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THE LEADING CARD.

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THE CEYLON CHURCH MISSONARY GLEANER.

Jerusalem.

He sat upon the ass's colt, and rode
Toward Jerusalem. Beside Him walked
Closely and silently the faithful twelve
And on before Him went a multitude
Shouting hosannas, and with eager hands
Strewing their garments thickly in the way
Th' unbroken foal beneath Him gently stepped
Tame as its patient dam;

"The dew's last sparkle from the grass had gone
As He rode up Mount Olivet. As he reached
The summits breezy pitch, the Saviour raised
His calm blue eye—there stood Jerusalem!
Eagerly He bent forward and beneath
His mantle's passive folds a bolder line
Than the wont slightness of His perfect limbs
Betrayed the swelling fullness of His heart.
There stood Jerusalem! How fair she looked
The silver sun on all her palaces
And her fair daughters 'mid the golden spires
Tending their terrace flowers; and Kidron's stream
Lacing the meadows with its silver band
And wreathing its mist mantle on the sky
With the morn's exhalation. There she stood
Jerusalem, the city of His love,
Chosen from all the earth, Jerusalem
That knew Him not, and had rejected Him:
Jerusalem, for whom He came to die!

"Gethsemane stood out beneath His eye"
Clear in the morning sun; And Goggotha
Stood bare and desert by the city wall;
And in its midst, to His prophetic eye
Rose the rough cross, and its keen agonies
And, while His own disciples fell in fear,
A world's death agonies all mixed in His!
Ah!—He forgot all this. He only saw Jerusalem—the chosen—the loved—the lost!
He only felt that for her sake His life
Was vainly given, and in His pitying love
The sufferings that would clothe the heavens in
Were quite forgotten.

"Was there ever Love,
In earth or heaven, equal to this?"

NATHANIEL PARKER WILLIS.

Editorials.

Our attention has been drawn to the paucity of local news in the last few numbers of the Ceylon Gleaner and no one regrets this more than ourselves. Unless however contributors are kind enough to send us copy we feel that if our friends would make special efforts to increase interest in the magazine its circulation could very easily be doubled. An effort made last year in the way of localizing the Gleaner in one part of the Ceylon Mission has increased the circulation by more than 100 copies monthly and this could we think be done elsewhere to the advantage of all parties concerned.

The local Gleaner also forms a very convenient means of keeping in touch with friends at home and in other parts of the world, and its use for that purpose we hope will become increasingly adopted.

Extracts from Dr. E. Lloyd's Journal.

SUDAN MISSION.

Mutual. Feb. 2. On Friday I went up to Gwalla with Lieut. Wakelyn, who is staying here a few days to shoot. Of course, being armed to the teeth, we saw only one minute gazelle. Alas when we got there, after one of the hottest marches of modern times, the water was impossible. Only one pool has any water left. We chose two of the best buckets the women brought, put alum in them, and put them in the hut out of the reach of donkeys and dogs. But the water smelt so strong that in a few minutes we ejected it. The bath water turned a verdant green when it settled. We had a little river water, brought up on Lieut. Wakelyn's donkey, and this kept us going. I must admit that I not only enjoyed my bath but even drank much strong coffee made with Gwalla water. Man is a creature of habit, Lieut. Wakelyn and his men scarcely touched it. Needless to say after being 102 in the hut when we got in, it turned thundery and gaspingly hot in the afternoon. We were not a little glad to get down to Father Nile again in the morning. I brought down sixteen loads and put the shutters up. Twelve boys I have kept here with whom I hope to go on Monday to the villages to the North on the river bank, but not inland. That will probably have to wait six weeks, though we may get an occasional storm any time now.

Mutual. Feb. 4. There are some days one wouldn't swap with the Prince of Wales and all the Royal Family. Yesterday I started family prayers of the very shortest with my boys. We had them again before starting this morning and I really believe we all started feeling we had tried to do our duty. We moved off fifteen strong, the additional loads being a deck chair and mattress and the outside sheet of the tent. These will improve the comfort of the camp about 25 per cent. It was quite a treat to march northwards along the river. Even wading frequent Khors had consolations; it was a treat to have good water even in your boots. The green swamps and blue water too were delightful after the parched brown look of everything inland. We came straight through the Government station at Bor, as Capt. Bramley was away, at which the boys were unfeignedly relieved. The sight of the Dinkas doing time forcibly recalled their own little sorrows. We got there at 10 after 3i hours marching. It is a long straggling village of perhaps 50 or 60 huts. The difference between even a straggling village and the inland arrangements was immediately apparent. Nearly a dozen women came up immediately to sell wood. Inland the boys have to scatter and scour the...
land to find them. The ladies thought they could "have us on" and tried to put up the price of the wood. They were not a little surprised when I locked the dhurra bag and sent two boys to pick up wood (women's work). As a matter of fact I took an axe and went with the second party myself to shut the boys' mouths. They'll do anything once they have seen one of us do it. After lunch I saw some half-dozen patients and discussed matters with the headman. He wanted to know why I wasn't at Gwalla. In English I should have had to say "The water is finished there, so I have come down to the river till the rains come." In Dinka it was all expressed by the three syllables "An a my." This language certainly has points. In the afternoon I went out to shoot. To save portage I had given out double rations yesterday. Of course the boys had all gone a bust and wofled the lot. So that shooting was an anxious proceeding. So much so that I wobbled off a grand waterbuck. I hardly dared look at the boys behind me. However we managed to stalk and shoot his son and heir. Our reception when we got home was most whole-heartedly joyful. This place is in a tongue of land almost surrounded by swamps. There can hardly be a place in the world where a mosquito would feel more entirely at home. I shared my second course with them at a brisk walk although it was still almost light enough to read; what with the meat and many fires the boys don't seem to mind them much.

Feb. 6. I've met mosquitoes at Malwal. But here is the place to study them to perfection. Twelve hens by the stitch must one spend in bed, and heaven help the poor beggars without nets. How they exist is a marvel. I was hauled out last night to see a poor kiddie moribund with pernicious malaria and the struggle I had to get a quinine injection made up and administered was wonderful. Unfortunately the poor kiddie died in the night. They are a long way from having any confidence in drugs, these folk. Two days ago a woman with very bad chronic dysentery appeared. In five days one hoped to do something for her; but one didn't. She didn't like the first dose of arrow-root or quinine medicine so she only came once more to abuse me, and then went home—to die. Oh! for a little surgery to win their confidence! It actually rained this afternoon and beastly cold and wet it was, too. When it hasn't rained for three months, it seems a pity it should begin again—especially when you are out shooting. Even without the rain this is an amphibious sort of place. You have to wade a hip deep khor to get anywhere except to the Government Station.

Feb. 8. Malwal. I must finish up the wading trip though I am sharing my bed with a lamp, an ink-pot and a dog. The bed itself is so narrow that one can't sit cross-legged without getting one's knees bitten by the mosquitoes through the sides of the net. Hadow is nobly struggling on in his house at a mean temperature of about 180 degrees in the shade and the room so full of smoke from a rusty fire that it fairly chokes off the uninitiated. The beastly insects are so thick that no lamp will stay alight outside the net. Just after writing up my journal on the 6th a tremendous storm came up. We spent a harrowing half hour hanging on to the tent ropes. The ground was so hard where we pitched camp that we had to dig little holes with the hatchet and fill them with water before we could get any tent pegs in, so you can imagine the tent was not over firm. However the storm blew over with hardly any rain. I sent the boys off to sleep in a cow-hut and then slept sweltering inside the tent. Two very conversational hippos came and wandered about near the tent; I momentarily expected them to fall over the tent ropes.

There never was such a place for livestock, but we are finding almost every night that the Lord is faithful who has promised that "they shall dwell securely in the wilderness and sleep in the wood. They are in awfully nice lot of rascals. I only wish the government would do anything for them. They are just beginning to get over their first embarrassment at prayers. Wilmot has had another touch of fever; otherwise there is no news here

February 16. The great event of this week has been the arrival of an extra post boat with three weeks' mails. I celebrated Ash Wednesday by getting up before the mosquitoes had departed to go and shoot. However I was very soon consoled by getting my first good water-buck. They have really beautiful horns and are almost as long as one's arm. It took five strong men and two boys to get him into camp, but we didn't leave much for the vultures. The Dinkas had not the slightest idea of cutting the beast up properly, so I attempted a little amateur butchery. My sirloin of...
beef was a dream. Wilmot came over for one night. The Dinkas are working fairly well at Shokah's. Hadow's people here have been very slack this week. Yesterday I went up to Gwala for some drugs etc. Just to see what it was like we started at five o'clock. With a smoky fire the mosquitoes are not bad for a little while, but they had collected so thickly by the time we started that my boy could hardly fill my water bottle—an operation requiring two hands. It was delightful marching in the early morning, but I longed for a two-penny bus ride in the afternoon. We met a good many Dinkas and scores of cattle and goats coming down to the river. The pools are nearly all as dry as a bone. I have only seen three patients all this week. Most of the time has been divided between fitting doors to my old Waganda hut and reading on the boat at a temperature of 95 to 100. But we are a week nearer the rains and the Lord is very good to us.

Sunday Feb. 17. The boat may be down to-morrow. We are just on the verge of the first big storm. Last year it worked itself up for two or three days and then suddenly dropped a deluge on us that wrecked the awning of the boat. We have had two or three gorse showers lately which have made us look round anxiously for a safely dry spot in the camp. Well, the sooner the better. We are very keen to start, improved agricultural operations inland but I am afraid it won't be for some time yet.

Malwal. Feb. 22. Rather a curious change in geography has taken place here during the last few weeks. Formerly the only passage for canoes to the Aliab country opened opposite Shokah's. All the traffic therefrom went through that village, which consequently became by far the biggest on the bank of the river. This village, Malwal was so insignificant and so much out of the way that we had thought of abandoning this station and building the permanent house at Shokah's. Recently however through some movement of the sudd, Shokah's channel has become blocked, and a new channel has opened almost directly opposite Malwal. All the Government business goes through this, and every day groups of Aliabs pass to and fro through our camp. They are exactly the same as our Dinkas—the dialect seems to be identical. Further it appears that all Shokah's people are meditating crossing the river. The Aliabs are, however, even fewer and further between than the Bor Dinkas. Though we are forbidden to go over at present it seems unlikely that permission will be long withheld by the Government. Then we shall find that after all the Lord has worked for us to help his missionaries, we shall have to do something for good to them that love God. The post boat proposed to drown all missionaries. He adopted the line is coming next year. He had a truly awful experience one night. His baggage took the wrong path so that he had to spend the night without a mosquito net. In despair he and his men started in the middle of the night to march inland. Even an hour's march from the river the mosquitoes were so awful they couldn't sit down. This afternoon Shaw drove over in the ox cart.

Feb. 26. Captain Bramley called yesterday evening and stayed the night. This morning he took us part of the way down to Bor in his sailing boat. Going so little on the river one forgets what an awful country this is. Between here and Bor to the north and for I don't know how many miles to the south there are scarcely a dozen bits of bank. All the rest is the most dreary swamp. Even in mid-stream and in broad daylight the mosquitoes bite freely. Each bit of bank has a dozen or so dilapidated Dinka huts. Passing in the morning one sees hardly anyone; what Dinkas there are, are sleeping after the terror of the night. Captain Bramley has just returned from a long march among the northern Dinkas past whom the telephone line is coming next year. He had a truly awful experience one night. His baggage took the wrong path so that he had to spend the night without a mosquito net. In despair he and his men started in the middle of the night to march inland. Even an hour's march from the river the mosquitoes were so awful they couldn't sit down. This afternoon Shaw drove over in the ox cart.

Feb. 28. I went in to the Government station and saw quite a number of patients. Language was the only difficulty. They were all Arabic speaking Government servants. Some of them however knew some Dinka, so we got on with a choice half and half mixture. Captain Bramley very kindly lent me a donkey so I rode back in state.

March 1. The post boat arrived at 8 a.m. We are filled with horror because it brought no brass bracelets and nothing like the amount of dhurra we ordered unless an extant boat helps us out we shall have to do nothing for another weary month. It is no joy living at the end of so long and so thin a line of communications. But then even here all things work together for good to them that love God. The post boat brought a most refreshingly candid tourist who proposed to drown all missionaries. He adopted the line of "Fancy going and disturbing the poor Dinkas in their primitive happiness." He was a man of some nerve for he announced all this standing between me and the river's brink and the "old Edmund Lloyd" was strongly tempted to reverse the drowning programme!

