THE CEYLON CHURCH MISSIONARY GLEANER

CONTENTS.

Editorial Notes ........................................ 33
The Position in Persia.  By the Rev. C. H. Stileman, M.A.  34
A Plea for Prayer for Baluchistan and Sindh.  By Mrs. A. E. Ball .......................... 36
Some of Our Home Leaders. III.—Josiah Pratt.  By Eugene Sooth .................................. 38
Some Ruwenzori Folk.  By the Rev. T. B. Johnson, M.A.  39
Prayer and Praise.  Notes, Topics for Prayer, etc. .......................... 41
Day-dawn in a Chinese Village.  By the Rev. C. Shaw .......................... 42
In the Pagan Soudan.  From Journal and Letter from the Rev. F. B. Hadow, M.A. ........ 43
How we kept Thankoffering Week.  By a Lady Missionary in Old Cairo .......................... 44
From the Harvest Field. Recent News .................................. 44
Home Gleanings ........................................ 47
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CEYLON

CHURCH MISSIONARY GLEANER.

The Reservoir Nuwara Eliya.

A Record and Review of Christian Work carried on by members of the Church Missionary Society in Ceylon.

Price with Church Missionary Gleaner 1.50 per annum
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MARCH, 1907.

Collect.

O Gracious God and most mercifull Father, which hast vouchsafed us the rich and precious iewell of thy holy worde, assist us with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to build us up, and edifie us into the perfect building of thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this O heavenly Father, for Jesus Christes sake. Amen.

From the Geneva Bible, 1557.

Life's crazy pattern.

I stood on a Church's steeple
Away across the sea;
And mine eye it's vision feasted
On field and lake and tree;
'Twas one vast crazy pattern
Of hill and valley and clod;
But its many-tinted beauty shewed
The handy work of God.

And now as I think of the picture
It speaks to me of life,
With its many-sided story
Oft mingled with sorry and strife;
It seems but a crazy pattern,
But we who dwell above,
Can recognize His handy work,
And whisper "God is Love."

T. S. J.

Conference Sermon.

BY THE REV. R. P. BUTTERFIELD.

"The power of His Resurrection." Phil. III. 10.

The prominent place which the Resurrection of our Lord Jesus Christ holds in the lives and teaching of the apostles has become an important factor in our study of the New Testament. From the Day of Pentecost when the mighty power of the Holy Spirit swept away all narrow nationalistic ideas from their hearts, and transformed them from mere Jewish enthusiasts, to men desirous only for the glory of the Kingdom of God and the salvation of men, the Resurrection of Jesus Christ was the foundation and framework of the apostles' teaching.

In an especial manner does it occupy a prominent part in the life and teaching of the apostle St. Paul, whether preaching to the rude uncultured inhabitants of Lycaonia and the regions adjacent, or to cultured Athenians on Mars Hill, whether writing to converts in Rome, Corinth or Philippi, one theme and one only forms the thread round which his teaching centres.

On this occasion he is writing to his favourite converts in Philippi—He has reason to thank God for them. Now, thinking that he has come to the close of his earthly service he proceeds to re-affirm his break with the past. A "Hebrew of the Hebrews" he now reckons as lose all the privileges pertaining to his birth and religion. He has burnt his bridges behind him and has ventured his all on the truth of a Risen Christ. Turning from the past he looks forward to the future and makes clear his determination, to press on to a fuller knowledge of Christ and the power of His Resurrection. "This one thing I do" is the key-note of his words. For the future even more than in the past his life would illustrate the truth of his own ideal, "For me to live is Christ, and to die is gain."

Let us proceed to learn how it was that the Resurrection came to be such a power in the apostle's life.

I. It made sure and certain a Life of Faith.

When the apostle speaks of pressing on to know Jesus and the power of his Resurrection he has not the slightest thought of a future life. The Resurrection undoubtedly gave to him a sure and certain hope of a life to come but he is not here referring to that. He is here speaking of the present life and of the possibility of attaining to knowledge of Christ and of the power of His Resurrection down here. It is a growth in knowledge and this earthly life is the scene in which discipline goes on, and the career is achieved. This growth and discipline rests on the foundation of the accepted work of Christ. The Resurrection of Christ was the seal of acceptance by the Father and a sign of the triumph of that work.

As the earthly life is the scene so it also furnishes the conditions. Our every day joys and sorrows, our victories and defeats, our temptations and triumphs, our exercise and interest for body and mind, furnish the opportunities for knowing Christ and of the power of His Resurrection. So every passage of the apostle's life which proved that his confidence was not in vain was an experience of the power of the Resurrection.

This faith-life in union with a living Christ is unique; no such life is possible with a dead Mohammed or a buried Buddha, powerful though their influence has been. It is a living Christ, who having conquered sin and death, has joined believers to Himself, and it is only by this union and faith in Him can we live the faith-life, the highest noblest life of which mankind can be cognizant.

So with our faith resting on a true and firm foundation, united with the source of all life our message is made strong. Not theory, not hope only, but sure absolute certainty.

II. The Resurrection also made possible the Victorious Life.

The Resurrection of Christ was His emergence—His due emergence into the power and blessedness of victorious life.

It was part of a development of God's purpose. It was not extraordinary from the Divine point of view. It was to be expected. Calvary was not complete without the Resurrection. Therefore our Lord having done with sin, free from death and asserting His superiority to all humiliation, and conflict, rose in the fulness of a power which He was entitled also to communicate.

So for us by the same way lies victory. Our spiritual life begins with death—a death to sin, a crucifixion of ourselves; without this death and crucifixion no resurrection is obtainable. The principle of "no life without death" applies to our spiritual life just as much as to nature.
Not only at the beginning of our spiritual life but at every phase of it are the same conditions repeated. Every stage of freedom from sin attained means a fresh conflict on that higher platform. The conflict never ceases, neither through the power of His Resurrection does the victory. The man who would cease from conflict on the ground of perfection knows neither the meaning of sin nor of victory. The saintliest man on earth must have his own peculiar battles and victories on that higher platform while those of lesser growth in the spiritual world are engaged in their struggles.

Sanctification has been called both a process and an attainment. The principle may be marked in any phase of life. Our school life was a series of conflicts, punctuated by victories on our removal from class to class.

A recent preacher has likened the process of sanctification to the negative which, taken in the photographic studio has to go through many chemical baths and processes before the image is clearly seen. In the same way the Christian, having the image of Christ imprinted on him at his conversion, attains by struggles with sin and consequent victories to a measure of likeness to His Lord and Master, or in the words of the apostle, he is "changed from the same image, from glory to glory."

III. The Resurrection made possible the Indwelling of Christ.

We are familiar with the oft-recurring of St. Paul's Epistles. We know how very often such verses occur as "Not I that liveth but Christ dwelleth in me." So vividly did this great truth come home to Martin Luther one day that he could not refrain from exclaiming "Martin Luther— is—dead, Christ dwells in me."

Our work as Christians is to manifest Christ. We are not limited to any one way or any one method. As Christian workers, our part is to manifest Him by life and lip, and let us remember that the effect and influence of our work, as teachers and preachers, will be in exact proportion as we manifest Him in our lives.

That is what the world is demanding to-day. At no period in the world's history has its attention been so fixed on the Central Figure in that history. In our theological controversies we have practically finished with minor questions. The attacks and defence of Christianity are round the Person of our risen Lord Himself. The fight is round the very standard itself. Take up any theological book list and mark the books dealing with the Person and work of Christ. Note how German theologians are bringing all the forces of German thought to the Person and work of Christ. Note also how Origen appealed in his reply to Celsus. "Let your Christians only lead the life which Christ lived," said a Brahman recently, "and there will be no more need of missionaries."

The standard of life has been raised in the world and the world expects Christian life to be raised accordingly. It is only when men see transformation of character that they will believe in the cause of the transformation.

The world has gone to the other extreme in demanding a high standard of ethics before anything else as opposed to theological dogma. Let our lives be the corrective in living the triple life of which S. D. Gordon speaks in his recent book "Quiet Talks on Service."

1. The Inner Life with God.
2. The Outward Life before men.
3. The Aggressive Life of service.

May not the problems of the dearth of the candidates for Holy Orders and the non-attendance at Church be the outcome of the Church having fallen below the standard demanded by the world. Man is not yet tired of religion, he may be perhaps tired of the Church's way of presenting it.

We have come to a crisis in the history of the C.M.S. Is it not possible that God has lessons for us to learn from these recurring defects. The "faith policy" is surely divine, but is it truly followed? Every year with increase in numbers and organization the missionary's time becomes more and more filled up with secular things. He tends to become more and more the man of the desk or the foreign pastor instead of the spiritual leader and evangelist. When the proportion of native workers to European has decreased from 17 to 14 native workers to one European surely something is wrong. May not God be calling us to trust an increased native ministry?

All of us in our several spheres are spiritual leaders. Our spiritual level is the level of our district. Our offices and studies in which we meet our Tamil and Sinhalese helpers ought to be "power chambers" from which that teacher from his isolated village school, that Catechist away in the jungle, may feel that he has been into the atmosphere of heaven.

IV. The Resurrection of Jesus Christ made possible a Life of Service.

Calvary was not complete without Olivet and yet the Church has as a whole failed to include in her vision those two hill tops. She has either begun on Olivet without the humiliation of Calvary or having begun on Calvary she has never gone on to Olivet with its message of service and power.

We here this morning have followed with Christ to Calvary, we have received from Him the Great Commission. Granted the greatest and noblest privilege that a man could ever receive; we have been sent forth with the message of a Living Christ. Not with a fresh system or a new "ism" are we sent forth but with the message of a Person, a Living Person. Let us not consider Buddhism or Hinduism the great foes to be tackled. Let us go straight to the individual need for after all, under all, lies the great need, the great disease; whether the Individual be Buddhist Hindu or Christian. There may be a place for missionary experts to compare religion with religion, system with system. Before us let there be the sight of the heart seeking a remedy, and let that remedy be the Person of the Saviour of the world. Often have I felt rebuked when after a talk with some Tamil cooly he has begun comparing "religion with religion."

In this life of service let the message come from a pure heart. S. D. Gordon mentions the fact that at the junction of two rivers in Switzerland the fresh sweet waters of the one which descended from the highest Alps purified for miles the muddy waters of the other, solely from the force which it came down from the highest altitudes. In the same way will our
A small Sale of Work was organized at the suggestion of Miss Keith in aid of the home funds of the Church Missionary Society, and was held in the Church Room at Galle Face, Colombo, on Thursday Feb. 14th. The Sale was declared open by Lady Mitchell after brief prayer by the Rev. A. MacLulich. The following were the Stalls and Stall-holders:

Fancy Stall: Miss Keith, assisted by Mrs. H. L. Wendt, Miss Sauliere, Miss M. R. Gedge, and the Misses G. and M. Keith.

Ladies' Working Party Stall: Miss A. Higgens, assisted by the Misses Leslie Melville and Franklin.

Refreshments: Mesdames S. Brown and Ferrier.

Some fruit and flowers were sent by kind friends from up-country, the former being displayed on the Refreshment Stall, the latter being made up into button-holes by Miss Pole Fletcher and her friends.

An entrance fee of Cents 25 was charged. Mr. Evans of the R. G. A. kindly took charge of the table at the door. There was but a small attendance though the afternoon was fine and bright. The articles on the different stalls were artistically displayed, and the Refreshments were served on small tables arranged on the lawn. The Committee were able to hand the sum of Rs. 271.71 to the Rev. A. E. Dibben, and are grateful to all who helped the success of the Sale by gifts or purchases.

Requests for prayer.

1. For a Christian girl who has married a Sivite that she may be led to repentance, saved from despair, and made a blessing to her husband.

2. For guidance that we may be shown how best to protect Christian girls from relations who try to tempt them away from Christ.

