The Bishop's visit to the North...
Kandy Branch of the Gleaners' Union...
Important Notice—Change of Address...
Prize-giving at the Chandically Girls' Eng. High Schl...
Modern Hinduism in South India...
The Great Fire at Hakodate, Japan...
Middleton St. George, Rectory, Co. Durham...
A 'Red Letter Day' in Meetiawela...
Cotta Teachers' Training School...
News of Missionaries...
Chinese Students in Japan...
"The Outlook" By the Bp. of Carlisle...
Cotta C. M. S. School...

THE CEYLON CHURCH MISSIONARY GLEANER

CONTENTS.

LOCAL
The Bishop's visit to the North...  81
Kandy Branch of the Gleaners' Union...  82
Important Notice—Change of Address...  82
Prize-giving at the Chandically Girls' Eng. High Schl...  82
Modern Hinduism in South India...  83
The Great Fire at Hakodate, Japan...  83
Middleton St. George, Rectory, Co. Durham...  84
A 'Red Letter Day' in Meetiawela...  84
Cotta Teachers' Training School...  85
News of Missionaries...  85
Chinese Students in Japan...  86
"The Outlook" By the Bp. of Carlisle...  87
Cotta C. M. S. School...  88

ENGLISH
Editorial Notes...  161
The Sending Forth. An Account of the C. M. S.
Autumn Valedictory. By one of the Inner Circle...  163
On the Banks of the Nile. II.—In the Land of Egypt. By the Right Rev. W. Ridley, D.D...  165
My Silver Jubilee, November 19, 1906. By Miss A. J. Askwith...  166
How Hide Kubota found Christ. By Miss E. Ritson...  168
Some of our Home Leaders XI.—Some Members of Committee. By Eugene Stock...  169
Work among the Ainu. A pathetic Scene. By the Rev. J. Batchelor...  170
From the Harvest Field. Recent News...  172
Praise and Prayer. Notes, Topics for Prayer, etc...  175
Home Gleanings...  175

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The Colombo Apothecaries Co. Ltd.
NOVEMBER, 1907.

The Bishop's Visit to the North.

It was with great pleasure that the Christians of the Vavonia District welcomed their Bishop and Mrs. Copleston to Vavonia on Saturday October 19th. It was a busy day for his Lordship.

Saturday afternoon was spent in visiting the Christians in their homes. On Sunday the following Services were held by the Bishop assisted by the Rev. J. Backus.

- 8 a.m. Holy Communion (English)
- 9.30 a.m. Morning Prayer, Confirmation and Holy Communion (Tamil)
- 4.30 p.m. Evening Service (English)

One candidate—a boy from Mullativo—was presented for Confirmation; there were two other candidates—women from the Mullativo District—but, at the last moment, they decided that the journey to Vavonia was too much for them. A company of eight Christians accompanied the candidate from Mullativo and remained for all the Services.

On Monday morning the Bishop visited our little School and examined the Christian children in their Scripture Lessons and was very much pleased with their answers. His Lordship and Mrs. Copleston left that same evening by 4 o'clock train and reached Pallai at 7 p.m. During their stay in Vavonia the Bishop and Mrs. Copleston were the guests of Mr. and Mrs. Brayne at the Residency.

At Pallai Station, awaiting the arrival of the train from Vavonia, were Sir Wm. Twynam and the leading members of the Pallai Congregation. Sir William, with his usual foresight and hospitality, had arranged that the English-speaking members of the congregation should meet the Bishop and Mrs. Copleston at dinner that evening and at breakfast the next morning. This was a very good idea as it gave the Bishop and his people an opportunity of getting to know one another.

On Tuesday morning at 8 o'clock a celebration of the Holy Communion was held in the pretty Pallai Church. The Bishop was the Celebrant and was assisted by the Rev. W. J. Hanan. It was very encouraging to see all the English-speaking members of our congregation present with the exception of one, who was ill.

At 9.30 a.m. The Tamil Confirmation was held, the Rev. S. Backus acting as Bishop's Chaplain and Interpreter. Nine candidates were presented, one of whom was an old man of 71 years of age, a recent convert from Hinduism. The Bishop's two addresses were most helpful and specially suited to the needs of his hearers. He not only pointed out the significance of the "laying on of hands," but also the special temptations which beset Christians living in the midst of heathenism and how these temptations ought to be met. His words will long be remembered by those who heard him.

After Service a large party sat down to breakfast at the Rest House. There were present the Bishop and Mrs. Copleston, Sir Wm. Twynam, Rev. S. Morse, Mr. and Mrs. Patterson; Mrs. Geddes, Mr. Philips, Miss Young and the Rev. and Mrs. W. J. Hanan. The heartiest thanks of the visitors are due to the Pallai residents who so hospitably entertained them.

On Wednesday morning the Bishop and Mrs. Copleston, who had arrived in Jaffna the previous evening, visited (with Mr. Hanan,) Copay, Kockaville and the Inuvil Hospital. At Copay His Lordship inspected very minutely the tower of the Church which is being re-built by Mr. Mathias. A visit was also made to the new Wadsworth Memorial Hall which is slowly but surely progressing. We hope it will be completely finished and occupied when His Lordship next goes to Copay.

The English School was also visited. The Bishop noted the extensions which had been made since his last visit and was struck by the large number of boys attending this school. Each class was inspected, and, at His Lordship's request, the drawing master gave a drawing lesson to the pupils of one of the Junior Classes.

At Inuvil Hospital, Miss Dr. Curr, the able and energetic Lady Missionary in charge, was found surrounded by numerous patients, who had come from all parts of the Peninsula for treatment; but she very kindly found time to show the Bishop and Mr. Copleston over the splendidly-equipped hospital which has been such a blessing to hundreds of Jaffna women and children. As it was now getting beyond the usual breakfast hour there was time only for a hurried visit to Kockaville on the return journey to Nellore, where the rest of the day was spent.

At 4 p.m. at St. James' Church, Nellore a Confirmation Service was held for candidates from Nellore, Chundicully, Copay and Kockaville; 40 candidates were presented. The Service was very solemn and impressive. The large congregation, numbering nearly 400, completely filled the church. The Clergy present were the Rev. W. J. Hanan, Z. Daniel, A. Mathias, J. Backus (who acted as Bishop's Chaplain), S. Morse and J. D. Satthanathan.

