THE CEYLON CHURCH MISSIONARY GLEANER

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The Colombo Apothecaries Co. Ltd.
THE CEPYON CHURCH MISSIONARY GLEANER.

SEPTEMBER, 1907.

The Work of God the Holy Spirit.

(Gleanings from addresses delivered at the Church Missionary Conference.)

He, when He comes, will bring conviction to the world as to Sin, and as to Righteousness, and as to Judgment; as to Sin, for men do not believe in Me; as to Righteousness, for I am going to the Father and you will see Me no longer; as to Judgment, for the Spirit that is ruling this world has been condemned.

St. John xvi. 8-11. (xvth Century New Test.)

The fight since Christ left the earth has been that of Missionaries versus the World. The World would win but for the presence of God the Holy Spirit, and does win as long as we trust in ourselves. There is therefore no text more important for us to cling to while we lay all the emphasis on the He.

The Holy Spirit's work is to convict—which is the better rendering of the word, and suggests forcing a man to condemn himself after a scrutiny in the court of conscience. (Plumptre). It also lends force to the word Advocate as indicating the Holy Spirit's office since it is a large part of an advocate's duty to convict.

He is to convict the World—in those days the World including especially the Jews and later all mankind.

And He is to convict this World—Jew and Gentile of three things, Sin, Righteousness, Judgment.

I. Of Sin—The Greek word (hamartias) with no article leaves us to an indefinite meaning for the word sin—a missing of the mark and rather a failure to do, than a deliberate act of wilfulness. Taken in conjunction with the words "believe not" we conclude that the World is to be convicted of a failure to believe in the Christ.

He came unto His own and His own received Him not. Light has come into the world and men love darkness rather than light because their deeds are evil.

And this will be our condemnation if we believe not all that is written of the Christ in Law, Prophets, Psalms, and Gospel. Let us take heed in this our day lest in our heart of hearts we who profess to have the light, be somewhat of leaders perhaps, be guilty of want of faith, be amongst those of whom it may be said they believed not, and at last receive God's condemnation.

On the other hand while convinced ourselves, let us hold fast to the truth that in our teaching and our work it is the Holy Spirit alone who can and if we trust Him, will convict the World of sin, because they believe not on the Christ.

II. Of Righteousness. The Holy Spirit also is to convict the World of Righteousness. Why? Because that is the only way of escape from sin. The Ascension of Christ placed righteousness in a new light. Before then the World had only failures to go by. But now a perfect righteousness has been revealed, a perfect fulfilment of law has been achieved, and a human life has absolutely conformed to the Divine Ideal, therefore let us preach the historic Christ. The test of righteousness also, has been fixed for all time. St. Matt. v. 20, vi. 33, Rom iii. 21-26. x. 3.

The Divine Law is founded upon the possibility of men resisting evil (of Westcott's phrase the possibilities of life.) However man is very far gone from original righteousness and is of his own nature inclined to evil—Art. ix. Therefore no text must be given, and Christ brings in the Gospel not merely a message of pardon, for a criminal discharged is no less a criminal, but Jesus came to save.......from their sins i.e. from the bondage of corruption—and if any man be in Christ he is a new creation, so the Holy Spirit points to a finished work.

Westcott—The condemnation of Christ by the representatives of Israel showed in extreme form how man had failed to apprehend the nature of righteousness. The Spirit therefore, starting from the fact of Christ's life, His sufferings and His glory, regarded as a whole lays open the divine aspects of human action as concentrated in the Son of Man. In this way the possibilities of life are revealed in fellowship with Him who has raised humanity to heaven.

Here then the pattern is finally fixed, and the Holy Spirit's work with this pattern is to examine to convict, to convince the world as to its false theories of righteousness. In Christ is the one absolute type of righteousness and from Him sinful man must obtain it. Just as sin is revealed by the Spirit to be something far different from the breaking of certain specific injunctions ("believe not") so righteousness is shown to be something far different from ceremonial or moral observances.

III. Of Judgment. When Christ spoke these words the judging of the Prince of this World was both past and future: the adversary was a beaten foe both actually and in purpose.

The Lord steadily resisted every temptation and was always innocent of all sin. He also fulfilled all righteousness and was able to say " I do always those things that please Him." Thus His perfect life meant that Satan was a beaten foe. But the completion of the effecting of this judgment was still future. St. John xii. 31-33. It was His obedience to death upon the cross which ensured the doom of Satan. That judgment, though now he has some respite, is an earnest of Satan's final utter destruction; as it is also of those who persistently side with him. Of these it will be on the basis of their relation to sin and righteousness. But the Holy Spirit will convince. So the World must inwardly acknowledge an apprehension of a day of reckoning when an account must be given of lives lived. It seems that God convinces chiefly through human instrumentality: so the Holy Spirit will work through us.

From the Apostles' time what has been called the world-wide, or human society organizing itself apart from God, has been convinced and has deliberately gone its own way. The World opposes Christianity because of its convincing power when appreciated. It is particularly appreciated on seeing a monument of the Holy Spirit's work in a convinced and converted man. Such a monument stands out clearly before him who knows that he has but a short time, and before them who have not yet submitted themselves to the rule of the Prince of Peace.

But there is another judgment: the life of the believer who is "being saved." Bishop Handley Moule tells of a pious and devoted woman who, when in any
"degree conscious of a decline or obscuration in her
life and work for her Lord, took Gal. v. 22, 23, and
read the words over as in His presence, and asked her-
self before Him in what particular of the fruit of the
Spirit any recent failure was apparent. Such asking
and finding led at once to a repentant renewal of
"surrender and of faith."
And thus the worldling is judged by the high stand-
ard of life which he sees.

To this end we must have the presence of Christ;
we must abide in Christ and Christ in us, so shall we
bring forth the fruit of the Spirit.

One means of abiding in Christ is prayer. Let us
remember that "God can do more in five minutes than
"we in five months."

And as we abide in Him we shall more and more
learn by happy experience that it is the Spirit of Jesus
Christ who convinces of those we come into contact with
in various ways; and while being faithful in work we
shall yet be without anxiety, knowing that the battle
is the Lord's.

Christian Re-union.

A writer in the Encyclopedia Britannica has de-
scribed this age as one of tolerance. And this is evi-
dent in every department of life—but especially per-
haps in the religious sphere. Christians of many
shades of opinion are beginning to see that many of
the points about which they differ are often external,
while concerning the vital essentials of the spiritual
life they are at one. And this spirit is to be devoutly
welcomed by all followers of Him Who prayed that all
His true disciples might be one. The representatives
of the Churches in England have been recognizing this
lately on more than one important occasion for
example when the Archbishop of Canterbury the Presi-
dent of the Free Church Federation, and the Roman
Catholic leader united in an appeal to the country for
a better observance of the Sabbath Day.

But perhaps the most remarkable, and most strik-
ing of these Christian reproachments was witnessed
last month in London.

The occasion was the assembling of the Wesleyan
Conference, which was attended by a deputation of the
London clergy who presented an address of welcome
and of God-speed to the Conference. The deputation
was headed by the Bishop of Stepney and included re-
presentatives of every school of thought within the
Anglican church. As the deputation made its way
down the aisle of Wesley's chapel the large gathering
rose and remained standing until the Bishop of Step-
ney and his supporters had filed on to the platform.
The deputation was warmly welcomed and the Bishop
of Stepney after acknowledging this reception read a
letter from the Bishop of London which read as
follows:—

"Dear Brothers,—I cannot allow you to assemble
in Conference in London without sending you a word
of welcome and of God-speed. Although you and we
are divided upon important questions we are at one in
holding the great truths of the Incarnation, the Atone-
ment, the Resurrection, the Ascension of our Lord, and
the great mission of the Holy Ghost, and in attaching
value to an ordered and reverent service. You have,
moreover set an example to us all by your missionary
zeal and by the evidence your people have given of a
fervent love of our Lord and Saviour Jesus Christ. I
pray that some day the causes which divide us may
be removed, and that in God's good time we may be
united as members of the Historic Communion to
which your great leader and teacher like ourselves, be-
longed. Meanwhile dear brothers rest assured that
we honour you for your work and shall pray for the
guidance of the Holy Spirit upon your deliberations in
your Conference."

The Bishop of Stepney after dwelling briefly upon
the influence of the Wesleyan body and of John Wes-
ley in particular, and emphasizing the points upon
which Wesleyans and Anglicans are agreed, expressed
a desire that Christian ministers of the different deno-
minations might have the opportunity of meeting to-
gether for the study of the Bible for prayer, and for
the advancement of Christ's Kingdom.

The Rev. J. Scott Lidgett who replied on behalf of the
Conference, ended by saying "we can stand together
in the realization of the eternal for advancement in
thought and action, in principle and application—
of the Kingdom of heaven, and in the Christianizing
of the world.

Is this spirit of unity operative in Ceylon, and to
what extent? We are often told that in the Mission
Field minor differences are most often last sight of and
the essential unity of true Christians is manifested to
a special degree, and this may be said to be true to a
certain extent in Ceylon.

In Colombo and Jaffna the members of the various
missions meet together from time to time for mutual
help and encouragement, and very delightful are some
of these gatherings as the writer can testify. What
effect this uniting of forces has on the work can scarcely
be gauged but if we try to look at matters from the
point of view of Evangelization the need of such unity
will be manifest. We Christians in Ceylon of all deno-
minations are but a small body compared with the
great mass of the people, who are for the most part
sunk in heathenism and superstition. The strong man
armed is indeed keeping his palace with resolute obsti-
nacy. The stronger One has come to deliver the
captives thus held in bondage, but He has to work (such
is His plan) by human instrumentality. If then He is
to succeed in winning this island of the Eastern sea
for His own possession, surely it is essential that the
few followers He has here should co-operate as one man
and pull shoulder to shoulder in the strife. Compa-
rked with other Mission Fields Ceylon is after all not
limited, and is a workable sphere. Moreover it is a
strategical point in the battle-ground of the East as
the Buddhists have wisely recognized. What then if
the Christian forces here were marshalled as one army
with the Evangelization of Ceylon in this generation
as its motto?

Undoubtedly tremendous results would follow.
There is a large immigrant population coming here for
a time and then going back to India in a regular and
steady stream. Work amongst these people here has
proved that often they are more accessible away from
their native villages and consequently more amenable
to Gospel teaching. In addition there is a continual
flow of talent and vigour from the Jaffna stream to
the Straits and other Eastern places. Were these
streams as they flow from Ceylon permeated with the
spirit of Christianity and the desire to declare the old Evangel the results accruing to the Kingdom of God in the East would be a marvel. The above mentioned efforts in Jaffna and Colombo are after all but small, and one feels that if there were an organized attempt to carry the principle into the whole Christian work now going on in the Island, the Evangelization of the whole population would very soon be an accomplished fact.

Kandy Branch of the Gleaners Union.

The first meeting of the Kandy Branch of the Gleaners' Union was held at Trinity College on August 16th.

After tea in the verandah of T.C. Bungalow, the Rev. W. S. Senior gave an address in the College Library, taking as his subject, "The Spiritual Value of the Gleaners' Union." The Union, he said, might be regarded as a test of the spiritual life and as a help to it.

It was a test of the reality of our belief. In the ordinary affairs of life we were not slow to obtain all possible information about good news and to pass it on to others, and in spiritual matters, where the good news was the Gospel of Jesus Christ, the eagerness with which we sought light on God's message and on the means of propagating it was a measure of our realisation of it as good news. It was the speaker's firm conviction that the best way to ensure that the Union should not die out again, was to ground it on the sure foundation of real earnest effort to glean information concerning missionary operations.

He regarded the Union as a spiritual help because our own lives were strengthened by learning about God's dealings with individuals and with nations. The life of Pastor Hsi was instanced as one of the many. It was impossible to touch without feeling our faith in the presence of a living God amongst us, renewed and strengthened. Knowledge of the recent forward Christian movements of the nation, particularly of Japan and of China, must convince us of the reality of the living God and of the coming of Christ.

In all these ways, missionary information might deepen the spiritual life of the members and the Gleaners' Union might become a real means of grace.

At the close of the meeting 24 out of the 25 present either joined the Union or renewed their former membership.

The next meeting will be held on Friday September 20th at 5 p.m. in the College Library. (P.c.)

A Visit to a Village School.

Kegalle District.