3. For a Christian girl who is standing boldly for Christ among Buddhist relations that she may be kept from falling.

The Passover in Jerusalem.

On the fourteenth day of the month Abib I was invited to go with a party of friends to witness the ceremonial observance of the Passover. There was a brilliant full moon and as we passed through the Jewish Quarter we noticed every house lighted up as if for a feast. We arrived about seven o'clock and were accompanied by a gentleman who works amongst the Jews here, and he undertook to interpret and explain all that took place, so we were able to understand and follow the service. We were met at the door by the head of the family and taken into a room which opened into a larger one where a table was covered with a white cloth and preparation for a feast made. There were chairs placed all round it.

Everything on the table was covered with the exception of bottles of wine and water. It is the custom that everything used on these occasions must be new, new bottles, basins etc.

Every one was dressed in their best clothes and as if ready for a journey. Our Host had a guest staying with them, he had travelled all the way from Russia to be present at this feast in Jerusalem. He was such a splendid looking old man, with such a kind face clad in a long black satin garment. He said although the Jews had been very badly treated in Russia, he had escaped. We gathered that he had some recognised position there.

The Russian Jews wore bright coloured velvet garments lined with fur, and when they could bear the weight of them no longer, they laid them aside. As there was to be a supper in the middle of the Passover, the women were constantly leaving the room to see after the cooking but they were always ready to take their part, an important one in the ceremony.

The head of the family began with a blessing, then every member of the family from the oldest to the youngest received a glass of wine, we were also prepared to eat so that they might never forget how hard and bitter that bondage was. The service was congregational as the whole family including the little children joined in the greater part.

The ten plagues were then recited and the father poured wine into a basin and the mother water, as each plague was mentioned. Then the father held his hands over a basin, and the mother poured water on them, while he washed his hands, and so in turn did all the children. Then the cover was lifted from the table and disclosed some lettuce, a basin of what looked like mud, three large thin flat cakes (unleavened bread) and some lettuce, a basin of what looked like mud, three large thin flat cakes (unleavened bread) they were tied up in a cloth, and a bone, and an egg on a plate. There is no lamb at the Passover but these were tied up in a cloth by itself, then the two and a half cakes were tied up again, and the half cake was given to the smallest boy who slung it over his shoulder in the cloak.

He was a very bright little man and read the

message be all the more powerful when preceded with communion with God in the silence of the mountain top or the closed room.

Gideon's band was all the stronger for its waiting and sifting time. The message of the Apostles came with greater power through the experience of the upper room. In these days of hurry and hustle let us see to it that we lose not the keenness from our weapon through lack of time to keep it bright and keen.

The fight gets fiercer. At home materialism is becoming more materialistic and the Church will have to repeat the battle for the faith which it had to fight in the second and eighteenth centuries. Buddhism is arming, Hinduism entrenching itself, Mohammedanism becoming more aggressive. But let us, soldiers of the Lord, go forward with confidence knowing only Him, confident in His power, the power of His Resurrection.
part of the service so well, and seemed to understand it all.

There was a short interval now when the family seemed to be talking about general things. When the service commenced again the father took the half cake from the little one, and giving it to an older boy told him to hurry out, and he ran out, to represent the hurry with which the Israelites went out of Egypt. Now they all partook of the Passover wine and bread, we were also asked to taste it. After this there were more prayers and a second blessing, and all took a second glass of wine and water.

Next the two and a half cakes were unfastened and a small piece given to each, and then the family again washed their hands and began to laugh and talk, as a token that it was a feast for rejoicing. After this the basin of Nile mud was produced, but we were told that it was not really mud but raisins and dates beaten up to represent mud. Some of this was handed round to us in a piece of lettuce, also some nuts and salt.

We were told that the half cake was the most sacred part, and that they kept it all the year by them, and that if they should be in a storm at sea, they would throw a piece in the sea to calm the water. The bone was to represent the arm of the Lord which brought them out of bondage, and the egg represented the resurrection. This is no doubt the origin of our Easter egg.

Our friends would keep up the feast until the morning, but we left about 10 o'clock, thanking our host and hostess for their kindness, and feeling what a privilege it was to have been an eye witness of such an interesting ceremony, which was full of lessons for each one of us.

Every Jewish house has a thorough spring cleaning before Passover, and the day before the feast the master himself looks into every hole and corner, if by chance a morsel of leaven bread should be hidden, or carried away by rats, again reminding us of Ex. 13. v. 7.

C. M. S. Gazette.

The February meeting of the Gleaners' Union was held at Galle Face, Colombo on the third Friday in the month. After prayer and reading of Scripture, the interesting chapter in the book 'Contrasts in the Campaign,' on the North Pacific Mission to the Indians, by Bishop Ridley was read. This was followed by a short appeal made by Miss M. R. Gedge for more earnest prayer and intercession on behalf of the Society, that the needed funds for the effective carrying on of the work may be forthcoming. The Rev. A. E. Dibben was able to tell the members of the special efforts that have been made locally in aid of the Society, and it was very encouraging to hear that in addition to the ordinary remittances a sum of nearly £250 (Rs.4,750)
Recent Visitors in Colombo.

The Rev. and Mrs. J. M. Challis arrived in Colombo from Australia after a stay of nearly a year in Victoria on Jan. 23rd. During their stay in Victoria the Rev. and Mrs. Challis has been engaged doing deputation work, and he has now returned to North India (Central Provinces) where he will again take up Missionary work.

The Rev. and Mrs. H. E. Stevens arrived here on Jan. 30th, after nearly four months spent visiting the various Mission Stations in India. Mr. Stevens is spoken of in the C. M. S. Gazette as "A home-worker abroad." He is the Organising Secretary for the Arch-deaconries of Manchester and Macclesfield, and is at present on leave of absence for the purpose of visiting, at his own charges, some of the Mission Stations in India, China and Japan. Arriving in India in October, he stayed there until the end of January; in the early part of February he visited Anuradhapura, Kandy, Baddegama and Dodanduwa in our Mission, afterwards going on to China. The first instalment of his impressions is given in the February number of the Home Gazette, and refer to Western India. During Mr. Stevens' absence from Manchester, his duties are being performed by the Rev. J. W. Balding of this Mission.

The Rev. Andrew Colvin, accompanied by Mr. Percy Young of Queensland visited Ceylon early in February, and were able to go with the Rev. A. E. Dibben as he went to some of the villages in the Kandy Itinerancy. The two friends later went on to India, and propose to see something of the work in Cairo, Palestine, etc. and to return to their homes in Australia, via England, Canada, Japan and China.

Among our other visitors were Miss Stevens of our Foochow Zenana Mission, on her way to Tasmania: Miss E. Chapman of the Zenana Mission, Tinnevelly: Miss Waite and Miss Lefley also for South India: Canon Sell, Secretary of our South Indian Mission: Miss Wallen of Dummutudem, en route to Melbourne; Dr. G. B. Archer from Canada, joining the C. M. S. Medical Mission at Ranaghat, Bengal: the Rev. and Mrs. E. S. Carr of Palamcottah; Mr. and Mrs. W. A. Moule of the C. M. S. in China; and two parties of our Missionaries, one going to Fuhkien Province, and the other returning for furlough.

On Monday, Feb. 18th we had the pleasure of welcoming Miss Whitney of the C. M. S. Ladies' College, Colombo, on her return from short furlough.

Movement of Missionaries.

Miss Whitney, of the C. M. S. Ladies' College, returned by the Orient boat on the 18th February. Miss Lefley, of the Zenana Mission, arrived by the same boat; she is going to join Miss Carmichael in the work in South India. Miss Chapman, who arrived by the "Shropshire," is a sister of Miss Chapman of the C. E.

Z. M. S., Kandy; she is returning from furlough to help Miss Swainson at the Deaf and Dumb School, Palamcottah.

Feb. 19th, 07.

Rev. and Mrs. W. J. Hanan are expected back from furlough about the middle of April, bringing their two youngest children with them. They will be stationed at Jaffna, Mr. Hanan resuming his former work.

The Rev. H. P. Napier-Clavering is due on the 20th May, enabling the Rev. A. E. Dibben to leave for furlough.

The Rev. J. I. Pickford is arranging to leave for England on the return of the Rev. W. J. Hanan.

A. E. D.

Mampe.

The death has to be recorded of Sophia Dorothea Jayesinge Hamine, the grandmother of Mr. Harry Jayesinge of Trinity College at the ripe age of eighty-six years, which occurred on the 28th December. The funeral took place on the following day in the presence of a very large gathering, the Rev. J. H. Wikramanyake officiating. She leaves behind four sons and several grand-children to call her blessed. The late Jayesinge Hamine was a native of Talangama, and she was the eldest sister of Mrs. H. De Silva, widow of the late Rev. Hendrick De Silva. She was married to the late Mr. Johannes Jayesinge of Mampe who was then a Buddhist. He was latterly baptized through her instrumentality. The husband predeceased her 31 years ago. She was a devout Christian. She started the girls' school at Mampe, and she continued teaching in that school for several years. She thus had the privilege of educating girls of several generations. Some of whom are living consistent Christian lives. She was then appointed Bible-woman by the late Rev. R. T. Dowbiggin. She counted fifty-two years service under the C.M.S. Six years ago she had retired from active labours; but her love and zeal for the Master never diminished. She used to speak of the Lord's love to the people who visited her house, and tried to bring up her grandchildren in the fear of the Lord. She spent the most part of her latter life in reading and in prayer. The Bible, the Common Prayer Book, the Pilgrim's Progress, and Christie's Old Organ were the books which she read constantly.

She was not rich, and she could not give much to the church. As she could not give monthly collections she had given two coconut trees to the church. At times she used to hand to the pastor money which she used to save after much self-denial. She looked forward with interest to the pastor's visits. The pastor was not a little encouraged by her faith and zeal. She was much respected by her Buddhist neighbours. At her funeral the pastor overheard the people saying that she was the best woman that they ever saw.

When questioned by the pastor if she was prepared for death she smilingly replied "I am waiting my Master's call to enter the sweet home, but I am anxious for my children who are living ungodly lives."

She used to pray for them very much. She asked the prayers of her pastor for them. Hers and his prayers are not as yet answered. Will the readers of the Gleaner kindly pray for them.
Obituary.

Miss Mattie de Silva peacefully passed away this morning at her home, Mirihana. She was at one time a teacher in Clarence Memorial School, Kandy. She was an exemplary Christian, and will be very much missed. Much sympathy is due to her bereaved father, the Head Master, English High School, Cotta, and brothers and sisters. The funeral will take place at St. John's Cemetery, Negombo tomorrow at 8 a.m.


Gifts that cost.

At a meeting of the "Gleaners Union" held lately in Colombo a story was read from Dr. Gordon's book "Talks on Service" which has led to a practical result. One who was present asked herself while the reading was going on was there not something she could give, something hard to give up? The suggestion quickly came "why not give your jewels?" After some heart-searching, for such things have their associations, the sacrifice was made, the gift was brought and when sold the proceeds will be given to the Church Missionary Society in the sore need at this time.

A minister in a small town in an Eastern State received a letter from the Home Mission Board of his Church asking for a special offering for a needy field in the West. The call appealed to him, and with good heart he prepared a special sermon calling the attention of his people to the great need.

