THE CEYLON CHURCH MISSIONARY GLEANER

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THE CEYLON CHURCH MISSIONARY GLEANER.

MAY 1907.

The Craftsman.

In the Shop of Nazareth
Pungent cedar haunts the breath.
'Tis a Low Eastern room,
Windowless, touched with gloom.
Workman's bench and simple tools
Line the walls. Chests and stools
Yoke of ox and shaft of plough
Finished by the Carpenter,
Lie about the pavement now;
In the room the Craftsman stands
Stands and reaches out His hands.

Let the shadows veil His face
If you must, and dimly trace
His workman's tunic, girt with bands
At His waist. But His hands—
Let the light play on them;
Marks of toil lay on them.
Paint with passion and with care
Every old scar showing there
Where a tool slipped and hurt;
Show each callous; be alert
For each deep line of toil
Show the soil
Of the pitch; and the strength
Grip of helve gives at length.
When night comes, and I turn
From my shop where I earn
daily bread, let me see
Those hard hands; know that He
Shared my lot, every bit
Was a man every whit.
Could I fear such a hand
Stretched toward me? Misunderstand
Or mistrust? Doubt that He
Meets me full in sympathy?
Carpenter! hard like Thine
Is this hand—this of mine;
I reach out, gripping Thee,
Son of Man close to me,
Close and fast, fearlessly.

ARTHUR PEIRCE VAUGHN.

Studies in St. John's First Epistle.

II. Dwelling in the Expanse of Eternity.

From our study last month we learned that the Christian's position of privilege was that of Fellowship with God, and that entering upon that position involved dwelling in the Light of God's presence, with all that that entailed. This month we shall see that Fellowship with God involves also dwelling on the Expanse of Eternity, i.e. it means living a life of steadfast continuance.

There are two things contrasted in this Epistle, which we may term—Living in the World—or Living in Eternity i.e. there are contrasted the things which last, and the things which are passing away—evanescent.

Let us look at some of these passing things first.

I. The World—To us, the World in which we live appears very substantial, and we talk of the everlasting hills. But the prophet of old tells us that the heavens shall vanish away like smoke, and the earth shall wax old like a garment (Is. 41. 6). Heaven and earth shall pass away says the Master (St. Matt. xxiv. 35) and St. Peter says that the earth also and the works that are therein shall be burned up. (ii Pet. iii. 10). So St. John in this Epistle tells us that the World is passing away (ch. ii. 17).

Therefore he says, “love not the World neither the things that are in the World—if any man love the World, the love of the Father is not in him.” And that this World is indeed passing away the men of science have discovered. So the authors of the “Unseen Universe” tell us “Supposing that man is permitted to remain on the earth for a long series of years, we merely lengthen out the period, but we cannot escape the final catastrophe. The earth will gradually lose its energy of rotation as well as that of revolution round the sun. The Sun himself will wax dim and become useless as a source of energy until at last the favourable conditions of the present solar system will have quite disappeared.”

The World passeth away.

II. The Lusts of the World—i.e. the desires, the will of the world is but temporary—passing away. Think of the worldling's lust for fame—how he toils for it, spends his life in its pursuit and then just as he grasps it, like a bubble it vanishes away. There is a story told of a man who had great riches and with them he planned building a magnificent residence. He did not go to see it until it was perfect and complete. Then he fixed the day upon which he was to enter upon the enjoyment of the surprise he had prepared for himself. But that very morning he was struck blind and never saw it at all. It is even so with all the desires of this world.

III. The Worldly Professor—There was once a gathering in India of Church clergy and those present were talking of conversion and their personal experiences of God's saving grace. But one Church dignitary present said when his turn came to speak “all I can say gentlemen is that I know nothing about it.”—That man threw himself later from an ocean steamer and was drowned. So St. John in this Epistle (ii. 19) tells of those who at one time professed to be of the Church, but did not continue for they were only outward adherents. Let us see to it that our profession is only the indication of a real spiritual life within.

Let us then turn to our Epistle once again and consider together some of the things which will last. There is an old adage which says ‘it is better to wear out than to rust out,’ but there is another alternative which is best of all, and that is ‘it is better still to last out.’

And there are things that last. Here are a few.

1. The Presence of God—God said to Moses, and he says it to us who endeavour to follow in the steps of Moses—My Presence shall go with you, and I will give you rest.”—The same God abides with His people today and of this St. John says (ii. 27.) ‘The anointing which you have received of Him abideth with you.’

There was a planter in the Nilghiris who was born again at 8 years of age and translated to a higher
sphere at the age of 68. For those 60 years he had
the testimony that he dwelt in the Presence of God.
But Enoch in a terribly wicked age, with no Bible and
Prayer-meetings to encourage and help him, walked
with God for 300 years and "was not, for God took
him." God's presence abides for ever with His faith-
ful servants. May you and I be found among their
number.

II. The Word of God.—Heaven and earth shall pass
away, but my word shall not pass away" said the
Lord Jesus Christ. Since then attacks have been made
in every age upon that Word, but it still stands.

Voltaire said the time was coming when Christianity
and the Bible would be swept away. To-day from the
same office from which those statements emanated
Bibles are being regularly issued. So St. Peter tells us
that 'the Word of God liveth and abideth for ever.'
Let that Word dwell in us richly in all wisdom.

III. The Man of God.—St. John says 'the World
passeth away and the lust thereof, but he that doeth
the will of God, abideth for ever'—(ii. 17.)

The Man of God is he that doeth God's will, not
his own. We have in Old Testament history two
examples of men of opposite character illustrating this
point.

The first is Saul. He professed well and began well
but his own self-will brought him to destruction. He
was followed by David, who obtained from God the
testimony that he was a man after God's own heart,
who should fulfil all His will.

And he is the type of the man who lasts. So you
and I my readers if we are to last, must sink our own
wills, and submit our lives to the domination of God
the Holy Spirit so that His will alone obtains.

And for our encouragement the Saviour has said
that whoever is willing to do His will shall know of
the teaching, i.e. the willing heart shall be taught what
is God's will in his or her particular case.

Echoes of Other Days or The Tamil at Home.

One evening in January s.s. Lama, the new turbine
steamer of the B. I. Company left the roomy berth it
had occupied in Colombo harbour, and toiling north-
ward in the night arrived next morning in the roadstead
outside Tuticorin. The passengers were then taken
ashore in the little steam launch provided by the com-
pany without the usual unpleasantness accompanying
the trip. The present writer and his wife were among
those thus favoured, and on the jetty accosted a Tamil
clergyman who had come by the same boat. "Do you
believe it, and the labours of those gone before are
 bearing fruit to-day. The Church was built by the
Church, and helped administer to nearly 300 of them the
holy meal of the Lord.

And if we cast our minds, the monument of a noble man's devotion to
his Lord.

This was Saturday night, and a warm welcome
awaited us at the hands of the Lady Missionaries in
residence, and we were soon comfortably at rest after
the toils of travelling. Sunday morning rose calm and
beautiful, while the Church bell rang out for early ser-
vice at 7.30. To the Church therefore we repaired.—
And what a Church! a cathedral rather, with its
exquisite sandstone pillars holding up the fabric, and
its lofty tower stretching out towards heaven remind-
ing one of the beautiful spires of Sarum. "the Village of True Wisdom," fraught with sacred
memories, the monument of a noble man's devotion to
his Lord.

But Enoch in a terribly wicked age, with no Bible and
lofty tower stretching out towards heaven reminding
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his Lord.
of what the network of Mission Churches and Mission stations in the District is doing spiritually for the thirsty souls of the Tamil Nation. The village itself outside the compound is a model. At one time the original village was burnt down and the missionary above referred to planned the new City of True Wisdom. Hence we have a city with wide streets and well-planned houses ranged on either side. A look down from the high windows in the Church tower reveals the plan of their Tamil houses, arranged as they are with each a courtyard in the centre and rooms ranged round it. As we saunter round the village many are the salaams of greeting and enquiries from one and another who knew my wife in days gone by. It is an ideal spot to spend a quiet time in, if one goes at the right time of the year, and the thoughts of workers now translated to a higher sphere, whose works so visibly do follow them, are a source of inspiration for the coming days. Our coming has been looked for, and accordingly at the earliest opportunity the boys and girls, masters and mistresses of the schools, wait on us, garland us with flowers and make speeches, to which we do our best to make a suitable reply.

There are many villages round, some near, others farther away and during our stay we visit one and another in the cool of the evening. At one such village we are introduced to an old Tamil lady who was among the first of a certain caste to come to the Saviour. She has suffered much through persecution on account of the faith and begs us to come in to her house and hold a short informal prayer meeting which we gladly do. On another evening the writer rode over at a few hours notice to a village a little farther away and found the spacious church crowded on a week-day evening, by people eagerly expecting a message from the Old Book. One week end I journeyed the 28 miles to Palamcottah travelling by night in a bullock bandy. I attended the Tinnevelly Missionary Conference as a visitor, and spent a delightful Sabbath Day in Palamcottah. It was a most interesting occasion as three Tamil men who had been trained by the Rev. T. Walker were ordained to the diaconate.

The Tamil Cooly Mission has been termed the "best supervised Mission in the East." The author of the above statement referred not to the Clergy who have the control of its operations, but to the fact that it enjoys the unique privilege for a Mission of carrying on its work under the eyes of its friends and supporters. It speaks well then for the work that it has accomplished and is still doing, that for fifty-two years it has enjoyed the support of the planting community as well as that of many of their mercantile brethren in Colombo. Criticised it has been, and that with no uncertain sound, but perhaps it is just as well that this Planters' Mission, initiated, financed, and controlled as it is by planters should have the benefit of the friendly criticism of its supporters.

The oft-raised question "Are you doing any good?" is a difficult one to answer for two reasons. First, because the Christian population of the planting districts is largely a migratory one; and, secondly, work of this kind can never be accurately gauged by statistics. Men's ideals are always in advance of their creed, and the influence of Christianity will always be felt beyond the bounds of mere figures. The world, however, demands statistics from those relating to the last tea crop or the largest tea bush to the more intricate figures of a Mission. For those then who would gather some idea of the progress of the Tamil Cooly Mission from figures, the following will form an interesting comparison from its commencement down to the present day:

<table>
<thead>
<tr>
<th>Year</th>
<th>Baptized</th>
<th>Tamil Christians</th>
<th>Communicants</th>
<th>Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1856</td>
<td>154</td>
<td>1,698</td>
<td>452</td>
<td>1</td>
</tr>
<tr>
<td>1866</td>
<td>631</td>
<td>1,397</td>
<td>352</td>
<td>4</td>
</tr>
<tr>
<td>1876</td>
<td>1,397</td>
<td>2,381</td>
<td>452</td>
<td>11*</td>
</tr>
<tr>
<td>1886</td>
<td>2,381</td>
<td>5,757</td>
<td>1,301</td>
<td>60</td>
</tr>
</tbody>
</table>

*This enormous drop in the number of schools was the outcome of the financial depression caused by the coffee crisis, many schools financed by proprietors of Estates having to be closed at the time. The effects of the same depression may be noted in the other figures for 1886.
These figures shew at least steady growth, but there is evidence of healthy growth besides. It would be only fair after all these years of teaching and preaching by means of funds supplied by Europeans to ask the question, “What are these Tamil Christians doing to help themselves?” We reply, “How many of the supporters of the Mission are aware that two Tamil Clergymen, ten or twelve Catechists representing a fair proportion of those now at work, and most of the schools are supported by means of the contributions of Tamil Christians? To put it in another way—if every cent of European help was withdrawn to-morrow, there would still remain at work two Tamil Clergymen, twelve Catechists and most of the schools. Are we still dissatisfied with the result of fifty years’ work?