We are just back from visiting one of our village schools, and while the happenings of the day are fresh in my mind, I feel it would be nice to write straight off and tell you about it. This School is one of our newest, and to my mind, nicest. We left the Bungalow before seven, and after a drive of two miles behind the bull, started off to walk four miles more upon a very steep hill, up and up and up; then down again, across some paddy fields, where we r-w some rather fierce buffaloes; and on again, round a tea-estate, across more paddy fields, and down still more steep hills, more suitable for goats than people, till the School came in sight and was reached after a final scramble, ending in a climb over a high fence. Here we found forty-seven boys and girls waiting for us; and while the master went on teaching the reading lesson, we went into a little room at the end of the school and waited for a much desired cup of tea to be got ready. It was rather amusing when it came, as, in the absence of a table, we spread our tea-things on a chair, and sat before it on the tiffin basket. Our servant has a great affection for putting things down on the schoolmasters' beds—but we object! It was now about 10.30 and time to begin work in real earnest. The first thing to do was to give the Bible lesson; so all the smallest children came and stood in a ring round the table while I told them about the Holy God, the pure place He lives in, and the need of a clean heart if we want to go and live with Him. The next lesson was to the bigger children. The right one for that day happened to be the Prodigal Son. I, for one, enjoyed it, and so did they to judge by their answers, following so quickly after the questions, their bright eager faces, and the evident way they entered into the story. One or two fathers leant over the wall and listened. I am told that they have been talking since our last visit, and saying they cannot send their children to this school if they are to be taught things like that. As far as I remember, the lesson last time was about the Evil One, and How the Stronger than he got the victory, and I feel that the very fact of opposition shows Satan is beginning to fear for his power. Bible lesson over, came sewing. Who do you think has taught this, and has eleven little girls ready for the Government Examination? Why, the schoolmaster! He has no wife to help him, so manfully does the best he can. We found a scarcity of sewing materials, but were able to provide a good many; and it was lovely to watch the interest he took in the sewing. Thimbles must be used, so Government has ordained, but the children are always inventing new ways of using them. One to-day was found with hers on the first finger of her left hand under the sewing! Breakfast was eaten in intervals of running in and out to see how the work was getting on, and by three o'clock we were free to start back. We did feel tired on the way, and were glad to sit on a rock and rest; and very glad when the high road came in sight, and we could get into the cart and let the bull do the rest of the work! But first we had to go to a shop and buy some calico, and in front of an admiring crowd, cut out five handkerchiefs and a pillowcase, to be sent back to the school by two small boys, who had come with us to fetch them. We got home tired but safe, although on the way we were nearly run into by a bull, which came tearing down a hill in a little racing hackery.

Pray, please, for this village, where, as far as I know, the teacher, quite young himself, is the only Christian.

M. S. G.

An Earnest Appeal for help.

The roof of St. John's Church, Nellore, Jaffna, is in a bad condition. The laths and tiles are almost rotten and giving way. It is feared that during the ensuing wet season the congregation could not meet for worship in the church, unless the roof is repaired at once. The congregation met on the 21st inst. and considered what
could be done to make the necessary repairs. It was unani-
mosly resolved to make immediate efforts to raise
funds and attend to the repair without loss of time. A
Committee of four members was appointed to raise funds
and carry on the work. It has been estimated by experts
that it would cost about Rs. 750. Rs. 217 was promis-
on the spot. A subscription list has already been started.
The congregation being few we have to look for help
from friends abroad. Though poor, the Church Com-
mitee have done very good work during the past four
years. A bell was purchased for over Rs. 200. Part of
the Church was repaired last year at a cost of Rs. 450.
A Parsonage was built at a cost of Rs. 1200. A consi-
derable portion of the last amount was subscribed by
friends abroad. I first mention this to show that we are
trying to help ourselves as much as we can. It is only
out of some necessity, we venture to solicit help from
friends outside Jaffna.

We will be very thankful to get any help from any
Christian lady or gentleman who chances to glance over
this appeal in the \textit{Gleaner}.

Jno. Backus.

\textbf{The Trinity College Y. M. C. A. and its work.}
\textit{(From the Trinity College Y. M. C. A. Magazine.)}

In or about the year 1881 a Y. M. C. A. in connec-
tion with Trinity College was started in Sinhalese by
Mr. W. Weerasuriya, Mr. H. C. Jayasinghe and Mr. J. C.
P. Abeysekara, Head Master of the Anglo Vernacular
Trinity School, with the help of several Senior stu-
dents of the College, who also took a deep interest in
its work and progress. The meetings were held in the
Primary School Room regularly once a week. The or-
ganizers, as well as the members were so enthusiastic
in doing spiritual work, that different branches of
evangelistic work were carried on very successfully
and with great consistency and regularity. The work
was not confined to the College only, but also in the
town as well as in neighbouring villages open air meet-
ings were held. Amongst such villages those of the
Dumbara District were much benefitted by this move-
ment. Two schools were opened there in two places
the poor villagers were thus greatly helped in educat-
ing their children. In the town open air meetings
were held every evening and on every Sunday a service
was held in a house near the Mahaiyawa tunnel,
which was left at the disposal of the Association.
There is not the least doubt that there had been a real
spiritual awakening amongst the workers of this laud-
able movement. This was amply testified to, by the
great opposition they had to meet with and persecu-
tions they had to undergo. It was quite unlike the
present day. Having an open air meeting meant, ex-
posure to all kinds of danger. There had been occa-
sions when Government had to interfere in quieting
the opposing parties. Attempts to hold open air meet-
ings would never have been made, unless the Power of the Holy Spirit had strengthened them. The name \textit{Weerasuriya} had been to \textit{Trinity} what
\textit{Arnolds} was to \textit{Rugby}.

The work progressed so speedily and extended so
much in various branches that Dr. Hodges, the then
Principal, feared lest it should be over done and so the
work had to be discontinued to some extent. But the
present existing Y. M. C. A. owes a great deal of its
success to the great suggestive plans of the first orga-
nizers. The seed sown on fruitful grounds, the impres-
sion of the great spiritual awakening, and the regular-
ity of the work until the break, resulted in the starting
of such an Association in English by Mr. H. C. Jayasinghe
who was still a member of the staff, and had been
left alone by his worthy comrades. With this
energetic head, the Association did much good in the
College, the Divinity Students and Senior Boys taking
much interest in spiritual work. After a period of 10
years of such useful work this able management had
to be given over to Mr. H. B. Dabare, another member
of the staff, who conducted meetings regularly until
they were discontinued. As there had been no records
kept for such a number of years an accurate and detail-
ed account of the nature of the work done, and the
workers, and their results, could not have been gather-
ed in. The year 1902 saw the end of the Good old
days of the Y. M. C. A. work, as well as of other time
honoured institutions in the College. Now it lies in
us with our Father's Almighty power and guidance,
to put our necks to the yoke together and bring up
the lost prestige of our \textit{Alma Mater}, that \textit{Trinity}
may be glorified.

In the year 1908 an effort was made for keeping the
Christian boarders together on Sunday for an hour at
least and for training them to sing and read the Bible
together, keeping the Sabbath day holy, which is one of the means of developing their spiritual facul-
ties. Besides, the solemnity, which used to be observed
in the College premises in the olden days, has ceased
to exist. The attempt, thank God turned out fairly
satisfactory, and a Christian Union was organized by
the present Secretary with the help of the Revd. A. M.
Macllich, the then Vice-Principal of the College. The
majority of the Christian boarders met, Sunday after
Sunday, in the Old Dining Hall, for the meetings of
this Christian Union. And gradually, thank God, even
some of the non-Christians appeared at the meetings.

Several evangelistic addresses were given at these
meetings by some of the distinguished visitors to the
College. After a year this Union also grew into an Asso-
ciation which bears the name T. C. Y. M. C. A. As it
was stated before, no records had been kept even of
this Union until last year.

The Association continues to hold meetings regularly
every Sunday at 12-30 p.m. in the Old Dining Hall.
It is really encouraging to find, that, the present mem-
ers, though very young, compared with those of the
olden days, are yet very keen on spiritual work
amongst their heathen friends, as well as on their own
advancement. May we hope that the Almighty Father
will give them more grace to fulfil His commands.
The Secretary accompanies members of the Associa-
tion for holding meetings in villages in addition to the
work at the meetings. The Principal and Masters
show their appreciation of the work of the Y. M. C. A.
by addressing our Sunday Meetings. We are hoping
to open a Bible Class as soon as possible for dealing
with the devotional part of the Bible. It is also hoped
that all those who hitherto have helped us in the work,
will continue to do so with greater will and
Theed to help and cheer us in our poor attempts. May all
praise and Glory be unto our Almighty Father for His
continual showers of blessings.

C. B. W.
**Annual Sale of Work.**

The Annual Sale of Work organized in aid of the Funds of the Ceylon Association of the C. M. S., was held in the Colombo Public Hall on Thursday and Friday, September the 5th and 6th. The weather being beautifully fine both days. The arrangements were made and effectively carried out by the Ladies' Committee, and Lady Hutchinson very kindly declared the Sale open.

The local newspapers have described at length, the appearance of the stalls, and their display, it will therefore suffice to report here that the Hall looked very attractive indeed, the bright effect of the fancy articles tastefully set out for sale, together with the stage decorations and the draped flags, made a pleasing picture.

A new feature this year was the holding of a series of concerts, organized by Miss Whitney and Miss Kerr, in aid of the C. M. S. Ladies' College Building Fund. Two concerts were held each day; in one of which the performers were all pupils of the Ladies' College, the other being rendered by friends, viz.:—Miss Whitehead, Herr Gille, Miss Nancy Agar, Miss Loos, Mrs. Meaden, and Mr. W. A. Cole. The concerts were much appreciated and thanks are due to all who rendered assistance.

Before calling on Lady Hutchinson to open the Sale, the Rev. H. P. Napier-Glavey offered prayer, and then made a few remarks as to the object of the Sale. Nearly half the stalls were arranged on behalf of the Ceylon Association which exists for the purpose of making grants in aid of Schools and Evangelistic work in Ceylon, the other stalls being on behalf of several C. M. S. districts, the proceeds going direct to the funds of the districts represented. Realizing the sacredness of the work it followed that as far as possible all questionable things as raffles, fortune telling and such like, could have no right place in the Sale, being unworthy of the Gospel of our Lord Jesus Christ.

Lady Hutchinson in opening the Sale expressed in a very kind manner, her sympathy and interest in missionary work, a great deal of which she had seen (though but a recent arrival in Ceylon) while accompanying her husband in various parts of the Island.

Judging by the receipts at the doors the attendance at the Sale exceeded that of last year, and this was also apparent from the crowded state of the Hall during the greater part of the time that it was open. The total receipts amounted to Rs. 4725, being Rs. 566, more than last year and Rs. 317 in excess of 1904, the previous record year.

Of the amount thus realized Rs. 1964 was taken by the stalls directly connected with the Association; the balance being for stalls conducted in aid of several of the out stations of the C. M. S. The expenses of the Sale amounted to some Rs. 290, so that nearly Rs. 4500 will be available for extending the Educational and Evangelistic work of the C. M. S. in Ceylon.

For this satisfactory result the Committee are very thankful to God and are deeply grateful to the many willing helpers who have shared the burden of the planning and assisting in the much work of such an undertaking as a sale of work. Among the many kind friends in England who made and sent articles for the Sale thanks are due to the Working Parties at Monkstown (near Dublin), and Cork; the Parish of St. Luke's Hackney, London; St. Mark's New Brompton; Miss Cooke; Mrs. C. C. Fenn; Miss Mills (Peterborough); Miss Wakely. Unfortunately a box sent out by the Misses White for the Cotta Girls' Boarding School did not arrive in time for the Sale.

Opportunity is also taken now of thanking the many ladies and gentlemen in Colombo who provided gifts of work, flowers &c. for Sale, or by their acting as attendants at Stalls, or taking part in the concerts, or by donations, have helped to bring about so satisfactory a result.

Special thanks are due to Master Gunner Brown (R. G. A.) Corporal Evans and Corporal Turner for their assistance at the door, and to those who kindly assisted in hanging the flags.

The following is a complete list of the Stalls and stall-holders, viz:—

**Ceylon Association Stalls.**

**Ladies' Working Party.** Mrs. F. M. Mackwood, Mrs. J. L. Thomas, Mrs. F. W. Waldock, Misses Arin and Miss Leslie-Melville.

**Refreshments.** Lady Mitchell, Mrs. P. A. Waldock, Miss Nancy Agar, (who also gave demonstrations of enamelling) Miss Bell, Miss H. Mackwood and Miss Jenkins.

**Miss Keith's.** The Misses Keith (3) Mrs. C. Green, Miss Sauliere, Miss T. Loos, Miss Daisy Stanion, the Misses Bawa, Miss de Vos and Miss Delicie Labrooy.

**Flowers.** Mrs. Mackintosh, Mrs. Wylie, the Misses Mackwood and Miss Baleon.

**Fish Ponds.** Miss Gladys Mackwood, Mrs. C. O. Mackwood, Misses T. H. Tatham and Miss A. Jackson.

**Bran Pies.** The Misses de Silva (3)

**Entrance.** Master Gunner Brown, Corporal Evans and Corporal Turner.

**Out Station Stalls.**

**Colombo Tamil.** Mr. W. Booth, Mrs. Ingles and Miss Franklin.

**Cotta Girls' Boarding School.** Miss Dowbiggin, Mrs. H. T. S. Ward, the Misses Ward, Miss Van Geyzel, Miss F. Dias, Miss Macready and Miss Hutchinson.

