

upstairs, conjugating her verbs all the time. She and Lilian had never taken Jack an imperfect lesson yet, nor got through less than he expected, and they never meant to. Jack was astonished; they quite put him on his mettle.

"I may as well dress now, too," said Lilian, and followed her sister. It was all the better, for she had scarcely gone when Jack walked in, before his time, having had a cast in a neighbour's gig. Amy was alone in the kitchen. He put his arm round her and said, "Has Philip been telling you anything?"

"About you and a scholarship?" she said, with a bright look and only a little quiver behind it. "Yes, Jacky, and I am glad. But if you get it, we won't think about being married till autumn twelvemonth, so that Philip can help you through Oxford. He always wanted you to go there; he feels the want of it himself."

"And you don't mind?"

"I like it. Yes, I really do," said Amy, though the tears were in her bright eyes. Jack gave her a fervent kiss. "I'll pay it back to him, Amy, honour bright."

"You are paying beforehand," she said, patting his cheek. "Good old Jack. But to make it perfect, Jennie ought to have a year at school before I go, to get friends as well as lessons. We shall see."

"Yes, we shall see," said Jack, and went on into the parlour, where Priscilla and the elders were. He and Mrs. Lea liked talking a little "shop" about their respective pupils. He had brought quite as much new life to hers as to his own. Since her husband's death, she had never

had as reviving a sense of comradeship as she found in him, over the grammars and the atlases. There was more life in playtime, too—a fire in the drawing-room every evening now—music and romps for the children for an hour after tea, and then a silent hour before reading aloud began. Mr. Mallow had consented to take up a library subscription, out of the economies, and brought his mind to riding to Wrayford in Mr. Allington's cart to change the books. He always got out to walk up the steep hill at the entrance of the town, and the old Quaker never waited for him at the top.

Jennie stayed conning her task upstairs, and paused to watch the soft pink light of sunset fade off the Plain—no splendid flush, as on that stormy evening, but the peaceful light of every sunny day. Quietly, without any great heroic change or stroke of fortune, light had stolen into the family life, and, not in a flash—one by one—"Violets were born."

And to her own young life, God's smile had come as gently, day by day, since she left off rebelling; and partly through a human face. Since long before the days when Paul was comforted by the coming of Titus—surely ever since Paradise, the mighty God has used human eyes to smile through. "*We love*, because He first loved us." Doubtless in the one great love supreme, He gives the holiest smile of all; but those who are never privileged to give that or receive, find the light of the eyes, and give it too, in many smiles—dear smiles of home, and help, and comradeship; and so, even in wayside places, "Violets are born."

THE CENTENARY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. A. R. BUCKLAND, M.A., MORNING PREACHER AT THE FOUNDLING HOSPITAL.

THE Church Missionary Society keeps its Centenary this month, and keeps it with a series of gatherings which, in their comprehensive character, witness to the broad view the Society has taken of its duty. For the C.M.S. has in a very striking way set itself to a task wider and greater than that of supporting its own enterprises. In its consistent endeavours to bring before the people the claims of the heathen and Mohammedan world, apart from pleas for any special organisation, it has, beyond question, done much to increase a general public interest in foreign missions. In recent years especially it has been more concerned to press home the duty of every Christian man, and to care less about advocating its own agencies. Perhaps that may be why its missionaries and its means have increased in so marked a way.

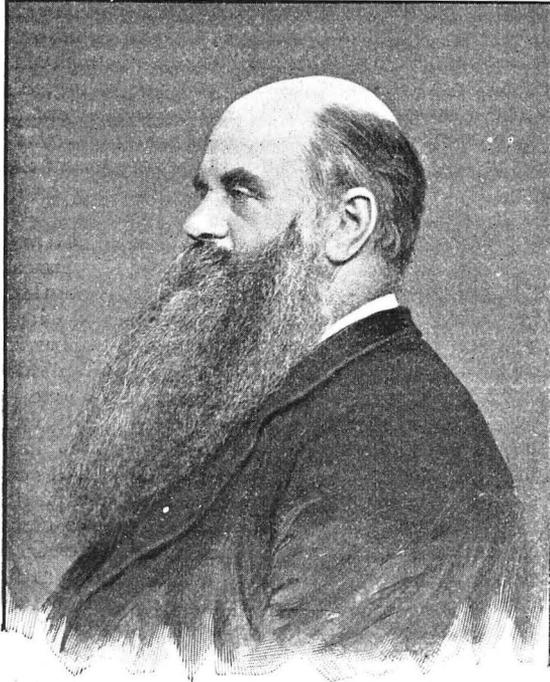
I do not propose here to recall in any detail the foundation and the progress of the Society. Its

story has just been told in a striking little volume¹ by Mr. Eugene Stock, its Editorial Secretary, whose services in the cause of Christian missions may, without any exaggeration, be pronounced matters of world-wide knowledge. It may be more useful to adopt another and less formal method of illustrating the Society's story. Dr. Dennis, in his Princeton Lectures,² offers certain criteria of missionary success. He is wisely cautious in his use of "success," reminding the reader that "in all great moral movements—in fact, wherever spiritual forces are in the field—success is not usually a matter of mathematical demonstration." Moreover, the word may hint a disposition to take

