

and of the use of simple surgical and medical aids. The more grammatical knowledge he has the better, for he will have to learn and use a foreign tongue, and possibly to translate into it the Word of God. He ought to know enough of nature to appreciate the works of God, and enough of history to perceive the background of Bible facts. As he has to teach Christianity, he should know something about the history of its planting, its early sufferings and triumphs, the origin and progress of existing apostacies, and the story of the Reformation. He should also be acquainted to some extent with the history of modern missions, including the lives of eminent missionaries. But above all, he ought to be well acquainted with the Bible. That Book will have to be the companion of his loneliness, the guide of his perplexity, the support of his life, the instrument of his labors. It should be the chief subject of his study. His mind should be familiarized with the sacred text, with the evidences of its inspiration, and with the varied doctrinal and practical truths which it reveals. He needs to be rooted and built up in Christ, and established in the faith, and the aim should be to give him a firm grasp of the teachings of Scripture, and instruction, as far as possible, in the whole counsel of God.

It is a serious question whether in our training of missionaries we give the Word of God the place which it deserves. Is not Bible study in our colleges apt to be too cramped, and too merely critical? We teach our students to dissect the Scriptures, but are they taught to dissect their own hearts, to understand themselves? We teach them the letter of Scripture, but do we lay due stress upon the possession of its spirit? We teach them to judge the Book, but they should be taught to let it judge them, and by its light to judge of all things. Is not God's Word a fire and a hammer? Woe to us if by our processes we strip it of its sacredness and strength. Let us give the Word of God its proper place, and own its supreme authority, pre-eminence, and power.

It is the desire of this conference that those who take part should contribute to the general stock the results of their experience, suggesting for the consideration of their brethren the chief practical conclusions to which they have been led. I may mention, then, that guided by the principles indicated in this paper, we founded, fifteen years ago, in East London, an institution for training and helping into the foreign field young men who desired to be missionaries. We subsequently added a country branch of the Institute, and later on a Training Home for Deaconesses. During these fifteen years we have dealt with more than three thousand volunteers for missionary work, have received on probation between eight and nine hundred, have trained and sent out five hundred missionaries, and have now about a hundred students in the Institute. Our plan is to give the students, where they require it, preliminary secular instruction in the country branch, and then practical training in East London, including missionary, evangelistic, linguistic and medical departments. All our students receive from a qualified medical man the training of the ambulance corps, the results being tested by a public examination. The deaconesses, in certain instances, are sent for three months to live in hospitals where the maternity cases are treated. Students going to Africa receive instruction in the treatment of tropical fevers, and where there has been special fitness we have given students the advantage of a four years' medical course in the London Hospital. In almost every case these have become qualified medical men, and are now in the mission-field. The time spent by students in the Institute has varied according to their age and needs. Our system has been an elastic one. We have tried to give to each the help he or