

of our teaching, that we cannot by machinery or theory put others right unless we are right ourselves.

(3) As to missionaries in the field, there are two or three suggestions that may be made:

(a) Let them be impressed with the necessity of so arranging their engagements as to leave time for self-culture. All know how easy it is to allow ourselves to become so deeply engrossed in works of many kinds as to leave no time for this, first in importance, and most sacred of all duties, the nourishment of our own souls. Yet there is no substitute for it, and without it we are but feeble workers. As the Rev. Andrew Murray says: "The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and can obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God and letting Him touch you. Take time to meet God." That is of such supreme importance that it might be well occasionally to remind our missionaries, whose hands are so full, of their needs in this respect. If done in the spirit of loving sympathy and powerful co-operation, the reminder would be kindly received, and might be profitable to some. But the exercise is a personal one, and must be done by each for himself, and cannot be done by substitutes.

(b) Let provision be made by which missionaries find access to stimulating, invigorating, health-giving literature. Most missionaries have gone into the field when young, immediately after leaving college, when they were not in a position to purchase many books, and, perhaps, have had but very limited acquaintance with the class of books that might prove most helpful. When in the field there is no opportunity of becoming acquainted, and there is danger of losing taste for books altogether, which would be a calamity to themselves and to the work. Hence the importance of making provision for those whose incomes may not be sufficient, or bringing under the notice of others such publications as are known to have proved helpful to many. Would it not pay any board to see to it that, e. g., the "Letters of Samuel Rutherford," and other similar works of a devotional character, are upon every missionary's bookshelf? They should, in addition, have access to standard works in different departments of literature, and it ought to be possible for every missionary to see one or two of the best magazines, in order to keep in touch with the thought of the times, which would give freshness, fertility, and confidence in intercourse with other men. This latter might be arranged at no expense, if the need were but known to many who would be delighted to dispose so pleasantly and profitably of magazines that have been read and are to them of no further use—simply an encumbrance on bookshelves already overcrowded.

(3) Let conferences be held for mutual quickening and edification. If in our own land, in surroundings so favorable, such retreats prove beneficial, and are even considered necessary, of how much greater value must they be in non-Christian lands, especially in the newer fields in which the sustaining influence of Christian sentiment is not yet felt. Rightly directed, they might be made, as they often have been, occasions of very rich blessing. On such occasions neighboring missions might co-operate to the advantage of all concerned. But if that should not be found practicable to any great degree, on account of distance, or other engagements, it ought, at least, to be possible, so far as individual men of special gifts are concerned. Of what incalculable value would a visit from such a man as the Rev. Andrew Murray be to any of our mission fields. Such men are rare, although by no means known, and, when they appear, should be regarded as a heritage of the whole church. To what other use so important could the best gifts the church can command be devoted? Such visits would not only give an impulse to our workers, but be a beautiful illustration of the apostolic practice of having all things in common, an earnest of the fulfilment of the Lord's sacramental and prophetic prayer, "That they all may be one."

(4) It scarcely needs to be added that we shall never reach the best results until the church at home realizes more fully her obligations as to prayer for her missionaries. That is often preached as a duty, but it is very far from being universally practised. Exact statements are not possible, but it is well known that the monthly missionary prayer meeting, which has never been very generally adopted, has, in many cases in which it was adopted, fallen into disuse. In a very large percentage of the ordinary congregational prayer meetings missionaries are rarely remembered, and, if any spiritual interests in their work exist, it scarcely manifests itself in congregational life. What does this mean? Is it only a symptom of general spiritual depression, or is it simply want of interest, arising from want of information? Can nothing be done to awaken throughout the church a proper sense of her solemn responsibility? Has every expedient in the way of visitation, organization, and publication been exhausted? Or, have we

been depending too much on human expedients, and too little on the Almighty arm? The latter may be true, and yet it does seem necessary that more should be done in the direction of inducing a taste for the reading of missionary literature. It is said that about one-seventh of all the religious literature published is of a missionary character, yet into about fifty per cent. of our families scarcely any finds access. I speak for the Presbyterian Church in Canada, what may be approximately true for other churches here represented. There is literature enough, but it is not read. The increasing volume annually issuing from the press falls into few, and always the same, hands, whilst the masses of our church membership are entirely ignorant, and correspondingly indifferent. Until that state of affairs is corrected, we can scarcely hope for the desired change. But how can this be done? Would it be possible, and, if possible, profitable, to break down and put into readable form the contents of books too expensive for the masses, and distribute them freely throughout the church?

Might we not learn a lesson from business enterprises that force themselves upon public attention by persistent advertising? One firm that operates extensively in the United States and in Canada issued at one time two and a half million booklets, the postage alone for which, at one cent each, would mean \$25,000. Experience has taught them that it pays. Is it not worth while considering whether or not a freer expenditure in this respect would be profitable to our cause by winning attention, eliciting interest, and intercession at the throne of grace? If that were only once secured, if the whole membership of our churches were aroused, then might we expect the speedy dawn of that millennial age when the kingdoms of this world will become the kingdoms of our Lord; when, instead of the thorn, shall come up the fir tree; when Jesus shall reign from sea to sea, and from the rivers unto the ends of the earth.

A Mission to Men.

A significant movement has been inaugurated in London, under the auspices of laymen, entitled "A Missionary Mission to Men." This does not mean, as one might well suppose, a mission to men in the slums of London, or to men in India or China or remote parts of the world, but rather a mission to men in the churches of England, to awaken in them a suitable apprehension of their duty to carry the Gospel to others. Is there no room for such a mission among the churches of this country? . . . The number of organized bands among men for missionary study of which we have ever heard could be counted on the fingers of one hand. It may not be necessary to form such bands, but the men should not neglect this subject and should not be neglected.—*Missionary Herald*.

Sunday-School Work.

One word as to perseverance in the work, if once it is taken up. It is a voluntary work, but none the less, and perhaps all the more, it should be thoroughly and conscientiously performed. No soldiers fight more grandly than the volunteers for a forlorn hope, for whom there is no such word as "retreat." We are enlisted for a warfare in which the victory is certain, because we are on the side of good, and God is with us, so retreat should also be impossible for us. It is related that an old piper of one of the Highland regiments was taken prisoner and brought before Napoleon, who wished to hear the bagpipes. "Play a march," said Napoleon, and the old man played. "Now play a charge," and the wild music skirled out. "Now play a retreat." "Na, na," said the sturdy Highlander, "I ne'er learnt a retreat." Let us say the same. We may change our positions or our kind of work in the great battle-field against evil, but let retreat be impossible. There is no discharge in this warfare. If Sunday school work has to be given up, let it be for some more urgently needed work in other spheres. And when any call comes, as it did to Isaiah from the very throne of God, saying, "Whom shall I send, and who will go for us?" let the answer come, promptly but humbly, "Here am I, send me."

Henry M. Stanley, the famous African Explorer, recently arrived in New York from England. Speaking of the region in Africa between Mombasa and the Victoria Nyanza, the second largest lake in the world, he said: "When I was at the lake eighteen years ago there was not a missionary there. Now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible. They are not like the blacks of the west coast; in fact, there are no real Ethiopians among them. They vary in color from light yellow to dark copper and are much more intelligent than the blacks."