Sunday morning came, and he preached the sermon, but somehow it did not just seem to catch the attention of the congregation. That banker on the left looked listless and yawned a couple of times behind his hand; and the merchant on the right who could give freely, examined his watch secretly more than once; and so it was with a little tinge of discouragement insistently creeping into his spirit that he finished and sat down, and he remained with head bowed in prayer that the results might prove better than seemed likely, while the Church Officers passed down the aisles with the collection plate. Meanwhile something unseen by human eye was going on in the very last pew. Back there, sitting alone was a little girl of a poor family. She had met with an accident which left her crippled, and her whole life seemed so dark and hopeless. But some kind friends in the Church, pitying her condition, had collected money and bought her a pair of crutches, and these had seemed to transform her life completely, and her gift has been increased beyond all her expectations. She recognized the man catching her thought, and with a childlike simplicity lifted her crutches and tried rather awkwardly to put them on the collection plate. Quick as a flash the man caught her thought, and with a queer lump in his throat reached out and steadied her strange gift on the plate, and then he turned back and walked slowly up the aisle toward the pulpit, carrying the plate in one hand and steadying the crutches on it with the other. And people began to look, and eyes quickly dimmed. Everybody knew the crutches, Maggie giving her crutches! And the banker over there blew his nose suddenly and reached for his pencil, and the merchant reached out to stop the man returning up his aisle. As the Pastor stood with his eyesight not very clear to receive the morning's offering, he said "Surely our little crippled friend is giving us a wonderful example." Then the plates were called back toward the pews, and somebody paid 50 dollars for the crutches, and sent them back to that end pew. When the offering was counted up it contained several hundred dollars. And the little girl crippled in body, but not in any other way, hobbled out of Church the happiest little woman in the world.

She had received and obeyed the inner voice, that was the simple explanation of her giving. And her gift, small in itself, touched with sacrifice became worth several hundred dollars in its earning power. And the original investment (the crutches) was returned for its usual service. And her gift has been increased in its earnest power as its recital has reached other hearts and the end is not yet. I do not know where Maggie is just now. But I do know she will be a surprised woman some day when she finds out what God has done with her sacrificed hallowed gift. She recognized and obeyed the inner Voice. That is the one law of all giving, as of all living.

The Epistle to the Philippians, by the Rev. T. Walker, M. A.

The first of the New Testament Commentaries for Indian Readers, published with the sanction of the Synod of Bishops of the Ecclesiastical Province of India and Ceylon, lies on the table before me. It is on the Epistle to the Philippians and has been printed at the S. P. C. K. Press, Vepery, Madras. The author is that earnest and enthusiastic missionary of the C. M. S., the Rev. T. Walker of Tinnevelly.

The book has a very unpretentious appearance, but between its grey covers lies a wealth of thought and exposition which will enrich the careful student. He will find explanations and exegeses of difficult and abstruse passages stated with a lucidity which he looks for in vain in more pretentious commentaries.

The most cursory glance over the pages of the book will reveal the following things amongst others:

I. The scholarly treatment of Greek words. I turn to page 59 and find an interesting note on the derivation of the word for sincere. The author points out that there are three possible explanations. (a) from a
root meaning a ‘troop’ or a ‘company’ and thus pointing a lesson for the Christian soldier to be free from alloy; (b) from a word meaning sunlight giving a thought for Christian Saints, who are purified by the Sun of Righteousness, (c) from a verb meaning to roll round and round, thus suggesting a lesson for the Christian Sufferer who is whirled round in the sieve of trial, so that all chaff may be separated from him. We are told that of these three interpretations the first is the most irreproachable so far as scholarship is concerned.

II. The excellent use the author makes of his Concordance. In the bringing together of words or expressions from other portions of Scripture, the reader will find material for many an address.

III. The constant allusion to India, Indian customs, also the doctrines and thoughts of Hinduism, shows that the writer’s sojourn in this country has not been in vain. With all this there is spiritually of tone about the commentary, which can only be the outcome of a life lived in the secret of His Presence and in the atmosphere of the Spirit.

One who had seen the book remarked that it is without exception the best small commentary on the Philippians he had seen. The author uses the Revised Version as his text. A small map illustrating his remarks on the situation and surroundings of Philippi would have removed the only defect in the book. I strongly recommend every reader of the N. T. G. to send to the Manager, Religious Book Depot, Lahore, or the S. P. C. K. Press, Madras, and order the book. The modest sum of 2/4/0 (V. P. P.) will put him in possession of a book which will hold the first place in his library as a Commentary on this Epistle.

Note. We have a copy of this small and handy Commentary, and heartily endorse the above review by the Editor of the North Indian Gleaner.

Ed.

An Example of Work.

The late Henrietta Catherine Douglas McArthur was an example of those who unceasingly laboured for God in the midst of perpetual infirmity of the flesh, she was indefatigable in her labours notwithstanding her physical infirmities; let us imitate her who delighted in fulfilling her duties, in health, in sickness; she abounded in the work of the Lord as she knew that her “labour was not in vain in the Lord.”

The late Miss Malcom was but a child, 22 months old, when I arrived at Jaffna to undertake the work of the Chaplaincy there, in Sept. 1866. Her father was not feeling well at the time and I gladly relieved him of his work on Sunday evening at St. John’s, Chundieully. I always saw him, Mrs. McArthur and her children after the service was over, the Mission House being but a few steps from the Church vestry. Cholera was very bad at the time in that district and this unnerved Mr. McArthur considerably. He placed a bed-room at the disposal of the Rev. Mr. Mitchell (Wesleyan Missionary) and he caught the awful disease and died within a few hours. I was present when Mr. McArthur conducted the funeral service in the Wesleyan Chapel. When I got home after the service indeed I thought I was taken by this fell disorder. I felt very melancholy to hear the bell toll from sun-rise to sun-set.

In June of that year (1860) the Bishop enclosed a report (to S. P. C. K.) relating to vernacular female education, giving particulars of certain schools aided by grants from the Society; and expressed his thanks for a grant to the Rev. C. C. McArthur.

It was on this occasion that Bishop Chapman stated his intention of resigning on account of failing health, his Bishopric, which he had then held for 15 years. He only waited for the appointment of a successor, who was Bishop Claughton, translated from St. Helena. This Bishop laid the foundation stone of Christ Church, Jaffna; the same day consecrated by the third Bishop of Colombo, Dr. Jermy, in Feb. 1872. This church is now held by the present Missionary of the C. M. S. located at Chundieully.

C. A. Koch.

Henrietta Catherine Douglas McArthur.

We regret to announce the death of Miss Henrietta Catherine Douglas McArthur, after many years of almost continuous suffering. It is difficult to give any adequate idea of the work she has accomplished. She was born in November 26th, 1864, in Ceylon, but most of her early days were spent in Norfolk, where her father, the Rev. C. C. McArthur, held various livings, the last one being that of North Burlingham. It was in 1883 that the illness began from which she suffered terribly for years, but by 1889 she was sufficiently recovered to take up a certain amount of active life again, though greatly restricted, and in that year she settled down in Paradise-street, Lambeth, where she looked after a girls’ club, founded in memory of the late Mrs. John Ellison (Agnes Tait). She lived there until 1896, and during that time founded the Women’s Branch of the Rochester Diocesan Society, in connection with which she organised a working party and Association of Ladies’-maids in the West of London. She laboured strenuously in the rescue-work in Lambeth, taking an active part in it, which amazed those who realised her exceeding delicacy of health and difficulty of movement, and at no time did her great heart go out more fully than when dealing with these poor girls. She worked also on London Diocesan Committees, as well as those belonging to the Rochester Diocese, and the Daisy Club in Lambeth largely owes its success to her untiring efforts in its early days. But above all else her name will be remembered in South London long after this generation has passed away, as being the founder of the United Girls’ School Mission. The idea had been simmering in her mind from quite early days in Lambeth, but it was not until 1896 that she developed it into a workable scheme. The Mission now covers a large area, known as St. Mark’s, Camberwell, and is maintained by 180 girls’ schools, which have raised during the last ten years a total sum of 12,000L.

Nothing was more remarkable than the double power she possessed of inspiring others to work out her plans, not vaguely, but in detail, and yet keeping herself completely in the background. Her most intimate friends only discovered by accident half the things which she had initiated.

M. W. F.

From the “Churchwoman.”
EDITORIAL NOTES.

St. Paul's Day, January 25, was observed at the C.M. House as a whole day of Prayer because of the special difficulties and anxieties of the Day of Prayer. First, there was a Communion Service from 11 to 12.30 in St. Bride's Church, at which the Rev. Hubert Brooke, Vicar of St. Margaret's, Brighton, preached a searching sermon from 2 Thess. iii. 1. In the afternoon at 2.30 practically the whole staff of the C.M. House, and a good sprinkling of members of Committee and other friends, gathered in the Large-Committee Room to spend an hour in prayer, when the Rev. E. W. Moore, Incumbent of Emmanuel Chapel, Wimbledon, gave a helpful and encouraging exhortation to persevering prayer from St. Luke xi. 1-13. A Women's Prayer-meeting followed at four o'clock, presided over by the Rev. S. A. Selwyn, Vicar of Holy Trinity, Hampstead; and in the evening, at 6.30, there was a third prayer-meeting for men workers, at which the Rev. R. G. Joynt, Vicar of Christ Church, Gipsy Hill, gave a very telling address. Many of our country friends we are sure were joining their prayers to ours at the same time. Now shall we not look for an answer, 'that the Word of the Lord may have free course and be glorified'? It certainly does seem beyond question that the free course of the Word of the Lord would be arrested if an agency like the C.M.S. were constrained, through lack of adequate means, to reduce the number of missionaries on its staff, or to stay from sending out next Autumn the needed reinforcements? Yet this question is once more gravely raised, and the answer must depend on the efforts and self-denying gifts of our friends during this month of March.

One of the Society's veterans has been called to his rest, Bishop Burdon, who for twenty-three years held the see of Victoria, Hong Kong, and thus completed nearly fifty years of service. At the time of his consecration he had long been conspicuous for pioneer work. He was the first member of the C.M.S. Mission to enter Hang-chow, the first at Shaou-hing, the first at Peking. In his early years he had lived in boats and visited

new cities with Dr. Nevius, Griffith John, and Hudson Taylor. He also carried on important translational work in preparing a Mandarin Testament and Prayer-book. His untiring labours as diocesan in the provinces of Kwang-Tung and Fuh-Kien form some of the most interesting pages in the early history of the Fuh-Kien Mission.

At a Conference of women workers from the foreign field held some time ago some Palestine missionaries gave thrilling accounts of the courage with which converts from Mohammedanism were meeting with persecution and facing death. Our readers, we hope, realize that the reason why our pages present so meagre an amount of news from lands under Turkish rule is that our missionaries dread incurring further restrictions by publishing items of encouragement. But the truth is that in all those countries where Islam reigns, its strongholds are being undermined. One very happy event has lately occurred in connexion with medical mission work at Gaza. Dr. Sterling, on his recent return thither after furlough, was the surprised recipient of £100 subscribed by the Moslems of the town as a gift that should express their gratitude for his good work among them. Facts such as this should for ever dissipate discouragement as regards winning the followers of Islam.

The Lambeth Conference will meet again—next year. None of our readers can have forgotten the warmth and heartiness of the witness borne to the importance and necessity of Foreign Missions by that Conference in 1897, when it was presided over by Archbishop Temple. Next year it is proposed to give the subject of Missions still more striking prominence. Immediately before the Conference meets there is to be a Pan-Anglican Congress, when the and encouragements of the Church's world-wide work will be under discussion for a whole week. One feature of the proposal is that a large united Thankoffering for objects outside the borders of the United Kingdom shall be presented to the Lord from all the dioceses of the Anglican Communion. Donors to this offering may appropriate their gifts to any object which commends itself to them, and the

The late Bishop Burdon.
Committee of the C.M.S. will ere long intimate to the Society's friends one or more objects towards which their contributions will be specially welcome.

