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The CEYLON
CHURCH MISSIONARY GLEANER.

A Ceylon
Beauty-spot

The Reservoir Nuwara Eliya.

A Record and Review of Christian Work Carried on by members of the Church Missionary Society in Ceylon.
APRIL 1907.

Collect.

O Lord, we beseech thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

24th Sunday after Trinity.

The Weavers.

Children of yesterday,
Heirs of tomorrow,
What are you weaving—
Labour and sorrow?
Look to your looms again
Faster and faster,
Fly the great shuttles
Prepared by the Master.

Children of yesterday,
Heirs of tomorrow,
Lighten the labour
And sweeten the sorrow;
Now—while the shuttles fly
Faster and faster,
Up and be at it
At work with the Master;
He stands at the loom
Room for Him—room!

Children of yesterday,
Heirs of tomorrow,
Look at your fabric
Of Labour and sorrow;
Seamy and dark
With despair and disaster,
Turn it—and lo
The design of the Master.
The Lord's at the loom
Room for Him—room!

MARY A. LATHBURY.

Editorial.

We have received a copy of the "Ceylon Methodist Church Record" No. 1 New Series, and congratulate the promoters on the appearance of this first number. The paper has a very full and vigorous staff to work it and should be a potent influence for good in Ceylon. We quote the following from its first page:

"This monthly paper is the Official Organ of the "Wesleyan Methodist Church in Ceylon. Whilst recording the work and being under the control of "the Wesleyan Methodist Church, it is to be conducted "on the broadest Christian lines. It is hoped therefore "that in its present new form, it will appeal to the "intelligence and aid the spirituality of all Christians "and at the same time prove an effective exponent "and advocate of Christianity to non-Christians."

* * *

There is an article therein on the subject of the "New Theology"—as expounded by the Rev. R. J. Campbell. In the course of the article the writer says "The test of all Christian teaching is the place which it gives to Christ. What that place is in Mr. Campbell's teaching we will leave for later consideration. Suffice it to say now that to me it seems an entirely inadequate one." So we think, and on this important matter, we quote the following from "The Churchman" for March.

"The new theology" as represented by the utterances of the Rev. R. J. Campbell. . . . . is neither new nor theology. It is certainly not new. But it is 'nothing more than a fresh attempt to apply the idealistic philosophy to the Christian religion, without much or any, regard to the distinctive principles of New Testament Christianity. And it is not theology for the simple reason that it cannot be brought into line with the fundamental verities of the New Testament. If Mr. Campbell's theology is true, then the whole Church has misread its Bible for all these centuries—an utterly impossible position. The whole controversy affords a sad revelation of the extent to which an earnest and able man may go, if once he leaves the landmarks of the New Testament. It is a fresh proof that everything ultimately leads up to our relation to the Bible. Is that our supreme authority, or is it not? On our answer will hang everything we think or do in relation to Christianity."

We do not think that at the present time too much emphasis can be laid upon these very weighty words.

A portrait of the Rev. J. Ireland Jones, enlarged from an original has been presented to the College, by an old boy, the Hon. Mr. Moonemalle M.C. of Kurnegalle; not only as a memorial of the founder of the College, but as a possible beginning of a series of such portraits, if others are led to do likewise. Advantage was taken of the Sports and the accompanying Old Boys' gatherings to hold a public unveiling. This was done in the presence of a numerous and representative gathering, at 8.30 a.m. Saturday March 2nd, by Mr. Templer, District Judge of Kandy, who said that he enjoyed the friendship of Mr. Jones for 29 years. He urged the present generation to follow his example, and carry the honour of the College even higher still. The Rev. H. Goonesekera, speaking fluently in English, gave many interesting reminiscences of Mr. Jones; of his thoroughness, his methodicalness, his energy and earnestness in preaching the gospel, an earnestness which took him by preference into unconsidered villages. It was very evident from the manner in which Mr. Goonesekera spoke, (voicing the sentiments of others,) that the name of Ireland Jones is dear to the heart of the Sinhalese. Truly, "The memory of the just is blessed." The Collect for All Saints' Day made an appropriate conclusion to the ceremony.

Studies in St. John's First Epistle.

I. Dwelling in the Light of God's presence. The general subject of this first Epistle by St. John is that of "Fellowship with God." Such a subject strikingly befits him who leaned on the Master's breast and is designated the disciple whom Jesus loved. It is a wonderful subject and wonderfully describes the position to which every Christian is called, and in the enjoyment of which each should be living. Fellowship with the very and eternal God!—The subject carries our thoughts back does it not, to Enoch who walked with God, to Abraham who was the friend of God, to Israel the Prince with God, to Moses the Man of God.
and, to all the Saints of the old and new dispensations of sacred history. But it describes what should be the normal position of every Christian to-day!

Would to God that more of us realized this position of privilege to which we are called. May our studies in this Epistle lead us all in some measure to enter upon our covenant blessings.

Now if we are to enter upon the practical experience of the spiritual life it will involve a great deal. This Epistle indicates that the enjoyment of fellowship with God, entails:

Dwelling in the influence of Light
- on the expanse of Eternity
- in the temple of Holiness
- in the land of Promise
- in the atmosphere of Love

Into these divisions we will divide our study of the Epistle, and will take for our first study Dwelling in the influence of Light.

"God is Light, and in Him is no darkness at all" says the beloved apostle. It follows then that the Christian who is enjoying fellowship with God must be prepared to come under the influence of that heart searching light. Nor need we be afraid of the Light, for it is only the wrong-doer who hates the Light, but he who does what is honest and right comes to the Light in order that his actions may be plainly shown to have been done in-God (St. John iii 20, 21. Dr. Weymouth's edit.)

There are three functions of Light of which we will treat here; we may designate them as those of Purification, Edification (or growth) and Glorification.

I. Purification—A man may be walking about, doing his daily duties apparently enjoying the most robust health, but one day the light of the Rontgen Rays is applied and something is found to be radically and organically wrong. And we are all familiar with the illustration of the darkened room. The ray of sunlight bursting through a chink in the shutters discovers thousands of little specks of dust unperceived before. Even so, when the Christian takes up his rightful position of fellowship with God, he will find that the Powerful searchlight applied by God the Holy Spirit will reveal many a defect, many a spot, but thank God He reveals in order to rectify. Some of these defects are enumerated in the first part of our Epistle, viz:

i. Falsehood: insincerity, hypocrisy. (i. 6)
There was once a Churchwarden respected by all the parishioners and his pastor. But one day during a mission he came into the vestry and told how he had been in times past under the influence of God the Holy Spirit, and had been repeatedly urged to definite acceptance of God's proffered salvation. But he had refused over and over again, until he had no desire or inclination to come. God the Holy Spirit had left him, and apparently he died as he had lived, a Christian professor—lost!!

May God the Holy Spirit search our hearts and purge away all trace of insincerity and unreality, lest such a one be ours also.

ii. Self-righteousness. (i. 8, 9) A widow lady living in London, for a year after her husband's death was regularly visited by a godly pastor who urged her to accept Christ's imputed righteousness as her own. But she asserted in answer to his appeals that she was no sinner and had no need of the change suggested, until at last the Light of God revealed to her her sinful state and convicted her of her need.

My reader friend if you are in such a condition get into the Presence of God as Isaiah did, as St. Peter did and St. John, and you too will experience the brightness which reveals defects in order to remove them.

iii. Sin of every kind. (ii. 1) Many Christians today are living in the daily practice of certain sins, which they smilingly call their little weaknesses, forgetting, or never having grasped the fact that this Epistle was written that they might not practise sin of any kind. So Francis Ridley Havergal tells us, that one day fresh light dawned upon her as she read the prayer, "Grant that this day we fall into no sin" and she realized that it was intended that she should live the overcoming life.

May the Light of God so illuminate the hearts of our readers. (i. 7.)

II. Edification. Everybody knows I suppose how light affects and promotes the growth of plants. It has the same effect upon the growth of animals.

A gentleman made the following experiment. He secured a number of tadpoles of equal age, and put some of them in a dark room while the others were kept in the light. He found that the growth of those in the dark room was retarded while the others in the light thrived.

So is the spiritual life. They who live in the Light of God's presence, are those in whom the fruit of the Spirit will be found. In this Epistle some of the fruits to be looked for in the normal Christian life are indicated. e. g.,

(i.) Obedience. (ii. 4) In this verse the apostle is searchingly definite. It is useless to claim to be a servant of God, and live all the while in disobedience to His commands. Yet there are professing Christians who possess abundant knowledge but no holiness, like one of whom it was told that he preached the Gospel on borrowed money. To profess to know God and yet live in this way says St. Jude (1. Jude. 23.)

(ii.) Christlikeness. (ii. 6) Over in India a Missionary lady lay dying, and one who knew her wrote "It is like a little bit of Christ being taken away."—To live in the Light of the Presence of God, is to gradually produce in the life likeness to the Master one loves.

(iii.) Love. (ii. 10, 11) We all are familiar with the illustration of the spokes of a wheel. The nearer they get to the hub, the nearer they get to one another, and the Christians (of whatever Church they may be members) who live most habitually in the light which comes from fellowship with God, are those who love one another most. We pray for the union of Christians. Let us walk in the Light as Christ Jesus is in the light, so shall we have fellowship not only with God, but also with one another. (1. Jude. i. 7.)

III. Glorification. A third function of light is that of illumination or glorification. Some of us who have travelled the seas have seen sometimes a vessel, one moment a dark patch upon the water, the next moment a being instinct with life through the illumination of its lamps by light. The present writer once heard Bishop Morley (late of Tinnevelly) give a very telling illustration of this kind. He was at an exhibition in America, and at the place a huge tower was erected. When darkness came on all eyes were turned upon the tower for gradually the dark shadow silhouetted against
the sky, took on a garb of dazzling brilliancy as one by one myriads of small lights were illuminated by electricity. So it is with the dweller in the Light of God, for he, reflecting as a mirror the character of that Light is being gradually changed into the same character by the Spirit of Light. (2 Cor. iii. 18.) In our Epistle the beloved disciple tells us, "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him for we shall see Him as He is." And everyone that hath this hope purifieth himself, even as He is pure," by dwelling in the Light of fellowship with God.

Tamil Cooly Mission.

The following extract from the Ceylon Observer of March 27th will give our readers some little idea of the class of people amongst whom the Tamil Cooly Mission carries on its work.

THE TEA PLANTER'S LIFE.

SOME LABOUR DIFFICULTIES.

A planter's life, in India at any rate, is no bed of roses at the present day, and the temper of the Government in their determination—quite rightly—to put down any oppression of the native with a strong hand, has had the somewhat unsettling result of giving the unlettered coolie an undue idea of his own importance. These are days of keen competition, and the Indian coolie man cannot be left off his share in the difficulties which surround the labour question, but at the same time most of the blame if friction arises, must be laid at the door of the native agent, that is, the Kangany, as the head of the gang is called in many planting districts. The coolie is usually an unsophisticated person, more fool than knave, but the Kangany makes up for this deficiency, and compensates himself for the worries and responsibilities of his position, by imperially trying to cheat both master and man on every possible occasion. Half the problems of the thorny question would disappear if a better caste man, a more upright, trustworthy class of individual, could be persuaded to act as go-between for the planter. But this is an acknowledged impossibility, the higher caste man scorns to be brought in contact with the low-born coolie. As expressed by the native himself, the planter can only obtain the services of the present low stamp of recruiter, "who goes down into the fields among the coolies, preaching, preaching, preaching lies!" What these lies are which the Kangany preach—the planter can only obtain the services of the present batta generally so mystified over his "advance" account, his travelling expenses and coat and blanket account, his buying estate, with bungalow, factory, lines and all complete. He must be jack-of-all-trades, but woe betide him if he is master of none! In all respects mentioned above, and many more, he must be successful or be voted a failure in the planting world, and speedily depart from it. Besides, all this, and most essential of all in dealing with his labour, the planter must be a past master in the art of fact. For, be it remembered, he must accomplish all his works through the instrumentality of the ignorant unskilled coolie, very often a born schemer and shirker, bent on doing as little as he can for his pay, while the master has to see that he get a fair day's work for a good wage. The estates are not charity organisations, but business concerns, and they have to pay dividends. The coolie man on whom so much depends is commonly drawn from the lowest section of village life. Descendant of the ancient serfs, he is accustomed to servitude, but also to an irregular life of work by fits and starts, and a somewhat hand-to-mouth existence. He is dazzled by the prospect of the high wages to be earned all the year round on tea estates, and regardless of his own incapability, falls an easy prey to the specious promises of the recruiter, often embarking on a change which means a very bad bargain for himself, if he is a reckless idler. All coolies however, are not useless vagabonds; a good smart labourer can better himself, and when his contract is fulfilled return to his native village with a handsome sum in hand, which gives him a status to which he never otherwise could have attained. In the course of a decade or so the erstwhile despised pariah of the village can retire on his laurels, can purchase a house or two and some fields and swagger as a person of importance.

