

hearing of God's voice. The child heart and ear naturally open upward. They hear easily and believe readily. The roadway of the ear has not been beaten down hard by much travel. God's rains and dews have made it soft, and impressionable. This child's ear was quickly trained to recognize God's voice. And the tented Hebrew nation soon came to know that there was a man in their midst to whom God was talking. O, to keep the heart and inner ear of a child as mature years come!

Of the third of these famous intercessors little is known except of the few striking events in which he figured. Of these, the scene that finds its climax in the opening on Carmel's top of the rain-windows, occupies by far the greater space. And it is notable that the beginning of that long eighteenth chapter of first Kings which tells of the Carmel conflict begins with a message to Elijah from God: "The word of the Lord came to Elijah: * * * I will send rain upon the earth." That was the foundation of that persistent praying and sevenfold watching on the mountain-top. First the ear heard, then the voice persistently claimed, and the eye expectantly looked. First the voice of God, then the voice of man. That is the true order. Tremendous results always follow that combination.

THROUGH THE BOOK TO GOD.

With us the training is of the inner ear. And its first training, after the early childhood stage is passed, must usually be through the eye. What God has spoken to others has been written down for us. We hear through our eyes. The eye opens the way to the inner ear. God spoke in His word. He is still speaking in it and through it. The whole thought here is to get to know God. He reveals Himself in the word that comes from His own lips, and through His messengers' lips. He reveals Himself in His dealings with men. Every incident and experience of these pages is a mirror held up to God's face. In them we may come to see Him.

This is studying the Bible not for the Bible's sake but for the purpose of knowing God. The object aimed at is not the Book but the God revealed in the Book. A man may go to college and take lectures on the English Bible, and increase his knowledge, and enrich his vocabulary, and go away with utterly erroneous ideas of God. He may go to a law school and study the codes of the first great jurist, and get a clear understanding and firm grasp of the Mosaic enactments, as he must do to lay the foundation of legal training, yet he may remain ignorant of God.

He may even go to a Bible school, and be able to analyze and synthesize, give outlines of books, and contents of chapters and much else of that invaluable and indispensable sort of knowledge and yet fail to understand God and His marvellous love-will. It is not the Book with which we are concerned here but the God through the Book. Not to learn truth but through truth to know Him who is Himself the Truth.

There is a fascinating bit of story told of one of David's mighty men. One day there was a sudden attack upon the camp by the Philistines when the fighting men were all away. This man alone was there. The Philistines were the traditional enemy. The very word "Philistines" was one to strike terror to the Hebrew heart. But this man was reckoned one of the first three of David's mighty men because of his conduct that day. He quietly, quickly gripped his sword and fought the enemy single-handed. Up and down, left and

right, hip and thigh he smote with such terrific earnestness and drive that the enemy turned and fled. And we are told that the muscles of his hand became so rigid around the handle of his sword that he could not tell by the feeling where his hand stopped, and the sword began. Man and sword were one that day in the action of service against the nation's enemy. When we so absorb this Book, and the Spirit of Him who is its life that people cannot tell the line of division between the man, and the God within the man, then shall we have mightiest power as God's intercessors in defeating the foe. God and man will be as one in the action of service against the enemy.

A SPIRIT ILLUMINED MIND.

I want to make some simple suggestions for studying this Book so as to get to God through it. There will be the emphasis of doubling back on one's tracks here. For some of the things that should be said have already been said with a different setting. First there must be the time element. One must get at least a half hour daily when the mind is fresh. A tired mind does not readily absorb. This should be persisted in until there is a habitual spending of at least that much time daily over the Book, with a spirit at leisure from all else, so it can take in. Then the time should be given to the Book itself. If other books are consulted and read as they will be let that be after the reading of this Book. Let God talk to you direct, rather than through somebody else. Give Him first chance at your ears. This Book in the central place of your table, the others grouped about it. First time given to it.

