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The Colombo Apothecaries Co. Ltd.
JUNE, 1907.

A Prayer.

My God, in me Thy mighty power exert,
Enlighten, comfort, sanctify my heart;
Sweeten my temper, and subdue my will,
Make me live like Jesus, with Thy Spirit fill.
I want to live on earth a life of faith,
I want to credit all the Bible saith.
I want to imitate my Saviour's life,
Avoiding lightness, gloom and sinful strife.
I want to bring poor sinners to Thy throne,
I want to love and honour Christ alone.
I want to feel Thy Spirit's inward power,
And stand prepared for death's important hour.

I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesu's name,
I want a living sacrifice to be
To Him who died a Saviour for me.
I want to do whatever God requires,
I want a heart to burn with pure desires.
I want to be what Christ my Lord commands,
And leave myself, my all in His dear hands.

O Lord! pour out Thy Spirit on my soul,
My will, my temper, and my tongue control.
Lead me through life to glorify Thy grace.
And at Thy coming I shall see Thy face.

Oh! blessed hope! it cheers my drooping heart
Soon I shall see Thee Saviour as Thou art.

Studies in St. John’s First Epistle.

III. DWELLING IN THE HOLY PLACE.

The Christian’s normal position in the enjoyment of Fellowship with God entails as we have seen a life lived in the searching light of His Presence, and a life of persevering continuance in goodness. It also means living a life of holiness, i.e. Fellowship with God requires the privileged one to live in the Holy Place. This will be the subject of our Bible study this month, and we shall find that St. John in this Epistle gives seven cogent reasons why the Christian life should be a holy one.

1. Jno. ii. 29. i. The Divine Sonship of the true Christian demands it. Because the Divine Father is righteous His children should be the same. A story is told of Alexander the Great illustrating this point. The famous Conqueror found one of his soldiers the worse for liquor, and when the man was in a fit state to understand, told him “sir, you must either give up the drink, or give up your name as one of my soldiers.” Even so should the Christian fear to bring disgrace on the name of his great Commander.

ii. The Divine Hope compels it. “He that hath this hope in him”—says the Apostle, “purifieth himself even as He is pure.” (iii. 21.) This purifying is a process which has to go on in life, (Rom. xiii. 11.) there will be no sudden change to it. The spiritually fit will survive in “that day.” And the hope of being like Him when He comes should compel this change. During the South African war this incident was related. A Scotch lady who had apparently very little to burden herself with, was suddenly called upon to assume control of all her husband’s estates and possessions, as he was ordered out to the war. The hope of his return however was such an inspiration to the lady that when he came back matters were found to be in anything, in a much better state than when he went away. What will be the state of your heart’s garden, my reader, when its rightful Owner returns?

iii. The Divine Will commands it.

“Whosoever committeth (i.e. practiseth) sin transgresseth also the law”—(iii. 4.) The law is the Divine Will which is the rule of the true Christian’s life. “If a man love Me, he will keep My words” says the Master. There is a touching verse in the sixth chapter of Genesis, which we may well refer to in this connection. The Lord Jehovah, we are told looked upon the world that He had made, and His highest creation man, and beheld “every imagination of the thoughts of his (man’s) heart, was only evil continually.” And when the great loving God saw this awful spectacle, we are told, “it grieved Him at His heart.” What shall we say then if He look on us whom He has redeemed at so great a price, and see us disobedient to His commands?

iv. The Divine Sacrifice was made in order to ensure it. “He was manifested to take away our sins.” He was “the very Pascal Lamb which was offered for us an’ hath taken away the sin of the world.” (Prayer Book.) A Parliament of religions was being held in America and the representative of each religion had been giving the claims of his own religion. One was there who was a Christian, and he in a thrilling speech shewed the need of forgiveness of sin as paramount in the human heart. And as he finished with the words “The blood of Jesus Christ...cleanseth us from all sin”—the vast audience arose and with waving handkerchiefs burst into prolonged applause. Sin in a Christian, it has been truly said, is driving in the nails again!

v. The Divine Fellowship assures it. “In Him is no sin.”—Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him.” (iii. 5, 6.) In a well-appointed surgery the delicate instruments required by the Doctor are kept in a specially adapted glass case, where they are free from rust, dirt, damp or ought that defileth. Even so, the soul that abideth in Him is kept free from sin.

vi. The Divine Nature desires it. It is said of the mango tree that only good seeds will grow at all. If a good mango is grafted on a bad tree its nature will be changed. So, the Apostle says “Whosoever is born of God doth not commit (i.e. practise sin.” (iii. 8.)

viii. The Divine Test requires it. What is required in the World to-day is practical Christianity. The best evidence of Christianity is a holy Christian. A Missionary was preaching in North India and he quoted the words “All have sinned.”—“No they have not,” said a heathen servant standing by, “my mistress never sins.” His mistress was an officer’s wife, who was a true Christian.

“Without holiness,” friends, “no man shall see the Lord”—but the Lord the Spirit has come to perfect holiness in those who are willing to be under His absolute control, and lest we should be discouraged the Apostle St. Paul tells us that “He that hath begun a good work in us, will perfect it,” for it is God that worketh in us, even to will—as well as to do His good pleasure.
Church Missionary Society.

The Church Missionary Society began their annual meetings at St. Bride’s Church, Fleet-street, which by its close proximity to the Church Missionary House in Salisbury-square has generally become known as the missionary church of the metropolitan diocese. It has not been often that so large a congregation assembled at Wren's beautiful building, which is almost in the centre of newspaper land, and even the galleries were well filled before the service began. An augmented choir rendered the service magnificently, for happily the successor to the late incumbent still maintains that form of choral service which enables the whole congregation to join in heartily. The special psalms selected were the xxxii. and xlv., and the first lesson was taken from Isaiah lxi., which was followed by the Cantante Domino, the second lesson being from Luke iv., 14-23, with the Deus Miseratus before the office prayers. Immediately after the third collect the well-known missionary hymn, "Rejoice, the Lord is King," was heartily sung by the congregation, and then the Lord's prayer: "Thy kingdom come, Thy will be done on earth as in heaven." The Archbishop of Canterbury was the preacher, and he selected for his sermon the passage from Luke ii., verse 20, "But if I with the finger of God cast out devils, no doubt the Kingdom of God is come unto you." In the course of his discourse his Grace pointed out that what the Divine Speaker aimed at in these words was the power of God over evil; or in other words, the victory over wrong. The whole aim of God's work was the overcoming of sin by setting forth the power of righteousness and truth, which meant, so far as our every day life was concerned, the practice of reverence, humility and purity, and it was by spreading those virtues abroad that, not only the Kingdom of God was assured, but the power of our own country was built up. History had, at any rate, taught us that an empire without the Kingdom of God as its bedrock could not endure. At the conclusion a collection was taken for the benefit of the Society; and the final hymn was founded on the prophetic words, "The earth shall be filled with the glory of the Lord, as the waters cover the sea."

"Sister Lucy."

A well-known and unique personality has just been called away to her Master's presence. Miss Lucy Rutherford spent the early part of her life in Walthamstow. From a child her individuality was strongly marked, and the ideal she set before herself was a life devoted to the service of others. After her father's death, her mother settled in London, and Miss Rutherford worked amongst the laundry girls of Paddington district; and then, after the long illness and subsequent death of her mother, she was led to migrate to the East End, and took up work in the neighbourhood of the docks, residing in the family of the late Rev. John Richardson (founder of the Bible Union).

Whilst thus ministering to the poor, she strongly felt the need of more knowledge and experience in nursing the sick, and went through a course of training at a hospital in Gray's Inn-road. She became a fully qualified nurse, and filled positions in London, Liverpool, and Leicester. She sought to make the wards under her supervision as cheerful as possible with flowers and singing. Sunday evening was often rendered happy and bright by the hymns which she sang with excellent voice.

She was at Guy's Hospital for many years, and when at length she felt herself no longer able adequately to discharge the responsibilities of her position, she established herself in a very modest apartment in Cambridge-terrace; Hyde Park, which she was wont to call "The Garret." Here she devoted herself to interests in connection with the C. M. S. and Y.W.C.A., and many were her acts of devoted ministry in the name of her Lord.

Latterly her health necessitated a change of climate for the winter. After trying South Africa, where she stayed with her brother-in-law and sister, Rev. Andrew and Mrs. Murray, of Wellington, Cape Colony, she found that Ceylon suited her better, and for several years she went there, to the satisfaction of her many friends, both European and Native, who accorded to her a hearty welcome.

When Sister Lucy arrived in Ceylon in November, 1901, suffering from chronic bronchitis, she was entrusted to take charge of the hospital at the Boer camp at Diyatalawa. A malignant form of fever had broken out, and there seemed no one else to take the post. She felt quite unfit, but the work, being, as it were thrust upon her, she cast herself upon the Lord for His upholding strength during the five months of unceasing labour. The peculiar circumstances under which she was required to render this service carried her completely out of herself, and earned for her the title of "Mother," and an expression of warm recognition and appreciation which South Africa will never forget. She, however, never fully recovered from the strain of these five months, but she did it "in His name," and will one day hear the Master say: "Inasmuch as thou didst it to one of the least of these My brethren thou didst it unto Me."

Sister Lucy's strong sense of humour helped her through many difficulties and made her a most interesting companion to those who knew her intimately. Though somewhat retiring in her disposition and manner, yet in social life she was ever bright and happy in conversation, and interested in what was current in the town. But above all was her intense desire for the spiritual welfare of those with whom she came in contact, especially those whose lot was cast in worldly circles, and positions disadvantageous to Gospel light and influence.

Sister Lucy passed away after a short illness on Sunday morning, April 7, at the house of her sister, Mrs. Reeves, at Bath, and was laid to rest in Lansdowne Cemetery, a lovely spot, and one befitting a life beautiful in its surrender to the Lord she so faithfully served. Though no longer here, "she being dead, yet speaketh."

ALBERT A. HEAD.

Life of Faith.

At Exeter Hall, during the meeting some one proposed, that as that was the last C. M. S. meeting there, the occasion should be marked by thank-offerings. Immediately two gifts of £100 each were sent in.
The Anti-opium Movement on the Malay Peninsula.


(Presiding Elder of the Federated Malay States District).

Until quite recently the writer of this article had understood that the majority of the Chinese had no desire to break off opium, and a few months ago a European miner told him that if the Government stopped the gambling and opium traffic, no coolies would come from China to work in the mines here, and he would be unable to carry on his business. But during the last few weeks the Chinese have emphatically proved that they are desirous of breaking off this habit.

About two months ago the members of the Chinese Young Men's Christian Association in connection with our Kuala Lumpur Mission Hall heard the good news that there had been discovered, in the jungle of Negri Sembilan, the leaf of a creeper which would cure smokers of the opium habit, and they became enthusiastic in getting the new medicine. Some of them had read the Chinese translation of the life of Pastor Hsi, and as they perused the pages of that noble Christian life, and read how he opened scores of opium refuges in China and cured thousands of opium smokers with his medicine, they (the preachers especially) felt that here was an opportunity to do something themselves.

Discovery of the Opium Cure.

Upon visiting the Chinese towkay who had introduced the medicine in Seremban with good effect, I found that the leaf had been discovered in Jelebu by a young man who was an opium smoker. He had been told by a friend to take the leaf of a certain plant growing in the jungle, and to boil it and drink the medicine. He did so, and found that he could break off his opium habit. He told others about it, and when the Seremban towkay went to Jelebu to collect his house rents, he was told of the medicine. He ordered his mining coolies to collect the plant for him, and then introduced it into Seremban. We asked him to let us have some of the leaf, and he sent us twelve sacks at once. The Chinese preachers and young men enthusiastically took up the matter, and the medicine was prepared at the Mission Hall. The news spread, and hundreds per day came, until the Mission Hall and street outside became blocked with people. The demand was more than the supply, and we had to engage two coolies to help prepare the medicine.

Never shall I forget the touching spectacle of these men eagerly asking for help; of children coming asking for the cure for their fathers; of wives for their husbands. Malays and Bengalees also came; Chinese miners, merchants, scholars, and shopkeepers came in their thousands, some bringing empty whisky and brandy bottles, others square face gin bottles, for we told them that we could supply the medicine free if they would bring their own bottles. Never have I witnessed such a crowd of suppliants! We had nearly 500 people a day, which would mean 1,000 bottles of the medicine. In addition to this we held services twice and thrice a day, seeking to bring the Gospel of Christ to them as the medicine of their souls. Other places in the town began to supply the medicine, until 2,000 men per day were supplied with it. Men came by rail from villages 30 and 40 miles away, and in the streets every second man was taking a bottle. Depots have now been opened in every large town and village by the Selangor Anti-Opium Society.