HANDLING THE COOLIES.

Some employers insist that the coolie is so childlike that he must be treated as all unruly children have been since the world began, in other words the only suitable retort at times seems to be a good hard smack. At once a change comes over the nature of his dream, for he realises that the time for philandering is over. At once a change comes over the nature of his dream, for he, reflecting as a mirror the character of that Light is being gradually changed into the same character by the Spirit of Light. (2 Cor. iii. 18.) In our Epistle the beloved disciple tells us, "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him for we shall see Him as He is." And everyone that hath this hope purifieth himself, even as He is pure," by dwelling in the Light of fellowship with God.

MASTER OF MANY TRADES.

The planter, it may not be generally known, requires an exceptional amount of practical ability in various departments, usually filled by men professionally trained. For instance, he may be called on to survey his tract of virgin forest before it is felled, and afterwards to road, drain, bridge the streams, and arrange for the water supply. A certain knowledge of architecture and agriculture is required before the primeval jungle can be brought into train, and turned into a real going, paying estate, with bungalow, factory, lines and all complete. He must be jack-of-all-trades, but woe betide him if he is master of none! In all respects mentioned above, and many more, he must be successful or be voted a failure in the planting world, and speedily depart from it. Besides, all this, and most essential of all in dealing with his labour, the planter must be a past master in the art of fact. For, be it remembered, he must accomplish all his works through the instrumentality of the ignorant unskilled coolie, very often a born schemer and shirker, bent on doing as little as he can for his pay, while the master has to see that he get a fair day's work for a good wage. The estates are not charity organisations, but business concerns, and they have to pay dividends. The coolie man on whom so much depends is commonly drawn from the lowest section of village life. Descendant of the ancient serfs, he is accustomed to servitude, but also to an irregular life of work by fits and starts, and a somewhat hand-to-mouth existence. He is dazzled by the prospect of the high wages to be earned all the year round on tea estates, and regardless of his own incapability, falls an easy prey to the specious promises of the recruiter, often embarking on a change which means a very bad bargain for himself, if he is a reckless idler. All coolies however, are not useless vagabonds; a good smart labourer can better himself, and when his contract is fulfilled return to his native village with a handsome sum in hand, which gives him a status to which he never otherwise could have attained. In the course of a decade or so the erstwhile despised pariah of the village can retire on his laurels, can purchase a house or two and some fields and swagger as a person of importance.

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letters instead of four, " he but voiced a feeling dormant in many a breast in humbler walks of life. The planter, though his services to his country and his King are not so obvious as in many another grade, cannot consent to be shut out from the race which is to the strong, only he must be more liberal with the letters he uses to imply the magic word, and spell duty self-control.

"Uncle Toby."

Pioneer, March 20.

Kegalle.

The Kegalle C. M. S. Vernacular Mixed School had a very successful prize-giving on Saturday, April 16th. The A. G. A. Mr. M. Stevenson was in the Chair, and his sister, Miss Stevenson, most kindly distributed the prizes for conduct, attendance and work, which were provided by friends in the Town. Prizes for Scripture will be given later on when the results of the Diocesan Examination are known.

The Rev. W. G. Shorten, Superintending Missionary and Manager of the School, was unable to be present, being away on an itinerating tour in the Central Province.

A pandal had been erected at the entrance to the School and the building itself very prettily decorated in Sinhalese style by the masters and children.

After prayer by the Rev. J. C. Colombage, the Head Master, Mr. E. W. Perera, read the report, which showed that the efficiency of the school is being well maintained. There are at present 200 children on the roll, with an average attendance of 143. At the Government Examination held last June the percentage of passes was 90 and the Grant obtained Rs. 957 50. Two of the senior boys having passed their third year examination as Monitors received Third Class Grant-in-Aid Certificates, and two others passed the Entrance Examination into the Cotta Training School.

The Chairman, whose speech was interpreted into Sinhalese by the Rev. J. C. Colombage, congratulated the Church Missionary Society on the efficiency of the School, and the Teachers and children on their successful year. He wished them similar success in the future and reminded those who had received prizes that they must go forward and not rest on their oars. He asked all, whether prize-winners or not, to remember that the great thing needful for a successful career was thoroughness in everything they undertook. Referring to the abuse of education, he asked all present to realise that education was intended for the moral elevation and good of mankind, and that to put the knowledge of writing to the use of inducing anonymous petitions and letters was a course which should be shunned and avoided by all who had any self-respect. Sending such letters might be compared to stabbing a man in the dark.

Speeches were also made by Mr. Appulessz, Rev. J. C. Colombage, Mr. J. P. Herat and Mr. E. W. Perera. Special emphasis was laid on the fact, that notwithstanding rumours in Kegalle to the contrary, no child attending the School was ever forced to become a Christian. The aim of the School being to combine a thorough education with the teaching of truths which all Christians hold to be of vital importance, the teachers do their best both by precept and example to put before the children what they themselves firmly believe to be true, but no compulsion is ever used. In fact, as one remarked "a boy who was forced to become a Christian would not be worth much."

Other items of interest on the programme were drill by the elder boys; and singing contests for both boys and girls, the successful competitors receiving prizes.

M. S. G.

Cotta Notes.

In Memoriam. Miss Matilda de Silva, second daughter of Mr. William de Silva of Mirihane, head-master of the English School was educated at the Cotta Girls' Boarding School. She conscientiously gave her heart to the Lord at the age of 10, and her life since then has shewn the sincerity of that surrender. In 1898 she went to Hillwood School, Kandy, to help Miss Bellerby at her school for the daughters of Kandy Chiefs. She often referred to that period of her life as a time of many opportunities of serving the Master. When she returned home invalided she took up various pieces of Christian work in Mirihane. Strong in faith and hope, giving glory to God she waited in much physical weakness and suffering for the call which came on the morning of February 26. She was in the 28th year of her age.

Written in her well-used copy of "Daily Light" are the words: "My hope and trust are in Thee, dear Lord."

A picture post card—giving a pretty view of one of the Cotta Mission Bungalows is now available and can be obtained from the Rev. R. W. Ryde, Cotta. Single copies 8 cents, post free 10 cents.

Miss Sparrow has left to reside at 29 Barnes Place, Colombo.

Miss H. Higgins of the Colombo Sinhalese Mission from Dummagodam stayed about a week at the Galle Face Mission House on her way to Australia. She left on Monday 4th per the Mail Steamer "Ormah."

In Memoriam.

Matilda (Mattie) de Silva (Born Oct. 19, 1879. Died Feb. 25, 1907). Mattie de Silva was the 2nd daughter of Mr. William de Silva, Head Master of the Cotta English High School, and Mrs. Silva, now deceased. Brought up in a strictly religious family, Mattie was, from her early childhood, religiously disposed, and when ten years of age, was brought to make a full and conscious surrender of herself to a more complete service of life for the Master, during a mission held in Cotta by the Rev. G. C. Grubb. She had her education in the Cotta Girls' Boarding School under Mrs. R. T. Dowbiggin, and her career there was such that she won the love and admiration of all the inmates of the Boarding School and the love of the Lady Principal.

Shortly after leaving school, Mattie went to Hillwood School, Kandy, to assist Miss Bellerby in her study of Sinhalese. Here, too, she won the love of Miss Bellerby, and made friendships with some Kandyan young ladies which were true and severed only by her death. These Kandyan ladies in their letters to her speak very highly of her beautiful character and her unselfish regard for them. With all her friends
she kept up regular correspondence, which was only dropped, when she could no longer continue it in consequence of weakness.

She had to leave Kandy on account of ill-health and returning to her home in Mirihane, she took an active part, as far as her strength permitted, in Christian and Church work of the Parish. She took a deep interest in a working class for ladies, organised, two years ago, by Mrs. G. S. Amarasekera, and worked indefatigably for the success of the Mirihane Branch of which she was Hon. Secretary and subsequently Hon. Treasurer. The careful and conscientious manner in which she did her voluntarily undertaken arduous duties is seen at a glance of the records she has kept. Till she was unable owing to illness, she would regularly attend the weekly working parties and conduct the work with characteristic earnestness. Since she became too ill to attend, the working party has been in abeyance waiting for some other earnest sister to take it up. The kneelers at Christ Church Mirihane, which were a great desideratum, were provided by her through this working party.

Her illness, notwithstanding all that medical skill could do, gradually became serious, and it was apparent that she could not live very long. When this serious news was broken to her, she confessed that she would be rather afraid to die, but again said "I shall then join my dear mother soon." During her long and painful illness she showed all Christian fortitude, patience, and resignation, and never uttered one word of murmur or complaint. The Bible was her constant companion and a book of devotional reading—the "Daily Light", and she delighted to have others to sing and pray with her. Though her whole life was, without any exaggeration, a "walking with God" and she was always ripe for heaven, yet when her dissolution drew nigh, she made special preparation to meet her God, using such helps as were available and the ministrations of the Church. Close to her end she took a most affectionate and touching farewell of her near and dear ones. She realized the presence of the Lord when the solemn moment was approaching, and on the morning of the 26th Feb. at 5:50 a.m. she fell asleep in the Lord, 'her pastor, the Rev. G. S. Amarasekara, commending her spirit to God.

Mattie was naturally of a gentle, loving nature. She was loving and obedient as a child, tender and affectionate as a sister, faithful and constant as a friend. Cleanliness which is next to godliness was a great characteristic of Matilda, a lover of God's Book of revelation, she also loved the Book of nature as no doubt reminding of nature's God and His Glory. She liked to see others happy and was full of sympathy to those in any kind of suffering—a trait of character she had inherited from her mother, and her endeavour was to make home always cheerful and bright.

She was laid to rest in the Nugegoda Church Burial ground in the presence of a very large gathering, Rev. G. S. Amarasekera officiating, assisted by the Revs. G. B. Perera and J. H. Wikramanayake.

On the Sunday following her funeral, March 3rd, a memorial service was conducted at Christ Church at 9-30 a.m. by the Pastor of the Parish, the Rev. G. S. Amarasekara who preached to a crowded congregation a touching sermon from Ps. cxvi. 13. "Right dear in the sight of the Lord is the death of his saints."

Calm on the bosom of thy God
Fair spirit rest thee now;
Even while with us thy footsteps trod
His seal was on thy brow.

A

A Syrian Christian Convention.

The Syrian Christians of Travancore are so called for the same reason that members of the Church of England in Ceylon are called Anglicans, namely, because they are connected with the Syrian Church, being under the Patriarch of Antioch in Syria, the very city from which the first missionaries to the Gentiles started in apostolic times. The Syrian Christians of Travancore and the neighbouring State of Cochin number about 300,000, and they maintain that their Church owes its origin to St. Thomas the Apostle. It is however more likely that this part of India was first evangelised by missionaries from the Nestorian Church in Persia, in the early centuries. A large and increasing body of these Syrians have practically adopted of late years the motto "Back to the Bible," and have accordingly dropped, little by little, the errors of doctrine and ritual which for so many centuries have characterized their Church. And, in their return to sound doctrine, there has been a manifest increase of spirituality and holiness of life. One indication of the reality of this movement has been the holding of an annual Convention for the past ten or twelve years, which has at the same time itself ministered to this spiritual quickening. The Convention is organised by themselves, with the hearty consent and cooperation of their Bishops, but they usually call in outsiders to do the speaking, and, for several years past, have invited the Rev. T. Walker, of the C.M.S. Tinnevelly Mission to take charge of the Meetings.