March 3. Sunday. We fear the worst. The moon is full and the post boat late so it will probably come tonight. As we have got to search the boat for a box of bracelets which the Egyptian clerk appears to have lost we shall have a gay time with the mosquitoes. If
the bracelets don’t turn up we shall have to stop all work which will be heart-breaking. It is bad enough as it is; they have again brought so little dhurra that the rains will be here before we can pay any woman to rethat our huts. At last we have managed to sell the Endeavour. But she is only to be used as a barge so Hadow and I have to dismantle the cabin this week. I started yesterday afternoon, feeling as if I were committing sacrilege.

EDMUND LLOYD

Religious Tract Society.

The 103rd Annual Meeting of the Religious Tract Society was held at Exeter Hall on Thursday evening, May 2. Mr. Evan Spicer, J. P., presided, supported by the Bishop of Selkirk, the Revs. Canon Bruce, Canon Fleming, G. E. Asker, A. R. Backlund, Dr. J. Brown, E. Dardier, R. C. Earle, Dr. Monroe Gibson, T. A. Gurney, H. Gulliford, J. J. Hobson, C. H. Irwin, E. W. Matthews, R. L. Maconachie, G. Moody Stuart, and Frederick Addison. Mr. E. H. Thorne, organist of St. Anne’s, Soho, opened the programme with Crotch’s “Concerto in B flat.”

The Hall was crowded in every part some time before the Meeting began, but the early arrivals had the pleasure of listening to an excellent programme of music. The soloists were Master Brian Williams, Messrs. W. Gribble, Wilfred Seton, and Frederick Addison. Mr. E. H. Thorne, organist of St. Anne’s, Soho, opened the programme with Crotch’s “Concerto in B flat.”

The Meeting began at 7 p.m. with the hymn “From all that dwell below the skies,” followed by prayer offered by the Rev. Dr. Monroe Gibson.

The Secretary, the Rev. A. R. Backlund, then reported briefly upon the work of the year. Particulars were given in last week’s Record. Mr. Backlund also gave some extracts from letters showing the good achieved by tracts in bringing people to Jesus Christ.

Mr. Evan Spicer said that when he was invited to preside over the 103rd anniversary of the Society he accepted because as Chairman of the London County Council, the Educational Authority for London, he had been associated with the Society in offering prizes to the children of the primary schools. But it was not entirely for that he accepted. It was largely for the old associations, for the old love he had for the Society. He believed that if his father and mother were alive they would be glad at the position he occupied. He expressed the grief he felt at the loss of their Treasurer, a truly Christian gentleman. Where could they find another man who had stood so firmly to a Society? There must be high principles behind the Society for they would never have retained the services of Mr. Rawlings so long. As a child he (the speaker) read the stories of “Old Humphrey,” one of the first writers for children, and he could remember the pleasure he derived from them. The grave of “Old Humphrey” was in the parish church of Old Hastings, and he was glad to hear that the Society kept it in good order. He remembered, too, Hesba Stretton’s ‘Jessica’s First Prayer.’ He was glad as a former Chairman of the London County Council to express his indebtedness to the Society for help in the supply of prizes for successful candidates in the Council’s Scripture examinations. It was one of the best things the Society had done. Not long ago they had a debate as to whether the Book of Daniel should be included in the syllabus of religious instruction; it was. Mr. Spicer then read extracts from the Reports of the Examiners, showing the results achieved by scholars. He gave them to show that the children in the primary schools had a fairly good Biblical education. His impression was that if the members of the House of Commons had to go through the same examination many of them would be ‘ploughed.’

The Religious Tract Society was solving an important question by seeing that the children should have some knowledge of the Bible. If friends of the Society came forward, similar examinations could be held throughout the land. The Society was the twin sister of every home and foreign Mission. Ours this Society, and other missionary Societies would be greatly hampered in their work. It was economical to Societies to make use of the Religious Tract Society. After natives had been converted and began to be educated they wanted other books to follow the Bible, and here it was that the Society helped other Societies. The Society was doing wonderfully good, economical, and successful work. Some Americans would call the Society very smart if they heard the prompt way in which the Committee responded to the application for an appeal for help from Tokyo. The appeal, as they had heard, arrived by post on Monday morning; by 3:30 on Tuesday morning the Committee had made a grant; and at 3:30 on Wednesday morning the Society’s agent in Japan was roused out of bed by the arrival of a cable stating that the money he asked for had been placed to his credit by cable. By 11 o’clock that day tracts paid for with that money were being accepted by the Japanese visitors to the Tokyo International Exhibition. In conclusion Mr. Spicer appealed for an enlargement of the Society’s work, adding “and may God bless it!”

The Record of 10th May, 1907.

C. M. S. Medical Missions.

The Annual Meeting of the Medical Missionary Auxiliary of the C. M. S. was stimulating and enthusiastic as usual. There is always a breezy youthfulness about it which is decidedly inspiriting. The Queen’s Hall was the scene of Friday evening’s proceedings. Sir T. Powell Buxton presided.

The Rev. E. W. Cox, Organizing Secretary, opened with Scripture and prayer. Then came the Report, read by the Rev. R. Elliott, Secretary to the Medical Committee. It was hopeful and cheerful in tone. It was not needful now to plead for a place for Medical Missions in the list of religious and charitable organizations, but, though they were not generally approved, the Church had scarcely recognized her duty towards them, as was proved by the insufficient funds. Four new doctors and three nurses had been sent out during the year, but there had been two resignations. There was an increase in the number of in-patients, and the out-patients for the first time had reached the figure of a million. The work was prospering in Haussaland and at Mongo. In Uganda the new hospital was liberally supported, one donation of 500l. having been received, and the workers had not drawn anything like the full yearly grant from the Medical Mission funds. In Persia the Mission has moved to Isphahan. The Parsees have contributed to the new hospital at Isphahan, and it is believed that the Mohammedans will do so also. China and India are both greatly in
need of reinforcements. The Bermondsey Training Institution, now to be closed, has educated 156 ladies in its six years of life. The income for 1906-7 is £30,605,--about 4,000l. higher than the year before; but so much of it is appropriated to special objects that there is still a shortage. There are 29 new parochial Associations. Cambridge, Liverpool, and Reading have established Sub-Committees to develop interest in the work. In the "wants" department 137 boxes have been despatched. There are 1,452 supported beds, which represents 6,600l. per annum, but the attention of the Meeting was especially directed to the fact that 1,224 beds are still a burden to the general funds. In conclusion the Mission begged for increased prayer.

The Chairman said he felt it an honour to give what little support his appearance and speech might afford to a cause so eminently worthy of help. Most of those present had probably heard the underlying principles of missionary work laid before them by the Archbishop in his comprehensive address on Monday; on Tuesday they had been told what was actually done and what remained to be done. He was glad that the tone was encouraging and hopeful, in spite of anxieties. To-night we are to hear details of what has been done in one particular department. We have every reason to be grateful to Mr. Cox and Mr. Elliott for their excellent management, owing to which the increased expenditure is only 800l. We want to hear those engaged in the active work. They will supply the answer to objections to Medical Missions by showing that the principle is always kept in view and thoroughly carried out; that the first object of medical, as well as other Missions, is the spreading of the Gospel of Christ. Hostile critics should notice that prejudice was melting, suspicion dispelled, by the kindly aid of the doctor and nurse, and that but for the religious principle at the root of their exertions neither doctor nor nurse would be on the spot at all. Sir Fowell was unwilling to take up time when we could listen to the missionaries themselves, and called upon.

Dr. Carr, from Persia, who said he had been asked to speak on progress, and the changes in Persia were wonderful in the last 15 years. The C.M.S. Mission, under Dr. Bruce, was compelled to settle at Julfa, an Armenian village several miles from Ispahan, simply because the Mohammedans would not have them in the city. The objection was not only to Missions, but to Christians as such. Merchants, and even the English Consul, were insulted in the streets. The Imperial was the only European settlement in Ispahan, except the Consul’s house. The C.M.S. secretly purchased a house, but the Consul requested the missionary not to reside there. Dispensaries were opened by Miss May Bird and other ladies at intervals no less than six times, but always had to be closed. The women were anxious to come, but the Mullahs forbade it, and the way was made impossible. The upper classes never came near the Julfa Hospital. The native doctors were, of course, inimical. It was impossible to get into touch with the people three or four miles away, and many of them never even heard of the existence of the hospital. The animus was shown even in their court of justice. A Christian named Benjamin had a stone thrown at him, which missed him and killed a Moslem. Benjamin was promptly arrested, accused of throwing the stone, and condemned to a year’s banishment. What is to be seen to-day? A hospital for men and women, with 160 beds in Ispahan itself, so heartily welcomed that the Mullahs do nothing to stop it. A Mohammedan helped to build it. Old opponents contributed 500l. and now subscribe regularly to the upkeep. Little boys shouted after them in the streets, but he was sure he suffered less annoyance than a Persian in full Persian dress would in the streets of London. The women were anxious to come, but the Mullahs, use the hospital. Services are openly held, and Mullahs come and listen. Now when real cause of offence is inadvertently given (as was the case recently from the conduct of a servant,) no notice is taken of it, except a polite letter from the Governor directing Dr. Carr’s notice to it, and asking him to prevent it occurring again. Patients read the Bible from morning to night with deepest interest. The converts grow not only in numbers, but in spirituality. Sekene, the first woman convert, is famed among her neighbours for her prayerfulness. When any trouble disturbs them they say, “Go to Sekene; she always has her prayers answered; she will pray for you.” In conclusion, Dr. Carr said he did not wish to convey the impression that the Mohammedans were stretching out their hands for the Gospel; they were not, but doors had opened in all directions for its preaching.

Dr. Holland reminded us of India’s unique claim on England. He brought encouraging news from the Punjab. The Frontier was a most interesting sphere of work. At Kashmir they had large local contributions to the hospital; at Quetta also, The Viceroy and Political Agent gave them moral support; so did the officers and civilians with whom he had come in contact. They were winning their way slowly but surely to the hearts of the Afghans and Pathans. Two ex-Mullahs were now preaching Christ. Converts risked their lives. One Puthau woman had been taken over the Frontier and murdered by her husband when she wished to confess Christ. The present result of the Agent’s visit was not good for Missions, because he was obliged to be extra strict to allay the suspicions of his subjects after the way he had played fast and loose with their customs. Their work was economically managed; 12l. maintained a bed. The average of the hospitals was 95l. 2 beds. He thought there was something wrong with the spiritual condition of Christians at home. More prayer would produce more giving.

After a hymn and the collection, Dr. G. Wilkinson, of Fukhien, had much good news from China. He had only been called a foreign devil once in 10 years, which showed an improved disposition among the people. “Foreign child” was now the term. China was certainly waking up, after a slumber of centuries. The old system of examinations was to be given up, and education remodelled. As for medical work, they had a women’s hospital with 30 beds and a men’s with 50–600 in-patients and 30,000 out. Plenty of steady, plodding work.

Dr. Bond, from Toro, said a Vicar’s wife asked him if he treated many Chinese, and a gentleman asked if he came from Japan; so perhaps he had better mention that Toro adjoined Uganda, and was on the border of the Congo Protectorate. He gave a very satisfactory account of progress in Toro.

The Meeting closed with the Doxology, and the benediction was pronounced by Bishop Inchausti.
One of the delegates of the World's Students' Christian Federation, who went to Japan from Ceylon in writing to the "Ceylon Methodist Church Record," says he was staying at Kagoshima with a C.M.S. Missionary (who acted as his interpreter,) and spoke in his (C.M.S.) Church. He says what he especially noted about the Japanese Students was "their fine well-trained singing." He goes on to say, "I have heard nothing to equal it in any of our Schools or Colleges in Ceylon. Numbers of them can play as well, and in nearly all places of worship, which I have attended here, I have seen a Japanese young lady presiding at the organ or harmonium. These Japanese congregations sing heartily and well, and it is mostly Western tunes they sing. I noted with considerable interest that in some of the Japanese city congregations not a few sang from hymn books with music." He goes on to say, "A pastor of one of these churches (American congregational) told me, with evident pride, that he had not received a cent of foreign money towards his support for the last 25 years, and that his church in addition to supporting him, gave him, a little time back, sufficient money to make a tour round the world, allowing him a year's holiday for the purpose.

