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# THE CANADIAN CHURCH

AND MISSION NEWS

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## PASTORAL LETTER FROM BISHOP REEVE—ST. DAVID'S MISSION.

FORT SIMPSON, MACKENZIE RIVER, N.W.T.,  
CANADA, ADVENT, 1896.

My Dear Brethren:

**F**IVE years having now elapsed since, in God's providence, I was called to take the oversight of this Diocese, and as there has been no opportunity of addressing you in Synod, or such like assembly, a few words in the form of a Pastoral Letter may not be inappropriate, or unwelcome. I will begin with a brief review.

That changes have occurred, during these years, is only the natural order of things. It is well, when, as has been the case with some of them, they "turn out unto the furtherance of the Gospel," and the advancement of the Master's kingdom.

To form the new See of Selkirk the Diocese lost one-fourth of its area, three out of seven of its clergy, and more than half of its church population,—most of them adherents, and the most satisfactory missions being in that quarter.

Of the four remaining clergy one, Mr. Kirkby, had already sent in his resignation to Bishop Bompas, and left the Diocese as I entered it. Another, Mr. Spendlove, after fifteen years' service, has also left, on the plea of ill-health, and appears to intend remaining in England. The other two, our worthy Archdeacon, and Mr. Hawksley, are taking furlough. We hope to see them back next year.

Three other clergy have been ordained, one of whom, Mr. T'ssietta, is *the first and only native clergyman* within the Arctic Circle!

The number of Lay Helpers has increased from two to six, and there are eight Native Catechists, and Christian leaders.

An increase in the number of laborers, ought to mean progress in the work, and such there has been.

The opening of the Hay River Mission has been a decided advance. Through the blessing of God on the loving, faithful, and self-denying labors of Mr. Marsh, the Indians there have not only attached themselves to us, but have shown a laudable determination to adhere to our teaching, and have resisted the attempts of the French priests to draw them away.

May God enable them to remain firm, and bind them closer and closer to Himself!

After the departure of Mr. Sheridan Lawrence, and his sister, which I have not ceased to regret, the removal of the Diocesan School from Resolution became a necessity, and Hay River seemed the most suitable place for it. The children are there removed from the influence of Roman Catholic surroundings, and have come under the care and teaching of Mr. and Miss Marsh, who have now the valuable co-operation of Miss Tims. The number of the pupils is not large, but there is prospect of an increase. The S.P.C.K., besides helping the Diocese in other ways, is making an annual grant of £5 for each scholar; and a lady in England raises £10 a year for the support of one of them.

This seems a suitable place to mention that, at last, the Government has made a small grant for our schools, and I am in hopes of obtaining one from the Indian Department also. But to ensure these, school must be held regularly, and the registers filled up and forwarded in accordance with the instructions printed thereon.

The extension of the Eskimo Mission from Peel River to Kittigagzyovit and Herschel Island is also an advance; and, although, in many respects, the work is most trying and arduous, it has its own attractions and compensations, and draws more sympathy from our supporters than any other in the Diocese. The unwearied and whole-hearted devotions of Mr. Stringer, following upon the labors of his predecessors, has done much towards hastening on the time when these poor Innuits shall be amongst those belonging to Christ; and, now that he has the assistance of an able colleague in Mr. Whittaker, we may confidently hope that, by the blessing and help of the Holy Spirit, that time is not far distant.

Another step forward is the occupation of Fort Wrigley, which, hitherto, has been almost entirely dependent upon short visits from the missionary at Port Simpson. Mr. Webb is now stationed there. He writes hopefully of the prospect.

New buildings have been erected at Hay River, Peel River, and Kittigagzyovit. Others have been purchased at Herschel Island. Churches are in course of construction at Re-

solution and Norman. The American Whaling Company are putting up, at their own charges, a new house at Herschel Island. A generous lady in England had offered to do this, and we hope this aid will be given to some other object in the Diocese.

A warm friend of missions, the late R. Gilmore, Esq., Toronto, bequeathed \$3,000 — one-third for Mr. Stringer's work, one-third for Mr. Marsh's, and one-third for general work in the Diocese; but this had not been paid in in September.

I need scarcely say how glad I have been to welcome the successive additions to our staff. I sincerely trust that they will have much success in their work, and much joy of the Holy Ghost while engaged in it. It was hoped that the medical missionary sent from Toronto would be a great help, but he has not been able to remain with us.

But it is not only in the introduction of new agents, and the establishing of new missions that progress has been made; it is observable at some of the older stations also.

At Fort Norman the labors of the successive missionaries have proved to have been "not in vain in the Lord." Before he left for England Mr. Hawksley had the satisfaction of presenting to me fifteen candidates for Confirmation, and of seeing them assemble at the Lord's Table. Last spring ten more were added to their number. A Christian Leader has also been appointed. They expressed to me the earnest hope that their present "Yati," Mr. Camsell, would remain with them many years.

At Fort Simpson there has been far less in-sobriety among the "whites"; and the church services have been, of late, well attended by both them and the Indians. Among the latter there has been a growing desire for instruction, and I trust that, ere long, some of them will become communicants.

At Peel River the Archdeacon has not only had the privilege of seeing one of his people elevated to the sacred ministry, and of raising an Endowment Fund of \$10,000 for the native pastorate, (the interest of which is to be divided between this Diocese, and that of Selkirk), but has been permitted to crown his labors by completing the translation of the Bible into Tukudh. He is now taking a well-earned furlough in order to get it printed.

A glance must now be given at the other side.

St. James' Mission, Resolution, has been vacant since Mr. Spendlove left, but there is a probability of an ordained medical missionary coming in next summer to succeed him. Forts Rae and Liard are also without a minister. I should like to re-occupy these, and also open a mission at Forts Smith and Providence; especially at the latter place, where a small band

of Indians, after remaining faithful to us for years, are gradually being drawn over to the Romanists, through our neglect of them; but at present it is all we can do to maintain existing missions.

The destruction by fire of the mission house at Fort Simpson has been a very serious loss, which will take years to replace. Valuable books, and much property were destroyed, the most regrettable being the Registers. Much practical sympathy has been shown, both in Canada and England, and, by the time this reaches your hands, the monetary loss will be nearly made up. Let every precaution be taken at your respective missions to guard against a similar calamity.

The C.M.S. which for many years bore the entire expense of these Northern Missions, still continues its kindly aid, and fostering care; and, whilst there seems no hope of its grant being increased, there is at present, no intimation of any reduction for which we are very thankful. Small sums of money, as well as bales of clothing, etc., have been sent through our invaluable friend, the Missionary Leaves Association. St. James' Church, Bath, Eng., supports our native clergyman; and a lady in England allows me £60 a year for a Lay Helper. The C. & C. S. grants £50 annually for work amongst the "whites." These, together with a few gifts from the United States, and generous help from Eastern Canada, chiefly through the W. A., and Wickliffe Missions, enabled me to effect the above extensions, and to meet the extra heavy expenses attendant thereon. Another great aid to progress has been the placing of steamboats on these northern waters, and the greater facilities thereby afforded for travelling, and obtaining supplies.

But we need additional support, otherwise, not only can there be no further extension, but fear some of the existing work will have to be given up.

I am sorry to say that last year (1895) the contributions from Eastern Canada and the United States fell off more than \$1,000—proving the truth of what was impressed upon me when I was there, viz.: the necessity of keeping our work before the public, not only through the press, but also by the living voice.

With regard to the former the circular letters which I have sent out have found their way into the various papers, and periodicals, and thus come before thousands of readers. The result has repaid the labor. Contributions have been sent, which otherwise, would not have reached us; and many kind assurances have been received testifying of the interest which has been aroused. That these letters may continue to be interesting, I would ask you to keep me fully informed of all the partic-

ulars of your work—its trials, and difficulties, as well its encouragements.

Mr. Stringer's living voice last winter will doubtless be productive of much good, as, indeed, it has been already; and the story of his own work from the lips of such a veteran as Archdeacon McDonald cannot fail to arouse fresh interest in, and sympathy with our labors amongst these few scattered sheep here in this northern wilderness.

No words of mine are needed to commend to you the "Three Years' Enterprise" of the C. M. S. It is one with which we are in full sympathy, and we trust its results will be so great, and its influence so far reaching as to extend even to the Arctic Regions. We ourselves are urged to move forward. Let us see to it that we do, not only in our work, but in ourselves, in our own spiritual life. Let us be more vigilant and diligent, more careful and prayerful, more hopeful, trustful, and faithful. Let our aspirations be:

"More holiness give me, more strivings within;  
More patience in suffering, more sorrow for sin;  
More faith in my Saviour, more sense of His care;  
More joy in His service, more purpose in prayer.  
More gratitude give me, more trust in the Lord;  
More zeal for His glory, more hope in His word;  
More fit for the kingdom, more used would I be;  
More blessed and holy, more, Saviour, like Thee."

Thus shall we be better fitted for our work, and have more joy in it. Thus shall we be able to make full proof of our ministry, and be "examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

We need constant supplies of grace for we have to encounter, not only the ordinary "adversaries" of pastoral and missionary work, but are face to face with the priests, and power of Rome. Backed up, as they are, with a powerful organization, and almost unlimited means, our struggle against them might seem, humanly speaking, almost hopeless. But, although they have such a large majority, both of workers and adherents, we have right, and truth on our side, and have more than held our own. They have withdrawn from Peel River. They have been unsuccessful at Hay River. Some of their people have joined us. Others are wavering. We have no reason to be dismayed or discouraged. We are on the winning side. Ultimate victory is certain. Are we undermined? Let us do double duty until more help arrives. Are we isolated? Let us draw nearer to our Master, and seek to enjoy more of His Presence. Are we weak? Let us lean more upon God, that we may be "strong in the Lord, and in the power of His might." Are we perplexed? Let us seek the aid and guidance of His Holy Spirit. Have we "Fightings and fears, within, without?" "Fear thou not; for I am with thee: be not dismayed;

for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

"Onward then in battle move,  
More than conquerors ye shall prove;  
Though opposed by many a foe,  
Onward, brethren, onward go."

"May the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Believe me,

ever your sincere friend and Bishop,

W. D. REEVE, D.D.,  
*Bishop of Mackenzie River.*

## CHURCH WORK IN THE DIOCESE OF COLUMBIA.

We are pleased to be able to give our readers in full, the following letter from BISHOP PERRIN of the diocese.

*My Dear Friends,*



HE future prosperity of British Columbia is now assured. During the past year the mining industries of the mainland have shown distinct signs of development. For nearly forty years—since the old Cariboo days—although it has been known that the mineral wealth was there, no capital has been attracted to the province. The population has never exceeded 100,000, including Chinese and Indians, and some began to despair. But suddenly all has changed. Nominally millions of capital have been raised in England, in Eastern Canada, and in the United States, and marvellous accounts of discoveries of gold are circulated far and wide, and the whole country is to be "prospected." It is needless to add in this Report, that without the utmost care, investors in gold mines will simply hand over their money to company promoters, whose circulars are sure, alas! to catch the unwary; and even if there be gold in considerable quantities in a particular mine, it all depends upon how much it costs to bring it to the surface, whether shareholders will ever receive any profit whatever. At the present moment all work is stopped for the winter, but as soon as the spring arrives miners are sure to pour into the province, and reports from all quarters will be circulated on every Stock Exchange. Meanwhile everybody here is talking of opening up the country with new railways, and wherever the individual's property is, there he naturally wants the line, and the Provincial Parliament, which is just about to meet, will have no easy task in trying to adjudicate upon the various schemes. There are those who say that British Columbia is likely to grow even more rapidly than South Africa has done, and our population of a hundred thousand will become a million in a very little time. How does it all affect Vancouver Island and the

surrounding islands, which you know is the diocese committed to my charge, and in which I am thankful to say you, who read this report, are already interested? We too have our gold "fever." At Alberni, on the west coast, there are already two large mines in working order, and in all parts of the island claims are "staked out," and almost everybody you meet has a piece of ore in his pocket, which he will tell you contains a nameless proportion of gold, silver, or copper, and sometimes all three! If the truth be told, too often those who are deeply in debt to the tradesmen of the place, instead of attempting to pay their bills, are speculating with their last dollar, and men who at almost infinite pains cleared the land, and made themselves a home, are tempted to throw it all up and go in search of gold. Of course, a day may come when Victoria may be as important as Johannesburg or San Francisco, when the coal-mines of Nanaimo and Wellington may supply fuel for countless smelters.

