

silent, a supreme allegiance to the Risen Lord, which knew no rest, whilst others disowned or were ignorant of Him. And surely this unswerving belief in a simple devotion to our Lord and Saviour Jesus Christ must, yes must, inspire every Christian man and woman with the desire to make others Christians, not in name or in word only, but in very deed; must inspire to a service and self-sacrifice hidden, it may be, in numerous cases, but none the less unflagging in its quiet, prayerful energy, its unstinted generosity of purpose.

If we connect these thoughts more particularly with the missionary service of our Lord we know that their application may not be limited. Never could there be a greater or more disastrous mistake than to think that mission work is for the few who are more or less interested in it, and not obligatory upon every Christian according to his or her ability. Well has it been said of the Gospel: "We must take it where we can go, and send it where we cannot go." The spirit of the disciple must be, in its degree, that of the Master, and it can never be for His glory or the advance of His Kingdom that the great majority of those who profess His Name should care so little for the souls of their fellows, and turn the cold shoulder on the world He so loved, forgetting that *all the corners of the earth* are equally His care, that all alike claim a share of our sympathies, and that the refusal to do the utmost which lies in our power can never be made consistently with our Christian profession. It is not a question of interest but of principle, not of taste but of duty, and even duty seems a cold term compared with that "passion for saving souls" which should move us.

To be filled with the spirit of missions is to be filled with a deep sense of the will of God and the need of man, and, if this spirit more distinctively characterized the Church in England to-day, not only would there be a vast deepening of the spiritual life in our parishes, but when missionaries came home they would indeed "touch fire." They would not need to work so hard to rouse us, for we, by our sympathy and our voluntary offerings, should send them back to their hard lives and lonely posts strengthened and refreshed and happy in that realization of the "Communion of Saints," which the Archbishop of Canterbury has told us is a "dead" doctrine in this country. And, further, those who are missionary in will at home would, as they came in contact with others who have not yet realized their responsibilities, inspire and draw forth, by their own earnestness, a like enthusiasm. For it is not possible to touch fire and be unconscious of its heat; instinctively we catch something of the glow of a living faith.

If only the mainspring of our energy be the constraining love of Christ, and our own souls athirst for that holiness *without which no man shall see the Lord*, we may not only hope for great things in the mission field of souls, but confidently expect them in His Hallowed Name Who wills that *all men should be saved, and come to the knowledge of the truth.*

A. B. T.

## Correspondence.

ST. MARY'S BIBLE HOME,  
MATSUMOTO, SHIZANO, July 25, '98.

Dear Canon Spencer:

Your letter of June 13th reached me a few days ago.

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And now to turn my thoughts to business, and you cannot know how tired I am getting of "ways and means." Perhaps it is because since the beginning of the year my health has been failing so fast, troubles seem so much greater if you have not the strength of body to fight them down. I saw the resolution passed at the meeting of the D. and F. Board, in the C.C.M., and of course there was no need for me to say that I was greatly disappointed, for it seems that with all my waiting, I have failed to awaken the minds of Canadian Church people to the great importance of this work. Of course each missionary is apt to think their work important, but I think there are few who will not agree with me, particularly of those who have been to this country, that work among the women is most essential; if the women care nothing for religion, it is pretty certain to follow that the men will not. This "Bible Home" is essentially woman's work, and I should like to feel that it was supported by the women of Canada, and were I going to remain in Japan, this I feel sure they could easily do, as \$200 per annum supports and educates five girls, and pays the salary of a matron. But it will be a different matter when \$500 a year must be added to this to pay the salary of a foreign lady missionary, and this is what now has to be done. You know that the W.A. is already doing a great deal to assist the work in Nagano, and I am very loath to put a fresh burden upon them. Then what is to be done. Is this work, that after my long waiting of these years has at last been so successfully started, to be closed, to have failure written across it because means cannot be found to send a lady to take my place? I cannot believe it! Some lady *must* be sent out, for the "Home" cannot be left without one; anyone who knows the mind of the Master, will not need to be told the reason why. When I wrote to the Treas-