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'The work of distributing the Word of God, in every existing language, among all races and in all climes, surely is a work on which there can be no argument among Christians... because there can be no possibility of doubt as to our duty.' In these emphatic words the Earl of Selborne, High Commissioner for South Africa, expressed his sympathy with the Bible Society's aims at the recent opening of its new premises in Johannesburg. We trust that the influence of His Excellency's statement may spread widely. The Bible needs no defence and no apology, but at a time when its assailants are more active than, perhaps, ever before, we welcome every fresh token that there are men occupying the highest positions in the empire who regard it as the Word of God and as their duty and high privilege to make it known to every man.

* * * * *

Two deeply interesting biographies were dealt with at some length in the Church Missionary Review for February. The life of Mrs. Isabella Bird Bishop, the famous traveller and able advocate of Foreign Missions, is a delightful record of a remarkable career. In the current number of the Review Mr. Stock continues his appreciation of the book, more particularly dwelling upon Mrs. Bishop's travels and her visits to the Missions. We would remind our readers that the Exeter Hall Speech by which she stepped at once into the front rank of missionary advocates, and which indisputably exercised an influence upon the public mind beyond that of any other missionary address of the generation, is one that is eminently suitable for distribution amongst the highest circles. Mrs. Bishop's intrepid journeys in Australia, the Sandwich Islands, the Rockies, China, Japan, Corea, Egypt, N.W. India, Persia, Turkey, and Morocco gave her the right to be heard, and lent enormous weight to her powerful pleading for more devotion to missionary work. The other volume, entitled Griffith John: the Story of Fifty Tears in China, gives us a graphic portrait of a missionary optimist whose buoyant hope was linked with incessant activities, great self-denial, and the prayer of faith. Griffith John once thus delineated the three qualifications necessary for the missionary to the Heathen—' grace, gumption, and grit.' Those who are fortunate enough to read his biography will agree that he conspicuously combined these virtues in himself. Like Bishop Burdon, whose friend he was, Dr. John will long be revered as a Gospel pioneer to whom China owes an immeasurable debt.

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It has been decided to hold two Summer Schools this year. The first will be held from May 31 to June 7 at Portrush, on the coast of County Antrim in the north of Ireland; while the majority of those attending will be Irish, we hope a good many English friends will cross the sea. The second school will take place at Cromer from June 14-21. The Bishop of the diocese has in each case promised to welcome the members. (See 'Home Gleanings,' p. 47.)

The Position in Persia.

By the Rev. C. H. Stileman, Jaffa, Persia.

THE question 'Is the Shah dead?' is sometimes put to robbers by their victims on the Persian highway. It of course implies that when the Shah dies robbery and violence are naturally to be expected. We read in the last verse of the Book of Judges, 'In those days there was no king in Israel: every man did that which was right in his own eyes.' And as it was in Israel some thirty-three centuries ago, so it has generally been in Persia under similar circumstances. The death of the Shah is the signal for every man to do that which is right in his own eyes.

The present writer was in Persia when Násir-ud-din Shah was struck down by the pistol shot of an assassin nearly eleven years ago, and he will not easily forget the feeling of insecurity and uncertainty that prevailed as soon as the fact of the monarch's death became known. Again, a few months ago, when it was generally believed that Muzaffar-ud-din Shah was dying, the same feeling of insecurity became most marked. Some of the people began to wonder whether it would be safe for them to leave their homes, others who were away from home were considering the desirability of returning with all possible

Beluchis. (See p. 36.)
speed. No man knew how long his property would remain his own, or whether both life and property might not be suddenly swept away by a rushing tide of lawlessness and anarchy.

It is difficult for those who live under a strong and settled government to realize the feelings of those whose experience is entirely different. At the time of Queen Victoria’s death a solemn hush indeed fell upon the whole nation in our beloved homeland. Anything, however, in the nature of panic would have been both unnatural and impossible. No one felt that government had ceased to exist, and that law and order could no longer be reasonably looked for until the new sovereign should be firmly seated upon the throne. But such an idea is both possible and natural in those parts of Persia which are distant from the capital and where the local Governors have no sufficient force at their disposal to maintain law and order. The unexpected, however, sometimes happens, and we must lift up our hearts in gratitude and thankfulness to our Heavenly Father that no disturbances have followed the death of the late Shah.

His eldest son—Muhammad Ali Mirza—is now apparently seated firmly upon the throne, and there is no reason to fear either civil war or anarchy in that ancient Bible land.

The late Shah was not an old man. He was only fifty-four when he died in January, after a reign of nearly eleven years. But he had been in bad health from the time he came to the throne, and was in every way a weak ruler.

It cannot be said that he has left any mark for good upon the history of his country. Apparently he thought of nothing but his own pleasures. For all that his reign is likely to be remembered, for shortly before its close the first Persian Parliament assembled. It was not summoned by the will of the Shah as a means of improving the condition of his country, but was forced upon him, against his will, by the pressure of a Reform movement which he was powerless to resist.

The new Shah, Muhammad Ali, on the other hand, is said to be a strong character. He is thirty-four years of age and seems likely to make his power felt. But his task is a difficult one. No one yet knows whether he will try to get rid of the recently assembled Parliament, or whether he will succeed in bending it to his will. From what is known of him it seems unlikely that he will meekly accept its decisions when they happen to be contrary to his own desires and inclinations. It may be, therefore, that Persia will before long be involved in a serious constitutional struggle of which no one can with confidence foretell the issue.

Readers of the Gleaner will, we feel confident, support by their earnest prayers the missionary brethren, who in connexion with the C.M.S. are working and witnessing for Christ in Julfa and Isphahan, in Yezd, Kerman, and Shiraz, as well as the agents of the Bible Society, the London Jews’ Society, and our good friends the American Presbyterian missionaries in Tehran and Hamadan and other places in the north-west of the country. They may all

Fishing in the Indus. (See p. 37.)
perhaps before long find themselves working under somewhat changed conditions.

While thinking of the Bible Society’s workers, prayer should very specially be made that the restrictions imposed during the reign of the late Shah to the importation of the Holy Scriptures in Persian may be removed at the commencement of the present reign. If the Scriptures continue to be kept out of the country, mission work of every kind will suffer untold harm.

Ninety-five years ago Henry Martyn, after completing his translation of the New Testament into Persian, wrote these words: ‘The Word of God has found its way into this land, and the devil will never be able to resist it, if the Lord hath sent it.’ We know by joyful experience that the Lord has indeed sent it. Let us one and all ask Him to grant that its circulation may no longer be hindered, but that it may have free course and be glorified throughout the length and breadth of Persia.

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A Plea for Prayer For Beluchistan and Sindh.

By Mrs. A. E. Ball, Quetta.

WHAT is prayer ?

Last Sunday our little daughter asked me what hymn she should learn before we went to the morning service. The choice was left to her, and presently she found a very beautiful hymn which is probably a familiar friend of most readers of the Gleaner:

Prayer is the soul’s sincere desire,
Uttered or unexpressed.

Very contentedly she settled down to her self-imposed task, and later on the hymn was faultlessly repeated.

The words set me musing on the vital question of prayer, and all during the week the simple words,

Prayer is the soul’s sincere desire
have echoed and re-echoed in my mind. Now I want you, dear readers, every one to join us missionaries of Beluchistan in our ‘sincere desire’ for God’s showers of blessing on that dry and barren land, called by its own inhabitants, ‘The Rubbish Heap of the World.’ We have had a real awakening in our Indian congregation in Quetta, the chief mission-station in Beluchistan, lately; we trace it all to earnest prayer, and feel that our arid outpost-land too is ‘bound by gold chains about the feet of God.’ But we long for greater things than these, and feel that a mighty plea for prayer lies hid in Dean Lefroy’s words uttered recently: ‘The Apostles acted with, not instead of, the multitude. The multitude acted with, but not subservient to, the Apostles.’

Dear reader, do you act with us missionaries in the way open to you ? Have you ever prayed for Beluchistan ? for Sindh ? I know of just eight people who are definitely praying, by means of the practical prayer-link scheme, for as many individual men and women in Quetta, and truly thankful we are for these eight intercessors. We do not forget that the field is the world, but Beluchistan and Sindh are part of God’s world, and such needy parts, aye, the famine (not of bread and water) is sore in those lands.

Take your atlas and visualize Beluchistan and its people, about half of whom lead a nomadic shepherd life, and so are difficult to reach. They are fine, hardy tribes, such as the Brahuis (see p. 37) whose homes consist of primitive tents and whose household goods are few and simple. As far as we know, not one member of that tribe is a Christian. Will you pray that the effort made to reach the tribe with the Gospel, chiefly by means of medical missionary work, may be owned and blessed of God ? Then there is the large Beluchi tribe, with again its own distinct language. Look at the two representatives in the picture (p. 34) and note their fine physique, alert bearing, and Semitic type. The Beluchis are a fine race, and we have a few earnest converts from among them, but the tribe as a whole is untouched, and again we ask: Pray for the peace of Beluchistan, where even now the vendetta holds sway and the Prince of Peace is unknown.

The little gleaner in the picture on this page should appeal to every English Gleaner with striking force. Many a time have we been in that Hanna Valley and talked to just such wayside people as these, trying to sow the seed of the word even whilst they were gleaning and reaping. Our medical missionaries have been gladly welcomed, but
thus far there has been no real desire for the double healing of our Jehovah Rophi and our soul’s ‘sincere desire’ is still unfulfilled. Will the Gleaners of England pray for the gleaners and harvesters of Beluchistan? Will you do so, unknown reader?

Yet one more suggestive picture (p. 35). It is excitingly interesting to watch the Indus fishermen, as we have often done, using their large earthenware vessels as floats and at the same time as receptacles for the fish caught. The men propel and steer themselves with marvellous dexterity by means of their feet in that dangerous river, full of treacherous currents. Nothing distracts their attention, nothing deters them; they are intent on that one thing only, they forget all else in their desire to catch the fish. We think of those other Eastern fishermen by the Galilean Sea and the Lord’s words to them, ‘Follow Me, and I will make you fishers of men.’ Some of the Indus fishermen have heard the message of salvation, but thus far not one of them has accepted the Master’s invitation, ‘Follow Me’; there is not a single Christian from among them. If some of these men became true converts and eager fishers of men like Andrew and Peter, how changed the aspect of the Sindh Mission would be! What a call to prayer this picture of the Indus fishermen constitutes!

Like Beluchistan, its next-door neighbour, Sindh is one of the barren places of the earth, and the little band of workers in these lands are praying for the showers of blessing to descend upon these arid countries. Join us, dear reader, in this entreaty. If you cannot yourself be a sower in the mission-field, or a fisher of men in the Indus Valley, you can act together with us as workers by your definite and sustained intercession.

One word in conclusion. Do the lands we ask you to pray for seem far off and unknown, and therefore more or less indifferent to you, so that you are not conscious of any ‘sincere desire’ on their behalf? You remember that all true prayer springs from a true desire, and you mourn over your coldness of heart and want of interest. If this is the case, pray first for yourself that your desire may be quickened and that you may become a sharer in the burden of souls laid upon every earnest disciple of Christ.

Cold of heart are you? Weak in sympathy?

‘Oh, therefore should we do ourselves this wrong,
Or others, that we are not always strong?
That we are ever overborne with care?
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer?
And joy and strength and courage are with Thee!’

PRAYER.

PRAYER is a cloud that hangs
Above the parching plain.
Freighted with love, it falls in showers
Of unbought, unsought rain.
Pray for thy friend! Upon him shall distil
Those showers of grace God sendeth when He will.
Prayer is a flowering tree,
Fed from an unseen root.
It cannot fail where’er it be
To bring forth ripened fruit.
Thine be a tree, which many blossoms fill,
Each bud bears fruit. It is the Master’s will.—A%OJ.
Some of our Home Leaders.

By EUGENE STOCK.

III.—JOSIAH PRATT.

