

from all. Except in special and rare cases, not a Bible or Testament, not even a Gospel, is given away. This is not because American Christians are unwilling to give, but because, in the experience of all, free distribution of the sacred books cuts at the very roots of that self-respect and sense of the Bible's worth, without which there can be no strong Christian character developed. It is also never forced upon the attention of any. Cordially, earnestly, kindly, is it offered; but he who takes it must do so of his own free will, under no external pressure. Undoubtedly such pressure might be used as to greatly increase the sales. Sometimes it has been used, but always with loss rather than gain.

A half century of experience has shown that, as a rule, in the Levant, the best results are reached from planting the Bible in individual hearts, rather than by sowing it broadcast.

EVANGELISTIC PREACHING.

Sometimes preceding the colporteur, sometimes accompanying, sometimes following him, always in heartiest sympathy with him, is the preacher. Now Methodist, now Presbyterian, again Congregationalist, or sturdy descendant of the Scotch Covenanter, with various names, but one heart; differing uniforms, but one flag. His one purpose to show the Bible as a rule of faith, but still more a guide in life. Hence, he seeks to understand and sympathize with the life about him. This was the hardest task of the missionary when he himself was the only preacher in the early days of the work. It is no easy thing to enter into the life of a strange people, get accustomed to new habits of thought and language, learn to put old truths in new lights, and none realize it so keenly as those who have tried it. One principle has been constantly made clearer. A man, to have genuine, lasting power with men, must be himself. Just so far as an American, in dealing with Turk or Arab, Greek or Jacobite, ceases to be an American, and becomes an Oriental, just so far he loses his power to convince, persuade, help. This is not matter of theory only, but of experience. Over and over again has the effort been made to accord the daily life of the missionary to that of the people among whom he labors, and it has ever been demonstrated to be not only impracticable, but unwise. The missionary must remain a missionary. However deep and strong his sympathy with the people, he not only cannot, but he ought not to become one of them. His best power for good depends upon his preserving his own individuality, and that must be national as well as personal. With the growth of the work the physical impossibility of the missionary's reaching all who sought to learn became increasingly apparent. Thus has arisen a great body of native preachers—men drawn from every class and walk in life—who, gathering from personal contact with the missionary the influence of his life and thought, assimilating it to their own national character, go forth to the thousands of their fellow-countrymen, and with them are devel-