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**Review.**

We have received from the publishers, Marlborough & Co., a copy of "Tamil grammar self-taught," by Don M. de Zilva Wickremasinghe. The book has a prefatory note by the Rev. G. U. Pope which in itself is sufficient recommendation. For ourselves, we think it a capital little introduction to the study of the language, which should prove exceedingly useful to Planters and others who have to master its intricacies. We should like to have seen the vocabulary written in the Tamil character instead of Roman, as we consider the mastering of the character itself, a very great help in the acquisition of a correct pronunciation, which it is practically impossible to teach by means of Roman character. In this connection we note on page 15 the word 'agalam' pronunciation 'ugulam.'

The g in this word it seems to us quite misrepresents the correct pronunciation of the word, which would be better designated in short by an 'k' uhuun.

If the promised companion volume "Tamil self-taught" approaches the excellence of the book under review, we think it will be the best book of the kind to be had.

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**Liverpool Letter.**

Our C.M.S. Meeting was a great success. The Philharmonic Hall was almost full, and the enthusiasm could be felt by all. The Bishop spoke very cheerily, and caused much merriment by relating an incident which happened when he was taking tea with some enthusiastic missionary spirit. Said the enthusiast: "Would you like to see my M. P., my lord?" "Yes," said the Bishop, wondering what he meant. "Then come with me;" and the Bishop was taken out of doors and introduced to a great fat porker. "That," said the enthusiastic one, "is my M. F.—my missionary pig. He is growing fatter every day." Perhaps his bacon will be on sale at our next Model Market?

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The C.M.S. funds have gone up 2,600l. We sent up to headquarters the good round sum of 10,060l. Mr. Dart resigned after 16 years' consistent work, and his place will be taken for the present by Mr. Thomas Smith. The Rev. W. H. Elwin, from China, spoke with much fervour of the work out there. One Chino-man came to him and said: "I am reading God's Book, and I am believing it." The Rev. J. G. Garrett (Ceylon) spoke of 26 years of missionary effort. Formerly Vicar of Prince's Park, he went to Kandy, in Ceylon, in 1880, and in 1888 he was appointed itinerant missionary to the Sinhalese in Kandyen. The Bishop of Jarrow—our old friend Dr. Nickson—made a thrilling speech, polished and brilliant like the flash of steel. He is every inch a Bishop, and we are all proud of him. The interests of the C.M.S. are safe in Liverpool.

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**Nugegoda.**

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**In Memoriam—Mrs. H. Kannangara.**

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The widow of the late Rev. H. Kannangara, Pastor C. M. S. for many years, passed away peacefully at the ripe old age of 72 years, at the residence Ittapana, Bentota, on the 27th of May last, and her remains were laid to rest on the 29th by the side of her late husband's.

She was for some time in delicate health and eventually succumbed to the infirmities of old age. She leaves behind two sons—Mudaliyar H. W. Kannangara of the Registrar General's Office and Mr. A. A. Kannangara of Messrs. Walker & Sons and four daughters to bemoan her loss with whom much sympathy is felt.

July 4.

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**C.M.S. Summer School at Portrush.**—1.

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This, the forth of the C.M.S. Summer Schools, met on Friday, May 31st, at 7 p. m., in a large marquee erected between the railway station and the open sea. The Town Hall stands within a stone's-throw of the tent, and in it the C. M. S. office is to be found. The view of the rock-bound coast is very fine, especially as the scholars have seen it since Friday; for the weather has been wild and stormy, and the waves, dashing their snow-white crests against the dark rocks of the coast, have been a splendid sight. The storm on Sunday night blew down one end of the tent and seriously damaged the contents of the bookstall. Monday, however, after breaking without a ray of hope of any improvement, turned out beautifully fine, though windy. The list of members of the School contains nearly 250 names. The scholars are accommodated in the various hotels and boarding-houses of the little town—arrangements for this accommodation having been admirably effected by some kind ladies of the place. The tent was fairly full on Friday evening, when the Bishop of Down, Connor, and Dromore (in whose diocese Portrush stands) gave the School a truly Irish welcome to his diocese. Sir Algernon Coote, President of the Iliberian C. M. S., welcomed the School to Ireland, and the Rev. A. E. Ross, B. D., in an amusing speech, bade the scholars welcome to his parish of Ballywilian, of which Portrush forms but a
The Rev. Rupert Brooke is giving the Bible readings every morning in the tent from 10-15 to 10-45, and readers of the Record need not to be told how deeply they were appreciated. Saturday was called “the Foreign Day,” and it will long be remembered for the very high standard attained by the speakers and the deep spiritual tone reached. After the opening prayer by Mr. Lunt there followed an “Eugene Stock” address on “Responsibilities Abroad,” and this was ably and vividly illustrated with regard to China by the Rev. Louis Byrne; to India by the Rev. J. A. Cullen of Behar; to Persia by the Rev. C. H. Stileman.

Church Missionary Conference.

The half-yearly Conference of the Church Missionaries was held in the Brigade Hall, Christ Church, Colombo, from July 2nd to July 6th and was presided over by the Rev. J. Thompson.

Divine Service was held in the Church on Tuesday morning, when the Sermon was preached by the Rev. W. Booth, and the Holy Communion was administered.

Devotional services were held each morning in the Church when a special series of addresses were given on ‘Conviction’ by the Rev. R. W. Ryde of Cotta and the Rev. R. P. Butterfield of the Ceylon Cooly Mission, and it was encouraging to hear on the one hand of quiet, steady, persistent work and on the other of special tokens of the Lord’s presence in reviving power among the Tamil coolies.

The collection in aid of the general funds of the Association amounted to nearly Rs. 120.

Notes of the Conference Sermon.

PREACHED AT CHRIST CHURCH, GALLE FACE, ON JULY 2
BY THE REV. W. BOOTH.

ST. JOHN 15. 26. “BUT WHEN THE COMFORTER IS COME.”

Let us recall the setting of these familiar words:

A great sorrow has fallen on the eleven:

i. Jesus is going to leave them.

He is everything to them.

ii. He is to suffer and die.

Their hearts were full of sorrow.

I. THEY NEEDED: (a) Comfort. Lest they give up.

His hopes rested on them.

(b) Grace. They had a life to live after His departure, a fruitful life, a life of humble loving service. For this they needed grace. (Ch. 13. 14; 15. 1-17).

(c) A Helper. Advocate, Comforter; that they might face a world that hated Him, and would hate them. (Ch. 15. 18-25).

II. THEIR NEEDS MET: (a) Comfort. He will remember them. (Ch. 14. 1-2). He will be present by His Spirit. (Ch. 14. 17, 18). He will return. (Ch. 14. 3). He will return. (Ch. 14. 3).

(b) Grace. If they obey Him they will abide in Him and bear much fruit. (Ch. 15. 5-). (Ch. 15. 5-).

(c) A Helper. “But when the Comforter is come...” His witness produces conviction.

III. OUR NEEDS: (a) Power to live lives of love, self-sacrificing love, sympathetic love, humble love.

(b) Power to convince men against their will to win over enemies.

IV. THEIR NEEDS MET: (a) “Apart from Me ye can do nothing:” points to the supply. (Ch. 15. 1-17).

(b) “But when the Comforter is come” tells us where our trust must be put.

V. Jesus realized the Disciples’ needs better than they did. Sorrow filled their hearts. But afterwards they realized them and sought the supply.

VI. Do we realize our needs? The Cross speaks of needy souls. Apart from Me...” speaks of our need of Jesus.

“When the Comforter is come...” speaks to us of our need of the Holy Spirit.

Tamil Cooly Mission.

ANNUAL SERMONS, GALLE FACE CHURCH.

The Annual Sermons on behalf of the Tamil Cooly Mission were preached on Sunday July 7th at Christ Church, Colombo. The special preachers were, in the morning Rev. J. Thompson, Principal of St. John’s College, Jaffna, and in the evening Rev. T. S. Johnson one of the Superintendents of the Tamil Cooly Mission, Haputale. Earnest and eloquent appeals were made on behalf of the work, special reference being made to the enforced retrenchment in the grant made by the C. M. S. The collections amounted to Rs. 21910 being slightly in excess of those for 1906.
AN APPEAL

The Committee of the Tamil Cooëy Mission wish to bring to the notice of those who have so kindly supported the Mission in the past, and to those who do not at present contribute to its funds, that the Parent Committee of the C. M. S., through financial stress at Home, are proposing to reduce their annual grant of Rs. 1,500, to Rs. 500. They trust that this may be made up by the gifts of new subscribers, in addition to the regular subscriptions of the many friends of the Mission in the Planting Districts, so that the rapidly advancing work of the Mission may not be curtailed in any way.

A Planter who gives a generous annual subscription of Rs. 60-00, has offered to increase his subscription to Rs. 100-00, provided that ten others will give a like amount, viz.: Rs. 40-00, thus making up half the amount to be reduced. The Mission however depends on the small sums quite as much as on the larger ones, and so, any sum however small, will be welcomed by the Superintendents.

Cotta.

The monthly meeting of the Cotta-Mirihana Branch of the Gleaners' Union was held at Cotta on Thursday the 20th of June at 4 p.m. The Rev. G. B. Perera was in the chair and a very interesting paper on how a Sunday School Class became a big educational and flourishing institution under one Miss Martha Berry in North Georgia was read by Miss E. E. Perera, the Head-Mistress of the Girls' English School. Also a very interesting address on the Mission Work in the Southern Province of Ceylon, was given by the Rev. G. S. Amaranasekera. The speaker described the work divided into three decades. First, the time of the great Revival in the Baddegama Church during the visit of missionaries in the place, namely Revs. Parsons, Alcock and Dowbiggin. The meeting was well attended, about fifty (the majority not being members) being present and the paper and address were listened to with great attention.

A. M. P.

Studies in St. John's First Epistle. IV.

DWELLING IN THE ATMOSPHERE OF LOVE.

The Spiritual Life has an Atmosphere just as the physical life does, and our fourth reading in this very practical Epistle brings us to a consideration of that Atmosphere, the Atmosphere of Love. We shall see,

i. The Benefits of the Air.
ii. The Use of it.

I. The Benefits of the Air.

i. Life.—Pouchet the author of that admirable book "the Universe" tells us that if there were no air all life would cease, and we can readily admit this. The same law however applies in the spiritual world, and therefore St. John tells us in (I. iii. 14.) that he that loveth not...abideth in death. There can be no spiritual life where love is absent, and the presence of love is a sure evidence of life for in ch. I. iv. 7. we read that everyone that loveth is born of God and knoweth God.

ii. Health.—A learned doctor the other day foretold that the time would come when the drugs used in affecting the cure of disease would be reduced to a very small minimum and that fresh air, and light would be the chief means of preserving and restoring health. We are all acquainted with the fact that the dread disease of consumption is being successfully combated to-day by what is known as the fresh-air cure. Fresh air and light kill many of the germs of disease. And in the spiritual life health is often threatened by many an evil germ, such as temper evil thoughts, envy, jealousy, pride and so on. The care for them also is the fresh-air of love. Perfect love casteth out fear because fear hath torment says St. John (I. iv. 18.) Love envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. It is when we are living in the atmosphere of love that we can realize the meaning of the phrase "the expulsive power of a new affection."

II. The Use of the Air.

The air is all around us. Its benefits are indisputable, but in order to partake of those benefits we must use the air, we need breathing exercises. These are put in the forefront of an athlete's training if he is to excel in the race or in the strife. So is it in spiritual things. But let us see to it that we have the purest air. This is to be found we are told, not down in the downs and villages but away up in the hills or out on the open sea. There is a little insect which comes to teach us a lesson here. It is the common water spider. He has a little bell down at the bottom of the water filled with air, and the stock needs replenishing from time to time. Where shall he get it. Here is a burly frog with a plentiful supply—shall he ask him for some? Or shall he grope about among the water weeds, stones and mud around his bell? No the cute little fellow knows that the place to get the best air is away up. And for real love we are not told by the apostle to go to our fellow man, or to rely upon some subtle process of evolution, but he says "love your enemy." So St. John here says "let us not love in word neither in tongue but in deed and in truth." (I. iii. 18.)