Was the Medicine Effective.

I made inquiries of many who were taking it, and they all said with one accord: "Since taking the medicine we have never touched any opium." One man who came a second time for the medicine said that he had been a smoker for 28 years, but that he had broken off the habit, and now he had come for a supply of medicine for his wife. He had found it so good himself, that he wanted her to take it also. They had together spent on opium dollar 1.40 a day. I could multiply testimony after testimony if I had the time to do so.

Someone had suggested that perhaps the patients would not be able to give up the medicine, and that it would take the place of the drug; but I have discovered that such is not the case. Being informed that in a certain shoe shop in Kuala Lumpur there were five employees who had broken off the habit, I went and saw them. I learned that three of them had discontinued the medicine for over a month, after taking it for over two weeks, and that the other two employees had also broken off the opium, though still taking the medicine, as they had begun taking it much later than the others. The towkay of the shop was delighted that his employees had broken off their opium habit, and showed me with great satisfaction one of his employees who he said used to be thin and sickly when he took the drug, but who is now fat and well. I could give hundreds of similar testimonies from men who have stopped both the opium habit and the medicine.

The Cure a Success in Malacca.

Opium smokers have brought their lamps and pipes to the Mission Hall and the Anti-Opium Society as proof that they have broken off the drug, and Mr. Shellabear writes me as follows from Malacca: "You will be glad to hear that a Cantonese man who got the medicine sometime ago from Seremban has given up opium. There was great rejoicing this morning when he took the axe and broke up his opium pipes and cast them into the sea, which rolls at the back of his house. The whole family have claimed to be Christians, but the opium was too much for the husband, but he claims to be free from its curse. His wife was very happy about it this morning. What a blessing it will be to these people if the opium curse is lifted." Such a testimony speaks volumes.

Will they stand fast? People naturally ask. Of course, that remains to be seen; but whether the cure is permanent or not, one thing stands out before us: that 25,000 applicants have come for the medicine during these last few weeks. "Actions speak louder than words," and their action seems to say unmistakably: "We do not want to smoke opium; help us to get rid of the curse; remove it out of our way." It says to the Government: "Legislate for us, and prohibit this terrible drug, except for strictly medicinal purposes; follow the example of Australia, New Zealand, Japan, and the Philippines, and stop the traffic." One of the highest Government officials said to me the other day: "The Chinese have gone up ten-fold in my estimation; I had no idea they wanted to get rid of the habit, and I think the Government are wrong in carrying on this opium traffic." —The Malaysia Message.
The Prince of Wales and Missionary Work.

The New S.P.G. Premises.

Memorial Stone Laid.

Their Royal Highnesses the Prince and Princess of Wales, on their return to the metropolis after performing a number of important duties in and about Glasgow, showed the deep interest they feel in the missionary work of the Church of England by taking part on April 27 in the laying of the memorial stone of the new premises of the Society familiarly known by the letters "S.P.G." at Westminster. The building now being erected at the corner of Wood-street and Tufton-street, in close proximity to the Church House, is to be the headquarters of the Society for the Propagation of the Gospel in Foreign Parts, and the commodious offices will be a welcome change for the staff from the cramped and uncomfortable rooms of the Society in Delahay-street. That the support given by their Royal Highnesses to the work of the Society was well appreciated by those who are labouring to further its objects was shown by the thoroughly representative gathering which assembled in the marquee erected over the area the building is to cover.

The Archbishop of Canterbury (the president of the Society), the Bishop of London, Bishop Montgomery (the secretary), the Archbishop of the West Indies, the Bishops of Southwark, St. Albans, Chichester, Rochester, Bath and Wells, Stepney, Kingston, Barking, Croydon, Thetford, Selkirk, Qu'Appelle, and Trinidad, Bishop Welldon, Archdeacon Wilberforce, and the Dean of Westminster, Sir W. E. M. Tomlinson, and Sir E. U. FitzGerald were among those present, and many clergymen and representatives from all parts of the kingdom journeyed to London to take part in a function which will be regarded as one of the most interesting in the Society's history.

The Prince and Princess of Wales, who were attended by Viscount Crichton, Mr. E. W. Wallington, and Lady Eva Dugdale, on their way to the site passed through Dean's-yard, where one thousand members of the King's Messengers, the children's association of the S. P. G., were grouped to give a welcome to their Royal Highnesses. The 176 branches in the dioceses of London and Southwark and the Barking deaneries of St. Albans sent representatives. A guard of honour of the 2nd V. B. Royal Fusiliers, commanded by Captain P. F. Morton, was mounted in Tufton-street, where the battalion has headquarters. The Archbishop of Canterbury, the Bishop of London, and the secretary of the Society, who were in their robes, met the Prince and Princess of Wales, and conducted them to the dais. After a short service, commencing with the National Anthem, the singing of which was augmented by the choir of St. John's, Westminster, the Prince of Wales advanced across the dais, accompanied by the Primate, to the spot where the memorial stone was suspended above the masonry on which it was to be fixed.

The Archbishop of Canterbury, turning towards the Prince and Princess, said: May it please your Royal Highness, I have the privilege, as president of the Society for the Propagation of the Gospel, to ask you to lay the foundation-stone, or memorial stone, of our new buildings. The occasion is a great one, and we are thankful that it falls at a moment when the thoughts of the English people are specially directed to the duties, the privileges, and the opportunities of our Empire as a whole. It will be the function of our Society within these walls to endeavour to set toward upon lines at once the highest and the deepest, such a strengthening of the religious and moral life of the Empire as may make it potent for the whole world's good. It is no small thing that our new building should be thus inaugurated by the Heir Apparent to the British Throne. Your Royal Highnesses know at first hand in a rare degree the facts and the needs of our Empire's life, and we pray God that the act performed to-day may, by the blessings of the Church's living Lord, be fruitful of abundant good. May it please your Royal Highness to lay the stone.

The Prince of Wales: We are here to-day to carry out the pleasant and important ceremony of inaugurating what will be the centre of the work of the Society for the Propagation of the Gospel in Foreign Parts. From personal observation in almost every part of the Empire, I can testify to the great results it has achieved, to the strenuous and self-denying life of its workers, and to its remarkable success in supplying to our fellow-country-men who may be dwelling abroad, or in the remotest districts of India or our Colonies, the religious principles which they have learned to value as members of the National Church of England. (Cheers.) But it is almost unnecessary to remind ourselves that these objects cannot be attained, at all events in the earlier days of a Colony's life and progress, without the generous support of the Church at home. I know that all here will join us in wishing Godspeed to the labours of the Society. (Cheers.)

The stone was then lowered, and was declared "well and truly laid" by the Prince of Wales with the words: "In the faith of Jesus Christ we fix this stone on this foundation, in the name of the Father, and of the Son, and of the Holy Ghost." The stone bears the following inscription:

"To the glory of God, and in furtherance of the work of the Society for the Propagation of the Gospel in Foreign Parts, this stone was laid by H.R.H. George, Prince of Wales, on April 27, 1907." Beneath the stone was placed a set of the current coins of the realm, the first report of the society, the report for 1906, the two charters of the society, the appeal for the New House Fund, and the form of service used on Saturday.

The Princess of Wales received thirty-eight purses towards the building fund, the contributions amounting to £8,025. This sum included the special gift of £250 of the American Church, to be applied towards panelling the board-room or chapel, and £2,626 received before the last appeal for funds was issued. There still remains £3,351 to be raised to complete the sum originally asked for. Her Royal Highness placed the purses as they were handed to her on an alms dish which has attaching to it an interesting History. It was the large silver plate of rare and beautiful design presented to Bishop Selwyn, who, in journeying to America in 1871, was the first bishop of the Church of England to visit the United States. The plate was sent home by the bishop as a thank-offering for the work of the Society for the Propagation of the Gospel in our American Colonies between 1701 and 1785.
The places at which the purses were filled indicate the world-wide support given to the appeal for funds for a new house for the Society. Heavy money-bags were handed in from the dioceses of Canterbury, York, London, Winchester, Durham, Birmingham, Chester, Chichester, Ely, Exeter, Gloucester, Hereford, Lincoln, Liverpool, Llandaff, Manchester, Norwich, Oxford, Ripon, St. Albans, St. David’s Salisbury, Southwark, Southwell, and Truro. Substantial subscriptions were also forthcoming from Ireland, Scotland, United States of America, Canada, Trinidad and West Indies, Australia, South Africa, India, and the Far East. Separate purses were handed to the Princes of Wales from the “King’s Messengers,” the members of the Committee of Women’s Work, Bricklayers Fund, and from the office staff of the Society.

At the conclusion of the service there were a number of presentations made by Bishop Montgomery to their Royal Highnesses. Among them were Sir William Emerson, the architect, the Rev. W. J. Stracey-Clitheroe, a very old member of the Society, and the clergyman who presented the towel used by the Prince in the ceremony, Mr. William G. Low, a delegate from the Board of Missions of the American Church, Miss Lucy Phillimore, head of the women’s organisation work of the Society, and Miss Bunyon, the chief of the Society’s Children’s Work at Home. The Prince of Wales, hearing that the Archbishop of the West Indies, who is also Bishop of Jamaica, was taking part in the foundation-stone laying wished that that right rev. gentleman might be presented to him. His Royal Highness questioned the bishop about the earthquake at Kingston, at which town the bishop was staying when the disaster occurred. The church at which the right rev. gentleman officiated was destroyed, and his purpose in visiting the old country is to collect funds to assist in rebuilding the edifice. In connection with the presentation of the delegate from the United States, who was cordially greeted by the Prince of Wales, it is interesting to record that the American Church is one of the many Churches founded by the Society.

The Prince of Wales was engaged in conversation with Sir William Emerson for several minutes, and their Royal Highnesses drove back to Marlborough House at half-past twelve. The architect was the recipient of many congratulations upon his design for the new buildings, a picture of which appeared in The Daily Telegraph on Thursday. They are being erected of light-toned red bricks and Portland stone dressings, the base being in Cornish granite. The style is Tudor of a free treatment.

**Gleaners’ Union.**

**Colombo Branch.**

The monthly meeting of the Gleaners’ Union was held in the churchroom at Galle Face on the 17th May, and there was a fair attendance.—The Rev. A. E. Dibben presided, and after prayer, singing of hymns, and Scripture reading, Mr. Perrier gave an interesting address on mission work in Travancore, the result of personal observations.

He had visited educational institutions, and been much interested in the good work done in a variety of ways.—Caste influence is, as usual, more or less of a drawback, and he had an amusing story, he had heard, to tell how, one time, in the case of a barber, caste prejudices were yielded to threatened loss pecuniarily; the only stipulation made being for a private room to do the indiscriminate hair-cutting of all castes in. Regarding press work, dating back to as early as 1820, with a wooden press, made by the Rev. B. Bailey, on which the first Gospels in Malayalam were printed, there was now plant to the value of over Rs. 20,000, showing extensive progress in all branches.

Of churches visited, caste distinctions obtaining in one was noticed with regret; lower castes being seated apart on separate benches. In the Syrian Christian Churches there seemed great room for improvement, these Christians having, through many long years, become very corrupt as a church. Some are however now showing a desire to get back to the truth, and for its spread, and a purified church to be the result, all should pray earnestly.

At the close of the address Mr. Dibben said a few words about this deficit in the C. M. S. funds again this year, and the proposed plan of making up a working capital. Then after another hymn, and prayer, the meeting was closed with the Benediction. 22nd May, 07.

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**St. John’s Church, Nugegoda.**

**Fifth Anniversary.**

The annual meeting of the congregations in the Nugegoda district, ministered to by the C. M. S., was held at St. John’s Church on Monday (Prince of Wales’ birthday) at 3 p.m. in fine weather. The building was packed. The chair was occupied by Mr. J. Gibson, of Colombo, supported by the Incumbent of the parish, the Rev. G. S. Amarasekara; Mr. J. W. de Silva, Proctor, and Rev. G. B. Perera, of Cotta and Mr. J. Mutuvelu. The proceedings opened with a hymn and the reading of a portion of Scripture and prayers by Rev. G. B. Perera. The Report followed, the Incumbent reading it.

Reference was made therein to the progress of the work under his sole charge in Nugegoda and in the sister Churches of Mirihana, Kirillapone and Nawala. The increase of contributions to the Church Fund, and the increase of the number of those attending Divine Service were in evidence of such progress—

**THE CHAIRMAN’S REMARKS.**

were terse and crisp. He pleaded he was not much of a speaker and (he said) was loath to preside over that big gathering. He was, however, happy in that he had got there. He expressed his sympathy with the work of the C. M. S. and in weighty words of counsel, encouraged the Christians to pay and pray. Mr. A. E. Abeyratne read out a statement of accounts for the year under review, showing the financial position of the Church. The receipts for Church Fund alone were R. 1,521.47. Expenses R. 1,070.12, leaving R. 451.35 to credit.