Thursday morning was devoted to St. John's College, and Chundicully Girls' High School. At each of these flourishing Schools the Bishop spoke words of help and encouragement to the students. On Thursday afternoon a social gathering was held in the Mission House, Nellore to give the C. M. S. Tamil Workers and members of the Church Committees an opportunity of meeting the Bishop and Mrs. Copleston. Although very heavy rain fell about 70 workers accepted Mrs. Hanan's invitation and a very pleasant and profitable time was spent. After tea His Lordship gave a very striking address upon Individuality in Christian Work. On Friday at 5 p.m. a Confirmation for English-speaking candidates was held at Christ Church, Jaffna. His Lordship's words both to the candidates and to the congregations were searching, solemn and inspiring.

On Saturday Mrs. Thompson was 'at Home' to the members of Christ Church congregation, most of whom accepted her invitation.

On Sunday, October 27th, His Lordship preached in Christ Church to large congregations at the morning and evening Services, when extra seats had to be provided to accommodate the large numbers who attended.

On Monday evening the Bishop presided at the prize-giving at the Chundicully Girls' High Schools,
an account of which appears below. We cannot close this brief and imperfect outline of our Bishop's visit to the North without expressing our deep thankfulness to God for the many words of cheer and encouragement, as well as of warning, which we and our people were permitted to hear from His servant. We are also very grateful to His Lordship for the unsparing way he worked while he was in our midst and to Mrs. Copleston for undertaking the long tiring journey in order to accompany His Lordship to Jaffna.

Kandy Branch of the Gleaners' Union.

The monthly meeting of the Kandy Branch of the Gleaners' Union was held on October 18th at 5 o'clock in the College Library.

The Rev. W. S. Senior presided and Miss E. J. Howes gave an enjoyable address about the Jews in Jerusalem.

The mission work among the Jews and its difficulties (not the least of which lies in the many different languages spoken by them), the charitable work done by the wealthier members of their own religion, the schools, colleges, hospitals, both those of the mission and those of the Jews, were spoken of.

The Jewish schools and hospitals were larger, better equipped and better staffed than any others, the High School for Girls being especially successful.

Miss Howes spoke also of the continually increasing number of Jews in Jerusalem and described a Jewish Passover which she witnessed, an account of which has already appeared in a previous Gleaner.

Important Notice—Change of Address.

The Church Mission House and Girls' Boarding School, Bombay, have been transferred from the Grant Road Postal District to the Girgaum one, in which the Robert Money School and Z.B.M.M. Girls' High School are already are. Please, therefore, in future, when writing to any of the above institutions, address to GIRGAUM, BOMBAY.

Prize-Giving at the Chundicully Girls' English High School, Jaffna.

The Annual Prize-giving of the Chundicully Girls' English High School, Jaffna, took place on the evening of 28th October, in the hall of St. John's College, which was kindly lent for the occasion by the Rev. J. Thompson. The hall was tastefully decorated and there was a large attendance. His Lordship the Bishop of Colombo presided and Sir William Twynam, a true friend of the School, cheered the occasion with his presence. There were recitations, songs and drill, all of which were greatly appreciated by those present especially by the Lord Bishop, who observed that he was very much pleased with the high tone of the exercises and the excellent training imparted in the school. The following is the Lady Principal's report: —

"The Chundicully Girls' English High School considers itself highly favoured this year in having the presence of His Lordship the Bishop of Colombo, at the annual prize-giving and hopes that, though it is the first, it may not be last time we shall see him here. We are also glad to see our old friend Sir William Twynam on the platform and trust that he, who has

presided so many times at similar gatherings, may long be spared and that he may again honour us in the same way for many years to come.

"The Government examination results were not quite as good as last year's, but that, we think, was because Miss Gibbon was much stricter this time. The number of girls presented was again 75, and of these 44 passed in all subjects, as against 46 last year; but, of the others, a good many failed in more than one subject. Both of our pupil teachers were successful, one in her first and the other in her third year, the latter making the second who has passed through her full training. She has now been added to the staff, as have also two other girls who had completed their course—so that the number of our regular teachers has been increased.

"The number of names on the roll remains about the same, but the attendance has improved, the average for the year having risen from 96 to 105. We have a few more boarders, as, in the early part of the year, the lower school room was converted into a dormitory and a temporary structure put up for teaching purposes. This, we hope, will last until our permanent enlargement is made to the Boarding House, and I wish I had some definite information to give you on the subject. Owing to the uncertainty of our movements our building fund has grown but slowly, having only increased by about Rs. 500 during the present year. Of this sum Rs. 300 were collected in the Straits by the brother of one of our girls, who remembers with gratitude the good work done by the late Mrs. Carter, not only in founding the school, but in furthering the higher education of girls generally.

"Last December we presented four girls for the Junior Cambridge, all of whom passed very well since they obtained the 13th, 15th, 19th and 20th places respectively. Of these one has since passed the vth. Standard in every subject and another gained more than four-fifths of the marks in the first year's Pupil Teachers' Examination. The lowest of the four was an under-aged candidate being the first we have been able to send in as such, so we consider her success very creditable.

"In the recent English Teachers' Examination, the results of which were so disastrous this year, only three Tamil candidates passed, of whom we claim one and are, I think, justly proud of her.

"Our special thanks are due to Sir William Twynam, Mrs. Brayne, Miss Hoppegartner Messrs. J. F. Philips J. Hensman, P. Chellapa and J. Machado and Mudaliar K. C. Kadirgamer for so kindly giving us prizes. We also have to thank Mrs. Sabagathly Nathaniels for two. She, I may mention, is the first Tamil lady who has offered a prize and I should like to commend her example as worthy of being widely imitated.

"Our Spiritual work I trust, has at least kept pace with intellectual. The Christian Endeavour Societies continue to flourish and are proving sources of helpfulness, not only in the school itself, but outside of it also. Fourteen of our girls have just been presented for Confirmation—two of whom have however left the school and we pray that they may be a source of strength both to the school and to the Church to which they belong as well as increased blessings in their own homes."

After the distribution of prizes and certificates the Bishop, who, on rising, was received with cheers, said
that the prize-giving was one of the best he had ever attended and that he was glad he did not miss the opportunity. He congratulated the school on the brilliant success it had achieved. He next referred to the building fund and said that the school deserved every encouragement from the parents whose children were pupils in the school. He was quite pleased with the recitations, dialogues, songs and drill and said that the dress of the girls was marked with grace and simplicity. He was glad to see that the Lady Principal of the school paid equal attention to the physical, mental and spiritual welfare of the students put under her charge and congratulated her and her assistants on the good and noble work they were doing in the town of Jaffna. He then closed saying, that the girls of the school were taught high thinking and simple living, and he wished the school God-speed.