A third question, the perennial one, “Are your Tamil Christians genuine?” is from the nature of the case a still more difficult one to deal with. There is often no attempt made in the minds of those who raise this question to distinguish between a nominal Christian and a genuine one, between true and false. And yet in any large Christian community there are mere professors. The British nation has enjoyed the elevating influence of Christianity for over 1,000 years. What allowance must then be made for those who have just shaken off the debasing effects of Hinduism and demonolatry, and who may still be damped in their upward climb by the influence of their surroundings which are anything but inspiring. At least let us give them British fair play.

But we also contend that a large proportion of these Tamil Christians shew an earnestness and devotion to their Lord and Master second to none. Those families whom we know to begin and close the day with prayer and the reading of God’s Word, can never go far astray from the straight path of Christian conduct. A sound public opinion, one of the most valuable assets of Christianity, is very much in evidence among the Tamil Christians, and the isolated cases of backsliding and the egregious sin with which we sometimes have to deal are spoken of among themselves with shame and grief. The lives of converts, too, changed from debauchery, to clean living and the reading of God’s Word, can never go far astray from the straight path of Christian conduct. A sound public opinion, one of the most valuable assets of Christianity, is very much in evidence among the Tamil Christians, and the isolated cases of backsliding and the egregious sin with which we sometimes have to deal are spoken of among themselves with shame and grief.

The desire to become Christians on the part of the Tamil coolies is not a thing of a moment. A poor cooly woman in one of the Northern divisions had long wished to be a Christian. Old, with that premature old age which comes to the Tamil cooly woman through the strength of her body, she soon realised that the eyes of his understanding were opened to know the Light of the World. “My eyes are blind,” she said to the Pastor, Mr. Sathianathan, who baptized him, “but the eyes of my soul are opened.”

Of those baptized in the Morawak Korale some cases are especially interesting. One named Samuel was a notorious gambler and drunkard. As soon as he heard the Gospel he drank in the truth greedily, and though blind to the things of earth, he soon realised that the eyes of his understanding were opened to know the Light of the World. “My eyes are blind” he said to the Pastor, Mr. Sathianathan, who baptized him, “but the eyes of my soul are opened.”

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were given up. Jesus Christ was acknowledged as Lord and Master and confessed in baptism. A heathen festival followed soon after, and the heathen wondered at so great a change wrought once more by the Christian's God. The change in him had its effect upon a fellow-workman, who, though once baptized in the S. P. G. Church at Trichinopoly, had lived with a heathen wife and was a backslider. He had in his house a so-called altar, censer and rosary, while his heathen wife had little crosses hung on her children's necks, because she thought they would charm away sickness and ward off the attacks of devils. He became a changed man. All the above relics of superstition were cast into the jungle "to the moles and to the bats," heathen story and comic books in the house were gathered together and burned to ashes, the man and wife were properly married by the Registrar, and the man prepared for confirmation and his wife for baptism, while, instead of the above heathen books, the Bible, Prayer and lyric books are their delight to-day.

The Congregations.—Not unimportant in the work of the Mission is the task of shepherding the 3,600 Christians scattered over the planting districts. These form thirty-four congregations, which are regularly visited by the European Missionaries and their two Tamil ordained helpers for the purpose of administering Holy Communion and Baptism. An important item in the congregational life of the Mission has been Confirmations held by the Lord Bishop of the Diocese at such widely separated centres as Lindula, Dikoya, Nawalapitiya, Avisawella, Yatiyantota, Kandy, Matale, Kelebokka, Kegalle, Kurunegala, Morawak Korale and Rakwana, where as many as 305 ratified the vows made in their Baptism. The large number of infants baptized this year—148—must also not be lost sight of, as these in years to come will form a not inconsiderable part of the Christian adherents of the Mission.

With the object of deepening the spiritual life of the Catechist, and through them that of their congregations, a Convention was held in Kandy in August, conducted by the Rev. T. Walker of the C. M. S., South India, and Mr. G. S. Eddy, assisted by two well-known Tamil Evangelists. While the results were not so general and far-reaching as we had hoped and prayed for, certain agents and districts undoubtedly received a very deep and lasting spiritual awakening.

In one district of the Northern Division, the Convention was followed by a very real upheaval in the congregation. Not upon one or two, but upon the whole congregation came a wave of prayer never before experienced, together with a marked enthusiasm on trying to reach their Hindu fellow-country men. This resulted in converts being won from Hinduism and demonolatry.

In the Southern Division Mr. Johnson writes thus of the effects of the Convention:

"Some (Catechists) indeed since then have shown in their work marked signs of spiritual experience, and as a result many thirsty souls have been led to the fountain of living waters. One, in particular, I have in mind whose district before seemed barren and unfruitful, has since helped to bring in abundant fruit in the shape of lives yielded to the Master. One of these lately baptized taking the name of Abraham was 58 years of age and a head kangany on an estate. He was a devout Hindu and used to read the Puranas. He had, as the saying is, come down in the world through the bolting of his coolies, and he and his family were almost reduced to starvation. The local Catechist visited him and helped him in temporal matters, and talked to him of the living waters. He became interested and asked the Catechist to come and teach his wife also. They came under instruction, and finally the whole family of seven souls were admitted into the Church by baptism."

The benefits of the Convention have not stopped with the Catechists, but through them have been a blessing to their congregations. In one case it has even been the means of a reflex blessing on India, for Mr. Johnson mentions the following case in his report:

"From Morawak Korale, ... the streams of living water are overflowing and finding their way into the parched plains of India. A Christian family here apparently filled with the Spirit had been helping much to influence the people in the Morawak Korale when the time came for them to go back to their village. There their zeal was just as keen, they held prayer-meetings, gathered the Christians together in their village, and were the means of starting some of the great Revivals of which we have lately been hearing so much."

Schools.—Ten new schools have been opened during the year and one closed, so that there is now a total of sixty with 2,500 children under instruction. This augurs well for the future, when we remember that the Scriptures are taught in every school without exception. In a recent Scripture examination embracing the whole Mission, the highest place was secured by a Mohammedan monitor.

Compulsory education is in the air, and much of it will of necessity be secular. It behoves then those friends of the Mission who believe that wise education, whether for themselves or for those under them, is an investment which pays better interest than anything else, and that the best curriculum should include in the words of the Lancashire Churchmen anent the recent Education Bill "The 3 Rs and one R more—Religion," to be up and doing, shewing a greater regard for the education of the cooly children on these estates.

The Committee heartily thanks the supporters of the Mission, particularly those who in fair weather and foul have continued to give their practical support and sympathy to the work it is doing. It thanks those ladies and gentlemen who have so generously undertaken the onerous task of collecting subscriptions in their immediate neighbourhood, as well as those clergy who have so kindly arranged for offertories in their respective churches on behalf of the Mission.

In conclusion, the Committee commit the work of the Tamil Cooly Mission to the prayer and sympathy of all those who desire to do their part in helping to build up a Native Church in Ceylon, and in carrying the Gospel of Salvation to those who are ignorant of it, and so hasten on the glad day when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

**Prize Day at St. John's College.**

It was only on Friday the 18th instat, that the Revd. Jacob Thompson issued invitations for the prize-giving at St. John's College on the day after. Notwithstanding the shortness of notice the function of Saturday...
was a brilliant and well-attended one. The hall was tastefully decorated and the music for the evening was supplied by the choir of Christ Church with Mr. De Neve at the piano. The following report of the college was read by Rev. J. Thompson M. A. Principal:

"The 66th Annual Report of this Institution will I think be short but satisfactory. There are at present 325 boys in attendance at St. John's and 250 at the branch school at Kopay. The Boarding house is quite full with 48 boys and 2 masters in residence. Quite a large number of changes have taken place in the staff. Two masters have left us to study Theology in South India and another Mr. George Philipiah has been appointed sub-Inspector of schools.

On the other hand we have been fortunate in securing Mr. A. M. Nathaniel B. A. from Kandy, Mr. A. J. Vethavanam B. A. from Calcutta and Mr. J. C. Chinnappa from Madras. Mr. George de Neve on our drawing master passed the 1st Grade Drawing Examination.

The changes at Kopay have been still more sweeping; but with Mr. W. Walton B. A. as Head Master and with his strong staff of assistants we look forward with confidence to the future.

The two schools were very thoroughly examined by Mr. VanCuylenburg in October last. He was pleased to commend both schools on account of their neat hand writing, correct spelling and intelligent reading. His remarks on our Arithmetic, Geography and History were to say the least, less flattering.

From the year 1901 when the building of this hall was completed, the total amount of our grant has steadily increased. And the grant for last year was the largest so far received.

Four boys passed the Junior Local and five the Senior Local examinations. We were not satisfied with Juniors and hope the present class will do much better.

Our cricket eleven played 6 matches 4 were won, one was drawn and lost. In foot-ball the only match we played was with the Central College and that was drawn.

Our Old Boys' Association continues to flourish. The Annual Meeting was held in Jaffna on Empire Day and the Colombo Branch which almost rivals the parent stem held their Anniversary in July. It was a great pleasure for the Principal to meet so large a company of prosperous men all proud of their connection with their Old school at Chundicully.

Our College Magazine which is the Organ of the O. B. A. has a regular circulation of 700 copies larger I am told than that of any school Magazine in the Island. In it there is recorded so complete a list of the doings of former students that I have no need to refer to such in this Report.

So we look to the future. Our chief need is a house for the Principal in the College grounds. The Church Missionary Society granted the necessary funds for the purpose but afterwards were compelled to withdraw the grant.

It may be that they will call upon us to take our share in this effort and from my experience of the men of Jaffna I know they will not appeal in vain.

In conclusion I beg to thank Your Excellency very sincerely for the honour you have done to this College by your presence here this afternoon."

His Excellency the Governor then distributed the prizes. Thereafter His Excellency addressed the audience which was to this effect:

"Mr. Thompson, Ladies and gentlemen, I am very pleased with the satisfactory report of this College. That you had been paying attention not merely to your lessons but to cricket and foot-ball shows that you had been working in the right direction towards success in life. These manly games train young men in discipline and service which go to make the capacity to command. On the last occasion I was in Jaffna, I said to the boys of another College, and I say that to you now, that many people endowed with great mental gifts lack the power to stand up and to be strong. Boys, whatever the consequence always do what is right.

The aim and object of education is to gain character, obedience, discipline and control of mind. Education would be nothing if strength of character and fear of God were not trainable by it. These aims the educators should impress on the boys and as they go on to notice their progress and make them walk, not through the wilderness but to a land of honey to eternal life."

A vote of thanks was proposed by Mr. Isaac Tambah Advocate as follows: "Your Excellency, Mr. Price, ladies and gentlemen. To say that I have a pleasant duty to perform is to utter a platitude. The proposing of a vote of thanks has become such a very formal item in public functions of this kind that it is best with the danger of being not sufficiently expressive of the pleasure of the act or of the heartiness of the gratitude meant to be conveyed. The limitations of language and the restrictions of form stand in the way of devising some novel method of rendering thanks, but I do not feel inventive enough to try that. So the old formula must suffice,—only, the occasion calls for a reading into the old words that sincerity of the pleasure and of the thankfulness which use and form have conspired to imperil in the utterance. I have very great pleasure in proposing a vote of thanks to His Excellency the Governor for being in our midst this afternoon and for distributing the prizes. I do so in the name of St. John's College of which I am an old boy, and in the name of this large gathering here assembled. It was very gracious on your Excellency's part to have consented, upon short notice to find room for this function in the necessarily crowded programme of duties of State.

It is a matter for great congratulation that St. John's College has the honor of His Excellency's presence here to-day, as a special interest attaches to that fact by reason of the circumstance, not without its regrets, that this is probably His Excellency's last visit to Jaffna as Governor of Ceylon. This is therefore a great occasion, and I am proud of this public opportunity to be the spokesman of Jaffna's farewell to His Excellency the Governor.

