

is no peace;" to wink at faults that ought to be noticed, to overlook mistakes, to give as weak mothers do to their children—what is pleasant instead of what is wholesome. There was none of this weakness, this indolence, this want of faithfulness in our Lord. He could reprove, and did reprove sharply. For examples of this we may turn to the earlier chapters of Revelations, but these examples stand not alone. Beloved John heard "Ye know not what manner of spirit ye are of;" favoured Peter the "Get thee behind me, Satan!" Missionaries must not forget that, even in the best workers, they have to deal with imperfect beings. Rescued as some of these have been from false and degrading religions, their reaching a high standard of excellence may be expected to be a work not only of grace, but of time. Covetousness is a rock on which the native is liable to strike. Sad instances of this might be given. Let the missionary watch lest the wolf attack the finest sheep of the flock, even one bearing the bell to lead the others on.

GENTLENESS.—What more can be said on this lovely quality of Christ than is expressed in the beautiful words of St. Paul, *I beseech you by the meekness and gentleness of Christ!* This grace, especially in this burning climate, comes not to the missionary as a matter of course. It is possible to have an irritable Miss Sahiba and imperious Mem Sahib. I have heard the title of *ghussawali* (angry one) applied to a faithful worker for God. In gentleness the white missionary should set to the brown one a constant example.

HUMILITY.—This grace is linked with the one last-named, but the words are not synonymous. Gentleness applies more to the manner, humility to the state of the heart. The English lady must not plume herself on belonging to the dominant race; she must be ready figuratively, to wash her Bible-women's feet; she must recognize and feel from her heart that the two women are indeed *one in Christ*, and that the dark-eyed meek sister in her *chadder* may have a higher place reserved for her in the kingdom of heaven than the fair daughter of Britain; pride of race should be trampled under foot, with the pride of superior knowledge or a more cultivated mind. The Christian should have nothing to do with pride.

INTERCESSION.—The duty of pleading for our Bible-women is recognized by our Society, a special day in the week being appointed for its exercise. Oh! should we not have a larger blessing if we prayed more? We want more numerous instruments, instruments more polished and bright; we complain of the scarcity of good native workers, and the weaknesses of those whom we have. Should we not have more if we asked for more, and is it not of the utmost importance that we should entreat for our Bible-women that anointing which we so much need for ourselves? Behold our blessed Lord on His knees; read His divine prayer in the seventeenth chapter of St. John! The suggestion is hardly needed that at least one day in every week the missionary and her native helpers should meet for united supplication, searching of the Scriptures, and consultation about the work in which all are engaged.

LOVE.—Our Saviour was love itself. Oh, how fearfully do we fall short of His standard, *Love one another as I have loved you!* One often hears complaints of the ingratitude of natives; in regard to pecuniary benefits they may be ungrateful, but they appear to be peculiarly ready to repay with love the debt of love. We too often expect to buy affection with graciousness, condescension and gifts; we sow grass, and expect a crop of sugarcane. Will any one give an equal weight of gold for

silver or copper-gilt? It is not in this way that Christ treated His followers. He loved to have His disciples around Him; it was sweet to Him to have a head laid on His bosom. We see in this a type of one of the two Dispensations. The favoured Saviour of the Old Testament pillowed his head on a stone; that of the New Testament over a beating, loving heart. Christ's affection was constant, tender, intense; He loved His own to the end. He said that He called them not servants, but friends.

A loving spirit seems to give more influence to a missionary than anything else. With what pleasure I have heard a babu speak of a missionary's sending from England pencils stamped with the names of his native friends. That little proof that he remembered their names made a deeper impression than large gifts might have done. That missionary, after long years of separation, is warmly beloved, for he knows how to love. Natives have a vague idea of our pecuniary resources; they probably think them larger than they are, and feel little gratitude because they perceive little sacrifice. But for real sterling love they will return love, and that in no stinted measure.

Oh, Lord! give grace to thy weak, halting, stumbling servants, to walk more closely in Thy steps; and grant us more of that spirit of humility and love which would make the missionary, in her relations with her fellow-workers remind us of Thee!

The Congo Mission.

(From Spurgeon's "Sword and Trowel.")

A history of the newest and in some respects most interesting, of the enterprises of the Baptist Missionary Society, from the pen of its respected Treasurer, is a welcome addition to Baptist libraries. The preparation of this little work has been the occupation of Mr. Tritton during his recent illness. It breathes his devout and cultured spirit, and is enriched by engravings of scenes of the mission, and by a map of Equatorial Africa from Congo on the west coast to Zanzibar on the east, showing the great basin of the Congo, and the region of the vast lakes, Tanganyika and Victoria, where the river takes its rise. The exhilarating purpose kept in view in this mission, as our readers are aware, is that our missionaries, advancing from the west along the waterway of the Congo, shall meet the men of the London Missionary Society who are advancing from the east; and it will be a high day in the history of missions when the two bands greet one another in Central Africa, each at the end of their line of light. A shining zone of mission-stations will then exist, stretching right across the "Dark Continent," and the Congo will be the highway of the gospel, a River of Life for Africa. The lonely death of Livingstone at Ulala, and the bringing over of his remains to England for burial in Westminster Abbey, profoundly moved the minds of Christian people on behalf of Africa. Mr. Stanley's book, narrating his wonderful journey "across the Dark Continent," fanned the rising flame, and showed to discerning minds that the carrying of the gospel into Interior Africa was a practicable achievement. Then came the ludicrous and romantic, but suggestive incident, of the royal salute fired at Uganda in honour of the name of Jesus, by command of the king, Mtesa. The leaders of the Baptist Missionary Society found their thoughts strongly led to the spiritual needs of Central Africa, and they waited for an opportunity of endeavouring to meet that need; when, in the spring of 1877, Mr. Arthington,