A vote of thanks was then proposed to the Chair and the proceedings came to a close with the singing of the National Anthem.

Modern Hinduism in South India. (Contd.)

By the Rev. E. A. Douglas, M. A.

III. The third and highest division of Hinduism is Philosophic Hinduism. This is the professed creed of the educated classes, although the vast majority of those who hold high philosophic views also practise all the ceremonies of popular Hinduism. The professed believer in an impersonal god worships, too, countless personal gods, and sees no inconsistency in doing so. His position is perhaps fairly stated in a Hindu tract which was put into my hand: 'Amidst all our wanderings and errors we have never degraded ourselves so far as to believe in a personal god or in an inspired prophet to such an extent as to make such a necessary article of faith.'

Asked to describe philosophic Hinduism as I have seen it, my memory runs back to a Hindu reading-room in a town at the foot of the Western Ghats. The Hindu English-speaking community had gathered there to a public debate about Christianity at the close of a series of addresses I had been giving them. And in that debate what varied and conflicting theories were put forth, widely illustrating the guesses after truth which philosophic Hinduism stands for:

'God? 'No personal God, that would imply limitation.' The world? 'Not created but emerging from God (Brahm) as the threads from the spider, and to be re-gathered into Brahman again.' No, not that; no world at all, all mirage, delusion; there is really nothing.

Sin? Not certainly a personal offence. How can there be when there is no person to offend? At most an imprecation. 'No, there is no such thing as sin at all. What we call sin and wrong-doing is merely an offence against our own self-constituted rules and ideas.' What if there is sin? To the enlightened it can no more pollute than can the green waters of the tank defile the lovely lotus which floats on it. Forgiveness? 'Impossible.' Nature teaches us that. Every rule broken brings its own proportionate punishment. By the law of "Karma" each sin finds its equivalent in the next birth. 'No, not impossible at all, the easiest matter imaginable. By puja, by mantras, by sacred washings, by penance, sin is forgiven.'

The knowledge of God? 'God is unknowable; He Himself knows everything, but does not know that He knows. Is self-existent, but does not know that He exists. Is Bliss itself, but does not know that He is the All-Blissful. God is unknowable, for does not the Vedanta say, "Know thyself and thou shalt then know the Non-self, the Lord of All? What is my Ego? Is it my hand or foot or flesh or tendon? Ponder deep and thou shalt know there is no such thing as I. As by continually peeling off the skin of the onion, so by analysing the Ego, it will be found there is no I. The ultimate result of all such analyses in God." Do not then say God is unknowable, for, if you only knew it, you yourself are God.'

This is only a glimpse of philosophic Hinduism as I have seen it. 'Fog wreaths of doubt in blinding eddies drifted.' Yet I believe that the real feeling of not a few philosophic Hindus is that which was expressed very earnestly at the close of that very debate by a Rajput Talsilidar, a Vedantist in creed, yet seeming, I was told, a Nathaniel at heart. He rose and said, 'I frankly admit my own ideas about God are very hazy, and so is my idea about sin. I grope in the dark. I would give very much to know about God. We cannot find out God by our own reasonings. An ant comes and takes away a grain of sugar, but it knows nothing of the person sitting by. So we transact our daily business and perform our daily puja, but what do we know about God.'

Yet you know, Christian worker, and through you they may, if

The C.M.S. Gazette.

The Great Fire at Hakodate, Japan.

By Mrs. Fyson, WIFE OF THE BISHOP OF HOKKAIDO.

It is indeed too true the C. M. S. have lost all their property in Hakodate,—Church, School, two Mission Houses and Women's Home. The last was built and the money collected by Miss Sappson, she planned it with great care for her work. She is now in England, and, since her last operation, I hear from her that she is growing quite well and strong. I fear she will really never be that! But I hope she will be well enough to go out and work again. They had had very hot weather and dry winds. "Hakodate was as dry as a bone," and on the night of Sunday (25th) they had just gone to bed when the bells woke them. They watched the fire for two hours before realizing their own danger; my husband had even been out to offer help. They thought it would burn across the Isthmus as it did usually when beginning in that quarter. A furious gale was blowing and suddenly the wind changed and the fire came leaping up the hill towards them. They packed what they could and dragged their things by degrees up the hill out of danger. Some very nice Americans were staying with them and were the greatest help and comfort. From them I learn that Ruth "calmly packed food for them all, with her own things lying round waiting to be saved, and the dear Bishop packed calmly as if for a picnic." My husband says he did not see the house go and was glad; he can think of it solid-looking and clean-looking. There we have passed 10 happy years and there we are thankful to think other people have been happy too. Miss Brownlow lives with them, and she worked very hard.
Unfortunately two valuable bundles were stolen from the hill. All our friends are homeless and have lost their all. The Japanese are more clever and have less to move, but there must be great distress, and will be this winter.

There was a small house on the hill, once the Ainu School, and fortunately they were all able to take shelter there. Since then they have dispersed in different directions and good will come out of it in this way, that ladies will now live in places where there was no one before.

— Middleton St. George Rectory, Co. Durham.

Oct. 1st 1907.

For "Auld lang syne" I am writing you again, but it is a sad topic I want to place before you. Yesterday brought news of the Great Fire in Hakodate at the end of August—such a fire as never before had been seen in Hakodate. The town contains 100,000 people, and three parts of the whole place have been reduced to ashes. I can fully picture the scene knowing every street and corner so well. A strong S. E. Wind has been blowing for 3 days and done in the centre of the town perhaps, a lamp has been upset and in 5 minutes one house is ablaze and in 2 hours, a thousand will have been destroyed. Not slowly do the flames creep along, but sheets of flame driven by the gale leap over the wide streets, and houses a long way off catch fire and soon the whole hill is ablaze as well. The immense Temple at the foot of the Mission Compound catches fire—the dear old church which you all helped to build is a mass of flame—the O. M. S. property, the Bishop’s house, the Mission House, the dear old school which has trained its scores of girls for the past 20 years, are caught and destroyed, and so the cruel flames rush on and on until the whole Isthmus is ablaze. Six churches are burned, all the consulates except one, and not a house left in the path of the fire except a few fire-proof buildings here and there.

Then the confusion! Nowhere to place rescued furniture! The rushing, the bustle, and the utter helplessness of putting out the fires must have been acute. Thank God not more than 8 lives were lost! Of course the Missionaries (including the Rev. D. M. Lang, from whom you receive the half-yearly circular letters) have lost nearly everything,—books, furniture, saving only a few clothes. The loss to the Japanese must be incalculable. It may sound awful to hear of so many thousands homeless, but the whole country rises to this occasion, so that the keenest suffering is very quickly alleviated.

