charge of all these others.'"



It is deeply interesting to observe how often missionary zeal runs in families, and to trace the influence of missionary heredity. Perhaps the most remarkable case of the latter is that of the Scudder family. In June, 1819, John Scudder, a doctor, sailed with his wife from Boston for Ceylon. On their way out they were delayed at Calcutta, and there they lost their child. Early in the following year a little daughter was born, who died within a week, and in 1821 a son was given to them, but he, too, survived only a few days. In after-years Dr. and Mrs. Scudder had eleven other children, and of these one died during his college course, seven sons became missionaries, and two daughters, though not officially connected with any society, engaged in missionary work until their marriage. Moreover, children, fifteen in all, of five of the seven sons have devoted themselves to the evangelization of the world, most of them working in India, whither their grandfather went in 1836 and where he laboured for seventeen years, but two in Japan and Hawaii, and one among the Indians of North America. Dr. John Scudder's sons did not take up missionary work because no other career gave any prospects of success, for three of them held the degrees of M.D. and D.D., three others of M.D. only, and one of D.D. only. There is no case quite equal to this in the annals of the Church Missionary Society, but four sons, one daughter, one nephew and three nieces, of the late Rev. F. E. Wigram, who for fifteen years was Hon. Clerical Secretary of the Society, have been or are on the list of C.M.S. missionaries; while of another family two brothers and two sisters are at work in West Africa, and another sister is the wife of a missionary in Travancore.



## The Bible at Work.

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

IN a strikingly interesting address given at the annual meeting of the Universities Mission to Central Africa, Canon Scott Holland dealt with the values and limitations of "national" editions of human nature, and particularly the *Englishman's* presentation of Christ and the Gospel in the foreign field. Finely summing up "the conclusion of the whole matter," he said: "We must go back behind Nicea, behind Athanasius, if we want to get to that element of Christianity which is not within a given radius but is below all humanity—the universal element which the Jew gives us, which is in the New Testament. And so I say, if you want to be good Catholics be Bible Christians. That is the real conclusion. The Bible is the stronghold of Catholicity. Go back there, and let us cling to the Synoptic Gospels, the Pauline Epistles, and all that is in them as expressed there by Jews; then you will know you are delivering the message in the shape in which it can be