But all this is not yet, and never was there a time when the Church needed financial support more than the present. The "hard times" have made themselves terribly felt, and many who were rich a few years ago, and could afford to give liberally, are now deeply involved in debt, and cannot even pay the taxes on their lands; while a property that has upon it no mortgage is rarely to be found, and the interest upon the mortgage is often unpaid. I speak feelingly. A mortgage of 26,000 dollars (£5,200), belonging to the Bishopric estate, has produced 135 dollars (£23) in the last three years.

Fortunately, however, my appeal has not to be for my own stipend, but for carrying on and spreading the work in the diocese. It is with deep pain that I have again to record the fact that the S.P.G. has refused all my appeals for help. Why this is so, no one out here can understand. In the last letter which my revered predecessor wrote not long before his death, he described this neglect as "simply scandalous." A grant of £300 a year would have made all the difference to the work here, and the authorities of the venerable society can form no idea of what the result will be of their refusal to help. I have begged for a special investigation of the needs of the islands, but no answer is forthcoming. Notwithstanding this, I am thankful to say that we have not been forced to reduce the number of our clergy, and, although our Mission Fund is overdrawn to the amount of 1,500 dollars (£300), the miserably small stipends of the clergy have been paid regularly every quarter. We hope that the Lenten offering in the diocese, supplemented by help from you, will reduce this overdraft and also enable us to meet the next quarter's grants. It cannot be said that we do not try

to help ourselves. Last year for Church expenses (apart from endowments and interest upon investments), nearly \$4,500 was collected in the diocese for carrying on the work of the Church, and of this amount £3,000 was raised in Victoria. According to the returns of the clergy, the total number of communicants is 1,500, so that it would be easy to compare the amount given with the collections in parishes in the old country. While dealing with statistics, I may add that there were 275 baptisms, 111 confirmation candidates, 80 marriages, and 70 burials. It is a difficult matter to state the actual numbers belonging to the Church of England. In 1891, when the last census was taken, 10,485 returned themselves as members, but the population has certainly decreased since then, and the actual number of those whom the clergy return as attached to the Church, is about 7,000.

During the past year we have welcomed the Rev. R. A. Bosanquet, who obtained the permission of the Bishop of Norwich to resign the living of Brightwell, near Ipswich, and volunteer for work in the diocese for five years. Oh! that others may follow his example. So far as the settlers are concerned, the addition of three clergy to our ranks would enable us to cover the whole ground—but for lack of those three much is left untouched. Alberni, which I have already mentioned, calls loudly for a resident clergyman. Every month do I receive appeals from Church people there, asking when their wants are to be supplied, and at present the utmost I can promise is an occasional service. Last October, when I was able to pay them a visit, which can only be done by a drive of fifty miles from Nanaimo, it was most trying; to have to listen to their complaints, and within three months from now it is more than probable that the population will be doubled. With a grant of £100 a year from the S.P.G., I could give them what they want at once. I had hoped to ask Mr. Bosanquet to undertake Alberni, but just as he arrived the parish of St. Alban's, Nanaimo, became vacant, as Mr. Taylor wished for other work, and I was thankful to be able to appoint him. In Nanaimo, six or seven years ago, there was a large "pay-sheet" for the miners every month, but owing to complications of trade with the United States and other causes, the output of coal has lately been reduced, and there is extreme difficulty in collecting sufficient to pay the ordinary Church expenses (including, alas! interest upon a large debt), apart from the clergyman's stipend, which in Mr. Bosanquet's case is merely nominal.

At our other coal city of Wellington, Mr. Cooper has obtained the help of the Rev. S. Asquith as curate, and together they are able to undertake a large district, including North-

field, Departure Bay, and French Creek. At Wellington, with the assistance of Rev. C. E. Sharp, I propose (D.V.) at Quinquagesima to conduct a ten days' mission. The preparation has been most careful, and we hope and pray for lasting results.

In Victoria, slowly but surely, the work of the Church is progressing. At Easter, and again at Christmas, in every parish there was an increase in the number of the communicants. At the cathedral, where Bishop Hills was rector during the whole of his episcopate, the parishioners have erected as a memorial a reredos, pulpit, chancel screen, and choir stalls in oak, from designs by Canon Beanlands, which have decidedly added to the dignity of the present wooden building; and will one day, as we hope, be transferred to a new cathedral. No further steps have been taken to collect funds for this object, and the scheme of a diocesan memorial to the late Bishop, has not produced so far any large result. We had hoped to collect £1,000 to complete the Clergy Endowment Fund, and to be able to claim a grant of £250 generously offered by the S.P.C.K., but in the present financial condition of the island, the project is by no means satisfactory.

Archdeacon Scriven, who resigned the charge of St. James, Victoria, in 1895, has during the past year devoted his time to itinerating work, and has been of great use to outlying settlements; and he also has taken charge of two parishes during the temporary absence of their incumbents, so that he has spent very little time in Victoria.

Canon Paddon has carried on the work at the hospital and gaol with distinct blessing, and once a month he has visited Mayne Island, where during the past year the Holy Communion was administered for the first time, although there have been settlers there for many years. I hoped to have announced to you that a church had been built. Mrs. Starky, who collected £100 as a nucleus for a steam launch, consented to the sum being allotted for a church instead, and another £100 has been collected by the settlers. A beautiful site has also been promised, but there have been difficulties in obtaining the title of the land, and it is now hoped that building operations may be commenced early in the spring. This church will be a centre for several small neighboring islands.

With the approval of the St. Andrew's Water-side Mission, a scheme has been set on foot by Rev. W. G. H. Ellison, for regular visitation of all the sailing vessels which anchor in the Royal Roads, by means of a small steam launch; and bags containing good literature are provided for the use of the sailors on their voyage. Mr. Ellison also visits the sealing vessels, during the time that they are being fitted out.

Any special donations for this work will be thankfully received.

Owing to the development of the lumber trade, a large mill at Chemainus, which had been closed for three years, has been reopened, and Rev. E. G. Miller has regularly held services in the church close to the mill.

I am also thankful to say that St. Mark's Church, in one of the outlying suburbs of Victoria, has been reopened during the past year, and arrangements have been made by which fortnightly services are held.

Owing to the comparatively small size of the diocese, and the facilities of travelling, I am able to frequently visit and keep in touch with all the parishes. We have nothing heroic to record—no stories of terrible hardship and suffering—but the difficulty of the position of several of the clergy is very great. The settlers in many cases have to work so hard for their living, that a spirit of irreligion is too often prevalent amongst them, and it will easily be understood that to minister week by week, and Sunday after Sunday, to a very small congregation, demands from the clergy a high standard of spirituality, lest they be tempted to degenerate into apathy and formalism. During the past year the diocese has been divided into two rural deaneries, and already the more frequent gatherings of the clergy, and spiritual intercourse amongst themselves has had a decidedly good effect.

No active steps have been taken, beyond consultation, with regard to the question of religious education in our public elementary schools. The "Manitoba" settlement for the schools in the north-west has not been cordially accepted by the Roman Catholics, and it remains to be seen how it will be carried out. If some such scheme were adopted in British Columbia, we should be profoundly thankful. As it is, alas! all religious instruction is forbidden, including even the reading of the Bible, and so it will remain until we can secure the co-operation of other Christian bodies. God in His mercy hasten the day!

Our missionary work amongst the Indians is confined to the northern part of the island, where we have the field to ourselves. In other parts the Roman Catholics have had flourishing missions, and, even if we could have done so, it would be a serious question whether any interference on our part, would not do more harm than good.

At Alert Bay, where there is a saw-mill, we have a Mission House, Industrial School for Boys, and a Home for Girls. The Rev. A. J. Hall has around him an excellent body of lay-workers, men and women, and a good-sized steamer, the *Evangeline*, by means of which he carries on work among several of the neighboring tribes. How I wish that some people

who speak slightingly of missionary work could have been with me this last year when I paid my visit to the station. Our Indians are of a very low type—fish-eating as distinct from hunting tribes, quite different to the noble Redman of the forest—and in their unconverted state, degradation is written deeply upon them, and superstition reigns supreme. On the other hand, no contrast could be greater where the message of the Gospel has come home to them. Never have I seen a more devout congregation, nor do I wish to join in a more hearty service, than when I was allowed to administer confirmation to eighteen men and women last April. We are indebted to the C.M.S. for the necessary funds for this Mission, and lately I have had an offer of £200 a year from the New England Company as soon as we can find a clergyman fitted for the work. Meanwhile we cannot be too thankful for the present staff, and the liberal help given by the C.M.S.

I wish I could give an equally bright report of work amongst the Chinese; but, alas! our Mission, which we began in Victoria in 1893, has been closed. Yet here the Chinese are by thousands in the province—a God-given opportunity—and we are doing nothing to evangelise them.

I had hoped to co-operate with the Bishop of New Westminster, so that we might be able to carry on a vigorous work, but so far it has not been practicable. The feeling of hostility to the Chinese grows rather than diminishes, and it is hopeless to think of raising sufficient funds to carry on the work, unless we can get help from outside. I have just received a letter from one of the leading clergy in Vancouver City, in which he says: "I am convinced that a 'live' missionary with tact and zeal, who would go in and out amongst them and win their confidence, backed by the clergy and such voluntary help as we could command, would find a field white unto the harvest." Unfortunately the rules of the C.M.S. forbid any funds being used for preaching the Gospel to the heathen, except in their own lands. In a case like ours, would that they could be persuaded to relax their rule.

The S.P.C.K., in addition to a money grant for the church at Mavor Island and several donations of books, responded to my appeal for a magic lantern and slides of sacred subjects. This has been of great use, and I have held special lantern services in several churches which have been largely attended.

If all is well, directly after Easter I hope to leave for England, and trust that I may have the opportunity of meeting some of you face to face. The Pan-Anglican Conference will be held in July, and I want to return (D.V.) to the diocese in September, so that my number of Sundays will be limited; but I should indeed

be thankful if any drawing-room or school-room meetings could be arranged.

If the S.P.G. cannot even now be persuaded to give us the help we so badly need, I have to appeal more earnestly than ever that you will continue and increase your help. And after consultation with those whose judgment I can trust, it may become necessary to organize a "Special Fund" upon a larger scale than exists at present.

With my heartfelt thanks for your kindness and sympathy, and commending the work to your prayers,

I am, yours faithfully in Christ,

W. W. COLUMBIA.

BISHOPSCLOSE, VICTORIA, B.C.

February, 1897.

### THE MISSION FIELD AND THE VICTORIAN ERA.

IT is scarcely too much to say that nearly all the great openings of the world's field have been during the sixty years of the Queen's reign, says the Rev. Arthur Pierson, writing on Missionary Achievements in the current issue of *Great Thoughts*.