But, Friends, I appeal to you now. Could we not help those Christians to rebuild their Church? It will be absolutely impossible for them to do very much for several years. At the best of times they are not rich. Can we not gladden their hearts by helping at once with donations towards a new Church?

I imagine that an appeal is already on its way from Japan to us to help them, but I remember how ready you were to help me in the olden days in building this and other churches, so I thought I would lay the case before you. Let us show them our sympathy at once.

Please send all help to Miss Andrews, 25 Castle St., Hertford, Herts.

It is estimated that the loss to the Society is about £30,000 Yen (£3000) and that of the Missionaries 10,000 Yen (£1000).

WALTER ANDREWS.

A ‘Red Letter Day’ in Meetanwela.

We started from the Kurunegala Rest House at 7 a.m. on Wednesday Nov. 20th, and had a most delightful drive in the cool morning along the Kandy Road for about 8 miles, to a village called Mawattegama. The Meetanwela villagers had long looked forward to the day when their new “School Chapel” would be opened and dedicated to God’s Service. In order to get the building, they first of all contributed liberally to themselves, then collected from others, but this being insufficient they decided to give in kind,—some gave trees to be sawn up for the roof, others who had matti pits (i.e. pits from which brick material is obtained) gave the matti—others again gave firewood to burn the bricks and some gave their buffalows to trample the brick material into a fine putty, and those who had nothing to give in kind came and worked. The result is a fine substantial building 60 feet long by 16 feet, and on the side wing where the school girls are taught and where the women sit on Sundays during the service, and a vestry, or room for the missionary.

The putting up of the building was a great pleasure as the people helped willingly and were very enthusiastic about it.

The congregation consists of about 55 adults and 35 children. For 2 or 3 days before we arrived, there were great preparations going on—a great feast had to be provided for which nothing less than a curried bullock was considered sufficient, then the building and approaches had to be decorated to receive the C.M.S. Secretary (Rev. H. P. Napier-Clavering), Miss Deering (lately out from England) and the superintending missionary of the District.

When we arrived at Mawattegama we found about a hundred people waiting to receive us, these consisted of the masters and school boys, the male portion of the congregation and a procession of tom-tom-beaters, flute-players and dancers in fact the whole village orchestra! The school children led the procession in single file, then came the missionary party, next the gaily dressed “orchestra” of tom-tom-beaters and dancers, and last a crowd of villagers. As we slowly moved along through Pita Konda Estate on our way to Meetanwela village the air rent again and again with cheer after cheer from children and villagers—all in order and to the tune of suitable music! At a given signal from one of the teachers all the children, about seventy, would take their gay coloured handkerchiefs from their shoulders,—cheer lustily, “and wave the signal from one of the teachers all the children, about seventy, would take their gay coloured handkerchiefs from their shoulders,—cheer lustily, and wave the handkerchiefs over their heads, making a very pretty sight.

Two planters and two ladies joined us on our way and came to the service. Our path lay through bits of jungle, along the banks of paddy fields, and across streams of water—to ford which trees had been put down for the ladies, who gallantly climbed “styles” and crossed the streams without an accident.

When we arrived at the School Chapel we found the building empty and the gates locked, a key was then handed to Miss Deering who stepped forward unlocked the gates and entered the building—the first step in the ceremony.
The building was soon full for service and many with work to do entered to stand round outside. Little babies are always present at the services in village congregations and they often make their presence felt! It is not an uncommon occurrence to have to stop in the sermon two or three times, lean over the pulpit and quietly say to a fond mother "will you kindly take out that screaming baby and return again when it is quiet." If you want the mothers at church you have to be patient with the babies! The mothers seldom or even seem to realize that they are crying!

On this occasion the building seemed to swarm with babies and they made themselves equally evident by keeping up music in their own right through the service.

The service began with a hymn directly after which the Rev. W. G. Shorten explained to the people in Sinhala how in all ages good men were moved to erect buildings for the mental and spiritual welfare of the young and old, that the building in which they were assembled had been erected, after much self-denying efforts on the part of the congregation, for that purpose and that they were all assembled now to open the building and dedicate it to God's Work. The Rev. H. P. Napier-Clavering who was interpreted by the Rev. C. Wijesinghe then took the service of dedication praying that God would accept the building and that His richest blessings might rest on all who were taught there, on the young and old who were Baptized and Confirmed there, and on all who come to receive the Holy Communion, to hear God's word and to pray there. Very reverent was the congregation, and often were the petitions punctuated with "Amen."

At the close of the dedication service one adult and three infants were Baptized after which Mr. Napier-Clavering addressed the people.

After the service the feast began for which an extra building had to be erected. There were no tables, no chairs, no knives, no forks and yet it was a great feast provided by the villagers themselves, except the bullock, which was a gift. The people sat on mats on the floor in rows, and for plates each had what looked like the lid of a basket lined with a plantain leaf. Men walked up and down between the rows and literally handed out the boiled rice, curried bullock, chopped into little bits and three or four other kinds of "messes" which really made one hot to look at, much more to smell or taste. Some of us did try that curry afterwards. It was only right that we should partake of the feast, all have recovered now; but some are not likely to be tempted again.

A bowl of drinking water was placed between each five or six people who drank in turn, and in this way the bullock was helped down. Oh how they did eat and how the children did "visibly swell."

The Feast over, all assembled well, and with beaming faces for the prize distribution which was the next item in the programme. The prizes consisted of bits of soap, dolls, clothes, towels, work-bags and books. These were distributed by Miss Deering, and were awarded for Scripture, good conduct, and for regular attendance at Day and Sunday School. The village school boy loves a piece of coloured soap and his sister loves a doll if given the opportunity will always choose these before things three times as valuable.

The Rev. C. Wijesinghe then gave an address on 'gifts' and this brought, what was to us all a very happy day, to a close.

Cotta Teachers' Training School.

The report of the year's work in this school is to hand, and Miss Gedge in looking back over the year is able to say "the Lord hath been mindful of us whereof we are glad." Practically no illness has hindered the work, the staff has remained unchanged, so assuring a continuous and uninterrupted course of training; through the help of kind friends in Ceylon, England and Australia necessary alterations have under the kind supervision of Mr. Wm. de Silva been made in the buildings, and the success of the students at examinations has been gratifying. The D. P. I. visited the school and gave an encouraging report. Miss Gedge thus concludes:

"The Convention for the deepening of spiritual life held early in October was a time of refreshment to many of us, and the constant reading of the Scriptures in Church, on Sundays and throughout the week, is greatly valued by those who may be cut off from such helpes when their course of training is finished."