This year the work has been extended by the holding of smaller Conventions at various convenient centres, so that Mr. Walker has been addressing Meetings at different places during a period extending over six or eight weeks, the numbers present varying from 400 to 1000.

But the chief event has been the large gathering for eight days, from 24th Feb.: to 3rd March, at Mararikula, a country village on the banks of the river Ranees. Here the attendance at the principal Meetings held each morning and evening must have been, on a moderate computation, from 8,000 to 15,000.

The Rev. R. F. Ardell and I were invited to assist Mr. Walker, and there was also present for the last three days the Rev. Mr. Stewart of the Free Church of Scotland Mission, Madras, who came chiefly to look on but who also took his part in giving addresses. Special Meetings for the women were held by two ladies of the Church. And, in their return to sound doctrine, there has been a manifest increase of spirituality and holiness of life. One indication of the reality of this movement has been the holding of an annual Convention for the past ten or twelve years, which has at the same time itself ministered to this spiritual quickening.

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closely cropped hair and clothed with white waistcloths reaching nearly to the ankles, and sometimes with a white handkerchief thrown over their shoulder: the women with a short cotton jacket, put on for the occasion, together with a light cloth thrown over their heads, in addition to the usual cloth reaching from waist to ankles. They take their seats on the sand, packing in as closely as possible together, the women sitting separately and being allotted a space on the left of the speakers' platform.

When the bulk of the people have assembled the gong is sounded as a signal to the speakers to start from their house, a few minutes walk distant, and to take their places in the meeting. As they enter notices &c are generally being given out by the Rev. G. Philipose, the Convener and the leading spirit of the Convention. Then follows the collection, whilst a lyric is being sung. Very few of the people have hymn books, so a line at a time is sung by a man who acts as leader and is then repeated by the congregation.

Prayer is then offered by one of the speakers, but it has to be interpreted, as none of us know Malayalam. The addresses come next, generally two, each lasting nearly an hour on account of the time taken by the interpretation. On a few occasions, when the crowds were largest, the interpreter's words had to be repeated by two men who spoke simultaneously from different parts of the pandal. This of course took up still more time. But the people evidently like long meetings, and they sit listening patiently for three hours at a stretch without allowing their attention to flag, so far as outward appearance goes. And these people have left their homes and villages and work to come together to hear the Word of God, so that the responsibility of those who have come to teach them is, one feels, enormous, and they ask themselves anxiously "Whence can we buy bread that these may eat?" and cast themselves upon the Lord for it.

But is the word spoken really appreciated and taken in? Occasional murmurs of approbation or groans of self-condemnation indicate that the speaker is being followed and to some purpose, and the prayers after some of the addresses, when the whole congregation seemed to be praying aloud, each one apparently heedless of the presence of the others, spoke of hearts and consciences being moved. One evening an attempt was made to "draw in the net," when some scores of men and women stayed behind to an after-meeting and there seemed to be a definite coming to Christ on the part of many and a return to Him by many backsliders. After another very impressive evening meeting there were loud cries and groans all over the pandal and many appeared to be in much agony of soul under a deep sense of sin. The Malayali are however a very impressionable people and some allowance must be made for this fact. Nevertheless there was abundant evidence that the Lord was working mightily among them.

Each afternoon meetings were held in another place for workers, when kattanars, evangelists and school teachers assembled in large numbers and very heart-searching times were experienced.

The ladies also reported a great breaking down among the women, the bulk of whom are very imperfectly instructed in spiritual things.

The last Meeting of the Convention was held on the second Sunday afternoon. The morning Meeting had been the largest of all as regards attendance and some of the people had evidently gone away to their homes, but there were probably 12,000 present to receive a final message. The Meeting had to close before dark, as the lamps were not lighted, and the sun had well set before the two addresses had been given and the people rose to sing a final lyric, a special song of praise; and then they dispersed to their respective homes.

And what about results, immediate and future? Mr. Stewart made a remark very much to the point when he entered the first Meeting after his arrival and said "What glorious possibilities we have here before us, for Travancore and even for the evangelising of India!" And one asks, are these possibilities or any of them to be realised? Surely God has not thus awakened the long-dreaming Syrian Church for nothing! And this short account of the Maramanna Convention has been written largely with the intention of enlisting the prayerful sympathy of the Lord's people under whose eyes it may come, so that many petitions may go up that these people, with their hunger for the Word of God, may be led on to accomplish by His Grace and in His strength mighty things for Him and for the extension of His Kingdom in India.

A. E. DIBBEN.

India Sunday School Union.

HEAD QUARTERS: JUBULPORE, C. P.

The General Secretary presents his compliments to the Editor and asks favour of publicity (and translation if necessary), for the following communication:

World's Sunday School Day.

To SUNDAY SCHOOL WORKERS THROUGHOUT THE WORLD:

CHRISTIAN GREETINGS:

The Executive Committee of the World's Fifth Sunday School Convention, American Section, earnestly invites Sunday School workers in all lands to unite in observing Sunday, May 19th, 1907, as World's Sunday School Day by engaging in private and public prayer as occasion may offer for Sunday Schools throughout the world, and especially for the World's Fifth Sunday School Convention, which will then be in session in the City of Rome.

Ministers are asked to preach a special sermon, placing fresh emphasis upon the Sunday School as a most promising field for Evangelisation and character building.

A Universal compliance with this suggestion will make this the greatest day in the history of the Sunday School. Not all may go to Rome, but each one may have a share in promoting the cause which the Convention represents.

By Direction of the Committee.

WM. M. HARTSHORN, GEO. W. BAILLY, Secretary.

PHILADELPHIA, February 12th, 1907.

The Union lends Lantern Slides; grants certificates, silver medals and diplomas, for proficiency in Scripture knowledge, etc.; promotes private Bible study by means of the I. B. R. A. in 16 Vernaculars; helps in
the production of Weekly Editions of Lesson Expositions in the leading Vernaculars, etc., etc. Agents for all kinds of S. S. Supplies. Enquiries should be accompanied by a stamped envelope.

Apply to—

GENERAL SECRETARY.
JUBULPORE, C. P.

India Sunday School Journal.

The best way to keep informed as to the progress and privileges of the India Sunday School Union is to subscribe to the India Sunday School Journal. Half its contents are devoted to graded notes for teachers, the rest to valuable information designed to help all Bible students and teachers in Southern Asia. Ask the Manager, 41, Lower Circular Road, Calcutta, to send a copy free or to collect the annual subscription of Rs. 2-0 per V. P. P., on the first number; six copies to one address Rs. 1-12-0 each; 12 copies Rs. 1-5 each. Send a post card to-day.

Movements of Missionaries.

Mr. Fraser writes on 25th March that his work at home is to be for three months at Oxford, and then about nine months at Salisbury Square organizing educational work; the Doctors refusing to sanction return to Ceylon for another year.

The Rev. H. P. Napier Clavering and the Rev. W. J. and Mrs. Hanan return to Ceylon by the P. and O. s.s. "Marmora" due on 18th May. The Rev. J. I. Pickford leaves for England immediately after handing over the work of the Jaffna District to Mr. Hanan.

The Rev. A. E. Dibben leaves for England by the O. P. s.s. "Ortona" on 23rd May.

The Rev. J. D. Simmons who wished to return, not passed by the Medical Board.

The Rev. W. E. Rowlands may possibly return for two or three years work.

Death.

Rutherford—On Sunday, April 7th, at 20 Cambridge Terrace, London, W. Miss Rutherford, ("Sister Lucy")

H. E. The Governor At Jaffna.

Presides at S. John's College Prize-giving.
Jaffna, April 13.

S. John's College prize distribution took place precisely at 5 p.m. to-day. His Excellency the Governor presided and gave away the prizes. Rev. Jacob Thompson, Principal of the College, read a very interesting and encouraging report of the year's work. Mr. Price, G. A. supported His Excellency on the right, the Principal on the left.

H. E. the Governor—made a brief speech, alluding to the satisfactory progress of the College. He referred to the proposed university for Ceylon.

He added that he had had the pleasure of distributing the prizes on two occasions in Jaffna. Mr. Advocate Isaac Tambiah proposed a vote of thanks to His Excellency, which was seconded by Advocate Arulanandan. The elite of Jaffna were present. The music at intervals, rendered by the College boys, was excellent. The function closed a few minutes before six.

The Mission to the Aborigines of Northern Australia.

After several weeks of prayerful and most careful deliberation the General Committee have decided to recommend the members of the Association to heartily enter into the above mission as a Divine call to a new work. It will be remembered that a very solemn plea for the aborigines was made at the recent Church Congress. A special appeal was afterwards addressed to the members of our Committee. It was eventually agreed that the Association would endeavour to enter upon this Mission if it was plainly seen that such was God's purpose.

Subsequent developments have led the Committee to arrive at the above decision. Some of those reasons may be stated:

a. The work was offered to us without our seeking it.

b. The Bishop of Carpentaria has offered a cordial welcome to work in his diocese and has agreed that the Association shall have sole control of the Mission.

c. The Government of South Australia and the lessees of land in the northern Territory have promised to give every possible assistance to the proposal.

d. Considerable financial assistance has already been offered and that without any public appeal being made.

e. Several offers of service for work among the aborigines have been received.

In addition to everything else there is the all important fact that the most needy Mission Field of the world is in North Australia. Across the northern portion of this continent there are some 100,000 aborigines who stand in more urgent need of assistance than any of the peoples of Asia, Africa, or America. The following brief testimonies as to their condition speak for themselves, the one from an independent traveller, the other the comment of a leading Sydney newspaper upon his report:—

Professor Klaatsch said 'that after two months sojourn in West Australia he found that the relations between blacks and whites could only be compared to the terrible state of affairs that prevailed in Tasmania in 1820-30.'

The Sydney Morning Herald said:—'It does not sound like the twentieth century to hear of prisoners chained by the neck. . . . . . . . . . . Dr. Klaatsch hints at darker things, but what lies on the surface is quite enough to give us pause.'

It is clearly understood that in entering upon this work no money whatever can be taken from the general funds for its support. The Committee will only spend on this Mission such sums as are specially given for the purpose. The Committee earnestly ask their supporters not to divert any of their present contributions to the general funds to this new work. It is hoped that another constituency will be raised up which, to a considerable extent, may be relied upon for the needed financial supplies. It is very desirable that our members should continue in prayer for this important undertaking. The whole question will be submitted to the members of the Association and their approval sought for at the Annual Business Meeting to be held in the Chapter House on Monday evening, March 4.

From the Australian Church Missionary Gleaner.
EDITORIAL NOTES.

It is very rarely that a special General Meeting of Members of the C.M.S. is summoned. Every year an ordinary General Meeting of Members takes place on Tuesday morning of Anniversary week at Exeter Hall. But it was seventeen years since a special one had been held until Tuesday, February 12 last, when the Committee ordered such a meeting to be convened for the purpose of altering one of the Society’s Laws and Regulations. In accordance with the requirements of the Society’s Laws, public notice was given of the meeting in five newspapers. Law III was the one to be changed. It ran thus: ‘Annual Subscribers of One Guinea and upwards, and if Clergymen, Half a Guinea, with Collectors of Fifty-two shillings and upwards, per annum, shall be Members of the Society during the continuance of such Subscriptions or Collections.’ The object of the meeting was to substitute for the words ‘Fifty-two shillings’ the words ‘One Guinea.’ This was soon done. The meeting lasted less than ten minutes. But the seemingly trifling change so quickly accomplished had involved a good deal of previous thought, and had effected a notable widening of Membership.

