THE CEYLON CHURCH MISSIONARY GLEANER

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THE CEDLON CHURCH MISSIONARY GLEANER.

OCTOBER, 1907.

Editorial.

The month of September is always an important one for the Church of England in Ceylon, as during that month the Synod assembles, and the Central Council of the C. M. S. Native Churches holds its annual meeting. These important events were added to this year, in that the Bishop held his primary Visitation of the Diocese, and also held an ordination on Sunday the 22nd, at the Cathedral. The last event was peculiarly interesting to friends of the Church Missionary Society, as the two brethren who were ordained to the Priesthood were the Revs. A. M. Walmsley and G. T. Weston, while the Rev. H. P. Napier-Clavering preached the Ordination Sermon.

We congratulate our two friends upon having thus reached another stage in the path of Christian service and wish for them increased blessing upon their work.

The Rev. G. T. Weston has since, in accordance with a minute passed at the July Conference, proceeded to India, there to continue an uninterrupted study of the Tamil language, and we trust he will make rapid progress amongst the Tamil people.

We have taken the accounts of the Bishop's Visitation and the Ordination Service from the columns of the Ceylon Churchman.

The Diocesan Synod held on the 17th inst. was a busy and interesting one. The decision to hold a morning session in the library of St. Thomas' College proved wise in every way, and enabled the whole of the business to be finished in good time, without any unnecessary hurry, but we are glad that the proposal to hold both sessions there in future was not carried, the Public Hall being in every way more convenient for the afternoon session. Among the subjects dealt with was the variation of the version of the Epistles and Gospels in the new Sinhalese Prayer Book from the translation in the revised Sinhalese New Testament, and it certainly seems unfortunate that such a variation should exist. Since the revision of the Prayer Book is not yet complete, and the New Testament has but lately been issued, we should have thought the present the opportunity for securing unity in the translations.

An important matter referred to in the Bishop's address and dealt with subsequently in the proceedings was the Pan Anglican congress to be held in England next June and we call special attention to it, as being of unique importance to the Church of England, and we trust fraught with numerous possibilities for the whole Church of Christ. The proceedings of Synod evidence a bright outlook for the Church of England in Ceylon, and the subject of the Pan Anglican Congress takes us for a moment out of our own insular affairs, and commands our attention to what we may call Imperial claims upon our thought, sympathy and prayer. It is wise sometimes to take a larger outlook and try to realize our part in the great Church Catholic, and to this end we produce this month from the Record an admirable, thoughtful and courageous address delivered by the Bishop of Carlisle to the members of his diocesan Conference. In it the Bishop deals we think in an inimitable manner with some of the great problems facing the Church to-day.

The Right Rev. E. N. Hodges D.D., late Principal of Trinity College Kandy, and sometime Bishop of Travancore and Cochin has been appointed Assistant Bishop in the Diocese of Ely and Hon. Canon in Ely Cathedral.

Prayers are desired, in view of his consecration (d.v.) on the 18th inst. as Bishop of Sodor and Man at York Minster on behalf of the Rev. T.W. Drury D.D., Principal of Ridley Hall Cambridge, by many of his pupils now in Ceylon.

On the—inst., at Hatton, the wife of Major Mathison of a son.

On Tuesday the 15th inst. at Christ Church, Galle Face by the Bishop assisted by the Rev. H. P. Napier-Clavering—the Rev. W.G. Shorten to Miss K. Deering.

The September meeting of the Kandy Branch of the Gleaners' Union was held on the 20th inst. in Trinity College Library. The Rev. W. S. Senior presided and announced the unavoidable absence of Miss Howes who had promised to speak about the Jews in Jerusalem. Miss C. K. E. Gedge at only a few hours' notice kindly filled the gap and gave an interesting account of the nature and progress of the work at the Cotta Training School. Miss Gedge brought out the extreme importance of the work by saying that in some far-away villages the only witnesses for God were the C. M. S. schoolmistresses. The School will re-open on Oct. 1st with twenty two students of whom if they passed the recent Government Examinations eight are now in the 2nd year, seven in the 1st year, and seven are probationers.

The subject for study during the coming month was announced to be “the commands of God to His people to make Christ known everywhere.” The next meeting will be held on October 18th at 5 o'clock in the College Library when Miss Howes will give her postponed address.

The C.M.S. Ceylon Native Church Council.

The annual gathering of this Council took place at Galle Face on Thursday September 19th when delegates from all parts of the Island assembled together with the station Missionaries. Divine service was held at Christ Church at 8.30 a.m. followed by an administration of the Holy Communion, conducted by the Chairman the Rev. S. M. Simmons assisted by the Rev. J. H. Wickramanayaka who preached the Sermon.

At 9.30 a.m. the Council met in the Boys' Brigade Room the Rev. S. M. Simmons taking the chair.
After the reading of Scripture and prayer by the Rev. J. V. Daniel the business of the Day was taken up and occupied the greater part of the day with a break at 11.30 a.m. for breakfast.


Among other items on the agenda was a visit from Mr. C. W. Horsfall the Diocesan Secretary who explained to those present the Diocesan Clergy Pension Scheme, and it is hoped that the Native Clergy will avail themselves of this opportunity of making wise provision for old age. The subject of the need of a Divinity Class being formed was brought up and discussed and resolutions passed emphasizing the need and suggesting steps to be taken for meeting it.

Mr. James Doss was recommended as a candidate to be presented at the Advent ordination, to work under the Kelani Valley Privileged Church Committee.

The recommendations of the Standing Committee of Synod as to the Stipends of the clergy were adopted and several payments of annuities to widows and children of deceased clergy were sanctioned.

The Rev. J. Backus was appointed to preach the sermon at the next annual session.

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**Must they be Given up?**

**Kerak.—By Rev. H. G. Harding.**

It may help us to realize what the present necessity for retrenchment involves if I note a few facts about one of the important posts now officially abandoned.

In 1904 the C. M. S. "took over" the mission station of Kerak, where a little band of pioneers had heroically commenced and maintained a witness for Christ in a town long regarded as "impossible." The task of maintaining the work in the face of Government opposition was becoming too much for a small Mission, the position was one of great importance, and it was felt that the interests of the work would be safer in the hands of a strong Society like the C.M.S. The Society accepted the charge and took up the work with vigour.

But the Mohammedan authorities were fully alive to the importance of the issue and the contest became keener than ever. Every hindrance was put in our way with the avowed object of inducing us to abandon the post. The natives were forbidden to visit us; the police kept watch at our doors, and dogged the steps of the missionaries, wherever they went; every artifice, legal and illegal, was used to prevent our securing suitable premises; false charges were trumped up against our few adherents; even the graves of our dead were molested. This went on for some years, but we stood our ground, for a great door and effectual was opened to us of the Lord, and among the people themselves we found a willingness to hear our message. Our opponents realized this and a party of nine Mohammedan missionaries was sent out to work the district in opposition to us. As time went on, the opposition slackened; we established our position and began to reap the fruits of our labours. By 1900 the Medical Mission was working without hindrance and we were holding our Sunday services and week-day gatherings unmolested.

But the C. M. S. was feeling the lack of men and means. In 1901 one of the two European missionaries was transferred to another station; then the native post was withdrawn; last year the remaining missionary was sent to fill a gap elsewhere, and now we withdraw altogether.

Thus we abandon what God has given us. We successfully defy all the efforts of the enemy to dislodge and then we turn round and make them a present of all that the servants of God have toiled, have suffered and (some of them) have died to secure.

We leave behind us the mortal remains of three who have laid down their lives for the Gospel in Kerak. We leave to the ridicule and persecution of their "friends" those poor souls who have thrown in their lot with us; I do not know how many they are, but I think of two whom I do know who through all the time of trial stood by us—one was twice imprisoned for his faithfulness—because they felt that God was with us and we should win the day. We leave a mocking and triumphant enemy who will take good care to bang the door behind us and bar it against our return, and even if, ten years hence, with reinforcements of men and means, we seek to re-open the work we can scarcely hope for acceptance with the people, for they have no respect for failures, and it will be long ere the gossips of Kerak cease to tell the tale of the ignominious collapse of the English, and the discomfiture of those who were foolish enough to believe in them.

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**Three Tamil Christians.**

A paper read at a meeting of the Mirihana Gleaners' Union.

Topsy was the name given playfully by a missionary lady to a famine orphan with- out father or mother or a home of her own, saved from starvation by the kindness of the missionaries. One Sabbath when the missionary was preaching about Christ's death on the cross for us, he noticed Topsy, usually so restless, sitting strangely quiet, and two tears gathering in her large lustrous eyes, which were fixed upon him. That night Topsy gave her heart to the Saviour who had so loved her as to lay down His life for her. The good Shepherd had sought and found another of His restless straying lambs. The missionary and his wife rejoiced that night that their labours had not been in vain. From being their greatest cause of anxiety, Topsy became little by little real comfort and blessing to the orphanage. All her restless energy seemed now turned into channels of
service. She asked and obtained permission to go out every day after school hours with an aged Bible woman to help her to teach the Bible lessons and Christian Hymns to the Zenana women whom she visited. One day as they were going through the streets, the little girl walking a step or two behind the Bible woman as is often the custom in India Topsy saw a very strange looking object seated by the roadside on a tiger skin. It was a fakir woman. She was dressed in a very odd yellow dress, her hair all matted as if it had never been combed, her face and arms rubbed with sacred ashes, her neck loaded with numerous necklaces of a kind of sacred nut which fakirs wear and those who passed by stopped to worship her as a goddess giving her money and rubbing the dust from her feet and placing it as something sacred upon their foreheads. Topsy sat down beside her and asked her if she had ever heard about Christ. The fakir woman said she had not, so Topsy began to tell her the story but before she had finished the Bible woman who had gone on for some distance without missing Topsy came back to look for her in some alarm and when she found her blamed for stopping behind Topsy in great distress said to the fakir woman "I can't stop to tell you the rest now, but if you will come to the house where the missionary lives this evening, he will be at home then, and he will tell you all about it much better than I can. Be sure to come. I will tell him to expect you." When the Bible woman and Topsy returned from their daily rounds, Topsy told the missionary about the strange woman, who was coming to see him; and though he hardly expected her sure enough she came drawn by the magic earnestness of the little girl. Was it not God to the child who prayed and now watched for her appearance?

The missionary received her kindly, and when she was seated told her about Christ and what He had done for us. The fakir woman had never heard this before. He discovered that she was a Brahmin Chandra Lilavati and possessed a remarkable education being able to read in four different languages and familiar with many of the sacred books of Hindus. Her husband who had been a noted man, a learned Brahmin Pandit, had instructed her and since his death she had wandered for many years all over India on pilgrimages, visiting numerous shrines and temples, and everywhere, on account of her learning and piety, she was worshipped as a goddess. The missionary gave her a Gospel in the language most familiar to her, and she went away, only to return again and again, to learn more and more, until she was led to believe in Jesus as the Son of God and to accept Him as her Saviour. On the day when she publicly professed her faith and was baptized, throngs of people came to witness the ceremony, and to see her whom they had formerly worshipped as a goddess renounce all her worldly honours and privileges and give up her lucrative profession to become a humble follower of Jesus.

After this she begged to be allowed to come daily while the missionary was instructing his class of young Theological students, and to listen to his words. "I have observed," said she, "that day by day as the sun rose, at that time in the morning. So she called a little neighbour girl of lower caste and said to her, "Run quickly to the missionary's house and get that book we study in the school, the Bible." And the little girl ran to the missionary's house and got a Bible and brought it to Dasammah, and she hid it in her

The next story is about a girl who studied in a mission school in India. She is called Dasammah in the story, though that was not her real name. When she came to the mission school, she was about twelve years of age. She was married, but her husband allowed her to come to school. She was a very modest girl, and used to take her seat back in a corner, and draw her cloth closely over her face, so that she should not be much noticed. When questions were asked of her, she seemed to be very timid about answering, but the missionary lady noticed that when she was teaching the Bible lesson, this girl always seemed to lean forward and to be drinking in every word. One day when Dasammah went home she told her husband that she did not believe that the idols which they worshipped were true gods, but that she believed that Jesus Christ was the true Saviour. When her husband heard this, he was much alarmed for he feared she would become a Christian. So the next morning he said to her "Get your things ready quickly; I am going to take you to live at my mother's house; be ready to leave in an hour."