India—the Gibraltar of heathenism—had been nominally unlocked to missionary labor for many years when Queen Victoria took her sceptre, but the British East India Company was by no means friendly to missions; and not until 1858, when its powers and possessions passed over to the English Crown, did the real epoch of Indian missions begin. The era of woman's emancipation in the East Indies appropriately synchronises with the Victorian Era. It was in the Coronation year, 1838, that Dr. David Abeel returned to Canton, after his noble appeal to the Christian women of Britain in behalf of their Oriental sisters who were shut up in zenanas, harems, and seraglios, and unreachable by existing missionary methods. Burmah's first convert was gathered ten years before Victoria's reign began; but it was when she had been on the throne for just forty years that the jubilee gathering of 1878 consecrated the Kho-Thad-Byu Memorial Hall, which represented forty thousand Karen disciples, half of whom are still living. Siam has had Protestant missions since the same year as Kho-Thad-Byu's conversion; but, again, we must look further on for any real rooting of missions there. It was when Victoria began her reign that the first church of Chinese disciples in all Asia had been formed under Dr. Dean among the resident Chinese in Bangkok.

Turning to the "Walled Kingdom," 1842 and 1858 must be fixed as the conspicuous years of breaches in China's wall of exclusion, whilst Japan's long-closed sea-gates were unbarred in 1853-4 to America, and soon after to

Britain, Russia, and Holland. Korea remained the hermit nation, until, in 1882, God used medical missions as the key to unlock its doors to the Gospel, and in 1856 the Ottoman Empire issued the famous Hatti-sherif, or edict of toleration. As to the Dark Continent, it has been unveiled within the limits of the Victorian Era. To this period belongs the career of that missionary general and explorer, David Livingstone, who went to Africa in 1841, and died in 1873. To this period belong the thousand days of Stanley's Trans-Continental march, from the Zanzibar to the mouth of the Congo; and the whole establishment of the major part of missions in that Continent. To this period belongs the Congo Free State, organized in 1884, and, in fact, every one of the great developments of African occupation, civilization and evangelization.

When we turn to woman's work for woman, we find that not a woman's missionary society existed when the Queen ascended her throne; now, not a Christian denomination, scarcely a single church or chapel, is without its organized band of women, working at home and sustaining missions abroad. Medical missions, begun by such men as David Abeel and Peter Parker, are now sending hundreds of thoroughly qualified men, and women too, to practice medicine and surgery in all lands where the Gospel needs messengers.

But it is impossible to form any real conception of the advance of Christian missions without a resort to numbers. According to the latest authoritative statistics, the total expenditure for foreign missions during 1896 was, from reported gifts, about £3,000,000 sterling. The whole number of ordained missionaries is about 4,300; of laymen, 2,500; married women, 4,200; and unmarried, 3,300; this gives a total missionary force, from Christian lands, of 14,300. Mission churches have themselves given to the work 3,350 ordained natives, and over 51,700 native helpers, making a grand summary of nearly 70,000 actually engaged in the world's evangelization, in some 21,000 mission stations, and sustained by a body of 1,115,000 native communicants, that stand for five times as many adherents; 62,000 communicants were added in 1896. And there are 18,000 schools with a total of about 700,000 pupils. Now, if we remember that nearly all this aggregate represents a creation out of nothing, during these sixty years, we can get some idea of the missionary advance of the Victorian Era. It is scarcely growth; it is, as has been said, a new creation. In the year of the Coronation missions had scarcely begun, except in the isles of the sea. They had but a name to live in such other lands as they had been introduced into, with some conspicuous exceptions; and it is safe to affirm that in nine-

tenths of all the mission fields, now so nobly occupied by the Church, all real advance has been contemporaneous with Victoria's reign; whilst the literature of missions may be said to be almost exclusively the creation of the Victorian Era. There are, it is safe to say, a thousand times as many books on missions in 1897 as in 1837; in fact, more are now produced in ten years than were in existence sixty years ago.

## THE WORK OF THE MISSIONARY IN JAPAN IS NOT FINISHED.

### MORE MISSIONARIES GREATLY NEEDED.

JOHN R. MOTT, in the *Review of Missions*.

**I**N America, Europe, Australasia and some of the great mission fields of Asia the impression prevails quite widely that the work of missionaries in Japan is nearly if not entirely accomplished. What we saw and heard in Japan has convinced us that not only is the present missionary force needed, but that it should be increased. Missionaries are needed to help reach the unevangelized masses. Men who have been in the country nearly a generation estimate that three-fourths, or 30,000,000 of the people of Japan have not yet heard of Christ. There are still thickly populated groups of islands, a great number of inland towns and cities and large sections of the country not only without missionaries but also without Japanese workers. It is admitted that without the help of more missionaries the Japanese Church will be unable to evangelize the country within the present generation.

Missionaries are needed to help meet the problems which confront the Church in Japan. Buddhism still holds the vast masses of the lower classes with its superstitious hand. It will not relax its grip without a long, hard struggle. The educated classes are almost entirely given over to scepticism or atheism. An index of this is the recent statement of Marquis Ito, the most distinguished statesman of Japan: "I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and, therefore, a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism, which is almost universal in Japan, because I do not regard it as a source of danger to the community." Japan is in the midst of the greatest national transition ever witnessed. She has broken loose from the traditions and moral standard of the past and has substituted no other. Impurity is also a very great peril. Nearly all with whom we conversed unite in calling it the



greatest peril to the young men of the country. The Government, by the infamous Yoshiwara system, legalizes this vice, and public sentiment does not condemn it. Some of the leading men, including the ex-president of the imperial university, publicly defend the iniquitous system. A great social problem is revealed in the fact that the ratio of divorces to marriages is as one to three, according to the published statements of the Government. Not the least menace to Japan is the absolute absorption of the people with the material development of the country, notably since the war. The history of Carthage and Phœnicia proves that material civilization alone does not afford a secure foundation for any nation.

Missionaries are still needed to help promote the development of the Japanese Church. They are needed to make the Bible a great power in the life of the Church by stimulating more systematic, practical and devotional Bible study. They are needed to help build up an adequate Christian literature, especially on devotional and apologetic lines. They are needed to suggest the most tried and approved methods of organized Christian work. They are needed to give the lessons accumulated in the eb and flow of Church life during the last 1,800 years. They are needed to exert a steady influence and to counteract the tendency to extreme liberalism. They are needed to be centres of spiritual life and energy. They are needed to train workers, and in all these things are needed not so much as supervisors, but as laborers together with their Japanese brethren as teachers, evangelists and pastors.

While over 600 missionaries is a comparatively large number for a country the size of Japan, and while most of the work must necessarily be done by the Japanese, an additional number of well qualified missionaries are needed in order to enable the Japanese Church to meet the crisis of the present generation. We interviewed at length many leading men representing twenty of the principal agencies at work in Japan.

This number included not only prominent missionaries, but also the foremost Japanese Christians of the Empire. All but four persons gave an affirmative answer to the question: "Are more missionaries needed in Japan?" Of these four, one was the Bishop at the head of the Greek Church, and another was the oldest missionary of the Roman Catholic Church, both of whom insisted that no more Protestant missionaries are needed; the other two were Japanese workers, who thought that no more missionaries should come to stay, but from time to time visitation by eminent Christian workers and thinkers would be very helpful. Even two men who

have written to the home papers that no more missionaries are needed, told us that they have reversed their judgment in the light of recent developments. A few definite calls, brought to our attention by those on the field, clearly demonstrate that more missionaries are needed. The workers of one society ask for seven more missionary families. Another leader told us that his society needs five at once. Another society makes a strong appeal for twenty more foreign workers. Another agency asks for twenty-eight, another for four, and still another for fifteen. The Japanese workers of one very influential body have voted unanimously that one foreign missionary is needed in the capital of every prefecture. One man says he could place to very great advantage 100 young men at government school centres to teach English and do Christian work. This undivided appeal from those at the front should certainly have greater weight than the opinion of those on the home field who are not in touch with the present crisis.

#### THE KIND OF MISSIONARIES NEEDED

All with whom we have had interviews emphasized the fact that Japan needs not so much a large number of new missionaries as a limited number having exceptional ability. This is apparent in view of the advanced civilization of Japan, in view of the remarkable educational progress of the last twenty years, in view of the general attitude of the Japanese towards foreigners, and in view of the grave problems already outlined. After careful study of the conditions, and after extended conversations with the foremost Japanese and foreign workers, we would emphasize the following qualifications for the missionary to Japan: As much as in any Asiatic field, he should have a good physical constitution. He should be the equal of a graduate of one of our best colleges. He should have ability to learn a most difficult language, for the best work and largest influence are impossible without it. He should be especially well educated in theology and apologetics; because all questions which come up in Europe or America, come up prominently in Japan, and because the things which are taken for granted at home are the very things which are often most questioned in Japan. He should have sympathy with the intellectual movements of the time. He may differ, but must sympathize. He should have the power of growth. He should have strong and unwavering faith in the essentials of Christianity to offset the powerful liberal tendency. He should be especially well equipped with knowledge of the Bible, and have a habit of personal Bible study. He should be a gentleman in manners and instincts. He should be a man of tact

and sound judgment. He should have great patience and long-suffering; for without this he will fail. He should have humility—will-  
ingness to obliterate himself. Above all, he should be a Spirit-filled man.

#### A NEW AND REMARKABLE ERA AT HAND.

The rationalistic wave, which has done so much to chill the life and enthusiasm of the Japanese Church during the last few years, is receding. The ultra-nationalistic feeling, which has handicapped aggressive missionary effort, is giving way. Since the war the signs of encouragement have greatly multiplied. The war itself has demonstrated, as nothing else could have done, that Christians are not unpatriotic. The attitude of Government officials is, therefore, becoming increasingly favorable to Christianity. Thoughtful people are beginning to realize the need of moral and religious culture, and that Buddhism and Confucianism are not sufficient. Christianity has acquired a prestige altogether out of proportion to the length of its history and the number of its adherents. Although on the one hand there are but 40,000 Christians, and on the other millions of Buddhists, the two religions are spoken of as equals, and where any distinction is made among educated men it is more frequently in favor of Christianity. In no non-Christian country are students and thinking men so accessible to the influence of Christianity. Wherever you go you find the people willing to hear the Gospel, and some who are drawn to it. The oldest workers told us that not for many years have the people been so eager to hear earnest evangelical preaching. The Japanese Church is better prepared than ever before in its history for a large and safe work. It is showing a great dissatisfaction with ultra-liberal thought, and has already become more practical and aggressive and less speculative. The experiences of the past few years have tried and sifted the Church. Its body has been purged not only of members but of leaders, having unworthy motives. The preaching is more Biblical. There has been marked and increasing emphasis on teaching about the place of the Holy Spirit, not only in the Japanese pulpit, but also in the religious press. The Japanese workers have also recently been holding special conferences for the deepening of the spiritual life, and all over the country individual members are giving themselves to prayer for the outpouring of the Holy Spirit. The prayerfulness of the Japanese Christians greatly impressed us. In no country have we found the pastors and members of the churches in so many different places giving themselves to the ministry of intercession. Revival spirit is breaking out here and there in different parts of the Empire. The field seems to be

dead ripe. In our own experience, no matter in what part of Japan we were, and even if we had but one evangelistic meeting, we found a ready response to direct Gospel appeal, and there were always some who decided to take Christ as a Saviour.

The impression seems to be general that the tide has at last turned, and that Japan is about to witness another great spiritual movement like the one of the last decade, provided that the Church seizes the opportunity and makes aggressive effort. The revised treaties between Japan and other countries, which are now being made and which will go into effect within two years, open the largest opportunity which has ever confronted the Church of Christ in Japan. By these treaties the whole country will be thrown open for the first time for missionary residence and work, thus affording a great highway for the Gospel.