There is another element of interest which contributes not a little to the importance of this occasion—His Excellency is in Jaffna, if for the last time publicly, under educational auspices. It may be rightly said that Jaffna is before His Excellency to-day in its educational aspects. I do wish I were able to assure His Excellency that the educational policy of his Government has the unanimous approval of school authorities in the North. The recent efforts of the Director of Public Instruction at the unifying of the
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educational energies of the Colony have served to emphasise our differences. While prepared to concede that these efforts have at least the merit of sincerity and good intentions, it is idle to disguise the fact that the general result in the North of these fragmentary experiments has been the creation of a large and liberal discontent. We have asked, we shall continue to ask, we ask for equal conditions for North and South. It is, however, a source of great delight that, despite all differences, North and South are united in their prayer for the great educational desideratum—the dawn of equal conditions and the day of fair tests—what will enshrine the memory of Your Excellency's administration imperishably in the hearts of generations yet unborn—a Ceylon University, with its first Chancellor Sir Henry Blake! May this be!

It was seconded by Mr. Advocate Arulananandam another old boy of the College who supported the prayer for University. His Excellency addressing the mover and seconder of the vote of thanks said that so far he was concerned he would warmly welcome any result unifying educational efforts as it is certainly calculated to consolidate the interests of the Ceylonese. The national anthem was lastly sung and the enjoyable proceedings closed with three cheers to the Governor called for by Rev. J. Thompson. (The Morning Star.)

News of Ceylon Friends.

Rev. W. E. Rowlands

Writing from Rome April 12th, the Rev. W. E. Rowlands mentions how heartily the C. M. S. Committee had accepted his offer to go out with his daughter to Ceylon for 2 or 3 years and take part in the work of the Tamil Cooly Mission if arrangements could conveniently be made to that effect. Their acceptance of the offer was very hearty and cordial. "While I was Rector of Bonchurch—where we had a delightfully happy home for eleven years—my way did not seem open to carry that wish into effect; but in the Autumn of last year I felt obliged, for my second daughter's sake, to resign that charge, and since then I have again seriously considered the question of returning to Missionary work, with the result that I have stated above. We are, therefore, looking forward to leave England for Ceylon in the Autumn, and our only regret is that, if we are permitted to arrive there, we shall miss so many old friends both European and Native.

Thank you for your kind enquiry as to my daughter's health. Five months in Switzerland did a great deal for her, and she is decidedly stronger than when we left Bonchurch." Observer.

Latest News from Abroad.

In the C. M. S. Gazette for April we read that in a pastoral letter to the clergy and other workers in the Diocese of Tinnevelly, South India, Bishop A. Acheson Williams mentions that he confirmed 2,632 persons last year, and that since his first confirmation in March, 1905, he has administered the rite to 3,980 persons. During 1906 he baptized eighty converts from Heathenism. On one occasion over fifty received the rite together. The Bishop notes 'as a hopeful sign of the times' that the Tinnevelly Missionary Society is now supporting three missionaries of its own to work among the Telugu people in the northern districts of Madras. The men have to learn a new language, and to go to, what is to them, virtually a foreign country.

In the current number of the Round World, the Church Missionary Society's magazine for young people, a medical missionary working among the Pathans in Beluchistan relates the following story:—

'A Pathan man stole a bicycle and went off into the hills with it. He rested it against a stone and got on as he had seen the owner do. He hit it with a stick, but still to his apparent surprise there was no movement! He spoke to it in Punsh, but no, it stuck! His friend suggested that it only understood English, so they got a man who could say, "Go on;" but still nothing happened. They then tried it going down hill; it went! but, colliding with a stone, sent the unhappy rider flying. He then beat it with a stick; it now would not move at all, and he thought the English "horse" was an extr­special bad character and threw it over a precipice!'

One of the speakers at a recent C. M. S. meeting at Bristol was the Rev. A. H. Bowman, Diocesan Missioner of Calcutta, who has spent eighteen years in India. He referred to the fact that missionary work had been carried on for just a hundred years in that country, and in the course of his address said:—

'Those who talk of the failure of Missions are not those who come from the front. Failure is the cry of ignorance, the cry of those who have never looked into the facts, or the cry of prejudice from those whose lives are not true to Christ, and who therefore do not want Him to succeed. The result of the last census showed that if Christianity spreads during the next 150 years as it had during the past decade, India would then be a Christian country. The results in India are the miracle of modern Missions.'

Social Gathering at the Mission House,

Galle Face.

FAREWELL TO REV. A. E. DIBBEN: WELCOME TO REV. H. P. NAPIER-CLAVERING.

After several years' strenuous work the Rev. A. E. Dibben, M.A., the Incumbent of Christ Church, Galle Face, and Secretary of the Church Missionary Society (Ceylon), richly deserves to take a holiday and he leaves by the "Ortona" to-morrow to enjoy a few months rest and quiet. In order to take farewell of the members of the congregation and also to introduce to them his locum tenens the Rev. H. P. Napier-Clavering (who, however, is no stranger to Ceylon, having been for some years Principal of the prosperous Trinity College), the Rev. A. E. Dibben was "At Home" from 4-30 to 6-30 p.m. yesterday in the Galle Face Schoolroom which was tastefully decorated and set out in drawing-room fashion, while chairs were also placed about the lawn. The room soon filled and a delightful hour was spent, in conversation while light refreshments went round. The new padre must have had a trying time, having to be introduced to so many people, but he bore it bravely and the characteristic smile was seldom absent from his face. He is looking exceedingly well; in fact he is never remembered to have looked so well in his Trinity College days. Among those present were:—Sir Wm. Mitchell, Mr. F. M. Mackwood, the Hon. Mr. F. C. Loos and Miss Loos, Revs. R. W. Ryde, D. J. Perera, G. S. Amerasekera, Rev. and Mrs. W. J. Hanan, Mr. and Mrs. Hathorn, Major and
A presentation—As a mark of their esteem the congregation of Christ Church has subscribed to present their pastor with an address and a souvenir and Sir W. W. Mitchell was spokesman. When all the Company had assembled on the lawn.

Sir William—addressing the departing Clergyman—said:—In view of your leaving Ceylon temporarily, on a visit to England, the members of the Christ Church congregation desire to present you with a souvenir in the shape of an address, and it is as follows:—


Dear Sir,—On the eve of your departure to England on furlough the members of Christ Church congregation, Galle Face desire to record their grateful and heartfelt appreciation of the generous sympathy and devotion you have at all times extended to them in the administration of your pastorate for the last 17 years.

We trust that after a pleasant sojourn in England you may return to the scene of your labour, invigorated and refreshed for further endeavours in the work of the Master in Ceylon. With hearty expression of our affectionate regard,—We subscribe ourselves, yours sincerely etc. etc.

A sum of money has been subscribed, and the names of the subscribers will be appended to the address. It is their desire that you should accept a gold watch and chain (to be obtained in London) as a token of their esteem and affectionate regard; and something that will constantly remind you of the high esteem in which you are held as your pastor. The watch will bear the following inscription:—

"To the Rev. A. E. Dibben, M.A., from the congregation of Christ Church, Galle Face, Colombo, as a token of affectionate regard.—May 1907."

In addition to this a bank draft, will be handed to you for an amount which the subscribers would like you to expend, partly in the purchase of books such as you would like to possess and partly in assisting to make your stay in England pleasant. It is further their wish to provide for your acceptance a bookcase and desk, which will be at your disposal later on. Your duties here as Pastor of Galle Face Church, and also as Secretary of the Church Missionary Society, have been heavy, but as we all know, you have never spared yourself in the discharge of them in a spirit of strong Christian sympathy, marked at all times by earnest good sense and judgment. Our prayer is that you may be spared many years to minister here to your loving congregation and to continue the good works to which you so unceasingly devote yourself. (Applause.)

Mr. Dibben’s Reply. Mr. Dibben—in returning thanks—said:—

Sir William Mitchell and dear friends, you cannot understand how greatly touched I feel by this most kind and, I feel, undeserved expression of your sympathy and of your kindness. It has, I assure you, been a great pleasure to me, as I said in my sermon last evening, to minister to you. I have felt it to be a privilege indeed to have such a congregation to minister to. One is only too deeply conscious of one’s own lack of service and the many things that have been left undone that I would fain have done, and of the fact that for a considerable period of my ministry amongst you I have, through stress of circumstances, only been very little more than a Sunday lecturer to you. I have not had the time to visit you in your homes, that I would have greatly liked, and oftentimes I have drawn up a list of names on paper of people on whom I ought to have called but got no further than that through lack of time. I am undeserving of this expression of your kindness and sympathy; but if there had been any need of anything to keep you in my mind while at home in England you have indeed given me something that will cause me to remember you. The kind presents Sir William Mitchell has mentioned will be exceedingly useful to me, and I was only thinking the other day that I should be wanting to lay in a new stock of books on my return home of more modern theological works, and this will give me the opportunity of doing so. I feel that I need to ask your forgiveness for much that there has been lacking in my service to you during the past years that I have been ministering amongst you. My prayer and hope is that none will have cause to feel that in consequence of my neglect they have been caused spiritual loss. In going home one is, of course, sorry to have to create a break in the continuity of one’s work, but it is with the greatest satisfaction that I hand over my charge to my dear friend, Mr. Napier-Clavering, who so readily consented to come out and take my place. I am sure he does not need any introduction to you. He is already known to many of you and will soon be known to and, I am sure, appreciated by all of you, and I am sure that your prayer will be that his ministry amongst you may be greatly blest. I would again, Sir William and dear friends, thank you most heartily for this noble and most undeserved gift from you. (Applause.)

Sir Wm. Mitchell—intimated that the amount of money that had been subscribed was over R. 1,000 but, as he had heard some old friends in the congregation had not had the opportunity of subscribing, they intended to keep the list open for a little longer.

Mr. Napier-Clavering next gave out a hymn ‘O God be with you till we meet again.’ In doing so he said it was a great wrench to tear himself away from his warmhearted north-country friends on the banks of the Tyne; but he felt, when he was called not only by Mr. Dibben but also by the Secretary of the Parent Committee of the Church Missionary Society, that, as there was no real reason why he should not come, he ought to come; and now as he was here, he was very glad he had come. (Applause.)

After the singing of the hymn the Company dispersed.

21 May, 1907.
EDITORIAL NOTES.

We referred two months ago to the proposed Pan-Anglican Congress of 1908, and the united thankoffering which will be made, it is hoped, by members of every diocese of the Anglican Church—by which is meant not only the Church of England but its sister Church in the United States and its daughter Churches in the Colonies and India and elsewhere. And we promised to intimate one or more objects which the Committee commend to the Society's friends who may wish to earmark (so to speak) their personal and parochial contributions to that thankoffering. We must now fulfil our promise. Of three objects selected by the Committee for this purpose, two relate to the foreign field: the work to reach Mohammedans, so much of which is by the instrumentality of medical missions; and the work called for to utilize the marvellous opportunities in the Far East, which will consist mainly perhaps in hostels and educational efforts for students. In both these spheres there are loud calls for development. The third object is the restoration of the Society's Capital Fund. This is undoubtedly a matter of urgency, as the work all over the world is liable to be hampered, if not arrested, until the Society is furnished with the means to pay its way during the months of the year when the receipts are small and the expenses are large. Some friends have already, with great enthusiasm, begun to lay aside for this purpose, and are hopeful to have a substantial offering ready by the summer of next year. We trust their zeal will provoke very many.