If we who read these lines were to be told that we were to leave our home and go to a distant village to live, and that we were to be ready to start in an hour, what are the things we would select to take with us? This girl thought of her Bible. But she must not be known in her native place. So she asked the missionary to supply her and started on foot though an old woman with grey hair, to revisit the cities she had previously visited, and put right what in ignorance she had put wrong.

The missionary heard of her from time to time in Calcutta, Burdwan, Monghir, Lucknow, Cawnpore Delhi and other cities in India, the missionaries in these places, writing that she had visited them and greatly revived and stimulated their native Christian people by her presence and words causing great astonishment among the Hindus who had formerly known and worshipped her as a very holy and learned fakir. From time to time she returned to the Missionery at Midnapore, bringing back at the end of each journey every penny of the value of the books which she had carried away, and, asking for and obtaining a new supply, she again and again set off on her journeyings, rejoicing in God who had called her to this His work, and who sustained her in it by the conscious presence of His Spirit in her heart.
cloth, and that was the only thing she took with her when she went to a distant village to live with her husband's mother. She was the only Christian in that village; there was not a missionary there, or a native pastor or a native Christian. But day by day she studied her Bible, and day by day the Christ of Whom it told became more real and more precious to her. Then they said, "It is because you have given up worshipping our gods, and are worshipping the Christian God. Now you must come back and worship our gods, and promise that you will not become a Christian." The girl said, "Oh, how can I promise that? I do believe in Christ. I am a Christian." They spoke with her many times on the subject, but she could only give them the one answer—"I am a Christian."

One day the men of the house banished all the women to the women's apartments, and taking this little girl out into the yard, drove four stakes into the ground, and tied the girl's hands and feet to these stakes. Then they said to her, "Now we will bring fire to your feet and let it burn them, and the pain was very great. Then they said to her, "Now will you promise that you will not become a Christian?" The girl answered, "Oh! I cannot promise, I am, I am a Christian." surely He Who walked with the three children of Israel in the burning, fiery furnace, was with this poor girl and strengthened her in the hour of her great trial. After a time, the pain was so great, she could not bear it, and she fainted away. When the men saw that, they were afraid she would die and that the English Government might call them to account for their conduct. So they untied her hands and feet, and then carried her away into a dark room, and left her there. In the middle of the night consciousness returned to her, and she got up and felt for the door, and found it was open. She went out and made straight for the missionary's house. It took her that night, and the next day, and late into the next night, to reach it. She walked part of the way, as well as she could on her poor sore feet and when she could not travel thus any further, she got down and crawled on her hands and knees. When she came to the missionary's house, she knocked. The missionary lady came to the door and looked at the girl, but did not recognize her, she was so covered with dust and looked so wretched. She said to the girl, "Who are you?" The girl told her. Then she asked, "Why did you come?" The girl said, "I believe in the Lord Jesus Christ, and I want to be baptized." The missionary lady took her in and when she saw what a condition her feet were in, she was very sorry for her. She dressed her feet and all the time she was doing this, the girl never uttered a single murmer or complaint, but only said, "Oh! how good you are! how you must love Jesus Christ, to be so kind to a poor girl like me!"

After a time her feet healed, and she said to the missionary lady, "you have a Bible woman, who lives in the homes and teaches the women; I should so like to help her to tell the women about Christ. I could live on very little, all I should want would be rice and salt, two shillings a month would be quite sufficient to buy my food. If you could find some one who would pay that for me, I would spend my whole time teaching the women in the homes." The missionary lady was very sorry for her, and she decided to tell others about Him.

Do we who read these lines love Christ as much and are we letting our light shine as brightly? If Christ were to stand before us in bodily form and say to us as He said to His disciples, "As my Father hath sent me, even so send I you," how would we feel in His presence? Would we be able to look up into His dear face and say, "Lord Jesus, I do desire to be in the world as Thou wast in the world, make me more and more to be like Thee."

III. The third story is that of Maria Peabody. In this beautiful island of ours, many years ago, the native Christians, in the Northern District, who had long worshipped in bungalows and old Dutch Chapels, decided that they must have a church built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girls' school at Oodoville came forward and offered to give the land upon which to build which was the best site in her native village. Not only was it all she owned in this world, but, for more it was her marriage portion, and in making this gift, in the eyes of her friends, she renounced all hopes of being married. As this alternative was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. "No," said Maria, "I have given it to Jesus, and as He has accepted it, you must." And so to-day, the first Christian Church in this island (the first chapel built by natives) stands upon land given by a poor orphan girl. The deed was noised abroad, and came to the knowledge of young theological students, who was also a missionary of the mission to the heart. Neither could lie rest, until he had sought and won the rare and noble maiden who was willing to give up so much for her Master's cause.

Someone in the United States had been for years contributing twenty dollars annually for the support of this young Hindu Girl, but the donor was unknown. The Rev. Dr. Poor a missionary of this Island of Ceylon, visiting America about that time, longed to ascertian who was the faithful sower and report the wonderful harvest. Finding himself in Hanover, preaching to the students at Dartmouth College, he happened in conversation to hear someone speak of Mrs. Peabody, and repeated "Peabody?" Mrs. Maria Peabody who resides here—the widow of a former professor—was the answer. "Oh! I must see her before I leave," said the earnest man, about to continue his journey. The first words after an introduction at her house were: "I have come to to bring you a glad report; for I cannot but think that it is to you we in Ceylon owe the opportunity of educating one who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your name."
"Alas!" said the lady, "although the girl bears my name, I wish I could claim the honour of educating her; it belongs not to me, but to Louisa Osborne, my poor coloured cook. Some years ago in Salem, I can send a name, and I have come mistress, to ask you if you would object to my sending yours!" At that time, continued the lad, "a servant's wages ranged from a dollar to a dollar and half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much for one in her circumstances, at a time might come when she could not earn. 'I have thought it all over,' she would reply, and concluded I would rather give what I can while I am earning, and then if I lose my health and cannot work, why, there is the poor house and I can go there. You see they have no poor houses in heather lands, for it is only Christians who care for the poor.' In telling this story, Dr. Poor used to pause at this point, and exclaim: 'To the poor house! Do you believe God would ever let that good woman die in the poor house? Never!' We shall see.

The missionary learned that the last known of Louisa Osborne, was, that she was residing in Lowell. In due time his duties called him to that city. At the close of an evening service before a crowded house, he related among missionary Incidents, as a crowning triumph, the story of Louisa Osborne and Maria Peabody, in Ceylon. The disinterested devotion, self-sacrifices, and implicit faith and zeal of the Christian giver in favoured America, has been developed, matured and well nigh collapsed, by her faithful prototype in far off benighted India. His heart growing with zeal and deeply stirred by the fresh retrospect of the triumphs of the Gospel over heathenism he exclaimed, "If there is anyone present who knows anything of that good woman, Louisa Osborne, and will lead me to her, I shall be greatly obliged." The beneficent pronounced and the crowd dispersing, Dr. Poor passed down, one of the aisles, chatting with the pastor when he espied a quiet little figure apparently waiting for him. Could it be her? Yes, it was a coloured woman and it must be Louisa Osborne. With quickened steps he reached her, exclaiming in tones of suppressed emotion, "I believe this is my sister in Christ, Louisa Osborne?" "That is my name" was the calm reply. "Well, God bless you Louisa; you have heard my report and know all, but before we part, probably never to meet again in this world, I want you to answer me one question. What made you do it? With down cast eyes, and in a low and trembling voice, she replied, "Well, I do not know, but I guess it was my Lord Jesus." They parted only to meet in the streets of new Jerusalem; for the missionary returned to his adopted home, ere long, the loving hands of his faithful native brethren bore him to his honoured grave. The humble handmaid of the Lord laboured meekly on a while and ended her failing days not in a poor house, but in the dear old ladies' home. Ere long, the loving hands of his faithful native brethren bore him to his sacred grave. The humble handmaid of the Lord laboured meekly, and with the efforts of those who knew her best, in a pleasant comfortable old ladies' home. "Him that honoureth me, I will honour."
the late Archbishop Temple at the Lambeth Conference of 1887, and in conclusion reminded his hearers of the solemn words of the Ordinal, 'May God' he said 'give us all grace to stir up that gift of Ordination, the indwelling and guidance of the One Personal Divine Spirit for the office and work of a Priest in the Church of God, that we may wax riper and stronger in our Ministry.'

The exhibiting of Letters of Orders and Licenses took place in the Library, the Bishop being materially assisted by the Registrar. This occupied some time, and was followed by a Conference, in which the following subjects were considered as far as time allowed; Sinhalese Prayer Book Revision, Libraries for use of Clergy, Papers for the Pan-Anglican Congress, Forms of Service for special occasions. The Secretary of the Prayer Book Revision Committee expressed the hope that a new book would be ready by Christmas, the Bishop having already intimated that it should be laid before the Episcopal Synod at Calcutta next January. As regards Libraries, the Bishop stated that a Catalogue of books available for use of Clergy is being printed.

The Conference ended at about 2-30 p.m., complete harmony having prevailed throughout. The Bishop's charge was as admirable for its earnestly spiritual tone as for its clearness and practical usefulness. Almost the only cause for regret in the whole of the proceedings was the absence of several leading Clergy, among them the aged late Incumbent of Moratuwa. The Bishop's Charge will be printed in pamphlet form with appendices.

Ordination Service.

The Service of Ordination of Priests, which took place at the Cathedral on Sunday, the 22nd ultimo, was not less impressive than usual, though the candidates numbered only two. It was pleasing to see the Rev. W. Henly, who had returned from England only on the previous day, looking so very well. He acted as the Bishop's Chaplain, carrying the staff, and taking part in the laying on of hands. Nor were we less glad to see the Rev. W. J. P. Waltham, Incumbent of S. Mark's, Badulla, whose good work there and at Kurunegala is well known. Having come for the Synod and the Bishop's Visitation, he remained over the following Sunday, and also took part in the laying on of hands, besides preaching at Evensong in connection with the anniversary of the consecration of the Cathedral. We understand that he has never before taken part in an Ordination here—a fact which shews the isolation of Clergy in outstations.

Seven other Clergy were present besides the two candidates; and in addition to those mentioned, the following also took part in the laying on of hands, besides the Archdeacon and Warden Stone, namely, the Rev. Christian David, (who was present at the consecration of the Cathedral in 1855), the Revs. H. P. Napier-Clavering, G. A. B. Perera, and C. A. W. Jayasekara. The Rev. A. H. Smith was in the Choir. Mr. Napier-Clavering preached a thoughtful and impressive sermon, excellently delivered, on Isaiah xi. 31, 'They that wait upon the Lord shall renew their strength,' etc. He addressed himself mainly to the candidates, applying the gracious promise of the passage in detail to the work of God's Ministers, whether in communing with Him or working for Him, or in daily life, and he shewed how in each of these renewal of spiritual strength is needed, and is gained by patient and quiet waiting on the Lord. The sermon was as usual preceded by the Bidding Prayer. The Ven. the Archdeacon presented the two candidates, namely, the Hevs. A. M. Walmsey and T. Weston both of the C. M. S. There was a full Choir, Mr. R. W. Evans as usual presiding at the organ, and the Holy Communion Office was sung to J. T. Field in F., the hymns being No. 333 and the two following. The Church was fairly full, and about forty persons, besides the Clergy, communicated. The Bishop was Celebrant, and was assisted by the Archdeacon, the Warden, and the Rev. W. Henly, taking his due part in the music of the Veni Creator, Sursum Corda, etc., and holding the staff when he gave the Absolution and the Blessing. As each candidate was ordained, his stole was placed over both shoulders by the Archdeacon. The Registrar of the Diocese attended officially, and occupied a seat on the north side of the Choir. Hymn 333 was sung as a processional.