And our breathing must be full and deep if it is to be really beneficial, so it is to include first of all, God Himself (iv. 19.) then one another (iv. 7.) but he says "let us love Him because He first loved us" (I. iv. 10.) For the real refreshing heath-giving air of love we must get away up to the source which is God Himself.

And not only do we need to see that our air is the best and the purest, but to take care also that our breathing exercises are genuine. A man was one day selling pigs' trotters on the London streets. He had been in better circumstances and a companion of his brighter days, met him and seeing him in such a condition walked up and began to talk much about sympathy. The other man after a few minutes replied "blow your sympathy, buy a trotter." So St. John here says "let us not love in word neither in tongue but in deed and in truth." (I. iii. 18.)

And our breathing must be full and deep if it is to be really beneficial, so it is to include first of all, God Himself (iv. 19.) then one another (iv. 7.) then all Christians (iii. 16.) and St. Paul tells us it is to include families, Moses shows us that it should include strangers, St. Paul again says it must include all men, and our Lord Jesus Christ says, "but I say unto you, love your enemies," and surely we need no compelling for this, for was it not while we were yet sinners that Christ died for us.
The Church Missionary Gleaner

JULY, 1907.

EDITORIAL NOTES.

As our Editorial Note of last month must have led our readers to anticipate, the Committee have felt it their duty to order a large reduction of expenditure, and this must involve the keeping back of some, at all events, of this year’s reinforcements. It is terribly sad in view of the appeal for grants and for recruits that every mail brings. But all are agreed that there is no alternative until the income is increased. After all has been done to reduce cost this year, about £20,000 more than last year’s receipts will be required to meet the year’s needs and another £21,000 to extinguish the deficit; that is, over £41,000 altogether. We wonder what God’s purpose can be in suffering this disappointment to befall us and this check to happen to His work.

For twenty years the Committee have rejoiced to accept and send out every candidate for missionary work in whom they thought they recognized the marks of a divine call to go out. Our friends everywhere throughout the country have shared in our joy and have responded nobly to the summons for ever larger contributions. Yet now it seems to be the clear duty of the Committee to retrench. We are hopeful, however, that the Society at large will not suffer this to be done to any very serious extent. We do not think for a moment that the limit to their powers or to their willingness to make sacrifices has been reached. They will send the mandate to Salisbury Square that the standard must not retire nor yet stand still, but that the onward march must be resumed: ‘Oh, what joy and thankfulness such a response will occasion in the Missions! We wait to hear it and to see it. Our Captain waits. Can we—dare we—disappoint Him?’

The unrest in India which reached some-what of a climax in the month of May—exactly fifty years from the date of the Indian Mutiny—caused a volume of prayer to ascend on behalf of that great country committed in God’s marvellous providence to British rule. It was very cheering and significant that many influential Mohammedans and Hindus, and in particular Sikhs and Rajputs, dissociated themselves from and denounced the movement, as proceeding from a spurious patriotism. The Head of the Golden Temple at Amritsar in a manifesto declaring that British rule had brought peace, love, knowledge, and religious liberty, exhorted all Sikhs to take no part in the disturbances, adding: ‘Be loyal and faithful, and value the peaceful government under which the tiger and the goat drink at the same spring.’ Our illustration depicts men who may be accounted some of the most loyal sons of the Empire. On the other hand the rioters, it is said, were drawn chiefly from the ranks of unfledged students and the dregs of the population, led by a few men who had received Government education on its non-religious basis. Surely no greater argument for the speedy prosecu-
tion of Christian education in our Indian Empire could be afforded than lay in the spectacle of a heathen populace inflamed by seditious preachers. For the sake of our earthly empire it is worth while to engage diligently in our Indian educational missions. But that our fellow-subjects may become heirs with us of the heavenly kingdom is of infinitely greater moment. The great heart of India must be restless until it finds its true Rest in the Redeeming God.

That India is being gradually leavened with Christian influence, almost unconsciously to itself, there is no need to say. An Indian ladies' conference, of the National attitude towards its women is taking place. For example, we saw it noticed and have awaited an opportunity of referring to it, that in the closing days of 1906 a Conference of several hundreds of distinguished Indian ladies, including the consorts of many reigning chiefs, assembled in Calcutta to discuss the duties, disabilities and progress of Indian women, when papers were read on Marriage, the Purdah System, Duties towards Neighbours, and kindred topics. Such a gathering was without parallel in Indian history. It constituted a striking evidence of the gradual but sure extension to Indian ladies of educational enlightenment and social liberty which were denied to them until their country came under British rule. There can be no doubt, moreover, that the Christian missionary educationalist has taken a prominent share in bringing about such an alteration of sentiment. But those who have the spiritual welfare of their sisters at heart may tremble at the possible results of emancipated unenlightened Indian womankind. The fact that such a gathering has been held should in itself constitute an appeal to women of higher education and position in Christendom to hasten thither with the glorious message of the One Redeemer.

The delegates from the American Laymen's Missionary Movement, whose presence we had in London at the end of May, and whom, meanwhile, many of our provincial friends have seen and heard, have made it clear to us beyond a doubt, that in the United States and Canada the missionary cause has won the whole-hearted allegiance of able laymen who are resolved, please God, to quicken the pace. As business men they recognize that the Church has hitherto not been able to bestow. Speaking with equal warmth of a band of five men who were the first to give their lives to save the despised outcasts in the Gujerat province, three of whom were missionaries and one of them the devoted Charles S. Thompson of the Church Missionary Society, Sir Frederic Lely remarked, 'The blood of such men is the seed—and the sap—of Empire.' The late Viceroy of India, Lord Curzon, from the chair on the same occasion, testified to the 'devotion of the missionaries of every nationality, women as well as men, who literally stood for months between the living and the dead, and set a noble example of the creed of their Master.'

An event of more than usual interest to take place early this month (July 3–8) will be the eleventh International Conference promoted by the Evangelical Alliance, which will at the same time celebrate its Diamond Jubilee. The aim of the Alliance, namely, to promote love and union between Christians in various lands, is enshrined in its motto, Unum corpus sumps in Christo. Delegates are coming to London from many countries. The main topics of discussion will be 'The true unity of the Church that is the Body of Christ'; 'The Person and Work of our Lord Jesus Christ'; 'The Holy Scriptures as the Word of God'; and other fundamental truths. The afternoon sessions will be mainly taken up by addresses from foreign delegates on missionary and evangelical effort in foreign lands. At the public meeting of welcome in the King's Hall, Holborn, under the Presidency of Lord Polwarth, the Bishop of Durham will speak.

Eastern Missions from a Soldier's Standpoint is the title of a book written by a member of the C.M.S. Committee, Colonel G. K. Scott Moncrieff, C.I.E. The Colonel speaks as an eye-witness of missionary work and the need for its prosecution in such widely separated districts as the Punjab and North China, Peshawar and Peking. 'Far from the beaten track of travelling M.P.'s and other cold-weather visitors,' he has dwelt amongst Mohammedans and Hindus, and become intimate with Fathan and Sikh, and with his own hand, as it were, he has plumbed the depths of India's great need—the need of God. He has witnessed and tested the sincerity of the Christian convert and the sanctified heroism of the Christian missionary both in India and China, in times of peace and of war. Another valuable but quite dissimilar book is the memoir of a C.M.S. lady missionary in Japan, Miss B. J. Allen, written by her sister, Our Sister Beatrice. The glimpses of work among the Japanese given in the extracts from letters show the far-reaching influence of a saintly and surrendered life. A third volume brings another O.M.S. worker—the veteran and beloved Robert Clark of the Punjab—before us in graphic outline, as pioneer and missionary statesman. We need only say that the biography has been compiled by the loving and gifted hand of his adopted son, Dr. Martyn Clark, to ensure its acceptance with friends of the Society.

As we go to press a telegram has reached us from Arch-Preservation Seacon Banister to the effect that the mission of China house at Liem-chow, some forty miles distant missionaries from Pakhoi, South China, has been sacked, but that our missionaries, Mr. and Mrs. Wicks, are in safety at the Yamen. Beyond these facts we have no further particulars at the moment. There is cause for thanksgiving that our workers have been mercifully preserved.
Going up to Jerusalem.

By the Right Rev. W. Ridley, late Bishop of Caledonia.

(Continued from p. 87.)

An Eastern Arcadia.

Now let us proceed. The ascent to Jerusalem at first is very gentle.

We pass through an Eastern Arcadia. The suburbs of Jaffa are fringed by extensive orange groves, and the golden fruit glowed as the sunshine burned the beautiful foliage associated with it. The ground was strewn by windfalls. Too soon, however, we pass some native villages, wrought enough to observers, but no doubt lively within. Certain bright green patches puzzled me, until passing quite near one I saw a man cutting with a sickle the bright and tender grass on his housetop to feed his little flock below. It was not allowed to grow up and wither in the summer sun but was cut down as daily required. Why it did not let the heavy rains through the roof I cannot explain—perhaps it did leak; but under the Turk the peasantry have no fine raincoat to suffer loss from weeping roofs. Having little to lose or money to spend is a great safeguard against anxiety, and odd peace are mercies, as the C.M.S. has reason to know. How often we waste them!

The Rose of Sharon and the Ploughshare.

Everybody asks about the rose of Sharon. I often gathered them by the wayside. At a little distance they look like richly coloured scarlet or almost crimson Shirley poppies, but nearer like violet anemones. Children of grace from cloud and sunshine, unguarded, braving without a care all risks, they modestly bloom to charm the eyes that open wide to welcome their messages from earth and heaven. Who does not love them? All Gleaners should be like them and show how to trust God and blossom in holiness all over His Sharon.

Along the plain the ploughs were busy. Such a light little implement is it that the workman guides it with one hand, and easily picks it up at the end of the field to turn it round and begin a new furrow. The teams were the oddest ever seen. A single camel, aggrieved looking as usual, was harnessed to the tiny plough he towered over; here and there a faded blue buffalo, with his moist nose in the air, ploughed his furrow; there is a pair of little oxcen, and another team of more bonny milk cows laboring not far off; but to see one yoked with a donkey, and another with a mule added the grotesque to the old-world picture. Horses were rare. The ploughman kept out of the furrow altogether and trudged on with one hand on the plough and a little good in the other. Simplicity itself!

Villages and Traditions.

There are no hedges away from the village, and the fields are mere narrow strips from eight to twenty yards wide, but of great length, and with stones for landmarks. All the lands are common to the villagers and are annually redistributed among the different families—a rough specimen of socialism that prevents improvements. Degeneration is a consequence. The villages are on rising ground, or on the hill tops for safety’s sake; but the two towns of the plain are Lydda and Ramleh. When St. Peter itinerated in all these parts Ramleh was not built, though Joseph of Arimathaea is claimed as one of its citizens; but Lydda welcomed the apostle, and Æneas must have held him in grateful memory. We English ought to be proud that our St. George is the patron saint of this town that honours one of his tombs. The Moslems believe that Christ will stand by the chief gate of the city at the day of judgment and slay antichrist there. This is an echo of the St. George and the Dragon story, which was probably invented for the good purpose of showing that though Diocletian was a terrible dragon, the Church he persecuted would survive him and conquer. At Ramleh among its 6,000 people our C.M.S. lady missionaries keep the light of the Gospel shining in a dark place. The Lord be with them!

Among Bible Scenes.

Bible names are thick around us as we travel on. There is Ekron, now peopled by Jews only where Philistines held the fort in days of old. There on the left is Gezer, that long defied Israel’s power till burnt by Pharaoh and given to his daughter the wife of Solomon, who rebuilt it. Zareah or Zorah, looking down on the brook Sorek, was Samson’s birthplace, and Delilah’s home quite near. The railroad now winds along the valley so familiar to that woman and her mighty dupe. Timnath, where Samson won and lost a wife, is just over the hill from Bethshemesh. We are ascending the rugged valley of Sorek, which is hedged in by the mountains’ terraced sides so that nothing but rock is plainly visible from below. Yet the goats are browsing there and the shepherd’s voice resounds. Before we reach the valley of Rephaim where David smote the Philistines, after hearing the sound of a going in the tops of the mulberry-trees, we must notice Beitser or Bethor, the Bethanah of Joshua xv. 61, where Simon Bar Cochba kept the Romans at bay for forty-two months until, says oral tradition, the British contingent in the Roman army carried it by assault and put the garrison to the sword. The same tradition predicts that as the British put the finishing stroke to the Jewish hope of self-government the British will be instrumental in restoring it.