¹ "One Hundred Years: Being the Short History of the Church Missionary Society." (London: Church Missionary Society, Salisbury Square.)

² "Foreign Missions After a Century." By the Rev. J. S. Dennis, D.D. (Edinburgh and London: Oliphant, Anderson, & Ferrier.)

a commercial view of missions, and, forgetting the duty and the motive, judge them purely or mainly by tangible results. But in the pages of this



SIR JOHN KENNAWAY,
President.

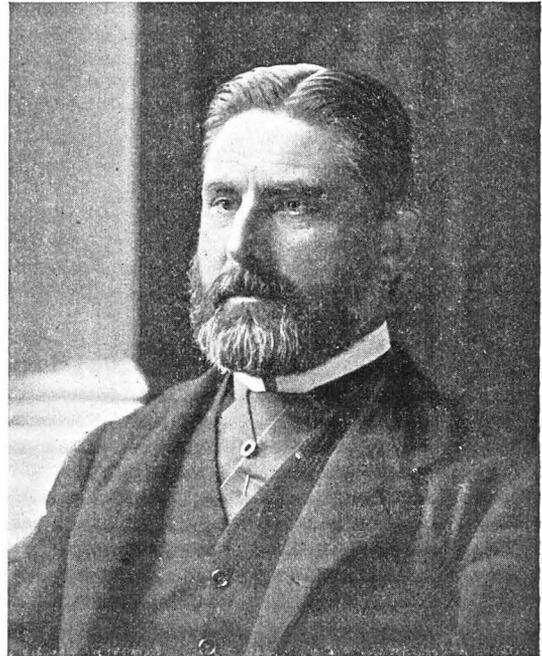
(From a Photograph by Elliott & Fry.)

magazine so obvious a misreading of our position and our responsibility need hardly be dealt with in detail. We may reasonably take Dr. Dennis' word "success," and see how far the history of the C.M.S. answers to one of his tests. Of course, no exhaustive treatment is designed, or, within the compass allowed, would be possible.

The first, and most decisive, test suggested is "the success which is indicated in the manifest tokens of God's favour, and the signs of His providential co-operation for the advancement of missions." The very origin of the C.M.S. at once illustrates this "providential co-operation for the advancement of missions." Starting from the striking series of events, all directly associated with foreign missions, which distinguish the year 1786, we can mark the gradual preparation for the work the C.M.S. had to do. It was in 1786 that the Eclectic Society—the small Society of Evangelical clergy and laity who exercised so deep an influence on the Church of their own and succeeding generations—first discussed a missionary topic. The duty of preaching the Gospel to the heathen was then one which even the religious people of Great Britain were but slowly and somewhat feebly grasping. Yet things were developing, men acting and reacting one upon another. Wilberforce and the other pioneers of freedom for the slave, were now at work; the famous "five chaplains" whom Simeon was the means of sending to

India, had begun their labours; the Baptist Missionary Society was soon, thanks to the zeal of Carey, in existence. The subject was getting ripe for another move; and little by little the group of leaders of the then much-despised Evangelical men within the Church resolved to act. The decisive step was taken on April 12, 1799, when it was resolved to found a Society which afterwards came to be known as the C.M.S. No one, looking back upon its long history, can doubt but that the slow steps which thus led to the formation of a new missionary agency were a distinct mark of God's "providential co-operation for the advancement of missions."

