

## THE SPIRITUAL EXPANSION OF THE EMPIRE.

THE scope and operations of the Society for the Propagation of the Gospel have been world wide. Largely through its efforts and through those of its sister societies, like the church Missionary Society and the Universities' Mission to South Africa, the spiritual expansion of the British Empire has year after year, kept pace with its territorial expansion. If it be true that the roll of the British drum follows the sun around the world, it is equally true that the voice of the Anglican Communion, in the worship of Almighty God, is never silent. As hour after hour dawn broadens into day, her voice rises in prayer and praise in the familiar words of the Communion Office, the Order for Morning Prayer or the Litany. And hour after hour as the sun goes down the western sky, her thanks for the day's mercies and her prayers for protection through the night arise in many lands and in many tongues, from cathedral and church and humble mission, through the uplifting evensong.—*Spirit of Missions.*

### KIPLING ON MISSIONS.

**D**O you know what life at a mission outpost means? Try to imagine a loneliness exceeding that of the smallest station to which the government has sent you—isolation that weighs upon the waking eyelids, and drives you perforce headlong into the labors of the day. There is no post, there is no one of your own color to speak to, there are no roads, there is indeed food to keep you alive, but it is not pleasant to eat, and whatever of good or beauty or interest there is in your life must come from yourself and the grace that may be planted in you.

In the morning, with the patter of soft feet, the converts, the doubters, and the open scoffers, troop up to the veranda. You must be infinitely kind and patient, and, above all, clear sighted, for you deal with the simplicity of childhood, the experience of man, and the subtlety of the savage. Your congregation have a hundred material wants to be considered, and it is for you, as you believe in your personal responsibility to your Maker, to pick out of the clamoring crowd any grain of spirituality that may lie therein.

If to the cure of souls you add that of bodies, your task will be all the more difficult, for the sick and the maimed will profess any and every creed for the sake of healing, and will laugh at you because you are simple enough to believe them.

As the day wears and the impetus of the morning dies away, there will come upon you

an overwhelming sense of the uselessness of your toil. This must be striven against, and the only spur in your side will be the belief that you are playing against the devil for the living soul. It is a great, a joyous belief; but he who can hold it unwavering for four and twenty consecutive hours, must be blessed with an abundantly strong physique and equal nerve.

Ask the grey heads of the Bannockburn Medical Crusade what manner of life their preachers lead; speak to the Raioine Gospel Agency, those Americans whose boast is that they go where no Englishman dare follow; get a pastor of the Tubigen mission to talk of his experience—if you can. You will be referred to the printed reports, but these contain no mention of the men who have lost youth and health—all that a man may lose, except faith, in the wilds; of English maidens who have gone forth, and died in the fever stricken jungles of the Panth Hills, knowing from the first that death was almost a certainty. The reports are silent here, because heroism, failure, doubt, despair and self abnegation on the part of a mere cultured white man are things of no weight, as compared to the saving of one half-human soul from a fantastic faith in wood spirits, goblins of the rocks and river fiends.—*From "The Judgment of Dungara," Primitive Catholic.*

SIR GEORGE WHITE, who was unable to attend the Society's Anniversary for Ireland, sent the following letter, which was read at the great evening meeting in Dublin on April 26:—

"It gives me great pleasure to put on record my admiration of the conduct and bearing of Archdeacon Barker, and, I might add, his family, throughout the siege of Ladysmith. I constantly attend services in his shell-torn little church, and it was always crowded, especially by our grand colonial volunteers, who had no military chaplains told off to them."

Our readers will remember that Archdeacon Barker has been a missionary of the S.P.G. Society for over forty years.

THE cosmopolitan character of the Boer army is illustrated by the fact that one hospital in South Africa required bibles in the Gaelic, Dutch, German, Flemish, French, Swedish, Danish, Italian, Bulgarian, Croat, Magyar, Roumanian and Czech languages, all of which the British and Foreign Bible Society supplied.

MORAL distances are never local. The younger absent may be nearer his father's house than the elder brother at home.