Will Britain find Grace?

There are many things less likely than this, and I should deem it an honour to advance such a step in the fulfilment of prophecy. It may come as a surprise to nations struggling in larger ambitions. Varied and powerful are the forces against such fulfilment, and strange to say, arising from Anti-semitism among Christians. But how powerless they will be when God’s time of restoring His ancient people comes! On the other hand some of the most religious Jews declare that when they have obtained the supremacy they will not permit Christians to...
pollute the Holy City by their hated presence. Will the British find grace in their eyes? The long centuries of persecution has embittered them against all Nazarenes.

A Disturbing Incident.
One of our lady teachers, a kind and sensible woman, told me that a few weeks before my visit the headman came into her school, dragged out a nice girl belonging to his village, but not related to him, and beat her almost to death before the other terrified pupils. She is still very ill from the cruel treatment. The day before my visit the same sheikh came into the branch school in his village and tried by every means to intimidate the same lady. Looking at her savagely he used this language, repeated to me on the spot—Of all Christians you English are the worst, and all are bad. All others have sense enough to let us alone in our religion, but you English never cease to poison the minds of our women and daughters. I hate you; I curse you. Begone or—. This was very dreadful, but was it not strong testimony to the loving faithfulness of these daughters of the King?

Women at a Discount.
For a long time the fanatical men were indifferent to the work and increasing influence of our ladies among their pupils in the schools and in the homes. This was because they never thought it necessary to consider what a woman thought, or believed. Even if she have a soul, which some deem doubtful, her business is to be a wife for whom her husband is responsible, and to be the mother of sons who are certain to imitate their fathers. If she be so unfortunate, as it is regarded, as to have daughters, it matters not what she incubates, they will be disposed of to men who will know how to correct them if they become opinionated. Humanly speaking there seems no hope for the spiritual enlightenment of Moslem women where the Koran is supreme. This does not mean that all are unhappy or that all Moslem husbands are unkind. The better instincts of humanity often prevail over the strict requirements of immutable law.

The Moral Atmosphere.
The tyranny of this law cannot go on for ever. The social influences of a loftier civilization grounded on the Gospel of Christ are pressing upon thoughtful Moslems who are envying our freedom, and this, though not intentionally, is producing a moral atmosphere much more suitable for missionary agencies than has hitherto been entered. These influences will gain ground, but sex tyranny dies hard. At present, however, our missionaries in Moslem countries have most difficult work in spreading the knowledge of the Redeemer among their ignorant sisters who often love them and therefore trust them. But for the command of Christ to teach all we should hesitate to lead souls up to the point of conviction that Christ is God, because it sometimes issues in deep agony of mind under the despotism of merciless Moslem creed.

"The Issue is clear."
What we are trying to do in such lands is to prepare the way of the Lord by struggling through the preliminary stages at all costs, and then share in the glory of Christ's supremacy over the greatest of all Antichrists. The issue is clear, the times unknown.

These reflections harmonize with the valley of Sorek and the hill country that rises from the Philistine plain. Hither came the giants and terrorized Israel of old, but Israel conquered in the end. This region belonged to the tribe of Dan, a somewhat turbulent people that, not content with their narrow strip, broke bounds and carried their successful arms right to the border of Lebanon, and made their northern Dan more notable than the southern. So we may not stop within our homeland, but having a better commission than Danites had we must go to the utmost bounds and claim all lands for Christ. Whose victories are, like David's, more glorious than Samson's. We have no use for jackals, but take our cue from the Lion of the tribe of Judah.

The valley of Sorek is behind us and we are on the old caravan route to Gaza, where we have our most successful mission. We ascend between the rocks and pass through the valley of roses to the watershed and behold Jerusalem!

General View of Jerusalem.

Some of our Home Leaders.

VII.—THE EARL OF CHICHESTER.

Let us turn next to the beloved and honoured nobleman who was President of the Society for fifty-one years. When the Society was founded, William Wilberforce was asked to take the Presidency; but although he accepted a Vice-Presidenship, he was unwilling to take the first place of all. As there was no other man who could compare with him in qualifications, no one else was invited, and for thirteen years the Society went without a President. At length, in 1812, Admiral Lord Gambier, a highly distinguished naval commander who had received his peerage for brilliant victories at sea over both the Danish and the French fleets, was appointed; and he served twenty-one years, until his death in 1833. Then the committee approached a young nobleman in his thirtieth year, Henry Thomas Pelham, third Earl of Chichester; and eventually, on Christmas Eve, 1834, he accepted the post.

Pelham was a Cambridge man, and at the University had been intimate with a fellow-student, Charles Hodgson, both being accomplished horsemen and keen sportsmen. Hodgson went into the ministry of the Church, and after his ordination to the curacy of St. John Lee, near Hexham in Northumberland, he invited Pelham to come down for some hunting. One day, after a hunt, they were sitting in the churchyard; and Hodgson, who knew that his friend had been under religious impressions at Cambridge, broached the subject of personal consecration to the Lord. Eventually they knelt down together then andthere, and solemnly vowed to give themselves wholly to the service of Christ; and from that day forward both were new men. Hodgson afterwards became Hon. Association
Secretary of C.M.S. for Yorkshire, and rode almost day and night for years, on horseback, all over that great county, to preach and speak for the Society. The 'tykes' (as Yorkshiremen are called) love a good horseman, and his exceptional skill in that respect was an introduction for him everywhere. He was always regarded in Salisbury Square as the ideal Organizing Secretary. Our readers will be interested to know that he was the originator and first editor of the old C.M. Gleaner, starting it in 1838, the year after Queen Victoria's accession.

Lord Pelham was for a time an officer in the Royal Horse Guards. He succeeded to the earldom in 1826. He had already shown keen interest in the Society, and in 1834 he was a speaker at the Annual Meeting. His first public appearance as President was at the Anniversary of 1835. It was a period of much political agitation, and the Whig Ministry which had carried the great Reform Bill three years before had also laid what were then thought violent hands on the Church. We now know that their reforms were needed, and did good; but Churchpeople did not think so at the time, and the cry was that the Church was in danger. 'Not in danger,' bravely said the young Earl in his first speech from the chair; 'not in danger, if only she does the Lord’s work. Let her engage zealously in the missionary enterprise, and then the Lord of Hosts will be with her.'

Who could have imagined then that the tall young Earl would continue President for fifty-one years, and only miss one Anniversary in the whole of that time? And Lord Chichester proved to be a working President. In those days there was much closer intercourse between Missionary Societies and the Government than is the case now; there were then the Colonies, in India, and in foreign states like Turkey and China, more dependent than now on Government recognition and protection; and Lord Chichester was frequently at the Foreign and Colonial Offices on C.M.S. business. He was often in the chair at committee meetings, and in all really important matters he was constantly consulted. As years went on, his experience and wisdom increased, and to the last his counsels were always most sagacious and valuable. His public speeches, too, though without much natural eloquence, never failed in impressiveness, and, particularly, never in high spiritual tone. Besides his many addresses at C.M.S. gatherings, he spoke as a representative of the Society at the great church meeting of April 27, 1841, when the Colonial Bishoprics' Fund was founded, and at the Third Jubilee of the S.P.G. on June 17, 1851.

There is a popular legend that Queen Victoria once told a Negro chief that 'the Bible was the secret of England's greatness,' and one sometimes comes across an engraving representing Her Majesty handing a Bible to him as she says so. This has often been officially denied; but the real fact is that the Queen gave Lord Chichester two handsome Bibles, in English and Arabic, for the chiefs of Abeokuta, when they sent her a letter; and that by her command he wrote them a gracious reply, in which he said, 'Commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ.' This is very different from the legend, but is obviously the origin of it.

Lord Chichester did not please all C.M.S. friends. He never could be a strong partisan. He was a man of wide culture and singularly independent mind; and he liked to see the good side of men from whom he differed on the whole. Then again, he was a Liberal in politics, and always attended Earl Granville’s political dinners; and although forty years ago a much larger number of Evangelical Churchmen were Liberals than is the case now—(the Record, for instance, was as much opposed to Disraeli as to Gladstone)—there was much murmuring when the C.M.S. President voted for the Disestablishment of the Irish Church, which was so widely regarded as a national sin. However, Lord Chichester took no notice, and quietly went his own way; and Henry Venn was the last man to allow differences of that kind to interfere with the practical work of the Society.

Lord Chichester was emphatically a man of prayer. He himself told one of our large meetings that in order to remember the various missionaries at the Throne of Grace, he was wont to lay the Intelligencer and Gleaner open before him while on his knees, and pray by name for those mentioned in their pages.

In his last years the Earl several times stayed with Mr. Wigram at Hampstead, and there I had the privilege of meeting him occasionally; and a privilege it was! It was scarcely 'conversation' as far as I was concerned. I was content to sit and listen to his wise words and interesting reminiscences. It was a deeply-felt loss when he was taken from us, on March 15, 1886. But the whole
Society knows what a like-minded successor was found. After the venerable Treasurer, the Hon. Captain P. Maude, had held the President's office for a few months, our present chief, Sir John Kennaway, was elected, and through God's goodness he has now filled the presidential chair twenty years.

A Chinese Missionary Society.

By the Rev. W. H. Elwin, of Ningpo.

It was a hot summer's day in Ningpo in the year 1901. Missionaries were all away for a few weeks of needed rest in the hills. The last to leave waved his good-bye to two Christian Chinese doctors, as the little steamer puffed its way out into the river. It was a time to talk rather than to work, and as these two men turned away from the landing stage they were met by another, and together they discussed many things. Good specimens of Christian laymen they were—one a five years' course man from Dr. Main's hospital and now house-surgeon and physician combined in the Ningpo C.M.S. Hospital; another, a self-taught man to some extent, with a smattering of Western medical knowledge gained while acting as a factotum, at the Ningpo hospital, and now practising on his own account on Western lines, and also as public vaccinator. The third was a man, who, although not completing his course at Hang-chow, had started a dispensary of his own in Ningpo. Though his time of training had not been altogether successful, the grace of God had worked upon him, and he was then, and is now, an earnest member of the Ningpo church. Like the two going to Emmaus, their talk turned upon the things that had happened concerning Christ.

Perhaps it was the temporary absence of the foreign missionaries which made them realize the responsibilities of the church left in the charge of the Chinese pastors. But from whatever cause, they came to the following conclusions: (1) For more than fifty years missionaries have been bringing to us the good news of the Gospel; (2) We Christians are in some cases the second and third generation; (3) What can we do to make some return for the grace received? (4) We will have a missionary society of our own—an entirely Chinese society, with a Chinese committee, Chinese chairman, Chinese money, Chinese missionaries.

So on that August day 1901, the native C.M.S. was founded. How has it prospered?

A Chinese Committee (see picture on p. 101) meets during the Chinese New Year holidays, representing members in Ningpo, Hang-chow, Shanghai, T'ai-chow and Shaou-hing. The Chairman is elected year by year from their number. They seem to enjoy these Committees, for on one occasion they met for three days, in succession, and passed seventy resolutions!

The money subscribed has increased year by year, and is now more than $500. This equals about £50, but it means to the subscribers almost what £500 would to us. They have a membership card of their own device which

Reduced Fac-simile of Chinese C.M.S. Membership Card (with Translation).

[This Card was designed by a Chinese Catechist, and printed (in red and black) in Japan. Copies of it are now seen framed on the walls in many Chinese Christian homes in Mid China.]
The Chinese have a proverb: 'If you want to save a man, save him till he is saved.' In Christian language may we not say that this means to bring him into a state of salvation that he will begin to try and save others? The native C.M.S. is a proof that this state is being reached.

The accompanying photograph of the 1905 members of the Biennial Synod, convened by the Bishop, is interesting and suggestive. It is interesting because of the actual portraits, and it is suggestive because this synod is the only council where foreigners and natives meet on equal terms to discuss the affairs of the Church. It is the nearest approach in our Mid China mission to the Punjab Mission Council. On our C.M.S. Conference there is no Chinese member. In the church councils there are no members but native Chinese, with one foreigner in the chair, who has a casting vote or power of veto in certain cases. I hope enough has been said to lead to prayer for the native Church and its councils, however formed.