Mr. J. Mutuvelu of Colombo, a prominent member of Christ Church, Galle Face, (Tamil) gave his experience of his Church and wound up with an appeal to Christians to pay and pray. Mr. J. W. de Silva,
Proctor, Panadure, interested the meeting in an im-passioned address, bristling with facts and figures. Mr. W. de Silva, Head Master, English School, Cotta, Church Warden, proposed thanks to the chairman, speakers and visitors. The Rev. Mr. Amarasekara supported; Messrs H. W. Cave & Co., and Mr. J. P. Morton, had given liberal help towards the proceedings,—which then ended with the Benediction (by the Incumbent.)

The gathering then adjourned to the side-halls for the refreshments and the Fancy Bazaar, which was opened by Miss P. D. Bandaranayaka, whose sympathy in good work is so well known. The stall-holders were Miss N. Raux, Miss L. de Silva, Mrs. E. C. de Alwis Mrs. M. Ekanayake and Mrs. G. S. Amarasekara. The refreshment room was in charge of Messrs. Harry and Willie Ekanayake and Harry P. Weerasinghe. The proceeds came to over R. 200.

June 4th, 1907.

Ceylon Observer.

Dona Marthina, the wife of Mr. Christian Perera, retired Catechist of the C. M. S., died on Sunday the 5th May at the residence of her eldest daughter Mrs. Samarakoon.

The late Mrs. Perera was for several years employed under the C. M. S. as School Mistress and Bible woman respectively. She was 82 years of age at the time of her death. She leaves behind her two sons, two daughters, several grand children, and five great grand children.

Mr. A. S. Perera, the esteemed teacher of the Cotta English School is her eldest son.

Her remains were interred on the following day at the burial ground at Wewella at the presence of a large gathering of relations and friends, the Rev. J. H. Wikramanayake officiating.

Nellore, Jaffna.

For some years a great desire was felt by those in charge of the Nellore Girls' Boarding School to devise some means of keeping Christian girls with us, after they had passed the viii standard. It was very hard to send Christian girls, young in age and Christian experience, back to heathen homes, where they would meet with every kind of temptation, and have little or no encouragement in good things. To meet this need a class for lace making was started a year ago last January, and we believe that God's blessing has been upon this work from the very beginning. I was not able at that time to find a Tamil lace teacher, but a Sinhalese girl from Kandy volunteered for the post, and has continued to do so by sending us a Tamil Christian woman, capable of instructing the girls in lace making and needlework, and above all who will do all in her power to build them up in their most Holy Faith, by her teaching and faithful example.

If any reader knows of such a woman who might be willing to undertake this work for Christ's sake, I shall be very grateful if they will write to me about her.

ANNIE T. BOARD.

The Pan-Anglican Congress.

SIX SECTIONS ARRANGED.

We are officially informed that the six great sections of the programme for the Pan-Anglican Congress of 1908, which are to continue each as a separate conference sitting de die in diem throughout the six mornings and afternoons, have been arranged. They are as follows:—The Church and Human Society; the Church and Human thought; the Church Ministry; the Church's Missions in Non-Christian Lands; the Church's Missions in Christendom; the Anglican Communion. Each of these sections has now its own Secretary. To him and its advisers will be entrusted the selection of competent writers of preliminary papers on the various subdivisions of the subject. These papers will be published in time to allow of their being studied by delegates all over the world before leaving home for the congress. The Congress Committee hopes that many of these papers will be written by Churchmen in the United States, in the Colonies, and in the mission field. A preliminary handbook of the congress will be ready for publication within a few days. A gathering of representative women was recently held at Lambeth Palace to consider the share which women should have in the programme. It was unanimously agreed that there should not be a separate women's section of the congress, but that a women's committee should be formed, and should arrange for some sectional meetings on subjects specially connected with women's work. There is also to be a great evening meeting for women in the Albert-Hall, when it is probable that the subject of "Opening for Women in the Colonies and Beyond" will be dealt with. Many inquiries have been received as to an authoritative form of prayer for the congress. It is probable that this will be sanctioned and issued in June. All information as to the congress may be obtained from the congress secretary, Rev. A. B. Mynors, the Church House, Dean's-yard, Westminster, S. W.—London Times, May 10.

From Ceylon Observer, June 3rd.

The Finance Committee of the C. M. S. has already reached some definite Resolutions as to the Society's future at home and abroad. Its aim is to bring the expenditure into closer adjustment with the income, in order not only to avoid further indebtedness, but also to wipe off the deficit and re-establish the Society's capital fund. The Resolutions approved by the General Committee on Tuesday last. It is important that the Society's friends should at once understand how these prospective changes affect them. If the ordinary income shows a steady development, the necessity of keeping back missionaries and restricting expenditure in the field will soon cease. So long as outlay is carefully watched, an advance in receipts imposed upon expansion. The key of the situation is thus in the pocket of the home subscriber.

The following statement represents the situation as it is:—On November 13, 1906, the Committee decided that "unless there is such an increase in the contributions as practically to meet the expenditure of the year, measures will have to be adopted that will most seriously cripple the work of the Society, including probably the regrettable withholding of new missions; except in a few special cases." The Committee,
which met on May 14, had before them a Report of the Finance Committee; with this, and in view of the facts that the income of the year 1906-7 was insufficient by 11,250l. to meet the expenditure, making the total deficit 21,250l. and that the value of the working capital had been reduced to 30,000l., the Committee resolved that a reduction in the annual expenditure should as quickly as possible be made to the extent of 30,000l., even though this should involve keeping back a considerable number of missionaries this year. The Secretaries having been asked by the Finance Committee to bring up proposals for the reduction of the estimates (sanctioned last autumn for the six months ending June 1907), the Committee accepted proposals which amounted to a total reduction of 6,670l., and, subject to these, passed the estimates for the remaining six months. Instructions were also ordered to be sent to the Mission field requiring that the estimates now being there prepared for the year ending December 1908 should be reduced by a very considerable sum below the expenditure of 1906. Further consideration will be given next Tuesday to the apportionment of this reduction with due regard to the conditions of the various Missions. The attendance on Tuesday last was a very large one. The whole question was considered at great length, and the conclusions were reached with the deepest sorrow, and only under pressure from which there appeared to be no escape.

From the Record, May 17th, 1907.

The First of May.

In the old days the Strand would have been in a bustle while the Maypole was being got ready, but that is a festival which has long been dead, and the well-meaning attempts to revive it have not yet penetrated into London, though there are still vacant sites on Aldwych. The Strand, during these modern Firsts of May, is busy with other revelers, wearing a more serious mien, the thongs of "good people" who come up to London for the May Meetings. Evidently, it is still pleasant to go on pilgrimages, when, as the poet of English pilgrimages sang, the drought of March has been pierced to the root by the sweet showers of April, and no doubt there is just as great a longing for a visit to London by express train as ever there was to set off along any of the old Pilgrims' Ways. Then, as now, it was doubtless not an unmixed devotional spirit which prompted the desire to get ready for a journey. There was all the pleasant bustle of preparation, the chance of jolly adventures, the probabilities of making fresh friends, the glamour of the open air in an English spring, and, at the end, the thrill of piety and the sense of duty done. An old-fashioned pilgrimage, in a way, was an attractive religious exercise, and in some respects even more remarkable, was the vast thanksgiving meeting over which Sir Henry Fowler presided last night at the Albert Hall. Methodists have always been eager to obey the injunction to "make disciples of all the nations," and in less than a year they have collected a sum of money which will add twenty thousand pounds to the annual revenue of their missionary society, after wiping out the debt from which the society was suffering. Last night's gigantic meeting—it is said that there were forty thousand applications for seats from all parts of the country—is a triumphant proof that at any rate one of the strongest Nonconformist churches has not lost its old enthusiasm for foreign missions, or that, if the ancient fervour had diminished somewhat, it was not beyond resurrection. To-night the Church Missionary Society will occupy the same vast building, and the best answer to the doubters is that the greatest hall in London is found too small to hold all those who desire to be present at these demonstrations. We need not particularise further as to the meetings which are to take place during the present week, and, indeed throughout the whole of May, with little intermission. The objects of the various societies are extraordinarily varied. Some are purely evangelical; others are mainly philanthropical; others are largely social. One, with which we have the greatest sympathy, the Boys' Brigade, which is training thousands of boys to be
keen, and smart, and manly, is difficult to include in any class. But all these meetings show how busily engaged the churches are in their manifold activities, how anxiously they seek to perfect their organisations and find new worlds to conquer. There will be a flood of oratory from a hundred platforms, and not all of it, perhaps, will be keen, and smart, and manly; it is difficult to include religious bores are not unknown at May meetings. Perhaps, it may be limpid and inspiring. Even the series of meetings now beginning will prove as successful as any in its long career of splendid usefulness to the religious life of this country.

The Cry of the Russian Children.*
What cry was that? Methought I heard a cry,
Faint and far off and pitiful and weak.
No, no, it was the sigh
Of the west wind that stirred the opening leaves;
Or did some swallow, late returned and meek,
Twilight her humble gladness from the newfound eaves?
Again! It is a cry! And yet again!
And first it swells, and then it seems to fade—
A cry of infinite weariness
And deep distress;
A cry of little children spent with pain,
A cry to make the boldest heart afraid,
A cry of mothers fighting off with prayer
The black-winged angel of despair,
Or mourning by the grave
Of children whom nor love nor tears availed to save.
Louder than rolling drum,
More piercing than the clamorous bugle’s notes,
From Russia’s stricken wastes the cry has come
Of many thousand tender little threats,
Soon to be dumb
Unless——But we are very very far,
And we have much to do
Under our brighter and more fortunate star
The whole day through—
Joyance and high delight and festival
For great and small
At home, and our own children claim their share:
We have no gift to spare
For Russia’s children, and this cry of fear
Was but a dream-sound buzzing in our ear.
Is this our answer? No, it cannot be!
We cannot choose but hear. This is no dream
That makes imagined things to seem:
This is God’s truth that pleads for charity.
For God, who set the nations far apart,
Estranged by thought and speech,
He bound us each to each,
Heart that can suffer unto suffering heart.
In His high Name we cannot let the cry
Of little children go unheeded by.
For he was once Himself a little child,
Humble and mild,
And loves all children; and I think His face
In that eternal place
Where still He waits and watches us will smile
For love of pity if we stretch our hand
And let our gifts go forth o’er many a mile
Of stormy sea and many leagues of land.
Hark, how the little children make their plea,
Their pitiful plea for help. What shall our answer be?
R. C. L.

*The following is an extract from a letter which Mr. Punch has received from Dr. Kennard, formerly House Physician at the Children’s Hospital, Great Ormond Street, and now resident at Samara, Russia.—

"There are over 300,000 children in Samara alone who need milk and cannot get it; cows give no milk, for they in their turn feed off the decayed straw from the roof tops: then for want of milk the children and babies of the earliest age are forced to eat black bread, raw young cucumber, and anything that comes along—'shito Bok posleat' (whatever God happen to send), as the peasants pathetically state in their appeals. I have myself seen young babies with their mothers eating 'bread' which has amongst its other constituents acorns and powdered oak bark, and the mothers have wpt. bitterly when this was taken from them as a specimen, for, as they said, it was their 'food for one day.' The result of this terrible diet is, of course, death and disease; and it is on behalf of these unfortunate children that I appeal to Mr. Punch to touch the great fountain of sympathy always to be found in British public."

Mr. Punch ventures, on behalf of these poor starved Russian children, to ask the assistance of those friends of his who have, before now, made a splendid response to his appeal in the cause of suffering childhood. Contributions may be sent (either directly or through Messrs. Bradbury and Agnew, Punch Office, 10, Bouverie Street, E.C.) to Mr. E. W. Brooks, Dixon House, 72, Fenchurch Street, E.C., by whom they will be safely forwarded to the Relief Organisation at Moscow, to be distributed in Samara through private channels by competent doctors, nurses, and lady volunteers. Government officials or agents will not be allowed to have any hand in the distribution of this fund.—Punch, May 8.

The M. L. A.

The Annual Meeting of the Missionary Leaves Association was held on May 1 in the lower Exeter Hall. Bishop Royston, the President, was in the Chair, supported by Bishop Ridley, the Rev. Dr. Elliot, Mr. D. Marshall Lang, and many C. M. S. missionaries and friends of the Association from different parts of England.