**Cotta District.** Mrs. R. W. Ryde, Mrs. R. P. Butterfield and Miss A. M. Perera.

**Sinhalese Female Training Class.** Miss K. Gedge, Miss M. R. Gedge, Miss Rudd and Miss Sparrow.

**Sower's Band.** Miss L. E. Nixon, Miss H. P. Cooke, and Students of Ladies' College.

**Baddegama.** Mrs. Jeffery, Mrs. A. Brown and Miss Townsend.

**Kandyian Central Itinerancy.** Mrs. E. B. Creasy, Mrs. S. Brown and Miss Fairlie.

**Kandyian Western Itinerancy.** Mrs. L. W. Booth, Mrs. J. Cary, Miss Booth, Miss M. S. Gedge and Miss A. K. Deeing.

**Dodanuwara.** Mrs. Savill, Miss Hodgkinson and the Rev. R. H. Phair.

At the monthly meeting of the Gleaner Union in Cotta on the 15th of August a paper on Medical Mission work in Persia especially in the Julfa Hospital, was read by Miss A. M. Perera, when a pathetic story was
mentioned of how a poor little girl who was married to a cruel husband was often terribly persecuted by him and was carried to the Julfa Hospital by some of her friends, where she ended her last few days on earth in true Christian happiness having accepted the Lord Jesus as her Saviour. A very useful and interesting address was also given by the Rev. G. B. Perera, who had just returned to his work after a well-earned holiday. He spoke of how Christianity was first preached in Talangama and related the story of his own conversion when he was a young school boy. It was interesting to know that the first portion of Scripture he ever read, was the parable of the Rich man and Lazarus, which he happened to hear for the first time, one night, from his mother who was a Buddhist, she having heard it once from a neighbouring Christian woman ("my words shall not return unto me void"). The speaker went on to say how his relations and friends often prophesied that he would never get on in life if he became a Christian, but how wonderfully blessed of God he was in every respect, ever since he became one which those who prophesied evil, could not but acknowledge.

The schools have just begun work after the midsummer vacation. The members of the Girls' English School Sewing Class were very fortunate in being able to sell off all the work they had in hand at the public C. M. S. Sale in Colombo. They had the pleasure of being able to raise Rs.15 for the Cotta Church Building Fund and Rs. 5 for the Evangelistic Fund at it.

Miss R. E. Perera the Head Mistress of the English School who has been indisposed for some time is obliged to have her back amongst us soon.

A. M. P.


Just to let thy Father do, what He will, Just to trust, and yet to ask, Guidance still, Take the training, and the task, as He will, Just to take the loss, or gain, as He sends it, Just to take the joy or pain, as He lends it, He Who found thee for His praise, Will not miss the gracious aim. So to-day's, and all thy days. Shall be moulded for the same.

Just to leave in His dear Hand, little things, All we cannot understand, all that stings, Just to let Him take the care—sorely pressing, Finding all we let Him bear, changed to blessing This is all, and yet the way Marked by Him, Who loves thee best, Secret of a happy day; secret of His promised rest.

C. M. S. Summer School at Portrush—I.

(Continued from July Gleaner.)

The afternoon was devoted to an excursion to visit the White Rocks, which are to be reached by tram a couple of miles out of the town. These excursions for each afternoon are under the management of the Rev. R. P. Meredith, who is the curate of the parish. Good as the morning session had been, the evening session from 7 to 8.30 was even better. The subject was "The Missionary Call," and this was divided into the parts: (a) "How to state," by the Rev. G. T. Manley (late of United Provinces, India); (b) "How to face it personally," by the Rev. C. H. Stileman (of Persia); (c) "How to Live it," by Mr. T. R. W. Lunt (late of Hausaland).

This very solemnizing and spirit-searching Meeting concluded with a half-hour of intercession conducted by Mr. E. Stock. Sunday proved a wet and stormy day, but the Parish Church services at 8, 11.30, 3.30, and 7 were well attended, at which sermons were preached by the Right Rev. Bishop Ingham and the Revs. J. A. Cullen and C. H. Stileman. The Bishop of diocese was celebrant at the mid-day administration of the Holy Communion, Bishop Ingham having celebrated at 8 a.m.

Monday was "Home Organization" Day. After dawning with a more hopeless look than ever, the weather made a grand recovery, and blue sky and sunshine, with a strong wind, made everything look different.

After the Bible Lesson by Mr. Hubert Brooke the Conference on C. M. S. Home Organization was opened by a very interesting historical account of "The Hibernian C. M. S.," written by Mr. A. T. Barber, but read in his Absence by the Rev. A. J. Pike, one of the Irish Organizing Secretaries. After accounts had been given of the various Unions at work in Ireland, a useful and interesting morning session was brought to a close by the Rev. Canon A. J. Moore, Vicar of Hollywood, describing "What a Parish may do," and by Dr. Lankester describing the "Recent Developments in C. M. S. Home Work." Two points gleaned from a large number might be made widely known. If every "Gleaner" gave 1/- a day, last year's deficit would be wiped off. As the responsibility at front, so is the responsibility at home. The afternoon was spent in a visit to Coleraine.

Having spent the morning session in discussing the machinery of the work, it was but natural that the evening session should be devoted to a consideration of
the power necessary for the machinery to work and work effectively. This was solemnly and very ably set forth in a "Hubert Brooke" address on "The Power of the Holy Spirit," and by the REV. W. Dowse incumbent of St. Thomas', Belfast, on "The Power of Prayer." It was a great satisfaction to see the tent almost crowded by an attentive and appreciative audience, amongst whom it was noticeable was a large fresh contingent of the Irish clergy. A profitable and most benevolent view was thus brought to a happy close with the usual half-hour's missionary intercession conducted by Bishop Ingham.

The Record, June 7th.

Cleaners' Union.

The monthly meeting of the Colombo Branch was held in the Brigade Headquarters at Galle Face on Friday 20th September, when the chair was taken by the REV. H. P. Napier-Clavering. The Prayer Cycle Subject for the day being Mid and West China, special prayer was offered for the work in those places.

Mr. J. W. Ferrier read a year's Report from our Own Catechist, Mr. R. Gunatilleke, of Talawa in the Kandy Northern Itinerancy. The Report was encouraging in its account of increased numbers at services, and interesting evangelistic tours in the Kandy Northern Itinerancy with Major and Mrs. Mathison. There was however a note of sadness in the fact that fever and dysentery had been rampant, and the Catechist's wife had of necessity been much in the hospital, while early this year his child had died. Special prayer was offered for God's blessing on our representative at Talawa, one of the members kindly undertaking to write to the Catechist on behalf of the Union.

The account of the West China Mission given in the recently issued Story of the Year was then read.

The REV. W. Booth brought before the Gleaners the need of workers among the many Malayalam people (from Travancore and Cochin) at present in Colombo and it was resolved that special efforts be made to enable Mr. Booth to get two Catechists over from Travancore for three or six months for this work, and the Secretary was requested to see if any of the money in the Catechists' Fund would be available for this purpose, and the Chairman kindly undertook to guarantee the amount needed for one of the workers. This effort is commended to the prayers of our readers.

Recent C. M. S. Publications.

Supplies of the recently issued C. M. S. Reports for the year ending 31st March 1907, with the accounts in detail for 1906 came to hand early in September. These consist of:

(1). The Story of the Year, being an illustrated brief Annual Report for 1906-7, with list of missionaries, summary of contributions, statistics etc.; price cents 75. This gives a map of the world with C. M. S. Stations underlined with blue, and has 73 illustrations, mostly photo-engravings, of the work at different stations. Three of the pictures refer to Ceylon, two of Trinity College, both very pretty views; and one said to be Baddegama, but there is evidently something wrong about it, for it seems very much out of the perspective, with what appears to be a snow-capped mountain in the back-ground, a luxury we fear will be long withheld from us in Sunny Ceylon. The Report closes with a full list of C. M. S. Missionaries, a very comprehensive statistical view of the Society's Missions, and a General Statement of Receipts and Expenditure for the year ending March 31st 1907.

(2). The Proceedings of the Church Missionary Society in its 108th year, 1906-7; containing the Anniversary Sermon by the Lord Archbishop of Canterbury, the Annual Report of the Committee, Contributions to the various Funds, General Statement of Receipts and Payments, and Balance Sheet; price Rs. 1.50. This has not, like the Year, any illustrations, but detail maps are given in each Mission of the Society, and Stations are marked in blue. The information about the work is fuller, and statistics are given in greater detail altogether, making a volume of 600 pages.

(3). The Proceedings of the C. M. S., being the foregoing with an additional 500 pages giving the details of contributions to the General, and other Funds from the different Dioceses of the Church of England throughout the world. A full statement of Receipts and Expenditure and a fully detailed Balance Sheet, list of publications etc.

Concerning these last publications, in the 'Record' of 30th August last, Mr. W. T. Hambly has a good deal to say in appreciation under the heading of "A Missionary Gold Mine." He says that seldom has a more encouraging and inspiring Report been issued than that of the C. M. S. for its 108th year; and seriously urges that Church men and Church women should make it a matter of duty to get it, read it right through, and keep at hand for reference. There is a wealth of illustration and an abundance of testimony from many whose opinions are worthy of serious acceptance, many whose statements are not merely gratulatory but the outcome of personal observation. Take Lord Kitchener who speaks after an inspection of the work at Srinagar; or Dwehikya, a chief officer of Daudi, King of Uganda; or Sir F. Lugard of Northern Nigeria speaking of the British Government's indebtedness to the C. M. S., or Sir Andrew H. L. Fraser K.C.S.I., Lieut-Governor of Bengal, part of whose testimony we quote as follows .... "The unfavourable view of the results of Mission work, I do tell you solemnly, is, I believe, due to want of interest or appreciation of the work, or a page of mere padding in the whole Report. One could fill several pages...with extracts of notable encouraging results alone, and every detail of the work, its character and needs and difficulties, as well as its successes and promise, is profoundly interesting."

We cannot close this notice without referring to the controversy that has taken place recently in the Colombo newspapers. Cavilling critics (and here we do not include the author of the controversy) will find an abundant answer to every criticism they may offer, the fullest information, financial or otherwise, that they could possibly expect—certainly much more than they could hope to assimilate as speedily as they can in the ill-informed epistles to the public press—and further, a Balance Sheet in very full detail. This last is a document that has been issued with unfailing regularity for many years past, so that the newspaper critic who calmly suggested that it was time the C. M. S. issued a complete Balance Sheet, was apparently in blissful ignorance that his want was already fully supplied.
The Late Rev. D. M. Thornton.

On September 8th the Rev. D. M. Thornton of the C. M. S. Egyptian Mission died in Cairo. His death will be an irreparable loss to the cause of Christian Missions. His short time of service was sufficient to prove that he was an exceptionally gifted man and a worker of very great promise.

He only joined the ranks of our Society in 1898, and was quite a young man. Before he started for Egypt he was well known in England as a Christian worker in connection with the Student Volunteer Missionary Union.

In Cairo he was almost from the first associated with the Rev. W. H. T. Gairdner in literary and evangelistic work amongst the Sheikh (professors at the El-Azhar University) and the students (educated men). They occupied the house in which Arabi Pasha surrendered to the British in 1882. The internal arrangement of the house is such that they were able to run two entire separate establishments (they were both married when we visited them) in the upper storey of their house, whilst reserving the rooms in the lower one for meetings etc. and for offering a refuge to persecuted enquirers or converts.

Mr. Thornton had many friends amongst the Sheikhs and both students and graduates of El-Azhar. I remember his telling of a last meeting with some of his Cairene acquaintances, all of them Christians or enquirers, before leaving for furlough in 1904. As they were not all baptised Christians even, after a long talk on spiritual things and prayer they together partook of a water-melon as in a kind of “Agape” or Love-feast. He spoke of the solemn hush which fell on the little company, and of the deep impression made on one humble member of the party because the others had descended to accept him into such intimate fellowship. He was a constant visitor at El-Azhar, and knew many of the eight or nine thousand undergraduates personally.

Out of this work sprung the publication of the “Occident and Occident,” a Christian weekly paper printed in English and Arabic. Its first issue was on the 1st Thursday in 1905. There are some 1500 subscribers in Egypt and the Sudan. The greater number of these are Christians, Captains and others; but there are also some hundreds of Moslems who actually subscribe, and therefore many more who read it. It has been a great success, and many Mohammedans have testified to the pleasure and profit derived from reading it.

This publication led him on to further work, for many reprints of articles have been issued, which will be useful for evangelistic work and general distribution; and in the earlier part of this year, when he made an evangelistic tour with his magic lantern in some of the large provincial towns, everywhere he found many amongst Copts and Moslems ready to welcome him like a friend because they were readers of the paper which he edited.

He was much encouraged by this tour and hoped to be able to make similar itineraries later. He wrote in the August number of the C. M. S. Review pointing out the opportunities for evangelistic work in the large towns scattered up and down the land and pleading for more to be done.

Mr. Thornton was also much interested in the educational question in Egypt, where Christian Schools labour under many disabilities as the Government is Mohamnedan. He was hopeful that the grant-in-aid system would be soon extended to Christian Schools, and that the time was not far distant when a Christian University would be started in Cairo.