On Yukon Territory.

WHERE is the Yukon? This question is not surprising even in these days of world-travel. Unless there happens to be some special reason why we should make ourselves acquainted with an outlandish place the probability is that we shall continue to live in entire ignorance about it.

It may be taken for granted that most people are at least aware that the Yukon is in Canada, and that after one has crossed the Atlantic, and covered the three thousand miles of the Canadian Pacific Railway that link Montreal with Vancouver, the Yukon may be expected to be somewhere 'up north.' At Vancouver the traveller to the Yukon takes passage on one of the fine boats belonging to the steamship companies that ply along the Pacific coast: passing through the landlocked passages that separate the shores of British Columbia from the off-lying islands, he has a smooth water voyage of nearly nine hundred miles until Skaguay is reached. Here he will land, and find himself at the terminus of the celebrated White Pass Railway from whence a train leaves once a day for the Yukon. The scenery is magnificent, as the train gradually rises to three thousand feet above the sea level, over a route Revealing at every turn the greatest engineering skill. Two hours' ride brings him to the summit, crossing the international boundary between the British and United States territories. He is now in British Columbia, and after travelling for you see in the picture. In 1902 this Committee asked C.M.S. Conference to give up to them Tsong Tsa-yang, a young Chinese catechist who had been my language teacher and helper in mission work, as their first missionary. He was sent up the river from Hang-chow to Fu-yang, to do work as yet untouched by C.M.S. Two years later they asked for a second man, Tsong Kying-Fu. He is working sixty miles beyond Fu-yang.

At first the eleven native pastors looked askance at this new movement. When it was hard work to get in their church subscriptions for their own support, travelling, and church expenses, and when the C.M.S. grant-in-aid was being reduced each year, was it a time for this new venture? It was the old English churchwardens' argument over again. The new society is, however, getting stronger and stronger, and so is the native Church. It is the nearest approach to the Punjab Mission to the Mid China mission. The organization cannot be considered final till Timothy and Titus rise to approve it or reconsider it, under the guidance of the Holy Spirit. Then the native Church Council and native C.M.S. may possibly be welded together into one united whole.

The two missionaries have given their reports year by year. They have had their troubles with the Heathen as much as we foreigners have had in any older mission-station, and their disappointments seem as many.

I believe the Mid China Christians are firmly established in the faith, and they will carry out the old missionary motto, 'Expect great things from God; attempt great things for God.' The Church of God was born to accomplish the impossible.
eighty miles from Whitehorse, by river. During the winter season, when navigation is closed, communication is maintained by means of four-horse sleighs consisting of long, open boxes on runners, over a trail specially kept up by Government for the purpose: this route is much shorter than the river route; relays of horses are made every twenty to twenty-five miles, thus ensuring fresh horses and permitting an average distance of sixty-five miles per day to be covered. Passengers travel only during the day-time, stopping overnight at one of the road houses along the route.

Selkirk is beautifully situated on the Yukon River at its junction with the Pelly River. Archdeacon Canham is working here, and his labours amongst the Indians extend to those tribes who inhabit the distant reaches of the Pelly River.

From Selkirk to Dawson, the centre of the famous Klondyke mining district, is one hundred and eighty miles by river. Here I propose, as Bishop of the Diocese, to make my headquarters.

Three miles north of Dawson, at another three hours he crosses the 60th parallel of latitude and enters the Yukon territory and at the same time the diocese of Selkirk with which it is conterminous. Another hour's rapid descent along the shore of Lake Bennet brings him to Carcross, one of the most important stations on the railway. Mission work is going on at Carcross both amongst the white population and the Indians. There is a little church which is used for services for both whites and Indians, and there is a boarding-school for Indian children, and a day school for white children. The work here is carried on by the Rev. J. Hawksley, assisted by a matron and two other ladies who teach in the schools.

Before leaving Carcross we must pay a visit to a spot that will always remain sacred as the resting-place of one who gave his whole life to the evangelization of the great north-west. Here, in the Indian burying ground, a simple enclosure by the lake side, was laid to rest on the 11th of June, 1906, Bishop Bompas, who for forty-one years had devoted himself with unwavering self-denial to Christ's work as a missionary to the Red Indians, ever seeking out remoter districts for his activities as the more easily accessible parts became settled. The last years of his life were spent at Carcross, and the memory of his unselfish devotion will always be an inspiration to the Church.

Taking the train again, a four hours' journey brings us to Whitehorse, the terminus of the railway. From here one can take passage through the Yukon territory for five hundred miles to the international boundary between Canada and Alaska, and thence for another fifteen hundred miles to the mouth of the Yukon River, touching the Arctic Circle en route.

Continuing our journey northwards, the next mission-station in the Yukon is at Selkirk, a distance of two hundred and Moosehide, there is a work going on amongst the Indians under the direction of the Rev. B. Totty. Services are held in a small room, also a school for the children during the week, and the Indians in the neighbourhood are visited. Orders for snow-shoes, sleighs, etc., have been secured as a means of helping them to keep occupied, and thus escape the temptations to which their idleness exposes them. In this endeavour the missionary is heartily assisted by the native chief who takes a special interest in the Sunday-school.

It is sad to have to state that in the very centre of the Yukon territory several tribes of Indians remain Heathen. Bishop Bompas endeavoured for several years to send a missionary to them, but the man and means were not forthcoming. We are praying and hoping that some of God's servants who hear of this need may be moved to assist in
A Missionary reading an Indian Letter left for him on the trail.

taking up this work. The game is fast disappearing;—the white man more and more is possessing the land in North-West Canada. We owe it to the Red Indian, that at least he should have brought to him the unsearchable riches of Christ.

I am at present very much concerned about the extension of this work. We need to open up several new missions at once, I am urging the Indians to do their utmost towards self-support. But increased income must be obtained from sources outside of the diocese to carry it on with anything like efficiency. We need the prayers and practical sympathy of those who love the Lord's work, and who are interested in that part of the Master's vineyard.

'How shall they hear without a preacher? and how shall they preach except they be sent?' Rom. x. 14, 15.

NOTES ON THE PICTURES.
[Bishop Stringer has kindly furnished us with the following interesting notes descriptive of photographs sent to us by the Rev. B. Totty.—Ed.]

Bishop Bompas's house at Carcross, Selkirk Diocese, where he lived for the last six years of his life, and where he died June 9, 1906, was once used as a road-house or a public-house, in the early days of the Yukon-Klondyke rush. The miners and travellers stopped for the night if they had money to pay for the accommodation. When the railway ran through close to this place, it became no longer a suitable place for a public-house, and so Bishop Bompas was able to purchase it for the sum of thirty pounds—a rather inexpensive Episcopal Palace. The nearest end of the house where the two windows are, was formerly a bar-room, and even yet over the door, leading into that room, can be seen the letters 'B A R.' But over the three letters now hangs a card with a text of Scripture on it. This room Bishop Bompas used as a study. Those standing in front from the right to the left are: Gladys Hawksley, daughter of the Rev. J. Hawksley, who now occupies this house; Mrs. Totty, wife of the Rev. B. Totty of Moosehide, and their two children and an Indian servant.

The ordinary method of travelling in the North Land is by dog sled. From two to six or more dogs are hitched together, and sometimes if the load be heavy, the traveller helps to push the sled, which is loaded with provisions, camping outfit, cooking utensils, and sometimes a tent or a small stove. The picture (on p. 104) shows Samuel Eisul, one of the Peel River Indians, who now resides at Moosehide near Dawson. And the next photograph shows the Rev. B. Totty, with Samuel Eisul as his Indian guide, camped in the open, at the edge of the river. Ordinarily when travelling in the interior of the country, where there is wood to be found, this is the manner of camping. Some brush is placed on the ground after the snow is scraped off, and a fire is lighted at one side; the traveller can then roll himself in his blankets or robe, and sleep more or less comfortably. When this picture was taken, the Rev. B. Totty was reading a letter, left by one of the Indians for him in a prominent place on the trail.

In an ordinary Indian house, made chiefly of deer-skins, the fire is in the centre, the smoke escaping through a hole in the middle of the roof. The occupants sleep with their feet to the fire. When well made, these houses are comfortable, though often rather draughty. The Indians
A Missionary and some Indian Boys.

who use this kind of a dwelling are more healthy than those who adopt the white man's method of living in a log or wooden house, with very often little ventilation. The missionary often holds services in these camps, although it is impossible to stand upright. It is very inspiring to attend services in one of these camps with the Indians packed in closely. They join very heartily in the services.

The picture of the Rev. B. Totty of Moosehide, near Dawson, with some of his Indian boys was taken in the winter. Mr. Totty not only holds services for the Indians in the little church at Moosehide, but also holds daily school as well as Sunday-school. The church at this place is very small and inconvenient. The Indians are contributing towards a new church, and it is hoped if sufficient funds are available to build at this place during the coming summer.

In parts of North-West Canada there is little or no money in circulation, so the Indians bring in to the offertory whatever articles they have, such as moccasins, furs, dried meat, babiche or raw-hide strings used in making snow shoes; and they sometimes bring fish, etc. These are received and changed into money, which is applied to the support of the Mission. In this collection a silver dollar may be noticed near the top of the pile, money having been introduced to some extent. The Indians give, at one of the Missions, as a rule, from twenty to twenty-five pounds annually, which means a good deal for people who have no worldly goods, and who live on what they can get from hunting and fishing.

Memorial to the late Bishop Bompas.—It is proposed to raise in Canada a Bishop Bompas Memorial Fund for the purpose of building a new church at Moosehide, where it is badly needed, and also to erect a church in Conrad, and, if possible, a house for the Bishop. Bishop Stringer says the Indians have promised to help in this, and one of them has already subscribed £40.

From the HARVEST FIELD.

WEST AFRICA: THE YORUBA COUNTRY.

A Converted 'Egungun.' — In November and December last, the Rev. S. J. Gansallo, African pastor of Ode Ondo, in the Yoruba country, spent three weeks in visiting the Ekiti district, to the north-east of Ode Ondo. Of Ado-Ewi, where work was begun in 1895, and of which the Rev. J. A. Sowumi is pastor, Mr. Gansallo writes in the Diocesan Magazine:

On the Sunday I preached at the morning service and administered Holy Communion to twenty-five persons; in the afternoon I baptized four persons. Mohammedanism has a very strong footing here; converts are easily made among the children of the soil, as the people consider it desirable to embrace a religion that tolerates polygamy. The Ewi himself favours Islam; there are four mosques in the town. Right opposite, but at some distance from the mission-house, is the hill called 'the Olopa'; this is an object of worship by the townsfolk, just as 'the Olosunta' of Ikere.

Here I met Mr. Paul Faseyin, native of the place, but working at Emure. He was a convert from Heathenism, having been, in his youth, initiated into the 'Egungun' mystery; his father was an Egungun chief, or priest. When Paul became an inquirer he suffered many bitter persecutions from relatives and neighbours, but God spoke to him and he obeyed the call. He has been instrumental in teaching several lads and young men the Word of God, and many now speak of him as the first to show them the Light.

A Lady Missionary's 'Home-call.' — It was with deep regret that we heard, by telegram from Mombasa on May 4, of the death of Mrs. Hamshere, wife of the Rev. J. E. Hamshere, Principal of the Divinity School, Frere Town. As Miss Maggie Jardine Lockhart she went out to Mombasa in 1893, as an honorary missionary of the Society to take a share in the educational work for which she had had special advantages of training. After her marriage in 1896 she continued her work...
among women and girls as well as that of visiting the people in the outlying district of Maweni.

UGANDA.

Devoted Baganda Teachers.—The need for Baganda teachers and evangelists is very great, but the organization for training them has been weakened through various causes, and the Rev. J. Roscoe (now at home) wrote on April 20:

Instead of a staff of not less than three Europeans, which is the lowest there should ever be, I have been left alone. The result has been serious for the men, many of whom had to be sent back to their districts to await the increase in the staff necessary to cope with the various sets of students. As the Church in Uganda must more and more rely upon these men in the future, it is important that their training and efficiency should be as complete as possible. During the past few years the standard has been greatly raised, and the number of subjects taught has been increased.