The Annual Report, read by the Secretary, showed a healthy growth in the various branches of the work. The amount of goods shipped abroad and money remitted to needy Mission stations and the number of exhibitions organized all betokened much vigorous work. The financial position is more hopeful than for some time, though there is still a deficit of £600.

The Rev. W. J. Richards, of Alleppey, spoke of the various ways in which the M. L. A. had helped the work forward in Travancore. Teachers provided in village schools, a bell bought and sent out for the church, prizes provided for the school children, a site bought for an important school—these were some of the methods in which timely aid had been given by the M. L. A.

The Rev. J. B. McCullagh, of Aiyansh, British Columbia, followed. Many are doubtless aware of the wonderful story of Aiyansh, of the gathering-in of the heathen on the banks of the Nana River, of the building of the church and Aiyansh town. All this work, said Mr. McCullagh, was rendered possible by the help given through the M. L. A. regularly year after year, from which he had received money to build the church, to buy a saw-mill, to help the Mission work, also clothes for the children, &c. &c. They wished the M. L. A., the friend of the missionaries, a future full of blessing, as they still intend to appeal to it for help.—The Record.
EDITORIAL NOTES.

OUR readers know the figures of receipts and expenditure for the Society's last financial year. They know that the efforts of our friends resulted in an increase of £7,800 sent up to the Society through Associations, but that legacies fell by an almost equal sum, and benefactions by a further £5,000. It is needless to go through all the items or to explain over again what many have seen explained in the C.M. Review and the C.M.S. Gazette for May. The result is the main thing, and it is disappointing. There is a deficit of £21,240; and this on the top of deficits of former years, amounting to £50,000, has well-nigh exhausted the Capital Fund. We fear it must mean the keeping back of missionaries this year. The Committee have at the time when we write—this number goes to Press, it must be remembered, early in May—decided nothing, except that they will look carefully and prayerfully into the whole question at an early date. We have often asked for prayer for the Committee, now we ask prayer especially for the Society at large, for its members whoever and wherever they are. Their action, or inaction, must in the nature of the case be the material factor in determining the solemn question whether the messengers of the Gospel who are ready to sail shall or shall not be permitted to do so.

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Our pictures on this and the following page have a connexion which may not appear at first sight.

A Notable Centenary. The old oak just above the steep descent into the lovely Valley of Keston in Kent was the tree under which in 1786 William Wilberforce made his great resolve to devote his life and gifts to the work of abolishing the slave trade. He had strolled with William Pitt into the wood; they sat down together on the roots of an old oak, and after a long conversation, as Wilberforce wrote in his diary—'I resolved to bring a Bill into Parliament for the abolition of the African slave trade.' Eighty-seven years afterwards a representative picnic party gathered under the tree, and the photograph we present to our readers was taken. Some of Africa's noblest sons and most Typical Africans.
devoted missionaries sat together upon that historic spot filled with emotion and thankfulness. Our readers well know that in the face of overwhelming opposition, Wilberforce carried out his noble aspiration, and on March 25, 1807, the Act abolishing the trade so far as Great Britain was concerned received the Royal assent. Looking backward now over the events of the past hundred years, it is possible to gauge some of the enormous benefits that have accrued from that deed of imperial legislation. The colony of Sierra Leone commemorated the event on March 25 last by special sermons in all the churches, followed by a state service in the Cathedral next day. The Secretary of the Sierra Leone Mission telegraphed thus to the C.M.S.: 'Sierra Leone to-day, celebrating centenary of slave-trade abolition, sends greetings and grateful appreciation to descendants of that noble band of philanthropists who, led by Sharp, Clarkson, and Wilberforce, wrought out deliverance for Africa and Africans from the horrors of nefarious traffic.' On the same day at Westminster Abbey, a small gathering of African gentlemen, under the guidance of the Dean and accompanied by representatives of the Wilberforce and Buxton families and of several missionary associations, reverently and gratefully deposited wreaths on the graves or monuments of Wilberforce, Zachary Macaulay, and Granville Sharp. The Dean, standing at the tomb of Wilberforce, reminded the assembled of Harriet Beecher Stowe's words: 'If any of you are deeply grieved, have sorrow, or are inclined to lose heart, remember what God has already done for the world—the curse of slavery has gone for ever.' The story deserves to be pondered afresh. It illustrates this undoubted truth, that the world-wide power and influence of Great Britain to-day has been built up by the successive stands for righteousness which her rulers have taken.

We have already called attention to the fact that thankofferings of Churchmen and women all over the Anglican world are invited on the occasion of the Pan-Anglican Congress which will take place from June 15 to 23, 1908. But hitherto the term thankoffering has implied gifts of money only. Now the term is invested with a new meaning owing to an inspiring call from the Bishop of Dorking, Dr. Boutflower. He suggests that there should be a substantial and notable offering of men to go abroad, and to this end he asks that ten clergy of the diocese of Winchester should offer themselves, and he offers his own name first. The Bishop believes that there are sincere men who in doubt of their duty await some external and personal call, and he trusts that this invitation to a corporate move from one in the episcopal office may serve as a sufficient call. If that call be responded to, Bishop Boutflower will recognize in the fact, he says, an assurance that the idea has emanated from the Divine Spirit. We pray that not only Winchester but every other diocese may be aroused to offer men as a thankoffering.

We congratulate the Colonial and Continental Church Society on the success vouchsafed to it while the Church is striving to fulfil its responsibilities towards the Far West. After a few months of strenuous labours in the homeland, Archdeacon Lloyd accomplished the task he set before him, and set sail in April with some fifty catechists, full of missionary enthusiasm, to minister to the spiritual needs of the new nation that is springing up in the Saskatchewan Valley. No greater opportunity has ever lain before our sister Society of carrying out the blessed purpose for which it was formed, namely, of planting the Church of the Living God in every colony of the British Empire. We rejoice over every indication that God is awakening the laymen of the Church of England to a sense of their duty towards the work of evangelization, whether it be as regards their brethren according to the flesh in the Far West or their fellow-subjects in the Far East. Across the Atlantic, too, men are bestirring themselves. Growing out of the commemoration of the Haystack prayer-meeting of 1906, a Commission of some fifty laymen has been formed by the various Missionary Boards to visit as early as possible the mission-fields and report their findings to the Church at home.' This is indeed practical interest in Foreign Missions. A notable impetus to the missionary cause may be expected when men are not only determined to know, but to see for themselves. Several members of the Commission en route from the United States to the mission-fields of the East and Far East, are glad to know, will visit this country and address meetings.
REALLY to be able to enter fully into the meaning of the Church Missionary Society's annual festival it is necessary to be one of the inner circle. As one of the family which meets daily around the hearth-stone in Salisbury Square, I have been assigned the privilege of recording for the benefit of GLEANER readers the salient features of those happy Anniversary days at the close of April and the beginning of May.

For the third time, Cathedral Services for Young People made a fitting opening to the Annual proceedings. The service at Southwark was timed to commence at 3.30 p.m. on Saturday, April 27, and arriving there some fifteen minutes beforehand I found that practising of the hymns had already begun, and the Rev. G. Twentyman—senior curate of St. James-the-Less, Bethnal Green—was vigorously 'conducting' two thousand children from South London parishes; a labour of love he repeated two hours afterwards in St. Paul's.

One was struck with the reverent behaviour, close attention, and hearty singing of the young people, who presently sat with eyes fixed on the Rev. Rowland Bateman as he talked to them of the 'joy and crown' that might be theirs as labourers for God's missionary cause.

As soon as the service was over I hurried with several others to St. Paul's. Here at 5.30 p.m. the scene at Southwark was repeated on a larger scale. Who that has not felt it can describe the thrill produced by the sight of that vast concourse of boys and girls—at least 4,700 strong—which packed the dome and filled the nave and transepts, and took possession of the choir-stalls and overflowed into the chancel? Nearly two hundred choir-boys selected from various 'C.M.S.' churches in the metropolis, and mostly members of the Young People's Union, led the singing in both Cathedrals, and at each service, the Rev. W. T. C. Mould, curate of Christ Church, Gipsy Hill, and our able organist who led the volume of tuneful young voices in a stirring rendering of 'Onward, Christian Soldiers' and kindred hymns.

From a conic of vantage in the organ loft I looked down upon a sea of upturned faces at sermon time. The preacher, Canon Lander, bishop-designate of Victoria, Hong Kong, held up to view successively large cards giving the heads of his sermon, arranged in vowel order; Access, Escape, Intercession, Opportunity, and Usefulness, five 'open doors.' It was a delightful address, abounding in telling anecdotes from real life.

The Young People's gifts in envelopes inscribed, 'My offering towards building the Children's Ward of the New Hospital at Yezd, Persia,' made the alms-dish at each Cathedral a heavy burden, and in St. Paul's, Prebendary Webb-Peploe required assistance in placing it upon the Holy Table.

I came away realizing that such a gathering is an acorn from which a C.M.S. oak of the future will grow. Who can say how many Committee men and Honorary Life Governors and missionary bishops and medical missionaries of years to come were among those bright-faced lads, some of whom perhaps were receiving their first impetus towards the foreign field that afternoon?

Happily then and afterwards the unseasonable cold and damp did not greatly interfere with the attendances. Congregations and meetings with two exceptions gathered and separated during intervals when rain did not fall on those wintry April days.

On Monday afternoon, April 29, I found my way to the Sion College Prayer-meeting with two friends of the Society who were present for the first time. Together we thanked God for the spirit of unity, humility, faith, and thanksgiving poured out upon a quiet room-full of the Lord's remembrancers. Prebendary Fox led us by reading well-chosen passages from God's Word and by giving topics for intercession.

At five o'clock we were retracing our steps in groups of twos and threes to 'the House,' there to mingle with hundreds of country and town friends over a social cup of tea. The cheerful hum of voices, however, quickly died away as the company began to stream across the Square towards St. Bride's, 'the missionary church of the metropolitan diocese,' to take part in a service which a London daily described next morning as 'magnificent.' Wren's beautiful edifice was crowded to its utmost capacity, and one noted with gladness how large a proportion of those present were clergy. As usual on these occasions the congregation was its own choir. Never did psalms and hymns ring out with greater exultation, even in St. Bride's. 'The Lord is my Shepherd: I shall not want.' 'Through waves and clouds and storms His power will clear thy way.' In these days of wavering faith how good it was to join that mighty volume of voices rolling forth the Apostles' Creed! Such worship is a spiritual tonic.

The Archbishop of Canterbury had chosen a remarkable 'missionary' text. 'But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you' (St. Luke xi. 20). The keynote of the sermon was the certainty of Christ's triumph and the extension of His Kingdom, and the Primate asked the searching question, Do we always support our missionaries with the spirit of those who are bound to conquer, or do we speak and act with a dispiriting lack of sure and certain hope? If greater things are to be seen, he contended, we must not
only be enthusiastic but genuinely believe in the coming triumph of our Lord.

The message was evidently God-given. It reverberated throughout the meetings of the following days.

On Tuesday, April 30, an enormous gathering had assembled long before 10.55 a.m. in Exeter Hall—that historic spot which will know us May Meeting pilgrims no more.

Like the leaves of a forest came the rustling of paper as the audience keenly followed the reading by Prebendary Fox of the General Review of the Year, punctuating the items of special interest by applause.

Then came the President’s speech. Sir John Kennaway, who moved the one Resolution by which C.M.S. Members pledged themselves to show ‘stronger sympathy and more practical interest,’ called upon his hearers to ‘think imperially.’ As citizens of an earthly Empire we should do so; as members of a heavenly Kingdom we must do so. It would only be by sacrifice, by large offerings and by loans from friends that the Working Capital of the Society could be replenished. ‘You are our bankers,’ exclaimed Sir John.

The Bishop of Exeter, who seconded the Resolution, avowed himself a believer in the policy of faith, and was convinced there were ‘untapped resources for all the needs of the Churches at home and abroad.’ Dr. Robertson referred to the enormous sums squandered on perfectly useless or positively harmful luxuries, and again the audience cheered as he said, ‘If we could transfer one small part of the Drink Bill every bit of the burden of deficit would be removed.’

The missionary speaker who followed, viz., the Bishop of Selkirk, caught and held attention at once. Dr. Stringer, of Herschel Island fame, on his first visit to the Mother-country related stories of Indian converts’ sincerity and sacrifice in those icy, poverty-stricken regions that put us Christians in Great Britain to shame. To him it appeared that Canada might become a strategic point for evangelizing Japan and China, in the near future.