It would seem that God has overruled in the experiences of the last few years in preparing the Japanese Church better to improve this unexampled opportunity. The epitome of their Church history, given to us by an eminent Japanese pastor, comes to mind: "The first ten years of Meiji was a period of seed-sowing; the second ten years was a period of harvest; the next ten years, soon to open, will witness a great development and ingathering." Now is the last time in the history of the Christian enterprise in Japan when the home Church should withdraw or hesitate. On the contrary, she should stretch her powers to grasp and improve this opportunity.

Of Japan it is pre-eminently true that what is done by the Church in the West must be done quickly. If Japan can be made a Christian nation, it will not only be a mighty fact in itself, but will have a vast influence through the entire East and the Pacific island world. We should be solemnized by God's dealings with this people. The providences which have opened Japan have been simply marvellous. What other nation has in one generation been so widely permeated with the spirit of Christianity? Dr. Verbeck told us that when he came to Japan there was not a single Christian, and edicts against Christianity were nailed up all over the Empire. About thirty years ago he baptized the first two Christians, and now there are over 40,000. God has always been in the life of this wonderful nation, but never more manifestly than now.

Did you ever notice how, in that wonderful ninety-ninth Psalm, David, in the midst of a torrent of praise, makes the practical suggestion that they bring an *offering* as they come into His courts? How can we come into His presence, knowing the need of His world, and withhold what we might give?—*Helping Hand*.

## THE LAW OF SERVICE.

**W**E thank Almighty God that His "blessed Son was circumcised and obedient to the law of man." "He was made of a woman under the law," the Apostle tells us. Circumcision was the sign of it.

What law? The Mosaic ceremonial law? Is that quite adequate? That law has vanished into the dim haze of a half-forgotten memory. It was temporary, and dying from its birth—the shadow only of an eternal reality. It was scarce worth our Lord's while to be initiated, by what, in its unspiritual sense, was a somewhat absurd rite, into an obedience to the equally mechanical rites of an empty ceremonial.

The real Law, of which that outward law was but the shadow, and useful only to train an infantile people to a knowledge of the high and holy and Eternal Law which never passes away—this was the Law under which the Son of Man and the Son of God was born. It is the *Law of Service*.

On the night in which He was betrayed He did several things. Some of these have become dim in the shadow of the great revealing act which established the Sacrament of the Body and the Blood. Here is one: He arose from supper, laid aside His garments, took a towel and girded Himself, poured water into a basin, washed His disciples' feet, and wiped them with the towel.

In a mechanical repetition of this strange sacramental act some few people have, as they fancied, fulfilled its meaning. Itself was the fulfilment in act of much teaching by word. "Whosoever will be great among you let him be your servant, and whosoever will be chief among you let him be your slave." For the Son of Man came not to be served, but to serve." He is contrasting the Kingdom of Heaven with the kingdoms of the world, where greatness stands in lordship, in ruling with tyrannous mastery.

The measure of greatness, in this Kingdom of Heaven now revealed, is the measure of Service.

And now beyond all precept, and all power of words He teaches, in this supreme hour, by act done, the infinite sweep of the Law under which all men and all beings stand—willingly and gladly, and so with blessing—unwillingly and rebelling, and so with ruin.

No wonder Peter with even his dim perception of Who He was should be amazed. With our clearer conceptions, knowing Who it was that washed—the Eternal Son of God and Man—were the fact not so old and familiar to us, it would be overwhelming. For it was a menial's office, a slave's office. To the unspiritual

sight utterly debasing. To the scourging, spitting, mocking and crucifixion He was brought by others. Ever so willingly borne, they were still inflicted from without. This washing of the feet was His own voluntary act, this degrading service, a service deliberately chosen!

Let us try to understand it. First, assure ourselves that Christ came to reveal law, not to create it, that His words and works were a revelation of relations, conditions and duties always existing, whether known to us or unknown; that He Himself was the Normal Man under the unbroken and abiding Law of Humanity, that He was not exceptional, nor His Law of the Kingdom of Heaven a new and exceptional Law created for an occasion.

It is pitiful to see how the opposite conception has vitiated so much of our Theology and confused our ideas of humanity in making the Lord's coming an afterthought, as it were, and a breach, and not a continuity of Divine Order in the World—and this against His own plain words and acts. For His teaching and His life were utterly natural, according to a nature (as we call it) in which all laws are Divine.

The Law of Service is stamped indelibly on the lowest as on the highest. The unorganized material serves the plant. By earth and air and rain, by dew and sunshine serving them, the wheat-stalk and the oak alike grow to life and use.

And these serve again the uses of the animal, and nothing lives or is, save to serve some other thing. If we have not discovered all uses yet, if some uses seem even evil and cruel, we have, at least, gone so far as to be able to say that the all-circling Law, even of common matter and unconscious and irrational life, is the Law of Service.

We rise to men and here, from the beginning, the Law is supreme. It reigns in the hut of the savage and in the palace of the king. Wherever the family in any shape exists, wherever the hearthfire burns and the child is born, the Law of Service is the golden girdle that binds the household. The mother *must* serve the child. The father *must* serve the family. Brothers and sisters *must* each serve the other, even in savagery.

The more perfectly the law is obeyed the higher stands the family and the civilization. The distance is far from the hut where the savage mother croons over the savage child her charms and incantations to preserve it from the evil powers, to the Christian home where the mother sings her cradle hymn over the little "member of Christ and child of God," with the baptismal water and the baptismal cross fresh upon its brow. Still the Service is different in degree and not in kind. The Law is the same, only the Law in the latter case is

gladly and lovingly obeyed as Christ's law and for His sake, and yet the same most menial services will be done by the one mother as by the other.

Rising from the family to the organized social and political order which the family creates, we find that, no matter what be its accidental and outward form, the same embracing Law surrounds it, penetrates and holds it safe. The entire organization binds each man to serve other men. The man who delves the coal from the hill-side perhaps, as far as his thought goes, is only serving himself and getting his own living. But when I kindle the fire or light the gas-burner or enter the trolley car he is surely serving *me*. The shoemaker makes shoes to serve only his own needs, but in doing that he keeps the rest of us from going barefoot. The negro behind his mule in a Mississippi furrow has little thought that he is serving men to clothing and comfort, but he is, nevertheless. The artisan, the lawyer, the farmer, the banker, the ditch-digger and the merchant-prince are alike, wittingly or unwittingly, under the Divine Law of Service. God's law is such that a man cannot serve himself without serving others.

The economic and social difficulties will all vanish when the law is accepted gladly and willingly. They exist because men have not yet risen to see that members serve themselves best when they serve others, that mutual service is the law of civilization and individual service the law of savagery, that a community where each seeks for himself only, is a community doomed to chaos and eternal night, and would be, *could* it exist on earth, a hell visible.

Now the Lord revealed this Law, poorly understood, dimly seen, and yet most imperial upon earth as the Eternal Law of Heaven.

Advance is measured by service. The highest does the highest service. "All for love and nothing for reward." So the angels serve, and the law for angels is the law for men. It is marvellous how we recognize it, how our judgments accept Christ's word.

We little people may, indeed, be dominated by the idea that we, and others like us, are bound by no such law, but we unanimously demand its acceptance by the exceptionally endowed and lofty men. The man with the high gift of leadership and statesmanship shall not use his great endowments for his own ambitions. We declare they are divine gifts and their use belongs to us. We call him our greatest, we honor him with love and reverence when he stands "in his simplicity sublime." Men brand him with their detestation and contempt, "a lost leader," when he uses these high powers to put himself above them, to rise on their fall and reign on their slavery.

High wisdom, the vision of the seer, the genius of the discoverer, the vast mercifulness of the lover of his kind, kindness and loving leadership of the shepherds of the people—we insist these shall receive our praise only when exercised on the high plane of the all-girdling Law of Service. We know these never can be paid by any earthly pay, and so we cease trying. At our best we can but give them endless love and reverence, and keep their memories green for children and children's children. At our worst we crown them with thorns and enthrone them upon a cross.

For I say man cannot pay them, and the service must be its own reward. Could the United States have *paid* George Washington? Could any bookseller have *paid* Milton for "Paradise Lost?" Could any money ever *pay* the man who invented the electric telegraph?

The late Mr. J. Gould and his like get the money in such cases and it is *their* fit reward!

Our profession, honor to its high estate, its splendid dignity and nobleness, enacts the Law into its ethical code and stands by it. No doctor of medicine shall keep his discovery private for his own advantage. It may have cost him many days of toil, many nights of watchful vigil, years of his life may have gone into its study, but when he has made it, it is not his. It belongs to all the brotherhood. He forfeits professional and manly honor if he withhold it, and is written down "a quack."

So, in the lapse of years, Christ's words and deeds grow to power in the lives of the generations. We are more clearly seeing how the human answers to the divine, how the temporal, as we call it, lies in the encircling arms of the Eternal, how there is but one law in all æons for men and angels, for earth and heaven.

The greatest is he who does the greatest service. The kingliest soul must stoop the lowest and do the lowliest service. It was a sort of parable and foolish as one may think it - the loathsome disease could be cured only by the royal hand. The King "touched" for the King's evil.


The world's crowned sovereigns in the days fast coming are not the "War Lords," but peace lords, not leaders and organizers of men armed for ambition or hatred or unmanly fear, but of men poor and lost and struggling, to lead and lift them to light, to comfort and peace. The old, diabolic kingship, for its own glory, flies to the pit whence it came, to curse the earth no more. And the new kingship divine, that washes the wounded and weary feet of century-worn pilgrim humanity, faint and sore-bested, as it struggles toward the dawn, this kingship of the Kingdom of Heaven is coming to deliver.

For the Divine King showed us the lesson

plain, drew the veil from the golden Law, declared that earth must stand as Heaven stands, men must stand as angels and God stand, and earthly kingship answer to the awful Kingship above the white heavens. Service is royalty.

The highest royalty takes the lowest service. God stoops to cure the leper, to serve the lame, to wash the feet of men. And so men lift themselves by God's grace to royalties in the Kingdom of Heaven, and this earth into the light of its redemption, by gladly recognizing that Law whose "seat is the bosom of God." Lovingly living by its royal demands they climb to the thrones and the crowns which pass not away.—*Bishop Thompson in St. Andrew's Cross.*

### THE DIAMOND JUBILEE.

O much has been written and spoken on this subject during the last ten days, that some of our readers will be tempted to pass this subject over as one about which nothing new remains to be said. And yet, surely it is worthy of serious farewell reflections. We are apt to overestimate transactions in which we have ourselves borne a part; we have, however, noticed a strange disposition to underestimate the importance of the Diamond Jubilee. It is, we believe, quite impossible to overestimate it. It is beyond all question the greatest event in the world's history, no royal triumph in any age or land can be compared with it, in magnificence, or in significance. Mr. Chauncey N. Depew, the distinguished American politician says of it:

"I can conjecture no tribute like the popular ovation to the Queen ever being given to any human being. Respect, reverence, love, or gratitude are words too tame, and there is no intermediate expression between them and adoration. This practical age does not worship. But, leaving out the idea of divinity, yesterday's greeting to the Queen and Empress is its equivalent. That she was deeply moved was evident, but she seemed more absorbed by the significance of the event than conscious of her past. Therein she impressed me as proud and happy with this grand tribute of her people, but at the same time sharing with them the universal joy in the thought that both oppressed and elevated that there has not been such a sixty years in record time, that all nations have enjoyed its benefits and blessings, and none more than our own. But, for this day and place, the crowd only saw what Great Britain had gained during her reign, and accorded praise therefore to her. Her reign has been a period of emancipation in English history. The prerogatives of the throne have diminished, and by her rule and conduct its

power has so increased that this welcome came with such acclaim and unanimity from the free people, governing themselves, who gave it its might and majesty.