During 1906 six adults were baptised in this fanatical Moslem city, a remarkable fact when it is remembered that this is more than half as many as in all the previous years since the work of our Society was resumed in 1882. It would seem to us that so promising a worker could be ill spared just when the fruits of their labours are beginning to appear.

Before closing this notice I must refer to an especially interesting occasion at which we were present in 1905. During the winter months Cairo overflows with those in search of health or pleasure. Every year at Christmas time Mr. Thornton and his colleague, both highly cultured men with gifted wives, made a special effort to reach this class and, if possible, to entice their interest in missionary work. With a view to this a Musical “At Home” was held in their house in the Beit Arabi Pasha. On these occasions our sweet, familiar Christmas hymns and carols were sung and sacred music rendered delightfully by the missionaries and their friends. Many, I feel sure, went away from these musical treats with softened hearts and a truer sympathy for the work.

S. M. S.

Obituary.


The Web of Life.

No chance has brought this ill to me,
Tis God’s sweet Will, so let it be,
He seeth, where I cannot see.
That earthly loss,—is Heavenly gain.

Like as a piece of tapestry
Viewed from the back appears to be,
Naught but threads tangled hopelessly.
But in the front a picture fair,
Rewards the worker for his care,
Proving His skill and patience rare.
Thou art the Workman,—I the frame
Lord, for the glory of Thy Name.

Perfect Thine Image on the same

M. J.

Doddanduwa.

The Rev. S. de Silva of the W. M. S. recently returned delegate to the Christian Student Conference at Tokyo, has been giving some exceptionally interesting addresses in one or two of our Stations. At Baddegama on the 24th inst., a meeting presided over by the Mudaliyar a most thoughtful address was delivered to Christians; this was followed in the afternoon by a lecture on Japan presided over by the Rev. S. M. Simmons.

The lectures at Patuwata were equally successful and instructive. That on Japan was presided over by Mr. A. Wijesuriya and there was an address to Christians on the morning of the 26th, on the afternoon of which day the lecturer proceeded to Benita. His addresses were heartily appreciated.

R. H. P.
EDITORIAL NOTES.

There are two special features of the announcement on another page of the Annual Farewell to Missionaries proceeding to the field which will forthwith be noticed with regret. The first is that the gathering will take place in the Church House, Westminster, instead of in Exeter Hall, which has for so long been the scene of these meetings. Concerning the second feature, something far deeper than regret will be experienced. For the past twelve years, with three exceptions, the number of outgoing missionaries has been so large that it has been necessary to hold two Valedictory Meetings; this year there will be only one. It is hardly necessary to state that this is partly because of the financial position of the Society, which has obliged the Committee to determine to hold back some of the men and women who are otherwise ready to sail, and this notwithstanding that there are 130 more or less urgent needs. It is difficult to realize what such tidings mean to the brethren in the field. Never before in the history of the Society have the demands for reinforcements been more urgent. Year by year the work has been expanding, and expanding work means a need of more workers. Six or seven new stations have been opened during the last two years in Bishop Tugwell’s diocese of Western Equatorial Africa: how are these to be manned, and the old stations also kept supplied? Bishop Tucker’s appeal last year for twenty-five new men for the Uganda Mission is yet unanswered; the staff of several of the Society’s Missions in India, notably those in the United Provinces and in Western India are terribly depleted; China offers magnificent opportunities at the present time, opportunities which may never recur; the friendly attitude of the people of Japan towards Christianity and the influence which the Japanese are exerting in China constitute a call for renewed effort to preach the Gospel fully to our allies. But during the past year the missionary staff so far from having increased has actually diminished. On June 30 there were actually six fewer missionaries on the roll than twelve months before. Moreover the deficiency was chiefly in men, for they had decreased by eighteen, while the number of women missionaries had increased by twelve. Since these figures were reported to the Committee further resignations have taken place. Should special gifts be forthcoming for their support during this and next year, some of those whom it is proposed to hold back may yet be sent forth, and we trust most earnestly that many such gifts may soon be received.

It has also been decided that, under the circumstances, some reduction shall be made in the Society’s work. The Mauritius Mission, commenced in 1856, is to be gradually withdrawn; the work in the Hinterland of Sierra Leone, which was set on foot some ten years ago, is to be relinquished, and Kerak, in the land of Moab, which was occupied in 1894, and Mosul, near the site of the ancient Nineveh, occupied in 1901, are to be abandoned. In addition all the Missions have been called upon to considerably reduce their expenditure.

Two noteworthy Conferences were held in China last April. The more important was the Morrison Centenary Missionary Conference, to celebrate the completion of one hundred years since the first Protestant missionary arrived in China, which was opened in Shanghai on April 25 and sat until May 7. Attended by upwards of 1,000 missionaries and delegates, representing eighty-three different missionary societies or agencies working in some 500 cities in the Empire, a wonderful spirit of unity was nevertheless manifested and a readiness to recognize the existence of different points of view from which the old stations also kept supplied. Bishop Tucker’s appeal last year for twenty-five new men for the Uganda Mission is yet unanswered; the staff of several of the Society’s Missions in India, notably those in
which the subjects discussed might be regarded. Among those subjects was that of unity. A resolution emphasizing the substantial unity in matters of faith of all Protestant Missions working in China, while frankly recognizing the existence of certain differences in methods of administration and Church government, was passed almost unanimously and hailed with great enthusiasm, all present rising to their feet and joining in the Doxology. Practical measures are now being taken to effect a closer union between the converts of the several Missions belonging to the same ecclesiastical order, and it is proposed that when these initial movements toward union have been organized a Joint Committee on Union shall be formed, whose aim will be to promote in every way possible the manifestation of the essential unity of the various bodies represented.

Another step taken by the Conference was to recommend the use by every Christian congregation in China of a form of prayer in Chinese for the divine blessing on the Empire of China and the Church of Christ therein. This action was suggested by the Anglican Conference of seventeen bishops and sixteen clerical delegates, British and American, which was held, also at Shanghai, immediately before the General Missionary Conference. It has been decided to hold another representative Anglican Conference in 1909, to which the Constitution for a General Synod will be submitted. Will our readers pray that these movements toward unity, so hopefully set on foot, may grow and prosper, and that by the oneness of Christ's people, China may be led to believe in His divine mission?

It is remarkable that both the General Conference at Shanghai, and the Convention of the World's Missionaries, Student Christian Federation at Tokyo, of which an account was given in the August Gleaner, were the recipients of marks of favour from prominent officials of the countries in which they were held. At the inaugural reception of the former a high official was present to express the good wishes of H.E. the Viceroy of the Liang-Kiang Provinces, while a Garden Reception was attended by the special deputies of less than five provincial viceroys. At Tokyo, Marquis Ito sent not only the telegram mentioned last month, but also a contribution of 10,000 yen (£1,000) to the Federation; Viscount Hayashi, the Minister for Foreign Affairs, gave a reception at his official residence to the foreign delegates; and the Minister of Education sent a cordial letter of greeting. Too much importance must not be attached to these compliments, but they are, at least, a hopeful sign and indication that some of the statesmen of the two Empires recognize the importance and significance of the gatherings and their object.

Arrangements have been made to celebrate during the current month, at Ellore, in the Telugu Mission, the completion of fifty years of missionary service by the Rev. and Mrs. W. N. Alexander. That event, and the approaching retirement of the Rev. A. H. Lash after a service of forty-one years in South India and Travancore, are reminders that though many missionaries are unable to withstand the trying climate of the mission-field, others are privileged to enjoy exceptionally good health. The Society's list now contains two names of missionaries which have been on it for half a century, viz., those of Bishop Stuart, of Persia, who sailed for India in 1850, and Mr. Alexander. Sixteen others first came on the staff upwards of forty years ago, among them Archdeacons A. E. Moule, J. R. Wolfe, H. D. Buswell, J. A. Mackay and R. Phair, Canons T. F. Wolters, W. Hooper, and E. Sell, and, of women missionaries, Mrs. J. D. Thomas and her sister-in-law, Miss F. E. Thomas. Taking those of thirty years' service and more, we find that they are forty-three in number; two are at work in Africa, two in Mohammedan lands, twenty-three in India, Ceylon or Mauritius, three in China, four in Japan, and the remainder in the North-West Canada or British Columbia Missions.

The name of one of the veteran missionaries in North-West Canada will shortly have to be removed from the list of C.M.S. missionaries, for Bishop Reeve, of Mackenzie River, who joined the staff in 1869, is about to resign his see on his appointment as Assistant Bishop in the Diocese of Toronto. Since the retirement of Bishop Young, Bishop Reeve has added the episcopal oversight of the work of the diocese of Athabasca to his own proper duties, and last year he covered some 5,500 miles in visiting the stations in the two dioceses.

It is our sad duty to record the death in England of Miss Duncan, of the Girls' School at Iyi Enu, near Onitsha, a daughter of the Society's late librarian. A familiar figure in the early nineties at the Thursday prayer-meetings at the C.M. House, she sailed for West Africa in 1895. Her first seven years of service were spent in the Yoruba country, but in 1902 she was transferred to the Niger, where she has been engaged in educational work.

A Harvest Hymn.

(Tune 210 A. AND M. AND 168 C. M. HYMN BOOK.)

Father of Lights, we gather,
To thank Thee once again
For gifts of fruits in season,
For wealth of garnered grain;
Our songs of glad thanksgiving
We lift unto Thy throne,
And, prayer Thine acceptance,
We give Thee of Thine Own.

For all the daily blessings
We thank Thee, Lord, and praise Thee
For ev'ry perfect gift;
For all the daily blessings
Thou showerest from above,
And chiefly for the knowledge
Of Thy redeeming love.

Yet should our thoughts be turning
Where other ripening grain
Still, for the labourer's sickle,
Bends low its head in vain.
Oh, Love so all-embracing
Lift up our eyes to-day
To see, with clearer vision,
The white fields far away.

Oh, more waving hands and faithful
Grant, Lord, may yet be found
To gather in Thy harvest
To earth's remotest bound,
That so from ev'ry nation
Thine Own redeemed may come
To swell the sweeter chorus
O-day I am sitting in a room in the house of one of the oldest firms of merchants in Canton, and my windows look over the Chinese city. Three causes have brought me up here for two days: the services at the English Church on the settlement (in the temporary absence of the Chaplain); the invitation of an old friend, a merchant, to officiate at his wedding; and a desire to learn more of the new method employed by the Chinese of teaching their own language in their schools.

For China is changing rapidly, and the methods in vogue for centuries of teaching Chinese boys their own classics are now giving way to newer methods imported from China’s younger sister, Japan.

But my purpose is to describe a little of the native life of this great city, as seen from my windows, and to give some account of our new endeavours in carrying the Gospel to it.

Separated from this house only by a pathway is the canal which surrounds the foreign settlement on three sides, and forms a sort of slight protection in case of invasion, though the two bridges over it could easily be rushed. The canal is always crowded with boats, mostly rowing; a few with sails, which serve the business either of the foreign firms on this side, or of Chinese firms on the other. As I write a boat passes piled high with sacks of rice; it is propelled by a single oar in the stern, which creaks as though protesting against its hard lot. Just before, a passage boat went by with its load of passengers bound for some country district; it was a ‘stern wheeler’, propelled not by steam but by a sort of tread-mill arrangement worked by thirty coolies who take turns in eating, sleeping, and working; they earn 7½d. per day, and are allowed quite a prodigious amount of rice to eat.

Now again, boats punted by women are passing, two carrying loads of firewood (the people here use no coal) and one with a bulky cargo of baskets, made from the ever-useful bamboo. No smells rise to my window at the moment (this is not always the case), but I hear the murmur of human voices, especially the shrill tones of the boat women, the creak of the oars, the chuckling of fowls (for each boat family has a hen-coop) and the occasional squeak of a porker from the pig-market hard by.

On the other side of the canal is a covered street, with shops on one side which are visible from my window. Over the door of one of these is an erection of light laths, of Chinese red paper and gold tinsel paper, a sign of a marriage soon to take place there. The next is a rice-shop, in which various samples of rice, with their prices, are displayed on large round trays of bamboo. Opposite this sits a small tradesman whose wares are sugar-cane (three pieces for a farthing) and huge golden oranges. Next to the rice-shop is a general shop, rendered brilliant by the display of coloured handkerchiefs made in Manchester. A few doors farther on, a crowd stands round a man who is holding a sale of unredeemed pledges, mostly clothes. Beyond him is a banker’s shop, whence comes the clink of the silver dollar being sorted by the shrewd partner who is always on the look out for forgeries. In the road outside, two girls are sitting on their heels, chopping wood for the fire which is to cook the afternoon rice. Beyond them a baby girl is keeping guard over a stall where green olives are sold, five for a farthing. Next to her is a cake-stall—the cakes are rich in lard—the owner of which hopes to add to his scanty income by selling the peel of oranges, which he is carefully drying. In this thrifty country you can buy two oranges for a farthing, but if you will allow the seller to peel them and keep the skin (to be afterwards used as medicine) you can have three for the same price. Meanwhile, passengers are always passing along the street; some in silks, some in tatters; some doing their own business, some the business of their masters; but none apparently lazy, for in this country there must be subdivision of labour in order that all may live.