The same good hand may be seen in the principles early accepted for the guidance of the Society. They were laid down by John Venn, in a paper read to the Eclectic Society, the month before the C.M.S. came into being. These principles were five: "Follow God's leading," "Begin on a small scale," "Put money in the second place, not the first," "Under God all will depend on the type of men sent forth," and "Look for success only from the Spirit of God." There have been in the Society's history some striking illustrations of the wisdom of these precepts; and, what is perhaps the more remarkable, adherence to them has never been more definitely or triumphantly vindicated than in the more recent history of the Society's methods. In waiting for guidance in the face of

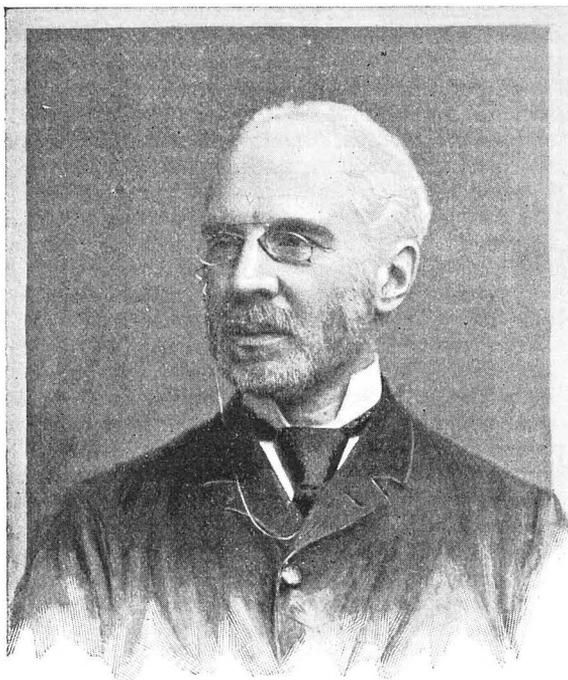


COLONEL ROBERT WILLIAMS, M.P.
Treasurer.

(From a Photograph by Russell & Sons.)

any new enterprise or problem, in beginning humbly in its newer missions, in thinking first of the call of God and believing that money will not

be withheld from His enterprises, in resolutely insisting upon the choice of "spiritual men for spiritual work," and in looking for "results" only



EUGENE STOCK.
Editorial Secretary.

(From a Photograph by Elliott & Fry.)

from the Spirit of God, the C.M.S. has prospered beyond the best hopes of those who knew it a generation ago.

But these "manifest tokens of God's favour, and the signs of His providential co-operation for the advancement of missions," can be illustrated from the mission-field no less than from the home policy of the Society.

One of the earliest incidents in its mission history illustrates this, as well as the way in which the work of one agency may be brought to react on another. The first missionaries sent by the C.M.S. to the heathen were two men who went to the Susu people on the Rio Pongas, north of Sierra Leone, in 1804. Some of the earliest linguistic work done in connection with that effort was the work of an agent of the Glasgow Missionary Society, who had been to the coast. But the work on the Rio Pongas, carried on with great loss of life, ended in the missionaries being driven out at the instigation of slave-dealers. Was the effort lost? Let us see.

The destruction of the mission stations on the Rio Pongas happened in 1817. In 1854, a Church Association in Barbadoes started a new mission there. Its first missionary was the Rev. H. J. Leacock, a native of the West Indies. Scarcely had he reached Africa when he was struck down with fever. Whilst lying ill, he received an invitation to visit the native chief of Fallanja.

Mr. Leacock went as soon as possible to see the chief. Conceive his astonishment when the man he supposed to be a heathen welcomed him with joy and began to repeat the *Te Deum*. The chief of Fallanja proved to be an old Rio Pongas convert, who nearly half a century before had been brought to England; had lived for a time in the house of Thomas Scott, the commentator; had been sent back to Africa amidst the prayers of the C.M.S.; had relapsed into heathenism; in the midst of serious illness had returned to his faith, and had prayed that missionaries might again come to him. Mr. Leacock's appearance he justly took as the answer to his prayer. He gave land to the new work, and was its steadfast friend till his death in 1861.

Another and more familiar example of this co-operation may be found in the history of the Uganda Mission. According to the Society's Report for 1898, that Mission numbered 14,457 native Christians, of whom 3559 had been baptized within the year. The Church of Uganda has its own constitution, with its native as well as European clergy, its large bodies of people constantly under preparation for baptism, and with a strong missionary spirit amongst its members. It is expanding around the shores of the Victoria Nyanza, and is reaching out towards the forest of the Pygmies on the Upper Congo. Everybody remembers the dramatic origin of the Mission in the letter from Mtesa, King of Uganda, which Mr. Stanley sent home from Central Africa to the



THE REV. H. E. FOX.
Honorary Secretary.

(From a Photograph by Elliott & Fry.)