A Missionary Wedding.

The chancel of Christ Church, Galle Face was very tastefully decorated on the morning of the 15th in preparation for the Wedding of the Rev. W. G. Shorten and Miss A. K. Deering of the C. M. S. Kegalla, and shortly before 11.30 a.m. the hour fixed for the happy event, a large number of Missionaries and other friends assembled in the Church, several of these forming a voluntary choir while the Rev. R. W. Ryde presided at the organ. As the Bride passed up the church in the company of the Rev. W. Booth (who, by a happy coincidence had the bridegroom as his bestman when he married) and attended by her sister as Bridesmaid the hymn "O, Perfect Love" was sung. The Rev. W. G. Shorten, attended by the Rev. A. M. MacLullich as his bestman was waiting at the chancel steps, as also was Miss Gedge, (Senior) who gave the bride away. The Bishop, assisted by the Rev. H. P. Napier-Clavering, officiated, the nuptial knot being tied by the former, who at the end of the service delivered a brief and appropriate exhortation.

"Blessing, rich and abundant " His Lordship said was vouchsafed to those who were united by God in holy love. But not always, did marriage prove a help to the Minister of God and indeed sometimes a man's usefulness was rather decreased than otherwise. In the present instance, however, both bride and bridegroom were well known, and tried workers in the Master's Vineyard, and this in itself augured well for their future happiness and usefulness. Let them however, see to it that their union prove a blessing to them and their work in the highest sense. So might God's richest blessing be vouchsafed to them as they set upon their new life." In addition to the hymn mentioned above, 'Thine for ever God of Love " was sung, and the wedding Psalm was chanted, while the organist played Mendelssohn's march as the bride and bridegroom were in the vestry.

A reception was afterwards held by the Rev. and Mrs. W. Booth at the Mission House, Ward Place. The cake having been cut by the bride, and served round
with other refreshments the Bishop proposed the health of Mr. and Mrs. Shorten, to which the bridegroom replied, thanking His Lordship for so kindly consenting to marry them, and all the friends for helping to make the day such a happy one. He also proposed the health of Miss Deering (sister of the bride) who so bravely undertook the long journey to act as bridesmaid at her sister's wedding. The Rev. A. M. MacLulich replied on the latter's behalf, briefly, since he said that on such occasions speeches reminded him of a bicycle wheel of which it was said "the longer the spoke the greater the tire."

Among those present were, the Bishop and Mrs. E. A. Copleston, the Rev. H. P. Nipper-Clavering, the Rev. and Mrs. W. Booth, the Rev. and Mrs. R. W. Ryde, the Rev. and Mrs. S. M. Simmons, the Rev. and Mrs. R. F. Butterfield, Revs. A. M. MacLulich, T.S. Johnson, R.H. Phair, F.L. Beven, G. S. Amerasekere, J.N. Seneviratne and J. Colombage, Dr. and Mrs. J. Ll. Thomas, Mr. and Mrs. J. W. Ferrier, Mrs. L. W. and Miss Booth, and Miss Bell, Mr. and Mrs. M. J. Cary, Mrs. Dowbiggin, the Misses Gedge, the Misses Bandaranayake, Mrs. E. B. Creasy, Misses Franklin, Leslie-Melville, Hutchinson, Whitney, Gibbon, Messrs. A. W. Willis, H. de Samtis, H. L. de Mel and others.

A representative of Messrs. Plate & Co. took a group photo of the bride and bridegroom, and a few of the guests including the Bishop. All our friends will join with us in wishing the happy pair a long life of happiness and blessing in the work amid which they have thus been so happily united.

**Dodanduwa.**

*The Cremation of a Buddhist High Priest.*

Pyaratuna Tissa Thera, High Priest of the Amaramura sect of Buddhists, died on May 20 at the age of eighty years. The Rev. R. H. Phair watched the funeral procession pass the Industrial School at Dodanduwa, but not being able to get near enough to observe very much, he asked Proctor Werasurya (a nephew of the High Priest), who is a Christian, to write down a few things which he saw. From this account, which Mr. Phair has sent to us, we extract the following:

During his last illness the priests took precaution that no one's shadow should fall on him, so that nothing that is of the world should come in the way of his departing spirit. It is a most remarkable characteristic of the Sinhalese Buddhists that they most willingly do all they can for the honour of their priests. The body of the high priest was embalmed and lay in state for five days. During that time thousands of people came and made offerings and worshipped his body, perhaps more reverently than they used to do when he was living. Sinhalese of the highest social position, who are accustomed to command the obedience of others, came and fell on the floor and worshipped his body. For several days about four hundred priests were maintained at the expense of that village.

The funeral pyre was made about two miles from the Silabimbarama temple, near the sea-shore under coconut palms. The procession was composed of native musicians, Buddhist school-children carrying flags, devotees, priests, and the general public.

The hearse was carried on the shoulders of several men and was immediately preceded by a guard composed of the now obsolete Sinhalese warriors with their still more obsolete uniforms and polished lances. As the hearse passed along, thousands of people who lined the road respectfully worshipped. Hundreds of people wended their way to the funeral pyre, carrying in the one hand a bundle of sandal-wood, oil, or some other thing to be placed on the pyre, and in the other hand a small paper flag to give the act a sacred character.

When the cortège arrived at the cremation-ground, several priests got upon a platform by turns and delivered learned orations extolling the good qualities of the deceased.

At last, when the shadows of night were gathering, the casket encasing the body was carried round the pyre three times, the band, which had been sent from Colombo, playing the 'Dead March,' and was committed to its last resting-place in the space left for it in the middle of the big pyre. Then followed some touching scenes, men throwing their coats, shawls, and pouring oils, often in whole gallons, to swell the fire that was soon to be lighted.

When all the preparations were over the torch was applied and flames rose up immediately amidst cries of 'Sadhu' (or 'Hail, Buddha') from the assembled multitude. Then the people began to disperse and the slower process of burning went on far into the night and even till morning, when nothing but ashes remained in place of the pyre.

Then any of the bones and teeth of the deceased that were found with the ash were carefully picked up, and at the time of writing they are kept in a house near the cremation-ground till the priests come in procession with music, etc., and with great ceremony remove these relics in a receptacle worthy of the priest to whom they belonged. A temple or a dagoba of a temple may be built over any of these relics.

In writing this I asked a pious Buddhist what 'Sadhu' meant: that Buddhist did not know and wanted to get the information from a more learned person and let me know. People were frantically crying 'Sadhu,' especially the women, on the day of the cremation, but ninety-nine per cent. would not know the meaning of it.

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**Pan-Anglican Congress.**

Collect issued by the Archbishop of Canterbury.

Blessed be the Lord God of our Father, Who hath redeemed us unto Himself out of many nations and languages, that we should be to the praise of His glory.

Let us lift our hearts unto the one God and Father of all that grace may be given to us to preach unto the Heathen the unsearchable riches of Christ, and to set forward the salvation of all men.

O Almighty God, pour forth, we beseech Thee, Thy Holy Spirit upon Thy servants who shall come together from many lands for counsel and mutual help in the work of Thy Holy Church. Grant unto them and unto us abundance of wisdom and of zeal, that we may both know Thy will and fulfil it with all our powers, to the advancement of Thy Kingdom and the blessing of all mankind, through our Lord and Saviour Jesus Christ. Amen.
Modern Hinduism in South India.

BY THE REV. E. A. DOUGLAS, M. A.

No one has ever exactly defined what Hinduism is. Say it is the religion of the Hindus and you are safe, but immediately you attempt to define it and to say this and this is the creed of the Hindu, you fall utterly. 'An ancient religion, still alive and powerful, which is a mere troubled sea without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention,'—such is Sir Alfred Lyall's description of it. Mrs. Annie Besant has tried and tried in vain to formulate a creed for the Hindus. She has managed to issue a Hindu Catechism, but it is repudiated by Hindus almost as widely as it is accepted.

The attitude of the Hindu mind with regard to dogma and creed is well expressed in an incident which took place in North Tinnevelly. I had been giving a lecture one Sunday evening in Sivilliputhur, a large and bigoted Hindu town. It was well attended by the educated men there, the chairman being a Brahmin with the Hindu spot of Siva on his forehead. In the discussion which followed a Hindu stood up. 'Hinduism,' he said, 'is adapted to all phases of the mind of man. If you want an impersonal God, why, philosophic Hinduism gives you that; and if you want a personal God, we have thirty-three crores to choose from.' Do you not see the tremendous difficulty of dealing with men who reason like this?

While in Tinnevelly we had in our minds three main divisions, each requiring separate treatment if we would bring home the claims of Jesus Christ.

I. First and lowest there is Demonolatry, which, although strictly speaking distinct from Hinduism, being the primitive religion of the aborigines, yet in South India is blended inextricably with Hinduism proper. Take Trichinopoly on the sea-coast, one of the sacred bathing-places of the Hindus. There in the massive temple erected to Subramania, son of Siva, are not only images to Siva and his sons and other recognized Hindu deities, but countless other hideous devil images alongside of them; and at nights at festival times, in the glare of thousands of torches, not only is puja offered to Siva, but, staggering before devil-shrines, with mouths tied with cloths, you can see Hindus offering to demons, thus supplementing their more orthodox devotions with the worship of devils.

II. Next in our scale comes what you may call orthodox or Popular Hinduism. It is the religion of the masses who crowd the noisy bazaar and who comprise the artisans, tradesmen and land-holders of India. Its distinguishing mark is ritual, but its strength is caste. It is largely a religion of externals. A glance into one temple is enough to show that. Take the temple in Tinnevelly Town, which I remember Mr. Eugene Stock and Mr. Stewart visited when they came to Tinnevelly on their return from Australia. You pass through the carved porch into the outer court, where a great monolith stands representing a bull, the sacred animal on which Siva rides; on into the inner court, flanked on either side with four huge stone images of Siva's sons, greasy with oil and ghee and milk and sandal, and bearing on their necks the faded garlands of their worshippers. In front, in the inner shrine, sit with smoky lamps and noisy with constant ringing of bells, blowing of conches and screech of Hindu music, is the sacred idol of Nellippan, the god of the Temple, and also a scarred stone, which, they say, in the days of the Pandian kings lay in a forest, and being struck unintentionally one day by the foot of one of the king's cowherds emitted blood. 'It is a god,' said the king, and they made it the centre of worship. Groups round the central shrine are the spring Mandapam (hall), bright with crotons, and kept cool with running, yet very dirty, water, where the god is taken as the weather begins to grow hot; the thousand-pillard Hall; the marriage Hall, where Siva and his wife Kanthimathi are placed in palanquins and swung on the anniversary of their wedding-day; and the Tank of the Golden Lotus, green with slime and sanctity.

All this stands very largely for externalism. Prayer, in the Christian sense of the word, is almost unknown. The unintelligible mantram which is whispered by the priest into the ear of the neophyte at his initiation, unknown, in meaning to both priest and neophyte—can we call that prayer? And for those so-called prayers which are offered in front of the idols by individual worshippers, standing with their upper bodies bare, their top clothes tied round their waists, and with offerings of ghee and coconut, let these serve as samples, prayers I heard myself at Trichinopoly:

(Former Pillayar's idol.) 'O mighty god, thou art the firstborn of the mighty god, thou who wast white clothes and hast an elephant's face. Grant me success and his notice. The proceedings ended with the singing of the National Anthem.