News of Missionaries.

After 23 years absence from the Island the Rev. W. E. Rowlands as full of zeal and energy as ever has once more come amongst us, and has been heartily welcomed on all sides by those who knew him in former days. Mr. Rowlands is accompanied by his daughter, and after a day or two spent in Colombo and Kandy has already taken up residence in Haputale. We trust that both Mr and Miss Rowlands have many happy years of service before them. The Rev. and Mrs. R. P. Butterfield hope to leave for England on January 26th, and the Rev. and Mrs. T. S. Johnson have now moved to Kandy.

We have also to extend a hearty welcome to Mrs. J. Davies Thomas who is taking up work in Kandy, the Rev. and Mrs. J. G. Garretti who have returned also to the Hill Capital, Miss Case to Jaffna, Miss Josolyne to Battogama, and Mr. G. A. Purser to Dodanduwa.

We are very sorry that the condition of Mrs. S. M. Simmons still gives cause for grave anxiety, and the continued prayers of all friends are earnestly desired.

The Rev. A. E. Dibben is having a busy time in England, and Mr. A. G. Fraser's name appears in several of the Home papers in which he is represented as actively advocating the cause of Missions, especially in Ceylon.

Chinese Students in Japan.

"We call the following from a paper left by the Rev. L. Byrne during a recent visit to Ceylon: First as to the Students. In Jan., 1905, the Chinese Students in Japan numbered about 2,000; in Jan., 1906, 8,000; in Jan., 1907, 15,000; or more. Except for a few military and Engineering students these 15,000 are residing in the Student quarter of Tokyo. You cannot make a loud clap with one hand, as the Chinese say, one student may not do much, but what may not 15,000 or even a few hundred do? They are cut off from ancestral worship and idolatry, and are very accessible to sympathy and outside influence of every kind. Anekistic literature, of the style of Huxley's ' Evolution and Ethics,' translated into good Chinese, and revolutionary
literature is being freely read and assimilated. In addition to these evil influences Count Okuma, in an interview with the Y. M. C. A. men, pointed out that "Chinese students coming to this Country (Japan) are unable to find any guide to faith and morality." Politically, the Gospel of Christ could only have a restraining effect upon them. They have gone beyond any state of freedom of opinion which might have resulted from contact with Christianity.

Second as to Christian Work among them. The America Y.M.C.A. has two secretaries at work with a reading room and night classes. During the recent World's Student Christian Federation Conference in Tokyo, when men of many nationalities were present, April 3—7, special meetings were held for these students. At one meeting 177 stood up to confess their desire to follow Christ, and during the series of meetings altogether 500 so signified their desire. How much or how little this may mean will depend on after teaching and care. They are as men in a cave making for a point of light. A Chinese proverb says "If you want to save a man, save him till he is saved."

The C.M.S. General Committee has definitely resolved to transfer two of their missionaries from Central China temporarily to Tokyo to work among these students.

A friend who went as a delegate from England to the Tokyo Conference came back impressed with the importance and difficulty of the work. He says only missionaries from China of some experience should venture to undertake it. The movement in its present large proportions may only last five or ten years, till the Chinese have their own Universities in order. It is desired to do quiet personal work among them, perhaps having night classes in English and Chinese, and certainly if possible a hostel where the religious spirit of the work may be fostered. The well-inclined may come and reside. It is thought this latter plan may be the most efficient means.

Already thirty Chinese students have been baptised in Tokyo, where a real work of grace is evidently going on. Continuous prayer is asked.

1. That the missionaries may have much tact and wisdom in dealing with the students.
2. That all who come in contact with the students, may so work as to "keep the unity of the Spirit in the bond of peace," with one soul striving together for the faith of the Gospel.

"The Outlook"

An Address Delivered by the Bishop of Carlisle to the Carlisle Diocesan Conference.

Of all the dangers which beset the Church of England to-day none, in my judgment, is comparable to its gradual denationalization. By denationalization I do not mean either disestablishment or disendowment; but a process different from both and immeasurably worse than either. Disestablishment and disendowment would be evils both for the Church and the nation. It is unquestionable that the endowments of the English Church were intended for religious purposes, and that to appropriate them to any objects not definitely religious would be a betrayal of trust. In scattered country parishes and in densely peopled parts of towns disendowment would inflict great religious deprivation on the poor, who are unable themselves to pay for the offices of religion. The middle classes and the rich could get on well enough without endowments, or, at any rate, with endowments greatly curtailed; but by complete disendowment the poor would be largely robbed of the ministrations of religion. On the other hand, disendowment would have the advantage of compelling each successive generation to provide for its own religious ordnances; it would help to keep religion more alive by throwing it more completely on its own resources; it would preserve the English Church from the deadening habit of leaning too heavily on the generosity of a dead past. It would incidentally throw larger powers and liberties into the hands of the laity, who would assuredly never consent to maintain a Church in whose administration they have so scanty a share, as at present in the Church of England. Similarly with disestablishment, it would be a great and irreparable evil, a sore breach in historical continuity, a constitutional derangement of which it is impossible to forecast the ultimate injuries, a deliberate dissociation of the State from organized religion, a sure and certain interference with religious liberty of thought and practice. No voluntary religious community is as free and untrammeled as a State Church. Paradoxical as it may sound, the citadel of Establishment is the bulwark of religious freedom not only within the Establishment, but beyond its pale. I speak what I know when I say that not a few of those who find the limits of the so-called Free Churches too narrow fly to the Establishment for greater liberty. For this reason the Established Church is a means of keeping the voluntary Churches from further abridging their own liberties. On the other hand, the evils of disestablishment would not be unmitigated. It is not of the case, but of the bene esse, of a Church that it should be established. Establishment cannot make a Church; neither can disestablishment unmake it. The Reformed Church of Ireland has not been destroyed by disestablishment. Neither would the Reformed Church of England be destroyed. It might, and most probably would be, still further reformed. It would go back to the Reformation and complete its unfinished work; and would neither go behind nor underneath the Reformation to scuttle and to wreck it. Nothing is more certain, in my judgment, than that disestablishment would result in a grand purging of the English Church: perhaps also in a rupture, but assuredly in a purging. The condition of things to-day in the Church of England would not be tolerated in an unestablished Church. An unestablished Church would be autonomous, and with autonomy would cease the bureaucratic rule from which the English Church has for a long period deeply suffered, to her enormous loss. And so, although I am very strongly opposed to disestablishment and disendowment, because on the whole I am convinced that the resultant evil would greatly outweigh the good, yet if disestablishment and disendowment were to come I should by no means be overwhelmed with despair for the future of our grand historic English Church.