A stir of interest ran through the crowded hall as the next speaker rose, Mr. R. K. Sorabji, Professor of Law at Allahabad University, son of a Parsi father, that revered C.M.S. Indian Clergyman, Sorabji Kharsedji, of whom Mr. Stock has been writing recently in the Gleaner, whose sisters also are possessed of high gifts and are using them to the glory of God and the service of their beloved country. As a boy of ten, Mr. Sorabji told us he had sat in Exeter Hall at a C.M.S. Anniversary and vowed that one day he would plead for India. Portraying India as having ‘a wealth of religious feeling but a famine of true religion,’ he paid a tribute to the noble and self-denying exertions of the Civil Service in time of famine. He asked that the Church might emulate their example in distributing the Bread of Life to every hungry soul.

The speeches from the Rev. C. H. Stileman and the Rev. H. S. Phillips — representing Persia and China — that followed, were brimming over with illustrations of the transforming power of the Gospel in both those difficult lands. The great audience held together to the very end, and were rewarded by a solemn and inspiring address from Dean Lefroy, who closed the meeting with prayer. Then, with the Doxology on our lips and in our hearts, we bid good-bye to the familiar precincts in the Strand.

The day was a full one. In spite of the heavy rain quite seven hundred workers met in Queen’s Hall within an hour and a half from the close of the Exeter Hall Meeting, and spent the afternoon in learning from members of the House Staff more about their responsibilities as ‘missionaries at home.’ The venture of merging the usual Women’s Meeting and Gleaners’ Union Conference into one seems to have been justified.

If the morning meeting had been successful the evening meeting in the Royal Albert Hall was truly inspiring. Scarcely fewer than 8,000 must have been seated in the huge amphitheatre when Lord Kinnaird took the chair at seven o’clock.

To an able digest of the Review, Bishop Ingham added the welcome intelligence that two sums of £100 had been received since the morning meeting as ‘Thank-offerings for the blessings God has bestowed through Exeter Hall.’

The Chairman’s address was one of fervour and sympathy. He trusted that we should never put the responsibility upon our Committee of withdrawing from the position they had taken of accepting qualified candidates whom God had obviously called to the Foreign Field. He urged us to strengthen the native Churches and our educational centres by sending out leaders who believe in the Bible,
from cover to cover,' as the Word of the Living God, and the vast audience cheered loudly.

The Bishop of Ossory and Ferns in a happy speech pointed out that the financial difficulties of the Society were but a call upon the Shareholders to come to the rescue, and warned us of 'doubt that paralyses.' The victory that overcometh is faith. His address prepared the way for a further solemn appeal from the Rev. J. E. Watts-Ditchfield, the Vicar of St. James-the-Less, Bethnal Green. He pleaded for personal service. Was it too much to ask for 100 men from that gathering? This meeting would be 'a sham' unless it led to sacrifice of substance and to surrender of lives.

Moments of silent prayer followed, succeeded by a hymn and three ten-minute addresses—all too short—from the Rev. H. J. Molony of the United Provinces, India, the Rev. L. Byrde of China, and the Rev. H. W. Weatherhead of Uganda. The tone of the meeting was on a high level and it continued to be so to the very end. Although I was at the farthest point from the platform, every voice carried clearly, and attention everywhere given was breathless.

The Kinematograph display had been reserved for the last item of the programme. The living pictures brought Uganda before us so vividly that we might have been walking in Mengo Cathedral or assisting at the launching of Mr. Chadwick's canoe on the Nyanza, or hearing the laughter of Budo school-boys at the pictures of Eskimo in the Round World, or the chatter of the Baganda girls filling their water-pots.

Some striking facts and figures were thrown on the sheet, and then the meeting broke up. One more demonstration of the living worth of Foreign Missions had been given. The evening before that same Hall had been crowded with an equally gigantic throng of nonconformist missionary enthusiasts. Is the fact that on each occasion thousands more than the building could hold applied for admission, a cause of devout thanksgiving to God?

It was cheering to see the throngs who came to the annual meeting of the Medical Mission Auxiliary in Queen's Hall on Friday evening, May 3. I was especially glad to note the presence of so many nurses in uniform.

Sir T. Fowell Buxton made a very sympathetic Chairman. The Report, read by the Rev. R. Elliott was most encouraging and was warmly applauded. The only shadow was that of deficit, the expenditure of the year having exceeded the income by some £2,000.

Dr. Carr, of Persia, told us a wonderful story of bigotry and opposition being overcome in the Moslem town of Ispahan; of a Moslem 'supporter' of a bed in the hospital; of Mullahs sending the sick to the medical mission; and of patients eagerly devouring the Bible 'from morning to night.'

Dr. Holland, of the Punjab, acknowledged with gratitude the practical sympathy and financial support of civilians and officers on the Indian Frontier, the Viceroy and Political Agent included. One junior military officer, he told us, is actually giving £200 annually to the work—the equivalent of half his pay. Medical Missions on the Frontier by promoting friendliness and preventing bloodshed are recognized as 'doing real service to the Empire.' Dr. Holland demonstrated that the work of the M.M.A. is carried on so economically among the 26,000 in-patients and more than one million out-patients treated annually that the cost averages only 4½d. per head.

Dr. Wilkinson, of Fuh-chow, China, and Dr. Bond, of Toro, Central Africa, followed with thrilling testimonies to the need and progress of the work. May their earnest words bring forth fruit!

I have not mentioned the two C.M.S. Breakfasts at which stirring addresses were delivered by the Bishop of Newcastle and the Rev. J. Stuart Holden respectively; nor the Annual Meeting of the C.M.S. Laymen over which Sir Douglas Fox presided in the C.M. House on Wednesday evening, May 1, nor of the Quiet Day for Women Workers held in Salisbury Square Committee Room on Thursday, May 2, at which the Hon. Mrs. Fremantle presided, and Lady Hammick and others gave able addresses on 'The Missionary Awakening and Extension of the Church.'

But perhaps enough has been said to show that the Anniversary, in spite of the overhanging cloud of deficit and disappointment, was full of the sunshine of God's presence.
I t would be ungrateful to seek excuses for refusing to supply some notes on a springtide visit to the Holy Land. Allowing that it involved a real effort to undertake the journey there was the reward of breathing the pure mountain air of the Judean wilderness. To this hour I feel invigorated by its effect.

Like everybody else who goes on a pilgrimage I was an enthusiast. At dawn on deck, telescope in hand, I watched for the rising of the sun to light up Philistia, and almost envied the waves rolling from the Great Sea to leap ashore. As the ship steamed past the coast at no great distance the light flooded only the sand dunes, that shut off the interior of the land of the Cherethites from view. There was not a tree or shrub visible from the ship's deck; but the solitary Syrian, a shepherd perhaps, who stood gazing at the steamer, would, as he turned his back upon us, probably see his mixed flock of sheep and goats cropping the tender grass among the ruins, or over the tell of buried cities, such as Ashdod and Askelon, near to which, at Migdol-Gad, the C.M.S. has an outstation of Gaza.

The coast is more elevated as Jaffa is approached, and the city seen from the sea looks really beautiful. The shore from the southern rounded headland forms a slight crescent or shallow bay, and the buff-coloured houses cling to the steep from the waters' edge to the hill crest about 150 feet above the sea level. Up there a fine sea view is obtained, and landwards, past the broad fringe of luxuriant orange farms, stretches the fruitful plain of Sharon with bald-looking hills for the skyline, with Tabor and Carmel as clouds.

The situation is fine, but the harbour is wretched. What looks like a reef of black rocks stands out from the headland, and inside is the haven I never wish to enter again in rough weather.

The ships anchor a short mile off the rock and communication with the shore depends on the weather. We soon learn that the steady pitching of the ship is no measure of the tossing of the very fine open boats by which we land. Each has a crew of about nine men, who know their business well, though they waste much energy by pouring forth a raging flood of Arabic that drowns the music of the serried waves.

To step from the bottom shelf of the ship's gangway ladder into the shifty boat calls for agility and judgment. As an old salt I thought myself qualified to dispense with assistance; but, as if by the mighty arms of a whirlwind, I was picked up by two sturdy boatmen, shot into space, and deftly caught by a couple of muscular Arabs, who set me down in the boat as if I had been a piece of merchandise. My astonishment made up for the loss of dignity. Of course I ought to have felt indignant, but my real difficulty was to keep my amusement within episcopal bounds. It seemed however to get out of hand, and when our boat bounced against one moored to the quay I saw my chance, picked up my valise, stepped across into the other boat, and off from it on to the quay. Before our boat was moored I got the pick of the carriages on hire and drove off as the other passengers were being helped ashore.

In this irregularity I was abetted by a nice young Syrian who called me his father, asked for no baksheesh and got the more for his modesty. He told me that just where one of our boatmen was carried by a wave off the bow Jonah was cast into the water. Our man was saved by an oar which he clung to till dragged on board. My Syrian further told me that part of the backbone of a huge fish used to be shown to visitors, but no other relic of Jonah has yet been discovered. The complete traveller never smiles, though he knows the commercial value of such identifications in Eastern lands. Guides wait to conduct you to the two far apart houses of Simon the tanner. You can make your choice, or go to both to make sure. The fee of one piastre by each custodian is demanded and baksheesh in proportion to your credulity.

In America both houses would be counted ancient. It is folly to despise tradition, but to be of value it must be traceable well back to the time of the event. Queen Helena's piety made holy places more valuable than gold mines. Intelligent interest owes but little to it. The great and solemn facts are incontestable and of overwhelming interest.

History, without the antiquarian even, invests a city like Joppa with immutable attraction. Here came St. Peter by request from native converts. Here on this slope leading to the sea lived Tabitha; here she showed her faith by her works; here she plied her needle in making garments to clothe her poorer neighbours; here wept her protegées as her spirit departed; but some raced ten miles off to Lydda, because love could not wait till the Last Day for the resurrection. Here came the apostle post-haste and by the power of his Risen Lord called back the gentle spirit of Dorcas the beloved whose name is evergreen among the likeminded.

Does not this consecrate the land, the sea and the very breezes under heaven? What matters it to know the exact spot where her home stood or her grave was dug? No wonder St. Peter stayed many days at Joppa. His fisherman's heart would glow more than the setting sun as
it paved the sea with golden light. The flat roof was an oratory open to the blue. While one Simon worked the other prayed till hunger stopped him. Here the Spirit prepared him for Cornelius. Hence with at least six of the Joppa converts he went to Caesarea, where for the first time in history a Roman officer bowed at the feet of a Christian missionary, and after this momentous act the six proceeded with him to Jerusalem to corroborate that missionary's report before the mother church and silence the gainsayers. So Joppa helped Jerusalem.

Before I invite Gleaners to go there with me we must return from Caesarea to the famous seaport. On my way from the quay to the town heights I got a whiff that suggested Bermondsey, famous for tanyards. Jaffa is an Eastern city of nearly 50,000 people that boasts of more smells than sewers. I will not therefore provoke either criticism or scepticism by insisting that the malodorous amalgam was as wholesome as tanyard dispensaries of health. It is a noted place for shoemakers, whose favourite tint for leather is the colour of Mohammed's beard, as well as for the delicious oranges exported to Europe in great numbers.

Instead of frittering away my whole time at the heels of a dragoman repeating the well-worn fibs, I followed Canon Wolters to three girls' schools, another for boys, talked to the bright pupils and their devoted teachers. Then off we walked to an orphanage and a beautifully provided hospital on two floors, and ended the day's inspection by accepting the privilege of afternoon tea with the nurses and the Misses Newton, whose self-sacrificing lives show that the mantle of the saintly Tabitha has fallen upon them. These two fine institutions were founded and are maintained and managed by these ladies largely at their own charges. How much more honoured other ladies would be if in addition to presenting their fortunes they also gave themselves to the work of the Lord! Happy sisterhood, full of inward grace, though in the common garb of home life!

After tea it was hinted that a few friends would like to meet me in the evening and hear some words of exhortation. So back we went after a second tea, and to my glad surprise I found more than seventy English-speaking people gathered. I felt so drawn by love for these who are exiles from home for the sake of the Gospel, and their friends, that I poured out an unpremeditated homily on God's special love and care for them, that both they and I would have been wearied had not the real presence of Christ been revealed with power by the Holy Ghost.

What a privilege to preach here the same simple Gospel St. Peter's lips proclaimed, his life adorned, and his death sealed with martyr blood!

I could not, like Peter, tarry many days, though affectionately urged to do so, or to come back again. After the most gracious hospitality received, especially from Mrs. Wolters, a daughter of the learned and devoted Bishop Gobat, I departed with much gratitude towards the saints at Joppa, and reluctance because I should see their faces no more. So I departed with benedictions to go up to Jerusalem.

Some of our Home Leaders.

By Eugene Stock.