In my first paper, on Charles Simeon, I mentioned the Eclectic Society, the little Association of Evangelical clergy and laity—then so few in number—who met periodically to encourage one another and discuss theological and ecclesiastical questions. In 1797 that Society was joined by a young clergyman named Josiah Pratt, an Oxford man, who was curate to Richard Cecil, the ablest Evangelical preacher of the day, at St. John’s, Bedford Row. Pratt, while a youth at Birmingham, had been led to personal religion in a very curious and significant way. In those days the Canticles, in almost all churches except the cathedrals, were not sung, but read, like the Psalms, minister and people taking alternate verses; and Charles Simeon’s reading of the Venite (during a visit to Birmingham) was so impressive that it awakened in Pratt’s soul his first religious feelings. Then, a little later, it was the solemn utterance, by another leading Evangelical, T. Robinson, of the words, ‘Let us pray,’ before the sermon, that led to Pratt’s full conversion to God; for he thought, ‘If that is prayer, have I ever prayed in my life?’ Thus it pleases God to use small and unlikely means to influence men’s hearts.

Cecil’s curate was not long a member of the Eclectic Society before he introduced a subject for discussion. It was, ‘How far may a Periodical Publication be made subservient to the interests of Religion?’ This was in February, 1798, just three months before the foundation of the C.M.S. The result came a year or two later, when the Christian Observer was started as a monthly magazine. Pratt himself was the first editor, but was soon succeeded by Zachary Macanlay, the father of the great historian. This periodical lasted for three-quarters of a century as a much-valued organ of Evangelical principles and interests. The present Churchman, of which Dr. Griffith Thomas is now editor, is virtually its successor.

But the curate was humble-minded and timid; and Cecil, seeing him downcast one day, said, ‘Never mind, Pratt; make yourself useful, and the time will come when you will be wanted.’ And so indeed it did! From the formation of the C.M.S. he was a regular member of the Committee; and when Scott, the first Secretary (of whom I wrote last month), left London, he was appointed to the vacant office. This was in December, 1802. He was then thirty-four years of age, and he continued Secretary for twenty-one years. For the first nine years his salary was £60 a year; then £100 a year; and, from 1814, £300 a year. He held successively two curacies and three lectureships in City churches; and in 1810 he became minister of ‘Wheler Chapel,’ now St. Mary’s, Spitalfields. In 1823 he was elected Vicar of St. Stephen’s, Coleman Street, and it was then that he retired from the Secretaryship; but he lived twenty years more, as the wise and trusted counsellor of the Society. He died in 1844.

In the earlier years of his Secretaryship, Pratt’s house, 22, Doughty Street (a turning out of Guilford Street, near the Foundling Hospital), was practically the Society’s office. There were at first no clerks; and Pratt wrote his long letters to Africa and India and New Zealand, as well as his extensive home correspondence, and his minutes, and his reports, in days when typewriters and copying-presses were unknown, in that house. Ought there not to be a tablet upon it, according to the modern custom?

Although the Society was three years and a half old when Pratt became Secretary, it had not yet begun missionary operations. The only promising English candidate at the time was Henry Martyn; and he, as we know, eventually went to India, not as a missionary, but as a chaplain. But the first two Germans had just arrived in England; and they were accepted by the Committee on the very day of Pratt’s appointment. It fell to him, therefore, to write, and read, the first of that long series of official instructions which the Society has delivered to its missionaries at the Farewell Meetings; and very interesting that first document of the kind is. During the next twenty years he was the Society’s mouthpiece, not only in instructions to the missionaries, and correspondence with them, but in Reports to the members, and at services and meetings in many parts of the country. At the inauguration of the first great Local Association, at Bristol, in 1813, he spoke for an hour (and there were twenty-two other speakers!). Within those twenty years the Society’s income rose from £566 to £37,000, and the number of missionaries sent out was just one hundred. Missions were begun in West Africa, New Zealand, North and South India, Ceylon, the Levant, and North-West Canada. The Slave Trade was abolished; and the East India Company’s Charter was amended, so as to admit missionaries to India freely. In all this work Josiah Pratt took an important part. ‘He was a man,’ said one of his successors in the Secretarship, W. Jowett, ‘all energy—grave, firm, undaunted energy, ... a power of labour truly astonishing. ... Others might deliberate; he could deliberate and act too.’ ‘He showed,’ writes Dr. Overton, ‘great business talents ... His forte was public wisdom.’

Devoted as Pratt was to the C.M.S., he was singularly large-hearted in his sympathies with other Societies. He was the first Church of England Secretary of the Bible Society, but only for a few weeks, as he saw that he could not combine the two offices. He was, however, the author of the Bible Society’s carefully-drawn constitution. He rendered noble service to the S.P.G. on a memorable occasion. After a long period of inactivity, the elder sister Society (as he always called it) began to revive in 1818, and a Royal Letter was issued, ordering collections for it in all churches. Pratt, realizing that the great majority of the clergy knew nothing of its work, quickly compiled a valuable book, describing its history, its objects, and its operations, and called it Propaganda. He published it anonymously, for fear his name as an Evangelical should prejudice the sale; and I myself found, a few years ago, that the S.P.G. Office itself did not even then know that the writer was a C.M.S. Secretary. The success of the book was immediate, and the collection amounted to £47,000. Moreover, it was Pratt who persuaded the Bishops of the American Episcopal Church to form a Missionary Society. They proposed to send their candidates to the C.M.S.;
and Pratt urged upon them the benefit to their Church of having its own Missions.

Another remarkable work of Pratt's must just be mentioned. We have already seen him as the founder of the chief Evangelical periodical; and in 1813 he started, and carried on for twenty-nine years the first regular and important missionary periodical, the Missionary Register. It did not belong to the C.M.S., nor was it confined to C.M.S. Missions. It systematically reported the doings of all the Societies at home and abroad, from the S.P.G. and S.P.C.K. to the Baptists and Methodists; and when Roman Catholic Missionary enterprise, after being long stagnant, revived in 1822, it recorded the consequent proceedings too. It continued till 1855; but its sale had dwindled to nothing, owing to all the Societies having established magazines of their own. There has been nothing at all like it since.

No wonder Dr. Overton has pronounced Josiah Pratt 'quite one of the best in every way of the Evangelical clergy.' And, like Scott, his name and influence still remain. His son and grandson have successively followed him in the Vicarage of St. Stephen's, Coleman Street; and that church, to this day, contributes not only more for Missions than any other church in the City, but more than all the rest put together!

Some Ruwenzori Folk.

We have been hearing so much these last few weeks about Ruwenzori and the bold intrepid climbers who have been surmounting its lofty peaks that with many of us our deepest interest has been stirred. Those who heard H.R.H. the Duke of the Abruzzi lecture and saw the throng of eager faces crowding every part of Queen's Hall, and gazed upon our noble King and the Prince of Wales on the platform, could not but feel that the Duke's great achievement of at last scaling the highest summits was one that had stirred the hearts of all our most adventurous nobility.

And when a day or two later the leading dailies were devoting whole columns and leaders to the lecture and the King's gracious words of recognition to the noble explorer, it was evident that the feat had seized upon the imagination of the country and was being discussed in every circle of the community and was the leading topic of conversation in thousands of homes.

And so as I have just recently come from spending five years in Toro in the shadow, as it were, of the great Range, let me try to give you a glimpse of some of the more remote and savage of the people living at the foot of the Range, and tell you of a visit I paid recently to one of their villages.

Just around the north-west corner of the mountain, and nestling at the foot of its precipitous slopes, in an extensive plantain grove, is a little double row of grass beehive huts belonging to the old Bamba chief, Mutengesa.

Seven months ago, on a journey from the Congo State with Dr. and Mrs. Bond, as we came across the broad Semliki plain towards Ruwenzori, I parted company with the caravan, and with a porter to carry my bed-bag and another native friend belonging to our Church Council for company, I dropped in for another visit to old Mutengesa. It was a year and a half since I was there before, but as only one other European party of fellow-missionaries had visited him in the meantime there was little to confuse his memory, and we were soon squatting together on logs of wood with his people chatting about the past.

Yes! They remembered the hymns we had sung then, and how in earlier days (some four years ago) two Batoro teachers had come and settled in a neighbouring village and gathered some of Mutengesa's people to teach them. Then had arisen a drunken quarrel and the neighbouring headman in his hasty anger had speared one of his villagers, and for fear of punishment had fled with his people to a distance in the forest, and in the unrest that ensued the words that they had taught, however, and the re-
Protestant missionary is to be found, although one Roman Catholic station has been planted and other priests are hurrying up to occupy further territory. We have long hoped to occupy that part nearest to us over the border amongst the Babira and pygmies, but have so far been hindered. But of the Bamba in our own territory let me add a few words before closing.

Amongst another part of the tribe midway in the forest a teacher, Yeremiya, had been working for some two years, till he was so much reduced by continual fever as to need carrying right up (some 5,000 feet) over the barrier of the Range into Kabarole, where for four years he has been under the doctor’s treatment, for months together in hospital, and sometimes at the point of death.

At times he has been visited in the hospital by the chief of the village, whom we had regarded as rather a hardened drunken savage, but who professes a desire to be further taught; and so, just recently, one of Yeremiya’s former companions in the work, named Paulo Tibenda, and his wife have offered to devote themselves to the evangelization of the tribe. As he makes his journeys in the forest amongst them he may reckon on a very friendly welcome from poor old Mutengesa and his people, and we may hope to hear in time that they have been drawn to love and serve the Saviour and become, it may be, helpers in evangelizing their neighbours in the Dark Forest.

low stools, and adze planks to sew together for doors for their huts; they prepare just enough bark-cloth to furnish the very scantiest clothing. In appearance, though short of stature, they are thick-set and sturdy, the most notable feature being their teeth filed to a sharp point the better to tear meat, and a part of the tribe are cannibals. Their numbers have been variously estimated, and they may perhaps range between fifty and one hundred thousand; but it is very difficult to form a true idea, as they are so very scattered in their little villages made in the clearings of their great black forest. This forest, spreading over the banks of the Semliki, and up to the precipitous sides of Ruwenzori as they spring up all but perpendicularly out of the plain, is merged on the other side of the Semliki in the dark Congo Forest stretching unbroken for nearly 1,000 miles across the Continent to the west.

Passing from us westward over the Congo border you encounter other great tribes, as the Babira and Batwa, and Mambutti (the two large tribes of pygmies), and there is a journey of over a month in this direction before the next
THE COMMITTEE Room was crowded at the Central Prayer-meeting held on the second Thursday in the New Year, a large number of missionaries being present, among whom was the Bishop of Selkirk, Dr. Stringer. Very many petitions were voiced in prayers from all parts of the mission. The Cycle Topic for the day was 'The United and Central Provinces, India,' and, at Bishop Ingham's invitation, intercession was carried on by a succession of very brief short-sentence prayers from missionaries and others, during which the important centres of Lucknow, Agra, Benares, Allahabad, Jabalpur, the Bhils, and the Gond Mission, etc., were earnestly brought before God. We do not forget that the Gleaner is read by our missionaries in these very fields, and believe it will encourage them and our workers in all parts of the world to be reminded that their needs are thus definitely spread before God. We gladly receive special requests from the Foreign Field for remembrance on these occasions.

A Prayer Circular issued in Madras last November, a copy of which has reached us from one of our missionaries, contains a remarkable record of the revival of spiritual life in mission-stations connected with several Protestant denominations. The Rev. L. B. Butcher, of the Western India Mission, says:

The Revival began here in Manmad in the first week in June. We missionaries had been praying together for some months that God would send us revival, and blessing had begun last year when the Rev. T. Walker held meetings for two days for our native Christians, when many girls from the Z.B.M.M. Orphanage were evidently truly converted. Amongst these was one pupil teacher who had been at Aurungabad during the revival. The spirit of prayer came upon this girl the day she returned to Manmad, and the other girls were much impressed. Numbers of them were brought under deep conviction of sin. Many, even little girls, received the spirit of prayer, and began to intercede for others with great earnestness. Since then the work has gone on deepening in reality, and more than fifty girls and widows literally spend hours a day agonizing for others. Pray that these girls and others who have been blessed may be kept and not fall under temptation. We are engaged in a real conflict with Satan and the powers of evil.