It is to these people on the streets that we endeavour to carry the Gospel. Sad to say, the messengers are few although Canton is stated in C.M.S. reports as having been occupied in 1898. In that year, the Rev. and Mrs. C. Bennett
came to reside in the city as a centre for the pastoral care of the native Christians in four of the counties round. At that time there were no Christians of our own Church in Canton, though one or two other Missions were able to number their adherents by hundreds. Within a few months Mrs. Bennett was able to open a Women’s School on the outskirts of one of the chief suburbs, in which several valuable women-workers were trained. On their return home, owing to ill-health, in 1899, the school was given up, but I was able to make a little centre of mission work with the aid of a catechist (now a clergyman in Hong Kong), and six lads who became the nucleus of the Training College. We were obliged for various reasons to remove to Hong Kong in the autumn of 1900, a time of great unrest in Canton, and the city, if it was ‘occupied’ before, was then evacuated. In 1902 Miss Jones selected Canton as her centre whence to visit the women in the districts around, and she has resided here at intervals ever since. In 1903 she found it possible to establish a ‘girls’ day-school, which has since grown steadily in numbers, and now has over thirty girls under daily Christian instruction. Were funds forthcoming to open more Christian girls’ schools, they would probably be well supported by the residents in various quarters of the town. In 1903 the Rev. Mok Shan-Tsang was licensed by the Bishop to the pastoral charge of the congregations in the various counties round the provincial city, but still nothing was done by the Mission for the city itself. Mr. Mok’s stipend is provided by the Native Church Council, aided by a grant from the Society. The year 1906 saw another forward step taken, in the opening of a Boys’ boarding-school in the pastor’s house, with sixteen boys, the relatives, if not the children, of native Christians. These boys pay three shillings a month (a large sum for the Chinese), towards their board, and are at present under the care of a native Christian master.

On Saturday I went to see the school. A walk of three-quarters of an hour through narrow, winding, crowded streets, during which time my road usually followed the course of the city wall, brought me at last to a quiet street where the Chinese pastor lives. A white board with black letters announced that this was the An-lap-Kan Kaan Tong—The peace-established-in-the-midst (otherwise ‘Anglican’) Teaching Hall. I opened the door and went into a small courtyard and knocked at the next door. One small head appeared round the corner; then another and another. Soon the sixteen boys were all around me—their ages varying from seven to fifteen. They were almost all boys about whom I knew something: two of them I had baptized five years before. They all came from homes in the country where there were no Christian schools; were it not for this school, it would be most difficult to provide them with Christian instruction. Then the pastor’s wife came out—he himself being absent on a visit to a congregation in a city seventy miles away. Of course I had to drink tea—the cup being presented and received with both hands—for this is Chinese good manners. After this I had to go and see all over the house—the chapel, the school-room, the dormitories (each plank-bed with its mosquito net), the kitchen and the rooms for the principal, not forgetting the flat roof where both master and boys will be glad to resort in order to get a little fresh air in the sultry summer evenings. Then downstairs again, where I heard about the fathers and uncles of these boys; some of them standing alone for God, the only Christians in their villages, others the leaders in little settlements of Christians. The good-byes were said, and fourteen cheery little faces looked out to see the last of me, while the two eldest boys piloted me some way back towards the settlement.

Thus another little centre of light has been placed in this great heathen city, and another step taken towards its evangelization.

Some of our Home Leaders.

By Eugene Stock.

IX.—HENRY WRIGHT.

GREAT was the thankful satisfaction of Henry Venn when, after three years of waiting and inquiry, he at last found a man to whom he could resign the Honorary

A Pagoda in Canton.
THE CHURCH MISSIONARY GLEANER.

Secretaryship, in the person of the Rev. Henry Wright, Vicar of St. Nicholas, Nottingham. Mr. Wright was a son of one of the Society's most true friends and munificent supporters, Mr. Francis Wright, of Osmaston Manor, Derbyshire. From his boyhood Henry had shown marked signs of personal devotion to his divine Master; and at Oxford he was one of a little band of Balliol men who met regularly for prayer and Bible study—two of the others being Lord Redstock and W. H. Fremantle (now Dean of Ripon). At that time he thought of missionary service, and Venn in his private journal records an interview with him; but for some reason nothing came of this. He was ordained in 1857, and laboured for a time among the miners and iron-workers of the Futterley estate belonging to his family. He was a Nottingham vicar when the Church Congress met in that town in 1871, and he became Congress Secretary; and it was his ability and energy in that office which, coupled with other evidences of suitability, led to Venn thinking of him as his successor. He wrote and sounded him; and two letters from him in reply led Lord Chichester to say, 'That is the man for the Church Missionary Society.' That was in 1872.

It was a depressing period. For some years there had been a falling-off in both men and funds. The Report presented at the May meeting had stated that for the first time for many years not a single University man had offered, while at the same time Islington College was only half full. In fact, the C.M.S. had actually twelve fewer men on its staff than it had seven years before. And this had not helped the finances, for there were heavy deficits. No wonder, in that very Report, the Committee said they had 'to deplore a failing treasury and a scanty supply of candidates;' and added these ominous words: 'Will the English Church listen to God's voice? If not, must not its candlestick be removed, and its light be quenched in darkness?'

Then, just after Wright took office, came the first Day of Intercession for Missions, December 20, 1872, suggested by the S.P.G., which was also suffering for lack of men. From that time there was a revival; and Wright's eight years' secretaryship proved to be a period of unprecedented development. I myself am always thankful that I entered C.M.S. service just then. It was Mr. Wright who invited me. One of his first moves was to see to the improvement of the C.M.S. magazines; and for that purpose he obtained my appointment. He spoke to me in May, 1873, and I was formally engaged in July.

Let me summarize the events of the eight years. In 1872-4 the division of the vast diocese of Rupert's Land, which then covered the whole of the Canadian North-West, took place, and Horden and Bompas became bishops. In 1873-5 four important centres in Japan were occupied, in addition to the one there had been. In 1873 Mr. William Charles Jones gave the first of his munificent gifts in aid of native Churches. In 1874 steps were taken towards the re-occupying of the Yoruba towns, from which the missionaries had been expelled seven years before. In 1874-5 Sir Bartle Frere's counsels and Livingstone's death (1873, but not known till 1874) led to the revival of the old East Africa Mission and the foundation of Frere Town by Mr. Salter Price. In 1875 the Society adopted the Persia Mission which Dr. Bruce had begun. In 1875 General Lake arranged the important Mohammedan Conference, at which new plans for extension in Moslem lands were formed. In 1875 came Stanley's letter from Uganda, calling for a Christian Mission, and the Society's resolve to respond; and in 1876 sailed the first party, including Lieut. G. Shergold Smith, C. T. Wilson, and Alexander Mackay. In 1876 Fourah Bay College at Sierra Leone was affiliated to Durham University, enabling the negro students to take degrees. In 1876 the Palestine Mission was largely extended, at the request of Bishop Gobat. In 1876 Peck sailed for Hudson's Bay and Robert Stewart for China. In 1876 the first Chinese clergymen in the Che-Kiang Province were ordained. In 1876 were visited the Ainu of Japan and the Hyucks of Queen Charlotte's Islands. In 1876, the visit of the Prince of Wales (now our King) to India led to the foundation of the Alexandra Christian Girls' School at Amritsar. In 1876 seven new Church Councils, new Divinity Colleges, and new Missions to the hill tribes, were projected in India. In 1877 three leading C.M.S. missionaries became bishops, French for Lahore, Sargent for Tinnevelly, Stuart for Waiapu in New Zealand; and, in 1879, Speechly for Travancore. And, at home, this was the period of much improvement and development in Islington College, under the Principalship of Dr. Barlow; while the Universities supplied a succession of able men. Within those eight years, ten men appeared who afterwards became bishops, viz., Clifford, Eyton, Evington, Young, Hoare, Hill, Hodges, Poole, Parker, and Peel; four of whom are still working.

Now in almost all these developments and extensions Henry Wright had a hand. China, Japan, N.-W. Canada, and Palestine especially enlisted his sympathies; while the Uganda Mission drew out all his sagacity in plans and preparations, as well as his large donations. He rejoiced greatly at every forward movement, and believed with all his heart that the Lord Himself was leading the Society on. One cause of great labour and anxiety oppressed him for more than three years of his period—what was known as the Ceylon Controversy; but of that it is needless now to speak. With the help of Bishop Perry and Canon Hoare he eventually brought it to a satisfactory conclusion, under the auspices of Archbishops Tait and Thomson and Bishops Jackson, Lightfoot, and Harold Browne.

But such extensions as I have sketched led to financial difficulties. The income rose fast, but the expenditure rose faster—just as we have seen again in the last few years; and at length the Committee had to order retrenchments. In 1880 eighteen Islington men were ordained at St. Paul's on St. Barnabas' Day, June 11, but none of them were to go out that year. Wright was asked by the Bishop to preach the sermon, and a most striking sermon he preached, on the character of Barnabas, appealing for help to send the men out. A few weeks later, he went, with a sore heart, to the Lake District for his holiday; and on August 13 the fatal telegram reached the C.M. House: 'Our dear brother Henry Wright was drowned this morning while bathing.' I was the only Secretary at the House when it arrived. Never shall I forget that day!

A mysterious dispensation indeed! How gladly would Henry Wright have led the forward movements of all kinds which began in the very next year, and continued without interruption for a quarter of a century, up to last year! How he would have rejoiced in strengthened Missions, open doors, multiplied labourers, new developments in prayer and work at home! And with what deep satisfaction he would have seen four of his children in succession, one son and three daughters, going forth into the mission-field! But our Heavenly Father never makes a mistake; and we recall the words of Jesus Christ Himself: 'What I do thou knowest not now, but thou shalt know hereafter.'
Sedan Chairs: How Missionaries Travel in China.

With the Bishop in Fuh-Kien.

BY THE REV. J. B. CARPENTER, Hick-chiang.

LAST October Bishop Price and I left Fuh-chow in a houseboat on the evening of the 24th. We arrived at the Pagoda Anchorage about ten o'clock, and anchored. At midnight we started up the creek with the incoming tide, and arrived at Kang-cheng by three o'clock in the morning.

As soon as it was daylight we got up, and by seven o'clock we had had breakfast and our loads were packed ready for a start. We each had one load containing our bedding, clothes, books, eating, crockery, pots, pans, etc. We hired chairs, as we had twenty-four miles to go, and it was a hot day. My chair, with two men, cost $1, about a penny a mile.

A Wayside Hotel.

When we had gone half-way we put up at an inn—I think an open blacksmith's shop would be the best way to describe the inn (though the blacksmith might not feel flattered). There is no attempt at making a floor, and nothing suggestive of comfort; the partitions are very grimy, and cobwebs and soot threaten to drop from the tiles above. Pigs, fowls, and ducks wander in and out at pleasure. Our boy secured a table which he began to clean, and then made preparations for our meal. We had, however, about twenty minutes to wait for our baskets, which were behind us. While we partook of our meal there were plenty of onlookers, who did not hesitate to give their opinion as to who we were, and what we were going to do. They wondered at the condensed milk we used, and thought it was lard we were putting in our tea!

A Rejoicing Procession.

We started off again and arrived at Hai-kau (pronounced High-cow), by two o'clock. This is now a seaport town. Once the county town was on this spot; but owing to the ravages of pirates, the city was moved to Hok-chiang, eight miles up the river, about 300 years ago. Most of the old wall is still left, and ruins and old wells abound. Inside the gate is a very long, busy street. As we entered this street a number of Christians met us. After a word of greeting from the Bishop they followed in a long procession, letting off crackers all the way to the church. All the villagers left their work and came out to see the foreigners pass.

Then another long wait for the food baskets, which we badly needed. After a meal, we had the first confirmation service, fourteen men and six women being presented to the Bishop. The majority of these came from Deng-huong, a place four miles away, where a grand work has been going on during the last five years. Among them were a very bright, blind Christian and two lads, one from my boarding-school, another the son of an old man who used to be the leader of the devil worship in his village. He is a bright, earnest Christian and his family have all come into the fold one by one.

The people here are anxious to have a proper church. They have already given $300, and have bought a native house. There has been a steadily growing Church during the last four years. The Bishop gave a very earnest simple address, to which the people listened eagerly; and we had a short gospel service again at night. Several of the men and women (confirmes and others) had come from a distance, so the women occupied one room at night, but the men rolled themselves up in their padded quilts and slept on the very narrow benches, four or five put together making one bed. The room that the missionaries usually sleep in here is so full of holes, that it is difficult to find a level place for the bed: the walls and ceiling used to be black with the smoke and dirt of many years, but, as a welcome to the Bishop, they had made them nice and clean.
Some Unpleasant Surprises.