The concentrated and irrepressible joy and pride which preceded, accompanied and followed the Queen like a resistless torrent, surpassed anything ever witnessed before. Though many races and many tongues participated, the dominant and absorbing expression was English, and the glory was England's. Peers and Commoners, masters and workmen, millionaires and the multitude, were welded by a tremendous force. This concentration of loyalty from the remotest corners of the earth into one wild, frantic mass of patriotic enthusiasm had an effect upon observers. The enthusiasm and shouting were far different from those evoked by the triumphal procession of a Roman conqueror. Men and women eagerly expressed to each other and emphasized to foreigners as the colonials marched by, that they were not captives chained to the chariot of their conqueror, but willing subjects, free citizens of one world-wide Empire, following their beloved sovereign. White, yellow and black soldiers trooped by, each accelerating and increasing the tidal wave of enthusiasm, and presenting a panorama of power unequalled in history."

These words are true and express the generous appreciation of a great American statesman. And it was not in London alone, and in the presence of the Queen, that this panorama of power, unequalled in history, was seen; but in every city, town and village throughout the wide-spread British Empire, the exhibition of loyalty, if less magnificent, was not less impressive than in the streets of the Capital of the world. The panorama was marvellous, but the power of which it was the expression is more marvellous still. There has been nothing like it in the world's story. Rome, at the height of her glory, could not be compared with the British Empire of to-day. Russia boasts that in her vast domain she has not less than 120,000,000 subjects, but when Victoria ascended the throne of England in 1837, she became ruler of 120,000,000 people. To-day she is the loyally loved ruler of perhaps not less than 420,000,000 peoples, and of a territory almost boundless in extent. In India, more than half the multitudes now owning allegiance to the Queen have submitted themselves during her reign. In the Southern Hemisphere, the Australian Continent has expanded from a few thousand people in two penal settlements to seven organized provinces with teeming and rapidly expanding populations. The great and fertile islands of New Zealand, with thousands of others in Melanesia, and the South Pacific have been rescued from cannibalism.

and placed under organized government. In Africa, the British possessions were limited to two weak and lightly esteemed settlements when the Queen ascended the throne, now she practically owns three-fourths of the continent, and her power seems to be almost every day expanding, on the right hand and on the left. It is a vision of unexplored power, and of inconceivable responsibility. Only think of it, nearly 300,000,000 heathen given into our hands to convert, enlighten and save. The Church has not been asleep, her expansion has kept pace with the expansion of the Empire. The Episcopate of the Anglican Communion has increased during the reign of Victoria from 62 to 247, and the growth of the Episcopate is a fair indication of her expansion in the other branches of the ministry, and of her membership. And yet, what is it? We ought to have two thousand instead of two hundred additional bishops, with a corresponding increase of the clergy to grapple in any measure with the responsibility that is laid upon us. May God pour out His Spirit and rouse the zeal of His still slumbering Church to seize, while she may, the mighty opportunity that is hers.—*The Church Evangelist.*

## THE COOK AND THE CAPTIVE ;

OR,

## ATTALUS THE HOSTAGE.

BY CHARLOTTE M. YONGE.

### CHAPTER XX.—Continued.

Some rumors had come up to him of his master having bought a wonderful slave, who cooked dinners fit for Odin's hall, and it made him declare, "Ah! you do not guess what our good slave Leo could do. You would not beat him nor his dainty cakes. Would that I could taste them!"

"All sauces and spices to suit your Gothic palates, with frogs and dormice," retorted his Frankish listener. "This fellow sends us pig stuffed with chestnut, flavored with garlic! Ah! Thou wilt see when we go back—that is, if Hunderik thinks thee worthy of a taste."

### CHAPTER XXI.

#### GILCHRIST'S PUPIL.

Leo, having assured himself of the safety of Attalus, thought it better to wait, win the confidence of his master, and gain some knowledge of the place and its environs, so as to know the best way to escape when the time should come.

Hunderik continued to delight in his preparations, and gradually liked him better and better, as it was discovered that he knew how to catch as well as to cook his game, and was

a bold and cunning hunter. Besides, he knew how to deal out stores of provision with method instead of waste, and gradually Hunderik committed to his charge the victuals to be dealt out to every one of the retainers and slaves, and to feed the live stock.

This was a dreadful offense to Bernhild, the housewife and dispenser of bread, and she continued to hate and distrust the stranger, and to eat nothing that he provided, but set up a little hearth of her own, and she would fain have withheld her children from him. Valhild held with her, and called him a vile traitor and enemy; but little Hundbert could not but like to sit on his father's knee and devour the dainties from his trencher, and no calls from his mother, nor even her blows, and the angry taunts of Valhild, could keep him from hanging about the rude stove that Leo had managed to erect, and begging for the cakes flavored with honey, or the confections of strawberries and cranberries there compounded.

Roswitha hung about likewise. She did not like to hear her father say that no Frank woman could dress a meal fit for anything but the hounds, and she could not help longing to contrive something that might surprise him. So she hovered round and watched, and by and by she asked how to mix the flour, and how to roll it into a cake, and she offered to find the egg that was wanted, or to fetch the butter. Her mother only grumbled a little but did not interfere, for she knew well enough that Roswitha's value when the time for wedlock came would be greatly enhanced by the knowledge of cookery.

After a few days Roswitha asked, "I saw you, as is were, on your knees yesterday. Art thou a Catholic Christian?"

"Verily I am, fair maid," returned Leo.

"Ah! like the holy man who lived in the hollow tree, and healed my little brother, and taught us many things so much better than what Odin and Thor promised—if there is an Odin and a Thor. Dost thou think there is, Leo?"

"Surely not, lady."

"Yet we hear Thor swing his hammer and make the thunder."

"Ah! maiden, did Gilchrist never tell you that it is the glorious God that maketh the thunder?"

"Gilchrist! Then you know his name?" exclaimed Roswitha.

"I knew him for a wandering monk from Thule. I heard that he had been in these parts," said Leo, conscious that he had committed himself.

"Ah! he was a good man. Would that he had stayed! Attalus and Milo and I all loved him, and we used to go and hear him sing, and pray with him. He told us about the God of

heaven and earth, and his words made Odin and Frey dwindle to nothing. And he said that there are houses of his God far, far more beautiful and fair than the Ermansaul, where you Gauls can go and pray, and be made and kept one with the Holy One Who died to save us."

"Quite true, lady, you have drunk in the bulk."

"Atli told me first," she said; "Attalus, our hostage. He is, oh! so learned. He can say psalms, and hymns, and prayers, and he can even read. He would have taught me, only my mother said it would spoil me for a wife to a Graf or Freiherr."

Leo's heart beat high, but he only ventured the question, "Where is he now?"

"He is out upon the Stone Hill pasture with the horses. My father will keep him far away, and as little near the home house as can be, because there are folks who say he ought not to be kept as a pledge, though King Theudebert gave him to us, and that he is really free. But my father says no one has any business to intermeddle, and that he will not let him go without a good ransom, as is only fair and just. So he will hardly ever let Atli come home, or be where any one can see him or help him to escape."

Leo did not enter on the question of Hunderik's rights over Attalus, and he had too general a distrust of womanhood to betray his acquaintance with the hostage, but he anxiously watched his opportunities, and he greatly aided Roswitha, who often came to him to ask, over their cookery, questions, sometimes about the faith, and sometimes as to what a Christian would do in such and such a matter. Yes, if he were free born and no slave, Leo had profited by his opportunities in the episcopal household enough to be no bad adviser or instructor for the young girl, and her training, or perhaps rather her will, manifested itself in her obedience to her parents and good-will to all the household, her patience with her little brother and troublesome, mocking sister, and a sweetness that made Hunderik declare that his little Roswitha was worth all the rest of the household, and it would be a sorrowful day for all when he gave her away in marriage. Thus time went on till the mountain pasture was exhausted and the horses were driven home, and then it was, that when the whole family went out to inspect the growth and promise of the young colts, who were all frisking and kicking about wildly in their inclosure, Roswitha found herself near Attalus, and began telling him, "Oh Atli, my father has bought a famous cook, a Christian as wise as Gilchrist was, who knows a great many psalms, and can make honey cakes more delicious than any I ever tasted, and he is teaching me."

"Indeed, that is like our good Leo, who was

more like a brother than a slave," returned Attalus.

"Leo is his name," said Roswitha.

"Ah! it can never be the same; Leo never would leave his comfortable hearth at my grandfather's palace. Ah! would that I were there! How did thy father obtain him?"

"He bought him from a cook who keeps a tavern at Treves, and brought him home. It makes my mother very angry."

"Ah! it cannot be he! He could not have come into the hands of a cook at Treves, and I believe that Leo is a common name for slaves of Numidian blood, because Africa is the country of lions."

Roswitha was curious for more information about black men, Numidians, and lions.

However, when Attalus was sitting alone on the stone wall around the inclosure for the horses, he beheld a curly black head and well-known face. With a cry of joy he rushed up to his friend: "Leo! Leo! Can it be thou, old friend?" he cried, throwing his arms round him; but Leo unloosed them. "Silence! Silence, sir, or we are undone. Sit on the wall, and do not seem to heed me."

"But tell me at least, the barbarians have not fallen on Langres?"

"No, no; all is well there. Thy grandfather is well, only grieving for thee. I came of my own will, with his consent, to try to save thee."

"Dear Leo; good friend!" cried Attalus, keeping his distance with great difficulty.

"Hush! Hush! There is no time to tell thee more. Only, never by word or sign let the barbarians guess that we are connected. It is our only chance, and thou must be patient. I must win this master's confidence; he thinks me a refugee, and if he saw a look or sign pass between us, his suspicion would be awakened, and we should be lost."

Attalus had no time to promise, for at the moment voices were heard, and Leo put his finger to his lips and darted away, and a general stampede among the colts caused Attalus to rush to join the shouting throng who turned them back. He had indeed need of patience, for he was kept out in the shed, under Bodo's superintendence, and was not allowed to approach the house nor to see any more of Roswitha. The report that hostages had escaped, and Garfried's challenge of the right to detain him, had rendered Hunderik more vigilant than ever. The boy remained in a state of wonder, doubt, and burning curiosity, looking daily for a summons from Leo, till hope deferred began to fade away. He dared ask no questions, but he found that Leo was supposed to have done something that put him at enmity with the more civilized parts of Neustria.

(To be continued.)

## Young People's Department.

### WHEN I HAVE TIME.

When I have time, so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded now with care,  
I'll help to lift them from their low despair,  
When I have time.

When I have time, the friend I love so well  
Shall know no more these weary, toiling days,  
I'll lead her feet in pleasant paths always,  
And cheer her heart with words of sweetest praise,  
When I have time.

When you have time! The friend you hold so dear  
May be beyond the reach of all your sweet intent.  
May never know that you so kindly meant  
To fill her life with sweet content,  
When you had time.

Now is the time! Ah, friend, no longer wait  
To scatter loving smiles and words of cheer,  
To those around whose lives are now so dear,  
They may not need you in the coming year—  
Now is the time.

—*Medical Missionary Record.*

### A LITTLE LEAVEN.

(*Young Christian Soldier.*)

“**T**HERE'S a new family in Number 4,”  
announced the children in Mill Row.  
Their mothers, however, had al-  
ready discovered this, for the  
women in Mill Row, it seemed, had  
little to do but sit in doorways and gossip.  
Their “men folks” worked in the mills, and  
when they were at home were too tired to no-  
tice how dirty and disorderly the little houses  
were.