But the denationalization of the English Church is a far other matter than either its disestablishment or disendowment; a matter wholly evil without any admixture whatever of good. The denationalization of a Church means the belittlement and sectarianizing of it. Sectarianism and Christianity are antagonistic and mutually destructive terms. Where the spirit of exclusive sectarianism is, there the Christ is not; and
wherever the Christ reigns, the exclusive spirit of sectarianism is exercised. One of the greatest foes of Christ is sectarianism.

Other threatening signs are obvious. At the recent Trades Union Congress over 1,200,000 members voted for secular education, and about 120,000 against it—a majority of something like ten to one. It is not against Christianity these men voted, but against Clericalism; which, in their judgment, is one of Christianity's direst foes. If the worth of the Bible and of simple Christianity in education had been put to this same Congress it is more than probable that this majority of ten to one, would have gone the other way. If any further proof were needed of the deadliness of the peril by which the English Church is to-day encompassed, it may be found in the spirit with which those ignore the peril by whom the peril has been largely produced. Here we stand amid many and great dangers of the most vital kind; and what are multitudes of Churchmen doing? Steadily playing into the hands of the adversary by still further sectarianizing the Church and fomenting quarrels within their own ranks. As if the English Church were not already sectarian enough, one of the first acts of the Representative Church Conference was to narrow its borders still further, by setting aside our Lord's Evangelical test of discipleship, which is baptism; and substituting an ecclesiastical test of its own. Not long after this came public pronouncements that the rubric connecting Confirmation with the Holy Communion should be rigidly enforced; and that no one should be admitted to the Holy Communion until such time as he be confirmed or ready and desirous to be confirmed, although this rubric has been acknowledged by liturgiologists of the deepest erudition, such as the late Bishop Jacobson and the revered Protector of the Lower House of the Convocation of York, to be inapplicable to Nonconformists. Then a Commission sat to inquire into ecclesiastical discipline—a Commission composed of scholarliness, equitably-minded, representative Churchmen. This Commission produced a Report absolutely unanimous, an event unique in the history of Ecclesiastical Commissions, and the cry immediately went up “Great are the rubrics of the Tudor Kings; let nothing be done to alter them.” Similarly with the book called The English Hymnal. It is a medley of superstitious compositions intermingled with Christian hymns to give a Catholic colouring to the whole; though in reality the book is essentially sectarian.

Or take another and more recent instance, the Parliamentary statute which, for the sake of brevity, we may call the Deceased Wife's Sister's Marriage Act. I am personally against that Act, and if I had been in the House of Lords should have both spoken and voted against it, on the ground that I believe it is calculated to lead to greater confusion than advantage. But I am, therefore, to discourage the use of our national churches for the benediction of these marriages? Consider the position in which the question stands. For at least half a century the question has been debated by the English nation; intelligently and conscientiously. Everything that can be said against these sister-in-law marriages has been fully and strongly said. Yet the more fully the matter has been examined, the more consentient has grown the verdict of the three estates of the realm; although the majority of those estates, taken together, is confessedly composed of members of the Church of England. Appeals have been made by both parties in the debate to Holy Scripture, with the result that the conclusion has been reached by the larger party—containing many earnest distinguished Churchmen, as well as many devout and learned Nonconformists—that these marriages are not contrary to the law of God as revealed in Holy Scripture. The same conclusion has been reached by other Christian communities in all parts of the world; not excluding the Roman Catholic Church. Under these circumstances, when Holy Scripture has left us free, and the national conscience, as declared by its elected representatives, is favourable to these marriages, what is the English Church going to do? Is she going to bind where God has not bound? Is she going to set an ecclesiastical Canon centuries old against the better-trained, more widely illumined national conscience of the present day? What is this but to de-nationalize the Church, to mediseevalize and sectarianize it, to narrow its bounds down to the little limits prescribed by the Canonists of former ages, many of whom knew less of the Bible than hosts of religious laity know to-day? As I said, I personally am not favourable to these marriages; but in this and all matters not contrary to the law of God, and on which the Church has been long exercised, and has finally reached a definite conclusion, I think that personal opinion should yield to collective opinion based on a large area of knowledge. If the question were one of right or wrong, then the Christian duty would be to stand for the right, if necessary against the whole world; but here is no question of right or wrong, and Churchmen are therefore left free, except so far as they are bound by Canon Law. The whole question of the relation of Canon Law to the law of the realm is in a state of great confusion. The circumstances under which the Canons were enacted were so entirely different from those of our own day that the time has clearly come for revising them. No one contends that all the Canons are binding, even on the clergy. Some have grown obsolete by sheer lapse of time and force of incongruity. Others are obsolete and in process of vanishing away. As far as I am able to judge of the position of the members of a National Church, no Canon is binding either on clergyman or layman if its spirit runs contrary to the law of the realm, so long as the law of the realm is not contrary to the law of God. Meanwhile, and until the relation of the Canon Law to the law of the realm has been clearly and judicially defined, it seems to me wise and politic that the use of Parish Churches, which belong to the parishioners as much as to the clergy, should be left to the sole decision of individual clergymen: thus ignoring the co-equal rights of the parishioners to the use of their Parish Churches, and laying upon the clergy the burden of either refusal or consent to their use for particular purposes, as well as giving rise to the endless confusions sure to result from the clashing preconceptions of men of diverse minds. Furthermore, it is clear to me that in the present condition of affairs, and until we know exactly the real relation of the new marriage law to the law of the Church (which in a National Church ought to be in accordance both with the laws of the realm and of (yod), I cannot, speaking for myself alone, lay any clergyman either under personal or official censure for celebrating one of these marriages, or for allowing the use of his church for the purpose of celebrating it.
Before bringing this address to a close, may I add a few brief sentences on another matter closely allied to that already laid before you? One of the worst results of the sectarian leaven now working in the Church of England seems to me to manifest itself not in ecclesiastical but in social phenomena. Among the prime elements of Christianity are the Fatherhood of God and the brotherhood of man. All class distinctions in religion are anti-Christian, whether distinctions of race or rank, wealth or poverty. God is no respecter of persons or possessions, except in the way of requiring more from those who have more, and less from those who have less. This is the Catholic faith, that in Jesus Christ male and female, master and servant, rich and poor. And the welfare of a nation depends on all classes alike sharing duly their rights and discharging duly the corresponding duties. To favour or to flatter either poor or rich, employers or employed, is social sectarianism. Yet so inveterate and deep-seated has the sectarian spirit become in the Tractarian Movement that some of the most illustrious disciples are proclaiming it a kind of sin to possess property and a kind of piety to be poor, thus materializing the very foundations of religion. Not only do they threaten the Church with disestablishment and disruption if they cannot have their own interpretation of doubtful rubrics, and their own way on the "Six Points," as they are called (not one of the whole six being as much as mentioned in the New Testament); but, instead of making the Gospel equally a Gospel for all, are proclaiming it to be preferentially on the side of one class in the nation, to the depreciation of other classes. Thus under cover of humanitarianism, the most disintegrating of social and ecclesiastical forces are being industriously introduced into the life of both the English Church and the English nation, to the great narrowing of the Church and the great dividing of the nation.