Next morning we had to have another early start. Long beforehand I had given orders to get a clean boat ready for the Bishop, and I was very disappointed to see the small dirty one that was produced. We sat down on an old rug until we got out to sea, when the waves began to splash over the boat, and the rolling made it necessary for us to get to safer quarters, as there was no protection to keep us from pitching into the water. So I asked the captain to take the cover off the cabin, a hole in the boat about two square yards in size and three or four feet high. What a surprise! ten men stowed away inside! They had to turn out, and packed themselves in the back of the boat near the 'captain.' We stood in the hole and reared the lid, and so got fresh air, and tolerably good protection from the waves.

We had a good wind, and got over in about four hours and a half to Tan-tau, the chief town in the island of Hai-tan. The tide was almost out, so we ran the boat on the mud, and were just bargaining with some men to carry us over it to the shore on their backs when, to our relief, we saw two chairs coming from the town, sent by the Christians who had been watching for the boat. They were brought to the side of the boat, and we stepped in.

A little company of catechists, teachers, and Christians had come down to meet the Bishop, and after greetings were exchanged, they followed us all through the long busy street of the town to the church, where we found all the women assembled. In the afternoon I examined them. There were twenty-one, most of whom Miss Harrison had brought in to her school for a fortnight's special training. I also examined some of the men.

Interesting Confirmees.

The histories of many of those confirmed here are very interesting. Among them was a young girl who had been the means of bringing the Gospel to a quite heathen village where, from the small beginning of her testimony as a wife in a heathen home, a large work has grown. Another was a 'medium,' converted through a portion of the Word of God told in the market-place, but kept back from baptism for a long time, because he could not give up the opium which he took when illness came on. However, he trusted God, gave up the opium and has had no return of the illness. We were pleased to have two or three literary men among the confirmees. Several had been brought to Christ during the native evangelist's (Mr. Diong's) mission, when God wrought among us in such mighty power. They were confirmed on the Sunday morning, and a very happy, bright service it was. The church was packed, people sitting all around the communion rails, and seats being placed in every available spot. In the afternoon some were baptized and others admitted into the catechumenate. In the evening we had the Lord's Supper, when some forty or fifty people, in addition to the thirty-one newly confirmed, received the memorials of the Saviour's dying love.

A Hearty Reception.

We had to be off again quite early the next morning, in a boat even smaller and certainly not cleaner than the one in which we came across. The wind was high and the swells long, but we had a favourable wind and a good passage. We were now going to the Lower District, under the pastoral care of one of the best native clergy, the Rev. Yek Twang-Mi. For some years the church has been entirely self-supporting. Here they gave the Bishop a great welcome. As soon as they saw our boat they began to fire off guns, then crackers were let off, and as we touched the shore the band struck up. They had, however, brought us no chair, and as no one would take the responsibility of carrying us on their backs over the last bit of water, we took off shoes and stockings and waded in. The noisy welcome meanwhile had subsided, but when we started it was resumed at intervals. At various points on the road the pastor, some of the workers, and different bands of Christians met us. They took us in an 'S' shaped route through the main street in the town. All the traffic was stopped for our procession, which was a very lengthy one by this time, to go by, and as we neared the church the noises were louder and louder, until when we got into the yard they were almost deafening. The church had been decorated with evergreens, paper wreaths, and lanterns, one of which contained pictures of angels and animals, which turned round with the beat of the lamp, casting their shadows on the paper covering. Noticing them for the first time in the middle of the solemn service, and it was rather hard to keep from smiling.

Here there were fourteen women, and thirty-six men to be confirmed. Most of these stayed the night before going off to their various villages, and we had an early Communion Service for them next day.

Concluding Events.

The next confirmation was at Keng-tau, where there are three women missionaries working. Here there were eleven women and twenty men. We had a very quiet Communion Service at night, and the silence and reverence made us feel how real the service was to them.

The next morning we had a journey of sixteen miles to Hok-chiang city. Quite a number of Christians had walked out two miles to meet us. The Bishop held the confirmation service in the afternoon. Among those confirmed were two more literary men, a converted Buddhist priest who is now acting as a schoolmaster, two more of the lads of my school, two blind women, others, the result of the hospital work, and three lepers, who sat aside in the adjoining guest-room during the service. Every one was most attentive during the Bishop's address, and very quiet and reverent all through the service.

Although we left before six next morning, some thirty or forty followed us all through the city. The tide was right for us, and we got back to Fu-chow at eleven that night.

Altogether 170 were confirmed during this tour; real believers, we trust, in the Lord Jesus.

Typical Pictures and Incidents.

By Mrs. F. W. Breed, Suchiapunam, North Tinnevelly.

In our first picture we have a woman of South India engaged in one of the most important of her daily duties, that of waiting on her husband. They are a Christian couple, so she does not fear a beating if the flavour of the sauce she is pouring over the heap of rice is not quite to his liking. The rice is piled on a piece of plantain leaf, which is the most approved style of plate. A small brass pot of water stands ready to be drunk after the solid food has been eaten. Husband and wife only eat together during the days of their wedding feast, when they are served by the bride's mother. Even Christians have not yet learned to treat their wives as on an equality with themselves. If walking in public, as when going to church, the wife always keeps a step or two behind her husband.

In spite of the greater liberty that the religion of Jesus Christ brings to women it is in great measure the grand-
mothers who are the chief upholders of Hindu worship in the homes.

An educated Hindu gentleman once told me candidly that he cared little for Hindu worship, and would be quite willing to let a Bible-woman come and teach his little wife to read, but he was afraid of his grandmother's displeasure. She was very strict in seeing that religious duties were regularly performed in the home, and was strongly opposed to women learning to read.

In the picture showing some houses in a Brahman street, my readers will notice one is marked with the trident. This shows that Vishnu is the incarnation of Brahma most in favour there. The verandahs are evidently deserted, but at some parts of the day they will be occupied by men lounging in all kinds of attitudes, and as you pass along you will hear here and there a 'holy' man reciting sacred poems to quiet listeners.

Maybe the occupant of the marked house is now engaged in his private devotions as shown in the next picture. Note the little bell, and pot with sacred water, with which he will sprinkle himself by-and-by. To the right of the picture one can see a conical basket, in which is a wreath which he will take to the temple and put on the idol. This man is evidently one of the better sort of Brahmans, with a not very forbidding face. But his prejudice against the religion of Christ will be deep and strong, notwithstanding.

Not long ago my husband and I were invited to the house of a Hindu friend in a village in North Tinnevelly, and treated with every mark of kindness possible, including an ear-splitting band of native music. There was a temple on a little hill in the village, celebrated as being the traditional place where a certain god rested on one of his journeys. It was suggested that we should go to see this shrine, and on being assured that our visit there would not be misunderstood in any way, we accepted the invitation, to our kind host's evident pleasure. We went in quite a procession to the foot of the steps leading up to the little temple, and were met there by a venerable old man, very like the one in the picture. He presented us with garlands and limes, and then preceded us up the steps. But just before reaching the building he turned and intimated that we must come no farther. I wanted to go past the shrine to the top of the rock in order to see the view, but even that was forbidden. The little incident was very typical of the attitude of many of the softer-natured among the Hindus; one gets to a certain point, and real kindness may be shown, but presently there is a dead stop, and one feels as if standing before a blank wall, seeking in vain for a door of entry into the heart that one knows is beyond.

Our host, before we left for England, accepted a New Testament. Will the reader pray that the Holy Spirit may by its means find an entry into his heart? The Gospel has been preached in his village at intervals for many years, but as yet there is not a single Christian in it. An opportunity for showing a little kindness led to a friendship, and if it went on to the acceptance by him of 'The Friend of Sinners' how good it would be!
The Traditional Site of the Garden of Gethsemane.

The Influence of C.M.S. Educational Policy.

The Turkish authorities are waking up a little to the consciousness that this stagnation means failure in the competition of nations, and they are organizing schools of their own on more modern lines. This however produces in their schoolmasters a jealousy of the superior mission-schools which leads to an agitation to suppress them because of their superiority. The average Moslem is indifferent to both, and is content to see his sons grow up in the image of his own crude ignorance. There is however a slight advance perceptible in general education, and though hampered by bigotry it tends to some slight mental and spiritual liberation. It is here that our educational policy is influencing the country. In self-defense the Moslem copy our methods to some extent, but safeguard their faith by excluding from lessons everything that would endanger it. It is a policy of despair, for the young break
THE CHURCH MISSIONARY GLEANER.

The Bishop Gobat School.

What goes by the name of Bishop Gobat’s School is a fine property in a charming position high above the valley of Hinnom, overlooking the pool of Gihon, and stands on the very foundations of the oldest south-western walls of ancient Jerusalem. David or his royal son probably saw the workmen cutting straight down the outside and levelling the upper side of the scarped rock now barren by modern excavation. On this finely squared bedrock were built up well-dressed stones, each weighing tons, that they might never be moved. Nothing but the living rock remains; even the precious corner stones where thrown down there still lie buried beneath the débris of later destructions; or some of them may have been broken up for easier transport to build anew the walls northward. They are lost.

The scarped rock now forming the boundary of the C.M.S. school’s playground shows some well-worn steps that probably led to a city gate. The floor of the boys’ large dining-room is said to be the artificially flattened rock foundation of one of the sixty towers Josephus describes as standing at intervals in the wall round the city. The old cistern made to supply the soldier guard is still used by our schoolboys. These are parts, his thought, of David’s city, and a few yards eastward his tomb is pointed out. The scenes of many Bible stories are laid around it, but the identifications are questionable. Many still believe that here our Lord instituted His Last Supper; His seat is shown, and in a lower room, but concealed, His Table is guarded by Moslems. On the same spot also stood the room where the Holy Ghost descended on the apostles. Other identifications of like doubtful character are pointed out, but the account is not worth relating. The ordinary pilgrim loves on such things, without which the Holy City, to him, would be despoiled of its most valued shrines. To the more religious mind they offend the reverence begotten of truth.

This reverence is inculcated by Mr. and Mrs. Ellis among the fourscore Syrian lads committed to their loving and successful training. I found some teachers in Bishop Gobat’s school who had many other former students owe much gratitude to the C.M.S. for fitting them for useful and honourable positions in the world.

I have remarked on the solid foundation of this fine institution, but was more surprised with the solid roof. All the rooms I saw were arched cryptlike overhead. The roof, like many others in Jerusalem, was the shape of a slouched felt hat pinched in at the top, and the upper part of the hat flattened and dome-like. Such roofs are built of close-grained stone and the rain-water that falls from them is led into cisterns, and so stored up for domestic uses. The city depends very much on this supply. The reasons why stones are used for roofing may be, first on account of the nearness of excellent quarries, and then because Lebanon no longer supplies beams as in Solomon’s days. Timber is a scarce commodity in Palestine. For this reason an oak roof was sent from England in Crusading days, and there it now stands, black and strong, over the Church of the Nativity in Bethlehem.

‘Another of our Schools.’

Another of our schools stands high up and close to the city wall and the Damascus Gate. I was not permitted to see the senior-girls—not I fancy that they would mind—but because their mammas are sticklers for proprieties. I once visited a girls’ school in India to inspect some damage to the fabric and saw never a face. By mere chance as I was leaving I turned round to have another look at the roof which I saw a row of girlish heads ornamenting the lofty balustrade.

They disappeared. Girls are curiously alike all the world over. I saw and talked to the little ones at Bezeiticia and wished they were all Christians. But all are Moslems and for this reason more proper objects of our solicitude. Now is it possible that this nice school (of I know not how many girls, because I cannot decipher my own figures), passing annually a goodly number of fairly educated children into Moslem homes, can fail to enlighten that whole quarter of the city? It is telling because we know that the men who until lately contemptuously tolerated what they thought a woman’s whim for wasting time over books, now see that it reveals the possibility that she differs from the lower animals, not only in being a biped, but in the possession of intellectual powers not grossly differing from those of the lords of creation.

On the Mount of Olives.

Miss Elverson’s work, too, is among Moslems chiefly, partly in school and partly in visiting women in their homes on the Mount of Olives and in neighbouring villages. The care for them and look friendly instead of putting on the pouting expression of the mendiant. The lepers cried out to me. Their donkeys were waiting round the corner to take them home with their baksheesh. The suffering outcasts reminded me of the monthly leper meeting at my house in Peshawar city forty years ago, and a great pity came over me, removing the hardness that our English laws against begging produces.

After a little meeting with the ladies of the Mission to Jews, Miss Elverson and I proceeded to the Mount of Olives and passed by the Moslem cemetery which was thought with good reason by General Gordon to be the Calvary. The gates were open and we went in, to be ordered roughly out by a negro caretaker. Miss Elverson, however, went toward him, telling him in Arabic that I was a most important person, and he turned away in silence.