The work the men are doing is excellent. . . . The number of failures is small. So far as I can recall during the past four years there were only about six men who had fallen into disgrace, and who had to be suspended or dismissed from their office. This, from a body of nearly three thousand men, is small when we consider their former life and early surroundings. . . .

On the other hand, the noble deeds of heroism have been many; numbers of the men have gone forth to minister in places where sleeping-sickness is raging, and where they go fully warned of the dangers they run of contracting the disease; still they go bravely, because, as they say, it is their duty. Several of these men laid down their lives thus whilst I was last out, and I hear two others have died since I returned home.

Again, there are numbers of teachers who have been working for months without any assistance from the native Church. When told there were no funds from which to pay them, they agreed to go forward with their work rather than that the congregations should be left without any one to minister to them. Over and over again they are showing by their self-sacrificing lives the firm grip they have of the truth of the Gospel, and that the Spirit of Christ is working in them.

PALESTINE.

Visiting Bedouin Encampments.—Since her return to Palestine after furlough last autumn, Miss M. Brown, of the Girls' Boarding-school, Bethlehem, has been able to visit for three or four days in each week, when fine, in the Bedouin camps and Moslem villages. She wrote on March 29:

It has been encouraging to find that, in spite of the long absence, the women remembered our teaching and were glad to be visited again. In some of the encampments we have met with more opposition than formerly. We were told that our visits had been noticed by the sheikh of the town, and that Moslem teachers had been sent to train them in their religion.

Superstitions.—Shortly after Christmas a falling-off was noticed in the number of patients attending one of the hospitals in Palestine, due, it was afterwards discovered, to the fact that reports were circulated amongst the people that the missionaries only took in sick ones in order to kill them to make medicine from their brains. A nurse-missionary wrote on April 2:

These things only last a few weeks, and keep us mindful that Satan fears to lose his hold over these ignorant ones. Now we are very full again—thirty-three women in-patients, and many men. One woman, who was leaving her only son with us for treatment, besought me to take great care of him for he alone was left to her of seven children. "Why," I said, "you don't take care of them, evidently." "Indeed, indeed yes," she said; "believe me, from the day he was born until he came to you I have never put a drop of water on him." (He is twelve years of age.)

Another woman, bringing her son, who wore large ear-rings, was asked why she dressed him like a girl. She replied, all the boys had died, so this one she was pretending was only a girl, so that God would let him live.

NORTH INDIA: SANTALIA.

Farewell to a Veteran Missionary.—The Rev. J. Blaich, of Godda, who has just come home, has worked in India almost uninterruptedly for forty years. He was in the service of the Garrow Mission in Assam and Cachar from 1867 to 1876 when he joined the C.M.S. Of Mr. Blaich's leave-taking at Taljhari, Mr. W. J. Tiltott wrote on April 23:

Not often does it fall to the lot of a missionary to preside at the farewell meeting of a missionary who was working in the foreign field before he was born; particularly in Bengal. Yet at such a meeting I had to preside on March 26. The occasion was Mr. Blaich's last visit to this station before leaving for Bombay on his way home. The masters and boys here subscribed to give him a parting token in remembrance of their love and affection for him. This took the form of a nicely bound copy of the Santal New Testament in a new edition recently issued. As I listened to the speeches of the masters and boys, I realized more than ever before that Mr. Blaich was loved by these people as few missionaries are loved.

'Saved to Serve.'—At Easter time Mr. R. T. Archibald, B.A. (Scripture Union Missioner in India), the Rev. Solomon Shanti Nath Biswas (of Kapasangada), and the Rev. Kanto Lal Biswas (of Chupra) held meetings at Taljhari from which marked blessing resulted. Mr. Tiltott writes:

I am thankful to say that there was such a conviction of sin that one boy went to another to confess having told him a lie. Another boy went to his master to ask his forgiveness for an offence of which the mother said, in our hearing, "he was the only boy to one and had just a little time before been described to me as the worst boy in the school," came and confessed and asked forgiveness for sins of which I knew nothing. Thank God the blessing has not yet stopped, and I am daily now interviewing boys, and if they have not assurance, by God's grace I am trying to bring them to that state of salvation, and to let them know that they are 'Saved to Serve.'

NORTH INDIA: UNITED PROVINCES.

Baptism of Converts.—The firstfruits of the Colonel-ganj and Saron Mission—an old servant, his wife and son of fifteen—were baptized in Trinity Church, Allahabad, on March 14. The Rev. W. E. S. Holland wrote on that day:

They have been taught by their mistress, and are very simple and ignorant people, whom we have been preparing for baptism for some months. But as the old couple cannot read or write, it has been very slow work. We had not intended to baptize them for some time to come yet, till they had learned much more, but they are going off to a station to-morrow where they may be lost sight of, and as they have been wanting to be baptized for years, but have, for different reasons, never been properly looked after, it seemed not right to put them off any longer.

Referring to the successful efforts towards self-support recently made in the congregations, Mr. Holland writes:

The quickening spirit among us has resulted in a new evangelistic effort. Three evenings a week a band of voluntary preachers, mostly young men, go out bicycling into the villages, for a magic-lantern service. We get over a hundred people almost everywhere.

NORTH INDIA: PUNJAB.

A Great Door and Effectual.—The Rev. W. P. Hares of Narowal wrote on April 17:

We have just finished the winter's itineration, having visited 162 villages, and last week nineteen adults and twenty-three children from four different villages were admitted by baptism into the Church of Christ. All these have been taught and prepared for baptism by the catechists, and almost all had been under instruction for over two years.

The catechumens and learners in the Narowal district are numbered not by tens, but by hundreds, and our most urgent need at present is six or eight earnest native teachers. The people are losing faith in Bala Shah, the great god of the Chuhras, and in the past year five Bala Shaks (great idols five feet high), have been levelled to the ground, and in several more villages churches are to be built by the people who once worshipped Bala Shah now stands. Pray that our need may be supplied, for a great door stands wide open for us just now.

An Effect of Christian Teaching.—In the Tarn Tarun Mission there are eleven village schools regularly
visited by a Christian inspector. The Rev. T. Bomford in his report gives an example of the results of the teaching given in these mission-schools. The speaker is a Hindu official:

I belong to no branch of Hinduism. As a small boy I was sent to a mission-school. I was only in one of the lower classes, where we were taught a few things by heart. I was removed from the school when bigger, and was sent to a board school, but my religion is what I was taught in that mission-school. I believe in one God, and try to live according to the Ten Commandments that I learned there.

SOUTH INDIA: TRAVANCORE.
The Backward Classes.—A correspondent writes in the Christian Patriot of Madras:

It is now a little more than fifty years since the Church Missionary Society in Travancore commenced work among the Puliahs and Pariahs of Madras:—

An immense Parish.—The 3,600 Christians scattered over the planting districts in the Tamil Cooly Mission form thirty-four congregations. There are sixty schools with 2,500 children under instruction. During a great part of last year, the Rev. R. F. Butterfield had charge of the Central District in addition to the Northern. Writing of the work in this latter district alone he says:

One feels the difficulty of impressing on the minds of sympathizers at home the vastness of one single missionary 'district' compared with a home parish. Taking the pastoral work, for example, in this district, there are about 1,200 baptized Christians, who in themselves would form a very respectable sphere of work at home. But then these Christians have to be sought and visited over an area as great as the county of Norfolk. Then there are about 1,000 scholars, which number would make that of many a national school look small. These again are not in one or two big schools, but scattered over the same area, in twenty-six schools. But both these departments of work, important as they are, fade into insignificance before the great task of evangelization which is being daily carried on in our efforts to reach the 23,100 Tamil-speaking people who inhabit this part of Ceylon.

CEYLON.

College Boys at Play.—In our last issue (p. 89), the Rev. A. M. Walmsley gave an account of 'A Day at Kandy.' We have now received some photographs of Trinity College boys in their games, two of which we give here. In sending the photographs Mr. Walmsley writes:

The boys are naturally lithe and active, and single-stick seems to be specially suited to them. The bat drill has worked wonders. The boys are taught how to defend, cut, and glide properly, and are so drilled that they unconsciously make the correct stroke very often during real matches. The boys are intensely fond of cricket. I have never seen such keenness in England, and I think our boys here would put to shame English boys of the same age.

Coaching the Cricketers.

These were originally slaves, but have now been given freedom by the Government of His Highness the Maharajah. As a result of the work of the C.M.S. among these depressed classes, more than thirty thousand people have been gathered into the Christian fold. Primary schools were opened in all the pastorate for the education of their children. But practically nothing was done for their higher education. But a forward step has been taken from the beginning of this year. Higher classes were opened in some of the pastorate schools, and the Training School at Tiruvella has been converted into an English school. In addition to this three young men have been admitted into the Cambridge Nicholson Institution. This is a forward step. The young men and boys of the backward classes who had hitherto had no facilities for higher education, can now go up to the third form in the C.N.I. Further, the young men of these classes can now undergo training with others in the Cambridge Nicholson Institution, and the many schools for the backward classes throughout the diocese will, in time, be supplied with duly qualified teachers of their own class. May God's blessing rest on the new effort to help these poor people in their aspirations for progress in the scale of Christian civilization.

In the June issue of the Church Missionary Review, in an article entitled 'The Call of the Indian Outcastes' the Rev. A. F. Painter (formerly for twenty-four years a missionary in Travancore, and who was for a time in charge of the Cambridge Nicholson Institution) makes an earnest appeal for greater efforts for the evangelization of these 'backward classes.'

Reform at Fuh-chow.—China is becoming less conservative and is gradually shaking off her belief in her own superiority. With the request that friends will pray earnestly for the Chinese Empire at this crisis in her history, the Rev. L. Lloyd sends us the following note, written at Fuh-chow in April:

I have just returned from addressing a very interesting gathering. Exactly a year ago a number of the gentry and leading merchants of Fuh-chow, having caught the spirit of Reform, formed themselves into an association for the suppression of vice, and the abolition of flagrant abuses, with a determination to watch carefully the conduct of the officials in carrying out the Imperial Edict for the suppression of opium and

Trinity College, Kandy.
in the diocese of South Tokyo, wrote to us in January:—

of a penny one, or the recipients will be charged double

One man asked me to baptize him without waiting for him to enter

Another striking feature was that several brethren, hearing of our

JAPAN.

Japanese Pastors.—The Rev. G. C. Niven, of Gifu,
in the diocese of South Tokyo, wrote to us in January:—

There are now in the Nippon Sei-ko-Kwai [Church of Japan] no fewer

Other matters of the kind: in other words to act as a Vigilance Committee

The most interesting figures of the meetings were three of

An Encouragement to Persevere.—In sending us the

An Appetite for Prayer.—The Rev. and Mrs. F. W.

baptized in the same year they had received the rite in places widely

We have a brother working there as an honorary catechist, a Mr.

Another striking feature was that several brethren, hearing of our

candidates for Baptism, Girls' Boarding-School, Fuh-chow, 1907.

All these years which is worthy of all praise.

If we have a brother working there as an honorary catechist, a Mr.

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PRAISE AND PRAYER.

THE THURSDAY PRAYER-MEETING.

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

SOME very interesting communications have been received during the last few weeks from those who have expressed a wish to become Prayer-Colleagues of C.M.S. missionaries, and who have promised to remember in prayer daily some worker, convert, or inquirer in the foreign field.

We shall be glad to hear from any missionary who may desire to be linked with some intercessor in the homeland.

One young Prayer-Colleague whose life is a busy round of duty writes:

The quiet hour is always the page I read first in the Gleaner, and I should like to say how much I enjoy being linked to a native girl. My link is Miss Jane Brown, in the Quichina Hospital, and is not yet converted. I do long to see my prayers for her answered. At present I am giving twenty minutes daily to Missionary Intercession (with very few exceptions), and divide it as follows:—five minutes to the Cycle Topics for the day, five minutes for missionaries, native Christians, more labourers, and candidates-in-waiting and in training, five minutes to home work, and the remaining five minutes to one of the special countries given in the Gazette, taking the four in rotation. I always feel the loss of it if for any reason I do not get this time. It brings the greatest possible blessing to myself.

Other readers of the Gleaner when asking to be linked by prayer to workers at the front, wrote:

'For some years I have been longing to offer myself to the C.M.S. for work in the mission-field but the way is still closed; so following the example of two candidates-in-waiting named in the Gleaner, I feel I must give more time to prayer. I am sure it will be a real help to me to be linked with one who has gone forth to the fight.'