The Annual Report of the Lady Principal was a most unusual and unusually well produced.

The C. M. S. Gazette.

(To be continued.)

Prize-Giving at the Chundicully Girls' High School.

A most interesting and successful annual celebration of the above was presided over by the Bishop on the 29th ultimo in St. John's College Hall.

Those present were entertained by songs and recitations—-the piece-de-resistance being the trial scene from "The Merchant of Venice." This was both unusual and unusually well produced.

The Annual Report of the Lady Principal was a most encouraging demonstration of the progress and present standing of the institution.

His Lordship, in congratulating the Principal and teachers referred in detail to points in the management and performance of the students, which had come to his notice. The proceedings ended with the singing of the National Anthem.
Church Missionary activities in Australia are receiving a new impetus with a new Australian development. An effort that is being made by the Victoria C.M.A. should be remembered with sympathy and prayer in the mother country. In the Northern Territory to the west of the Gulf of Carpentaria there exist some 25,000 aborigines living in the deepest degradation, ignorance, and superstition, for whose uplift and education, as the Governor of South Australia has pointed out, nothing is being done. The Bishop of Carpentaria, in whose diocese these natives are to be found, has himself gone forth; accompanied by the Rev. A. R. Ebbs, Secretary of the C.M.A., to select a site for a mission-station on the Roper River. We doubt not that before long activities will commence. Our Australian brethren have a way of joining perseverance and prayer invincibly. May God give them good success.

Owing to an excessive rainfall last summer, the crops entirely failed; food became unobtainable, and the starving people were driven to subsist on leaves, grass, and even white clay which, with pitiful irony, they designated 'Goddess of Mercy flour.' Right noble efforts have been put forth by the missionaries of every denomination to alleviate the distress, and four Europeans (three of whom were missionaries) have sacrificed even their lives, famine-fever attacking them when in an over-streained condition. We thankfully hear that large sums of money have been sent in answer to appeals for aid, notably from the American National Red Cross Association, accompanied by an immense cargo of food stuffs. Benevolent Chinese, too, have been liberal beyond all previous record; but the condition of numberless multitudes is heartrending indeed. In view of this visitation, as well as in face of momentous movements such as the restoration and reorganization of Manchuria, educational and opium-smoking reform, etc., missionary operations in the Chinese Empire are of thrilling import.
The Church Missionary Gleaner.

One of the most remarkable developments in the attitude of Chinese authorities towards the Christian religion has been recently witnessed. Dr. Timothy Richard, Secretary of the Christian Literature Society for China, recently asked several viceroys and governors to order and circulate among their subordinates copies of a Chinese weekly magazine of useful knowledge interspersed with Christian articles. In response to his letter, the governors of Manchuria and Shan-Si ordered 700 copies, and the provincial treasurers of Shan-Tung, Fuh-Kien, and Canton 3,100 copies between them. Those who have long been praying for the literati of China may well recognize an answer to their prayers when such distinguished men voluntarily become distributors of Gospel truth among their own ranks.

Under the title the Uplift of China, Dr. Arthur Smith, the gifted writer of Chinese Characteristics, etc., has produced a valuable textbook for American and British students of Foreign Missions. A British and C.M.S. edition has been prepared by the Rev. G. T. Manley, Assistant Secretary for Missionary Study, who has also written a supplementary chapter on the C.M.S. China Mission, and has compiled a general Bibliography, giving the titles, etc., of all standard works on China, invaluable to the student. The book is copiously illustrated with excellent typical photographs. Meanwhile, Mrs. Ashley Carus-Wilson has given us another of her valuable handbooks entitled Bedemptor Mundi, a scheme for the missionary study of the Four Gospels. The companion volumes on St. Paul and on St. Peter and St. John have been greatly appreciated, but we prophesy that this will be considered the most valuable and educative of all, while its theme, the Life of Christ, is the highest with which the student can occupy himself, and must be productive of spiritual blessing. In this connexion we are glad to be able to announce that Canon Girdlestone has promised a short series of studies on 'The Mission of Christ,' to begin in the January number of the Gleaner, 1908.

The Uplift of China book has been a labour of love on the part of C.M.S. workers and their friends in London and the provinces, who thereby have certainly demonstrated their interest in furthering missionary education among the young.

We think that few friends of the Society are aware of the Sheet Almanack. Year by year in producing the wall Sheet Almanack, or of the many hands and stages through which this 'pennyworth' passes on its way to completion. The increasing popularity of the new series, in which one central picture is given, has led us again to present our supporters with a simple design. The picture for 1908 is a reproduction of one of Tinworth's famous terra-cottas depicting the entry of St. Paul as a state prisoner into Rome, acknowledged to be quite one of the most striking and suggestive treatments of the subject.

The daily text is nearly always taken from one of the Lessons or Psalms for the day. The watchword, in bold type, of which there are four, have as their keynote the word so often upon the lips of the great Apostle of the Gentiles, 'Ready.' All the usual missionary features and information are to be found. The sheet has an attractive floral border in two colours, red and green, and special arrangements have been made for the convenience of localizers. May we ask our readers to obtain copies for their own use, and also to commend it to the notice of their parochial clergy?

The managing editor of the Toronto Globe, at the Student C.M.S. and the Press, Volunteer Convention at Nashville, U.S.A., remarked that 'On the staff of every newspaper that can afford an expert in finance and trade, and economics and sports, there should be an expert in matters of religious and missionary interest, who would save the paper from the mistakes and misrepresentations and misinterpretations which would not be tolerated in any other department.' Until that happy era arrives, are there not among us some who can from time to time 'write up' the missionary matter of the moment? The Gleaners' Union Anniversary conspicuously lends itself to such efforts. The thing is worth doing. It is worth doing well.

The Cost of Prayer.

PRAY, saith the Master; Have we prayed? It needs more grace to pray than to give gold. How can I pray, ' My Lord, send labourers forth into Thy field' and yet myself withhold?

Sirs they ours? Soul stirred Christ's pity: Compassion moved Him so that He must pray; To pray He sought Gethsemane's retreat, And then to Calvary firmly led the way.

Pray, then; 'tis Christlike; Only, pray As He prayed, letting thy whole soul's intent Be Spirit-fashioned to fulfill thy prayer— Thyself made willing—eager to be sent.

Prayer hath its answer—God is just— And that the sad world witnesseth to-day; So few the lips that tell God's tale of love; Few are the hearts that love enough to pray.

R. W. H.
THE GREAT EVENT IN A CHINESE GIRL'S LIFE IS HER MARRIAGE, but alas! this so often turns out to be far from happy or congenial.

It is no question of mutual love or attraction, but a purely business transaction, concluded by the respective parents through the middle party chosen for the purpose. A young girl in China is not only unacquainted with her future husband, but is likely to become the over-worked slave of a cruel and despotic mother-in-law. Hard and bitter may be the future lot ushered in by the wedding meal, and though the gorgeous bridal pageant seems to augur great things, it is often but a hollow and miserable pretence of happiness.

There are many strange and wonderful customs connected with heathen marriages, but I am only going to touch on one Christian wedding at which I was the guest of honour. Away in a tiny country village near T'ai-chow was a girl whom I had prepared for baptism, and who was marrying one of our Christian schoolmasters.

Her family being all of ‘ the household of faith ’ they decided to have the marriage entertainment conducted on purely Christian lines. The Guest Hall was decorated with my large Scripture pictures lent for the occasion, which took the place of the idolatrous mottoes and lucky symbols usually put up at this time.

At daybreak, I went to the house with my Chinese ‘ boy,’ carrying my little portable organ, which is always in great request. We assembled in the Guest Hall, and soon the girl came in, escorted by her bridesmaids and dressed in simple but handsome garments. The bride was indeed lost to view under her Chinese finery, and when the smoothly-ooiled hair, half-concealing the face. She was dressed in simple but handsome garments. Her tiny, red shoes, richly embroidered, proclaimed her to be the bride, and her whole demeanour was shy and diffident. We sang one or two suitable hymns, and the catechist gave a short and earnest address upon the duties of Christian wives. We were then dismissed and the preparations for the wedding breakfast were quickly completed.

It would weary you to try to describe the elaborate native menu which followed; but as the bride scarcely ate anything at all I was able to excuse myself on the plea of keeping my company! She never spoke if she could avoid it, but kept her eyes lowered in shy and decorous modesty. After an hour or so spent in talking to the women guests in the sun-bathed courtyard, the Chinese pastor arrived and a Christian service was held. The bride was again led in, and at the close of the address I played that beautiful marriage hymn, ‘ O perfect love.’ The church ceremony was to be consummated. Gorgeously embroidered garments, and gay ‘ flashy ’ jewellery were heaped upon her little person, and a great burdensome head-dress of tinsel and coloured beads with bits of looking-glass inserted, and no end of cheap gaudy ornaments covered the smoothly-ooiled hair, half-concealing the face. She was indeed lost to view under her Chinese finery, and when a quantity of brilliant red artificial flowers were fastened over her ears, she was pronounced a complete success.

Thus she left her parents’ home to go out into a future life so strangely new and so utterly unknown in every way. But one gleam of sunshine shone upon it all, for she was a Christian girl, and was to be united to one who was working for Christ’s cause.

But what of the many Chinese brides married to heathen men steeped in vice and insensible to good? What of the youthful girls whose joy in life is crushed out by wanton cruelty till they are driven to suicide by despair? For them one would ask your prayers, and the gift of such practical sympathy as must express itself in nothing short of giving to the point of true self-sacrifice, and a going forth, if God will, in a spirit of deepest devotion.

A SIDE LIGHT.

By Miss F. E. Henney, late of the Sarah Tucker College, Tinnevedly.

ONE day an old devil dancer was seen sweeping up dead leaves for fuel in the compound of the Sarah Tucker College. A new missionary was anxious to learn Tamil as the Tamils speak it, so she hired the old lady to come to her every Saturday afternoon at the rate of a penny a day. The school children knew her well; often had they watched her as she danced with fire on her head and hands, on the banks of the canal. Many children smiled as they saw her sitting in the Ammal’s room; some did nothing but smile, some spoke a kind word to her of Jesus Who never turned any one away. One child used to sit down beside her and show her Bible pictures; another tried to teach her to read, but found she was too old.

The old woman developed a great love for the Sarah Tucker College. I think I see her now standing by the principal’s writing-table with her matted hair, and ashes...
Some of our Home Leaders.

By Eugene Stock.

X.—FREDERIC Wigram.

When Henry Wright was drowned in Coniston Lake, the eyes of the Committee turned, very naturally, to a clergyman at Southampton who had married one of Wright's sisters, and who was a chief supporter of the Society in the South of England, the Rev. Frederic E. Wigram. He was much respected by men of all parties in the Diocese of Winchester, and had been Hon. Secretary of the fund raised in that diocese to endow the Bishopric of Rangoon. Like his brother-in-law, he was a man of private fortune; and when severe retrenchments were ordered by the Committee in 1880, he and his wife undertook, on certain conditions, to guarantee the Society against a deficit to the extent of £10,000. (The deficit on March 31, 1881, proved to be only £1,429; but having laid aside £5,000 at once against a possible call, Mr. and Mrs Wigram gave that whole sum.)

Mr. Wigram came into office as the new year 1881 began. That year is a great epoch in the history of the Society. The financial crisis of 1880 had effectively roused the C.M.S. circle. Large contributions kept coming in to enable the men kept back to be sent out, and other funds were provided of the kind we now call 'appropriated.' Most of the retrenchments that had been ordered were countermanded; every available man sailed, and more were called for; and a period of development and extension began which has continued until now. Wigram held the Honorary Secretarieship fifteen years and a half. During the eighty-one years of the Society's career before the number of missionaries sent out was just 1,000. During his period of 15½ years the number was 670. Almost all our modern developments at home, Unions, Bands, Exhibitions, Missionary Missions, Loan Department, Medical Auxiliary, Women's Work, Appropriate Contributions, began under his auspices; and abroad, besides large extensions in most of the Missions, there were the Women Missionaries, the Colonial Associations, the Associated Evangelists, and the Special Missionaries to the native Churches.

