

### KNOWING THE BIBLE.

To know the Bible well is, in the best sense, to be educated. But to know the Bible well is not merely to know its history, its writers, and the languages in which it was written. It is rather to hear the voice of God through it as Adam heard it in the cool of the day; to say of it, "Thy statutes have been my songs in the house of my pilgrimage"; to listen to the risen Christ as did the two disciples on the way to Emmaus, expounding "in all the Scriptures the things concerning himself." No habit more profoundly exalts the whole life than that of daily devotional reading of the Bible. No education produces so fine a character as thinking the thoughts of God and walking with Him.—*Congregationalist*.

### HOW TO READ THE BIBLE.

The piecemeal and spasmodic manner in which the Bible is generally read prevents any proper understanding of it as a whole, or of the particular pieces of which it is composed. The main contents of the Book, its collective glories, are entirely missed by the mere chapter and random reader and text learner. No one can understand a part that does not understand the whole. It is a good deal better to spend a whole year on a single book than to read the whole Bible through in a year. One book, one chapter or verse thoroughly mastered, so that it lodges a new thought in the mind, a new joy in the heart, a new purpose in the life, is worth a hundred chapters read thoughtlessly, hastily, and in a perfunctory manner, without leaving an impression behind.—*The Temple Opened*.

### WHY I MEMORIZE THE BIBLE.

I am a busy housekeeper, but every day brings tasks that employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible, or review those already learned. The results are surprising, but there is no secret about my success, except that I began and have kept on. Sometimes I am too tired and dull to learn, and then I wait until next day and try again.

I find that this memorizing is good mental discipline. At first, being unused to such study, it was difficult for me to learn even one verse correctly, but, with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines, which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and in helping others. How can I walk and talk with God unless I have in mind some word of His to which I can respond, or which satisfies my own questions and aspirations?

Some time I may be deprived of reading and then what riches I shall have in this store of Bible verses hid in my heart! Often at twilight or in helpless hours I say the sweet words over with a sense of comfort and companionship, that otherwise I should miss. Then besides all this, I believe that one of the great joys Heaven will consist in tracing out God's providences in the light of His Word, and for that reason I can never be too familiar with the Bible.—*Bible Reader*.

The minister who applies himself assiduously to study, who loves to be among his people, who is alert to discover their needs and to adapt his instructions to their capacity and requirements, who is seriously disposed, who delights to tender the consolations of the Gospel to the sick and the dying, who seeks to do his duty fearlessly and faithfully, who honors God's Word, who preaches the Gospel, and who is self-sacrificing, zealous, and devoted, shows that he has not misused his calling. He is in demand, and the people have faith in him and in his work.—*The Presbyterian*.

### THE WORK OF THE CHURCH.

The work of the Church is not to furnish the world with gymnasia, smoking rooms, theatres, billiard tables or drinking saloons, but to bring Christianity to bear upon daily life, that business will be sanctified, amusements purified, sinful indulgences discarded and the whole life made beautiful and Christlike. It was not by catering to the amusement of a pleasure-loving world, that Paul and his fellow apostles won such glorious triumphs for the cross, but through the plain, earnest preaching of the Gospel and its application to the daily life of the people.—*Dr. Mackay, Woodstock*.

### THE S. S. SUPERINTENDENT.

A Sunday-school superintendent's first duty is to superintend. Leading a service, giving out hymns, reading the Scriptures, etc., are but a small part of the work of superintending a school. Indeed, they are not the essential part. As for exhorting and preaching from the desk, it would be about as well if these were considered as no part of the work of superintending, even though there might occasionally be times when it would be in order for the superintendent to indulge in them. Planning and executing plans, securing punctuality and order, preventing friction, adjusting differences, selecting, adapting, harmonizing, controlling, encouraging, inspiring. This is what it means to superintend a school.—*S. S. Times*.

### MAINTAIN INDIVIDUALITY.

Be yourself. Thank God for your individuality. If you have but one talent, do not be ashamed of it. Do not hide it. Do not neglect it. Double it. Make it go as far as you can. Do not envy the man who has greater ability than you have. You possess enough to be responsible for. Cultivate loyally what you do possess. Do not try to take another man's place. Fill well your own.

The late Dr. Broadus said: "The broad and busy field of human endeavor may be equally filled by successive generations, though no two individuals successively occupy the same space. Every one must strive, in simplicity and humility, and by the help of God's grace, to develop his individuality, to make the most of his inherited possibilities and providential opportunities.

It may be true, in the sphere of religious or political activity, that the present workers comprise no man equal to the great leaders of a former time. But let every man simply and faithfully do his best, and by God's blessing the world's work will still go on.

There is ripe wisdom in these words. The great trouble with many Christians is, they are not doing their best with the individuality they have. They are sighing for some other sort of individuality and because they can't have it they will not use and glorify their own.—*Sel.*