The Record.

Cotta C. M. S. School.

Annual Distribution of Prizes.

This annual event took place on Wednesday last at 3.30 p.m. at the school hall, the Rev. H. P. Napier-Clavering, the Ceylon Secretary of the C.M.S., Presiding. The ample school hall and premises were tastefully decorated with pambah, flowers, tender coconut leaves, etc. The walls were adorned with flags and suitable texts and mottoes. There was a large gathering of pupils, parents and friends from Colombo and elsewhere among whom were—Mr. J. Harward D.R.I., Misses Harward, Miss Gibbon, Inspectress of Schools; Mrs. Hawthorn, Miss C. Horfall, Miss Farnham, Miss Brown, Miss Grace, Mrs. R. T. Dowbiggin, Mrs. Ryde, Misses Gedge and Hutchinson, Reveds. R. W. Ryde, M.A., G. B. Perera, G. S. Amerasekera, D. L. Welikala, Messrs. W. de Silva, Messrs. C. and L. Silva, Mr. and Mrs. M. D. Rodrigo, Mrs. A. G. Perera, Mr. and Mrs. Rodrigo, Mrs. G. B. Perera, and Mr. and Mrs. J. de Silva, Messrs. T. E. P. Senanayake, H. D. Thomas, Rouben Perera Jayasundera, J. Wijesinha, Misses Jayatilleke, Guneratne, Arum Perera, R. M. Perera, Misses D. J. Talagala, Wijesinha, Albert Wijesinha, Mr. and Mrs. Arnold Perera, Mr. de Silva, Mrs. Gunatilleke, Mrs. Aron perera, Mrs. Weerasinha, Mr. and Mrs. C. Pinto, Mr. R. Gamalatge, Mr. J. P. Ramanayake, &c.

After prayers by the Rev. R. W. Ryde, a programme of 16 items was gone through successfully. Mr. W. de Silva, the retiring headmaster of the Boy's English School, read a lengthy report and four others were read by Mr. Ryde.

The Chairman made an impressive speech in the course of which he said that the proceedings of the afternoon will over-shadow Mr. Silva's announcement of his retirement. He said that when he was invited to preside on that occasion he was to be confronted with so many school-children. He thought he was to meet only the boys of the English school. However, he was glad to see so many bright faces that afternoon. He referred to the boarding schools. He was himself a believer in boarding schools. They did much good to the country. He asked parents to send their children to boarding schools if they desired to get a good education for them. He next addressed himself to the teachers. The retirement of their headmaster, whom they had learnt to obey and follow was at hand and they had to adapt themselves to altered circumstances. That was no easy matter. The aim of the teachers should be a high one. The aim of mission schools was to make converts. The secular part of education, he said, was an auxiliary to that end.

The next speech was from the Director of Public Instruction.

They expected him, he said, to talk on education. He thought that was neither the place nor the time to do so. But he congratulated the management on securing the services of a trained teacher in place of Mr. Silva. He testified to the good Cotta had done for the cause of education, and spoke highly of training school for men and women—chiefly the latter. It was the home life, he said, that influenced a man's character. It was not a difficult matter to coach up a man to pass an examination, and that, again, ought not to be the chief object of a training school. The chief aim ought to be to form good habits in those who were in the training schools. When they were trained to good habits, they in their turn had to instil them into the younger generation and thus the good work would be an ever widening circle. He was very pleased with the singing that afternoon of the girls. He desired to see music taught to boys as well. He said that there are not many schools where music was taught. He hoped to see provision made for singing in the time table.

Rev. Mr. Ryde proposed a vote of thanks to all who contributed to make the function a success and invited the gathering to partake of refreshments which Mrs. Ryde had kindly provided.

Mr. de Silva seconded the vote of thanks and the Benediction was pronounced by the chairman.

The assembly adjourned to the grounds where cake and tea were partaken of while the girls of the English school, under Miss Alice Perera, and the girls of the boarding school, under Miss Hutchinson, entertained them to some more action songs on the green opposite, and Misses Jayatilleke, Guneratne, Arum Perera, A. M. Perera, Misses D. J. Talagala, Wijesinha, Albert Wijesinha, Mr. and Mrs. Arnold Perera, Mrs. George de Silva, Mrs. Gunatilleke, Mrs. Aron perera, Mrs. Weerasinha, Mr. and Mrs. C. Pinto, Mr. R. Gamalatge, Mr. J. P. Ramanayake, &c.

The Ceylon Morning Leader of 20th Dec :
EDITORIAL NOTES.

ONE of the greatest encouragements received by the Committee during the past season of financial stress and anxiety, has undoubtedly been the Governors' knowledge that the great body of its constituents has been in sympathy with its Conference. Nevertheless, it is inevitable that, in so world-wide a work, opinions on questions of administration and methods will sometimes differ. Therefore, opportunities of conference between workers at the circumference and the centre are exceedingly valuable, and tend to promote clearer understanding and closer fellowship. The Conference of some four hundred leading friends of the Society from all parts of the country, which took place in the Hoare Memorial Hall at the Church House, Westminster, on September 25 and 26, demonstrated the usefulness of such a gathering for the ventilation and exchange of ideas concerning the policy and methods of the Society. Such topics as C.M.S. Responsibilities Abroad, The Society's Financial Position (including a statement explanatory of the Capital Fund scheme), Decentralization of both Home and Foreign Work, The Apportionment Scheme, and the Question of a Forward Movement Campaign (somewhat on the lines of the February Simultaneous Meetings of 1886 and 1887) were dealt with by members of the Committee and the Secretariat, and provoked brisk discussion. A very large number of clergymen from the provinces and also influential laymen, took part in the proceedings. Members have since testified to the usefulness of the Conference in allaying misgivings, removing prejudice, and enlightening their minds on several important points. The need of proceeding with prudence as well as with faith was manifestly the message to the executive. Meanwhile, the counsels and cautions of their friends, and, more than everything else, their manifestations of love and readiness

Miss A. J. Askwith and Staff and Scholars of Sarah Tucker College. (See p. 166.)
to appreciate the difficulties and complexities of the problems to be dealt with, will be a tonic and encouragement in future labours.

