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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

absorbed by every nation on the face of the globe. The blessed old Bible! We will absorb that and deliver that, and then, I think, delivering that message, and filling your message always from those springs, you will find this wonderful thing happen, that the Christ Himself, true Jew, and therefore the perfect Man, will come into play by Himself, unobscured by those racial complications you have made in His Name—quite right for you, not right for them.”



This is a remarkable utterance, and it need only be added that the Book, which is so essential to the development of the true Englishman, and so susceptible to his absorption as an Englishman, is equally essential to the true development of every other nationality, and equally susceptible to any particular absorption. It follows, too, that the privilege the Englishman enjoys in having that Book in its simplicity and purity, and not as with the reflection, or through the interpretation of a foreign mind, involves the same privilege for those to whom the Englishman preaches the Gospel that that Book contains.



The Divinity that shapes our ends is frequently conspicuous in the life of a translator in form of what appears as a special providence. In the midst of linguistic labours that too often engender despair of success, he constantly finds deliverance by some happy and sudden discovery. The word for “salvation” can seldom be found a simple inquiry among any savage people. It long occupied the mind of a missionary translator in Fiji, until he heard a native, in great soul distress, express the joy that the sense of forgiveness brought to his spirit in the word “Ausabala.” Hearing the same word expressed with the same joyful vigour by a man condemned to death, whose pardon he had brought from the chief, he knew that he had a faithful substitute for salvation. Later on he found it was a native idiom meaning “death to life.” By a similarly happy and providential chance, a missionary in Uganda discovered a native word for “God.” He had obtained some useless names from the King—“Have you no other god?” he asked. “There is another,” said the King, “but he is so far away that he never thinks of us, and we never speak of him.” “What is his name?” But the King had talked religion enough for that day. Later he pressed his inquiry again. “Katonda,” replied the King. The missionary knew enough of the language to know at the moment that “Katonda” was “The Creator.” It is now the supreme word for “God” throughout the Uganda Bible.



Nepal is an independent State in the heart of the Himalayas, and is one of those countries that are absolutely closed to missionary effort. It has a population of about 5,000,000, and is the home of the famous Gurkhas. The Naipáli New Testament was published by the Bible Society in 1901. Through the great kindness of the late Sir Curzon Wylie, when Political Resident in Nepal, the whole Bible was presented to the Maharajah. In 1908, while foreigners are strictly forbidden, a native colporteur of the Bible Society succeeded in entering the capital—Katmandu. He hired a small shop, and there exposed his copies of the Scriptures. He was eventually ordered out

of the country, but not before he had sold 361 volumes, some of which had found their way into the palace, and one at least into the hands of the Ranee, the wife of the King.



There is a systematic distribution of Scriptures in India among students, and in the light of a recent event it is interesting to learn that the applications for Scriptures by students in the Punjab is greater than ever.



Since Chinese coolies were introduced into South Africa, 6,778 copies of the Scriptures have been distributed among them. They were mostly Gospels in Mandarin and Easy Wenli.



Modern research and discovery show in a remarkable manner how the kingdom in its comings utilizes rather than invents. It takes and employs what is; it uses the provision of the times, and does not create or construct its own. It speaks the tongue the people speak, it occupies the public and accepted pulpit, whether of synagogue, of school, or water-side. It even takes up peculiar expressions—what we should call theological terms—and makes them, in a higher employment, drawers of water in the House of God. Jew and heathen had written, and were writing, letters and epistles; the Apostles accept the custom and do likewise. The sacred literature of to-day flowed at first through a very public and sometimes commonplace channel; its carriers were not angelic, but such as had perhaps often carried vastly different writing. According to the circumstances of their times prophets did much as Apostles did afterwards, and much as others had done before them. The pen has ever been a chief, if not a supreme, agent in the kingdom, for writing is more ancient than preaching, and writing has frequently reigned where preaching has been unknown. A survey of the world's religious history demonstrates the sacred or religious writer as a man of utmost importance.



Literary Notes.

CAPTAIN A. T. MAHAN'S next book differs entirely from the character of his previous writings, the best known of which is probably "The Influence of Sea-Power upon History." The forthcoming work is to be called "The Harvest Within: Being Thoughts in the Life of a Christian." A welcome awaits the volume. As a student and teacher of naval history, Captain Mahan has no living rival. It will surely be thought a matter of peculiar interest that now in later life he has wished to "gather up the fragments that remain," and give to the world the sum of his experiences in the most important of all spheres, and to profess those conclusions with regard to the meaning of life which command his allegiance and have influenced him in conduct. This work is a study, not so much of religious theory as of Christian experience, and of the writer's own experience.