


But the promise to Pergamos goes further than this. "To him that overcometh I will give a white stone and in the stone a new name written, which no man knoweth saving he which receiveth it." It was customary to give pledges of friendship in those days, just as it is customary now for two people sometimes to exchange pledges of faith that they will be true to one another. And in some societies the sacredness of the white stone as an emblem of good faith is still maintained. This will the Saviour give to his own. It will be presented by them at the golden gate. It will be like that wedding garment which will proclaim them true guests of Heaven. It will bear the name of the Saviour, the new name, which, so often dishonoured below, will be honoured for ever in Heaven.

This Saviour is continually held before us. He gives us the sacred pledge of His love in His most solemn sacrament. It is a sacred symbolism between Him and His beloved. They know Him there and He knows them. There He is the hidden Manna under the form of bread and wine, food which sustains the body. So He sustains the soul. It is the secret tie binding Christ and the Christian together. It is like taking a look at the white stone which is some day to admit us into His presence to be with Him for ever. Sweet is this act of Holy Communion if we join in it from pure love to the Saviour. It will help us to overcome. And "to him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

NYASSALAND.

 THE Anglican episcopate, scattered throughout the world, is steadily on the increase. A new diocese is constantly being formed in one or other quarter of the globe. But a short time ago Bishop Smythies of the Universities' Mission in Central Africa, visited England (almost broken down in health), to get relief, if possible, as to the enormous amount of territory placed under his charge. In five short months the money requisite for the endowment of the See was raised. But then this mission does not ask for very much money as the following words of Bishop Smythies, lately spoken in England, will show.

"We offer no salaries to our missionaries. We offer to pay their expenses only. You may think it a strange thing, and if our mission rested on natural and not supernatural principles it would be a strange thing, for me to come to this country, and travel about, and to appeal to masses of people, and ask for missionaries to come out to a dangerous country where we lose every year some of our number by disease and death (and this year we have lost four

already), and to tell them that we have no advantage to offer, and no inducement but the love of God and the love of souls. We have to tell them, 'You will have no emolument. You will get £20 a year for your expenses. Whether you are a priest, or a carpenter, or a blacksmith, or whatever you are, we all get the same. We live together. We share altogether. I have nothing more to offer you.' Yes, but upon the supernatural ground on which we rest it is not unreasonable, and the method is a very sifting one. Only those are likely to come and work in such a mission who are moved by the Holy Ghost to come and give themselves to the work.

"Then it must be remembered that we are all missionaries—not only the priests—but the carpenter, and the blacksmith, and the printer. The printer is a very valuable missionary. Whether it is the ladies who nurse, or the ladies who teach, or the schoolmaster, or the mechanic, the captain of the vessel, or the engineer, all are on the same footing, recognising one another as missionaries. All are communicants of the Church of England, and they have come because they have a missionary vocation to carry out that particular work which God has taught them, and they do it only for the good of the heathen, whom Jesus loves and has died to save. When first we formed the plan of having a missionary steamer on Lake Nyassa, it was said by common-sense and business-like men that the plan would certainly fail. It was said that the officers would get drunk or get out of temper with the natives, and it would be a failure. I knew that the experiment had not been tried before on these lines—on the lines that each person on the steamer should come out as a missionary with a missionary vocation. And I have had the satisfaction of late years to hear these very men get up in our committee and say, 'I acknowledge that I have entirely changed my opinion. At first I thought that it must be a failure. I acknowledge that the steamer has been a great missionary success.'"

This certainly seems to be a true method for doing missionary work. A life devoted to work of that kind is a thing consecrated; money wrung from the general public too often is not so; and it is only consecrated work which will win the heathen. Personal devotion is needed more than money. There must be a return to the method employed by the apostles and early missionaries ere the heathen world can be redeemed.

This mission in the wilds of Africa is characterized by other marks of sound judgment and the best of common sense. Thus Bishop Smythies remarks:

"Then with regard to the way in which we think it right to teach our natives. Our desire is to distinguish very clearly between Christianising and Europeanising. It is not our wish to make the Africans bad caricatures of the Eng-