VI.—HENRY VENN (continued).

DURING Henry Venn's long secretaryship several other good and able men held office with him: John Tucker, William Knight, John Chapman, Robert Long (now Archdeacon of Auckland), John Mee, C. C. Fenn, and several laymen to be mentioned hereafter; but during the whole period he was supreme. He used himself to say that 'H.V.' and 'C.M.S.' were identical. It was for this reason that he never would put his name to declarations and protests on ecclesiastical matters, because he held strongly that the Society ought not officially to be mixed up with controversies in the Home Church. There were, indeed, many controversies during his time in which he took a prominent part, but they all had to do with such questions as missionary bishoprics and the like, in which the C.M.S. had a direct interest. There is still extant a long correspondence on a question of this kind with Mr. Gladstone, in the 'fifties, including the latter's autograph letters. But, for example, when the greatest outburst of
popular feeling of the whole century against Romanism
took place on account of the 'Papal Aggression' in 1850
(when the Pope divided England among Roman bishops),
and when every town in the kingdom had great meetings
and almost every public body presented an address to the
Crown, the C.M.S., led by Venn, stood alone in abstaining.
What he did do was this—he issued a solemn address
in the country, describing Rome's aggressions on Protes-
tant Missions abroad, contrasting the zeal of Roman
missionaries with the slowness of the Church of England
to send out men to the Heathen, and calling for rein-
forcements.
All this did not prevent Venn from being most influential
in a private and unofficial way among Evangelical Church-
men. He was the staunchest of men to fundamental
principles, and no one was clearer in doctrinal teaching.
At the time of the baptismal controversy, when the case
of Mr. Gorham was before the highest Court (1849-50)
there was great alarm lest the decision should condemn
Evangelical doctrine. Venn earnestly pleaded in a paper,
privately circulated, against any thought of secession.
'Let us cleave to the Church of our fathers,' said he, 'till
we are turned out.' But he also published a most able
defence of the Evangelical interpretation of the baptismal
service, denying that it was unnatural and forced, and
claiming that it gave the true, natural, and necessary mean-
ing of the words.
But of course Venn let nothing interfere with the one
great work of his life, the direction of the Society. In that
work he was a real statesman. It stirred mind and heart
to read some of his more important official papers: for
instance, his instructions to Krapf when that intrepid mis-
ionary pioneer proposed to walk across Africa under an
umbrella in days when the great lakes and mountains of
Central Africa had not yet been discovered; or his splendid
utterances in the days of the Indian Mutiny, defending
Missions and calling upon the Government not to be afraid
to act for a Christian nation; or his wonderfully wise
instructions to missionaries on their attitude towards
political questions, cautioning them against undue inter-
ference with the civil or military authorities, yet vindicating
their right to speak out manfully wherever 'the great
principles of justice, humanity, and Christian duty' were
involved. Venn saw that Missions mean more than the
simple preaching of the Gospel. They mean the advance
of Christian civilization. So he was greatly interested in
the industrial and commercial development of Africa, and
got the missionaries on the West Coast to send him samples
of dyes, cotton, ginger, arrowroot, pepper, coffee, palm-

oil, etc., which he submitted to experts, and it was through
his efforts that the first West African cotton came to Man-
tenance. The languages of the mission-field also had his
attention, and he spent much time with Dr. Koelle,
the learned German missionary, investigating the African
tongues.
But Venn's most important work was his commencement
of native Church organization. No one in the earlier days
of Missions thought of any such thing, and he was the first
to perceive that the Church built up in a mission-field
ought to aim at being self-supporting, self-governing, self-
extending. It all seems natural, and even commonplace,
now, but it was only by much skill and perseverance that
Venn got the idea into the minds of men. A partial
organization of the Church in Sierra Leone was effected in
1860, and in after years native Church Councils were
started in India and Ceylon. It was slow work, and the
development of the system on fuller lines is slow still; but
what has been done we owe in the first instance to the far-
seeing statesmanship of Henry Venn.
It is surprising to find that even in his advanced years
Venn was able to do important work outside the Society.
He wrote a Life of Francis Xavier, the great Jesuit mis-
ionary; he edited for three years the Christian Observer,
then the monthly Evangelical organ; and he served on
two Royal Commissions. The more important of the two
was the Ritual Commission, which dealt with the early
developments of Ritualism. It is not pleasant to think
that although its recommendations were thought wise at
the time, they have proved utterly useless, for the very
things condemned are much more common now than they
were then. But the Commission had one success; it gave
us the revised Lectionary, which the whole Church now
follows. It also revised the rubrics, but nothing came of
this—to Venn's great disappointment.
In Venn's old age he was anxious to be relieved of his
secretaryship; but it was hard to find a successor. In
1870 the Committee arranged a day of prayer for guidance
in the matter, but two years and a half passed before he could
be released, despite his increasing bodily infirmities. At
last the Rev. Henry Wright was found, and in October, 1872,
exact thirty-one years from his appointment, Venn was
able finally to resign; and within three months he was called
to his heavenly rest—January 13, 1873. A vast concourse
from all parts of the country gathered at the funeral, and
the Bishop of London committed his body to the grave.
I have now told of two Henry Venns and one John; but
where were the second John and the third Henry? The
second John was the Secretary's brother, a Vicar at Here-
ford. He always read the Report at Exeter Hall which
Henry had written, for he had a better voice than the latter.
The third Henry was—or rather is—Henry's son. He
acted for a short time as Assistant Secretary under his
father, and he is now Canon Venn, Vicar of Walmer. Have
we not abundant cause to honour the name of Venn, and
to thank God for what successive bearers of it have done
for the cause of Christ?

A Day at Kandy.

BY THE REV. A. M. WALMSLEY.

[Our readers will remember that Mr. Walmsley went out for the first
time last year, to be Master of Method at Trinity College, Kandy,
Ceylon. His first impressions of his adopted country will be read
with interest.—Ed.]

A bright morning in January,
I alighted from the train at
Kandy, a little before
noon, after having had
a most delightful trip up
from Colombo through
magnificent scenery.
Kandy, as you all know,
was formerly the seat
of government, and is
still called the Highland
Capital. It is beauti-
fully situated more than
sixteen hundred feet above sea-level: hence its mornings
and evenings are always deliciously cool.

Here, as at Colombo, I noticed that the Singhalese wore
comb and comboy, and allowed their hair to grow long;
acts which make it difficult for a stranger to distinguish
between men and women. As I had my bicycle, and no
luggage but a camera, I felt independent of rickshaws and
carriages. On leaving the station, I could not help noticing the fine Post Office on my left and a well-built market on my right. Swinging round by the National Bank of India, I got my first view of the Kandy lake—a long, calm stretch of water, with a fine road running round it, and an islet near the middle of it. I believe that the last Kandyan king—Sri Wickrama Rajasinghe—formed it just a century ago. The omnipresent coconut palm was again prominent, while royal palms and arecas showed their heads at intervals. Weird-looking tortoises repeatedly rose to the surface, and gave a tropical touch to the scene.

Taking the upper road, I pushed my bicycle to the top of the hill, and soon arrived at Hillwood, a C.E.Z.M.S. boarding-school for the daughters of Kandyan chiefs. Here the girls are educated to the standard of the Cambridge Locals, and seem fond of their work. Their bonny brown faces almost made me ashamed of my colour—or want of it. Near Hillwood is Mowbray, a C.M.S. Singhalese lace-school, for converts and inquirers. Being a man, and not given to the vanities of the gentler sex, I am no judge of lace; and yet I thought the work very good. The school has a splendid supply of water—a very valuable asset out here. And the girls must have been drinking of the Water of Life, too, for lately they have shown a fresh spiritual vigour which has refreshed the hearts of those who have waited for it so long.

After breakfast, and a short rest in the cool shade of the bungalow, I continued my trip round the lake. Once I nearly ran over a rat-snake stretched in my path, and once I disturbed a long lizard taking life easy in the sunshine. Turning the bend, I soon came to the Temple of the Sacred Tooth, and noticed a swarm of beggars at and near the entrance. As I approached, and showed signs of diamounting, they struck attitudes, and salaamed abjectly. A guide was only too willing to show me round the place of which I had heard so much.

The Dalada Maligawa—as the natives call it—was built in the fourteenth century, and is held in great veneration by the Buddhists. As I passed up the steps, beggars rocked their bodies and asked for alms in a monotonous sing-song voice. First I visited the library, and saw many books in different languages—amongst others The Light of Asia. Most of the books seemed to be written on leaves of the talipot palm—very narrow, and perhaps eighteen inches long—and the characters scratched in with a steel stylus. The leaves are afterwards blackened by daubing the whole surface with thick ink of some sort, and wiping
sickly-sweet temple-flower. I can understand that many Orientals would be wonderfully impressed by such an exhibition, but it struck me as very ludicrous—this reverence for a tusk which never did service for the Buddha—and contrary to the spirit of Gautama's teaching.

After the smell and gloom of the temple, I was glad to get back into the open air again, though even Kandy in its native part has very unpleasant 'spicy breezes.' Wending my way past the evil-smelling native shops, I came to Trinity College, where I was to spend the rest of the day. It took some time to look over all the buildings, as there are about four hundred scholars. There is a swimming-bath, and a new cricket-field, though the latter has suffered much from last autumn's rains. All this tends to make the College self-contained, a valuable feature in a school surrounded by Heathenism. Whilst having tea with the principal, I was charmed by the view from the verandah. Across the valley rose Mount Hantane, to a height of more than four thousand feet. And though the summit is more than five hundred feet higher than that of Snowdon, it stood out in clear outline in the afternoon sunshine.

Before evening set in, I went for a walk behind the bungalow with a cloth, when the ink remains only in the scratches made by the stylus. The petals of the red hibiscus are also used for the same purpose, I have heard. A Buddhist priest went through the process for me. I saw a figure of Buddha there—said with more or less truth to be six hundred years old—carved out of a single piece of crystal, so transparent that the light of a candle came through it very clearly.

Afterwards I went to the shrine of the Sacred Tooth, and was requested to take off my hat. Soon I stood before heavy folding doors of gilded bronze, inlaid with beautifully carved ivory. Slowly the doors swung backwards, and revealed a small chamber lit up only by lamps burning odorous cocoanut oil, brought by devotees. Two stalwart priests mounted guard over the shrine, which hid the sacred relic from view. The whole was surrounded by an iron cage, and rested on a massive silver table, adorned with gems. On a silver salver was a rupee, and this salver was thrust into my hands, but I did not add another rupee. As I would not take off my boots, I was not allowed to go inside the chamber, but this did not prevent my being almost overpowered by the terribly strong smell of the...
was approaching. Gradually the rain filled the whole valley, and then struck the hill where I stood. As no man stays out longer in a N.E. monsoon rain than necessary, I retreated, and soon reached the shelter of the bungalow.

As we sat at dinner, I heard sounds which remained in my memory long after they had died away. In a Buddhist temple near by, the tom-toms were being sounded for evening service. Now and then there would break out the sound of a bagpipe, wild and terribly shrill, yet melancholy. As I listened, I noticed that the player began every time on lah or te, and ended always on lah—never on a more restful or a stronger note. The effect was most weird, and made me think that lah expressed, perhaps, after all, the dominant note in the Buddhist religion—it is so unsatisfying, so lacking in peacefulness and restfulness.

How the minor scale of the Buddhist player contrasts with that last passage in Browning’s ‘Abt Vogler’:

... my resting-place is found.

The C Major of this life: so, now I will try to sleep.

After dinner we had some music, and of course we sang the songs of the Old Country, and played the well-known hymns we had learnt when young. It was only fitting that the last should be ‘Abide with me.’ Could anything have been further removed from the piercing wail of the Buddhist bagpipes than the calmness of that Christian hymn?

That night I went to bed thankful that I was a Christian.

There were noises outside, and there were noises inside. All round the bungalow innumerable insects made the night air resound with their strident notes. Behind one of the curtains a gecko uttered his cheery ‘chuck, chuck, chuck,’ and in some corner or other of the room a grasshopper kept on winding himself up, and going off suddenly like a squib.

I had no sooner put out the candle and tucked in the mosquito curtain, it seemed to me, than one of the ‘boys’ called, ‘Nearly six o’clock, sir.’ A hurried shave by candle-light, a hearty meal in the cool morning air, and I was ready to start. As I passed out of the verandah, I saw that the rising sun had caught the top of Hantane, and was gradually filling the whole valley with a soft light. And wherever the sun shone, the damp unhealthy vapours rose and fled, and the darkness was dispelled. It was a lovely sight, and had a lesson for me. I thought of the Sun of Righteousness, arising with healing in His wings; of the beauty of a life lived on the mountain-top with God; of the blackness of heathen darkness, and of the poisonous vapours of ignorant superstition. Musing thus, I reached the train, and soon had left behind me one of the loveliest spots on the earth.