This encouraged me to join her, and we spent a long time on that sacred hill near the tomb in what may have been Joseph’s garden. The Moslems have built an eight-foot wall around the Calvary and forbid Christians to enter, because when Mr. Moody preached on the top of the then unenclosed hill many of his hearers took the stones set up over Moslem graves and piled them one upon another so as to be better able to see the preacher.

At once the great wall was removed. I do not blame the builders. On leaving I saw the black caretaker standing close outside the gate in a
state of expectancy, and our hands met in a friendly way. In future he will be more friendly.

I am exceeding my limits and cannot therefore furnish notes of my visits to other institutions, and I am particularly sorry to omit any account of a very interesting visit to Bethlehem.

'The Religious Nursery of the World.'

Great are the difficulties of our missionaries in the Holy Land, and perhaps it is necessary that they should be compensated by the blessing resting on that part of their work pertaining to the Christian populations. This secondary department almost eclipses that which is primary, but is not what we set out to do when the Mission was established. God's providence seems to lead this way at present and it may be an important stage in the evolution of great things to come; but I hope a change of policy may become possible. Let us seek His guidance and follow on in the beautiful anticipation of seeing clearly as we go forward what wonderful things are in store for the religious nursery of the world, and of realizing what is predicted of its latter end.

FROM THE HARVEST FIELD.

WEST AFRICA: THE YORUBA COUNTRY.

A Church for the Lepers.—Bishop Tugwell was at Abeokuta in June. He writes very hopefully of the work. In each parish of that large township of 100,000 people the pastor's wife has gathered out a band of young women who are being enrolled as members of the Young Women's Christian Association. The Scripture Union, of which Mrs. Fry (now at home) is the honorary Secretary, has nearly 1,100 members. On June 5 the Bishop dedicated a little church which Mrs. Wood and Mrs. Fry have erected close to the Lepers Settlement. The Bishop baptized several old women who were over 70 years of age, and I think for any further delay in his baptism, for which he had received instruction at various places, and after sufficient time of probation it was decided that there was no reason to root them up and bring them to you because we will only serve God now, and we want to be His children.' It is a custom in this Ibo-country when a child is born for the parents to go into the bush, cut a stick from a tree and plant it. When the child is old enough to walk and know anything it worships this young tree. All the Ibo people have them. When idols were destroyed at Idumuje Ugboke there were always trees amongst them. But here until the child comes to man's estate and has a household, this is the only idol he has. We were very much touched with these children. We asked them what their father said when they rooted the trees up, and they said he asked them what they were doing, and they told him they were going to serve God only for the future, and he said, 'All about fourteen—who had brought young trees with them, and greeted me with, 'These are idols. We have rooted them up and brought them to you because we will only serve God now, and we want to be His children.' It is a custom in this Ibo-country when a child is born for the parents to go into the bush, cut a stick from a tree and plant it. When the child is old enough to walk and know anything it worships this young tree. All the Ibo people have them. When idols were destroyed at Idumuje Ugboke there were always trees amongst them. But here until the child comes to man's estate and has a household, this is the only idol he has. We were very much touched with these children. We asked them what their father said when they rooted the trees up, and they said he asked them what they were doing, and they told him they were going to serve God only for the future, and he said, 'All

CENTRAL AFRICA: UGANDA.

Light and Shade in Bunyoro.—On May 12 twenty-four men and women (making 160 in all since the beginning of the year) were baptized at Hoima, in Bunyoro. The Rev. A. B. Fisher wrote on May 11:

We are shortly expecting a visit from the Bishop, as there are some 200 candidates waiting for confirmation. In the month of March we baptized several old women who were over 70 years of age, and I think the poor old things answered wonderfully well at their examination. When they stood up in church they looked so quaint that some were inclined to laugh, but I took the opportunity to impress upon all their responsibility with regard to these poor old folk. Many Christians here think that a very old person is beyond Christianity, and cannot possibly learn anything about God's love. A strong anti-Baganda agitation has recently sprung up here, and it is very seriously interfering with all our work. The Banyoro chiefs want the Government to turn out all the Baganda to the number of about twenty, at present holding chiefshipships in this country. The Banyoro want them all to go, although they were brought here by the Government officials, and most of them have done very good work for the country.

EGYPT.

Baptism of a Mohammedan Convert.—On Ascension Day (May 9) at Old Cairo, a Moslem who had been in touch with the Mission for some months was baptized. He came originally from Baghdad, and has been a great traveller. He bore good testimonies from the Roman Catholic and Armenian missionaries from whom he had received instruction at various places, and after sufficient time of probation it was decided that there was no reason for any further delay in his baptism, for which he had repeatedly asked.

NORTH INDIA: BENGAL.

Leaving all for Christ.—On Ascension Day two converts were baptized at Burdwan. The Rev. C. B. Clarke says:

One a Mohammedan fakir, Mohammed Sheik, whom we baptized by the name of John, has been reading with us for five or six weeks: we have had many opportunities of testing his faith and devotion, and we feel sure of the working of God's Spirit in his heart. The other, a Hindu, Rassick Lal Dutta, has been with us only a very short time, but the signs of grace were so manifest that, like St. Peter,
we all felt, 'Can any man forbid water, that these should not be baptized, which have put on the Holy Ghost as well as we?'

Neither of these brothers are Burdwan men. We ask the prayers of the Church for them that, having left all for Christ, they may find complete satisfaction in Him.

NORTH INDIA: BELUCHISTAN.

Enthusiastic Soldiers.—Mrs. J. O. Summerhayes, of the Quetta Medical Mission (now at home), wrote on July 14:—

A band of English soldiers from Quetta have organized a 'Soldiers' Missionary Association' among themselves, from which for some months they have sent monthly Re. 17 to an orphan in a bed. They are full of enthusiasm over it, visit the hospital and have a prayer-meeting (in English) among themselves for blessing on the patients, the general hospital work, and their own infant association.

This all started from a few lantern slides I showed of our hospital and Mission before the slides of sacred subjects which I was using for a Gospel meeting at the Soldiers' Home. The men came down to see the hospital and my school, and this is the practical outcome.

Of course none of the soldiers are conversant enough with any of our Indian languages to teach or speak to the patients themselves, but they come round and see them.

A soldier also came one day to see the 'Emmanuel Bed,' because it was supported by his parish at home.

WESTERN INDIA.

St. Helena's School, Poona.—The photograph of St. Helena's School, from which our picture has been made, was given to us by Mr. R. K. Sorabji, Professor of Law at the Allahbad University, who was one of the speakers at the C.M.S. Anniversary. The Rev. T. Davis, until recently of the C.M.S. Mohammedan Mission, Bombay, has written the following note to accompany the picture:—

A short time ago the Gleaner published an interesting sketch of the life of the late Rev. Kharsedi Sorabji, who was a C.M.S. Indian clergyman in Western India. His widow and children have done a great deal for the education of children of all classes. Mrs. Sorabji, who has just retired from active educational work, founded no fewer than four schools in Poona, and has been ably assisted in carrying them on by her clever daughters.

A visit to any of these schools would convince any one of two things: one, the high standard of efficiency based on the most up-to-date principles of Western Education, and the other, the fact that religious teaching holds no secondary position in the curriculum of the school.

Owing to the retirement of Mrs. Sorabji the C.M.S. has taken over one of these schools—the St. Helena's School—in which the pupils are chiefly Parsees. As a rule Parsees do not send their children to a mission-school, but St. Helena's is an exception. The C.M.S. are very fortunate in having secured the services of Miss Susie Sorabji as Principal, for she is a keen educationist, and has been associated with her mother for many years at the Victoria High School.

CEYLON.

Now a 'Boycott' was met.—In a village in the Cotta district, a few miles from Laywarwals, live a man and his wife and children, the only Christian family in the place, steadfast in the faith, owing rice-fields, and keeping a small shop. A new Buddhist priest recently came to the village and inquired why no tribute was rendered nor homage paid. The priest formed an alliance with the police officer of the village, and commenced a 'boycott' of the Christian family. The Rev. R. W. Ryde, who occasionally visits the village for communion services, writes:—

These two drew up a paper, 'No dealings with the Christians'; its object was to prevent purchases from the man's shop, invitations to weddings, help in harvesting his fields, medicine being given him in sickness. The trade at the shop dwindled to nothing, the time of harvest came and the man could secure no reapers, and after service one Sunday he in his distress unfolded his misfortunes. We counselled patience, and on that and the following days prayed often for him. Would he write to the Government? No; better endure for Christ's sake; let him rejoice to be accounted worthy to suffer. For His Name's sake and commit his cause to God, the righteous Judge. And what has happened? A few brief months pass, the police officer is caught red-handed in murder and imprisonment, purchasers come as before to the shop, and Christ triumphs without violence. The father waited after another communion service to give his thank-offering from the sale of the firstfruits of his harvest.

SOUTH CHINA.

A 'Day of Days.'—A number of the students at the Anglo-Chinese College, Hong Kong, under the Rev. E. J. Barnett, of the Victoria C.M. Association, have lately come out very pronouncedly on the Lord's side. Last autumn some of them read papers at the meetings of a College Union on 'Jesus Christ as God, as Man, and as Saviour, and what it means to us,' which over thirty students attended. This movement came to a head a few weeks ago after a visit of Mr. Sherwood Eddy, on his way back to India from the World's Students' Conference in Japan. Baptisms have never been numerous in the school. There was one in 1904, none in 1905; but on Whit-Sunday (May 19) five of the students were admitted into the Church of Christ by baptism. Mr. Barnett wrote on that day:—

Every one of those young men has been with us since about the time of the opening of the College, and they are all well known. Four are from our highest form (VI.) and one from the fifth. One of the seniors brought along his cousin to join in the Wednesday and Saturday (half-holiday) classes that were formed for their preparation for baptism, and very inspiring have those classes been. These six, together with a past scholar of the Diocesan School, was my privilege to baptize to-day after the second Lesson at the morning service in St. Stephen's Church.

But this blessing, great as it is, and fraught with such stupendous possibilities, is not all. It is, we believe, only the beginning of great things. The Lord is about to do for us. There are others who have definitely asked for baptism, and have been kept back only for further teaching. One of our old boys, who passed the Oxford Senior Local last year, and left us a few months ago, was brought back to Hong Kong in a manner inexplicable to himself. He, too, has come, asking to be prepared for baptism.

There are others whose hearts the Lord has touched, but who, for various reasons, have not yet decided to confess Christ openly. Many
of them promised Mr. Eddy to study for themselves the life and teaching of Jesus Christ. We had to consider how best we could help them, and although it seemed an unusual and bold experiment, we invited those who wished to be helped to come to our four o'clock prayer-meeting. They are coming—twenty, twenty-five, even twenty-nine—and seem to find there knowledge and strength for their daily living.

MID CHINA.

A Triumph of Grace.—We have just received a very interesting report of the Ningpo Hospital for 1906. The in-patients numbered over 600 and the visits of out-patients nearly 7,000 during the year. Among the accounts of patients we note the following:

When thirty years of age, a man lost his wife. In his sadness and loneliness he sought comfort by becoming a monk in one of the most sacred places in China, the island of P'u-du. For fifteen years he lived a monk, and found little comfort. He came to us on September 15, 1906, with evident signs of consumption, and after a fortnight's stay, and talks with our hospital catechist, Mr. Wu, he became interested. His first talk was on the loveliness of Christ compared with Confucius and the other sages: being highly educated he began to read the New Testament for himself, and accepting Christ's free gift, he asked for baptism. He was well instructed, and after a searching examination by the city pastor as to the genuineness of his faith, it was decided, that he should receive baptism. On December 11, as the out-patients were beginning to collect, they saw a strange sight through the window and door of the damp little outhouse by the front gate. Six Chinese (who were in-patients and inquirers at the time) and a foreigner kneeling with the hospital catechist and the pastor; while in his bed lay a monk in monkish garments, but his head was now becoming covered with hair instead of being shaven close. And then the crowd outside heard the monk confess his change of Master, and saw him receive the sign of the Cross on his forehead, and a new name: 'Grace Descending.'

Monks being nameless, on his admission to hospital he was just called 'the Monk'; now he was one of the countless number of those saved by grace, adopted into the one great family of God. He died only ten days later. On my asking him if there was peace in his heart, all he could gasp out was the one word 'Peace'; this is the name of one of our 'supported' beds. And so the comfort that he had sought in vain as a Buddhist monk for fifteen years, he most certainly found in Christ at the last.

A Note of Cheer.—We are glad to get some 'notes of cheer' from a part of the T'ai-chow district that has only lately been visited. Miss A. O. Stott (now in England) passed on to us on June 26 an extract from an encouraging letter she had received from a Chinese pastor. She writes:

The work is not only uphill but in its infancy, so that any indication of progress is of great encouragement to us who labour there. Last Christmas I stayed in the large city of Tin-te without a single Christian there amongst the people. I had a deeply encouraging visit and felt assured that the 'seed sown' would bear fruit, but it is a great joy to know that 'the Living Word has already sprung up in four hearts unto newness of life.' One longs for the prayers of all that many more may be brought to know Christ, through the lives of these four converts. The pastor writes:

As to Tin-te the Christians there are at peace. Owing to the Bible-women being there to follow up the results of the visit, four women passed their catechumen examination, two young girls and two women. With regard to these two Bible-women they will afterwards go and stay a month at O Wong, and at Deck-yi another month, and again return to Tin-te city. With regard to another village there are four women admitted inquirers and two women baptised, so that there are now six Christians there. This good news will rejoice your heart, so let us together glorify God.