These houses had once been neat and cosy,  
and the mill owner had hoped that each work-  
man would have a really good home. Each  
house had a little garden at the back, and a  
rough stone pavement in front, and had they  
been in a German village, every inch of ground  
would have been full of growing plants, flowers  
and vegetables. But they were not in Ger-  
many, so there was nothing in the backyards  
but pails, and piles of garbage, and clothes-  
lines.

Each house-wife seemed to feel that, since  
her neighbor took no pains to make a home,  
*she* need not. So it was felt rather an offence  
when the new family, the Lockes, began a  
vigorous cleaning of house and garden.

The family was small, father, mother, a girl  
of ten, and a baby; but even the tired father  
went to work at the garden the minute he

came from the mill, when the other men sat on  
broken-legged chairs tipped back against the  
wall, and smoked.

The Lockes and their cleaning were quite  
amusing for awhile, and the neighbors used to  
stand in doorways and smile. “Would ye  
see the water that child has carried this morn!  
All to wash a mite of scrap from them door-  
stones!” said one. “Oh, but did you notice  
Locke? Up before sunrise and digging in  
that ash-plot, the back yard!” said another.

The ground was really pretty good, under  
the layer of cinders that ten years of careless  
tenants had given it, and Mr. Locke had dis-  
covered this as soon as his spade went deep  
enough. No one else in Mill Row had thought  
of looking for good ground under bad. But  
presently there was a wonderful greenness in  
the Lockes' yard. There were green things in  
rows—a row of lettuce, one of beans, three of  
onions, two of cabbages, and a few radishes;  
and along the fence, marigolds and peas and a  
sunflower. In front of the house there could  
be nothing grown, and the Row boys would  
have destroyed a flower-box; but the white  
window-curtain and the clean stones made  
Number 4 catch one's eyes and please them.

And there was Dora on the door-step, with  
knitting and the baby. Dora could knit the  
baby's socks and her own stockings, and could  
mend her father's things. When the other  
children played games that she liked, Dora  
played, too, but when they raced and screamed,  
she liked better to knit, and as the back of the  
house was too hot in the afternoons, she sat in  
front.

It was her very clean white apron that caught  
the manager's eyes, and made him stop and  
speak. Then he saw through the open doors  
the back-yard glowing green in the setting  
sun's blaze. After that he stopped often, and  
even sat in the garden for a while, one evening,  
talking to Mr. Locke. “Well, well! ain't the  
Lockes the shuperior ones!” said old Mrs.  
Mackenna, sneeringly. But she began to  
scrub her door-stones.

“If old Granny Mack ain't cleanin' up!  
Well, that beats all!” laughed Mrs. Green  
and Mrs. O'Hara and Mrs. Finnerty. But  
they began to scrub their door-stones.

“Say, that fellow Locke's got a lot of greens  
growing in his yard; really tasty stuff,” said  
the men who lived in the row of houses back  
of Mill Row, where the gardens ran back and



met Mill Row gardens, or rather *yards*, for there was only one garden—the Lockes'. So the men in both rows looked out of their back windows and watched Mr. Locke's green stuff growing. Then they went to borrow his spade.

"See here, friends, seven men have been after my spade to-day! Can't all get it," said Mr. Locke. "Let's take up a subscription and get two public spades, and use 'em according to house-numbers;" and, after a little grumbling two spades were bought, and several gardens were dug.

"It's too late to put in vegetables," Mr. Locke announced, "but you can put in some late lettuce, and maybe I can get some very late sweet corn for you." And he did just that very thing, though he had to walk two miles into the country one evening, after his weary day's work.

The men who did not care to dig gardens laughed at the spindly late corn in the late-dug yards, but when they saw real, eatable corn there in October, they felt badly. To be sure, the corn was small, and gave only about seven ears, but that was enough to console the men who had followed Mr. Locke's example.

"Next year we'll be even with you, Locke," said they; and the next spring every backyard was dug, and the manager brought the mill owner to look at them when all were green.

"Who started this?" asked the mill owner.

"The Lockes."

"I should say they were *keys*, to unlock all this out of such material," said the mill owner. "Well, I'll have some paint put on now; it really seems worth while."

So paint was put on the houses, and then a long porch went on each row, because Dora Locke had told the manager it was the one thing in the world she wanted. Think of it! a porch divided by a lattice between the houses, so each family could sit in a sheltered place on hot evenings!

Some one said to the mill owner, "I see you've been making great improvements in your mill-houses: waste work, my friend!"

"Oh, no! those improvements were made by one small girl and a scrub-broom, and her work was not wasted," said the mill-owner, and then he explained. "It is the old story, plain enough," he said: "A little leaven leaveneth the whole." E. M.

#### HYMN.

Jesus loves you, children,  
As He loved of old,  
Still his kind hands bless you,  
And His arms enfold.

May His mercy keep you  
Till your locks are white,  
Trustful little children,  
In His holy sight.—*Sunday Magazine.*

#### "SHE WAS A STRANGER."



MISSIONARY, while addressing a Sunday-school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years of age, got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then, kneeling beside her, this good Samaritan took off the ragged sunbonnet, and dipping her hand into the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward, and asked, "Is that your sister, my dear?"

"No, sir," answered the child; "I have no sister."

"Oh, one of the neighbor's children?" replied the missionary; "a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such care for her, if you do not know her?"

"Because she was a stranger, sir. She seemed alone, and needed somebody to be kind to her."—*Christian Standard.*

#### POWER IN LITTLE THINGS.



ON Sunday, May 23rd, the Missionary Host of the Diocese of Missouri, held its annual meeting in the city of St. Louis. There was no church large enough to hold them all. They used to meet in the cathedral, but outgrew it, and for the last two or three years they have gone to the Exposition Hall. It was a fine sight, with Bishop Tuttle as the commander-in-chief, standing in the middle of the platform, while the different Sunday-schools filed into the hall to the music of the band which was stationed behind the Bishop. When the band struck up "We march, we march, to victory," the schools poured in by entrances on all sides of the hall, with banners waving, and led in some instances by vested choirs. The choirs proceeded to the platform, and formed a large chorus to lead the singing. Soon the multitude of children and teachers were seated, filling the large auditorium; visitors, parents and friends occupying the galleries.

This was the 28th anniversary of the Host, and the Bishop in his address spoke of the

past, the present, and the future ; of the past, when the parents of to-day were little children in the Host ; and of the future, when the boys would wear beards and the girls would have exchanged their short frocks for long dresses and come as parents bringing their little ones to the celebration, with flowers and singing. Of the present, the Bishop spoke of the great joy and help the children are to his heart, of their Easter offerings for the General Board of Missions, and of their gifts for work in the diocese. They are a pastoral staff for the Bishop to lean upon.

Then the Bishop illustrated in a telling way the power of littles. Just a year ago that day, St. Louis was visited by a terrific cyclone, that swept away houses, snapped of or uprooted great trees, destroying everything in its path, and many persons perished in a few moments of time. Said the Bishop : A little puff of wind came dancing along, and said to another puff, Come, let us go off on a frolic ! And as they pranced about, they said to another, and another, Come with us ! And they gathered their forces together, and swooped down upon the city, carrying everything in destruction before them.

So a drop of water up in the hills says to another drop, Come, and we will run off for a gambol ! And on they run, gathering drops until they swell into a torrent, and go rushing down into the valleys, and the sleeping people in the villages below awake to find that they are surrounded by surging and roaring waters, and cannot escape.

This shows the power of littles for mischief, but the power of littles for good may be just as great and carry blessings along. Love and joy leap from heart to heart even of children, and they put their heads and hands together, and say, Come on, and we will see what good things we can do for the glory of God ! They gather their pennies together, and send them all to help carry on the missions, and their love and joy and sacrifice go running out to the missionaries, far West, and far South, and away over the seas ; and instead of destruction, they carry salvation even to the uttermost parts of the earth.

This must be Christ's land ! His banner must wave over all parts of the land. Come, let us see what we can do to make His Name and His praise glorious from ocean to ocean, and from the gulf away up into the frozen North. We will sing of Him, and talk of Him, and worship Him, all the day long. Yes, and we will send the Church's missionaries to teach the people, and form Sunday-schools, and build churches, and bring in the wanderers, until every one in this broad land has heard the truth and been turned unto the Lord. We can do it ; the children can do it, by the help of the Lord. If

they will join their hearts together, and put forth their young strength in united efforts, they can make this land a glorious land, so that peace and happiness, truth and justice, religion and piety may be established among us for all generations.

Shall we not try to do each one his part, to bring about this good result ?—M. S. LANGFORD, in *The Young Christian Soldier*.

### IT WAS HIS WAY.



UT in the yard James was sawing wood. And, as he finished a certain quantity, he laid aside the saw, and piling the chunks of wood neatly and compactly into a barrow, wheeled it away to the cellar and piled it up there.

"Hurry up with your wood, Jim, and come on to the woods," said one of his boy friends, leaning over the fence.

"I can't till I've finished this pile," he said, as he returned with the empty barrow.

"Oh, come on. Finish sawing that when you come back," said easy-going Harvey.

"No, it's my way to finish a thing when I have begun it. And I'm going to pile up this wood before I go to bed to-night," he said, determinedly.

"You take life too hard, Jim," said Harvey, with a laugh, as he sauntered leisurely away. "You ought to take it as easy as I do. There's a pile of wood waiting for me at home, but I let it wait till I feel like doing it. That's my way." And he was gone, with his soft, easy laugh.

But we would recommend James' way to the one who wishes to succeed.—*Selected*.

### CARE IN TRIFLES.



DRUGGIST in one of our large cities said lately, "If I am prompt and careful in my business, I owe it to a lesson which I learned when I was an errand boy in the house of which I am now master. I was sent one day to deliver a vial of medicine just at noon, but, being hungry, stopped to eat my luncheon.

"The patient, for lack of the medicine, sank rapidly, and for some days was thought to be dying.

"I felt myself his murderer. The agony of that long suspense made a man of me. I learned then that for every one of our acts of carelessness or misdoing, however petty, some one pays in suffering. The law is more terrible to me because it is not always the misdoer himself who suffers."

This law is usually ignored by young people. The act of carelessness or selfishness is so trifling, what harm can it do ? No harm,

apparently, to the actor, who goes happily on his way ; but somebody pays.

A young girl, to make conversation, thoughtlessly repeats a bit of gossip which she forgets the next minute ; but long afterwards, the woman whom she had maligned finds her good name tainted by the poisonous whisper.

A lad accustomed to take wine persuades a chance comrade to drink with him, partly out of a good-humored wish to be hospitable, partly, it may be, out of contempt for "fanatical reformers." He goes on his way, and never knows that his chance guest, having inherited the disease of alcoholism, continues to drink, and becomes a helpless victim.

Our grandfathers expressed the truth in a way of their own :

For the lack of a nail the shoe was lost,  
For the lack of the shoe the rider was lost,  
For the lack of the rider the message was lost,  
For the lack of the message the battle was lost ;  
And all for the lack of a horse shoe nail.

— *Youth's Companion.*

#### GENTLEMEN TAKE OFF THEIR HATS.

About thirty years ago a young girl in a Western city was given charge of a Sunday-school class of rough boys, usually known as "river rats," who had never been in any school before. When she entered the room she found them lounging on the desks and benches, wearing their hats, and puffing vile cigars, a defiant lee: on every face. They greeted her with a loud laugh, and one of them exclaimed :

"Well, sis, you going to teach us?"

She stood silent until the laugh was over, and then said quietly, "Do I look like a lady?"

An astonished stare was the only reply which they gave.

"Because," she continued gently, "gentlemen, when a lady enters the room, take off their hats and throw away their cigars."

The lowest American secretly believes himself to be a gentleman, and in a moment every hat was off, and the lads were ranged in orderly attention.