* * * *

Exeter Hall, Strand, that famous shrine of the May Meeting pilgrim, is being taken Exeter Hall, farewell of this month by a large number of societies, who are holding their annual meeting within its walls for the last time. As most of our readers know, the building is being vacated by the Young Men's Christian Association, which is removing to more commodious quarters erected as a memorial to the founder of its beneficent work, Sir George Williams. Ever since 1831, when the building was opened and consecrated by prayer, the Church Missionary Society has held there its annual assembly of members and friends uninterruptedly, and latterly its Valedictory and Gleaners' Union annual meetings also. Old friends of the Society will recall many notable gatherings in the 'deep recesses of Exeter Hall,' referred to by Sir James Stephen, wherein voices in the past have risen in 'a ceaseless swell, the changeful strain rising with the civilization of Africa, or becoming plaintive over the wrongs of chimney boys, or in rich diapason calling on the Protestant Churches to awake and evangelize the world.' We may just refer to two great public meetings especially convened by the Society on that historic spot. In 1858 the Archbishop of Canterbury presided over a large gathering met for prayer and mutual stimulation in regard to the Indian crisis after the Mutiny had been quelled; and in 1895 the Hall was filled to overflowing by the supporters of the C.M.S. and C.E.Z.M.S. met for prayer and humiliation in view of the terrible Hwa-sang massacres. How abundantly has God answered the prayers and sealed the labours of His people in regard to both those great countries during the interval that has succeeded! Although 'Exeter Hall' in its long-accepted sense ceases to be, its memories will be cherished as so many tokens of God's good Hand upon us, in the shelter of which we face the future with thankful and hopeful hearts.
There are now between ten and twelve thousand Chinese
students in Tokyo, the capital of Japan. They have been
invited by the Imperial authorities for their marked intelligence and force
of character, and have been sent to Japan with a view to
passing a two or three years' course of study in Western
science. These young men have been brought from every part
of China, scarcely any of the eighteen provinces being
unrepresented; and on their return to their own land are
destined to become leaders and teachers of the nation.
They are at present, however, among foreigners, whose
speech they do not understand; they are removed from
home restraints, and are exposed to the gravest moral
dangers. Their peril is a call for help; their loneliness
presents an opportunity; and their future influence em-
phasizes the importance of a prompt effort in their behalf.
Our readers will rejoice to know that the Committee of
the Church Missionary Society have resolved to invite
two or three of the Society's experienced missionaries,
accompanied by carefully selected Chinese workers, to
proceed to Tokyo in order to carry on definite evangelistic
work among these students. It is all-important that men of
deep sympathy and of tact, as well as love for souls, should
be sent. Surely this opening for influencing indirectly
the whole Chinese Empire is of God, and every stage
in its development should be followed with much believing
prayer.

One of the most striking proofs that the principles of
Christianity are penetrating and influencing
A Remarkable Prayer.
been afforded by the prayer reported to have been read at the commencement of the Twenty-second
National Congress held recently in Calcutta. The prayer
(which extracts were given in the April C.M. Review)
begins with the invocation, 'O Most Gracious God and Father,
by Whose Providence mankind is ruled and all things are
made to work out His good ends,' and includes the peti-
tion, 'Give to the President and to all speakers the guid-
ance of Thy Holy Spirit, so that nothing may be said or
made to work out His good ends,' and includes the peti-
tion for 'pardon of sin,' for 'wisdom and
humility and harmony,' and 'the spirit of self-effacement and self-sacrifice.'

The roll of C.M.S. women missionaries has been in recent
Honours for Missionary
years a rapidly lengthening one. It is a
remarkable fact that whereas in 1815 the
first three women who offered to the Society
for India were declined, and it was not until 1820 that the
first two lady missionaries were accepted (for West Africa),
now the number of women workers (exclusive of wives of missionaries) stands at 435, only 139 fewer than the men
on the Society's staff. Many of these women missionaries in India are educationists, and the influence they are exerting is one for which the Society
may well thank God. A few weeks since the Committee
interviewed Miss Askwith, Principal of the Sarah Tucker
College, Palamcottta. For twenty-six years Miss Ask-
with has laboured in India, first under the C.E.Z.M.S.,
and for the past six years under the C.M.S., and under
her fostering care the College, founded in 1860 by the
Rev. A. H. Lash, now at Ootacamund, has grown to be
a wide-spreading influence and blessing. It has nearly
400 resident pupils and 2,000 children in forty-three branch
schools and teachers whom it has trained are occupying
to-day responsible posts in all parts of South India.
The Government has not been slow to take advantage
of the benefits of the College, and to mark its
appreciation of Miss Askwith's labours on behalf of
young Indian womanhood has conferred upon her the
silver medal of the Order of the Kaisar-i-Hind. At
least four names of other women missionaries in India
who have received a like distinction occur to us; two
ladies on the staff of the Z.B.M.M., viz., Miss Harvey of
Nasik in 1901, in recognition of her heroic services during
the famine, and Dr. Grace Mackinnon, of Patna, in 1906;
and two upon the roll of the C.E.Z.M.S., Miss Branch,
late of Jabalpur, in 1901, and Dr. Eleanor Mitcheson, of
Peshawar, in 1902.
I.—THE MISSIONARY RECRUIT.

BY THE REV. W. ANDREWS, Sin-tu, Chen-tu.

The recruit for the Western China Mission has a very interesting journey in prospect.

At Singapore he will see Chinese of various grades; gentlemen, merchants, jinricksha-men, and coolies. The Chinese gentlemen and wealthy merchants are driving about in their neat carriages with coachman and groom; the coolies are lined up on the quay awaiting the incoming steamer, slightly clad, tanned by the sun, solemn and ready for the arduous work of unloading the cargo.

At Hong Kong the Chinese flourish in every department of business; the effects of English Government are seen in its well-kept streets and large public buildings.

On reaching Woo-sung the recruit will leave the great ocean steamer and proceed by steam launch up the Huang-p’u to Shanghai. The smoke of factories and vessels outward and inward bound of various sizes and style show the importance of this mart of the nations. A stay must be made in Shanghai to purchase stores (for the river journey and station use), materials, a Chinese outfit, dictionaries and other books for study. But no longer time is spent in Shanghai than is actually necessary, and soon he finds himself on board a beautiful river steamer. Four days’ steam with brief calls at various cities en route brings him to Hankow, the central city of China and destined to grow to immense importance. Already it is connected with Peking by a two days’ railway journey. Here he will change into a shallow draft steamer for I-chang. At this port one seems to reach the end of civilization.

The writer well recalls the change into Chinese costume he first made here and the first experience of a shaven head, after which it is difficult to recognize oneself! The next business is to hire a boat, hundreds of which are awaiting passengers or cargo for the West. After finding a suitable craft the price is discussed. To fix the hire of this may occupy more than a day. A medium-sized house-boat has three rooms, one of which will be the general sitting and dining-room, and the others are used as bedrooms. A Chinese cook is engaged, and an improvised stove with tin oven is arranged with a few kitchen utensils.

The crew of such a boat may consist of eleven trackers (i.e., men who tow) and six sailors, besides the captain and his family. The latter have a tiny cabin at the stern built over the rudder. The boat must be registered and cargo declared at the custom-house, the exact number of packages being entered.

A short distance only is made on the first day, but the second day brings our recruit through the I-chang gorges and, if wind is favourable, up one or two small rapids. The scenery is grand and he becomes excited and fascinated with the river scenes. Passenger boats take precedence in ascending rapids, but as cargo boats are often the larger it is sometimes impossible to pass them just at the foot of a rapid where boats are moored tightly together waiting their turn. Great damage is often done through the action of the waves (caused by the rapid) swaying the boats one against another.

The mighty Yang-tse is the highway to Western China, and is generally dreaded by all. But the missionary in Western China must be prepared to take joyfully the spoiling of his goods.

The writer and family on their last trip had a safe journey from I-chang to Chen-tu, a distance of about 1,000 miles, without change of boats, but on the return they had some hairbreadth escapes. Descending a rapid on the Min—a tributary of the Yang-tse—the boat crashed broadside into a rock, one side was staved in, and barely escaped being capsized. Later on we availed ourselves of the lifeboats kindly sent by the Uan-hsien magistrate to escort us stage by stage to I-chang. Whilst travelling in these we were on several occasions all too near the head of a whirlpool.

The Upper Yang-tse yearly accounts for hundreds—probably thousands—of Chinese lives, and a great many wrecks are always strewn along its banks, but the writer knows of no missionary losing his life on its treacherous waters. God has wonderfully preserved His messengers as they go to do His bidding.

Now, the C.M.S. missionary generally leaves the river at Uan-hsien and proceeds overland to Mien-ohoe, the central station. The overland travel introduces him to sedan-chairs and the dirty crowded inns, in spite of which this section of the journey is very pleasant in winter.

About two months and a half after leaving England the recruit will find himself in his much prayed-over sphere of work; in some respects an ideal sphere.
The climate is much more genial than that of many other parts of China. The products of the district are abundant, and the population is generally friendly. Apart from missionaries there are no other foreigners, excepting a few Japanese here and there in the county colleges.

The Mission polity is excellent. No other society works in the C.M.S. district. We are one as we face the Christian Chinese, using one hymn-book and well-nigh the same rules for admission to Church membership and discipline. A bond of friendship, sympathy, and mutual prayer exists amongst us. In respect of Western China we are able to sing 'All one body we.'

Once in the field, travelling is not difficult, supposing one is able to ride in a chair, or on a pony, or springless barrow. Clean, good food can be procured at nearly every market in the district.

Our recruit, when he is a full-fledged missionary, having passed his language examinations, will take day trips occasionally to some market lying within ten miles of his centre. Very many of our crowded markets can be reached in this way. The walks are most enjoyable in winter and spring, whilst the experience gained is so valuable, and the opportunities of preaching are so numerous, that his heart will be full of joy at the privilege. Problems arise and must be faced. The Chinese mind becomes a fascinating object of study, and the Chinese become more noble the more they are understood. They are capable of assimilating all the spiritual blessings that we enjoy. By the time the first furlough is due, China has completely won the erstwhile recruit's heart.

Our special need in Western China is more Chinese agents. Pray for those now engaged and ask God to raise up and equip many more. We have also need of more lady workers Who will come?

II.—A RAPID ON THE YANG-TSE.

By Miss G. E. Wills, Wei-cheng, Mien-ch'ao.

We commenced our house-boat journey on January 5. All went well for the first two days; we rested as usual on the Sunday and reached the 'Ts'in T'an,' one of the worst Rapids, about noon on Tuesday. The river is very low and this Rapid unusually dangerous. A number of boats were there before us awaiting their turn, for only one boat can go up at a time. Soon after we moored a huge cargo boat tied up beside us began swinging against us, crushing up against the boat on the other side most horribly. These junks always moor close together and as the water near the Rapid is not unlike the waves of the sea, there is constant motion. During the afternoon, and especially once, about six o'clock, came some very bad knocks, the other boat striking ours with great force.

At 8 p.m., just in the middle of Chinese prayers—for we have a cook and coolie with us and have prayers in Chinese for them in the evening—the man whose business it is to see that there is no water in the boat called out that he wanted to come in. One of the boys opened the door and the next
injury done saved a quarrel between the two captains, for
first thing we saw was a large hole that our boat had
our man had been vowing vengeance the night before.
day would make the stoutest heart quail.
ours the previous evening. Probably the equality of the
knocked into our neighbour's, the one which had damaged
more thankful afterwards, for things that happened next
men were drowned. After having seen that, we were
upturned bottom of the boat. The red lifeboats, stationed
pouring through a big crack.
the men set to work and soon succeeded in stopping it with
some cotton wool and white wax, nailing a piece of bam­
top. It was more effectual than it sounds, and is the
method always employed on these boats to repair such
damages, but there were smaller leaks which have not
yet been discovered, for the water has been coming in ever
since.
It took a long time to bale the water out but at last it
was done, and we found there had only been about one foot
and a half of water in the boat, but no doubt some of
our belongings are in a sad condition. Three cases of
sugar in the front of the boat are insured (nothing else is) and
we think of them slowly melting, for it has not been possible
to get anything up yet. I fear to see what may be revealed
when we can! All our new things to last five years, and
goods for other people too, are there!
But we did not think of 'things' very much at first, we
were so thankful all lives were safe; for during the after­
oon we had seen a fearful wreck, a boat coming down­
stream was overturned and floated straight down with the
poor fellows on board climbing from underneath on to the
upturned bottom of the boat. The red lifeboats, stationed
at the Rapid by the local officials, went to their assistance
and saved thirteen, but it was said that more than twenty
men were drowned. After having seen that, we were
thankful that for us things were no worse; we were still
more thankful afterwards, for things that happened next
day would make the stoutest heart quail.
Miss Walmsley and I went ashore next morning and the
first thing we saw was a large hole that our boat had
knocked into our neighbour's, the one which had damaged
ours the previous evening. Probably the equality of the
injury done saved a quarrel between the two captains, for
our man had been vowing vengeance the night before.
Just below us, discharging and drying its cargo of cotton
wool was a large junk looking a complete wreck; this was
from a leak.
We went up the river a little way and saw a small boat
lying close by the shore in splinters, the men were dragging
out their goods from the water. This had been squeezed
between other boats and simply jammed to pieces. And
we had been squeezed in between two boats which took
turns to knock up against us the livelong night, to such
purpose that we sprang a leak and our neighbour's had a
huge hole knocked in its side, but thank God is still floating.
We climbed the rocks and took up our position over­
looking the Rapid where we could see the boats passing
over it. One lay near the beach about half way over, just
before the hardest pull of all; on inquiry we found that
Boats ascending the Yang-tse.
A house-boat, closely followed by a small cargo-boat, aided by a slight breeze, and the usual 'trackers' ashore.