The Hospital at Kabarole, Toro Medical Mission.

More than one hundred and seventy 'Home Intercessors' have now been 'linked' through our Prayer Link Scheme with some missionary, convert, or inquirer in the Foreign Field, and the names represent all ranks of life; the aged worker, laid aside from more active employment for God; the young college student who has to rise very early in the morning to secure quiet time for intercession on behalf of the 'link'; the Post Office clerk; the domestic servant; the journalist on the staff of a London 'daily'; the leisure and the working woman—all these are in close touch with the Foreign Field through the holy bond of daily prayer. We look for great results from this inner circle of intercession. There is nothing so powerful as a fellowship of men and women who are 'right with God' and who unite with one accord in prayer. And sometimes the success of a cause springs entirely from the prayers of a single individual.

January 25 was observed at the Church Missionary House as a Day of Prayer (see Editorial Notes). Might it not be possible for C.M.S. friends in twos and threes to meet one day during this month in one another's houses for definite prayer on behalf of the Society? We need not refrain from united prayer because only very few can be brought together at a given hour. The divinely suggested number is 'Two or three.' 'If two of you shall agree,' etc.; 'Where two or three are gathered together,' etc.

Some years ago a prayer-meeting in the homeland on behalf of missionary workers was to be held at a certain hour. At the appointed time only two members appeared, and considering that 'a meeting' could not take place they separated at the door of the building. That day the SS. Aden ran upon the rockbound coast of Socotra, and three missionaries lost their lives.

AT THE THRONE OF GRACE.

'Let us come boldly unto the Throne of Grace.'—Heb. iv. 16.

The Hospital at Kabarole, Toro Medical Mission. The boys of the Hospital staff are gardening.
A Visit to a Chinese Village.

I WANT to give readers of the Gleaner a short account of the introduction of Christianity into the village of Nang-dua. This is a place in the Hing-hwa district. I must ask you to come in imagination a very long way.

We are now, let us suppose, in Hing-hwa City. The missionary is about to start on an itinerating trip, and among other places he wants to visit Nang-dua. How does he get there? As you probably know, we have no railways, nor are there any vehicles drawn by horses. Our mode of locomotion is by sedan-chair. Picture to yourself a chair with cover to keep off the burning heat of the sun, or to protect you from rain. The chair coolies are waiting, dressed in the usual coolies' clothes—rough blue cloth with short trousers reaching just below the knees and sandals made of straw. Those latter equipments are excellent for the purpose, for they prevent the men from slipping, and as the roads are usually very bad, they can fearlessly plunge into water or mud, which would be impossible with better foot-wear. In addition to the chair coolies, we have a man who carries two baskets, one of which contains bedding, and the other food.

Buying up the Opportunity.

Now we are ready to start. We pass along busy city streets, out through the West Gate, along narrow roads which are thronged with people (principally women) carrying things to the market. We pass through a leper village and our hearts bleed for the suffering of these poor creatures. On we go through rice-fields, now and then meeting Christians who give us the Christian salutation, 'Bing Ang' ('Peace').

At twelve o'clock we call a halt. There under the shade of an umbrageous tree is a little inn where we stop for dinner. Soon our faithful attendant arranges our food. Everything is done in public, and numbers of people gather round to see us eat. They ply us with questions all the time, and we 'buy up the opportunity' by saying a word for our Master.

A Steep Climb.

Our repast finished we start again. Soon we come to a river and this we cross by ferry-boat. Then our climbing begins, for this place to which I am taking you nestles high up in the hills, and taps a region which up to a few years ago was wholly uninfluenced by the Gospel. We alight from our chair and begin the ascent. In cool weather it is rather enjoyable as the mountain air is keen, and the views are entrancing, but in the hot season it is most fatiguing, and the sun beats down mercilessly on one's devoted head. Then there comes some level ground. Afterwards we descend a steep hill and cross a river, and now we have arrived at our destination.

How Work Began.

Some five or six years ago, when I first visited this place, the C.M.S. had no work in it. A few people worshipped in one of our churches about fifteen miles away. They had (as you can well believe) to make an early start in order to reach the church by eleven o'clock. Besides, they had to cross five rivers, and when the rivers were in flood it was very difficult to ford them. On my first arrival at this place, I was met and welcomed by the few people who already were interested in 'the doctrine.' After partaking of some refreshments we discussed the advisability of opening work. I could easily see it was a very important centre. We decided we should begin with a day-school. The schoolmaster, being a Christian, would conduct service on Sundays. Then we went out to visit some of the houses, and eventually had some good preaching in a large heathen temple. Numbers of people came to listen and all seemed interested. I heard incidentally that gambling and opium smoking were very prevalent. In the evening we arranged to have more preaching, and then explained to the people our object in coming. The only available house in the whole village was one that was full of idols and ancestral tablets. We had a very large crowd of people at this meeting, several good addresses were given, and the result was that we decided to commence work here as soon as possible.

Some Visible Results.

I cannot describe all the different stages of the work: suffice it to say that soon a very flourishing school was in existence, and the scholars in the yearly examination did remarkably well. The Sunday Services were well attended. A very influential man joined the Church, who is now a catechist at one of our important centres. His wife and family are baptized, and his eldest son, after reading for some years in our boys' boarding-school, is now a medical student. The man himself read for about a year and a half in our college in Hing-hwa city. Some other influential people joined the Christian body, and I had the joy of baptizing them. The work has become, we hope, thoroughly established. A catechist, supported by the people, resides here with his wife and family.

A Transformation.

The old house in which we held our first Christian service, and which formerly was full of idols and ancestral tablets, has been purchased by the Christians, and a house of God now takes its place. The idols have been removed. I was asked to write a short account of the introduction of Christianity into the village of Nang-dua. This is a place in the Hing-hwa district. I must ask you to come in imagination a very long way.

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been swept away and in their place we have a Communion Table; while instead of idolatrous symbols, we have the Creed, Lord’s Prayer, and Ten Commandments, to decorate the humble Chancel. I have frequently administered the Holy Communion in this place, and the late Bishop Hoare on the last occasion that he visited Hing-hwa held a Confirmation Service here.

Pray for Nang-dua!

Surely we cannot truly say ‘what hath God wrought!’ I would earnestly solicit your prayers for Nang-dua. It is a most important centre. Pray that the catechist and schoolmaster may be faithful in the discharge of their important work. Pray that the Christians may ‘grow in grace;’ and that they may be steadfast, unmoveable, always abounding in the work of the Lord.’ Pray that backsliders may be restored (for we have such), and pray that the Heathen may realize the emptiness of Heathenism, and be brought to know Him. Whom to know is life eternal.

In the Pagan Soudan.


Re-naming the Mission Stations.

I acknowledge that the present stations are not in any way appropriate to the names of the Sheikh; but I have been instructed by the Denkas to call them by the names of the Sheikh, or else be called after the name of his successor, we have thought it best to use from henceforth the name which survives from one generation to another.

The Geographical Scope of the Mission.

Up to the present you will notice that I have always called the villages by the names of the Sheikh. They are the names by which they are generally known and spoken of by the Denkas. But we have discovered that all the villages have another name as well, and inasmuch as a Sheikh may be succeeded, the name of his successor, we have thought it best to use from henceforth the name which survives from one generation to another.

The River Station is known as Melwal. I find that they use the name as applying to three hamlets by the river side, of which this is the central one. The sailors and steamer drivers call this place Kenissa, which is the Arabic for ‘Church,’ I believe. In future I will call it Melwal, but for postal purposes it should be called Bor, for Bor is the name applied to the whole district.

Bior’s is called Gwalla. This name applies to his clearing alone, which, as you know, is about five miles by two and dotted with huts.

Shoka’s is called Meluk. It consists of huts built more closely than at Gwalla, about 190 in number. They stand together in hamlets.

The Geographical Scope of the Mission.

I enclose a map with this, from which you will see that on the north we may only go as far as a place called Der. Our southern boundary is a few miles south of Meluk, where Mr. Shaw is now. After that you find the Bari tribe, which extends, along the river only, to Gondokoro and beyond.

There are no people east of them for a long way. Our western boundary is the Nile. Though we have been invited by the Aliah Denkas who live on the other side to visit them, we may not go. To the east, said by the natives to be a three days’ march from Gwalla, are the Bers (pronounced Bows). They are the tribes who are said to raid the Denkas, and it was because of them that we had such difficulty in obtaining leave to establish a station at Gwalla.

I have not been able to measure the country actually, but I think I shall not be far out if I tell you that our present district is about the same size as the county of Kent. I can only say that I have now marched the length and breadth of it, and have visited every village I believe, with the exception of one, Der, in the north.

The Population.

It would be difficult to take a census, for the people are great wanderers, and go away for several days at a time, often with their cattle. In the smaller villages such as Melwal, where they grow no dhurra, all the huts are closely packed together, almost like graves in a churchyard. Inland you find a group of two or three huts, a shed for cattle, and a grain store; and around them a few acres of dhurra and a little patch of tobacco plants. This is a family farm. You may walk for a mile and only pass five such habitations. Under these conditions I am told that it is customary for a man to have two or three wives, and each wife has a hut to herself. In some cases if not in the majority, a woman has but one surviving child. Numbers of boys we know are only sons.

(Missionary to Denka) Has your mother no other children beside you? (Ans.) ‘No, why should she? How many children has your mother?’ (Missionary) ‘Seven.’ (Denka) ‘Poor thing, how unhappy she must be with so many to feed.’

Prospects of Development.

The people by the river side live on fish, and mosquitoes and flies live on the people, with the result that they die very often. (This is not an Irish statement. I mean that there is often a funeral!) Inland they grow just enough dhurra to last until the next crop is due. If the crop fails, the strongest survive. For many weeks in the dry season they are supposed to have been hungry, as all the water in the pools they have dug is dried up. I visited Gwalla at such a time. The place looked as if it had been visited by the plague. They retire into the forest, and their women carry water from the river every day; or they visit their friends and relatives on the river and try a little fishing. They have no idea of laying in a stock of food or water for days of famine. Their cattle are their one treasure which they strictly preserve.

Evangelistic work will be very slow indeed. The mental capacity of a Denka at the present moment is very small, and I am not yet able to teach him anything. In every case the twin children are buried in the forest, as is also the first parent who dies, and the little finger of the surviving parent at his or her death. In other cases the burial forms are simple and take place on the day of the death. Two friends dig the grave and lower the body just as it is. The grave is filled in with earth, and sticks are put on the top. Beside the mound are placed for a period of three days the spear, bracelets, beads, etc., of the departed, and at the end of that time these are collected and stored in the thatch of the hut. If a chief dies there is a rather more elaborate ceremony, when funeral dirges are sung and a cow is sacrificed. Then dhurra, milk, and the urine of a cow is sprinkled on the mound together with flowers and grass.

When you know Him they will Pray.

An interesting incident was told me by Mr. Thom. A Denka named Akwan came every day to help him with his language study. Akwan was telling him how the ‘Jinns’ was a son of Dengdit, and could understand Arabic. Akwan asked Mr. Thom what he would do in this case. Mr. Thom then asked Akwan how he would answer our prayers. To this Akwan replied, ‘Emena ror e Denka akem gwa. When they know Him they will Pray.’

The small shaded portion in the inset map shows the area covered by the larger rough sketch.