Daily Telegraph. That happened as recently as November 15, 1875. But how many recall the circumstances which brought Mr. Stanley then to

the Court of King Mtesa? In the expulsion of Krapf from Abyssinia in 1843 we have the first link in the chain of extraordinary events which issued in a Christian kingdom of Uganda and a British Protectorate. Krapf joined by Rebmann began the C.M.S. work at what is now the growing town and port of Mombasa. It was Rebmann who discovered Kilima Njaro. It was the C.M.S. pioneers who sent home in 1852 an account drawn from native sources of the great lake in the interior. It was from C.M.S. sources that a German magazine published a map which, enlarged for the Geographical Society, created so deep a curiosity as to what Speke called "that monster slug of an inland sea which so much attracted the attention of the geographical world in 1855-56, and caused our being sent out to Africa." It was Speke's journeys which led to the later travels of Livingstone, and Livingstone's which took Mr. Stanley to Africa. It is a marvellous chain, witnessing strangely of God's "providential co-operation" for the advancement of missions.

The same "providential co-operation" may be illustrated from other chapters in the history of Uganda. In 1891 the Imperial British East Africa Company ordered the withdrawal of its forces from Uganda. The C.M.S. was there long before the Company, and in no way depended on its aid. But international questions had arisen; the withdrawal of the British flag suggested a variety of perils which need not now be particularised, but all threatening grave danger. At this crisis, Sir William Mackinnon was moved to offer 20,000*l.* if the C.M.S. would find 15,000*l.* in order to keep the Company a year longer in Uganda. The ordinary resources of the Society could not be used for such a purpose; but a special appeal was made; a sum of 16,000*l.* was given almost at once; the dangers were averted; the British nation assumed a protectorate over Uganda, and the reign of anarchy—despite its dying throes—seems now at an end.

Perhaps, too, this providential care may be illustrated with no less effect from some modern movements in regard to the extension of the Society's work. The C.M.S. has undergone a good deal of criticism for its adherence to what is called the "policy of faith." What is that policy, and how has the Society fared under it?

In 1887 the Committee decided, after special prayer and deliberation, that it would repel no fit candidates and keep back from the field no missionaries merely because the money for their sustenance did not seem at the moment to be assured. It was not, as a matter of fact, a new policy. It had been laid down in 1853, and not continuously adhered to. But since 1887 the Society has not gone back in its declaration. What have been the results? In the next seven years, allowing for death and retirements, the

number of missionaries doubled. They were 309; they rose to 619. In 1887 the income was 234,639*l.*; in 1894 it was only 256,662*l.*; but by 1898 it was 331,598*l.* The advance has been as striking in regard to the varied qualifications of the recruits as in regard to their numbers.

Again, on more than one occasion, the C.M.S. has been criticised for lending an ear to what some deemed too ambitious projects of advancement. In 1890 the Committee received a letter signed by certain members of the Keswick Convention urging amongst other things that a special appeal should be made for one thousand new missionaries for C.M.S. fields within a few years, and that "appropriated contributions," that is contributions ear-marked for special parts of the Society's work, should be encouraged. The Committee viewed the first proposal with some hesitation, but they approved its spirit. They were well justified in this measure of faith, for within a few years over eight hundred new names were added to the Society's missionary roll. The suggestion as to "appropriated contributions" proved no less fruitful.

Again, when the great Missionary Conference at Shanghai called for one thousand new missionaries from Great Britain and America for China in five years, some thought the appeal unwise. But the C.M.S. did its part in answering that appeal to the full. Towards the total given—more than the one thousand asked for—the C.M.S., though China is not one of its greatest fields, sent forty-four recruits in the five years and eighty more in another four years. Truly faith has not been put to shame.

Perhaps I cannot better end this statement than by showing to what growth the Society's work has been brought by this "providential co-operation." From the year's report (1897-98), which is now out of date, but supplies the last complete figures, I find that the Society's mission-stations were 496; its total labourers in the field, clerical and lay, men and women, European and native, were 7193; its native Christian adherents were 240,876; its communicants, 64,411; the baptisms in the preceding year, 15,359; its schools and seminaries were 2,257; the in-patients in its hospitals, 9,285; the out-patients, 594,074. Out of every sovereign of its income, 16*s.* 5½*d.*, or 82¼ per cent., is spent on the direct service of the missions: adding the cost of preparing missionaries and the care of disabled missionaries and their families, the total mission expenditure is 17*s.* 8¼*d.*, or nearly 88½ per cent. Last year the collection of funds cost 1*s.* 4½*d.*, and administration, 11¼*d.* The Society's friends may, therefore, feel that at the end of a century of work there is not only the manifest sign of God's presence with it, but the evidence of that scrupulous regard for economy of administration, which is never more called for than in the case of religious and philanthropic funds.