[The above is not a record of what actually happened on one day. It is, however, true to life, and nearly all the incidents are taken from my Journal. It is, in fact, a collection of experiences which took place on several days.—A. M. W.]
PRAISE AND PRAYER.

W E have received the following interesting communication from the Rev. A. F. Painter, who was upon the Society's staff in India from 1877 to 1901:

In response to your correspondent's suggestion in the March Gleaner a book might well be written on remarkable answers to prayer and the supply of needs in the mission-field. May I give one out of many in my experience?

In 1862 I was led by the marked guidance of God to resign the Principalship of the Cambridge Nicholson Institution, and take up a previously almost unworked district. Soon, in village after village inquirers came forward and converts were won. Money was needed for teachers, to get land and to build schools and teachers' houses. For when there were only a few (mostly poor) converts in a village they could not support a teacher although they subscribed from the first as they were able.

The C.I.S. committee gave me increased grants, but could not with their limited means do all that was needed; nor could I, though I did what I could. In our extremity we cried to God. It was clearly He Who had stirred the people's hearts. He knew the needs; He could supply. At that very time a lady in England, quite unknown to me and who did not know me, felt it laid upon her heart that she must help a missionary. She wrote to the Missionary Leaves Association for the names of those who needed Auxiliary Help. My letter among others was sent to her. Her father had been a judge in India and had been interested in the Karen Mission, and she decided to help me with the Hill Arrian Work. She asked me to send home weekly an account of the work, and she addressed drawing-room meetings. After that for thirteen years all urgent needs were met. Again and again the exact money for our needs came in and I had no anxiety for means. Over three-hundred conversions were gathered in, land acquired, houses and churches built, and twenty-nine teachers employed, three of whom were afterwards ordained. The people contributed well to all, and soon after I was compelled to come home were formed into four pastorates in connexion with the Church Council.

The many Prayer Colleagues now enrolled in the Prayer Link Scheme will doubtless take upon their hearts the claims of other fields besides those in which their special Links are located. Dr. Pennell of Bannu, on the N. W. Frontier of India, has thus written of the spiritual need of that district, and in some villages, in his experience, the desire and hope of our missionaries in many other stations, not only in India but in Ceylon and the Mauritius, in Africa and China and Japan.

Sometimes, while on our little hill sanatorium of Sheikh Badin in the parching heat preceding the monsoon, we can watch thunderstorms approaching from the hills of Afghanistan on the western horizon, and see them sweeping over the plain right up to the foot of the hill, only to approach from the hills of Afghanistan on the western horizon, and bring joy to man and beast.

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AT THE THRONE OF GRACE.

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

Cycle

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NORTH INDIA: PUNJAB AND SINDH.

"My Word shall not return unto Me void."—Some missionaries have grave doubts as to whether the bulk of the Scripture portions sold in India are read by the many beyond the first glances of curiosity; but that some read and treasure them there cannot be a doubt, as for instance in the case related in the following extract from a letter from the Rev. J. Redman, of Simla, who during the cold season of 1906 was itinerating in Sindh, where he had previously lived and worked for twenty years. Ten years had elapsed since he had visited one of the towns of which he writes:

It was interesting to find in this town traces of the visit paid five years before by the Rev. J. R. Fellows and his helpers. A blacksmith

WESTERN INDIA: SOUTHERN NIGERIA.

Baptism of a Fetish Priestess.—At Badagry (where the first missionaries to the Yorubas landed in 1845), on February 17, Bishop Oluwole baptized an old woman who had been a fetish priestess. Her husband became a convert to Christianity at Badagry about forty years ago, and was baptized by the late Rev. L. Nicholson in 1869. Her children were baptized and brought up as Christians. The Bishop says, "It was with great joy that both the husband and the children witnessed her baptism, after so many years of efforts and prayers for her conversion.'

CENTRAL AFRICA: UGANDA.

Education on right lines.—The Rev. W. B. Gill, who is in charge of the Boys' Primary School at Mengo, wrote on January 7:

Education is going on apace in Uganda, and there is no separation between it and religious teaching. The boys and girls are being brought up in the fear and nurture of the Lord, because they first learn that the beginning of wisdom is to know God and Jesus Christ Whom He has sent.

'Thy Word is a Light.'—The Rev. H. W. Tegart (now on furlough), of Bunyoro, relates the following:—

An unbaptized boy reader told me that he had joined the caravan of a European going to Entebbe. I said to him, 'I am sorry, you are lost to us.' He replied, 'No, I am not: haven't I my New Testament?' And I feel with him that if he sticks to the daily reading of it he will not be lost to us, for it will be to him what it has been to thousands of the Baganda, the lamp which showed the way to life.

NORTH INDIA: BENGAL.

Villages Visited once in Four Years.—One of the hardships of the missionary, Mr. J. H. Hewison, of Santirajpur, in the Nadiya district, says, 'is the knowledge of the fact that Heathen are pleading most earnestly to have the Gospel preached to them, and to be unable to comply with their request.' He continues:

In England people have scarcely the slightest idea of the terrible disadvantages under which an under-manned station labours. In the Santirajpur district, for instance, each village can only be visited once in four years, and then the visit lasts only two or three hours. It is not a sowing, but only a scattering of the seed. Again and again have we heard from the lips of villagers, 'Sahib, you come often enough to make us distrust our own religion and to interest us in Christianity, but you do not come often enough to make us understand it.' At one place, after the sufferings of Christ for sinful man had been described, an old Mohammedan exclaimed, 'What great love! what great love! and did He suffer such agony for me? If your story is true, then He must, indeed, be the Son of God. Oh, why did you not come and tell me about Him before I became an old man?'
asked that his women folk might be visited and taught. They were familiar with the Gospel. 'How had they heard it?' 'Oh, the husband read the book given to him by the Sahib who came five years ago.' I had a long conversation with the man at his forge. 'Would he show me the book he had?' 'Yes, it was in the house.' Forthwith he went to get it, and soon brought the copy of the Gospel of St. Luke, which had been carefully kept and frequently perused.

The Norman Miller Memorial.—Many of our readers will remember the death in October, 1903, of a young Oxford graduate, the Rev. Norman C. Miller, on the threshold of his work at Hyderabad, in the Deccan; the offer of his widow after his decease to labour on as a missionary of the Society; her brief term of service; and her death in July, 1904. Soon afterwards a fund was started to raise a memorial to Mr. and Mrs. Miller, and in connexion with this fund the Rev. G. E. Brown, of Hyderabad, wrote to us on April 3:

The money subscribed for this is now in the hands of the Bishop of Madras, who some time ago purchased a mission-house, known as Church House, in Hyderabad, which is rented at a low rental to the C.M.S. This is the only mission property that we have. We have a little chapel that we know as the temporary memorial. Later in the year we hope to be able to write that the Bishop has either obtained consent from H.H. the Nizam's Government to build a little chapel for us, or else to spend the money on the present building and make it a permanent memorial.

Easter Sunday was a memorable day with us. We had a congregation of thirty-eight, of whom twenty-nine partook of the Lord's Supper. It was my privilege to preach. Before the sermon Canon Goldsmith, in well-chosen and sympathetic words, referred to the short ministry in our mission of the late Rev. Norman and Mrs. Miller, and then unveiled an excellent photograph of them, a present from our chapel to Mr. Miller's parents. We then sang in Hindustani the hymn 'Who are these like stars appearing.'

CEYLON.

Buddhism and the Gospel in Ceylon.—The Rev. J. D. Dathan, of H.M.S. Monmouth, on the China station, who recently visited Ceylon, writes to us from Colombo:

Just after our arrival here the Buddhists celebrated their festival in honour of Buddha's Birthday. So far as I can make out this seems to be of quite modern origin—dating from about twenty years ago—and the interest of it for Christians lies in the fact that it has been exalted by Buddhists into a rival of Christmas. The inscription, 'A happy Wesak,' is to be seen over many house-doors, and one gentleman told me that the inscription, 'Glory to Lord Buddha in the highest,' is also used. This exaltation of the dead Buddha as a rival to the living Christ is one result of preaching Christ, which has stirred up the Buddhists to try and strengthen their position with arms borrowed from the Christian armory. At first sight perhaps such a result is discouraging, but it is only the repetition of a phenomenon of early Christian history, when the heathen philosophers, wishing to strengthen their dying faith, read into these ideas borrowed from Christian sources, and held their renovated faiths up as rivals to Christianity; but the attempt failed then, and, we believe, will fail now. The living Christ cannot be defied by any dead faith, even though that faith may for a time be galvanized into an appearance of life by ideas and forces stolen from Him.

Another side of Buddhism was brought to my notice in the following way. Being at Mount Lavinia I was walking through a native village. The Wesak was being celebrated there, and all honour was being done to the 'Lord Buddha,' but my guide told me that a few days before these same people had been joining in a large devil-dancing. This combination of Buddhism and devil-dancing shows how superficial is the Buddhism of many of the professed followers of Buddha. Beneath an outward profession and conformity to the newer faith the old original beliefs still exist and form the real belief and religion of the people.

JAPAN.

'Arrows shot at a venture.'—During the progress of the war between Russia and Japan, many thousands of 'comfort bags' were sent to the Japanese soldiers in Manchuria. These bags contained some simple presents such as soap, paper, pencils, tooth-brushes, buttons, etc. Those from the various Christian churches had on occasion a tract or gospel, or perhaps a letter inside. The Japan Quarterly for January contains instances showing that these 'arrows shot at a venture' had reached the spot and had made an impression. The Rev. H. J. Hamilton, of Nagoya, in the diocese of South Tokyo, says:—

We held two evangelistic meetings lately at the little town of Okada, our first work there. The second meeting had ended, and also the Bible-reading after it, for which twenty men had stayed behind. 'Now,' said I, 'if any of you would like to decide to become Christians, or failing that to really study the Bible, please let us have your names.' Mr. Furuya, the catechist, at once brought out paper and pencil, and the young man on my right put down his name and address. 'I'd like you to know what kind of man that is,' called out an old man in front of me, an ex-mayor of the town. 'He was a soldier at the front, a sergeant, and has been given the sixth class of the Golden Kite, with a pension of 200 a year; only six from this county were so rewarded.' The young man took the praise very modestly, and went on to tell us of one of his experiences. 'I drew lots for 'comfort bags' twice,' he said, 'and each time I got Christian ones; the little bags inside had a foreigner's name on them. It was 'Hamilton,' I think.' May the study of the Word be used of God to bring this brave man to fuller knowledge and real faith in the Lord Jesus.

Mr. Kuramoto is a 'comfort-bag' Christian. He was called to the war from the tax-office in Tsu, and while on the field received a 'comfort bag' with a letter in it from Mrs. Shimizu, a Tokushima Christian, who had moved with her husband, a judge, to Tsu. Up to this time he had taken no interest in any religion whatever, but was very much struck with the message in his bag. On his return from the war he at oncelooked up Mrs. Shimizu to thank her, and was introduced by her to the Tsu catechist, with the result that when, shortly after, he was moved to the Nagoya office he came to us as a catechumen. He was baptized in July and is now a full member of St. John's Church, having presented himself for Confirmation decked out with his war medals. His wife and sister too have now become catechumens.

A Snapshot from Kiu-Shiu.—Our readers will be interested in the picture above, showing a Japanese woman rubbing the head of a bronze horse. The photograph of which this is a reproduction was sent to us by Miss A. C. J. Horne, of Kokura, with the following notes:

Among the many strange contrasts which strike a new arrival in Japan to-day, that between the high development of artistic and literary culture and mechanical skill, and the childish superstition which fills the place of religion, is perhaps the most striking. As one stands and watches the worshippers at one of the numerous Shinto or Buddhist temples it ceases to be a matter of surprise that educated men and women, unable to believe in the only religion with which they have come in contact, are drifting into atheism. At Nagota, in Kiu-Shiu, there is a handsome Shinto temple in the courtyard of which stands a life-size bronze horse. Go when you may you will find one or more worshippers who, wishing to be cured of some malady, are rubbing this horse's body in whatever part their own complaint lies. I have seen three people doing this at one time.

Before the shrine in the same temple hang several large bells, which are rung by the worshippers in order to attract the attention of the gods.
to the money which they have thrown down, and to the prayers which they are about to offer. Such sights as these make one’s heart ache, and one feels that there must be very many among these intelligent people who, if they spoke out their real feelings, would echo the words of a man who, when I recently asked him why he wished to become a Christian, answered, ‘I feel that I must have a religion, and I do not believe that the religions of Japan are of any use.’ How longs that they may soon learn to say also as he did, ‘And I believe that Christianity is the only true religion.’