From our high position on the cliffs we watched the next
one; slowly and carefully they moved it out a little from the
other boats, the trackers went on shore ready to pull, and the
ropes were being given out to them, when suddenly and
apparently without any reason she reeled over, back again,
then swayed once more and slowly, slowly, turned right over
in the water. The mast snapped like a splinter and she swung
out upside down into mid-stream. We were too far off
to hear the cries of those on board, but an awful yell arose
from the people on shore, especially from those interested
in the boat, and we simply stood breathlessly looking on.
It was a terrible moment. Three men crawled slowly out
from below and clung to the boat, they were picked up by
the lifeboats but the others were all drowned. It was
pitiful to hear one of the trackers as he came by us; we
up our boxes and see what damage has been done. Since beginning to write this we have opened a cabin trunk and found all the things in the bottom sopping wet. We managed to dry fifty yards of blue calico and some other things, but in our cramped quarters it is impossible to get many things up. But God has heard the prayers of the many who have been remembering us, and kept us safe in the midst of dangers.

### Six Pictures from Nassa.

**By the Rev. F. H. Wright.**

**Civilization** is making great strides in Central Africa. By means of the Uganda railway, and the two splendidly fitted up steamers plying on the Victoria Nyanza, it is possible to reach Uganda without any of the hardships and trying experiences that our earlier missionaries had to face.

In some of the remote out-stations, however, such for instance as Nassa, at the south-eastern corner of that vast inland sea, those who go as messengers of the Gospel have still to run the risk of many dangers, and not the least of these arises from having to take long journeys in the frail canoes built by the people in Uganda. These canoes being made of boards sewn together, and caulked with fibre from the banana-tree, leak so badly that one man at least is always at work bailing out, and often when the sea is a bit rough, four men have to be kept at work bailing out the water that comes in with every wave. The people at Nassa are not clever at sewing the canoes, as the Baganda are, and in consequence the planks sometimes come apart, and then the travellers are thankful if they can get ashore without being seized by a crocodile or trampled upon by a playful hippopotamus. An American explorer, who has written a book describing his journey across Africa, was once taken to the lake shore to see the canoe in which it was arranged he should take a short journey of a few miles. When he saw the frail craft in which he was expected to travel, he firmly refused to enter it. Yet our missionary's wife at Nassa has travelled many hundreds of miles in a similar canoe to the one the American gentleman refused to enter.

The method of travel is to go for
about seven or eight hours in the canoe, then find a convenient place to land where a tent is pitched, and the native paddlers cook themselves some food and rest the night. Travelling thus the missionary comes into contact with many different tribes and people, such, for instance, as the gentleman of South Kavirondo shown in our second illustration. Decorated with a great deal of brass and iron wire, and with many strings of large glass beads, he thinks himself a great dandy and the admired of all beholders!

Fortunately he is not such a formidable person to meet on a dark night as the Masai warrior we see in our next picture. These Masai are very blood-thirsty when on the war-path, and one of the very trying experiences of life on a lonely mission-station like Nassa is when a party of Masai warriors on a cattle-stealing expedition raid in the neighbourhood of the mission-station. On such occasions they come along at night, murdering all the people they meet, throwing the little black babies into the air and catching them on their terrible spears, and watching them writhing there. Such is the terror of the people that they flock in large numbers to the mission-station for protection. We are thankful that hitherto the Masai have not attacked our station, and we

Whom they have never heard, and of salvation from sin—a thing of which they have no consciousness. So low down are they, that the missionary dare not show the Heathen a picture of the crucifixion: they would laugh so much to see a white man suffering so.

Yet when, after weeks of teaching, the truth comes home to their dark hearts, how great is the change! Look at the man working the magic-lantern. A few years ago he was as naked and as ignorant as any of those listening to the white man in the first group. Now he is a Christian, clothed, able to read the Gospels in his own tongue, to write and to do arithmetic, as well as to work the magic-lantern without any help from the European. And he is only one out of a large number who have been converted at Nassa. There is no power like the power of the Gospel.

Eagerly pray for those who are so nobly trying to bring the teaching of the Gospel to these blood-thirsty cattle raiders.

What a contrast to the above is the picture on this page where two natives of Nassa are engaged in the peaceful occupation of brick-making! The two young fellows therein both became Christians and, later, skilful brick-moulders, and others learned to burn and lay the bricks, so that at Nassa you can now see a substantial baked-brick house, erected entirely by the natives.

Our fifth and sixth pictures show us the missionary at work preaching and teaching the Heathen. Notice how unclothed his congregation are as they squat about on the rocks in the shadow of the big tamarind tree, and then think of the difficulties he has to contend with. He has to speak to these natives in a (to him) foreign tongue; he has to tell them of Jesus Christ of
Some of our Home Leaders.

By EUGENIE Stock.

V.—HENRY VENN.

O name is so identified with the Church Missionary Society as Venn. It is important that all our readers should distinguish between the different men who have borne that name, for while one we have now to do with was Henry Venn, Hon. Secretary for thirty-one years, there were others, two other Henrys and two Johns, who have been linked in some way with the greatcause of Missions.

Let us begin with the Secretary's grandfather, who also was a Henry Venn. He belongs to the eighteenth century (died 1797) and was one of the leaders of the famous Evangelical Revival. All of those leaders were clergymen of the Church of England; all of them preached the plain gospel of the grace of God at a time when even the name of Christ was seldom heard in either Church or Non-conformist pulpits; but the results of their work respectively were not the same. While Wesley, against his will, founded a new denomination, and while Whitefield's preaching brought much blessing to Dissenters, Venn (who was Vicar of Huddersfield) and Romaine (who was a London Rector), followed by John Newton and Charles Simeon and others, were the real fathers of the modern Evangelical Churchmen. They submitted to the inevitable restrictions attaching to an Established Church; they held firmly by the Prayer-Book; they rendered loyal allegiance to the Bishops, although most of the Bishops disliked and opposed them; and it was the faithful and earnest Churchmen who were the fruit of their work that were the founders and early supporters of the C.M.S.

Henry Venn's son John became Rector of Clapham in 1792. He was the centre of that remarkable circle of friends and fellow-workers from whom was derived the nickname of 'The Clapham Sect.' It included Wilberforce and the Thorntons and Charles Grant and Zachary Macaulay and James Stephen and Lord Teignmouth, and they were in constant communication with Newton and Simeon and Scott and the Milners, and many others. It was they who befriended Africa, and after a long struggle got the slave-trade abolished. It was they who, after another long struggle, got India opened to the Gospel. In every good and philanthropic work they were in the front; and John Venn may be called the chaplain of the party.

We have seen in previous articles the connexion of Simeon and Scott and Pratt with the foundation of the C.M.S.; but I left John Venn to be now included under the head of his son Henry. It was he who brought the long informal discussions to a point by his paper read to the Eclectic Society on March 18, 1799; it was he who laid down the principles and drew up the rules of the Society; it was he who took the chair at the inaugural meeting on April 12; it was he who presided at most of the early committee meetings. He died in 1813, just as the Society was emerging from the trials and disappointments and delays of its childhood, and commencing the period of its vigorous youth.

Henry Venn the Second, the son of John, the future Secretary, was born in 1796, on February 10, just two days before Simeon's Eclectic paper started the discussions above referred to. In due course he went to Cambridge, and became 19th Wrangler, Fellow and Tutor of Queen's College, and Proctor of the University; and when Musgrave, Vicar of St. Mary's (afterwards Archbishop of York) had the courage to start an evening service—which Simeon at Trinity Church had been so persecuted for doing—Venn became the first Evening Lecturer. Afterwards he had a parish at Hull, and then another at Holloway (St. John's); and being thus at last a resident in London (1834), he became a regular member of the C.M.S. Committee.

By this time Pratt and Bickersteth had retired, and there was a succession of clerical secretaries only serving a few years, Woodruff, Jowett, Vores, Davies; but the real head was the Lay Secretary, an able man, Dandeson Coates. In 1841 Henry Venn was asked to take the clerical secretariatship temporarily until another could be found, which he did, without salary; but not temporarily, for his thirty-one years' service then began. He had already gained great influence with the Committee; he had healed a breach with the Society's old friend Daniel Wilson, Bishop of Calcutta, yielding to him rights which the Lay Secretary had disputed; he had brought the Archbishops and Bishops into close official relations with the Society for the first time; he represented a wise and judicious line of policy which would avoid party fighting; and all men, save those who cared for little except fighting, had learned to trust his judgment.

That year, 1841, as I have often explained by voice and pen, was a memorable year. In 1841 our King, Edward VII, was born. In 1841 the Afghan and China Wars prepared the way for the annexation of the Punjab and the opening of China. In 1841 the P. & O. Company organized steam communication with India. In 1841 David Livingstone began his work in Africa. In 1841 the first Niger Expedition ascended that great river. In 1841 the Colonial Bishoprics Fund was established; and the Bishoprics of New Zealand and Jerusalem were (independently of that Fund) founded. In 1841 Robert Noble and H. W. Fox went out to start the Telugu Mission. In 1841 the Archbishops and several Bishops joined the C.M.S., the Society adding certain provisions to its laws. In 1841 the Society was, for the first and only time in its long history, heavily in debt, members of the Committee having to lend it several thousand pounds. And that was the year Henry Venn became Hon. Secretary.

The financial cloud was soon dissipated, and the Society entered upon a period of vigorous advance. The next few years saw the commencement of the Telugu Mission, the China Mission, the Yoruba Mission, the East Africa Mission. In 1848–9 the Jubilee of the Society was celebrated with great rejoicing. And although the supply of men was still quite inadequate, the period was one of the coming forward of several exceptionally gifted men. Cambridge sent Ragland, Cobbold, Gough, Robert Clark, the brothers Penn, Meadows, Paley, Frost, Shackell, Barton, Royston, afterwards Bishop of Mauritius, G. E. Moule, afterwards Bishop in China, all within twelve years. Oxford sent George Smith, afterwards the first Bishop in China; Valpy French, afterwards the first Bishop of Lahore; W. L. Williams, now Bishop of Waiapu. Dublin sent...
Russell, afterwards Bishop in China; Bowen, afterwards Bishop of Sierra Leone; E. C. Stuart, afterwards Bishop in New Zealand; and Robert Bruce of Persia. Islington College supplied a host too numerous to mention, among them Burdon, afterwards Bishop of Victoria. Of these, Meadows, Royston, and Barton are with us still; G. E. Moule is still in China, and Williams in New Zealand; and Stuart has just gone back to his later field, Persia. That was a great period, and Henry Venn was the life and soul of it. But I shall say more about him in another article.

In the Pagan Soudan.

Extracts from Journals of Missionaries.

I. From the Rev. Archibald Shaw.

An Interesting Journey.