So remarkable was the success of this girl in managing and influencing men of the roughest sort that she made it the work of her life. She established clean and respectable boarding-houses for sailors and boatmen, and reading and coffee rooms for laborers, and founded an Order of Honor, the members of which strove to live sober, Christian lives themselves, and to help their fellows to do the same.

Some of the members of her first class were efficient helpers for twenty years in all her work. It was a favorite saying with them, "Once let Miss — get hold upon a man, and she never lets him go."

She never did let go, but followed him to

sea, to the most distant parts of the world, or even to prison, with letters and little gifts. With all the tender pity of a mother, she strove, as many a mother does not strive, to bring the wanderer back to the faith and innocence of his childhood.

Thousands of men passed under this single woman's influence, and learned something of her Master through her wonderful purity, and strong faith in Him.

Such instances of helpfulness are not rare in this country. With every year the zeal of educated Christian men and women finds new and practical methods of teaching and elevating the more ignorant people.

Singularly, these efforts are more common in cities than in the smaller towns and villages, where everybody knows everybody, and where the gradations of caste are perhaps fixed by strong prejudices.

Many a young lad or girl who reads these lines leads an idle life in such a village, indulging, it may be, in occasional vague visions of going to foreign fields to teach the heathen how to be Christians, while the wharves or taverns of their own native villages are filled with heathen for whose souls no man has ever cared.

Let every Christian ask himself as the day closes: "Have I stood idle in the market place? Has not my Master hired me with a great price to do His work?" — *The Word and the Way.*

#### THE CHILD'S HELPER.

What is thy need, little bird of Christ's meadow?  
What art thou lacking, oh, child of His care?  
There is an arm that in sunlight or shadow  
Children can reach with the voice of a prayer.

Why art thou fainting, oh, flower of His garden?  
Why art thou drooping, thou lamb of His fold?  
There is a healing, a help, and a pardon,  
Children receive when their troubles are told.

Wide are the arms that are opened to aid thee,  
Mighty the help thou canst claim from above,  
Tender the wings that forever will shade thee,  
Royal the heart that forever will love.

Come, little feet that are helplessly straying!  
Come, for the power of the Lord you shall see!  
Pour out your hearts, little children, in praying;  
Knock, and Christ's mercy shall open to ye.

— *Selected.*

The Bishop of Lucknow says that in the Aligarh District of his Diocese there are three millions of people spread over a space of 5,607 square miles. It is manned by *one* European missionary in somewhat broken health. There are six centres of Christian work in the district. Hardly any work is done except by the C.M.S.

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### NOTES FROM THE MISSION FIELD.

The new Mission Hospital at Jerusalem was opened on the 13th of April last with a very impressive ceremony.

Within eight weeks after Easter the treasurer of the Board of D. and F. Missions of the Episcopal Church in the U.S. had received from 2,482 Sunday Schools, \$56,239.78 as the children's Lenten offering and still more was expected. We have not yet learned what the Lenten offerings of the Sunday Schools in the Ecclesiastical Province of Canada amounted to.

The *Missionary Intelligencer* is hardly correct, however, in speaking of the London Society for Promoting Christianity Amongst the Jews as "the one really great missionary society" connected with the Church of England for work amongst the Jews. As is well known there is another great society carrying on this same work under the name of "The Parochial Missions of the Jews' Fund" and which of late years at all events has contributed a considerable sum annually to the work of the Church of England amongst the Jews under Bishop Blythe.

The *Jewish Missionary Intelligencer*, the organ of the London Society for Promoting Christianity Among the Jews, says: "We observe with much regret, and we are constantly hearing of it from friends, that there is a tendency or inclination amongst certain Church people to support *undenominational* missionary agencies to the Jews instead of

concentrating all their energies on the one really great missionary society connected with *their Church*—namely, our own. With its numerous workers—many of them most gifted linguists and fully trained and equipped for Jewish controversy—its wide literature, its experience gathered through many years and in many lands, it must be a more powerful agency for God and for good amongst the Jews than any of those inexperienced, poorly gifted and meagerly equipped agencies which are seeking the support of the Christian public." We fear that the tendency or inclination condemned by the *Jewish Missionary Intelligencer* is not limited to work amongst the Jews, but that very many Church people are found lending their aid and that *primarily* to all kinds of so-called *undenominational* work instead of supporting heartily the work of the *Church* itself.

"I KNOW perfectly well that the Kingdom of the Master never can come, unless men and women work together for bringing in sheep to the fold of Christ. . . . The idea that it is a matter of mere *choice* to a Christian—a sort of by-play almost—whether or no he has an interest himself in the missionary work of the Church; or that other idea that it is a mere accident of his European birth that he is a Christian, but that other forms of religion are equally suited to other nations of the world, such ideas are wholly foreign to the conception of Christianity as given in the New Testament, and as represented in the Church of the first century. To be a Christian is to belong to a missionary body which must be ever advancing all over the world; which is concerned with the advance of every part of the army all over the world."—*Bishop Newcastle*.

### THE PSALMS IN CHURCH.

BY REV. W. H. JACKSON.

**Y**OU may perhaps remember that in my last paper, when I was advising you to practice patience in the service, and to dwell on each part of the service as it presented itself, without wanting to hurry on to the next I said, "Don't be wanting to have the Psalms over so that you may sit down and hear the Lessons." Now, I may be wrong, but I fancy that there is a good deal more of this impatience with regard to the Psalms than there is with regard to any other part of the service. This arises from more causes than one. It arises partly, no doubt, from what seems to us in this impatient and hurrying age the length of time which the Psalms occupy. Partly, too, because we are, all the time that the Psalms are being said or sung, in a standing posture. But I am per-

suaded that it chiefly arises from people's ignorance of the stores of truth and wisdom which the Psalms contain and, as it were, enshrine. There used to be a current saying in the political world some twenty years ago that there was on the part of the working classes "an ignorant impatience of taxation." And the rejoinder was that if you would remove this impatience you must first remove the ignorance. Applying this undoubtedly sound principle to our present subject, I would say that this impatience of the Psalms can only be removed by removing the too prevalent ignorance about them, or, if ignorance has too harsh a sound, shall I say want of information about them. Now it is this want of information that I shall endeavor in some degree to remove.

I think it will surprise many persons to learn with what fervor and affection the great minds of old, the Fathers and Doctors of the Church used to speak of the Psalms, to hear how enthusiastic they were in their admiration of them, and what treasures of wisdom and truth they seemed to find in their every word. If you will sit for a while at the feet of these wise and holy guides you will, perhaps, imbibe their spirit and catch the infection of their enthusiasm. You will be like a man going through a noble picture gallery under the guidance of an experienced critic, or rather of an inspired artist. Pictures which formerly you had passed heedlessly by, at once become, when you are under his influence, invested with grace and beauty. A landscape that once appeared tame and meaningless now seems suddenly full of tenderness and truth. Well then, let these men of genius lead us by the hand through the holy gallery of the Psalter. And instead of presenting the views of some one writer, I will lay before you very briefly the thoughts of several, taking them in the order in which they lived:—

1. What a solemn and mysterious thought is that of Tertullian, who lived about 200 A.D. He gives it as his opinion that in many, perhaps most, of the Psalms, we may hear the Eternal Son communing with the Eternal Father.

2. Athanasius, the great Athanasius, God's champion of the truth against Arianism (340 A.D.), used to say that the Psalter had Psalms suitable to everyone's need, and for the regulation of the passions of each individual soul. And then he goes on to say, "If thou wouldst sing God's praises on Saturday, thou hast Psalm 92; if on Sunday, the 24th; if on Monday, the 48th; if on Friday, the 93rd; if on Wednesday, the 94th, for on that day He was betrayed and began to triumph by His Passion."

3. The almost equally great (some would say greater) Augustine, after saying in his Confessions (400 A.D.), that he had often heard it said that Athanasius in his church at Alexandria always ordered the Psalms to be recited in the

service in such a tone as to resemble reading rather than singing, goes on to say, "Attune thou thy heart to the Psalms as they succeed each other. If the Psalm prays, pray thou; if it mourns, mourn thou; if it hopes, hope thou; if it fears, fear thou. Everything that is in the Psalter is the looking-glass of thy soul."

4. Next listen to the rapturous outburst of Basil (410 A.D.), and see what a treasury of devotion the Psalter was to him. He says, "The Book of Psalms recalls past history, prophesies the future, legislates for life, suggests duty. It is the safeguard of children, a comforter to the aged, the best ornament of women. It assuages passions, cements friendships, reconciles enmities. It puts devils to flight, and attracts the succour of angels."

5. Let us now turn to the experience and evidence of learned English Divines. The famous Richard Hooker, who lived in the seventeenth century, says, "What is there necessary for man to know which the Psalms are not able to teach? The Psalms are an easy introduction to beginners, a mighty augmentation to the advanced. The Psalter is the voice of the Church, cheering Festivals, ministering godly sorrow to penitents. It is the employment of angels, the conversation of Heaven."

6. Bishop Horne in the next century, who wrote a learned and devout Commentary on the Book of Psalms, says, "In the Psalms history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of Redemption." And he concludes the introduction to his Commentary with these graceful and pathetic words. Speaking of himself as the commentator in the third person, he says, "He arose fresh as the morning to the task, and the silence of the night invited him to pursue it. Every Psalm improved infinitely on his acquaintance with it, and no one gave him any uneasiness but the last, for then he grieved to think that his work was done."

7. The last witness that I will call is Dean Church, the late great Dean of St. Paul's. He says, "The Psalms come to us from men who lived in rough and cruel times. But in those wild times we see that there must have lived men sheltered from the tumult around them, humble and faithful souls, whom the Holy Ghost taught, and whose mouths He opened to teach their brethren. And they repeat for all time the whispers of the Spirit of God."

Here you have the testimony of seven good men, differing in character and temperament, living in different countries and in different centuries of time, but, all agreeing in their reverential admiration of the Psalter. Will not this united testimony of these great and good men do something towards quickening our interest in that blessed book? This fervor and

rapture of theirs is surely a rebuke to our apathy and coldness. We must educate ourselves to see the Psalter with their eyes. It is an axiom in Art that "the eye only sees what it brings with it the power of seeing." If this is true in Art, it is still more true in things spiritual. Yes, it is the mind that needs enlightening, and, above all, the heart that needs purifying before we can pass along the noble picture gallery of the Psalter and see with unsealed eyes the sights which these holy men saw.

If by these few words I have done anything towards removing some of that "ignorant impatience" of the Psalms to which I alluded just now, I shall indeed be glad.—*Dawn of Day.*

### THE GROWTH OF WOMEN'S WORK.

(From "Women in the Mission Field."—By  
REV. A. R. BUCKLAND, M.D.)



HE massacre at Ku-Cheng, on August 1st, 1895, of seven English women, missionaries to the Chinese, drew out at once a variety of criticisms upon modern missionary methods. It was alleged by some that no women should be sent into the mission field; or that, if sent at all, it should only be to posts of complete security, and never to China.

It was obvious that these objections ignored the right of women to claim their share in a work committed to the Church of Christ. But it is impossible to believe that the verdict of Christendom could ever exclude them from the field, or direct them only to a few corners in which perils are at their least. There is work to be done which only women can do; and that work they joyfully claim as their own. Indeed, one of the most marked features in the religious life of the Christian Church to-day is the growth of new organizations for the conduct of women's work in the mission field. The women missionaries are now hundreds where, not so long ago, they were but units or tens.

The development of public interest in foreign missions is often measured by the increased income and wider operations of the great societies. It may no less distinctly be traced in the organization of special efforts. New missions have sprung up to deal with particular parts of the field; new methods and new agencies have been called into play. Now women's part in foreign missions cannot be called a new development of Christian enterprise; but in the full recognition of its need and its capabilities no less than in its systematic organization it is essentially modern.