WESTERN CHINA.

A Sad Errand.—Song-pan, an out-post of the Western China Mission, on the frontier of Tibet, was taken over by the Society on the request of the China Inland Mission, in 1898. It is 180 miles from Shih-ts'uen, the nearest C.M.S. station, and has never been properly occupied; and as there is no one free to reside there (nor likely to be at present) the Rev. W. Kitley recently paid a visit to the town in order to relinquish to the owners a house held by the Society. He writes:

It was a sad errand to me, for I had conceived an affection for the hearty people of Song-pan and for the Tibetans who constantly visit there, that had not lessened at all in the six years of absence; and what made the sadness greater was the confidence of the people that I had come to stay; they begged me again and again not to leave, and more than a dozen men professed a wish to join the Church. Granted that their motive was not always such as one could wish, yet it is a sad thing...
to turn one's back upon a people willing to listen to the Gospel, when the necessary hardships of that isolated station. I spent a very pleasant month at Song-pun, preaching for ten days in a shop hired for the purpose, receiving guests, and taking lessons in Tibetan every day from a Tibetan Lama.

JAPAN.

In an out-of-the-way Village.—Walking from village to village in the Tokushima district, in the diocese of Osaka, Miss E. Ritson came to Nishi-oe, 'a straggling village not far from a nest of mountains which go, range after range, farther inland into the county of Awa.' Of this place she writes:—

There are only two baptized Christians here: one, an old man of seventy who first heard the Gospel message at one of our magic-lantern meetings; the other, a young man who was baptized just before starting for the war. The old man is very keen to have some friends in the Faith, however, seem all alive to the fact that this is the true religion. The way they learn and remember their texts is wonderful, and although none of them have as yet been baptized, two of them even went so far as to write on the outside of New Year's Post Cards to me, 'From — to meet us and clap their hands and say, 'Praise Lord, from nine to ten!'' It is wonderful what can be done for them, even in the small way in which we are at present obliged to work, owing to lack of workers and also on account of the prejudice still existing in many of the factories against Christian work. Still it is encouraging to know that when these little children have taken up the succession and latterly Miss A. L. Archer has been devoting her whole time to it and is meeting with considerable encouragement. She writes:—

We have the entrée to about fourteen factories—some once, some twice, and some times a month. Sometimes the little ones run to meet us and clap their hands and say, 'Ureshii, ureshii' ('I am so glad; I am so glad'). Our meetings are altogether evangelistic, and are held either in the morning, afternoon, or evening, according to the convenience of the factory. The attendances vary from 50 to 500 girls, who so attentively to the Gospel story that one can almost hear a pin drop.

The girls are, for the most part, from small country places, and are no doubt, with few exceptions, of the lowest and most ignorant class, yet it is wonderful what can be done for them, even in the small way in which we are at present obliged to work, owing to lack of workers and also on account of the prejudice still existing in many of the factories against Christian work. Still it is encouraging to know that when these little children have taken up the succession and latterly Miss A. L. Archer has been devoting her whole time to it and is meeting with considerable encouragement. She writes:—

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...
The following missionaries have left for their stations since June 1, or will leave before the meeting on September 27:—

Niger.
Mrs. H. Proctor.
Miss J. Bradsho.

British East Africa.
Rev. and Mrs. J. A. Wray.
Miss E. M. Wyatt.
* Miss E. Good (Victoria C.M.A.).

Ussagara-Ugogo.
Dr. E. J. Baxter.
Mrs. K. Fiekthall.

Uganda.
Rev. and Mrs. G. K. Baskerviile.
Rev. and *Mrs. A. L. Kitching.
Miss E. L. Pilgrim.
Miss A. L. Allen.
Miss E. M. Brewer.
Miss M. T. Baker.
*Miss I. Barnes (bancée to Rev. W. E. Owen).

Soudan.
Mrs. J. M. Lloyd.

Egypt.
Miss A. C. Hall.
Miss P. A. Jackson.
Miss W. W. Welch.

Palestine.
Rev. Canon and Mrs. R. Sterling.
Miss M. C. J. Comnas.

United Provinces.
Mrs. J. P. Hayworthwaite.
Miss V. Saunders.

Punjab and Sind.
Rev. A. E. Bull.
Dr. A. H. Browne.
Dr. H. T. Hollands.
Mrs. C. E. Tyndale-Biscoe.
Miss A. Robinson.

South China.
Miss A. M. Baker.

Fuh-Kien.
Mrs. A. W. Scotif.

Mid China.
Rev. and Mrs. T. Goodchild.
Miss M. Vaughan.
Miss L. H. Barnes.

Japan.
Rev. and Mrs. J. Hind.
Rev. and Mrs. C. B. Wood.
Miss A. C. Bosanquet.
Miss H. S. Cochrane.
Miss A. M. Cox.
Miss E. L. B. Nort.
*Miss M. L. Filey (New Zealand C.M.A.).
Miss G. A. Reid.

North-West Canada.
The Rev. the Bishop of Selkirk and Mrs. Stringer.
Ven. Archbishop and Mrs. J. W. Tim.
Rev. E. W. Greenishield.

British Columbia.
Rev. and *Mrs. J. B. McCul.

Glad tidings of the reality and power of prayer reach us from Gondland. Our missionaries speak of an atmosphere of prayer enveloping the Christian mela held recently at Patpara. Only a few years ago the whole of the Christian community could assemble in one room of the Marpha mission-house, twelve feet square; now there are six hundred and sixty converts, four hundred and fifty of whom gathered at the mela, most of them willingly undertaking a journey of fifty-three miles on foot to enjoy this social and devotional event. At the first general meeting 'about forty prayers,' says the superintending missionary, 'went up to the Throne of Grace. One after another—men, women, boys, and girls—prayed earnestly for the filling of the Holy Spirit. There were no pauses.' As the days went on prayer increased in volume and intensity, and in the Christians' houses much prayer continued during the hours of the night. On the last evening of the mela there was a great ingathering of heathen souls following an outpouring of prayer on their behalf among the Christians. 'We have seen,' writes the missionary, 'people coming to Christ during special missions in England, and we have been moved by such solemn scenes. But one's feelings can be better understood than described when we came face to face with a soul coming to Christ who had been steeped in heathen darkness, and bound by the iron rule of caste from birth, and when we saw all these fetters snapping by the power of the Holy Spirit.'

The following interesting intelligence reached us at the beginning of July from the Rev. W. E. H. Hipwell, of Shiu-hing, South China:—

On page 173 of the Gleaner for November, 1906, you kindly inserted a request of mine asking for prayer for Loh Yik-Tong, headmaster of Shiu-hing boys' school. I wish now to send a few words of thanksgiving for prayer abundantly answered on his behalf. The past few months his general conduct in the management of the school has much improved, and during my absence from the station for four weeks (April-May) he had charge of the united morning worship for our three schools. My wife tells me that he then gave many helpful addresses. He is much brighter and happier looking. During January a son was born to him. This caused him much thankfulness and has also been a help, as about two years ago a fine boy was taken away by sudden illness, and in the consequences the believer Loh had recourse to his old sin of opium-smoking for relief. I trust that he is now, through Christ, delivered from the bonds of that sin. I am very full of praise on his behalf, and to those who have remembered him in prayer the above testimony will be a cause of added joy, as well as an incentive still to remember him.

We are asked to draw our readers' attention to the fact that on Thursday, September 26, the ordinary Prayer-Meeting will be held in the Church House, Westminster, in consequence of the Society's Conference being in session there on that day (see below).

AT THE THRONE OF GRACE.

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

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HOME GLEANINGS.

In recent years Conferences for C.M.S. workers have been held in Leeds, Birmingham, Liverpool, Manchester and Cheltenham. It is now proposed to hold a Conference in London. The dates chosen are Wednesday and Thursday, September 25 and 26, immediately preceding the day for the Autumn Dismissal. Invitations are being sent out to all those who are entitled to attend the General Committee, i.e., all subscribers of five guineas and all clergy subscribing half a guinea, and to members who are officials of definite associations. The invitations are being issued by the Organizing Secretaries of the different districts. There will be a devotional meeting at the commencement of the morning and close of the afternoon sessions. It is proposed on the Wednesday
morning to deal with some difficult questions of general policy, and to discuss various financial matters in the afternoon; on the Thursday to confer as to the more general home organization plans in the morning, and with regard to sectional ones, e.g., Gleaners' Union, Young People's Union, etc., in the afternoon. The different subjects will only be introduced by an appointed speaker, full time being reserved for discussion. If any invited members of the Society wish to bring forward other subjects the Secretaries will arrange a time for them if possible. Vouchers entitling the bearer to obtain a railway ticket at a single fare and a quarter will be sent on application, and a certain amount of hospitality can be provided.

**G.U. Meetings for Prayer.**

During this month many of our readers will be returning from their holidays and preparing for the work of the autumn and winter. We believe that God has a great work for Gleaners to do in the near future, and only in a spirit of prayer can that work be rightly done. The Secretaries of Branches have been asked to make their first meeting this autumn a special one for united prayer, and with this we should couple humiliation, confession, and thanksgiving. We are confident that as a result of much united and individual waiting upon God there will be granted to us an understanding of His will, and also the readiness and power faithfully to perform it. Like St. Paul in his uncertainty at Troas (Acts xvi. 10) let us wait upon Him until we assuredly gather what the Lord would have us do, and then let us immediately endeavour to follow His leading.

**New G.U. Since our last announcement the following new branches have been registered, viz., Bootle, St. John's; Sec., Mr. C. P. Lester, St. John's Vicarage, Bootle, Liverpool. Colchester, St. Nicholas; Sec., Mrs. Hichens, St. Nicholas' Rectory, Colchester. Newton Heath, St. Mark's; Sec., Mr. T. Backhouse, 291, Bradford Road, Manchester. The address of Mr. A. J. Thyer (Secretary, St. George's, Westcombe Park, Branch) was incorrectly given in the June number as 131, Westcombe Hill. It should be Holme Lea, St. George's Road, Westcombe Park, Blackheath.**

**Well Done.**

We are always glad when friends send us reports of any plans which they have found successful in increasing the vitality and fruitfulness of branches of the Gleaners' Union. The following, for example, is one which it occurs to us many other branches might adopt with advantage:—A Secretary writes that by way of resuscitating a slumbering branch the members were formed into a band of workers, each one being responsible for house-to-house visiting in an allotted section of the parish for the purpose of distributing missionary literature and enlisting new subscribers and box-holders. We shall be surprised if the returns from the parish in question do not show a marked increase, while definite work of such a kind cannot but re-act favourably on the life of the workers themselves.

*It is my purpose,* prepared for use in connexion with Missionary Missions and on other occasions when their own personal responsibility in relation to the missionary cause has been put solemnly and clearly before God's people. The title is *It is my purpose to—* and it contains a declaration of definite purpose to devote one's life, either at home or abroad to the work of forwarding the evangelization of the world. A blank space is left for signature, date, and address. To sign this paper will not constitute a pledge to the C.M.S. concerning future service, but will be an outward expression of an inward purpose, made in the presence of the Master Himself. Three things should be noted.

1. This paper is not for broadcast distribution. 2. The declaration should be forwarded when filled up to the Home Secretaries at Salisbury Square, who will thus be placed in touch with those who have consecrated their lives for either foreign or home service. 3. The wording of the declaration is as follows:—

It is my duty as a Christian to do my utmost to extend the Kingdom of Christ in non-Christian lands. Therefore, it is my purpose to give my life, so far as God enables me to do so, to forwarding this work—

(A) By personal service as a foreign missionary.

(B) By personal service at home.

The above can be signed either as it stands or after striking out either (A) or (B).

**New Lantern Slides.**

A new set of lantern slides illustrative of C.M.S. Medical Missions in different parts of the world has just been completed, and another set upon the Society's India Medical Missions is in course of preparation. Accompanying each set is a brightly written lecturer descriptive of the slides and giving many striking facts as to our work and its needs. The lantern lecture appealing as it does to eye and ear, is one of the most successful ways of awakening fresh interest, and it is hoped that our friends will make large use of these new sets during the coming winter. Early application should be made for them to the Superintendent of the Loan Department at the C.M. House.

**Miss Wood, Secretary of the C.M.S. Ladies' Union Work Depot, 44, St. Petersburgh Place, Bayswater, W., wishes to draw attention to the fact that she has been compelled to return money and refuse orders as she has no work in the Depot to sell. She feels that many friends may have work left over from sales, which if sent to her could be immediately sold. She has a sale for articles from 1d. to £3 3s., and would be most grateful for small or large contributions.**

**Canadian Magazine Post.**

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