Soon after arriving at the inland station in June, I had an interesting journey. My object in going was to fulfil my promise to my boy Malim. In consequence of a family trouble, his sister had a few weeks previously taken him off to her home, and I had promised the boy if he didn't come back soon, I would go and bring him back. I think I have spoken of the long chain of clearings which stretches away to the north from Bior's where our station is. My destination was to Aijol's, the third clearing from Bior's. The Denkas said it was impossible to get back to Bior's just gone back to his later field, Persia.) That was a great period, and Henry Venn was the life and soul of it. But I shall say more about him in another article.

Denka Women thatching a 'Tukhi,' or native hut.

The Last Stage of the Journey.

So I explained to Kur's sons that we must hasten on, and we set out on the last stage of our journey.
It was then five o'clock, so I knew we had only an hour's daylight left, with some twelve miles to go. As long as the light lasted, it was really the best time of the whole day, as the sun beating down on our heads, and a cool breeze blowing in our faces. We swung along at a great pace. During our upward march, we had constantly come across people working in the fields, or meeting us on the path, and had to stop to exchange a friendly word, but now there were no interruptions, and every one we met was like ourselves, hurrying home. I watched the sun set, and as the lightwaned, so did the spirits of my boys. The Denkas profess to have a great horror of evil spirits by night, and certainly have a very real horror of leopards. We were walking in the following order: first my porter, then myself, and last my boy servant. The latter wished that he might come in the saddle, and they both refused to talk for fear of attracting wild beasts. When I ventured to whistle a few bars, I was promptly requested to stop at once, lest an 'akwerkwerk' should hear and attack us. By the time we approached Agort's, their nerves were so strained that the porter declared he would go no farther. He would sleep at a friend's house and follow on to Bior's the next day. As I was dependent upon him as guide, however, this would not do, and so after much chaffing and threatening as to loss of wages, etc., he consented to go on.

A Hopeful Sign.

One incident struck me as being a happy and hopeful sign for our future work. Being short of mess in camp, my boy carried my rifle, as I hoped to shoot one of the oribis that feed on the edge of the clearings. When fears as to leopards were expressed, I took the rifle and loaded it, hoping to give the men some confidence, though in reality a rifle would be practically useless in the dark. A little later on, though, I found that what gave them far more confidence—in fact, the only thing that seemed to comfort them at all—was when I told them that God our Father could see us, would guide us on our way, and would protect us from wild beasts. Their thought probably was that the white men's God would protect him, and they would be fairly safe if near him, but in any case the idea of God as a Protector appealed to their minds, if not their hearts. And assuredly God did protect us. What they most particularly dreaded was the few miles of waterlogged forest between Agort's and Bior's. How we got through it I don't quite know. A storm came on, and though we were mercifully preserved from very heavy rain, the clouded sky was so dark, and the wind blew the drizzling rain so persistently in our faces, that our guide ran full tilt into the leader of a party of Denkas, who were for some reason coming the other way. It came to an end at last, however, without any one having actually fallen, though everything we carried was wet through. The remainder of the way down the clearing was comparatively simple after this, though if by myself I couldn't have kept to the path for one hundred yards. Even our guide went wrong once or twice. But the light of Bior's great cattle kraal acted as a steering point, and by 8:30 p.m. we were standing outside the zariba, calling to the Doctor to pull the thorn gateway aside. What a relief it was to find a hot meal ready, kept hot, mind you, after dark, in spite of the mosquitoes, by brothers Thom and Lloyd. My boy really returned, and so far as he was concerned, my thirty mile tramp was superfluous, but it was extremely valuable to me, as showing me something of the line of the villages, and what the conditions of marching are at this time of the year.

A Runaway Returned.

You will be interested to hear that although Malim left me some time ago he has returned to me. I feel it is a direct answer to the prayers that have been offered for him, and hope friends will continue to pray earnestly for him. The Denkas christianize is so unstable, that nothing but the grace of God can enable him to turn out well.

II. From the Rev. F. B. Hadow.

A Lantern Service.

One thing I have done this month (January) which may interest you. I have begun a small lantern service on Sunday evenings. I have only had one so far, but I hope to have them regularly now. It is difficult to get these people together in the daytime, but at night they only sit round their fires and flit away at the mosquitoes, so I determined to try the experiment.

The only possible place was my new hut, so I erected the sheet at one end and the lantern at the other. The room is very small, but I invited Achianu, and Bit, the two men, together with Adjuske and Dung. The latter is our cowman and rather an important person. So I had a congregation of four. The congregation sat on the floor round the fire, for of course they had not a particle of clothing on them and were fairly accessible to the mosquitoes. I explained to them that I was going to talk to them about God and about Jesus the Son of God. I told them that I was going to pray to Him and that He would hear; that when we pray we do not sit but kneel, and that afterwards I would show them some pictures.

A Touching Incident.

Mr. Comely was with me and told them that we would sing two hymns. I then put on the sheet the hymn 'Do no sinful action,' and after explaining to them as far as I could the meaning of some of the verses we sang to them. Then we knelt, and I found that they were doing the same, though I never told them to do so. I offered a short prayer in very faltering Denka, after which Mr. Comely and I repeated the Lord's Prayer. At this point I could hear the murmuring beside me, as though they would join in the prayer but without knowing the words. It was really very touching. Verily they seemed to be feeling after God.

Observant Hearers.

Prayers ended, I showed them a few pictures illustrating the Christmas truth. I did my best to explain them, and they seemed to take it in, for they constantly explained them to each other as we went along. I was rather surprised at the way they noticed all the details of the pictures, far more so than an English audience would. The mosquitoes kept us on the move all the time. Sometimes think they must be the emissaries of the Evil One. They are always worse at prayers or when we are having services. We concluded with the hymn 'Glory to thee, my God this night,' which we sang after I had explained it to them, and a short prayer. I quite hope to have these services every Sunday evening and in time to take them through the life of our Lord. Later on I shall try and get some of the children together on a week night and teach them in the same way. Since our services I have heard those who were present giving a full account to others who were not there, and this surely is an encouragement to persevere.

In a Denka Village.

[Photographed by R. Twyman.]

A Denka Granary and Goat Shelter.

[Photographed by R. Twyman.]
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 are welcome. Special requests for prayer on missionary topics to be presented at the meeting should be addressed to the Secretary, Central Prayer-meeting, C.M.S. House, whom they should reach by first post on Thursday.

WHITSUNTIDE, that crowning festival of the Church's year, should make this month of May memorable to each believer. What may not be accomplished if upon every true child of God comes the outpouring of the Spirit for which they will then be pleading? If in the early Pentecostal days the place was 'shaken' where those who represented the Church of Christ were gathered together praying, why should there not be a mighty world-wide movement in answer to our Ascension-tide petition, 'Send to us Thine Holy Ghost'? Let us remember in our Quiet Hour to ask that each of us may fulfil the condition that led to that 'shaking'—they lifted up their voice to God with one accord (Acts iv. 24). Then through those 'of one heart and of one soul' similar results will be seen—filled with the Holy Ghost, speaking the Word of God with boldness, witnessing with 'great power' and exhibiting 'great grace.'

The following suggestions for Whitsuntide topics for the Quiet Hour are such as have proved helpful to many:

Let us welcome the Holy Spirit as the Fire, to search and to purify. Let us open our innermost heart to Him that He may deal with all that needs to be burned—in desire, in motive, in imagination, or affection, or will. Let Him also search our work, that the wood, hay, and stubble may be burned now instead of at Christ's coming.

Let us welcome the Holy Spirit as the Dew, to soften, refresh, and revive us. Let us lay bare before Him our failures, our discouragements, our feebleness. Let us tell Him of our barrenness in heart or in work, of our dryness, of our thirst. God has said, 'I will be as the Dew unto Israel' and then 'Israel shall be in the midst of many people as a Jew from the Lord.' This is what we want to receive and to be.

Let us welcome the Holy Spirit as the Wind, to drive us onward and to purify. Let us welcome the Holy Spirit as the Anointing Oil—the Oil of Holiness, Unity, and Gladness. Here is the secret of love, unity, and beauty in life and work.

The wife of a recently retired missionary who has laboured in Japan for many years thus writes in connexion with the Prayer Link Scheme:

As my mind runs back over the past years and one after another for whom I have prayed with an agony of longing rises up before me, I think how much, how very much it would have meant to me to know that some one at home in England was urgently, faithfully, and unceasingly praying for prayer a hot fight against the powers of evil, a fight that would be maintained until our Lord had gained the victory and His servant could go on to scale yet another height. Added strength and power must come from being linked with one who, for the Saviour's sake, has volunteered to bear with oneself the sometimes almost unbearable burden of souls.

The roll of Prayer Colleagues connected with the C.M.S. Prayer Link Scheme is growing longer. One of the most interesting communications is the following received from a worker at home who was linked in July, 1906:

I feel I should like to tell you how very glad I am that I have been led to give five minutes a day extra to prayer for Missions. I feel and know that in doing so I am myself receiving a blessing. And great was my joy yesterday to get a second letter from my Missionary Link in West Africa in which she tells me the good news that the woman (for whom I have been daily praying since I first heard of her) has now had the courage to give up her idols. I rejoice indeed with my Link and feel what a blessed privilege it is to be her fellow-worker by prayer.

Two candidates-in-waiting thus state their reasons for becoming Prayer Colleagues of workers at the front:

I should like to be linked in prayer with some one in the foreign field. I am longing to give myself to the Master's work abroad, but the way at present is fast closed. Both money and time are exceedingly limited; and so I feel that I must give more time to prayer as that is the only way in which I can obey the Saviour's command 'Go,' etc.

I am hoping myself to offer for foreign service, if God opens the way for me to go abroad, and the giving of this extra time will be a great help in keeping my purpose steadily before me during the waiting time.

AT THE THRONE OF GRACE.

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

Let us come boldly unto the Throne of Grace.}

West Africa: Yoruba Country.

Shall the Church Slumber?—Thirty more miles of the up-country narrow-gauge railway were opened for traffic in October last, making 153 miles (through Abeokuta and Ibadan) from Lagos. Before the close of this year (1907) it is expected that the line will reach Oshogbo. The Rev. T. Harding writes:

Thus civilization is advancing, for merchants are following and setting up stores at all the big towns along the line. And shall the Church of God slumber? The Church at home still seems to look upon missionary work as a kind of charity! When will she realize that it is her first work, and send forth her best and greatest to the work left her by her Lord and Saviour?

West Africa: Southern Nigeria.

Fear of Evil Spirits.—As is well known, the West African negro in his unregenerated state lives in daily and hourly fear of evil spirits, whom he endeavours to propitiate in various ways. Of attempts made to pacify 'Oru' at Kaiyama, in the Niger Delta, Mrs. J. C. R. Wilson wrote on December 18:

For three days 'Oru' has been on the river and angry, and all the people have been out dancing and clapping pieces of wood together, and drumming and singing to try to please him. No one may go into the bush to cut food—because the spirits of this town and of others are fighting in the bush. Every one has to pay up. I hear that three of our boys have each to pay three bottles of gin, and one has to pay one bottle. No one but the priest can see 'Oru.' We only see the effects of the tornado. . . .

At Patani 'Oru' is angry because of the C.M.S. house being built, and has left the tree he lived in. All the town went out to bring him back.
and poured gin on the road; but they could not catch him. Some one, knowing nothing of this, cut the tree down. We have not heard the result!

Boys who Remember.—Of an itineration among Ijo towns, around Kayiama, undertaken by the Rev. J. C. R. Wilson, Mrs. Wilson wrote on December 28:—

We went to Apokuma and my husband spoke in three towns, and although we did not have crowds, those who came were attentive. My husband noticed two boys who for ten days had been to school here. He asked one to tell the story of the Nativity and the Parable of the Ten Virgins; and to our surprise a little lad clothed in two ivory bracelets took the stand and promptly began to point to the pictures, and told the story very well. In the parable of the Ten Virgins he was very good. Another lad got up who knew all the alphabet. It is good to know that these stranger boys remember what they learn. One thing one of the boys remembered was—'Christ on that Cross is the only sacrifice.'