It is quite possible that hitherto most of the constituents of the C.M.S. have had a very vague idea of Membership—the privileges and duties attaching to Members of the Society; yet Members theoretically stand in the same position to the C.M.S. as do the possessors of the franchise to the British nation. They are the controllers of its policy, methods, and destiny. They possess the grave responsibility of choosing the Treasurer and Committee for each year, of approving and circulating the resigning Committee’s Report of their year of service, and of repealing or altering the Society’s Laws and Regulations, which determine the functions and mutual relations of committees, officials, missionaries, etc. It is hoped that this new departure will issue not only in adding very largely to the Membership, but also in making Membership a greater reality. All collectors of one guinea, in missionary boxes or otherwise, whatever their age or rank, will now become Members of the Society, and we believe many will appreciate the honour and get a new view of their responsibilities. See also Home Gleanings.
During February the Committee bade farewell to the
Bishops of Uganda and Western Equatorial Africa. Bishop Tucker had not, we regret
to say, recovered his health during his fur­
thlough as it was hoped he would. We are
sure that many will pray that the Uganda climate may prove more effective than the home remedies. He spoke
cheerily of the prospects of the work in his diocese. Great
as has been the progress in the past he was sanguine that
greater things would yet be witnessed. Special interest
attached to this leave-taking of Bishop Tugwell, as he
and Mrs. Tugwell had the pleasure of escorting a party of
three tourists for Hausaland, two of whom were a
son and daughter of Prebendary Fox, the Society's
Honorary Clerical Secretary. The Rev. G. T. Fox has
joined the Rev. J. W. Lloyd with a view to engaging
shortly in pioneering work in the Bauchi Province of the
Northern Nigeria Protectorate, which is farther up-country
eastward than any place yet occupied by the Society.
Miss E. F. Fox (known to many of our readers as the gifted
author of The Penny Man) and Dr. Frances Wakefield
are the first single lady missionaries to enter Hausaland.

The fact that permission for women's work in Northern
Nigeria has been granted demonstrates the
Tribute to the striking changes brought about through the
Government's admiisable administration of British affairs under
Sir Frederick Lugard, who at the beginning of the year laid
down his onerous duties as Governor of that Protectorate.
In the very year that Sir Frederick ran up the British
flag at Lokoja, on January 1, 1900, Bishop Tugwell and
a little party of four men spent Easter Day in Kano, and
had to submit to an ignominious dismissal from that city
at the hands of the Mohammedan king. Now, Sir Frederick
Lugard, in his last report lately presented to the Houses of
Parliament, attributes the friendly attitude of the Emir of
Zaria (another Moslem ruler) and the ' remarkable results
attained to the tact and ' absolute mastery of the Hausa
language evinced by the Society's missionary, Dr. Miller;
he also records that another C.M.S. Hausa worker, Mr.
Bargery, had received special thanks from the Government
for conspicuous medical services rendered in saving the
lives of eighty persons during an epidemic.

It is just a hundred years since that pioneer of Protestant
missionaries to China, William Morrison,
designate of sailed for the land of his adoption, starting
Victoria, Hong Kong on January 31, and reaching it on September
7, 1807. The opening of China to missionary
work, however, did not take place for thirty-five years
after Morrison reached Canton. To the labours of God's
servants who have consecrated themselves to the evangeliza­
tion of the Great Middle Kingdom during the past sixty
years marvellous success has been vouchsafed. To what
extent the mighty movements towards reform and new
ideals now taking place in that holy empire are attributable
to the permeating of Christian teaching and influence will
probably never be fully gauged. Certain it is that the
present moment in China is one of unparalleled oppor­
tunities for the Church of Christ; and those whose thoughts
dwell upon its vast spiritual needs will have rejoiced to
learn that the bereaved diocese of Victoria, Hong Kong,
is to welcome a worthy successor to the lamented Bishop
Hoare in the person of Canon Lander, Vicar of St. Cyprian's,
Liverpool. The Bishop-designate is a graduate of Trinity
College and Ridley Hall, Cambridge. In commending him
and his future sphere to our readers' intercessions, we
would ask them to remember also in prayer the other
important see in China, viz., the Mid China diocese, awaiting
an episcopal leader to follow the venerable and beloved
Bishop Moule lately retired.

Friends of the Society will learn with much satisfaction
that the Archbishop of Canterbury has con­
Tribute to a nnu a ry. St. Bride's on Monday, April 29. It is
remarkable that while seven Archbishops have successively
held the office of Vice-Patron of the Society, only two,
Archbishop Longley in 1863 and Archbishop Benson in
1886, have preached the anniversary sermon as Arch­
bishops. But three others, Summer in 1825, Taft in 1859, and
Temple in 1893, had already preached before their elevation
to the Primacy. The rule fixing the date of the Society's
Anniversary is that the Annual Meeting of Members occurs
on the Tuesday before the first Wednesday in May (on
which day the British and Foreign Bible Society's Annual
Meeting always takes place), and this year as the 1st of
May occurs on Wednesday, the Society's chief annual
function will fall in April. We commend the preacher and
speakers while preparing their messages to the prayers of
our readers.

At the Annual Meeting of the Society in Exeter Hall
on the morning of April 30, the President, Sir John H. Ken­na­
way, will, as usual, occupy the chair; and at the evening
meeting in the Royal Albert Hall, Lord Kinnaird has
promised to preside. Living Pictures illustrating native
activities and missionary operations in Uganda will
emphasize the appeals of living workers returned from the
Foreign Field. On May 3 the Medical Mission Auxiliary will hold
its Annual Meeting at Queen's Hall, when Sir T. Powell
Buxton, Bart., will take the chair. Further particulars
will be given in our next issue. Friends can again obtain
vouchers for greatly reduced railway fares by applying to
the Lay Secretary.

The picture on the previous page of a crowd of Moslem
worshippers recently congregated at Delhi
an eloquent appeal. Our readers
will notice the canvas screen dividing men
from women worshippers. Mohammedans, with whom
the Purdah system originated, enforce its observance
on all such occasions as this. Although a pious Moslem
woman prays five times a day with her face towards Mecca,
abstains from food and even weeps herself blind during
the great Moslem fasts, and is compelled to read the
Koran, she is not allowed to have one word of her
sacred book explained to her, neither does she understand
any portion of it. Mohammedanism in common with
Paganism relegates woman to the background—a back­
ground of ignorance, superstition, and suffering.

Some of our Home Leaders.

By EUGENE STOCK.

IV.—EDWARD BICKERSTETH.

FEW names have been more identified with the Church
Missionary Society than Bickersteth. The bearer
of it, whom I have now to introduce, was the first of several
who have been ardent workers in the missionary cause.
He and his brothers, sons of a surgeon in Westmoreland,
all rose to important positions. One of them, who was
Senior Wrangler in 1808, became Lord Langdale, Master of the Rolls, and it was he who, representing the Judicial Committee of the Privy Council, delivered the famous Gorham Judgment in 1848.

Edward Bickersteth was born in 1786. He began life as a clerk in the General Post Office, but then was articled to a solicitor, and eventually settled as a lawyer at Norwich. His personal religious life developed gradually; but from about the age of twenty he was certainly a decided and most earnest Christian, and when he went to Norwich, he at once took an open stand on the side of Christ, which in those days was not at all an easy thing to do. In 1813, when the C.M.S. was beginning to start local associations in different parts of the country, he determined to try for one at Norwich, but it proved a hard thing to do. 'Many,' he wrote, 'start with horror at the idea of Missions, as including everything enthusiastic and fanatical.' ('Enthusiasm' was a word then only used in a bad sense, for what was wild and irregular.) But Bickersteth said, 'An association there shall be in Norwich, even if I stand alone on the Castle Hill and proclaim it.' However the success of the services and meetings was astonishing. Josiah Pratt and Daniel Wilson went down from London. Four churches were obtained and the very opposition caused crowds to assemble. People clung to the windows outside to hear Pratt's sermon, and Wilson wrote, 'You might have walked on the people's heads.' The week produced £900.

Pratt now suggested to Bickersteth that he should seek holy orders, and come to London to work as Assistant Secretary. The Bishop of Norwich was much more liberal than most of his brethren, but he rather objected to ordain a lawyer who had not been at Oxford or Cambridge. However he gave way, and Bickersteth passed a good examination. But the first service he was to render the Society was not office work. The Committee sent him out to West Africa to set things in order in the Mission (which was much needed), and to arrange for its future. The result was the undertaking by the Society (and the Wesleyans) of the care of the liberated slaves then being brought to Sierra Leone in cargoes by the British ships of war that had seized the slave-ships; and the permanent Sierra Leone Mission dates from Bickersteth's visit, 1816. At Basha, the Susu station, he addressed to the Lord's Supper six negro lads, who had become Christians, the first communicants of the West Africa Mission.

On his return from Africa, Bickersteth and his wife settled in the new Church Missionary House, 14, Salisbury Square, which occupied about one-third of the present site. It served as office, as college (for the candidates were received there for study), and as residence of the Assistant Secretary. After a few years, the office required the whole house; the new College was built at Ialington, and Bickersteth went to live in Barnsbury Park. For fourteen years he gave himself, body, soul, and spirit, to the work, becoming chief Clerical Secretary when Pratt retired in 1824. His greatest services were in the country. He travelled incessantly from town to town and from village to village. The multiplication of associations, the growth of income, the increasing number of candidates, were mainly due to his energy, and everywhere he set forth the highest spiritual principles and the noblest spiritual motives.

The country work was mostly week-day work, and on Sundays Bickersteth acted as minister of what was then called Wheler Chapel, now St. Mary's, Spital Square. But in 1830 he was appointed Rector of Watton, Herts, and thereupon resigned his secretariaship. The next twenty years he was recognized as one of the leaders of the Evangelical clergy, and his co-operation in various good causes, as well as his counsel in Church controversies, were constantly sought, and highly valued. Within the Evangelical ranks there have always been different sections. The C.M.S. has never belonged to one of them only; it has almost always succeeded in combining them in its practical work. Bickersteth represented the more fervent section, if the expression may be allowed. He was less cautious than Pratt; he liked uniting with brethren from whom he differed. He was one of the chief founders of the Evangelical Alliance, which combines Churchmen and Nonconformists in the advocacy of common truth; while he maintained his membership of the S.P.G., and frequently preached for it, declining, he said, when some people criticized it, 'to cripple a Society that has done so much for God.'

It is one of my most treasured personal recollections that I once saw and heard Edward Bickersteth. It was on November 2, 1848, at the C.M.S. Jubilee Meeting at Exeter Hall. The proceedings had lasted several hours (certainly from 10 a.m. to 3 or 4 p.m., when the last resolution was to be moved. Bickersteth sprang to his feet (I can see him now), seized the rail with both hands, and burst forth in accents of holy and ecstatic joy: 'Glory to God, our Heavenly Father, for the scenes which He has permitted us to witness in these last days!' It was one of his latest public addresses, though not quite the last. He continued his advocacy of all the leading Societies for some fourteen months, and then was struck down by illness. The last text he preached on at Watton was 'Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world; ' but the passage he most used for himself was the 51st Psalm, his beautiful spirit always retaining the deepest sense of unworthiness. He entered into rest on February 28, 1859.

It is hardly necessary to say that his eldest son, Edward Henry Bickersteth, Vicar of Christ Church, Hampstead, and Bishop of Exeter, was for the next half century one of the most devoted friends of the C.M.S., and that his eldest son founded the Cambridge Mission at Delhi, and became the second English Bishop in Japan. Bishop Robert Bickersteth of Ripon, and Dean Bickersteth of Lichfield, were cousins. The present Vicar of Leeds is another grandson.
A LITTLE mission boarding-school—the girls are going to bed. Some of them are kneeling already to say their evening prayer. Amongst them is one, 'Pearl,' who is long on her knees. Is she praying aloud? Listen—'Oh, God, save my mother, save my mother.' And the little loving heart nearly breaks with its love and sorrow.