Visit of the Japanese Governor-General to the C.M.S. Mission.—In sending us the photograph from which the picture on this page has been prepared, the Rev. J. Batchelor, of Sapporo, writes:—

The Governor-General of Hokkaido, Baron Sonoda (whose own little daughter, named Winnifred, about three years of age, died at Herschel Island shortly before he and Mrs. Whitaker gave a brief account of his journey of over seven thousand miles from Herschel Island, in the far north of the British Dominions, to Liverpool; but he characteristically said nothing of the fact that his little daughter, named Winnifred, about three years of age, died at Herschel Island shortly before he and Mrs. Whitaker left there, and that they took the body of the child with them for burial at Peel River. Mrs. Stringer (wife of the Bishop of Selkirk) wrote on March 28:—

They took the body of the little one with them by dog-sled a distance of about two hundred and fifty miles over the ice and snow. This meant camping out in the open for about two weeks, night after night. . . . This was the third child they had lost. When they reached the Mission at Peel River they laid the little body beside that of her brother Cecil, who had died about three years before.

Mr. and Mrs. Whitaker left Eastern Canada towards the end of April to return to their northern home. They go by train as far as Edmonton, a distance of over two thousand miles, and from there to Athabasca Landing, some ninety-five miles farther, they travel by horse-carriage. At Athabasca Landing they take the once-a-year boat down the Mackenzie River on the last stage of their journey, a distance of about two thousand miles, and occupying from six to seven weeks, to Fort McPherson, where they will probably make their head quarters for next winter. Mr. Whitaker will visit Herschel Island from there.

NEW ZEALAND.

A Sunday among the Maoris.—From the Mission to the Maoris, being now supervised by a Maori Mission Board, working under the Synod of the Church in New Zealand, we seldom receive direct news. All the more welcome, therefore, is the following account of a Sunday spent among the Maoris from the Rev. F. H. Spencer (a son of a former missionary of the Society), agent of the British and Foreign Bible Society:—

On Saturday, January 6, I went to stay with a Maori clergyman, a very old friend, the Rev. Taimona Hapimana, at Te Pourere, Waikato. That evening several young Maoris came to the vicarage, and under the guidance of one of themselves practiced hymns. Next morning some six of us rode to an old Methodist mission-station, Te Kopua, where we were welcomed by the Rev. Wi Warewa and others. Then we went to the School where the service was held. All three ministers took part, and I had the privilege of preaching to about fifty-three on ‘Emmanuel.’ The attention and interest was very cheering, and one present, who had been practicing as a fetisha (wearing his fetishes as soon as he returned to his home; and this will mean a very great deal to him. Will not the readers of this pray for him and for all who are shown in the photograph?

NEW ZEALAND.

A Sunday among the Maoris.—From the Mission to the Maoris, being now supervised by a Maori Mission Board, working under the Synod of the Church in New Zealand, we seldom receive direct news. All the more
Home Gleanings.

In response to the Rev. J. E. Watts-Ditchfield's suggestion that if all present in the Albert Hall on April 30 gave £2 10s. it would remove the deficit, one Gleaner, 'N.A.E.L.' had already sent ' her share.' Early in May a cheque for £1 9s. 6d. arrived from the Chaplain to the Forces at Roberts' Heights, Pretoria, being the Sunday-school Box Collection for quarter ending March 31, over and above what we have sent direct to Mombasa (£1) for the maintenance of a medical student there. A united effort of some Irish High School girls was ' a Drill and Musical Entertainment,' which resulted in £6 profit. An entrance fee of one shilling was charged, and the G.U. Sec. of the town writes: 'The parents and children enjoyed a pleasant afternoon, and thereby even the little girls were enabled to help their native land to keep up its ancient missionary reputation.'

Some very touching examples of ' giving that costs' came to light in connexion with the Society's income for the past year. A clergyman in the West of England wrote to us: 'I have had sent to me for C.M.S. the sum of £2 4s. 6d. from a school-girl who has raised it by real self-denial. This term she has stayed at school when the other girls went to concerts. She also gave up her hamper from home and asked for money instead. The rest she collected from others and gave herself.' Another friend in sending a piece of jewellery has written: 'I think it is a time now when we Christian women (and men too) must be ready to let God put His hand on the things we prize most, that the C.M.S. may not only get refreshment, but go forward. How many of us really give till we feel it? Surely this is to be part of the daily taking up of our cros of self-sacrifice, if giving to God can be called such. Please do not think it has cost me a great deal to send this jewellery. As I do not care for jewellery, it does not cost me much, especially in comparison with those who are really fond of it.'

All our friends have not yet recognized that contributions in aid of the Society are no longer acknowledged in the pages of the GLEANER, but are always to be found in the Gazette. At the special request of some who were unaware of the new regulation, we mention the following kind anonymous gifts in this column: I. W., £2; a sympathising Gleaner, 4s. 6d.; 'He that soweth bountifully shall also reap bountifully,' £2; Friends at West Southbourne, 3s. 6d.; E. M. P., £1; S. B., Easter Offering and firstfruits of an increase in salary, 13s.; M. C. C., Nottingham, £1; A St. Stephen's, Wandsworth, Gleaner, £1 5s.; C. M. D., 10s.; O. L. T., £1; E. B., Nottingham, 5s.

It is a truis that we cannot take part in the missionary campaign without receiving benefit ourselves. A correspondent tells us of reflex blessing accruing to C.M.S. workers from a three days Missionary Exhibition and Sale in a very poor city parish. At the close of the proceedings an officer of the Church who was called upon to move a vote of thanks to the missionary speakers, in a voice broken by emotion, testified to personal spiritual blessing received; and on the following day at a Thanksgiving service in church 'a wave of blessing appeared to pass over the congregation,' who continued for some time after the service had ended, offering audible prayer and praise. As a thankoffering for blessing received, these people hope to support a native evangelist working in Western China.

We rejoice to learn that the British East African Branch of the Gleaners' Union has had a year of progress. Mrs. Bailey, the Hon. Sec. for 1906, was evidently, however, faced by the same difficulties as her fellow secretaries in Great Britain, for she remarks that ' members are not sufficiently willing to speak or to work up a subject for addresses, and much more might be done if each one saw his or her responsibility in the matter, and would do something however feebly. Some of the B.E.A. methods are excellent. For instance, at the monthly meeting, held regularly, members, in turn alphabetically, start a discussion or get up a paper, the others present adding to the information. Minutes of each meeting are recorded and signed by the Chairman the following month. 'A record of resolutions keeps them fulfilled.' The number present, and sum collected, are thus read out month by month. Again, the B.E.A.'s change their Secretary yearly, and thereby not only is fresh stimulus put into the work, but new workers from home who have more leisure than older missionaries are drawn into the effort. More than £21 4s. 6d. was realized in renewals and subscriptions during the year, and Mrs. Bailey writes, 'It has been good to be a secretary. It arouses one's interest and increases one's personal gifts. I resign with regret, yet feeling that another should equally be refreshed and invigorated by the work as I have been.'

The following new Branches of the Gleaners' Union have lately been formed:—Shepherd's Bush, St. Thomas's: Sec. Miss F. Hughes-Hallett, 79, The Grove, Hammersmith, W. Westcombe Park, St. George's: Sec. Mr. A. J. Thyer, 131, Westcombe Hill, Blackheath, S.E. Doncaster, St. Mary's: Sec. Mrs. Collett, St. Mary's Vicarage, Doncaster. Manchester, Heneshaw's Asylum Chapel: Sec. Mrs. Morris, 27, Skerton Road, Old Trafford, Manchester. Larne and Inver: Sec. Miss L. McConnell, The Corran, Larne, Co. Antrim. Maryborough: Sec. Mrs. Turpin, Greystone, Maryborough. Readers of the GLEANER who may desire to join this Union for definite Prayer, Study and Work, should apply to the Secretary at the C.M. House for full particulars. New Members are always heartily welcomed. The membership fee is twopenny.

A LITANY especially suitable for use at Gleaners' Union meetings, where brief as well as inclusive petitions are desired, and which will be suggestive rather than exhaustive, has been prepared in type-written form, and a copy can be obtained from the Gleaners' Union Secretary, C.M. House, by the leaders of prayer-meetings. The following are three typical suffrages:

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That it may please Thee to strengthen, comfort and preserve all native Christians, especially those in danger, necessity, or tribulation.

We beseech Thee to hear us, Good Lord.

That it may please Thee to defend and provide for the widows of India and all who are desolate and oppressed in heathen and Mohammedan lands.

We beseech Thee to hear us, Good Lord.

That it may please Thee to take into Thy loving care and keeping all Thy missionary servants throughout the world, especially those known and dear to us assembled here.

We beseech Thee to hear us, Good Lord.

A CLEVER IDEA.

Neddlework Competition took place recently in a Hertfordshire parish, in which the cost of materials for any object made should not exceed one shilling. The article which won the first prize was sent for inspection to Salisbury Square, and elicited much interest—an afternoon tea-cloth on which facsimiles of the covers of six magazines—Intelligencer, Gleaner, Awake, Round World, Mercy and Truth, and India's Women—had been cleverly and effectively outlined in blue and red 'ingrained' cotton. The 'covers' were grouped around an excellent representation of the Eastern and Western Hemispheres, above which were stitched the texts, 'Lo, I am with you alway.' 'My word shall not pass away.' The design included outlined figures drawn from pictures, and the four mottoes, Give, Pray, Work, Go; while the corners of the cloth were adorned with C.M.S. monograms. Such a Missionary Afternoon Tea Cloth should serve a double purpose, by promoting the discussion of missionary topics in new circles!

A TEXT LEADERS of Young People's Union branches and Mission.

Sowers' Bands will be glad to know that Miss E. J. Wood, 3, Halkin Street, Grosvenor Place, S.W., Hon. Treas. of the Illuminated Text Mission, is ready to supply outlined cards at very small cost to anyone who may wish to colour the texts, and to send them to the mission-field free. Japanese, Tamil, Urdu, Telugu, Gujarati, and others may be obtained, and those older friends who may like to paint larger texts are warmly invited to apply for them. The I.T.M. certainly affords delightful and easy work for young people, and also for invalids.

Owing to the generosity of one lady friend of the Society, a new C.M.S. Depot—a Tea Room and Book Shop combined—has been started, open every weekday from 10 a.m. to 6 p.m., at 23, Hardman Street, Liverpool. The Bishop of the Diocese, who had promised to open it, in a letter of apology for absence wrote thus to the founder, Miss C. Stanistreet: 'Most heartily do I thank you for this kind and wise effort to further the missionary cause in the diocese.' Canon Hodgins performed the opening ceremony, dedicating the premises to God in prayer. He was supported by a number of local clergy and laymen. The Book Shop, we understand, is well supplied with saleable literature, and a large rack containing free publications is a conspicuous feature. The Tea Room is over the shop, fitted with small tables and chairs, and the menu cards contain an attractive though simple list of refreshments. The room above this is for use as a Committee Room and Prayer Room by members and friends of the Society and of the C.E.Z.M.S. A weekly half-hour meeting for Missionary Intercession, beginning at 4 p.m., is held on Thursdays consonantly with that in Salisbury Square, and it is hoped, says the founder, 'that should only one person arrive at any time, that one will feel the responsibility of pleading in silence alone with God.' Visitors to, as well as residents in Liverpool, will doubtless patronize this missionary cozy corner. May this generous attempt to deepen missionary interest be richly rewarded with success!

THEAMOUNTOFMONEY WANTED, raised by our friends at home and abroad through the sale of stamps on behalf of the C.M.S. has been, and continues to be, very considerable. The Lay Secretary thankfully receives any gifts of rare Foreign and English kinds of used stamps. The Rev. J. M. Merrin, 'Granta,' York Road, Guildford, kindly disposes of them for the Society. From him mixed packets, values varying in price from sixpence to half-a-crown, can always be obtained.

THE CHURCH MISSIONARY GLEANER may be ordered through local booksellers, or local C.M.S. Depots, or direct from the C.M.S. House, Salisbury Square. Price One Penny (.d. post free). Annual subscriptions, including postage: One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. There are thirty-four districts in which localized editions of the Gleaner are issued. Friends in those localities are advised to take the localized in preference to the general Gleaner. The Art Edition of the general Gleaner (2d.) is issued monthly, and is most attractive for canvassing purposes.

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.
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For the assistance and development of the Evangelistic and Educational work of the C. M. S. in Ceylon.

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

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C.M.S. Industrial Press, Dodanduwa.