I must mention particularly two of Mr. Wigram's personal services. First, he was deeply interested in the Missionaries' Children's Home, and to him was due its removal from Highbury to Limpsheld. He and Mrs. Wigram gave £10,000 towards the building fund of the new Home; and they always watched tenderly over the children. Secondly, in 1886-7, he took a journey round the world accompanied by his eldest son, the present Warden of the College at Lahore, to visit the C.M.S. Missions in India, Ceylon, China, Japan, and North-West Canada. Both these services illustrate what was one of the special features of his Secretaryship, viz., his personal relations with the missionaries. There must have been few indeed—if any—who did not well know the interior of his house at Hampstead. The younger of them, who joined within his period, he knew from the first. They came to him as candidates; he watched over them as students, being constantly at Ialington College, and frequently visiting the Universities; from their stations abroad they wrote to him, about parents, fiancées, wives, children, personal needs, personal troubles. After his death, at Mrs. Wigram's request, I went through cupboards-full of their letters to him; and hundreds were written either to ask a favour or to thank him for some gift or service. The connexion with all this of the Children's Home and the journey round the world will be at once apparent.

As a Secretary in Salisbury Square, Wigram was, in my judgment, incomparable. He valued and trusted his colleagues, but he looked into everything for himself, and kept everybody up to the mark. He was not gifted as a speaker, and did not shine in large committee meetings; and I doubt whether the majority of the members ever fully appreciated him. There were friends in the country who misunderstood and even mistrusted him, who thought that under his guidance the Society was swerving from...
Once in the morning, 'I have had such a good night! I slept three hours!' No man could go on very long like that. At length, in 1895, after a gallant struggle with increasing weakness, he was compelled to resign. He continued for a time attending the Committee, but in the following year he broke down altogether, and on March 10, 1897, he entered into rest. 'My heart is with you,' wrote Archbishop Temple, 'in lamenting the loss we have sustained in the death of that true servant of God, our dear friend, Prebendary Wigram. He did good work in his day, and has gone to the Lord Whom he loved and served. May our lives bear the same witness to the truth as it is in Christ!'

Striking Incidents.

By Dr. A. H. Brown, Amritsar, India.

One hot day in the middle of the broiling weather of the Punjab, I was returning home for breakfast after the morning's work at the mission-hospital. Hardly any one was to be met with on the road, for it was the hottest time of the day—about 1 p.m.—and exertion of any kind was made under protest. Even the birds were sitting still and listless on the boughs, with their beaks wide open gasping for air. A dog, my faithful companion, sat beside me on the vacant seat of the vehicle, trying bravely to defy the power of the sun, but it was pitiful to watch his rapid panting. The temperature was between 170° and 180° F.

Approaching the precincts of a Hindu temple I saw a volume of smoke between the trees, and on getting nearer discovered two rings of smouldering fire. In the centre of each ring sat a semi-nude man with his face and head bound up in white cloth. For two hours of the hottest time of the day this scene was repeated daily for about a month.
and during all that time I never saw any onlookers. The men refused to enter into any conversation or even to answer questions. I was told they were very holy and showed their devotion by thus sitting in these circles of heat, and that they sat thus with their faces bound up in cloths so as to shut out the world and to enable them the better to concentrate their minds upon their gods. One day I quietly photographed them and on p. 149 is a copy of the print.

Thinking of these men, and of their efforts to draw near their objects of worship, brings to my mind another case of a tall, well-built man at the Tarn Taran Asylum for lepers near Amritsar, that splendid work which is being carried on so ably and with such blessing by the Rev. E. Guilford and his right-hand man, Dr. Dina Nath. The man was known to us by the name of ‘Bahadur’; he was a leper, but people at home cannot fully realize what that word means.

One day a visitor to the Asylum spoke a few words to the Christian lepers, and when leaving the place he was followed for a short distance by Bahadur who, addressing the gentleman, said:

‘Sir, when you were speaking you told us how you sympathized with us in our illness, and I want to tell you, sir, that day by day I thank God for the disease I am suffering from. While I was well and healthy I used to travel from temple to temple to worship the idols and seek the peace I longed for but could not find; then this disease developed itself in my body and I became unclean in the sight of my countrymen and an outcast. I wandered more or less aimlessly throughout the land, being homeless, when one day I heard about this Asylum, so I made my way hither. And it was in this place that I first heard about my Saviour, the Lord Jesus Christ, and the love of God for worthless outcasts like myself. It was my illness brought me here, and so I thank God I am a leper.

An incident occurred during one of our itineration tours which spoke volumes. Our camp was pitched at a place called Bir, in the Kangra Valley, and the number of patients that daily came to the medicine tent for treatment was almost overwhelming; Work went on from about 9 a.m. to nearly 5 p.m., and then, completely tired out, we often had to send away thirty or forty late-coming patients to return the next morning.

The photograph reproduced on page 149 represents the beginning of the day’s work, viz., the first batch of patients, and the Rev. E. Rhodes giving the people the Gospel message. On the rising ground behind and separate from the crowd sat a man for two or three hours; at first I thought he was simply an onlooker, but as the morning passed and he did not move I at last beckoned to him to come down. At the time there was a very large crowd around the front of the medicine tent and this, to my astonishment, appeared to melt away and re-form among the trees afar off, while into the large area thus left empty the man whom I had called came forward and stood alone. At once it flashed into my mind what was the cause of the manœuvre and my heart went out to the poor fellow, for he was a leper.

The zealous Hindus inflict upon themselves all sorts of tasks and mutilations to gain the attention and favour of their gods, while the ordinary folk as they enter a temple for their devotions ring a large bell at the entrance so as to let the god of that particular place know of their coming. It reminds one of the altar to Baal on Mount Carmel and the exhortation to the priests to cry aloud to their god to attract his attention. But here is a photograph I took one day of an image of Buddha on which were stuck white bits of paper covered with written prayers; this seemed to be a common practice, for numbers of other images were marked in a similar way. The belief in the efficacy of making their petitions in this manner, or of ringing up their gods when going into a temple to pray, or of imposing injuries upon themselves to gain merit from their gods, is very ancient and very deep-rooted. The poor people know no better, whilst the customs bring much profit to the religious leaders.

It is the missionary’s work and privilege to carry the Word of God amongst the Heathen and to proclaim the ever-thrilling message of the love of God and what is meant by St. John iii. 16.

PREACHING AND HEALING.

In connexion with the ever-growing work of the Society’s Medical Mission Auxiliary, as illustrated by the foregoing article, it is interesting to note that for the first time in its history the out-patient attendances have exceeded one million, the exact figures for the year 1906 being 1,077,470. It has been arranged to give up—for a time, at any rate—the publication of Preaching and Healing, the separate Report of the Medical Mission Auxiliary, and to substitute for it a double number of Mercy and Truth. This latter, published as the October issue, contains concise accounts of the work in all the Society’s Medical Missions during 1906. We hope that our readers will make a point of securing and reading it.
The approach by sea from the north-west is of interest even before the land is sighted. Soundings showed it was near because of the shallow water. The Nile has not only built up the fruitful delta but by carrying part of its rich earthy burden out into salt water and there depositing it has raised the sea bottom.

The Largest Artificial Harbour in the World.

I was curious to find out the cause of the golden haze that thickened to the southward, and was told by the captain that the sunshine borrowed it from the bright face of the desert. Suddenly a grey tower appeared in mid air and I thought it due to a mirage. It was the upper part of the gigantic lighthouse that stands near the site of the Ptolemaic Pharos of renown; but its lower part was obscured by the haze. The spectral appearance was soon exchanged, and ere long we were navigating the winding approach to Alexandria, the largest artificial harbour in the world, where we found our berth amid a forest of masts and funnels.

A Consecrated Highway.

Thirty-six years before, when a passenger on the P. & O. steamer Nubia, I visited Egypt from the Red Sea on the first P. & O. boat that ever entered the Suez Canal. It was then unfinished, and was a much more dismal ditch dividing two continents than it is now.

It has facilitated the work of Missions, and therefore in a sense is a highway consecrated to the preparation for the coming of the King. Even the latest great change in Egypt, namely the British occupation, has contributed something towards the same glorious end. Those who brought it about were stone blind to such consequences.

Disturbers of their Faith.

I fancy some notable persons concerned persuaded themselves that it is unfair for missionaries, taking advantage of sword-won political conditions, to disturb the faith of people under the British yoke. But it is part of the people's faith that Islam should rule, and yet the Christian has wrested province after province from the Khalif's empire! There is not the least fear that the Egyptian Moslem will imagine the English authorities to be guilty of encouraging Christian missionaries in lower Egypt. He is puzzled to see a handful of them seeking his conversation and nearly all other foreigners indifferent or antagonistic to this propaganda. The latter he thinks must be treacherous, with a secret leaning towards Mohammed. Some Moslem venture to say that the foreign authorities are so impressed by the Prophet's claims that they would acknowledge them openly but for the home influences of their ignorant women! What happened in India is likely to be repeated in Egypt. John Company hated missionaries and died in that temper, but the greatest Indian statesmen have since acknowledged the supreme importance of Christian missionaries to the public well-being, and encourage them.

We must therefore possess our souls in patience until it is understood that in cultivating the goodwill of all classes we make for peace, and are allies to all who aim at elevating the masses.

A Remarkable Newspaper.

Our staff may be trusted to rightly interpret the extreme sensitiveness of those responsible for keeping order, and to render them all due honour and obedience. After much intercourse with them I am impressed with the maturity of their judgment and their breadth of view.

I call them young because I am old and rejoice to see men and women in life's prime full of the spirit of enterprise and of experience. This is seen in alertness in finding doors ajar and by gentle pressure finding entrance to hearts and homes. Their use of the press deserves the success obtained, especially so by means of the bi-lingual weekly periodical of the standard maintained in the Orient and Occident. In the whole round of Missions I have not seen its equal. The frequent reprint of its articles in the best local papers testifies to its authority. It circulates almost all over Egypt among the intelligent Copts and the broadest-minded Moslems. During one of our conferences held in the house rented from the successors of Arabi Pasha, the quasi hero of nationalism, it was resolved that one of the editors should spend his vacation in visiting
the subscribers. I rather pitied the visitor during the hot weather of his visit and admired the self-denial involved. In the carrying out of the scheme, I anticipate the cracking of many a hard nut during interviews with the Moslems, and the making of some friends among them; but my hopes are placed in the meeting with Coptic subscribers. The paper will have prepared their minds for spiritual intercourse which may issue in a real spiritual development.

Our Attitude towards the Copts.
I should be glad to see the Egyptian Mission turn so freely to the Copts as in Palestine it has to the Greeks; but I think the time has come when friendly overtures should be made to the Copts on the understanding that we wish to help and not to proselytize them. It may be replied that this policy has failed both here and in South India, but has it failed? Seeing that the Metraps of the Syrian Church in Travancore admits students who have finished their course in the Cottayam C.M.S. College as candidates for Holy Orders in the 'Old Syrian Church,' we hesitate to call it a failure. This is the way I long to see our well-equipped missionaries help the Coptic Church. A learned Copt asked me if I thought the C.M.S. would repeat its earliest attempt to educate their clergy, or at least give them a year's training before ordination. I replied that the old scheme was considered to have been a failure. 'But was it?' he asked. 'We have,' he continued, 'a strong party in our Church, mostly laymen, who trace their desire for reformation to the influence of those few educated by Mr. Tatam, who began to teach in 1838, and by his successor Mr. Leider. The school lasted ten years. Cyril, a Reforming Patriarch, and other ecclesiastics were taught in it, and my uncle, said he, 'a most pious and influential layman, was also educated in that school, and by his character many of us young men have been inspired. Cyril was poisoned by reactionaries, but the cause he had at heart is more vigorous than ever. No, no, the C.M.S. school was a success, and some of us laymen, and I think some clergy, wish to see it resumed in a higher standard.'