A splendid Buddhist Temple; the yellow-robed priests are moving hither and thither, silently, with bare feet and heads shaven, their lips twisted in to hard lines in the attempt to hide and overcome the unsatisfied longing within, and present to the world an unreal contentment and peace.

The door opens, and an elderly woman comes up and presents her gifts. The priests show her respect. Is not Lotus Flower a devotee, has she not visited the sacred shrines and worshipped there? Has she not taken the full vows? Has she not consecrated her whole life to the service of Lord Buddha? Up and down the country she has gone—always on foot. What matters the weariness and hunger? Is she not heaping up for herself merit? Why? She is becoming so holy by her good deeds that she will have enough and to spare, so that, as she believes, she can bequeath some of it to her husband and children!

And so, drawing herself up to her full height, Lotus Flower proudly turns away. Filled with a sense of her great goodness and sanctity—never seeing, never dreaming of the tender loving Shepherd Who is following her up and down the country, waiting patiently for her to turn to Him. What should she want Him for? She who is so good, so holy?

Yet all the time He is following, following. And all the time a little child is praying, praying.

* * * * *

Some years have passed. The little child has grown to a big girl. Lotus Flower's daughter Pearl has entered a Converts' Home, and has been baptized; she is lace teacher, but though a great part of her time is spent in teaching little brown fingers to manage the bobbins, and to work out the difficult yet beautiful lace patterns, she day by day learns more about her Saviour and Friend, and still the prayer goes up to the All-powerful God, 'Oh, God, save my mother, for Jesus' sake.'

'Pearl, your mother has come to see you, be quick and come.'

Do you see the expression that comes over the tall girl's face? Can you interpret that look?

The mother stays some time; she is quite friendly so long as general topics of conversation are kept to, but when the Little Lady (the missionary) begins to speak of a Saviour, Jesus Christ, Whom the Little Lady loves so much, and Whom Pearl loves, One Whom they say is willing and able to save her, the woman's face hardens to a stone. 'What! do you think I, Lotus Flower, am a sinner! Do you not know of the store of merit laid up to my account! Have you no respect, no honour to pay to a devotee of the Lord Buddha?' Her face becomes black as night, and in her rage she almost curses them both, and goes back to her home in the far-off village nine long miles away. But after her, all unseen, the Saviour follows, and His eyes are full of a steady, patient love.

* * * * *

Such a little dirty house, with its mud walls and thatched roof. The air is hot and heavy. No wonder Lotus Flower cannot sleep to-night. Backwards and forwards she tosses. Why is this burden on her heart? Why this feeling of misery? Why for the first time does an awful fear come over her, that all her weary pilgrimages, all her costly offerings are vain and useless? Why cannot she forget what the Little Lady said that morning? Why does Pearl's face, with its love and tears, never leave her? 'A Saviour,' they said. What does she want with a Saviour?

She tries to stifle these new uncomfortable thoughts. What has come over her? She will put it all away from her mind and go on just in the same old way. But as the long days drag on, no rest, no peace comes.

* * * * *

'Lady, lady; what shall I do? Oh! I have such a burden; I am such a sinner, tell me about your Saviour.' Lotus Flower is back at the Converts' Home; she could keep away no longer; she could no longer bear the...
awful load which was pressing on her, crushing her spirit, soul, and body.

But the Little Lady says, 'What! you a sinner? Oh no! only think how holy you are; you want no Saviour, you told me so yourself.'

But the woman is in dead earnest. She will not go till she has got what she wants. Lotus Flower, the Buddhist devotee, knows now that she is a great, great sinner, and the knowledge is almost driving her to desperation.

You may imagine how lovingly, how thankfully the Little Lady tells her again of Jesus! You know how lovingly and tenderly that same Jesus, forgetting and forgiving the long years of waiting and pleading, comes willingly into her heart, bringing peace and utter content.

* * * * *

'Why, Lotus Flower, what are you doing?' No wonder the missionary asks the question. The old woman is gathering in her thin arms huge stones, and bringing them from far distances, to lay in a large pile near to her house, on a little bit of land belonging to her. Scores of these stones and rocks lie there, and as the tall gaunt form lifts itself up and the woman straightens her bent back, the bright eyes look the missionary full in the face, as she explains that she is gathering stones with which to build a church. She will give the land and collect the stones, if some one will come and build, and within the walls tell the glorious good news of the Saviour of sinners to her neighbours and fellow-villagers.

But the missionary remonstrates. 'Lotus Flower, what is the good of building a visible church, till the spiritual church is begun? First let the people learn to know and come to the Saviour, then build a church for them to worship in. There is no one yet who would enter its doors. We must wait.'

'And why wait?' she wants to know. 'The spiritual church has surely begun. Is not Jesus Christ Himself the great Foundation Stone? Is not my daughter Pearl the first brick? Am not I the second brick? Yes, and my old husband will be the third.' Oh, she cannot wait. She must be getting ready, and nothing shall stop her.* * * *

It is the day of Lotus Flower's baptism. Several times have the ladies been able to get out to teach her, many times has she toiled over those nine miles, and now, she is actually going to be publicly received into the Family of God. The head that was once raised so high and so proudly in the strength of her own goodness is now bent meekly. Her heart is filled with wonder at the condescension of the great God, in being willing to take her now, in her old age, when all the best of her life had been given to another than He. Oh! the marvel and the glory of it, to be
And now four years have passed. Still no one has gone to live in her village to teach the people there. Still the stones lie waiting, and the boy who had so carefully brought her up. Still old Lotus Flower has to trudge through river and by road those nine miles, if she wants to hear a word about Jesus. She and her husband are old, the people only laugh at them if they try to speak, and they can neither of them read.

Every month, on the first Sunday, she comes in, so as to join us at the Holy Communion service. But she cannot always wait so long. As she says: ‘I get so hungry for the Gospel, I must hear more.’ And she will sit at the feet of the smallest child to hear some Bible story, and store it up, so that she may carry it home to her old husband.

We must leave her now, but will you think of her and pray about her need, and will you be willing for God to answer your prayer, even if it means your coming out?

Bishop Gobat School, Jerusalem.

[Miss S. Newnham, in charge of an Orphanage for Armenian Boys at Bardezag (a village in the Bithynia mountains, about sixty miles from Constantinople), who recently visited the C.M.S. Gobat School, has kindly sent us the following interesting account of it.—Ed.]

There are some memories whose influence is long felt in one’s life, and amongst these can be classed a visit to the Bishop Gobat School at Jerusalem. Amongst all the deeply stirring scenes of the Holy City one remembers that quiet centre of work where so many young lives are trained for usefulness in the Master’s Service.

On my first landing at Jaffa, I found myself in the hands of a polite young guide who spoke excellent English, which, he told me, he had learned at Sion School. He sent by me grateful and affectionate messages to Mr. and Mrs. Frank T. Ellis, who had so carefully brought him up.

During the fortnight that I spent under their hospitable roof they gave me the privilege of going in and out amongst the boys at will, seeing them at their studies, at housework and at play, and I was deeply impressed by the perfect order and happiness that reigned in every department. Coming from an Armenian Orphanage, where undisciplined boys have to be reduced to obedience with great difficulty and the native control is often done with high-pitched voices, the contrast of the stillness here is very great, and I have met others who were struck by the same thing. The secret seems to be that Mr. Ellis is one of the quietest of men, and the boys are so completely under his control that his slightest word or gesture is sufficient to direct them. It is a well-disciplined Home, whose wheels seem all well oiled by love.

One important item is that four out of five of the diligent and intelligent young masters have themselves been trained in the School, are well used to all its rules, and love it as a home. The boys do much of their own house-work—bed-making, sweeping, table-waiting, etc. This department is ruled over by a capable German matron, and everything is thoroughly done without fuss or disturbance. The bedrooms we have already copied, two iron trestles on which are laid three boards, cheap, simple, and easily kept clean. The Sunday morning preparation for church was another sample of the discipline, each boy marching into the classroom according to his number, taking his Sunday clothes, clean handkerchief and shoe-ties from the appointed place, so that when Mr. Ellis was summoned to inspect the Church Parade, the boys drawn up in ranks awaiting him, not a speck from top to toe could be found—all clean and neat.

The secret seems to be that Mr. Ellis is one of the quietest of men, and the boys are so completely under his control that his slightest word or gesture is sufficient to direct them. It is a well-disciplined Home, whose wheels seem all well oiled by love. From earliest morning until all are asleep at night there never seems a hitch.

In the class-room they were intelligent and attentive, and bright in expressing themselves. Their singing was sweet and cultivated, one of their number, a pupil of Mrs. Ellis, presiding at the organ, the boys singing in parts. The Sunday morning preparation for church was another sample of the discipline, each boy marching into the class-room according to his number, taking his Sunday clothes, clean handkerchief and shoe-ties from the appointed place, so that when Mr. Ellis was summoned to inspect the Church Parade, the boys drawn up in ranks awaiting him, not a speck from top to toe could be found—all clean and neat.

On a wet Sunday afternoon a certain number of boys came to borrow various suitable games, for the safety of which they were personally responsible. Each boy would go to his own classroom and gather around him a group of his fellows, and they played quietly together, the responsible one gathering up all the pieces at the end and returning them.

In the evening they held their Society Meeting; which, all seemed thoroughly to enjoy, and took round their missionary collecting-boxes.

A case of illness gave one the opportunity of seeing Mrs. Ellis’s skilful motherly treatment and how it was appreciated by the boy.
himself and by his mother in Bethlehem, to whom we afterwards took him.

The advent of a group of non-Christian boys brought up a fresh problem, but the tact with which they were handled overcame the difficulty, and in a few days they were taking their religious instruction with the rest. Seeing some of them were very young and liable to home-sickness, Mrs. Ellis sometimes called them to her room of an evening and mothered them; it was very sweet to hear them chatting with her, and a little fellow telling in broken English how Jesus stilled the waters for His disciples. May God long give strength to these devoted workers to continue their labours for Him. From many towns in the Holy Land may be heard words of heartfelt gratitude towards them, and the influence of this Christian Home spreads in ever-widening circles as the years go on.

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**PRAISE AND PRAYER.**

**THE THURSDAY PRAYER-MEETING.**

A Meeting for Praise and Prayer is held in the Church Missionary House, Salisbury Square, E.C., every Thursday, from four to five o'clock. All who welcome requests for prayer on missionary topics to be presented at the meeting should be addressed to the Secretary, Central Prayer-meeting, C.M. House, whom they should reach by first post on Thursday.

FROM a very interesting MS. that has been placed in our hands, written by one who has himself laboured abroad as a missionary, we call some paragraphs that will specially appeal to all Intercessors connected with our Prayer Link Scheme, who are daily laying the need of some one missionary, convert, or inquirer before the Lord in prayer.

'Those harvest hands who directly reach the souls of men can be divided generally into (1) Native Workers, (2) Missionaries, (3) Intercessors. If comparison is possible, the Intercessor is the most important because he is working at the very root of all harvest success, and, in so far as man is responsible, his faithfulness determines the success of all others.'

'An Intercessory foreign missionary is a labourer who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of foreign missionary work. His engagement is as real as an appointment by a foreign mission board.'

'The missionary on the field cannot alone do his work. When the Intercessors’ hands fall Amalek prevails on the mission-field to-day. Brooding over heathen lands is a stifling, choking atmosphere of death. There, a Christian is like a diver at the bottom of the sea. In Christian countries prayer is continually offered for the pastor and for every detail of the work of the Church; special meetings are held to pray for revival; in open-air meetings, while one is speaking, others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need other persons to pray definitely while they work or speak. Only the need is more urgent as the bottom of the sea is more dangerous than the air.'