Mr. Thom showed him how to say ‘Jesus, afterwards (? in a short time) when my lea, my ak na abi nyicen kek abi oor nyic lea.’ ‘Now the Denkas do not yet know Christ, but they know that the spirit is good and evil, and that the good thing will be rewarded and the evil thing will be punished. They have a kind of religion, but it is not a religion of the Bible. They have no idea of the third, fourth, or fifth commandments, to decorate the humble Chancel. I have the Creed, Lord’s Prayer, and Ten Commandments, to decorate the humble Chancel. I have
How we kept Thankoffering Week.

BY A LADY MISSIONARY IN OLD CAIRO.

We did not observe either of the weeks arranged for at headquarters, but availed ourselves of the permission to choose 'any other suitable time.' Experience has shown us that our people (being very improvident) have little money left by the middle of the month, and in many cases none at all near the end of it, and that, therefore, the only hope of a good collection is to have it quite early in the month. A servant to whom I was explaining about the thankofferrings looked very glib and doubtful, till I said, 'The collection will not be next Sunday, but the first Sunday in the month, after you receive your wages;' whereupon he brightened up, and nodded his head in a very approving manner.

Our thanksgiving week was the first in the year. Owing to the many engagements of such a busy season we could not arrange for extra meetings, but made thanksgiving the special subject of the ordinary gatherings, and at some of them those present were asked to mention causes of thankfulness. A catechist told of a Moslem who, after hearing a good deal of Christian teaching in hospital, died there, almost his last words being, 'Son of David, have mercy upon me'; 'Saviour of sinners, save me.' The senior Bible-woman spoke of the girls converted in the boarding-school, and the influence they might have on future generations. The baptism (during the past year) of the first child of one of these converts, added point to this subject. On the Sunday an excellent sermon on this subject. On the Sunday an excellent sermon on reasons for thankfulness was preached by a catechist who has been gradually losing his sight, and is now nearly blind, but who quotes Scripture with great readiness, even giving chapter and verse correctly.

The collection was by means of envelopes which had been distributed, with careful explanations, ten days previously. On each envelope was written in Arabic, 'Offering of thanksgiving to God for——' and each contributor was asked to complete the sentence before placing the envelope in the church plate. Many of the inscriptions were quite ordinary; such as, 'For keeping us safely to the present time,' 'For many blessings during the past year,' and 'For all His goodness'; but some were very interesting. Among them were the following:

"His love to us sinners."

"Saving me."

"The request that I made to Him was granted."

"A year of intense happiness."

"I was in extreme illness, and of His mercy He healed me."

"The blessing of God on our daily work."

"The existence of the Bible in the Arabic language."

"The prayers of my brothers and sisters on my behalf."

"He has brought me into the fold of His only Son; to Him be the praise. Amen."

"Keeping us in the past year; and we ask God to keep us in the coming year from the temptations of the devil."

A very heavy envelope contained a large number of small offerings from the girls of the day-school; and a sovereign was added to the collection, one given privately by an ex-schoolboy, as a thankoffering for getting into work almost immediately on leaving school. We are a very small congregation, and the C.M.S. funds have only profited to the amount of £5 9s. 6d. But the benefit of a thankoffering week is not merely financial. It may be a real means of grace.
listened to as a pleasant tale that is told, enthusiasm is evoked for a
time, but no awakening among the dry bones, no rising of mighty armies.
I know if Lord Kitchener were to stand up and plead for soldiers for
India, hundreds would press forward eager to serve their country, be­
cause the need was urgent. For an earthly king armies are raised,
but for our Heavenly King where is the eager 'I will go,' or the parents
to let go, considering it an honour to send ? It is not the fault of the
societies; they are starving every nerve. What we want is a Mis­
sonary Revival in all our churches—a giving up of bickering over petty
matters and ritual, and a passion for souls to take possession of the hearts
of the converted so that they can't stay at home. I speak strongly;
we missionaries feel strongly, and some of us feel now that appeals are
useless; year after year they ring out, and, alas ! the sound dies away.
Now we are all on our knees begging and beseeching God so to stir up
His people to give them no peace till they have obeyed His command.
The need is urgent, the time is short. We who are in front of the
battle and sorely pressed feel the enemy is bolder than ever, yes, even
very often in causing division.
Revivals there may be, and we thank
God for them, but the enemy is there as an angel of light, and it is not
all pure coin. Pray for us, hold the cords tight.

NORTH INDIA : UNITED
PROVINCES.

Efforts at Self-Support.—December 2 was
'Missionary Sunday' in
Trinity Church, Allahabad.
The preacher was the Rev.
A. H. Burman, Calcutta
Diocesan Missioner. The
Rev. W. E. S. Holland, of
the Oxford and Cambridge
Hostel, writes :—

He made a tremendous appeal
which seems likely to result in
this parish, with hardly a rich
person in it, undertaking the
support of their minister in order
to set the C.M.S. in this its time
of need free from this burden.
We wish it were possible to follow
the example of Uganda and throw
the whole burden of the support of
all native workers on the Church
out here. But with a total of 8,000
Church of England Indian com­
munity members in these provinces,
this seems out of the question yet.

A Contrast.—The pictures
on this page of the interior of the chapel
connected with St. Paul's
Divinity School, Allahabad,
and of the ' Monkey God' in the same
compound, were sent to us by the
Rev. J. N. Carpenter, of the
Divinity School, with the following
note :—

These two photographs show a great con­
trast, and yet they were taken within a few
yards of each other.
One is a picture of an idol in the temple which stands
in the compound of the Divinity School. It was of course
there before the property belonged to the C.M.S., and cannot
now be removed. It shows the monkey god, Hanuman,
triumphing over and trampling upon a rathas, or evil spirit.
He is supposed to have helped Rama, one of the incarn­
ations of Vishnu, when he was on his journey to Ceylon.
There are three smaller idols beside the big one. All are
painted a brilliant red. The priest of the temple is seen
holding a conch-shell, which is blown at the time of wor­
ship of the idol. Another is seen at the feet of the idol.
It produces a sound like the horn. The sandals on
the right-hand side are the relics of former priests of the
temple, and they are highly venerated by the worshippers.
The other photograph shows the interior of St. Paul's
Chapel, with the Christmas decorations and texts. In this chapel men
and women who are being trained to be preachers of the Gospel daily
meet for worship of the Invisible God. The texts speak of the birth
of Jesus Who is the only Way to the knowledge of God.

Revivals in India.—Letters from various parts of
India continue to tell of congregations here and there in
which marked evidences of the Holy Spirit's visitation
are manifest. Miss M. Stratton writes from Muttra :—

Already there seems to be a stirring in this district. We hear of
inquires, and one night last week a woman managed to get away to
one of our Bible-women in order to become a Christian.
I have never seen India so waked up as it is now. Such changed
lives, many whole communities of Christians are becoming totally
altered. But there are blocks. In these Provinces hardly any 're­
val' has been recorded. In Meerut it began, and in Amnfield. What
can be the reason? Many of us have been praying for very long
Who or what is the hindrance ?

NORTH INDIA : PUNJAB.

'Revival' Meetings.—Meetings
for women for the deepening of the
spiritual life were held in Amritsar
from November 5 to 9. The Punjab
Mission News for November 15
says :—
The greater number of the visitors were
accommodated in tents in a camp at the
back of the Alexandra School, but a good
many were also housed by friends living in
Amritsar.
The whole of the meetings have been
marked by a noticeable hush and stillness,
but God's Presence was manifest, and His
work sure and deep. The prayer-tent was
almost always occupied, and was frequently
quite full; there many weary, groping,
storm-tossed and buffeted souls en­
tered into rest, light, peace,
and victory. The prayer-
meetings in the large
tent at 8 a.m. were al­
ways crowded. Each
morning eminently
practical addresses
were given, and the

Interior of Chapel, St. Paul's Divinity School, Allahabad, and a Shrine
to Hanuman, the Monkey God, in a Temple in the School Compound.
Holy Spirit used them to reveal many a cause of failure, stumbling, and want of spiritual growth, as was shown by the prayers that were offered from all parts of the tent.

At 11.30 a.m. three Bible-readings were held simultaneously in Panjabi, Urdu, and English. The four o'clock meetings for all were held in the ‘Clark Memorial’ Hall, which was closely packed. A new and beautiful translation of the hymn, ‘Oh, make me clean,’ was used as a message to many.

After dinner each evening, a large group, seated on a straw, under one of the powerful hanging lamps, spent a happy hour in singing. At the word of praise rang out, one who was filled with thankful joy for the hearts that had been tuned to a new song, . . . Passed praise unto our God.’ Many letters received during these last days speak of definite help and blessing granted both to the writers and to those whom they brought or sent to Amritsar.

SOUTH CHINA.

All in Christ’s Service.—"The entire body of converts of the London, Basel, Berlin, Baptist, Rhemish, American Congregational, and Wesleyan Missions in Hong Kong have presented a letter of sympathy and consolation to the brethren of the Anglican Church in that place,’ one with them ‘in the same spiritual body, being partakers in the one fellowship of service and of suffering for Christ’s sake,’ on the death of Bishop Hoare, in which they say:—

When we heard that Bishop Hoare and the four converts, Cheng, Ko, Leung, and Wong, had lost their lives in the recent disastrous typhoon our hearts were deeply moved with fellow-feeling for you all. As members of the one body in Christ we have part and lot in your sorrow. The shock of your disaster made our hearts dissolve.

Forthwith we sought consolation in the Holy Scriptures. The message of consolation which we received therefore we would fain hand on to you, earnestly desiring that you, our brethren, may know the comfort yourselves are of for Christ and the church.

Of old, by His servant Job, God taught men the truth and how to overcome the enemy. . . .

In the times that followed there were Moses and Joshua, Samuel and David, the Judges, and the Prophets. . . . These Prophets and men of faith all proved themselves conquerors.

Furthermore, Paul was five times scourged and thrice beaten with rods; he was stoned once; he suffered shipwreck three times; a night and a day he was in the deep. He was also in peril of robbers, in perils of the sea, in perils among false brethren, and in perils of the Heathen. In all these things Paul was a conqueror.

Is it not then plain that the tribulations, the deaths, the calamities that are in the world are caused by the enemy of Christ? Do we not say of some who have perished at the hands of evil men: ‘They laid down their lives for the truth’? . . .

How otherwise could the foundations of the whole Church of God in this place be strengthened, save by the witness in death of God’s faithful servants? It may be that God, in compassion for all the Churches, because foundations have not heretofore been well and fully laid, has taken these lives to be the foundations of His Church in the Colony.

Thus, from this time each Church will hold their names in remembrance. The books that your Bishop has written will live among you. The teaching which your Bishop has imparted will be more faithfully followed. Will our Heavenly Father cause the name of your Bishop to endure as an ineffaceable memory.

SOUTH CHINA: FUH-KIEN.

Chinese Immigrants Witness for Christ.—The Rev. Ll Lloyd, of Fuh-chow, wrote to us recently as follows:—

Most of your readers will know that large numbers of Chinese emigrate annually to the Straits Settlements, Borneo, Java, Sumatra, and other places, the majority of them living in Singapore. Amongst these emigrants are found a number of our people from Hok-chiang, and you will be glad to know that they by no means leave their Christianity behind them when they leave China. I have just had a most encouraging letter from Miss Tolley (who speaks Fuh-chow, having lived here some years) telling me of the meetings and services being held weekly and of a new house being purchased for the catechist. Will those friends who read this sometimes pray for these scattered bands of Christians, and ask that they may be able to influence their heathen neighbours for good wherever they are found?

A Chinese Revival Preacher.—We are indebted to Miss M. I. Bennett, of Fuh-chow, for the photograph of the group on the opposite page in which Archdeacon Wolfe is the central figure. The Chinaman standing behind the Archdeacon is Diong Sing-Sang, a mission preacher who has been greatly blessed by God amongst his own countrymen in Fuh-Kien. He has held ‘missions’ in nearly every station in the province with very signal blessings.