A third suggestion brings out the circle of this work. Read prayerfully. We learn how to pray by reading prayerfully. This Book does not reveal its sweets and strength to the keen mind merely, but to the Spirit enlightened mind. All the mental keenness possible, with the bright light of the Spirit's illumination—that is the open sesame. I have sometimes sought the meaning of some passage from a keen scholar who could explain the orientalisms, the fine philological distinctions, the most accurate translations, and all of that, who yet did not seem to know the simple spiritual meaning of the words being discussed. And I have asked the same question of some old saint of God, who did not know Hebrew from a hen's tracks, but who seemed to sense at once the deep spiritual truth taught. The more knowledge, the keener the mind, the better if illumined by the Spirit that inspired these writings.

There is a fourth word to put in here. We must read thoughtfully. Thoughtfulness is in danger of being a lost art. Newspapers are so numerous, and literature so abundant, that we are becoming a bright, but a not thoughtful people. Often the stream is very wide but has no depth. Fight shallowness. Insist on reading thoughtfully. A very suggestive word in the Bible for this is "meditate." Run through and pick out this word with its variations. The word underneath that English word means to mutter, as though a man were repeating something over and over again, as he turned it over in his mind. We have another word, with the same meaning, not much used now—ruminant. We call the cow a ruminant because she chews the cud. She will spend hours chewing the cud, and then give us the rich milk and cream and butter which she has extracted from her food. That is the word here—ruminant. Chew the cud, if you would get the richest cream and butter here.

And it is remarkable how much chewing

this Book of God will stand, in comparison with other books. You chew a while on Tennyson, or Browning, or Longfellow. And I am not belittling these noble writings. I have my own favourite among these men. But they do not yield the richest and yet richer cream found here. This Book of God has stood more of that sort of thing than any other, yet it is the freshest book to be found today. You read a passage over the two hundredth time and some new fine bit of meaning comes that you had not suspected to be there.

There is a fifth suggestion, that is easier to make than to follow. Read obediently. As the truth appeals to your conscience let it change your habit and life.

"Light obeyed, increased light;
Light resisted, bringeth night.
Who shall give us power to choose
If the love of light we lose?"

—Joseph Cook.

Jesus gives the law of knowledge in His famous words, "If any man willeth to do His will he shall know of the teaching." If we do what we know to do, we will know more. If we know to do, and hesitate and hold back, and do not obey, the inner eye will surely go blind, and the sense of right be dulled and lost. Obedience to truth is the eye of the mind.

NATIVE WORKERS.

(By I. M. Keirstead.)

A letter from Sister Sanders tells us, the native schools are increasing. Our workers are doing splendid work. A school at Matulas with 18 or 20 pupils, one at the Station with 8 and 10 more, while Samueli and Aloni have other schools. Our outpost work is growing thus needing workers which must be supported. These outposts are scattered here and there over our field of labor from two to 15 miles, making it impossible for all to go to the Mission Station to be taught. So these native evangelists carry on school work, as well as preaching, visiting the sick and doing personal work for the Master.

Who would not want a share in this grand work of "digging diamonds in the rough," to bedeck the diadem of our King of Kings?

Lidia, our Bible woman, is to be married shortly. She expects to continue her labor of love in another part of the field. Her young man is the making of a strong worker also, and we trust their united efforts may be wonderfully blessed by God.

GREYS MILLS CHURCH.

On Sunday, Aug. 6, the Rev. H. Smith visited us and remained until Wednesday, the 9th. He preached three times on Sunday—morning and afternoon at Greys Mills and evening at the Long Reach Church. This was a very profitable day to our souls for which we praise God and take courage. Brother Smith also was with us at our Tuesday night prayer meeting. Surely the Lord blessed us all, through our dear Brother, and we trust his soul was also blessed in return and that he can say it was good to be there. My testimony is: Jesus saves, the Holy Spirit abides and I am under the Blood. I am going all the way, having the precious word of God to guide. I know Jesus is able to keep. Praise Him forever.

I am your Brother in Jesus.

S. H. BRADLEY.

"The best commentary on the Bible is the one who reads it."