Thus the Society for the Propagation of the Gospel in Foreign Parts was incorporated in 1701; the Baptist Missionary Society was

founded in 1792; the London Missionary Society in 1795; the Church Missionary Society in 1799; the Wesleyan Methodist Missionary Society (so far as organization is concerned) in 1816. A respectable antiquity can be claimed for each of these. But women's special agencies are all younger and some still in their teens. The Society for Promoting Female Education in the East goes back indeed to 1834, and the Church of Scotland Ladies' Association for Foreign Missions to 1837; but the Indian Female Normal School (Zenana Bible and Medical Mission, to use its modern title) only carries us to 1852; and the Church of England Zenana Missionary Society, an offshoot from the Indian Female Normal School, to 1880. Even these dates imperfectly suggest the essentially modern character of the movement which has made the lady missionary (who is not merely a missionary's wife) as familiar an object of interest at home as the male deputation.

Perhaps, if we are to take the dates as a guidance, the modern advance can be more effectively illustrated from America. It is too common for us to be content with an insular view of foreign missions, and to assume that the work is practically our own. But apart from the honored Societies of Continental Europe, America has long been a strenuous supporter of missions to the heathen and Mohammedan world. Nevertheless, the development there of specific agencies for women is comparatively young.

The Women's Union Missionary Society of America, the parent of the other American Societies, was organized in 1861. But the great advance came later. Between 1868 and 1879 there sprang into existence the Women's Board of Missions (Congregational); five of the Women's Boards of the Presbyterian Church; the Women's Boards of Missions of the United Presbyterian Church, of the Cumberland Presbyterian Church, of the Reformed Dutch Church, and of the Evangelical Lutheran Church; four Baptist Women's Boards; The Women's Foreign Missionary Society of the Methodist Episcopal Church, of the Methodist Episcopal Church (South), of the Methodist Protestant Church; and the Christian Women's Boards of Missions. The epoch which produced all these was certainly amongst the most remarkable known in the history of American effort.

But the general advance may also be strikingly illustrated by the greater extent to which some of the older agencies make use of female agents other than the wives of their missionaries. To take but one example: the Church Missionary Society, which sent out its first unmarried lady as long ago as 1820, in 1837 counted amongst its agents only eleven such

women ; in 1883 there were still only fifteen ; but in 1893 they numbered one hundred and thirty-four, and in another year the total reached one hundred and sixty. The female missionaries of the Society were in 1837 only one twentieth of the entire European staff ; in 1883 they were one-eighteenth ; in 1893 they were one fourth. This advance is the more remarkable because in the last decade it outstripped an extraordinary increase in the number of clerical missionaries on the Society's roll. It has been accompanied by a significant rise in the number of native female teachers. In 1837 they were three hundred and seventy-five ; in 1883 the numbers reached four hundred and ninety-three ; in 1893 they were eight hundred and ninety-two.

There is yet another way of testing the development of public interest in this work. The Report of the Conference on Foreign Missions, held at Liverpool in 1860, contains no serious discussion on woman's work. A short and exceedingly general address which may have lasted five minutes ; a reference by the veteran Leupolt ; another by the Rev. J. H. (afterwards Bishop) Titcomb, and a recommendation as to female education, in the course of a long minute, exhaust the subject. And yet women, other than missionaries wives, were then in the field. Leupolt's language is characteristic of the time, he had pointed out the need of girl's schools in India ; " I would go a step further," he said " and advocate the agency of female missionaries in India." As his published reminiscences show, few knew better than he how sorely women were needed, how ample were the opportunities for the exercise of their powers, how happy the results of their work. And yet the Conference did not follow him.

There is no minute expressing its agreement with his proposals, although educational effort receives ample sympathy.

The Conference of 1886, at Mildmay, showed that in a quarter of a century some advance had been made. " Women's Work," says the Introduction to the Report, " was nobly represented." As a matter of fact, one afternoon session was given up to it. Two years later came the Centenary Conference at Exeter Hall, at which it is not too much to say, that the power of Woman's work was felt throughout. The subject was discussed in a more serious as well as in a more scientific spirit. Women's work had no longer become a mere adjunct ; it was itself a power. Of this ample proof was again given at the Anglican Missionary Conference of 1894.

Nor is this growth of interest confined to ourselves. We have already seen with what astonishing rapidity one women's organization followed another in America, when progress

began. A like impetus has been felt elsewhere. Norway may serve as an illustration. The Rev. L. Dahle, returning in 1888 to Norway, " after nearly half a life spent in Madagascar," was told by a colleague that there was " quite a new question to be faced." " I believe," said his informant, " that about half of the young Christian women in our country are ready to go into the mission field." From collectors of funds they had suddenly become in heart and wish evangelists and teachers. The curious may notice that 1887-1888 saw the turning point in the policy of the C. M. S.

No doubt the attitude both of women towards this work and of the public towards the whole subject is part of a general movement. We are more accustomed now to the independent activity of women than we were a quarter of a century ago. We believe more in their organizing power and in their capacity to think for themselves. We understand better the extent and strength of the barriers which in some countries keep the male missionary from approaching the female population. Above all we are come to acknowledge that women have a duty and a privilege no less than men in regard to the evangelization of the world, and that their task is not necessarily over when they have done something to swell a Society's purse.

In thinking, however, of women's work in the mission field, it must always be kept in mind that missionaries' wives, although they may not be counted as members of the staff, are still missionaries. Their home and family duties have necessarily been their first care ; but these have not kept them from rendering service of the highest value. There are women, indeed, like Mrs. Judson and Mrs. Hinderer, whose names will always appeal to women workers as names to inspire enthusiasm and courage. There are others—such as Mrs. Perowne, the mother of the present Bishop of Worcester, or Mrs. Williams, widow of the first Bishop of Waiapu, who has lived to spend nearly seventy years in the field—whose foresight enabled them to be pioneers in educational and other work which has since been numbered amongst the commonplaces of missionary enterprise.

Indeed, the women who gave themselves to evangelize their sex in the earlier decades of the present century deserve something more than the passing acknowledgment which is commonly conceded, for women's work had then received but scant encouragement or attention. They were not borne up by the prayers and sympathy of thousands of women at home, as their modern successors are. They were not supported by the thought that the extension of women's work amongst women was being eagerly looked for, and that

young recruits were prepared to take up such new tasks as might offer. At home, save to the few, they were merged in the personalities of their husbands. The more honor, then, to those who showed, under difficulties more abundant than have to be faced to-day, what Christian women could do in the mission field.

It is the women of India whose needs especially invite efforts on behalf of the sex. The preacher from an English pulpit enjoys the privilege of exhorting men and women together, either at public worship or in his people's homes. If he has a sorrow it is that female hearers are sometimes more abundant and female hearers more readily obtained than males. There are parts of the mission field in which almost the same facility of access to either sex has been and still is enjoyed. In India it is otherwise. Henry Martyn found the women of the village flee with the utmost expedition at his approach. Nor, in too much of the great dependency, are circumstances widely different to-day. The one sex is unapproachable by the other. Yet in the hands of the women of India lies the task of moulding the character of each succeeding generation in its most impressionable years. Leupolt found the power of the women fully recognized in his day, and that power has not been less under the influence of education in India. Indeed, slow as the Church of Christ has been to use the female evangelist, it cannot be said that it was because the missionaries in the field deemed female aid superfluous, or because they failed to recognize the barrier which untaught women were to the conversion of their husbands.

But what could be expected from a public opinion which even amongst a professedly religious people, regarded foreign missions with little more than contemptuous tolerance? All that the missionaries said as to the miseries of female life in India might be true, but men hardly thought the missionary held the remedy. And if there was slackness at home, there was resistance in India.

The earliest efforts to reach the women of India, running counter as they did, not merely to the prejudice and practice of long centuries, but to the religious precepts familiar to the Hindu mind, were not readily made. It is clearly understood now by the educated native that to establish a girl's school is a meritorious act in the eyes of European authorities. The education of girls is no longer regarded with the unvarying horror and amazement of earlier years; but native gentlemen who felt a warm interest in the education of their own sex, looked, early in the twenties, with stern reprobation upon the plans of Miss Cook for the instruction of native girls.

Nevertheless, it was upon educational lines

that the first systematic efforts to reach Indian women proceeded; and still, when entrance to the zenanas is so much more readily obtained, it is largely educational effort which enables the European teacher to unfold her real message to her hearers. But the short duration of an Indian girls' school training, inevitable whilst they marry in childhood, made it imperative that the work should go beyond the limits which school instruction would set. The zenanas had to be entered. It must be counted amongst the results of the Indian Mutiny, that it so influenced the current of native thought as to make the presence of an educated influence within the zenanas itself, less repugnant to the male mind. Thus little by little it came about that the instruction of children was followed by the instruction of wives and families in their own homes. Then came reminders that the women of the villages needed attention no less than the women of great towns, and within the last fifteen years the village wives have learned to look for the coming of the European lady. The development of interest in medical mission work has also opened new opportunities for consecrated women in India, and here still more rapid advance may with confidence be hoped for.

But India has not been allowed to monopolise the energies of the female missionary. The noble work of Mrs. Bowen Thompson, drawn out by circumstances again made familiar by the latest atrocities in Armenia, began an enterprise in Syria which is still amongst the most interesting of evangelistic organizations in which women are concerned. The Protestant missions stationed in Palestine fully recognize the need of women to speak where men cannot. In Persia, too, zenanas are now open to the English teacher.

In China, where women's work has so largely gone on side by side with that of men, we have what Mr. Swanson has ventured to call "of all other countries . . . the field for the mission of women." The visit of Mrs. A. Hok, to England, brought home very vividly to some minds the vast opportunities presented in China, and all societies interested have shown a disposition to increase the number of female missionaries there. And, indeed, when the representative of the China Inland Mission can travel without European escort in remote parts of the Empire, and teach as she goes, there must be opportunities. "I went, said Mrs. G. W. Clarke," in London, in 1888, "from village to village, and from town to town, with no assistance but a Chinaman, and he a heathen, and was well received in every place, never hearing an insulting word; even at villages, with fifty people in my room as tight as they could pack, and I teaching them until almost the sun was going down, and



having a distance to go home before our city gates closed."

We have learned by the sorrows of 1895, that this security may not be permanent; but the perils of this year are deemed largely exceptional, the not unnatural outcome of the unsuccessful war with Japan.

In Japan, the land where much of the best literature of the present age is the work of women, the land where five or six years ago an experienced missionary, like Mr. Warren, could compute that already forty per cent. of the Christians were women, there is a field for the activities of the trained and cultured lady, such as no other part of the heathen world can show, a field eagerly worked not only by European, but also by American agencies.

Africa was one of the earliest lands in which the fruits of work, distinctly woman's, was gathered. It was to West Africa that the first unmarried women employed by the Church Missionary Society, sailed in 1820. Work in the Dark Continent lacks both the comparative safety and much of the interest which attaches to zenana work in India; but it does not lack recruits. North, south, east and west, these women workers are to be found. Bishop Tucker has just been escorting into the very heart of Africa a group of English women who have volunteered for work in Uganda.

In May, 1894, the unmarried female agents of all the Protestant Societies numbered at least 2500, and the total number of women in the field exceeded the men by about a thousand. They are engaged in teaching old and young, in training female agents, in the systematic visitation of homes, and in medical work.

But a bare recital even of all the fields occupied by women would fail to convey any clear conception of the nature and the triumphs of their work. I hope, therefore, out of the history of a few noble women, to show how, as to enterprise, devotion, patience and industry, men have been well matched in the mission field by workers of the sex often condescendingly labelled "the weaker."



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