Saved from Self-Destruction.—Reference was made in our pages last August to Giu-Ong (‘Beseech Grace’), thewidowed woman whom Miss M. I. Bennett and Miss E. E. Massey were instrumental in saving from self-destruction in December, 1904. Miss Bennett has now sent to us the interesting photographs on this page with the following note:—

In the first photograph Giu-Ong is dressed in her grand silk garments, each one consisting of two thicknesses of silk of different colours. The outside garment is most elaborately embroidered, as were also her shoes. The head-dress is made of silver ornaments and ornaments made from kingfishers’ feathers, with silk cords and tassels hanging down over the face. This was the costume she intended to be buried in, had she carried out her original purpose. The whole effect was, to my mind, most ghastly—she did not look like a human being at all, but rather like some gauntly dressed-up idol.

The second photograph shows the same woman after she had been living with us a few weeks. She is standing on the left, while the short woman on the right was one of her attendants on that day she was going to hang herself. After Giu-Ong’s rescue, the latter followed her to the city, and remained with her some time, until she was sufficiently at home with us to be left alone. You will see that the contrast between the two pictures is most marked.

WESTERN CHINA.

Work among Women.—In order to enlist the definite prayers of our readers in behalf of three women’s Bible-classes in Mienschuh, a city of 50,000 inhabitants, in the province of Si-Chuan, Miss A. Wied sends us the following particulars of the classes:—

First, in the Wednesday class, which is held in the mission-house, I have among others one, Mrs. Wang, who for twenty years has smoked opium. She knows now it is a sin, but finds it very difficult to break off the habit. Pray that she may learn truly to loathe this sin and turn to the Lord of all power for strength to cast off this yoke of the Evil One. Then in the same class I have one, Mrs. Lo, who needs our prayers for quite a different reason. She is a baptized and confirmed Christian, the
wife of our boys' school teacher, and is anxious to be trained in order

to become a teacher in our girls' school. I have now taken her in

for a month's probation to see whether she seems fitted for further

training or not. As we are in great need of women teachers, I would

especially ask you to pray for her, that the Lord may give her all

necessary wisdom.

In my Thursday class, which I hold in some native friend's courtyard

on the South Street in order to reach farther field, I have seven women

belonging to the same family, by the name of U. These need our

prayers very urgently; they are nearly all earning their living by

the idol-making trade, which, of course, must be given up.

The third class is also held weekly in the courtyard of a friendly

Chinese family, and has an average attendance of ten to twelve women.

I have here three women in whom I am very interested, who are

struggling hard to master the difficult Chinese character in order to

read for themselves the Bibles which they have lately bought.

Will you not help us, dear fellow-Gleaners, to pray for the women

I have mentioned and for the further growth of the classes?

JAPAN.

'Book of the Examination against Christians.'—

At one time in Japan rewards, according to a regular

scale, were publicly offered for in­

formation which might lead to the

apprehension of Christians. The

Rev. G. C. Niven, of Gifu, writes:—

I have now in my possession a book,

written in the year of Queen Victoria's

birth, giving a list of all the people living in a

certain district, and to each name is

affixed the seal of a Buddhist priest. The

book, which for this country is very old,
is called 'Book of the Examination against

Christians.' Strangely enough, after some

family groups there occurs such an entry as 'one black horse,' or 'one dark-brown

horse,' but just what connexion these

animals have with religious convictions

(or vice versa) does not appear, and more­

over they passed without the all-impor­

tant seal of the priest.

BRITISH COLUMBIA.

Christmas Day in Alaskan Waters.—Bishop DuVernet was

at Massett, Queen Charlotte's Islands, in December. He re­

mained on the Island nearly three

weeks, and confirmed fifty-four

candidates. He left on the 23rd

in a Haida schooner which was

going to Ketchikan, in Alaska.

Meeting with head-winds, the

schooner did not reach Ketchikan

until noon of the 26th, so Christ­

mas Day was spent beating about

in Alaskan waters. The Bishop conducted the service on the

deck of the ship, in which all took part, even the helms­

man at his post of duty joining in the simple service.

'The Lord's Offering.'—At the Conference of the

British Columbia Mission in 1905 it was arranged that each

of the mission stations should be called upon to raise a

certain amount annually to be paid into a fund known as

the 'Mission Fund of the Diocese,' from which the deficit

caused by the annual reduction of the block grant should be

met, as also the diocesan apportionment to the Mission

Society of the Canadian Church and other necessary ex­

penses. Archdeacon Collison wrote on November 20:—

Kincolith was apportioned $200. This sum was raised in full by

the male members of the congregation contributing $2.50, or 10s. each,

whilst the women contributed half as much, or $1.25, equal to 5½ each.

This also enabled us to pay the expenses of our lay delegate, an Indian,

to the Synod. Realizing the importance of imparting a high spiritual

tone to this effort, I designated it as the 'Lord's offering.'

HOME GLEANINGS.

Real self-denial gifts continue to flow into the

Treasury. Two guineas 'instead of a new winter

jacket'; ten shillings, 'one-tenth of my pocket

money for 1907'; and ten pounds from one 'who had been

saving some money to buy something she much wanted

but is sending it to Salisbury Square instead, feeling that

she can pray with much greater faith after exercising

some little self-denial herself.' Thankofferings, too, have

come direct to head quarters. Ten shillings because

'God has kept me and my family free from sickness

although many other homes round about us have needed

medical assistance'; a cheque for four pounds three

shillings as 'a token of remembrance of mercies received

by one permitted to enter upon her eightieth year.'

Another friend of the Society sent 'an extra £5' as a

Christmas gift. The gift was accompanied by the fol­

lowing remarks: 'I think the saddest of all thoughts is that

there are thousands of Christmas gatherings in this so-called Chris­
tian land with no gift provided for the Christ-Child, Whose Birth­
day we are supposed to celebrate. If only there were a real Christmas

Box under every Christmas Tree to receive gifts for the work nearest

His heart, viz., the spread of the Gospel in all the world, what a

difference it might make to our dear C.M.S. Funds.' One who

sends £50 and thereby claims the privilege of becoming a Life

Governor of the Society says: 'The present crisis must entail

great anxiety on the headquarters' officials, but yet the C.M.S. and

its supporters should be the last people to be anxious, after all our

experience of God's faithfulness.'

G.M.S. Summer Schools promised giving full par­

ticipation. The Mission will be ready about the middle of March, and

applications for it should be made (enclosing stamp for reply) to Dr.

H. Lankester, C.M. House, Salis­

bury Square, E.C. Our previous schools have proved so useful that we hope many friends, who have not

before been present, will make a point of coming either to Portrush or Cromer. Meanwhile, we ask for earnest

prayers that God will guide all the arrangements made, and use the schools for the extension of His Kingdom.

The Medical Mission Exhibition planned to take

place at Newcastle-on-Tyne from March 8 to 16

promises to be one of the largest and most inter­

esting ever held. We are glad to know that the move­

ment is attracting widespread attention and has the sup­

port of Churchmen of all schools of thought. Its primary

object is to create deeper interest in all medical mission

work, and especially to raise a sum of £1,500 required to

complete the C.M.S. Hospital at Gaza. Mr. W. Watson,

one of the Society's warmest friends, and who is a local

secretary, has lately returned from visiting the C.M.S. work

ARCHDEACON WOLFE, DIOO. SING SANG, FUS-CHOW.
in Palestine and testifies to the imperative need of the new building under Dr. Sterling’s care. We heartily commend the workers and their venture to the prayers, sympathy and co-operation of all C.M.S. friends in the North of England.

**Eye-witnesses.** The testimony of eye-witnesses is always valuable. The account of his visit to Gaza, which Mr. Watson has written for the C.M.S. medical mission monthly—*Mercy and Truth*—inclines us to suggest that other visitors abroad who have seen the work carried on at other hospitals might render great service by sending to the editor of that periodical their impressions.

Our thanks are due to the many friends of the *Gleaner* who have taken up the work of canvassing for subscribers to the C.M.S. magazines, and have thereby, we have reason to believe, widened the circle of our supporters. One notable instance of enthusiasm, perseverance and success has come to our knowledge. A South London clergyman, by personal effort, canvassing from house to house, has been able to increase the number of subscribers to the *Gleaner* from thirty-one to 150, and still hopes to gain more as the canvass is not complete. We are glad to be able to announce that all local editions of the *Gleaner* have adopted the new design for the cover, so that uniformity has been secured. The February *Gleaner* contained a complete list of localized editions, but we hope that the number will increase. Specimens for canvassing purposes can be obtained at any of the C.M.S. Depots of which there are nine in the homeland in addition to Salisbury Square, viz. : Bayswater, Birmingham, Bolton, Bristol, Dublin, Exeter, Newcastle, Nottingham, and Southport. We would also call attention to the fact—apparently not well known—that an art edition of the *Gleaner* (price two pence) is issued every month. The paper is altogether superior and greatly enhances the beauty of the pictures.

The number of the *C.M.S. Gazette*—the Society’s penny monthly for workers—contains three especially valuable features: (1) a sermonette, the first of a series, begun by the Rev. E. N. Sharpe, under the title *Beneath the Cross*; (2) a Sunday-school Missionary Lesson on the Lord’s Prayer, by the Rev. W. G. Hardie; and (3) a paper full of suggestions entitled ‘How to use the C.M.S. Annual Report,’ by the Rev. C. D. Snell. Movements of Missionaries, it should be noted, are now always recorded in the *Gleaner*.

**Picture Receipts.** It is possible that some friends of the C.M.S. working among villagers and others may not be aware that the Society issues very attractive Picture and Fact Receipt Books for collecting pence to the value of 2s. 6d., 5s., and 20s. The principle involved—that of giving a receipt for money received—is an important one to inculcate among children-collectors, while the counterfoil is a satisfactory check and reminder of the amount to be handed in. Each receipt bears some missionary fact in addition to the picture and is therefore a miniature tract.

**The C.M.S. Gazette** for February recorded the formation of forty new branches of the Young People’s Union and twelve Sowers’ Bands. At a most successful Conference recently held at the C.M.S. House by leaders of Y.P.U. work it was stated that five thousand children had been enrolled in connexion with this comparatively new movement. For all these tokens of God’s blessing on our efforts to enlist the interest of the young in Foreign Missionary work every *Gleaner* will be profoundly thankful.

**A WELCOME HOME.**

(This hymn has been written with the hope that it may be found helpful in meetings at which a missionary on furlough is the speaker. It may be sung to either of the well-known settings for *From Greenland’s Ice Mountains*.)

O Lord, we stand to bless Thee,
That Thou, in danger’s hour,
Hast kept and led Thy servant
By Thine Almighty power;
Hast brought him back to tell us
What things the Lord hath done,
And all that still remaineth,
The souls yet to be won.

These things, oh Lord, Thou knowest;
Yet once at Thy behest
And where the fields are whitening
And reapers are not many,
Unto the harvest, Lord,
Hast kept and led Thy servant
By Thine Almighty power;
Grant that he may be ‘ rested ’
And feel Thy Presence near.

And where the fields are whitening
Unto the harvest, Lord,
And reapers are not many,
We rest upon Thy word:
That as the waters cover
The sea, in glorious rest,
So shall Thy Gospel echo,
Some day, on every side.

**Gleaner 123,241.**

**Contributions to the Church Missionary Society.** Contributions are received at the Society’s House, Salisbury Square, London; or at the Society’s Bankers, Williams, Deacon’s Bank, Limited, Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telephonic address: ‘Testimony,’ London. Telephone: No. 1,966, Holborn.
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Galle Face, Colombo.

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