WEST AFRICA : NORTHERN NIGERIA.

Mohammed or Christ—Which?—Since March, 1906, the Revs. F. H. Lacy and W. F. Low, who are endeavouring to evangelize the Gwaris, a pagan tribe in the Zaria Province of Northern Nigeria, have had their headquarters at Kuta, a cluster of villages, rather than a town, containing some twelve thousand people. In writing on the prospects of the Mission, Mr. Lacy says:—

What signs are there that Mohammedanism is making headway? I am thankful to say there are no very open signs at present. Some Gwaris seem, as all superstitious people, to like to have a little of each religion, so as to be on the safe side. Many of them wear Mohammedan charms, and also listen to us, but do not give up their sacrifices to the spirits. Some of the leading men this year kept, or rather pretended to keep, the Ramazan fast. The king had great blowing of trumpets every evening, but they did not keep it very strictly.

Since the commencement of the dry season we have been holding well-attended lantern services in different parts of the town, in addition to our Sunday services and afternoon visiting in the homes. I have always got a welcome at the different houses, though sometimes the first time there may have been a certain amount of fear. Amongst my own house-boys there are two asking for baptism, for whom I specially ask prayer.

BRITISH EAST AFRICA.

'A Kikuyu Lad.'—In the Gleaner for October last Mr. A. W. McGregor, of the Kenia Province, wrote of a Kikuyu lad at an out-station near Mount Kinangop who had endured persecution for Christ's sake. He still remains faithful, although publicly disowned and disinherit ed. Mr. McGregor wrote from Wei Thaga on November 30:—

His parents have since repeatedly tried by threats, promises, and bribes, to get him to give up his reading, etc., and to go through heathen ceremonies—his father once even going so far as to start off to murder him. Despite it all, the boy has remained faithful, although now, as a result of the same, he has been publicly divorced and disinherited. The persecution this lad had to undergo has considerably handicapped the work at the out-station near his home, insomuch that the boys who were reading were forbidden by their parents to continue, and so the school was broken up.

CENTRAL AFRICA : UGANDA.

'What hath God Wrought!'—Bunyoro in the old days under Kabarega was a kingdom of slave-raiders, unreached by the Gospel. Kabarega was driven out by the Baganda under-British officers in 1894, and in the next year Baganda teachers commenced their work in the country. Four years later, when the Rev. A. B. Fisher first began work in Bunyoro, there was not a single convert. Now there are nearly 1,900 Christians, of whom 440 are communicants. In Mr. Fisher's own station, Hoima, two hundred adult converts and sixty children were baptized last year. On Christmas Day there were 260 communicants at the service, and they brought, together with about 400 others, thank-offerings which amounted to Rs. 80. The men show a remarkable keenness for learning, and the most important chiefs in the country do not consider it beneath their dignity to sit at the desks as pupils whenever their duties to the State will allow them. Mr. Fisher writes:—

We only wish it were possible for some of our home parishes to send out representatives to Uganda in order that they might witness what God's power hath wrought among those people and hear the eloquent cry that those still in heathen darkness are making to be freed from their bondage.

Firstfruits from the Bagishu.—Work amongst the Bagishu at Masaba, on the western side of Mount Elgon, in the Western Province of the Uganda Protectorate, was begun in March, 1901, and the attendance at the first Sunday service, held in the Rev. W. A. Crabtree's temporary house, was two boys and a chief who had called on the missionary. The first converts were baptized on Christmas Day last by the Rev. J. B. Purvis, who succeeded Mr. Crabtree in the charge of the Mission in 1904. Miss A. A. Jacob has commenced a women's class, and gets an average of twenty-five. There is a school for boys and another for girls. The following interesting letter from Mr. Purvis to Mr. Crabtree is dated Masaba, December 25:—

We wish you and Mrs. Crabtree had been here to share our joy this Christmas Day, for I believe it was the beginning of great things for the Bagishu. Polo, Wetanya, Wanatye, Mudondo, and Namulere were baptized. Of course I don't forget that the girls are not pure Bagishu, but they have been brought up here, and other girls are now reading, so we look for much. Four hundred came to church on Christmas morning and entered heartily into the service. I had translated the Baptismal Service and they were very attentive to it. Polo was baptized Andreya; Wetanya, Yusufu; Wanatye, Simeoni; Mudondo, Mariam; and Namulere, Elizabeth.

Polo (Andreya) is the greatest possible help to me with the language, and I have finished a Service Book and Hymns; also Morning and Evening Prayer, Litany, Baptism Service, part of Acts. A Manual of Lu- Masaba Grammar has been accepted by the Translation Committee, but I can scarcely find time to type it for the press. I am at present hard at work on a dictionary. These things must be done, although there is no one but myself to do them, if the work is to go ahead.

NORTH INDIA: BENGA L.

Calcutta Divinity School.—In India the Society has nine Divinity or Theological Schools for the training of men for the ministry. The Bengal Divinity School was started by the Rev. W. R. Blackett in 1876 at Krishnagar, and was in 1879 transferred to Calcutta. When the Rev. W. H. (now Canon) Ball was appointed Principal in 1892, a plan was set on foot for building more adequate quarters, and when the late Rev. F. E. Wigram resigned the Honorary Secretarieship of the Society in 1895, he gave a thank-offering of £1,000 to the fund. This donation brought the scheme
for new premises before the Society as a practical one, and slowly but steadily progress was made. The foundation-stone of the new school was laid in March, 1905, and, as will be seen from the pictures on this page, the new buildings at Cossipore, a suburb of Calcutta, are now complete. They were opened on December 16 by the Bishop of Calcutta. The Principal (the Rev. A. G. Lockett) in sending the photographs writes:

The assistance of one of our students has been borrowed to furnish the readers of the Gleaner with an idea of this place as it now is. No. 1 shows the houses of the Principal and Vice-Principal; that of the latter appropriately hides its face behind a mango-tree, for it is empty. Also! our Vice-Principal is still somewhere in England. Photograph No. 2 gives a view of the quarters occupied by the married students, the tutor’s house standing as a kind of sentinel in front.

We are far enough from the city to secure quiet for study and devotion, and near enough to obtain good opportunities for bazaar preaching, and for that contact with city life and movement which helps to equip our students for the various claims made upon them in their work.

NORTH INDIA: UNITED PROVINCES.

Support of Indian Workers.—We referred in our March number (p. 45) to the efforts towards self-support being made by the Church in Allahabad. Acting on the principle of the Church in India supporting its own workers, and the Church at home sending out and supporting its own delegates so long as they are needed, a Missionary Association was started. Its efforts have met with signal success and the Rev. J. W. Hall, the Society’s Secretary at Allahabad, was able to write on February 14:

With subscriptions and offerings we are now able to see our way clear to providing the stipends of all agents, including those paid by the Parent Committee and all local agents in and around Allahabad. I am sure it will rejoice the hearts of friends at home to learn that not only are missionaries in other stations becoming desirous of following the example of Allahabad, but that the Murubad congregation has caught the fire. A few days ago a meeting was held in Muirabad village, at which the majority of those living in the parish decided to give increased monthly subscriptions according to the rate of salary received, and they hope to raise over Rs. 60 per member in order to be quite free from foreign aid.

Besides this, both men and women have arranged to be responsible for the carrying on of various branches of the work without remuneration. So you see that already out of trouble God is bringing great good, and I feel sure that He is just leading us on to that time for which we all pray, when the Church in India shall rise to a sense of its great responsibility to Christ, and to the millions of non-Christians who are still without a knowledge of Him.

Since the above was received we have heard that friends of the Society at Benares and Lucknow, following the lead of Allahabad, are making efforts to raise sufficient to pay for the evangelistic agents now working in and around those cities.

SOUTH INDIA: TELUGU COUNTRY.

An Encouragement to continue in Prayer.—‘Never before have I had so many inquiries and applications for baptism from among old boys and present students,’ writes the Rev. W. C. Penn, Principal of the Noble College, Masulipatam, ‘and I firmly believe that this is due largely to the faithful prayers of our friends at home.’ On December 16 he baptized a Sudra young man, who for the past three years had shown a desire to become a Christian. Mr. Penn wrote on January 28:

He had been living in Ellora, and was some years ago a pupil in the mission-school there. He tells me that he first felt interested in Christianity when he met the late Rev. J. V. Razu in the house of Venkayya Garu, a Brahman convert. Mr. Razu often spoke to him of Christ. For a year and a half he went every Sunday to Mrs. Dowling for instruction and afterwards for a time to Miss Digby (C.E.Z.M.S.). In August last he was introduced to me by Mr. Onasagurutu. He was then a teacher in a local primary school. He seemed very anxious for me to baptize him, but I wanted to test him myself, and so he came into Bandar, and was in due course baptized. He has no wife and no parents, so there were none of those domestic difficulties which usually form such an obstacle in the way of caste people joining the Christian community.

SOUTH CHINA: Fuh-Kien.

Hopes for ‘New China.’—During 1906 more than a thousand of the Fuh-Kienese were admitted into the Church by baptism. The Rev. Ll. Lloyd wrote on Dec. 31:

We believe that we shall see still greater things than these if we persevere in our prayers and efforts. We are living in a time of unrest and change, and some of us are wondering what will happen when China has fully arisen from her long sleep and is able to make her power felt in the world, but we may safely leave all such questionings to be solved by time, and rejoice that this mighty empire is desirous of rising to her true place among the nations. My own belief is that the ‘New China’ will give complete religious liberty to her people, and that the position and status of Christian missionaries will not be worse but better under the new régime; many indications at least seem to point in that direction.

MID CHINA.

Charitable Chinese.—On January 12 the Lecture Hall in Hang-chow, built by Dr. Duncan Main two or three years ago with a view to lectures and discussion of topics of general interest, was crowded with Chinese (chiefly of the influential families) to hear a concert organized by the Chinese themselves in aid of the Famine Relief Fund (see our last number, p. 60). Miss D. C. Joynt writes:

At the close of the ‘concert’ the leader of the Musical Society, in an impassioned voice, asked his audience if they really felt such sympathy with their perishing brothers and sisters in Kang-pek as to feel themselves perishing with them to show it that night by adding to the good sum the ‘Society’ hoped to send to the Fund. And then began the Dollar Carnival! From all parts of the Hall flocked to the platform givers of packets of $50, $30, $20 down to cents—until the astonished receivers had to pile the silver on the floor—a pile, which, with paper notes and promises, reached $600 before a truce was called, other subscriptions being asked to restrain their generosity until next day, when further sums would only too thankfully be received.

Married Students’ Quarters, Bengal Divinity School, Cossipore.
WESTERN CHINA.

Through Eye-gate and Ear-gate.—Crowds of Chinese can be reached by means of the lantern and then talked to. Mr. A. E. Seward, of Ngan-hsien, in the province of Si-Chuan, wrote on November 12:—

During the great heathen festival at Lui-ku-ping crowds for a week were preached to, but not half a crown's worth of books was sold. This is a country place, and very little, if any, preaching has been done, and so the superstition and fear of the people have not been modified by this means.

The Life of Christ was shown by lantern from the temple stage, and a great crowd listened for two hours while the Rev. W. Kitley (who came down from Shih-ts'uen to help) and myself addressed them. A similar festival was held at Ngan-hsien and the lantern was used on three evenings, the city officials attending. A fee of ten cash was charged for admittance. A sum of over 4,000 cash was thus obtained, and was devoted to the fund for casting a church bell.

The lantern was again used at Ho-pa'chang, and I think the largest and most orderly crowd I ever addressed was in that temple courtyard. The teaching thus given is received through the eye and ear, and lingers long in the memory, I find.

NORTH-WEST CANADA.

Eskimo, Ice, and Polar Bears.—Under this title, the Rev. C. E. Whittaker, of Herschel Island, at the extreme north-west of Canada, where for a month or two in the winter the sun never rises above the horizon, writes the following notes on the pictures which head this page:

Eskimo, ice, and polar bears are usually associated in the mind. No. 1 shows two captive polars, which an Eskimo caught young, and trained to harness. Their master is leaning his back against the house. This picture shows the more or less civilized natives.