'Through Intercessors individual Heathen can be prayed for by name and thus be saved; a native ministry can be raised up and maintained; revivals can spring up on the foreign field; a fresh filling of the Holy Spirit can be given to over-burdened missionaries; the health and strength of missionaries can be maintained under the severe strain of their physical and spiritual surroundings; and lonely missionaries can be cheered and helped until their usefulness is many times multiplied.'

'To the Intercessor the unspeakable favour is granted of sharing the burden of intercession daily carried by the Risen Christ in heaven.'

'Many, many times you will be tempted to give up intercession as useless. Every possible form of deception will be among Satan’s wiles to stop you. If he can stop each one his victory is assured; and there are alarmingly few Intercessors. Be ready patiently to pray on without apparent results. Many a labourer has worked for years without seeing the results that overjoyed his successors. Cannot you do the same?'

'The Missionary leaves by taking ship; the Intercessor leaves by shutting the door of his closet. Attendance at meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of the hard work God wants you to do. Men are dying while you are “enjoying a beautiful service” and while God is calling you to pray “with groanings that cannot be uttered.”'

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**AT THE THRONE OF GRACE.**

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

**Cycle.**

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A Father forcing his daughter, a child-widow, to have her head shaved.

Our Sisters in India.

By Miss A. M. Tottenham, Azimgarh, United Provinces.

HAVING no hope, and without God.' What a pitiful condition! And yet this is true of numbers of our sisters in India, shut away in their zenanas, with no opportunity of hearing of the Saviour Who loves them, unless we women go and tell them.

The Indian widow's life is the saddest of all, for when her husband dies she is supposed to be responsible for his death, as having committed some sin. So all her pretty clothes and jewels, etc., are taken away from her, and she has to wear common material instead. She is made the drudge of the whole family, and has to work hard, whether well or ill, being in so-called disgrace, and looked down on by every one.

In the photograph we see a child-widow having her head shaved by the Hindu barber, the father sitting by weeping, and we can picture her dragging through a dreary childhood to womanhood, having to do all the washing for the household, the cleaning of the drinking vessels and cooking utensils, and other menial duties. She also has to perform the ceremony of worshipping the spirit of her dead husband, at which a priest comes to officiate.

Is it any wonder that the widows in days gone by, before the British Government interfered, laid themselves down on their husbands' funeral pile to be burned with them? Does not the face of the woman in the picture speak of hopeless despair? And this is just the look that we, who live and work amongst the women of India, have often seen on so many of their faces. But we have also the privilege of telling them about the Friend Who never leaves or forsaketh.

I wish you could have seen the difference in one Hindu widow especially, who lived at Azimgarh in her brother's family, and whom I used to visit. After her husband's death she did nothing but cry and grieve until her brother (who is a Government official) asked me for some book which she could learn to read, and which might comfort her. She very quickly mastered the Hindi alphabet and primers, and soon was able to read the New Testament for herself, and it just seemed to meet her need. She read it eagerly, and also learnt some of the 'bhajans' we used to sing to her; one she liked especially was, 'Are you weary? Tell Jesus.'

She did not openly confess Christ, but when I saw her for the last time before she went away to another village she said, 'Oh, Miss Sahib, my life is quite different now I know about Jesus'; and we can only hope and pray that she may be the means of telling other weary ones about the One Who had given her rest.

There are so many that as yet have not heard of Christ, in the cities, and in the villages, and 'how shall they hear without a preacher?' There is room for many more workers, for those who are willing to count the cost, who...
A Widow worshipping the spirit of her dead husband.

A Widow washing for the whole family.

There are many in England to do it, and the time is short before Jesus comes again. India is awakening, and God's Holy Spirit is working mightily in many places, but there is still much fighting to be done for our King Jesus, for Satan's power is very great.

Do pray, too, for the children of India. We can only have the girls for a comparatively short time in the mission-schools, for after they are betrothed, when about eleven or twelve years old, they are not supposed to go outside their zenanas except to their husband's home. So we try to teach them all we can in school, and, if possible, to follow them up afterwards in their homes.

May the burden of prayer for souls be so laid on the hearts of many that they may give the Lord of the Harvest no rest until the women and girls of India are won for Him, and, no longer 'beholding from afar,' may be among those whose 'names are written in the Lamb's book of life'!
in the whole district, chiefly the result of the work of those great and good men, Mr. Fox and Mr. Noble. Now there are 23,000 Christians in the district, and Mr. Alexander and his native pastors have baptized about 7,000. He has 100 native helpers under him, schoolmasters, catechists, evangelists, and pastors. Thirty of these I met one night, at Mr. Alexander’s house (built and given to the C.M.S. by Mr. Noble), and at his request, spoke to them, while he interpreted. Their bright faces showed the light within, and many of them, I hear, are truly spiritually-minded men. These men are stationed at various villages; and each one in charge of a village has prayer and instruction every evening in the Prayer House for the Christians in that village. A schoolmaster has charge of one village, a catechist of several; and the itinerating band of men go about among the Heathen in the various villages.

The village work among the Malas, and the ladies’ work among the caste women in the villages, has been most encouraging. Mr. Alexander spends much time himself itinerating in the villages, and is often away for weeks, on his horse, overseeing, encouraging, teaching, and preaching.

One morning we went off in rickshas to some outlying villages, and visited many of the Christians. In one there were seventy, in another forty. On Sunday morning at 7.30, I attended the Tchugu service: it was very interesting to worship with these 128 native Christians, all seated on the ground on matting, and to kneel at the Lord’s Table beside them. Forty-three remained to the second service, and I was struck with their reverent behaviour and with their quiet way of leaving church. Seven schools and a beautiful church have been built by Mr. Alexander. Into many of these schools I went, and was asked to distribute the annual prizes to 400 children, and to speak to them. I also went into several of the zenanas where the desire for teaching is very encouraging, though caste keeps back many from confessing Christ openly.

Five Bible-women help in this work; I was struck with their happy faces. There are many inquirers I hear, both among the men and the women, and one can only feel how truly God is working in that heathen city and blessing the labours of the earnest, devoted missionaries, men and women—both past and present. I could write much more, but space forbids. I can only add that I left Ellore much impressed by the work there, and with the Psalmist’s words in my heart, ‘The Lord hath done great things, whereof we are glad.’

Will you pray for Ellore, for its lonely missionaries, its converts, schools, and band of native workers?

FROM THE HARVEST FIELD.

UGANDA.

Encouraging Progress.—In the counties of Bulemezi and Burulli 1,062 adults and 348 children were baptized last year. Two new brick churches are being built entirely by the Baganda and paid for by special funds. The subscriptions for religious purposes show a satisfactory advance from just under Rs. 900 in the previous year to Rs. 1,606. There are over 8,500 children under instruction. The whole of this great district, 100 miles in length and containing some 100,000 people, is ministered to by the Rev. R. H. Leakey, Mr. T. Orowi, Misses Thomson and Brown, and four Baganda clergymen. There are also 564 Baganda lay teachers. The Government have resolved to form a new military concentration centre at Namaliga, four miles from Ndeje, the head quarters of the Mission in South Bulemezi. Mr. Leakey wrote on December 10:—

The Commissioner told me there would be five companies of troops—Indian, Soudanese, Swahili, and Baganda. There will also be traders, and it will introduce the same elements that are so antagonistic to mission work at Ndebe. It will be a very serious problem to meet this new element. May I ask your earnest and constant prayers.

The Results of a Revival.—From time to time during the year 1905 there were signs of a revival of spiritual life among the converts at Kabarole, the capital of Toro. Many of the people were deeply convicted of sin. Since then some of the Christians have taken a much more decided stand for Christ; there has been an awakening of the sense of responsibility among the parents, and consequently an increased attendance in the schools; a large number of Christians have signed the total abstinence pledge; and the general tone of public opinion has been raised. Mr. H. E. Maddox wrote in November last:—

Among the Heathen such a change has taken place that it affords the most conclusive evidence of the reality of the change in the Christian population.

The change was not at first visible. Early in the year we had a class of about twenty girls—women, who we expected to offer themselves as candidates for baptism, but to our surprise they shrank back until only five or six were left. Inquiry among the native teachers drew forth the explanation that the standard of morality had been so much raised in public opinion that they found themselves unprepared to conform with it. Disconnecting as this was in one way, it gave us occasion to thank God for the raising of the standard. But from that time forward the attendance of the Heathen, both here in the capital and in the country churches, has been steadily rising, so that at the moment of writing it is fully thirty-three per cent. more than this time last year.

NORTH INDIA: UNITED PROVINCES.

‘False Christs and False Prophets shall arise.’—The Rev. J. Qalandar, Indian pastor, now working among the Mohammedans of Lucknow, but who for the last six years has been Theological Tutor in the Divinity School, Allahabad, says that amidst all the hubbub and bustle of the great Kumbh Mela (religious fair which once in twelve years takes the place of the Magh Mela at Allahabad) it was most encouraging to find ‘seekers after the Truth, true and earnest, grasping at the darkness and stretching out their hands towards the Light.’ The most curious group was a band of seven sadhus who called themselves Christians. Mr. Qalandar says:—

They were unbaptized and had strange notions about Christianity. They called themselves Christians, and one that called himself Christ said, ‘Christ dwells in me,’ and supported his claim from a verse of St. John, which afterwards he quoted freely. He had a wooden sword hanging round him which he called the ‘sword of the Spirit.’ Although he talked of the baptism of the Spirit his knowledge of Christianity was very superficial and peculiar. It seemed to me to be a mixture of Christian doctrine and Vedantism.

NORTH INDIA: PUNJAB AND SINDH.

A Motley Crowd.—Dr. C. Muriel Scott, who has been in charge of the Women’s Hospital at Multan during Dr. A. Willeminna Eger’s furlough, thus portrays the work amongst the out-patients:—

A motley crowd gathers morning by morning in the preaching hall. We use the beautifully coloured pictures published by the Sunday-school Union, and try to make the teaching suitable to all and each. All sorts and conditions assemble together: the rich Mohammedan woman, half hidden in her thick veil; the gaily dressed Hindu, bright with jewels; the rough Jat woman, in the coarsest garments smoking of the field; sweepers and outcasts, all collected together in the mission-hospital with their multitudinous aches and ills, and all needing the healing touch of the Great Physician, Who alone can satisfy the soul-hunger of each sin-stained heart.

Odds and Ends in an Autumn Term.—Under this characteristic title the Rev. C. T. Tyndale-Biscoe,
Principal of the Kashmir High School, Srinagar, sent to us, under date January 7, the following notes:—

As I have pointed out before, we have a great regiment of seventy officers and 1,300 rank and file placed in the middle of a city of 120,000 people, most of whom hold views similar in many respects to our forefathers of the middle ages. It would be odd if there was no work for us to do, and if we were content to live in our little school world of educational interests oblivious of the greater world of increasing fighting men. So I will retail to you a few of the deeds of the young bloods outside the school precincts.

At the commencement of the term, there was plenty of water in river and lake, so the boat crew made themselves useful, as is their custom, by taking the sick folk out for change of air and scene. Also one or two citizens of sorts were kind enough to get into difficulties in order that the bottom may be mended. The boatman had given them much trouble, and said that the boat could not be taken out of the water, and laughed at the idea of Brahman doing such a job. Well, when you get 100 backs into a rope something has to give,' it is true we smashed two hawser's, but we did the business. The boat came up as if she had been a toy ship, and the ladies have their boat right and tight once more. We were glad to show the boatmen that the books were not all in vain.

We received words of cheer from both the Vicereoy and Lady Minto, under date January 7, the following notes:—

We have heard words of cheer from both the Vicereoy and Lady Minto. It does our people a lot of good to keep in touch with them in a friendly way. Mrs. Thorne tells us that she is really a most happy and grateful woman, and that she is rejoicing in the love of the Saviour. Another of those baptized is a lad, a son of Christian parents. He is a noble woman, but dwarfed by Mohammedanism. Her face is full of power and intelligence, and one feels that, seeing her great friend—came the imperious wave of her hand, and 'but it is not good to discuss these things.' She told me that she had visited Bombay; contrast to us, as she had heard that we only pray once in eight days! The cold season, evidently feeling very full of merit for so doing: this in contrast to us, as she had heard that we only pray once in eight days! The question of the divinity of Christ came up, and she and Mrs. Clarke argued for some time. Then she spoke of Mrs. Clarke as a great friend came the imperious wave of her hand, and but it is not good to discuss these things.' She told me that she had visited Bombay: 'but,' she said, 'what is it between four walls—from prison to prison.' Her face is full of power and intelligence, and one feels that, seeing her religious zeal, were she only a Christian she might be a real power. A noble woman, but dwarfed by Mohammedanism.