The Likeliest Agency for Winning Moslems.
This is a copy of my notes made immediately after the conversation. But it may be urged that this would make the mission to Moslems subsidiary to the benefits bestowed on the Copts, and so repeat the experiences of the Coptic Church, like our own, is regarded by the Eastern and the Latin Churches as heretical. No occasional amnesties between Anglicans and the dignitaries of those Churches alter the main fact, or remove the taint of heresy. We claim to hold the faith of Athanasius in its integrity, so do the Copts, but the pretension is ignored. To me the Latin additions to primitive articles of the apostolic faith are more obnoxious than the errors fastened by their persecutors on the Copts in the heat of oriental discussions. Hence it is at least as reasonable to strive to find common ground for some working agreement with the Copts to help them to become a missionary force, as it is to promote reunion with those who will never agree until we submit to the Pope, with its fatal consequences, and thus become farther off from the Eastern Churches than ever. I do not believe Anglicans from such blind and foolish submission! May we see the Coptic Church rise by our sympathetic help from its low estate and stand forth as the National Church of Egypt, the likeliest agency, under God's good providence, for winning the Moslems for Christ.
hold his Prayer-book—so I stood beside him holding it and a tiny lamp that we might see and follow the baptismal service. The clergyman who was taking the service stood by the door that the light from without might fall upon his book.

There in the gloom and filth of that dark little room Tao promised to be Christ’s faithful servant unto his life’s end.

A few days later I was visiting him. I found that the disease was rapidly becoming much worse. There were no other Christians in that village; he had no relatives, and every one shunned that room. The atmosphere was indeed hardly bearable. An old lady brought him a bowl of rice each day, but no one came in to see him, and Tao was left to pass those weary hours of pain and fever alone, with no human voice to cheer or comfort.

Do you sometimes doubt whether Christ can really satisfy? Is the fight almost too strong for you at times? I will tell you how this poor Christian leper conquered. He said to me that day: ‘Last night I woke up and I saw the devil from the temple close by’ (mentioning the name of the special demon to which the temple is dedicated). ‘This devil came to me and said “Tao, your leprosy is much worse, you are in pain and fever. It is all because you are worshipping the foreign Jesus. Come back to the idol temple, burn the incense again, and you will be better. Give up your foreign Jesus and His religion.”’ Tao looked up at me and said ‘I could not pray, the devil was too strong, but I looked up at him, and I said “I believe in God the Father Almighty,” and as I said it the devil went and then I could pray.’ Sometimes at nights the devil comes to tempt me, and it is too hard. I cannot pray, but I just say ‘Our Father which art in heaven’ and as soon as I say ‘Our Father, the devil leaves me and then I can pray.’

For a few months he lingered on, in constant pain and burning fever, but though deserted by his fellow men and by all that it would seem could make his life bearable, his faith never wavered. He believed in God and conquered.

A message of love that Sunday morning had changed his whole life from one of despair to one of bright, conquering hope and faith.

There are thousands of lepers in China; and there are millions there whose souls are polluted with sin, though their bodies may not have contracted that awful disease. Are you helping to let them know that the Almighty God can deliver those who are in bondage to Satan and free them from his chains?

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Luba’s Funeral.

By Rev. J. E. M. Hannington, Busoga, Uganda.

LUBA, the eldest of the great chiefs in Busoga, was a man who carried out King Mwanga’s orders to murder Bishop Hannington, died last year. He was so old that many of his people thought that he would never die. I have put together the following account of his funeral from the narratives of several natives who were present at it.

The body was first of all washed. Then one of the first ceremonies was for one of his sons to smear some butter on the eyes and to say, ‘May the man that bewitched you so that you died soon die too.’ The corpse was wrapped in bark cloths, with the exception of the right thumb, which was left outside. This is only done in the case of an important man. The mourners took hold of the thumb and called on the dead man, saying, ‘Rich man, do not take everything away with you.’ There were four days of mourning and after this the burial.

The grave was enormous, being about twelve feet deep, eighteen feet long, and fifteen feet wide. It was lined with bark cloths and calico, and when the body was put in, it was covered with still more. At least six hundred bark cloths and more than seventy joras of calico were used [a jora is a length of thirty to forty yards]. The value of these is about £100. All the chiefs of Busoga sent their representatives with presents of calico or bark cloth.

After the burial there was a feast for the relatives of the dead man.

Next day all the chiefs and people came together to build a house over the grave. This took several days, and the greater part of the work was done by relatives of the deceased.

The house being finished large quantities of beer were brewed. Some was drunk and some was poured into the grave. A hole was made for this purpose, which reached down to the corpse. Meanwhile people fell on the grave and cried out to the spirit of the dead man.

The choosing of the successor is always a ceremony of great importance, and in this case nearly led to a fight. The eldest surviving son, called Kisoma, had been helping his father to rule, but was not liked by the chiefs. They wanted Timothy Mubi, a minor, who is being educated at Mungo High School. Kisoma was on the point of calling his followers to fight but in the end matters were settled amicably. Kisoma was chosen, and the choice confirmed by the Government. He is an old man of between fifty and sixty years, and a thorough Heathen like his father. Heathen as he was though, Luba, before he died, told his sons and chiefs to send their sons to our boarding-school at Jinja, that they might be ‘taught...’
wisdom.’ He knew of course that they would be taught Christianity too. Kisoma is carrying out Luba’s policy in this matter.

After all the funeral ceremonies the people built little huts in the gardens of the deceased for his spirit to inhabit, and placed in them offerings of food, shells, etc. This will be continued till a boy is born to his successor, who will be named after his grandfather, as the Basoga believe that his grandfather’s spirit will have entered into him. In this way they believe in the immortality of the soul, but their very faith makes it difficult for them to believe in the Resurrection; as they say, ‘How can a man rise again if his spirit has entered the body of another?’

PRAISE AND PRAYER.

All through the summer months the list of Home Intercessors connected with our Prayer Link Scheme has been lengthening. There are now some 350 who are accredited prayer-colleagues of C.M.S. missionaries in the field, endeavouring to pray daily and definitely for some person or topic assigned to them by the workers at the front. One notable feature in the recent accessions has been the enrolling of young men and women who ardently desire to be the Lord’s remembrancers on behalf of young converts or inquirers about their own age. We see in this an encouraging sign. Is it not our most fervent hope to see the native Church members in all lands stirred up and strengthened with might to become their own evangelists? Has it not been said that if every nominal Christian in India became a true soul-winner, that great Empire would be won for Christ without the further efforts of European missionaries?

The call to prayer is being sounded throughout Christendom, but we fear lest the call to prayer and the meetings for prayer should simply end there, and that those who pray should only pray at stated times or in certain places instead of letting the shadow of the deep, dark night of Heathendom so overwhelm them that they themselves could not live unless they prayed. Such are the words of an American contemporary which we endorse and pass on to that large circle of friends in the United Provinces, India, linked her Home Intercessor in England with a wayward, wilful little girl in an English Orphanage, in order that the child might be daily remembered in prayer. Weeks passed away and then a time of revival began in that Orphanage. Almost the first to receive definite blessing and to become a changed character was the young girl. At once, with great joy, the missionary acquainted the prayer-colleague with the fact, and the reply was received, ‘I am not surprised. It is only what I expected!’ May God give to each Intercessor connected with our Prayer Link Scheme similar faith and similar reward!

The work of intercession is very dear to the hearts of those who for health or other reasons are deterred from foreign service. Such an one wrote to ask if he could be linked to a worker at the front.

Praise and Prayer spoke to me so forcibly this month, especially that line of the poem—very true and very comforting—‘Low at My Feet I keep the rest to pray.’ I for one have found it hard to take that position. I wanted to be in the front ranks, but the way has been closed, and as a consequence of that closing the Master has taught me the power of prayer as I never knew it before.

Miss A. Wied, one of our devoted workers in Western China, sends us the following account of a striking answer to prayer:

May I refer to my plea for prayer on behalf of the Women’s Classes in Mien-chuh in the Gleaner for March? As you perhaps remember, I asked your prayers among others for one woman named Wang, who was a converted opium smoker for twenty years. The Lord has set her free, praise be to His holy name! About Christmas time I was talking with the women one Sunday and mentioned that we were hoping to receive some of them as catechumens. A piece of news received with great joy by those who had come to the class during the year. It was different with poor Mrs. Wang, who was still a slave to the opium. She said in a rather sulky tone, ‘I suppose I am not among the chosen ones, though I have believed on the Lord for more than two years?’ I did not answer her then, but when the class was over I told her, as I had done before, how it grieved me that she could not trust the Lord for strength to break off the opium, so that she and we might have the joy of seeing her recovery into the Church. She did not say much, but looked very sad and grave when she went away. The only thing I could do was to continue in prayer for her, in which my fellow-worker faithfully shared. The glad news came to me on Chinese New Year’s Day (February 15). Mrs. Wang among others came to wish us a Happy New Year. Dr. Squibbs remarked how much better she was looking, and then she told us how she too had overcome the opium habit. It had taken her forty days to do it, and she had been afraid of saying anything lest she should fall again. You should have seen her face; one could read the word ‘Victory’ in that bright smile. You will understand how full of thanksgiving my heart was! She was received as a catechumen on Easter Day.

Miss Wied asks our earnest prayers for another woman who it was hoped might one day become a Bible-woman, but is now a backslider. She says: ‘I cannot but believe that the Lord will get the victory in her heart too.’

A correspondent sends us the following:

Some while ago Gleaner 24,415 put this note in her Prayer Cycle. ‘For the work of the Cross to work in Hausaland,—a plea that must have been culled from one of the papers. The July C.M.S. Gazette records the answer in the baptism of two men. Such answers come as a great encouragement to our weak faith.

AT THE THRONE OF GRACE.

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

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A Visit to a ‘Jungle School.’
BY THE REV. A. M. WALMSLEY, Trinity College, Kandy, Ceylon.

QUESTIONS concerning even the most primary education in Ceylon possess an attraction for me. I, therefore, very readily accepted an invitation from the Rev. W. G. Shorten to accompany him on a visit to one or two of the lowliest places of education in his district. On the evening of Tuesday, February 12, we drove over to Teldeniya—about fifteen miles distant from Kandy—and put up at the Rest House for the night. During dinner, I saw the boy who was serving me suddenly jump. On looking down, I found that a huge cockroach had been sporting round his feet, on the look-out for stray morsels. I told the boy to kill the beast, which he did—with his bare foot. On looking through the Visitors’ Book, I found that one man had ridden in drenched to the skin, and the Rest House keeper—good Mrs. Jayawardana—had accommodated him with an elegant light blue comboy (a kind of skirt) and a pair of black stockings!

We were up betimes in the morning—soon after half-past five—and watched the horses fed. At 7.30 we made a start in the cold, damp air, after having consumed enough provisions to last almost a whole day, for we did not know when we should get another proper meal. We drove for several miles through fine scenery, with a precipice on the right, and the Gura Oya flowing along at the bottom. On reaching a grass-covered cattle shed, we drew up, and saddled the horses. The villagers gathered round, of course, to see this great sight. It was my first attempt at horse-riding, and I was no sooner on than I was nearly off. But I made up my mind to ride into Teldeniya and stay there. After lunch, which we had brought with us—and the juice of a young cocoanut called ‘kurumba.’ After our scanty meal we rode off to another school some miles away, and spent quite a long time there. This was a girls’ school, but as few reading books—also very cheap—a hymn-book, a register, two or three maps, an almanack or two, and that was about all, except for the few books in the hands of the boys. These things seemed to be the whole working apparatus of the school.

