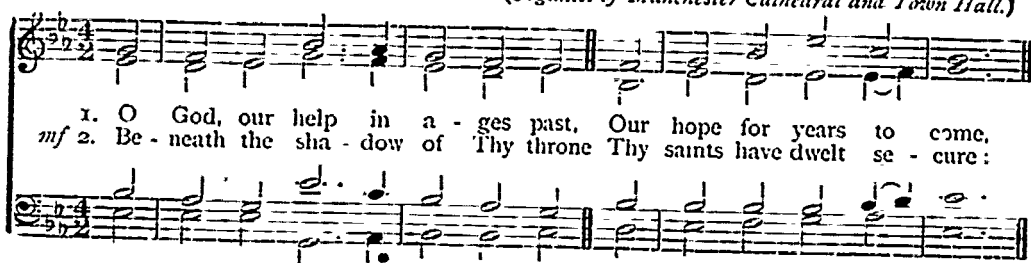


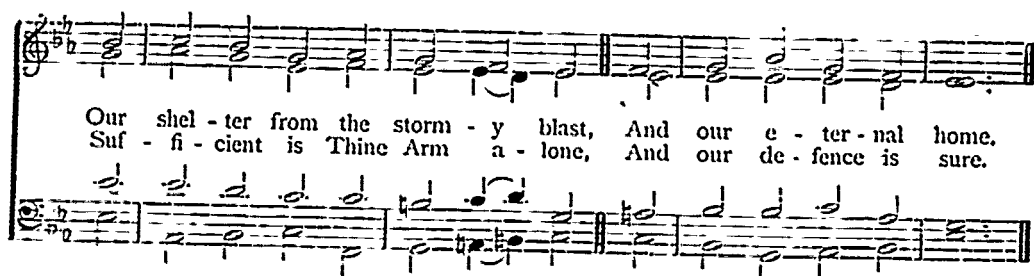
# "O God, our Help in Ages past."

Words by I. WATTS.

Music by J. KENDRICK PYNE.  
(Organist of Manchester Cathedral and Town Hall.)



1. O God, our help in a - ges past, Our hope for years to come,  
mf 2. Be - neath the sha - dow of Thy throne Thy saints have dwelt se - cure :



Our shel - ter from the storm - y blast, And our e - ter - nal home,  
Suf - fi - cient is Thine Arm a - lone, And our de - fence is sure.

3. Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.
4. A thousand ages in Thy sight  
Are like an evening gone;  
Short as the watch that ends the night  
Before the rising sun.

5. Time, like an ever-rolling stream,  
Bears all its sons away;  
They fly forgotten as a dream  
Dies at the opening day.
6. O God, our help in ages past,  
Our hope for years to come,  
Be Thou our guard while troubles last,  
And our eternal home.

## MISSIONARY GLEANINGS.

### Service in a Kaffir Hut.

It must be a curious thing to hold service in one of those beehive-shaped huts which we have often seen in pictures. "Sometimes," says Canon Gibson, "it is almost impossible to see the words of the Liturgy, as the light that comes in at the four-feet doorway is blocked out by the crowd of worshippers who cannot find room inside. Often a dog or a fowl will force its way in, and have to be driven out again and again. The clergyman's head is bowed, not in reverence, but because the roof is so low he cannot stand upright; but as you look round at the congregation, and see this one who has walked eight miles that morning, starting before sunrise, as your eyes fall on a party who travelled fifteen miles on Saturday afternoon in order to be in good time for their Sunday communion, . . . above all, as you feel the wondrous hush—a silence that may be felt—that succeeds the consecration prayer, then you feel that 'God is in this place' as much as in the most beautiful cathedral."

### A Blasphemous Edict.

The first missionaries who went to Japan were Jesuits, who mixed themselves up with political intrigues, for which they were eventually expelled and their converts persecuted. For two hundred and thirty years every village signboard in Japan bore the following edict: "So long as the sun shall warm the earth, let no Christian be

so bold as to come to Japan, and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head." In 1854 the first opening occurred, and soon afterwards the Gospel began to be preached in Japan. Now some twenty-seven missionary societies are engaged there, and more than 35,000 Japanese have become Christians.

### A Service once a Quarter.

WHILE we remember the spiritual destitution of the heathen, we ought not to forget that our colonists, our own fellow-countrymen, are often in great need of the Gospel. The *Gospel Missionary* told us a little while ago of the visit of a clergyman to a pearl fishery station at Shark's Bay, Western Australia. He had to travel a long way to reach them, by steamer, sailing boat, and on horseback. He found that they had never had a clergyman before to perform Divine service or to administer the Holy Communion. They were delighted when he told them he would come once a quarter in future, gladly promised to pay a share of his stipend, and subscribed on the spot enough to purchase a harmonium to brighten the services. There must be great numbers of settlers in Australia, New Zealand, South Africa, and Canada, who are as badly off as the Shark's Bay colonists, and many, perhaps, far less able to bear the expense of helping themselves.