Widespread enthusiasm depends on knowledge. Archbishop Temple, speaking once at the C.M.S. head quarters in London, said something to this effect, speaking of a paper just read on 'Enthusiasm, Prayer, Gifts': 'Yes, all true and good. But enthusiasm has a terrible tendency to die down, and before it dies out of the man who speaks, it dies out of his hearers. It is a very shallow thing, unless based on knowledge.' So he urged patient study.

A Token of Affection.—On St. Paul's Day (January 25) the Christians at Aurungabad met for special prayer throughout the day, and at the last meeting a collection was made to send as a thankoffering to the Society. This realized Rs. 100 (£6 13s. 4d.). Mr. Thorne wrote on February 1:—

Our people are poor and their usual Sunday offerings only amount to Rs. 10. We send them our hearty and thankful thanks, and with prayer that our Heavenly Father may abundantly supply the present need of men and means for the great work of winning these heathen lands to the kingdom of His own dear Son.

A Mohammedan Zenana.—Of a visit to the zenana of a Begam (a lady of high rank) in Aurungabad, Mrs. H. J. Smith writes in her journal:—

I have seldom seen a more dreary house than the one we went to—a long stretch of blank wall, with a pair of doors in the middle—two doors, not on either side, and a balcony or door over each. The double doors were wide open and disclosed a nice tonga and victoria in what appeared to be the coach-house. One of the sons—an intelligent-looking young man, speaking English and wearing European clothes—greeted us very kindly and invited us in. We walked along the tiny passage between the wheels and the wall to the end of the big gloomy coach-house, and then through a small door and along a squalid passage on our right. Just ordinary earthen or rough cement floors, and with various small rooms on the left, in one of which a cow was living and another was a cow-house.

Finally we came to a small doorway with a piece of sacking hanging before it. Raising this curtain, we came into a small courtyard, and beheld a scene that stood out in great and strange contrast to the dreary little journey from the outer world.

We entered the divan-khana, where the Begam and seven other ladies most beautifully dressed were waiting to receive us. The divan-khana is like a good-sized room with one wall short, leaving it quite open to the courtyard. On all sides of the courtyard were rooms, and facing us was a tank beneath a large tree, and a staircase leading up to the men's apartments. A pretty little deck and two very strange-looking ducks were strolling about the courtyard, which was open to the glorious eastern sky.

The Begam, a handsome middle-aged woman, received us kindly. She is evidently a personage in the house, and quite aware of the fact. Nobody is allowed to speak while she is speaking, and a graceful imperious wave of the hand effectually silences any one who should presume to do so, even though it be to answer a question. She is extremely polite, and told me how she rises early in the morning to pray in the cold season, evidently feeling very full of merit for so doing: this in contrast to us, as she had heard that we only pray once in eight days! The question of the divinity of Christ came up, and she and Mrs. Clarke argued for some time. Then she spoke of Mrs. Clarke as a great friend—came the imperious wave of her hand, and but it is not good to discuss these things.' She told me that she had visited Bombay; 'but,' she said, 'what is it between four walls—from prison to prison.' Her face is full of power and intelligence, and one feels that, seeing her religious zeal, were she only a Christian she might be a real power. A noble woman, but dwarfed by Mohammedanism.

ENGLISH MISSIONARY WORK.
of the Indian Church sending forth its own members as missionaries to their own people.'

**SOUTH CHINA.**

**Determined to learn the Gospel.**—Mrs. W. E. H. Hipwell, of Shiu-hing, has lately placed a Bible-woman at Hok-shaan (Shell Hills), a town about a day and a half's journey from Shiu-hing. Of this woman, Mrs. Hipwell wrote on December 2:

She was trained in Shiu-hing women’s school. Baptized seven years ago, she had small opportunity of learning the Gospel, as no Bible-woman or missionary lived nearer than one hundred miles away. She was determined to learn more of the Gospel, and travelled for two days, walking over hills for over twenty miles, and then by boat up the river to Shiu-hing women’s school, where she studied for two years. Then she went back to her village to teach others what she had heard of the Gospel. She is now a C.M.S. Bible-woman, the first witness to the Hakka tribe there.

**Famine Distress in China.**—The Rev. Louis Byrde, our missionary at Yung-chow, Hu-Nan (now at home on furlough), invites the prayerful attention of our readers to the terrible famine that is raging in the district to the north-west of Shanghai, where, according to the latest reports, over three million people are famishing. The population of the affected area is estimated at 20,000,000, and as no crops can be raised till June, the distress is appalling. The roads are thronged with rice peddlars, while women and children are everywhere to be seen grubbing up roots and grass for food, and cooking leaves and twigs. Relief measures are being undertaken both by the Chinese and by a strong committee at Shanghai composed of all classes of foreigners. Famine refugee camps, composed of mat sheds, arranged in streets covering large areas, have been formed to house the homeless and destitute. These number about 450,000.

**JAPAN: HOKKAIDO.**

**A Grand Opportunity.**—At Hakodate, in the island of Hokkaido, five members of the Training Home for Women were baptized on December 16, and a week later five others were confirmed. Four of the girls have passed their Bible-women’s examination. Miss A. M. Tapson, the Superintendent of the Home, came to England on furlough last autumn. Miss M. R. Jex-Blake wrote on December 23:

My time has been pretty well taken up with T’ung-lin classes for men and boys from the Customs House, Post Office, banks, and schools. On the average thirty have been attending regularly every week, which I feel no slight responsibility, but it is a grand opportunity for giving the Gospel three times a week in Japanese and once in English. Besides this, twice a month, the Rev. M. Ito gives a Gospel address in our house, when from fifteen to twenty students are present. Only one has been baptized this year, but I am certain that God’s grace is working in many a heart, and two have lately confessed their faith to me. One, however, is forbidden by his parents to be baptized, and the other wishes to learn a little more first.

**NORTH-WEST CANADA.**

**Arctic Travelling.**—Herschel Island, in the Diocese of Mackenzie River, is the most northerly inhabited spot in the British Dominions and well within the Arctic Circle. The Rev. and Mrs. C. E. Whittaker have lived in that missionary out-post, 2,250 miles from the nearest doctor, for the past five years. They recently came to England on furlough, and Mr. Whittaker has given us the following account of his journey, and photographs to illustrate it:

If age should be counted by experience earned, rather than by duration of days, what shall be said of the ‘distance’ of Herschel Island, from which it occupies ten weeks’ travel to reach the railway? Leaving our station for furlough in April last, we traveled for fifteen days by the means shown in picture No. 1. Our party consisted of Mrs. Whittaker, myself, and little daughter, a little girl going up to...
school, and two young Eskimo dog drivers. Twelve nights we pitched our tent on the snow, and slept in it, with from five to thirty-five degrees of frost.

The second picture shows the Hudson’s Bay Company’s steamer, in which we spent another sixteen days, ascending the great Mackenzie River; two weeks more were spent moving about 300 miles. The river here is not navigable for steamers, and picture No. 3 shows the kind of boat in which we traveled for twenty-one days. As times the river is so shallow, and rapids so bad, that passengers must walk and cargo must be carried round the bad places. The river is full of rocks, overgrown pebbles, and navigation is both difficult and dangerous. The boats—there were five of them in the brigade—are drawn up stream by Indians, seven men to a boat. Picture No. 4 shows them at work on a difficult track. After leaving these boats, 100 miles’ drive by horse waggon brings us to the railway. Two thousand miles by rail and 3,000 by sea bring us to Liverpool. So ends our summer vacation.

Her Passport.

By Mrs. H. S. Phillips, Kien-ning, Fub-Kien.

From early morning until late in the afternoon I had been besieged with women guests. I had only been in the Kien-yang city for a few months, and ‘The Foreign devil’s house,’ i.e. C.M.S. mission-house, was quite one of the sights of the city.

Fifty or sixty women were crowded into my guest room, some chatting, sipping tea, making remarks on the foreigner, and a few were listening to the Gospel message. I was speaking badly, with a strong foreign accent and using wrong idioms, I have no doubt; but one thing I can say, I was trying to impress upon these poor women ‘Jesus can save from sin—Jesus can save.’

Another little group came in, and the three or four old ladies attracted my eye. Why? Because they were dressed differently from all others; their chocolate-coloured coats and skirts showed at once that they were religious women, belonging to a number whom we call ‘Buddhist Chanters.’ They had given up their lives to the service of Buddha, and from day to day visited the different temples where with dreary monotony they told their rosaries, and in a sing-song voice repeat the one word, ‘Buddha, Buddha.’

One of the three women specially interested me. She was a tiny old lady, aged about seventy, very clean and tidy. After listening for a time she came up, and putting her hand on my arm said, ‘There are too many people here, I cannot understand, Did you say Jesus could save from sin? May I wait till the people have gone and then will you tell me who is this Jesus Who can save?’

As I have said, I had only been in Kien-yang for a few months; we had no women Christians and I had not even a Bible-woman to help me. Can you understand how glad this request made me?

Telling her to wait quietly I continued talking to the crowd of women guests, and when at length they cleared off, I gave all my attention to this one little old lady. Here is her story.

Over thirty years previously she had devoted herself to the service of Buddha and had vowed that she would spend her life in prayer, either for herself or for others (members of rich families who pay these women so much a year for their prayers). Her voice was given to Buddha and she must not repeat gossip or wicked talk; her eyes, hands, feet, all were ‘devoted’ and this poor old Heathen was carefully trying to keep herself from sin in every way that she thought possible. All her prayers and efforts were with a view to obtaining peace and happiness in the spirit world.

Now suddenly for the first time in those thirty years
she heard 'Jesus can save from sin,' and her only desire
was to know, Is this true? Is there really a Saviour
for me?

As simply and clearly as I could I told her the story
of God's love in Christ, and surely in that guest room
that afternoon a soul came out of darkness into light.

Mrs. Cu was now a Christian—a new creature in Christ
Jesus, a saved soul; but oh, so ignorant! and the future
was difficult indeed.

These religious women, generally widows or certain
elderly women, of good reputation, spend their whole
time in worship. They have a regular time-table, telling
the birthdays of the different idols, and on what days
they should visit special temples. They have their own little
wooden bowl in which they take their rice or food for the
day. Their prayers and all the paraphernalia of their
worship are kept together in a round basket painted red,
on the lid of which is the one character for 'Happiness.'
These are the contents. Paper prayers, i.e., little yellow
papers, four inches square, on which is an image of Buddha
and round which are little circles as large as a pea—as the
rosary is said, and the name of Buddha repeated so many
dozens or hundreds of times a red dot may be put into one
of the circles. In this way each yellow paper gradually
gets 'prayed,' i.e., filled with red dots. Then too, there
are paper 'ropes.' Some of the 'prayed' papers are
twisted up into tiny strings, and these again are tied up
in little bundles of twenties or fifties, and are supposed to
be ropes to pull the soul out of the terrible spirit world.

In the basket too are silver and gold pellets. Some
of the yellow paper is pounded up in a mortar, moistened,
then rolled and squeezed into hard pellets of different
sizes, and eventually is covered with gold or silver paper.
This is to be used as money in the spirit world, and each
pellet represents five, ten, or twenty dollars, according
to size. Another treasure is plain yellow paper pierced
with holes to represent the copper cash.