The morning’s work commenced with an examination of Scripture knowledge by Mr. Shorten, in Sinhalese, of course. This was followed by the distribution of gifts to the best boys. I wish you could have seen it. It was as good as a page of Punch. One boy received a lead pencil, another was the happy recipient of a small cotton bag such as little girls possess in England, while still another, on whom Fortunes seemed to have smiled, got a little cotton jacket. No sartorial questions caused heart-burnings, and the garment was no worse for having been slightly gnawed by a hungry rat. When the more valuable prizes had been thus distributed, old and used Christmas cards were given away, and when these failed, two or three Petit Beurre biscuits were handed to each of the remaining ‘good boys,’ out of the tin of biscuits we had brought to provide us with lunch.

Following on these rewards for general proficiency, came the medical examination, for the district missionary must be a doctor for body as well as soul. One boy had fever pretty badly, and he was called out before the school to swallow first a dose of quinine, and then one of calomel. He had to keep on smiling, because all the boys were laughing at him. At this juncture, we were called out to look at a snake near the school wall. It proved to be only a rat snake, and quite harmless.

On returning to the school, I looked into the Log Book, and found one entry which was too good to be buried in oblivion for ever. So I copied it out, and here it is: ‘13-12-06. To-day school is met not for the rain dropped throughout of whole morning and children were presented a few.’

You would get a very incomplete impression of our visit if I omitted to say that all we said and did was carefully observed by a crowd of men, who stared over the school wall, and watched us as if we had just fallen from Mars. Some of them were old, and the sight of their white beards and brown parchment-like skins, as they peered at us in the schoolroom, made a curious impression on me. I had not been used to being so carefully watched during school work. After making an entry in the Log Book, which, I hope, was a little more grammatical than the extract just quoted, we got into the saddle again, and descended to the lower ground.

There we lunched, seated on a log of wood, in a cattle shed, with the usual crowd of curious natives looking on. Lunch consisted of a few biscuits, a lump of Dutch cheese—which we had brought with us—and the juice of a young cocoanut called ‘kurumba.’ After our scanty meal we rode off to another school some miles away, and spent quite a long time there. This was a girls’ school, but as few fresh incidents occurred, I will say no more about it. I could not spare more than one day away from Kandy, so I made up my mind to ride into Teldeniya and stay there for the night. I trotted into the Rest House garden just in time to see my dinner running its last race round the beds. That night I dined off chicken!
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BRITISH EAST AFRICA.

A Touching Incident.—Dr. T. W. W. Crawford (of the Canadian C.M.S.) wrote on May 28, from Kahuriga, in the Kenia Province, a station which was opened in December last:—

We are quite sure that God has guided us all in this location, and is setting His seal to the work in giving us wonderful openings for the Gospel through our medical mission. I have as many as 260 patients a day in the out-patient department.

A rather touching incident occurred about two weeks ago. As I told you I was getting some opposition from the local medicine-men, as their practice had been much affected by our work. An in-patient who was nearly convalescent showed signs one morning of loss of consciousness, and upon examination I found that he was suffering from the effects of poison. We suspected the local medicine-men had given the poison secretly to lower our prestige. The patient was a young man who had been attending our school and had been in our employ. With the help of my assistant I gave him large injections of quinine, hypodermico, followed by injections of strychnine. The next day he became conscious, and has gradually improved until he is now quite well. We have told him of his salvation from death, and also pressed the message of Christ’s salvation on him, and he has confessed Christ to us privately. He says he wants to be a Christian, and will, as soon as he is strong, stand up before our regular Sunday congregation and confess Christ publicly, and then I hope to admit him as an inquirer. We shall be glad if our friends at home will remember him in prayer.

Encouraging Work among Young Men.—Our readers will remember the story of the Kikuyu lad, Mbatia, given in the October number of last year’s Gleaner. Though cast off by his own people he is still faithful, and though his people are determined, if they can, to make him conform to their heathen rites, he steadfastly refuses to do so.

Mr. A. W. McGregor wrote from Keradhimo, the station in Thunguri, Kenia Province, on May 23:—

‘I came not to send peace... A man’s foes shall be they of his own household.’ We have felt very forcibly of late how true these words are. As I write this, news has been brought me that an attempt has been made to poison Mbatia. He is for a few days staying at the medical mission. At night a young warrior came into the house where he was, having poison in his hand. The people there being suspicious of him and seeing he had something concealed, pounced upon him; he then threw it in the fire. The reason for this is hard to see unless it is that it is a sign that there is a strong feeling against the giving up of the old tribal customs. Besides Mbatia, I have to report the faithfulness of two other lads, Igraia and Kerori. The father of the former is a well-known chief near here. He brought his boy to me two years ago, and now insists upon the lad going through the objectionable tribal rites. The latter refused to do so, saying that if he did so he would be denying his God. The father first tried to bribe, then threatened him, and seeing it was useless went away, declaring he would offer a sacrifice that the boy might die at once. The latter cannot go to his village now for fear he should be speared.

Four Boarders of Mr. A. W. McGregor’s, Keradhimo.
Kerori, referred to above, is the boy on the extreme right.

Kerori is the nephew of the Government headman, Karori. I am sorry to say that the latter of late has been secretly a very great opposer of our work, being jealous of any influence other than his own. He determined to get all the boys he could influence away from me, and so took his own, but was unsuccessful in influencing any others. Afterwards he returned those he had taken and Kerori, being one of them, rejoiced at his escape from going back to a native village with all that entails. The chief then called Kerori to go to his village for eight days, but the lad, knowing the reason why, told his uncle plainly that he could not go through any heathen rites.

The work among the young is indeed an encouraging one. Out of ten grown-up young men that I have had under my care, only one has consented to go through the tribal rites. The other nine, who include two sons and two nephews of Karori, have all manfully stood their ground on this matter.

Karori’s sons (two) are now at the Burton High School at Mombasa, and are privileged to take part in the open-air work in the markets. Surely this is an object-lesson to the heathen Mohammedans—two young men from the wilds of Kenia preaching to bigoted Mohammedans and others the unsearchable riches of Christ.

Brethren, pray for us, that the word of the Lord may have free course and be glorified.

EAST AFRICA: UGOGO.

A ‘Mission’ for the Wagogo.—An evangelistic mission was held at Mvumi, fifty miles west of Mpopus, in the Ugogo country, during the week beginning April 7. The district contains a population of 200,000 in an area 100 miles by fifty. Mr. J. H. Briggs wrote on June 17:—

Mr. Doulton came over from Bugiri, and Andereya from Kisokwe. The ‘mission’ was purely an evangelistic one, and the effort was to try and bring to a decision the large numbers who attend Sunday services, but in every other respect remain as Heathen.

God was present with us at all the meetings and manifested His power. At the close of the last meeting seventy-six men and women stood up and before all the congregation expressed their determination to be Christians. The following Sunday they were publicly admitted into the inquirers’ class by the form which Bishop Peel has ordered to be Christians. The following Sunday they were publicly admitted into the inquirers’ class by the form which Bishop Peel has ordered for that purpose. Since then a few others have also joined who were prevented by various causes from attending that last meeting, making in all over eighty inquirers as the result of this mission.

We thank God for these results, and trust that He Who has brought them out will keep them to their good resolutions, and through the Holy Spirit reveal Himself fully unto them, so that in due course they may make a confession of their faith by baptism. I would ask your prayers for these very feeble ones.

There are many evidences that our meetings have made a stir in the place. Writing after several months have elapsed I can say that the effects still remain, and there is a feeling with us that there is a great deal more blessing coming.

CENTRAL AFRICA: UGANDA.

Meeting of the Synod.—Bishop Tucker wrote from Mungo on June 29:—

You will be interested in hearing that during the last two days we have been holding a session of what is called the Synod of the Church of Uganda. I say what is called the Synod because, as you are aware, the representative body of the Church has no legal constitution. I have been feeling lately with strong conviction that the time has come when a step forward should be made, and some measures be taken to put the Synod in a legalized position. I therefore sent out a notice some time back that such a step would be proposed when the representatives of the Church came together. There was a large gathering of delegates from Toro, Ankole, Bunyoro, and Busoga, as well as from all parts of Uganda.

After a solemn service of Holy Communion in the Cathedral with a sermon by Mr. Bowlding, we all met in one of the largest of our available places of assembly. The first business was the matter to which I have referred—the
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legal position of the Synod. The Synod also considered other matters of considerable importance.

I was immensely pleased and most thankful at the way in which all our discussions were conducted. Not a harsh or unkind word was spoken from first to last. The order was excellent and oftentimes the tone of debate was high. The Baganda have proved themselves capable of such Synodal gatherings as we contemplate now as annual events.

NORTH INDIA: UNITED PROVINCES.

Seventeen Years' Training.—The Arya Samaj, a Hindu reforming movement, provides a refuge for all who have broken caste and who are more or less ashamed of idolatry. The Rev. J. W. Hall, Secretary to the Allahabad Corresponding Committee, writes:

They have opened a fine school at a place about five miles from Hardwar, on the Ganges. It aims at the revival of the ancient institution of Brahmacharya, and at imparting instruction in the ancient Arya masters and modern languages and sciences.

Young boys are handed over to the teachers at the age of eight years, and they continue their studies up to the age of twenty-five, during which period they never visit their homes, although friends may visit them at stated times. They have a huge temple at this beautiful spot every year. This year 60,000 people were present, mostly Aryas, and they gave no less than Rs. 45,000 in cash. The collecting plates were bucolic!

During the meado, the new Brahmacharyas (thirty-five boys of eight years) were received at a very impressive service. The head-priest took each boy and consecrated mouth, eyes, ears, and the whole body to God. This must have been taken from the Old Testament. After the consecration, one father, representing the rest, handed all the boys over to the chief guru for seventeen years' training. I find that the parents can only see the boys for one quarter of an hour each year, and that there is a strong Christian tone in the college, with second-class honours and distinction in English and science: three in the senior division, one winning the scholarship awarded by the Ceylon Government, together with second-class honours and distinction in English and science.

During the year a training school for catechists and aoots were opened. The year's income was Rs. 4,000 (Rs. 1,287 above that of the previous year).

Encouraging Work.—On Easter Day (March 31), at Ngar-tnien, nine women were received into the Church by baptism. The work is generally encouraging, especially in the out-stations, of which Mr. A. E. Seward says:

At Ta-lu-ning, an out-station, fifteen miles from Ngar-tnien, which was opened last year, there is now a nice little body of worshippers.
and nine were recently received into the catechumenate. These are chiefly the result of the labours of an ex-Taoist priest, who first brought his wife, sister, and brother to the Lord. Two others were Mohammedans. These have contributed eighty strings of cash to furnish their place of worship and to put it into good repair.

The congregation at Tsao-hai-kiai, influenced by these, have been stirred up to paint and furnish their place of worship. They have now a very comfortable and neat little chapel, and a school of twenty boys receiving Christian instruction daily.

At Ho-pa-chang the attendants have so increased in numbers since last year that a larger place of worship is demanded. An additional room has been built adjoining the old one, and the partition wall removed, to provide accommodation for the increase. Here is also a day-school of thirty boys.

Brethren, pray for us.

JAPAN.