'The Prayer Link scheme seems to me to bring golden opportunities to those who are obliged to stay at home. I should have no objection if my Link were one who would seldom write, because I should not feel discouraged. God has graciously given me too many answers to prayer to allow of any doubt. Being deaf, I lead a quiet home life which I feel sure will be richer for having some one definitely to pray for in the foreign field.'

A Sunday-school superintendent, in sending the names of thirteen of the oldest girls in the school who wished to pray daily for girls of their own ages in mission-stations, wrote:

'Do please understand that I have not in the least urged them to join; in fact I have not even asked them. It seems to me to be entirely the Holy Spirit's leading, and as far as I can judge of those in the school already Prayer-Colleagues, each one is faithfully and constantly remembering her sister abroad in believing prayer. May the Lord make us all intercessory missionaries with power to prevail in prayer!'

Missionaries to whom Prayer-Colleagues have been assigned have also written encouragingly of the benefits likely to accrue from the scheme. The following are extracts from recent letters:

'It was a great joy to me to have assigned to me a Prayer-Colleague, and I will at once write to her. I feel sure that the prayers of those at home are our greatest strength abroad, and they are indispensable to us. I consider it a great privilege to participate in the Prayer Link scheme. Out here one realises so strongly that we are fellow-labourers with those at home, and when we see blessing we praise God for the prayers of those in the homeland.'

'We are most thankful to know that there are those who are always remembering our needs and bringing them to the only One Who has power to bring blessing in our midst.'

'I am so grateful to you that I can say that a Prayer-Colleague has been assigned to me. You at home can little imagine how much it means to us in the stress of the battle to be brought day by day by sympathising hearts before the Mercy Seat.'

Another instance of answered prayer in the mission-field comes to us from the Rev. A. F. Painter, late of the Travancore Mission. He says:

'When at the beginning of the work God poured out His Spirit and many were converted at Mankompul and neighbouring villages in the territory of a powerful Zemindar, one Rajah who had heard Christianity, years of bitter persecution and enmity followed. I tried in vain to propitiate the man. He had the converts beaten and persecuted in many ways. By the law of Travancore any convert to Christianity from Hindu or Moslem faiths (ipso facto) all property and claim to wife and children. Hence, had the Rajah put in force the law, these poor people must have left their homes and all. Why he did not I believe was by God's preserving power. But we felt at any time trouble might come. For eight years this went on. I was then obliged to leave for England on furlough. The people were sore troubled; I was the only missionary they had known, and I was going away. They feared the worst, but I pointed out that their protection was God. It was He Who had sent me, He Who had saved them, and He would care for them. The difficulty drove us to earnest prayer. Then, just as God delivered Israel when shut in by the wilderness and the sea, He delivered us. Just before I had to leave the Rajah became friendly. He gave me a good piece of ground adjoining the church for the C.M.S. in perpetuity. He gave all our Christians their property in their Christian names on very fair terms. Henceforth no succeeding Zemindar could touch them and they have lived peacefully. We are surprised sometimes when God answers prayer. Is it not more wonderful that we do not ask and get more?'

The attention of all members of the Prayer Link Scheme and every other praying friend of the Society is called to a pamphlet entitled Topics for Intercession and Thanksgiving, which is being issued quarterly in a form convenient for placing within the covers of a Bible or pocket-book. Requests for such a publication have often been received. The Topics are derived from the three previous issues of the C.M.S. magazines. Numerous incidents and events recorded in those periodicals are marshalled under the dates corresponding to the Society's Cycle of Prayer. The second issue took place in June, and the Topics covering the contents of the April, May, and June magazines will be supplied (price one penny) on application to the Lay Secretary. We trust that hundreds of our readers will find the pamphlet a valuable help towards making their intercessions definite and comprehensive. As we look upon whitening fields waiting for reapers, or barren ground that shows no sign of fruitfulness, or straitened resources without sign of relief, may the spirit of prayer be poured upon us as it was on John Knox of old who said, 'Give me Scotland or I die!'"
THE CHURCH MISSIONARY GLEANER.

NEW ZEALAND C.M.S.

THE fourteenth Annual Report of the New Zealand Church Missionary Society is encouraging reading. It speaks of a fairly successful year's effort whether judged by the increase of candidates for work or by the financial support the Association has received.” The Committee rejoice that in an age supposed to be one of great unrest as to the bases of faith people give their money and themselves to announce what they hold to be the facts of Revelation, and hesitate not one moment to pay the largest price for their beliefs.” The general review concludes with these trenchant words: ‘The New Zealand Church dares not spend and be spared parochially. She must cheerfully take up and discharge her Imperial Christian responsibilities. She must not leave one duty undone because she thinks she has her hands full with another. It is common everyday knowledge that a full hand can hold a great deal more than an empty one.’ We may remark in passing that the Committee recently had the pleasure and privilege of an interview with Canon MacMurray, a Vice-President of the New Zealand C.M.S., and with Mr. J. Holloway, one of the three Trustees, who is also Editor of the New Zealand edition of the GLEANER.

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NEW ZEALAND G.U.

DURING the coming autumn and early winter it is hoped that one-day Conferences of women workers for the C.M.S. will take place at centres throughout the country. At these Conferences the predominating thought will be the share which women are called to take in the grave responsibilities which face them concerning the C.M.S. Income. The spiritual aspects and possibilities of money; the central methods of handling and spending money; local methods of raising money, etc., will be special topics dealt with. Meanwhile, women workers for the Society everywhere are asked to join in special study of the Word of God and prayer in reference to the great principles of God which lie behind the ownership, the lack, and the use of money.

SPECIAL GIVEAWAY. Two contributions towards the Society's work during the past month call for special notice. A thankoffering of 5s. came from the widow of our late revered missionary the Rev. C. E. Vines, sometime Principal of St. John’s College, Agra. It represented a prize awarded to her by an illustrated paper for an account of the deed for which Mr. Vines gained the bronze medal of the Royal Humane Society. When a Cambridge undergraduate, at imminent peril of his own life, he rescued his brother and another lad from drowning in a frozen pond. Another interesting gift was the sum of £10 sent by ‘A Missionary’ (price 6p. post free). The acting General Secretary, Mrs. Hunter-Brown, enshrines some admirable suggestions that might be taken to heart by members in the parent country. For instance, a poor and very scattered Branch has been divided into groups of from ten to twenty members; each group was put in charge of a ‘Captain’ whose business it was among other things to collect the renewals of his Gleaners. By this means every member is looked after, and no one can put their renewal form on one side and forget it. ‘The result as compared with the returns of other Branches is most striking,’ writes the Secretary. If this plan—which gives the members something definite to do and at once justifies their existence—could be adopted generally, what a burden would be lifted off the shoulders of the Secretaries!

NEW YORK G.U.

An extremely useful leaflet entitled Missionary Themes and Questions for Young Missionary Students (price 1d.; free to Y.P.U. members) is just ready. We prophecy that the young people into whose hands it may fall will find it provides a delightful occupation on Sunday afternoon, and shows the Bible to be not only the best but most interesting of all missionary books. The suggestions for manual Bible Study are ingenious and can be followed out, partially at least, by quite the youngest student. Senior boys and girls have been specially catered for, and will probably find some of the themes suggested surprising as well as fascinating. The leaflet, printed on India paper, is prepared for placing inside the covers of a Bible.

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The Coming of Age of the Gleaners' Union.

The C.M.S. Almanack reminds us that on July 1 

twenty-one years ago the Gleaners' Union was started. Most heartily do we at headquarters adopt the words of Boaz as our wish and prayer for every Gleaner throughout the world, and the many messages of Christian fellowship and sympathy which reach us from time to time leave us in no doubt that the response of many hearts is that of the Bethlehem reapers. The presence and blessing of the Lord have been everything to us in the past: may they be realized more, and yet more, in the years to come!

The completion of twenty-one years in the history of an organization, as of an individual, is surely a time for thoughtful retrospect and for purposeful anticipation. A brief review of the way in which God brought the idea into being, and has since been using the G.U., may prove interesting and instructive to us at this time.

The February Simultaneous Meetings of 1886 had been the means, under God, of lifting the missionary enterprise to a higher level in the thoughts of Christian people. In order to render permanent and fruitful the F.S.M. spirit, the need was felt of some Union which should band together men and women of all ages and classes who were willing to pray and work for the evangelization of the world. With this object it was proposed, in the first instance, to form a GLEANER UNION, i.e., a Union of readers of the C.M.S. Gleaner. Then came the further thought: Why should not the members be themselves Gleaners?

The proposal was warmly taken up, and within ten months, 6,000 members were enrolled.

In the Gleaner of July, 1886, the editor, Mr. Eugene Stock, wrote as follows—'We desire to begin modestly and quietly. But why should the G.U. not become in time a powerful body with a world-wide influence?'. As illustrating the representative character of its membership, it may be mentioned that among the earliest names to be enrolled were those of a clergyman who afterwards became a bishop, a theological student, a farm labourer, an engine driver, and a bedridden woman in a hospital.

On the purposes of the Union we need not dwell, inasmuch as these are still set forth, unaltered, on the back of every member's card. It is hoped that members will now and then turn their cards round, and find in a re-perusal of those lines a wholesome reminder of the purposes for which they are banded together.

The modest and quite informal character of the Union was well maintained. For a considerable time it grew and prospered without either Secretary, Committee, rules, pledge, orsubscriptions (except the nominal annual fee of 2d.), the editor of the Gleaner being the one link between members and headquarters, and between members and each other. It was not until 1894 that a Committee was formed, with Mr. E. M. Anderson as secretary. We need only say that during the twenty-one years about 180,000 members have been enrolled, and that, notwithstanding the inevitable leakage by death, retirement, etc., the present members number probably between 70,000 and 80,000, including those in India and the Colonies, and that the number of branches is 1,117.

It has indeed become a 'powerful body with a world-wide influence.' What the power and influence might be if every Gleaner were all that the name implies, who can tell?

At a time of unparalleled needs and opportunities we all require a fresh 'supply of the Spirit of Jesus Christ,' and also renewed and continued surrender to our Lord, to be used as, and when, and where He will.

Did space permit, many suggestions might be made with reference to the praying and working parts of our duty as Gleaners, but there are two which may be singled out as of more than ordinary importance:

1. The Necessity of Missionary Study. If we would pray intelligently and work with interest, the gaining of information is indispensable. No missionary worker can afford to neglect (a) the prayerful study of the Bible as a Missionary Book, in order to learn God's purposes towards His world, and the duty of His people in carrying out those purposes; and (b) the study of Missionary Literature.

We have already seen how, in its earlier years, the G.U. was dependent upon the C.M. Gleaner, and ever since it entered upon a separate existence there has always been the closest relation between the two. Those who would look on the fields in obedience to the Master's injunction, could hardly find a better 'field-glass,' than this Magazine proves. Every Gleaner should regard it as a first duty to read it and to get others to read it.

2. The Necessity of Definite Work. There is, we believe, on the part of many members a desire to do 'something definite.'

Here are three forms of special effort which suggest themselves to us as calculated to meet urgent needs and to furnish scope for the best energies of willing workers:

1. Might not every Gleaner, who is not already a member of the C.M.S. by virtue of a subscription of a guinea and upwards, claim and enjoy the privileges of membership by collecting 21s. per annum?

2. The Deficit would be wiped out, and a substantial balance in hand provided, if every Gleaner could raise 2d. per week over and above what is now given.

3. The doubling of the circulation of the C.M.S. Gleaner, which would take place if every subscriber gained one other, would mean greatly increased interest as the result of more widely-scattered information.

Last of all, and yet first of all, let us seek in all things the guidance, the strength, and the glory of the Master.

J. C. DUNCAN
(Secretary of the Gleaners' Union).
Ceylon Association of the Church Missionary Society
For the assistance and development of the Evangelistic and Educational work of the C. M. S. in Ceylon.

Subscriptions may be handed to any of the Missionaries or sent to the Honorary Treasurer.
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For Medicines, and Medical requirements of all kinds.

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C.A.C. Dhoby Itch Ointment, a certain cure for this troublesome common complaint, also for ringworm . . . 100 bottle

Beetlebane, if you are annoyed with cockroaches in the house try this. You will not regret it. It never fails . . . 100 bottle

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