Year after year this collection increases, each old lady
treasuring up her prayers and money—and keeping all so
carefully, so that at her death the whole basket and all
it contains may be burnt over her coffin. Further prepara-
tions still are made for the spirit world. All ornaments,
which a woman prizes highly in China, are copied in gold
and silver paper; earrings, bracelets, rings, flowers for the hair
are stored away. To crown all, to the most devout old
ladies, who have worshipped for many years (over thirty
years in Mrs. Cu's case), a passport to take them safely
through hell is also provided. This is an extraordinary
document; the old lady's family history being first deline-
ated, then an account of her worship, etc., and lastly come
pictures of the different devils in hell, and practically an
exhortation to them to let the bearer of this passport
quickly and safely through their halls.

One day I talked to her about them, and clearly told her
that Jesus had done all that was necessary. Then I asked
special prayer for the old lady, and said no more about the
basket.

One day I heard my name called, and running down
to the guest room I found old Mrs. Cu standing there
with her basket on the table beside her. We sat down, and
quickly, without speaking, she took off the dirty old cloth
which covered all. Then slowly she took out the bundles
of prayers, of money, of ornaments, the white satin shoes
she was to have been buried in, her passport through hell,
the paper ropes—all, all the work of a lifetime! She
took them out as carefully as though she were handling
something almost sacred. Then she replaced them all,
put the cover on—handed all to me and said with a beam-
ing smile, 'I have got Jesus—take them, take them all,
I do not want any now—I have Jesus.'

Two days afterwards she came to me and said, 'When I
gave you my basket and my prayers, I went back to my
room, and knelt down and thanked Jesus—I was so happy.
I have never been so happy in my life before.' It was
true, for her whole face was beams.

Her greatest sacrifice had been her greatest joy.

We encourage young women in China to unbind their
feet, but for an old lady of seventy it would be useless,
as her feet could never grow larger. However, Mrs. Cu
had often heard me speak of this, and one day she asked,
'Would Jesus be pleased if I unbound my feet?'

'I am sure He would, and when you do, I'll make you
some warm stockings,' I said.

A few days after Mrs. Cu came for her stockings. 'But
not till you have unbound your feet.' With a laugh she
said, 'You did not see, but Jesus did, I unbound my feet
two days ago.'

And so she had, dear old soul.

Soon after becoming a Christian Mrs. Cu came to me
with a very real difficulty. She had been paid (in food
and clothes) to pray for a rich family until the end of the
year. Now she was a Christian, what could she do? She
could not break her word, she could not repay what
had already been given her—she was too poor. I dare
dare not give her money to do it, or it would seem we paid people
to become Christians. We all agreed to pray that God
would show her clearly His will. She came to me some
weeks afterwards with a beaming face. 'It is all finished,
I've done with it all.' I asked, 'What is finished?' 'Oh,
I've been to the temples and I've told my beads and I
babble it as fast as ever I could, and every now and then
I stopped and said, "Jesus, Jesus, I'm believing in Jesus.
I do not believe in Buddha," but I finished the prayers
and now I will have nothing more to do with them.'

Old Mrs. Cu had to stand a good deal of petty persecu-
tion, but she was never ashamed to tell all her friends
of the new life she was leading—her real joy was to witness
for Christ. After a time we gave her a tiny room at the
entrance to our church, and she was a great help to me
in talking to my visitors.

She had just three years of happy, useful service and
then the King came for her, and that dear old soul went
in to see the King in His beauty. If you had asked her
which was the happiest day in her life, she would have
told you the day on which she gave up most for her Saviour.

Have you had the joy of giving up anything for Him
yet?
HOME GLEANINGS.

The widening of the Membership of the Society (see also Editorial Note) has a very special bearing upon all Gleaners. It is surely not too much to hope that every enrolled Gleaner will seek to become also an enrolled Member of the C.M.S. There must be many thousands of Gleaners who in this coming year might qualify as Members by giving or collecting the sum of twenty-one shillings. It should be noted that such a subscription may be given to the General Fund, the Medical Mission Fund, or to any Appropriated Fund of the Society.

Members are not only ‘friends of’ the Society; they constitute the Society itself, for they assume a definite share of the responsibilities, and will form the different Diocesan and Archidiaconal Associations throughout the country. Members keep themselves in touch with all the movements in the foreign and home field through the regular and close perusal of the Society’s magazines, and by conference with one another in meetings, study bands, summer schools, conferences, etc. By their attitude, efforts, contributions, and prayers they instruct the Committee—acting on their behalf—to draw back or go forward.

Those who are already Members of the Society but who wish to be enrolled should send their names at once to Dr. Lankester. Enrolled Members may have the privilege of receiving upon application the C.M.S. Gazette, and also may borrow books from the C.M.S. Circulating Library on special terms. As we go to press applicatations are being prepared, and enrolling secretaries are being appointed for several of the archidiaconies. There can be no doubt that with God’s blessing this widening of Membership will inaugurate a forward movement throughout the whole Society. Gleaners should be the foremost aiders and abettors in pressing the privileges of Membership upon their friends.

The Shoreditch Missionary Exhibition (a scene in which is depicted above) received signal tokens of God’s blessing. H.R.H. Princess Christian declared it open, and the Bishop of London, on the same day, to an audience of at least a thousand, made a stirring appeal on behalf of Foreign Missions. On the last day a prayer-meeting was held for more offers of service, more prayers, more gifts. ‘Some of the results are indicated by the opening of fresh ground in the home field in many directions,’ writes one of the helpers.

We have been asked to impress on Gleaners’ Union Secretaries the usefulness of the Transfer Papers—those green slips on which the name, number, and address of a member who removes from one locality to another should be entered, and which should be sent, one to head quarters and one to the G.U. Secretary in the member’s new neighbourhood. We can well imagine that confusion, delay and waste are involved when this simple matter is overlooked. Members are also asked never to forget to acquaint their local Secretaries with change of address, as early as possible. ‘The Objective of the Gleaners’ Union’ is the title of a most helpful paper in the C.M.S. Review for March.

The following new local branches of the Gleaners’ Union have recently been registered at head quarters:

Brompton, Holy Trinity: Sec., Miss E. Stiebel, 43, Grosvenor Square, W.
Horse Hill Road, St. Saviour’s: Sec., Mr. G. E. Fowler, 74, Hinton Road, Longborough Junction, S.E.
Upper Tulse Hill, St. Matthias: Sec., Miss Gill, 145, Tulse Hill, S.W.
Goodnestone: Sec., Miss C. E. Hume, Goodnestone.

A Court at the Shoreditch Missionary Exhibition.

Liverpool, Toxteth, St. Silas: Sec., Miss Capstick, 113, Hartington Road, Sefton Park, Liverpool.
Milton Ernest: Sec., Mrs. Holmes, The Vicarage, Milton Ernest, Beds.
Stapleford: Sec., Mrs. Holroyde, The Vicarage, Stapleford, Notts.

The progress made by the C.M.S. Young People’s Progress Union is abundantly illustrated by the figures given in its first Annual Report. The first branch was registered on January 23, 1906; there are now 144 branches enrolled with a total membership of over 5,000. One hundred and thirty-eight of these branches are in England and Wales, two are in Ireland, and there is a branch also in South Africa, in Ceylon, and in British Columbia. Three out of many other encouraging facts are worth noting: (1) As many as 112 are parochial
branched in the Vicar's school as part of the parochial machinery. (2) Fourteen branches have been started in boys' schools. (3) Thirty-nine branches hold Young People's Study Classes.

There can be no doubt that the best instructed supporter of the Society will be its most able advocate and enthusiastic worker. Missionary study widens conception of Christ's purpose, strengthens conviction of Christ's power, deepens consecration to Christ's plan. We rejoice to know that keenness for missionary study is increasing steadily among Gleaners' Union members and others. The Rev. G. T. Manley, the Secretary of C.M.S. Study Bands, has made a selection of books and pamphlets on Africa which ought to be greatly in demand by private students reading the textbook, Notes on Africa. Enclosed with each set of books and pamphlets (supplied at 5s. post free—exactly half price) is a valuable index and key. Already fifty-three sets have been sold. To those using *Day-break in the Dark Continent* as text-

book, the book *Notes on Africa* is included in the 'Library'; and the price of such a parcel is four shillings only.

Again 'gifts that cost' have fallen into the C.M.S. Treasury for the work of the Lord. Two teachers gave a month's salary as a thankoffering; sixty children of a Mission Sunday-school in a poor neighbourhood each filled a thankoffering envelope with self-denial offerings; a Gleaner who gave part of her 'tenth' to help in the crisis wrote, 'Just now the way in which my aged father and I are to meet our monthly expenses is not quite clear; still I am sure I am to have the great joy and privilege of sending this 10s. Surely if all professing Christians would give back to the Lord at least a tenth of their income is about £100 a year, and I reckon to give out of that if I do not sacrifice something myself.' Other gifts were a five-shilling piece treasured since childhood; 'an unexpected addition to a small legacy'; and 5s. 6d., a self-denial offering from 'A Working Man,' who wrote, 'My income is about £100 a year, and I reckon to give out of that one per cent. to the Society. I can see a very easy way out of the (deficit) difficulty. If only subscribers would give one per cent. of their income towards the work of the Society, you would be able to meet all your requirements.' An offering direct from the field remains to be noted. The sum of £30 6s. 9d. was remitted to the Lay Secretary from 'the Lokoja C.M.S. Auxiliary,' the amount collected at the Annual Missionary Meeting, 'almost all the native church members down to the poorest having contributed to it.' This gift was in addition to the regular sum contributed by them every quarter to defray the cost of the African pastor who ministers to them. An anonymous donor of £100, paid over the counter in the Cash Office, and several others, including one of £50 ("7178") and another of £25 ("B.W."); particularly desired that their gifts might be acknowledged in the Gleaner. Acknowledgments of all gifts now appear, as our readers know, in the C.M.S. Gazette and not in the Gleaner.

Gleaners who organize should not fail to procure a new C.M.S. leaflet, *Hints on Anniversaries*. It is full of valuable suggestions as to preparing for, making the fullest use of, and following up the Anniversary.

*Why I believe in Foreign Missions* is an excellent paper for giving to business men. Two more 'Popular Missionary Papers' have been issued specially suitable for the church classes, entitled *A Heathen Festival* (India) and *Won by a Dream* (Ceylon). An explanatory leaflet on *Sower Bands* will be welcomed by those—and we rejoice to see it is a growing army—who are anxious to interest young people in C.M.S. work. They should obtain also the four new Missionary Catechisms (all issued gratis), specially prepared for youthful learners.

**NEW LITERATURE.**

The Six C.M.S. Monthly Magazines: Gleaners should glean New Subscribers to each.

The Annual Report of the New Zealand Gleaners' Union, covering the year 1905, should have been mentioned in these columns some time ago. We have rejoiced to note progress amongst the branches, and to know that none have been disbanded. Gisleborne and Christ Church continue to support their 'own' Japanese clergymen.

**Gleaners' Union.**

The Church Missionary Gleaner may be ordered through local booksellers, or local C.M.S. Depots, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d. post free). Annual subscriptions, including postage: One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. There are thirty-four districts in which localized editions of the Gleaner are issued. Friends in those localities are advised to take the localized in preference to the general Gleaner.

**CONTRIBUTIONS.**

Contributions to the Church Missionary Society 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. Telegraphic address: 'Testimony, London.' Telephone: No. 1,966, Holborn. Form of Bequest for a Legacy:

I give and bequeath to the Treasurer for the time being of the Church Missionary Society for Africa and the East the sum of—Pounds free of duty [if so intended] for the general purposes of the said Society; such sum and the duty thereon to be paid within —— calendar months next after my death. And I declare that the receipt of the Treasurer for the time being of the said Society shall be an effectual discharge for the said Legacy.
Ceylon Association of the Church Missionary Society.
For the assistance and development of the Evangelistic and Educational work of the C. M. S. in Ceylon.

Subscriptions may be handed to any of the Missionaries or sent to the Honorary Treasurer.

MR. J. W. FERRIER.
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