No. 2 shows a group of my school children, sitting in the snow.

No. 3 is a picture, of the sloop Ojoa, from Norway, and is the only vessel that ever completed the North-West passage, in search of which Sir John Franklin, and many other gallant men, lost their lives. Captain Amundsen, of the Gjoa, saw many Eskimo along those icy shores who had never before seen a white man. Their weapons were mostly bone, and their clothes all of skins. So highly did they value needles, that they would barter a suit of skins for two. This was at King William's Land, near the Magnetic Pole. Other Eskimo are near there who dress wholly in white bear skins, and subsist on bear's flesh. Of course no missionary has ever been to tell these people of the love of God for them, and very bad customs prevail among them. Some of them take two or three wives, some trade wives, or exchange for a time; some put their baby children out in the snow to die. They do not love their enemies but kill them at sight; they think it no harm to lie and steal. The Western Eskimo, shown in the first two pictures, a few years ago had these same bad habits, but since they have heard the Gospel they have largely left off these evils and have learned to read, to sing hymns, to enjoy divine service, and are eager to learn.

No. 4 is a man and his wife who have been very useful to the Mission during the last three or four years; and No. 5 is the man who holds services for the people during my absence.

BRITISH COLUMBIA.

Meeting of the Synod of the Diocese.—During 1906 Bishop Du Vernet visited nearly all the mission-stations in the Diocese of Caledonia. "I have no tale of hardship to tell," he writes. "There could be no happier work than visiting these scattered Missions, staying long enough in each place to become thoroughly familiar with the conditions under which each missionary is labouring." Between April 22 and December 16 he confirmed 198 candidates—101 men, 97 women. Of those confirmed at Fishery Bay and Aiyansh fifty had left Heathenism less than eighteen months before. The Synod of the diocese met at Metlakathla on August 21. The Bishop wrote on January 14:

The meeting was historic, as it was the first meeting of a duly constituted Synod with lay representatives, Indian and white. Under the Constitution women are eligible for election, and there was present one woman delegate. The most encouraging report was that of the Mission Fund of the diocese, most of the Missions rising to the call of the Church and contributing their apportionment, from $75 to $200 each. This helps to bind the various Missions, whether Indian or white, together in one Church.
**Home Gleanings.**

The Gleaners' Union, founded in 1886, was, as our readers well know, fathered and fostered for the first eight years by the then Editorial Secretary, Mr. Eugene Stock. In 1894 a Gleaners' Union Auxiliary Committee was formed with Mr. E. M. Anderson (who had for five years previously assisted Mr. Stock) as its first Secretary. From that time until the present, Mr. Anderson has carried on the work of the Union indefatigably and successfully. Now, owing to the great expansion of Home Organization, it has been found necessary to relieve Mr. Anderson of Gleaners' Union business entirely, in order to set him free for the more general work of the Home Department. Gleaners will learn with great interest that the Rev. J. C. Duncan, M.A., Rector of Meltham Mills and formerly for ten years Organizing Secretary of the C.M.S. for the dioceses of St. Alban's and Ely, has been appointed to succeed Mr. Anderson in the work of the Gleaners' Union. Our readers will, we are sure, remember Mr. Duncan in earnest prayer. His aim will be to foster the growth of the Union by every possible means, and to strengthen the hands of G.U. Secretaries throughout the empire by intercourse or correspondence.

**What is the G.U.?** The Gleaners' Union is composed of those willing to pray and work for the Evangelization of the World. There is no pledge. Gleaners endeavour regularly to study God's Word; to gather and pass on missionary information; to give and collect; to pray; to obtain new Members. Annual fee, Two Pence. Apply to the G.U. Secretary, C.M. House.

Since the last notification in our columns of the acceptance of new missionaries, the following have been added to the roll:—Miss Edith Rhoda McNeile, of Girton College, Cambridge, and Cherwell Hall, Oxford, a daughter of the Rev. H. McNeile, formerly of Bombay, and a sister of Miss A. H. McNeile, of Bethlehem (she is already at work in the Punjab Mission); Miss Edith Jeannie Neve, a daughter of the Rev. C. A. Neve, of the Travancore Mission, and a niece of Drs. A. and E. F. Neve of Kashmir; Miss K. M. Strong, who has been accepted as a missionary in Local Connexion in the Palestine Mission; and the Rev. Harold Wright Lea Wilson, M.A., Trinity College and Ridley Hall, Cambridge, Curate of Bishop Bawumph, Sunderland. The locations of Miss Neve and Mr. Lea Wilson have not yet been fixed. The following Islington students have also been accepted as missionaries of the Society:—Messrs. G. Burton, H. T. Harris, J. Holden, H. W. Prince, W. E. Reeve, E. F. Salmon, A. Sills, and A. Woodhouse.

**A Quiet Day.** Women Gleaners should particularly note that Thursday, May 2, will be observed at headquarters as a Quiet Day for Women Workers. The gatherings, which will take place from 10.30 a.m. to 3.45 p.m., will be followed by the usual Thursday Prayer-meeting. The subject to be dealt with as a topic for meditation and prayer will be The Missionary Awakening and Extension of the Church. No tickets are required for admission to these gatherings in the Committee Room of the Church Missionary House, and it is hoped that many who cannot be present will send in requests for prayer.

**The Rev. W. G. Hardie.** We are extremely sorry to announce that the Rev. W. G. Hardie, who has been so successfully labouring in that important section of home operations, Work among the Young, has been compelled through ill-health to relinquish his post, having been ordered abroad for five months. He asks for the earnest prayers of his friends that full restoration to health and service for God may be granted.

**A Clergyman.** The Superintendent of a Boys' Sunday-school in a small, poor parish, in order to encourage others, writes of the special efforts he has made during the past few months to interest the children and young people. He says: 'For each class we have a Missionary Bag, passed round and emptied each time the school meets. Occasionally I tell the children I shall double what they put in, and always do so when I take a class. Several teachers adopt the same plan. For six months the total takings in the general C.M.S. box were about 6s. 6d. They now average 2s. a week. At a week-day Scripture Union Class we take a missionary subject once a month. At present I read also Doctor Alec for about fifteen minutes at the end of the class to those who wish to stay for it. Out of about twenty-four present all but two stay each week. Two boys and one girl out of this class are now definitely thinking of the Foreign Field if God opens the way.'

The illustrated gift-book, *In Salisbury Square,* which describes daily life in the Church Missionary House, is being brought out in a cheap and attractive edition (paper boards, 1s. net; by post, 1s. 3d.). Young or new workers for the Society will find it of absorbing interest. Every Gleaners' Union secretary should possess one copy for reference.

**Home Letters.** That accompanied gifts dropped into the treasury during the last few weeks of the Society's financial year contained many expressions of earnest solicitude, faith, and prayer. A husband and wife in sending £20 as ' an extra contribution,' wrote: ' Perhaps at this time God is calling us more especially to prayer, not for funds, but for an outpouring of His Holy Spirit. . . . Is it not perhaps lack of consecration and much of self-seeking in His service at home and abroad that is really the cause of the withholding of the money? ' A gift of 3s. came in a thankoffering envelope from an anonymous working man (or woman!) in a manufacturing town in Lancashire, who wrote: 'At first I did not see how I was to put anything in the envelope, but an opportunity came at my work to earn a little extra money. . . . The appeal made last year was the means of giving my first annual subscription. This year I have paid it again, only double the amount, in addition to the amount I now send. Also I have started to take in *Mercy and Truth.* ' One other donor of £1 had ' saved the money by making a winter dress at home instead of giving it to a dressmaker; ' another had earned 9s. 'by knitting seven pairs of gloves for friends during the winter; ' while a third gift of 3s. came in a thankoffering envelope from an anonymous working woman (or man!). A gift of 3s. came from the Rev. E. M. Anderson (who was temporarily in charge in the west of England) ; and twenty guineas came from the two godmothers of George Pilkington Fisher and Arthur Stanley Theodore Fisher, aged respectively three years and a half and fourteen months (children of the Rev. and Mrs. A. B. Fisher, of Hoima, Uganda), in order that they might be enrolled as Life Members of the Society.
As we have already pointed out, all contributions now are acknowledged in the C.M.S. Gazette and not in the Gleaner as formerly. The donors of the following sums have not observed the alteration and ask for acknowledgment in these columns: C. C. O., £10; 2s. 10d.; 'Thomas,' £1 6s.; G. A. W., 10s.; 'Two Sisters,' 10s. 6d.; W. W. W., 15s.; Miss Sawyer, 6s.; Mrs. Bull, 2s. 6d.; A Friend, C.T., £1; A Dublin Gleaner, £1; 'A Member greatly blessed,' £1; X.Y.Z., £1; and Thankofferings from Norfolk, £1.

The native Churches have shown indeed 'a ready mind' in ministering to the necessity of the Society. More than £84 was received from Onitsha representing the assessment of native Churches on the basis of class membership for 1906; and also the balance of the church accounts in places where there are not yet proper church classes held. The 'class fees' are for the support of the teacher and are fixed upon the following scale: Communicants, 5s. per annum; Confirmation candidates, 4s. per annum; Baptism candidates, 2s. 6d. per annum. Thankofferings from Persia include the touching gift of nine shillings contributed by the Persian women converts in Isphahan, many of whom denied themselves tea and eggs for a week in order to help. Similarly, Persian girls in Julfa gave up part of their eggs and cheese in order to be able to give something.

At Portrush from May 31 to June 7, the School will be addressed by the Bishops of Down, Connor and Dromore; of Derry and Raphoe; and of Clogher by Archdeacon Madden and the Rev. Hubert Brooke. Although this School is more especially for Irish supporters, it is hoped that many English 'scholars' from the west and north-west of England will cross the sea for it. Judging by the pretty peep at Portrush given on this page, and knowing as we do the fame of Irish hospitality, there is no doubt such visitors will combine a most pleasurable holiday with opportunities of increasing their efficiency as C.M.S. workers. At Cromer, June 14–21, the Bishop of Norwich will welcome the School, the members of which will also appreciate hearing Archdeacon Pelham, Canon Denton Thompson, Canon Girdlestone, and other warm friends. Several of the Secretaries hope to attend both Schools. We hope that large numbers of our Gleaners will enrol and attend one or other of them. The Schools held already have proved useful beyond estimation.

A very interesting booklet entitled Faithful Men: A Record of Twenty-five Years in Trinity College, Niuppo, compiled by the Rev. W. S. Moule, Principal, is now on sale in the Society's Book Room (3d. net.; 4d. post free). It will be remembered by our readers that the College was founded by the late lamented Bishop Hoare, who was its first Principal. Of the original first eight students three are working pastors of the native Church to-day, and another is head-master in the College. No fewer than 103 men have graduated and passed out from the College with schoolmasters' certificates. It is proposed to erect, as a memorial of Joseph Hoare, a much-needed College chapel, and in a supplement to the booklet Bishop Moule commends the idea warmly to those who knew and valued the Bishop's life and work.

As we have already pointed out, the Lay Secretary has a large stock of articles for sale. We can only mention the following: A Silver Pocket Communion Set; A Fur Stole; Jewelled Rings; Child's Silver Mug; Embroideries; Silver Spoons, Forks, etc.; a Kashmir Shawl and a Persian (pedigree) Cat nine months old. Who will buy?

The Lay Secretary has received a fine collection of British, Colonial and Foreign Stamps for sale on behalf of the Society, 2 vols. £100. He will gladly receive any gifts of used stamps, old, rare, foreign and English kinds. The Rev. J. Merrin, 'Grant,' York Road, Guildford, should be applied to for mixed packets, value 6d. to 2s. 6d. each.

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:

If I owe and bequeath to the Treasurer for the time being of the Church Missionary Society for the time being of the said Legacy shall be an effectual discharge for the said Legacy.
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