‘Harvest-fields Dead Ripe—Few to Reap.’—In order to meet the demand for Bible-women in the Mission, a ‘Sacred Messengers’ Female School,’ or Bible-women’s Training Institution, was opened last year at Nagoya, in the diocese of South Tokyo. Miss D. S. Wynne Willson was appointed principal and had made all arrangements for opening the school, when she had to come home owing to the serious illness and subsequent death of her father. Her place was temporarily taken by Miss C. L. Burnside. Miss Willson has returned to Japan and in May last took over charge of the institution. She writes: ‘Everything seems decidedly hopeful. Miss Burnside has done splendidly. The school will always be largely indebted to her for the firm foundation she has laid . . . and above all for the high spiritual tone she has given to it.’ Of the willingness of the Japanese to listen to the Gospel message Miss Willson wrote from Nagoya on June 10:—

I have been in Tokyo for a few hours, in Osaka and Tokushima and Toyohashi for a few days, and here for a couple of weeks, and everywhere I hear and see the same thing—that it is not, as it was eight years ago, when I first came to Japan, a case of overcoming all sorts of prejudices before people ever wished to hear; now everywhere there seem to be numbers of people who have heard of Christianity as a good thing, and who welcome an opportunity of hearing more particularly—and not a few who seek us out and wish to hear. Harvest-fields standing dead ripe, and, as you know, very few of us to reap.

A Conference of Missionaries.—The thirteenth Spring Conference of the diocese of Kiu-Shiu, the southern island of Japan, was held at Nagasaki, March 11 to 15, under the presidency of Bishop Evington. The outlook in the diocese is regarded as promising, notwithstanding the fact that the number of baptisms last year barely made up for the losses by death and removal. There is in the diocese a greater mutual confidence between the foreign and Japanese workers, and an improvement was manifest in the attitude of the people towards Christianity. We are indebted to a friend for the photograph of a group taken in the Bishop’s garden, Nagasaki, during the conference. The names are as follows: Back Row—left to right: Rev. A. R. Fuller, Mrs. H. L. Bleby, Rev. G. H. Mobile, Miss Thompson, Miss Horne, Miss Tennent, Miss Crawford, Mrs. F. W. Rowlands, Miss Sells, Miss Freeth, Rev. S. Painter, and Miss Griffin. Middle Row: Miss Evington and Baby Bleby, Rev. A. B. Hutchinson, Mrs. Evington, Bishop Evington, Miss Keen, Mrs. G. H. Moule, and Mrs. S. Painter. Front Row: Rev. H. L. Bleby, Rev. F. W. Rowlands, Rev. J. C. Manno, and Irene Bleby.

Fire at Hakodate.—A telegram was received on August 28 from the Rev. D. Marshall Lang, the Society’s secretary for the Diocese of Hokkaido, containing the disastrous tidings that the C.M.S. compound, school, and ladies’ house had just been totally destroyed by fire. We are thankful that no loss of life occurred.
THE CHURCH MISSIONARY GLEANER.

BRITISH COLUMBIA.

Changed Conditions.—On his return from furlough in the summer of 1906, the Rev. A. J. Hall took charge of the Industrial School, Alert Bay. After a year's residence he sees 'reason to thank God and to take courage.' The following extract from a letter dated May 11, showing the changed condition of the Indians, who are rapidly becoming independent citizens of Canada, contains matter for both praise and prayer:

For years our people have gone off during the months of July and August to the salmon canneries. To-day it is not the cannery which attracts them, but the logging industry. Owing to the great inrush of settlers to Saskatchewan and Alberta, the demand for lumber from this country is immense, and practically all our young men have secured licences from the Government, and with their families are scattered, cutting down fir-trees and rolling the logs down the slopes of our mountains into the salt water. Two of our Christians recently earned in this way £80 each in two months. The Indians now have the skill and knowledge of the white man. They can measure their own logs, and write letters to timber merchants who come and purchase them. This knowledge the Indians have acquired through the Mission. . . . According to the Hudson's Bay agent's last annual report, their morals have greatly improved.

At Alert Bay this scatttering of the Indians means fewer attendances, neglect of the means of grace, and a poor attendance at the day-school: yet one rejoicest that the people are all busy engaged in honest work for which they are by nature adapted. Thank God, they all know the way of salvation. Of course, we look for are spiritual results; these we do not see as we desire. Still, the people as a whole reverence God's Word.

HOME GLEANINGS.

THE Twenty-first Anniversary of the Gleaners' Union will, we trust, be an epoch-making event. The G.U. ANNUARY Union having attained its majority should become a mightier power than before in leading the prayerful energies of the inner circle of C.M.S. workers into new and wider channels of usefulness. We trust that the series of meetings arranged to commemorate the anniversary may be very largely attended by town and country members; and that every speaker and hearer may be controlled and influenced by God the Holy Ghost. We take it as an encouraging sign that there has been a widespread desire among G.U. Secretaries to adopt the suggestion made from head quarters, viz., that the first meeting of the autumn session should be entirely devotional: and largely given up to prayer. Doubtless one special petition offered up at such gatherings will be for blessing on the Anniversary. Therefore we may expect large results to follow.

The Conference of Branch Secretaries and Clergy will be held on Thursday, Oct. 31, at the C.M. House, when 'The Relation of the Gleaners' Union to various departments of Home Work' will be discussed, papers or addresses being given by representatives of the different departments. Friends are advised to bring notebooks.

On Friday, Nov. 1, the proceedings will include the Holy Communion service and sermon by the Rev. T. C. Chapman, Vicar of Christ Church, Clifton, at St. Bride's, Fleet Street, and an afternoon meeting presided over by Mr. Eugene Stock in the King's Hall, Holborn, W.C., at which there will be five lady speakers. In the evening, the public meeting in Queen's Hall, Langham Place, W., will take place, when Canon E. A. Stuart will take the chair and Mr. Eugene Stock will be a principal speaker. The closing address will be given by the Rev. A. J. Easter, Vicar of St. Matthew's, Croydon. The Rev. J. C. Duncan will gladly answer inquiries from those wishing to know more about the Gleaners' Union. Those who may desire to send in 'G.U. 21st Birthday Thankofferings' should address them to the Lay Secretary who will gratefully acknowledge them.

'That God wants ?' is the question which the Rev. Hubert Brooke spoke of last year to a man whom he had known, who had been living a consistent Christian life yet had utterly failed to realize the claims of his Lord and Master upon his personal service. 'If,' said he on one occasion, 'I can lead an honest, respectable life here with the hope of heaven hereafter, that's all I want.' His hearer replied, 'But is it all God wants?' That thought had never entered the man's mind before. It changed his whole outlook. Surely the question may come home to each C.M.S. worker as the autumn season opens:—In regard to my part in the Gleaners' Union, the Laymen's Union, the Young People's Union, and the niche that I fill in the congregation, the parish, the home, am I doing all that God wants me to do?

HOME SPECIAL GIFTS.

With a gift of £15 in August came the message: 'I am praying and hoping that in the autumn it will be found there is no occasion to keep back missionaries who are ready to go to the field. There is need of great humiliation before God since His people who could supply the means seem reluctant to do so.' A Gleaner in sending 6s. 6d., representing 2d. per week extra for nine months, wrote that although giving to her utmost she finds she can manage 2d. extra and hopes to send the remaining 2d. 2d. by November. It will be remembered that the suggestion was made in the July GLEANER that if every Gleaner were to give or collect 2d. a week extra, the deficit would be wiped out and a substantial surplus realized. Another friend 'having made an unusually successful investment,' sent £10 as a special donation. With a contribution of jewellery to be sold on behalf of the Society came the stirring message from a lady correspondent: 'Special crises call for special efforts. It has come to me with force that we women could come forward now. When God told Moses to build the Tabernacle with its expensive furniture, the women gave freely, willingly, lovingly, of their personal property toward the work. . . . If women in the wilderness living only in tents could from their store for God's work, cannot we women whom God has blessed with settled dwelling-places spare from our jewels and hoarded treasures for the glorious work of carrying out our Saviour's last request? We should thus be helping by a God-approved method.' A widow's mite (7s. 6d.) reached us from one in poverty with words of cheer to 'His earnest servants in that big House,' concluding thus, 'do not worry, but pray.' A Chaplain in the East, sending £3 as part of his Easter Offering and an extra donation towards the sending out of one of the autumn reinforcements, says: 'It grieves some of us as much as it has done the Committee to hear of workers being held back—a policy seemingly justified at the moment, yet one which for very shame a wider circle of Christian people ought to rise up and reverse immediately.'

ACKNOWLEDGMENTS.

Those friends who have kindly sent anonymous donations to the Society with a request for acknowledgment in the GLEANER are asked to note that such gifts are acknowledged in the C.M.S. Gazette. References are made in our pages from time to time to contributions which are suggestive or have some peculiar feature, but all official financial acknowledgments are to be found only in the Gazette.
With the advent of dark evenings the series of parochial engagements for the winter begins, and we prophesy that in many centres the new animated pictures of Uganda will prove a great attraction. The popularity of the Indian pictures last autumn was evidenced by the fact that after defraying all expenses over £900 was made by the tour. The lecturer on the Uganda scenes during October will be the Rev. H. W. Weatherhead, who, it will be remembered, was their able exponent at the Royal Albert Hall on the evening of the last Anniversary Day. There can be no doubt that these pictures are some of the most effective agents in silencing adverse criticism of foreign missionary work, of informing the ignorant, and of arousing the apathetic. The kinematograph is fully booked up for the winter of 1907–8, and is being rapidly booked for 1908–9. The organizing of such a gathering is work that would bring out the energies of the men workers in a parish; and if saturated with prayer, would lead to very real extension of missionary zeal and activities. Such lectures should be well advertised, and we hope there will be a brisk demand for the very effective large posters, printed in two colours (price 2½/-per 100), a specimen of which we reproduce on this page.

We are thankful to note that by year it is a growing practice to associate the advocacy of Medical Missions with St. Luke’s Day, October 18. Last year there was a large increase in the number of those who brought the Society’s medical mission work before their congregations either on the day itself or on the day preceding or following it. A special leaflet for the use of preachers has again been prepared, and it is hoped that where there is no offertory the little M.M.A. offertory envelopes will be distributed.

As the Cromer Summer School we were reminded in the course of one of the Bible lessons that whereas with us money usually passes from head quarters to the extremities, in Scripture it is more frequently described as passing from the extremities to head quarters! Just at the time a touching example of the Scriptural method was furnished by a letter from a Gleaners’ Secretary in the Punjab stating that the members of her branch, twenty-eight of whom out of a total of forty-six are Indian Christians, had, at their annual box-opening, unanimously agreed that the greater part of the year’s offerings—150 rupees (£10)—should be sent to help the funds of the Union at head quarters as an expression of goodwill on the part of the members, Indian and English alike, and of their united prayers for God’s blessing on the central Home Department. May our God supply all their need, and may their zeal provoke very many!

We have been asked to draw special attention to the Richard­son Bible and Prayer Union, the members of which read the whole Bible through consecutively, a chapter each day, and pray for one another every Sunday. In addition to the fact that the late Rev. T. Richardson (Vicar of St. Benet’s, Mile End) was a member of the C.M.S. Committee and that Mr. Charlton, one of our valued Bengal missionaries, is a Director of the Union, we know that a large number of the Society’s workers at home and abroad are members and earnest supporters of this world-wide movement for reading the Scriptures. Some 366,000 persons were on the active membership roll at the beginning of this year. The plan is very simple. Any person wishing to join should send name and address with one penny stamp to the Secre­tary, St. Benet’s, Mile End Road, E., in return for which a Card of Membership with Calendar of Chapters will be sent. Residents in India should apply to Mrs. Walker, Dohnavur, Tinnevelly (Tamil), or to Mrs. Has­kew, 43, Metcalfe Street, Calcutta (English and Roman Urdu).

Contributions to the Church Missionary Society are received at the Society’s House, Salisbury Square, Lon­don; or at the Society’s Bankers, Williams Deacon’s Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Tele­graphic address: ‘Testimony, London.’ Telephone: Holborn, No. 1,686.
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