

that precious Saviour, who has overcome for us the sharpness of death, and who is coming, as He promised, to receive us to Himself, that where He is there we may be also. Therefore "the desire of our soul" is to His Name, even to His Memorial Name, which shall in that day be understood as never before. Hence the frequency of "I AM" (Jehovah) in the Book of Revelation: "I AM the Alpha and the Omega"; "I AM the first, and the last, and the Living One: and I was dead, and behold, I AM alive for evermore"; "I AM the root and the offspring of David, the bright, the Morning Star."

Must not the Memorial Name stimulate the eager hope and expectation of "those who love His appearing"?

Does not all this throw a fresh light upon the two verses quoted in the first paragraph of this paper? Verily, "The Name of Jehovah is a strong tower: the righteous runneth into it, and is set on high."

The subject might be profitably pursued into the pages of the New Testament did not space forbid.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

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Suggestive book: "The Second Temple," by Shaw Caldecott (=C.).

Others quoted: Art. "Euphrates" and "Tigris" in Hastings' and Smith's Dict., by Sayce and Rawlinson (=S. and R.); Pinches' "Old Testament in Light of Historical Records" (=P.); Herodotus (=H.); Thomson's "Land and Book" (=T.).

TEXT: "*When thou passest through the waters, I will be with thee.*"—ISA. xliii. 2.

THE words in v. 1, "*created, redeemed, called,*" recall Bengel's analysis: Creation (Isa. xl. to xlvi.); Redemption (xlix. to lvii.); Sanctification (lviii. to lxi.); "unrivalled for insight" (C. 114). Whatever date we assign, the text unquestionably applies to exiles returning from Babylon. "New sense of appreciation, if remember words first addressed to those who had to

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.

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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*.)