

purified by it; we are sanctified by it; we are guided by it, and by it alone we can become "thoroughly furnished" for all good works. Thus God reminds us of the source of our life and growth, and we can be but weak beings in His service unless we feed often and amply at this table. He keeps spread ready for us here in the presence of our enemies. One ceases to wonder at Miss Havergal's aptness and success in Christian labor, when it is remembered how she *lived* upon her Bible—how her very being was *en rapport* with the mind and language of her Lord. She learned by heart the whole of the Gospels, Psalms, Epistles and Revelation. Herself and sister loved to repeat alternate verses as they walked together. Often, when too weak to hold the dear volume up, it lay open at her side, and she tells joyfully and thankfully of the sips and crumbs of dainty drink and meat she had, when able to read but a verse or two at a time. Thus this happy Christian kept the sword of the Word bright and ready to her grasp, and we need not marvel that the King, greatly honored one, who so honored His royal message. As missionaries, we are especially dependent on this volume. We have no human guide or teacher. There is none at whose feet we may sit and learn. We must help ourselves from this treasury of truth or go unsupplied. And none need it more than we. It is the source of our inspiration and confidence. What made a missionary of Mary but the study of his Bible and of his Map? While as to Judson, so to us, the promises recorded there (some of the grandest of which we might be forgiven for claiming as especially our own), are our best assurance of final conquest. Do doubts and fears of a peculiar nature assail us in our work? In the Bible we must look for the antidote. I recall Mrs. Clough's heavy-heartedness because all their first converts were from the lowest, most ignorant classes, and how the cure was given her in the same hour when she opened her New Testament and her eye fell on those words in the 1st of 1st Corinthians, where God shewed her that it was His wise and holy plan to call first the foolish and weak and base and despised. Here, too, we find secure hiding places from the darts and slings of Satan and the scoffer, and if soundly educated in this compendium of Divine wisdom we will not be lightly moved, or easily made afraid by opposition or difficulties.

From what the Bible has been to us in the past, are we not abundantly induced to cultivate a closer acquaintance with its sacred pages? Can we not each recall times of special need when, on taking up the Book with the whispered request, "Speak to one now, my Master," we have opened to some words so fitted to our case that we could not doubt the response? In prayer we speak to God, and by His Word He speaks to us. Surely this is having our Lord with us indeed, and in a better fashion far than if He still were treading earthly shores. But there are moments when we cannot lay our hand upon the Book, and then, unless the substance, even the language, be hid in our hearts the Spirit cannot breathe comfort into our heart or flash out upon the tangle of our perplexity the needed guidance by bringing to our remembrance the fitting thought or word divine. We are not to expect a fresh revelation (a miracle) but to be *reminded* in the time of need what it is our duty to have already stored in the memory. But we must pray and read and pray again. From God alone can come that holy hunger for a knowledge of Him and of our duty, that will prompt to this faithful searching out of *all* he has revealed; He must open our eyes that we may understand His law and from Him must come the grace that will enable us to use skilfully in His service the material gathered. Not the

indolent or careless reader gets the blessing. The attention must be alert; there must be personal application. There must be the spirit of obedience and the reading *not* the *end*, but a search for something we are to take away and keep and use. Are we making all we might of the Bible in our work? God has promised to bless His own words—not ours. In the Sunday School let us not abandon the good old fashion of verse-learning. It will be a blessing to our people to have the *language* of the Scriptures at command, and no knowledge about the Scriptures is equal to a knowledge of the Scriptures themselves. We might, with advantage perhaps, considering the few opportunities most of our scholars have of learning the Word—have *more* than the usual seven verses at a session—more of the Bible and less comment. In the *Zenanas*, one of the most successful visitors in Calcutta, simply reads the Bible. She is welcomed to as many houses as she can possibly visit though she never gives a secular lesson. It is wonderful, they tell us the delight with which those *Zenana* women listen to the story of Christ the Saviour—it were *more* wonderful if to *such* hearers *such* a story were *not* sweet!

Our *Pastors* should not regard their opening chapter only as a preliminary—a part of "the opening exercises," preparatory, simply to the real work of the hour—the sermon. They should study it, and read it as if they recognized it to be what it surely is, the most important, as it is likely to be the most profitable part of their service. What are our *Preachers* talking about to the people? Do they not too often take the attitude of disputers and iconoclasts and too seldom simply and solely that of witnesses for Christ the Lord? They cannot know too much or be too highly (if wisely) trained, but surely their *chief* business is to give to their dying countrymen Bible truth straight from the Bible, for this alone can make them "wise unto Salvation." If some definite portion were made known to the people by each of our helpers as they address them here and there, perhaps the knowledge of our Lord would spread even faster than it does. Our *Christians* are prone to think that the Bible is not to be understood by them without much explanation and comment. A most pernicious idea, for not expecting to understand it, they do not *try* to and thus lose the lessons that are there for just such learners as themselves. Let us show them their mistake and teach them that safety for them, as for us, lies alone in taking this precious book as a light to the feet indeed, a very torch let down from heaven by God's own hand, to guide His children Home.

M. B. McL.

Samulcotta, Jan. 8th, 1884.

Native Pastors and Evangelists.

There has been of late years quite an awakening to the fact that the conversion of any people to the Saviour should be sought mainly through the labours of native converts. We think that our own brethren in North China are solving the problem how to bring the many to Christ. Like Mr. Oncken, of the German Mission, they are careful to impress upon each convert that he should carry the glad tidings of salvation to his neighbours:—

"Tell to sinners round,
What a dear Saviour he has found."

The result is that large numbers are evangelized, brought under the influence of the Gospel, and made acquainted