

girls, some of whom were, like herself, the children of lepers. Year by year she grew and learned more and more. Among other things she learned a little English, and could talk it quite nicely; but, best of all, she learned to know Jesus, and she let him into her heart, to reign there as her Lord and Saviour.

After having been in the mission school learning her lesson for some years, during which time she had grown into a tall and capable girl, she at length left it in order to help the missionaries by teaching little non-Christian girls in the bazaar. Most of her scholars were the children of Nepalese soldiers, a regiment of whom were stationed in the town. Day by day she would go to school and teach these little girls reading, writing, arithmetic, knitting, and bible stories. This lasted for three years. But during this time such a large number of children had come to the missionary to be fed and clothed and taught, it was necessary to appoint some one to specially look after them all.

### Reginald Radcliffe.

Born in Liverpool in January, 1825, Reginald Radcliffe had some time passed the threescore and ten when, some time ago, he was called to his eternal rest. He elected to follow the same calling as his father—that of a solicitor. Early in life he began to take part in Christian work, with all the whole-hearted eagerness of an intense nature. Ragged schools were his first love, from that he followed on to open-air preaching, and took part in this form of gospel work in London when it was comparatively in its infancy.

In the early years of his wedded life he was very active in evangelistic work among Lancashire colliers. Two of his most effective fellow-workers in those days were Richard Weaver and John Hambleton. Much time and loving effort were also expended on the sunken masses of his native city, and the pleasure-seeking crowds who attended Chester and other racecourses. At Chester he and Richard Weaver, like Paul and Silas of old, were thrust into prison for proclaiming the gospel under the blue sky. Not infrequently in after life Mr. Radcliffe came into collision with the powers that be, in a similar way; but he always chose to obey God rather than man. These activities did not prevent him from assiduous bible study and earnest culture of the spiritual life. He lived and breathed continually in an atmosphere of prayer and child-like communion with God, on whom his faith laid hold with a tenacity that strengthened with every succeeding year of life.

From a season of bright and happy service for Christ in and around Kendal, he sped northwards to Aberdeen, at the invitation of a professor in the University of that city. This was in the end of 1858; just when 'the sound of abundance of rain' was being heard in America and the North of Ireland. Before the year closed a most memorable revival had broken out in Aberdeen, largely under Mr. Radcliffe's labors; though other consecrated workers, such as Brownlow North and Mr. Macdowall Grant, of Arndilly, were honored instruments in connection with that memorable visitation of Divine grace and saving power.

Mr. Radcliffe's earliest visits to London were in the winters of 1860 and 1861. In his efforts to carry the gospel to the dwellers in this great city he had the co-operation of a host of devoted men and women, whose labors God very richly blessed, both in the western and eastern parts of the city. To the work begun in East London in 1861 may very distinctly be traced most of the aggressive mission efforts that are in operation among these teeming tens of thousands at

the present day. At intervals, Mr. Radcliffe found, or made, time to evangelize also in Ireland, Scotland, the North of England, and the home, or Eastern, counties.

In 1861, with Mr. Shulldham Henry, for a yoke-fellow, he visited Paris and other places in France, where the power of the gospel was very signally manifested. Here Mr. Radcliffe had his first experience of preaching the gospel message through the medium of interpretation; a method which he pursued in after years in Switzerland, Scandinavia, Russia, and other European countries where his native tongue was not sufficiently understood.

After a delightful and fruitful period of work in Switzerland in 1862, Mr. Radcliffe's health (which, we may say, was always the reverse of robust), quite failed, and he had to take a prolonged season of rest from active public preaching. Before that, however, he had taken a practical part in the relief work in Lancashire rendered necessary by the Cotton Famine. While helping to keep alive the bodies of these industrial populations, he was equally zealous in ministering to their spiritual necessities.

Passing on a few years we note that when



REGINALD RADCLIFFE.

Mr. Moody and Mr. Sankey paid their first visit to London, the task of organizing a preliminary house to house visitation was imposed on Mr. Radcliffe. In former years he had devised a similar effort in his native town, and the experience then gained helped him to do most valued service, with a staff of willing voluntary helpers, in paving the way for those memorable mammoth gatherings, in different parts of the metropolis, that marked the mission of the American evangelists. About the same time Mr. Radcliffe's sympathies were drawn out towards the condition of sailors and passing emigrants in our large seaports. He was the chief instrument, in God's providence, in the establishment of the now familiar 'Strangers' Rests,' first in Liverpool, then in London, and afterwards in Hamburg, Bremerhaven, and Hull. That movement has since spread to different parts of the globe, and no finite mind can calculate the benefits, temporal and spiritual, that have accrued to those who do business on the great waters of the world.

Largely in the same line of service was the lengthened visit paid by Mr. and Mrs. Radcliffe, in 1880, to different parts of Scandinavia. Only, the unceasing labors of these friends were by no means confined to one class. All were fish that came to Mr. Radcliffe's net; to him all souls were precious, and worthy of being instructed in the won-

drous love of God. For that was his underlying theme. He could preach the terrors of the law, and he could thunder out God's rejection of the lifeless formalist; but he dearly loved to exalt the tender love of God—Father, Son and Holy Ghost. His gifts of ingenious, evangelistic speech were altogether his own, and with his words always went a winning smile that does not appear in the accompanying portrait.

A long visit to Russia and Finland in 1884 was another evangelistic excursion, by Mr. and Mrs. Radcliffe, that was full of the deepest interest and attended with blessed results. Mrs. Radcliffe's narrative of these tours cannot fail to charm and to stimulate the reader.

In his later years, when weakened health and growing bodily infirmity did not allow of so much travel and actual personal effort, Mr. Radcliffe threw his unquenchable zeal into the channel of foreign missions. About ten years ago he went through Scotland, and other parts of the kingdom, in company with some like-minded brethren, seeking to rouse the church members to a deeper sense of their responsibility to the great heathen world. 'World-wide evangelization' was the comprehensive scheme on which he loved to descant, with all the persuasive tenderness he knew so well how to throw into his oral and written appeals.

His last important journey was to America and Canada in 1888, in company with Mr. Hudson Taylor. Across the sea he was able very sensibly to fan the rising flame of missionary consecration, which resulted in such a marked extension in the operations of the China Inland Mission.—'The Christian.'

### Which Paid Best.

(By A. H. Hutchinson.)

A true story connected with the Klondike gold discoveries seems to point a moral without needing any explanation.

After the first lucky gold-miners had arrived in San Francisco, a Christian man was talking with one of them and asked him what they did in regard to religion up in the Yukon country.

'Oh, we don't have religion up there,' said the miner.

'You do not? What do you mean?'

'No; we can't bother about such things.'

'No?'

'We can't spend the time. You don't suppose a man is going to lay off a day just because it's Sunday when there are a couple of hundred dollars in sight for him to pick up? No, sir!'

'Well! well! Didn't a single man stop on Sunday?'

'Yes; come to think of it, I believe I did hear of one, I think his name was Leppy. Some one said he had been secretary of a Y. M. C. A. in Seattle before he went north. He came down on the boat with us.'

'How much did he bring with him?'

'Something over sixty-five thousand, they said.'

'And how much did the rest of you bring?'

'We cleaned up between five and ten thousand dollars apiece.'—'C. E. World.'

With respect to prohibition in New Zealand, it has been stated that, whereas ten years ago not ten thousand people in the colony could have been got to vote for prohibition, 48,000 did so in 1894, and 98,000 last month, or an increase of 50,000, equal to a third of the voting strength of the colony, and that another 30,000 would have given the prohibitionists a majority. At the present rate of increase such a majority should be secured in the next three years.