The Society has again bidden farewell in the name of the Lord to a large band of its emissaries and representatives departing to the foreign field. It was at first intended, as we announced two months ago, to have only one Farewell Meeting, on September 27; but as the time approached it was found necessary to hold two, Exeter Hall being no longer available, and the capacity of the large Hall of the Church House, Westminster, being limited to some 1,600. Accordingly, September 26 and 27 saw crowded audiences gathered, under circumstances of peculiar solemnity, to take leave of our brothers and sisters. It is well known to our readers that months previously the Committee, in face of the Society's financial straits, had decided to withhold most of the new missionaries from the field this autumn. The necessity for such a step was felt to be grievous indeed, for recruits were sorely needed to fill existing gaps and relieve overstrained workers at under-manned stations. Much prayer ascended from the C.M. House and many parts of the country—indeed of the whole world. During the summer months special gifts—in one case amounting to £1,600—began to flow in, until over £6,000 had been received, sufficient to send out and maintain until the end of 1908 every waiting recruit. Not one had to be kept back. Laus Deo!

Our September number gave a list of the outgoing missionaries and a supplementary list will be found on page 174. The total number is 178, of whom 130 are returning, or have returned, and 48 are new. The new missionaries comprise thirteen clergy, of whom one is a graduate of Oxford, three of Cambridge, and one of Sydney, while eight have taken the Islington College course. Two doctors (one a London and the other a Dublin graduate), and two other laymen (one an Islington man), five wives, six fiancées, and twenty other lady workers (two with the B.A. London degree, and two sent by the Victoria C.M. Association) complete the list of those facing the foreign field for the first time. Of the 130 returning workers, one is a bishop, one an archdeacon, and thirty-two others are clergy; then there are seven doctors, five other laymen, thirty-five wives, one fiancée, and forty-eight other lady workers.

The Society's Trust Association has reason to be encouraged by the measure of response that has been accorded to the scheme for restoring the Capital Fund. The Capital Fund by accepting loans of £10 and multiples of £10 from friends, to bear interest at three per cent. We mentioned the scheme in our August number, and referred our readers who desired full particulars to the Lay Secretary. Owing to some delay in determining the legal questions involved, it was not till the close of July that the prospectus was ready for distribution, just the time when most people were starting off to the Continent or the seaside; nevertheless, within twelve weeks applications for allotment of debentures amounting to £25,000 were received. The scheme provides that when, and not before, £50,000 has been applied for allotment shall take place. It is of material, nay, essential, consequence that in some way the fund on which the Society depends to cover its heavy bank loans be provided, and we ask our readers to unite in prayer that if it please God this effort may be prospered, and that friends who have capital to invest may be led to consider whether, at some sacrifice of interest and, possibly, in other respects, they cannot render help in this way.

The Society has seldom sustained a more grievous loss than that which befell it early in September when the cable message arrived at Salisbury Square, announcing the Home-call of the Rev. Douglas M. Thornton of Cairo. Long before this page finds its way into print much prayer will have ascended on behalf of his widow and her bereaved relatives and colleagues, and also that a successor may be found to step into the gap in the Cairo Mission which will be hard indeed to fill. By voice and by pen, with tact as well as zeal, Mr. Thornton, in the prime of vigorous manhood, was carrying on peculiarly fruitful work among educated Moslems, including many connected with the great Moslem University at Cairo, and was also exercising much influence among leaders of the Coptic Church. We hope that our readers, if they have not already done so, will read the accounts written by himself, which appeared in the August and October number, of the Review, of his remarkable visits to the Valley of the Upper Nile during the past summer. We pray that his death may serve as a call to the Universities and other theological institutions to send forth some of their best to become such ambassadors for the Truth as was Douglas Montagu Thornton.

During September a series of striking articles appeared in The Times written by the Rev. Lord William Gascoyne-Cecil, who has lately visited China with the object of studying mission work on the spot. He has personally inspected no fewer than fifteen mission hospitals, 'all excellently managed,' and he writes: 'Medical Missions have done a stupendous work in China. More than any other form of mission they have shaken the prejudice against the West.' Again, he defends the action of missionary societies in sending out women missionaries to China, in face of the assertions made by members of the 'commercial community' that it is wrong to expose white women to the danger of death or torture. Lady Florence Cecil herself made inquiries into the condition of Chinese women, which she found 'very pitiable'; and visited girls' schools of every grade. Her husband's words on the subject are, 'If such work as this is to be undertaken at all, it must be by women. The world is to my mind a brighter and a holier place, since I have learnt that it contains many whose sense of duty and pity are so strong that they do not even consider their own lives in comparison. I wish the ten thousand useless, idle women in England would think a little of these fives of unnoticed heroism.'

We wonder how many of our readers have applied themselves to what the Bible has to say 'Concerning Giving and Receiving.' To those who have not done so we believe the fulness of Bible teaching on this important point would be a revelation, and would raise to a much higher plane their thoughts concerning the stewardship of money. Such suggestive topics as 'The Principles of our Lord as to Possessions, applied to Modern Life'; 'Money as a spiritual, disciplinary Force,' etc., are being prayerfully discussed at a series of Women's Conferences (led by a deputation of women workers in Salisbury Square), which are taking place in different parts of the country to the number of eighty or ninety during the early winter. Fruitful results may be expected.
THE autumnal sending forth by the Church Missionary Society of a band of old and new workers to the Foreign Field is always an occasion of deep interest to those of the inner circle. This year has proved no exception to the rule. The fact that all the recruits had been provided for by special gifts lent peculiar gladness to the gatherings. God had dispelled our fears, and answered our prayers abundantly.

Some new features characterized the Autumn Valedictory proceedings. To begin with, our place of meeting was no longer the familiar Exeter Hall. As early in the week as Wednesday, September 25, 'Salisbury Square' in a sense removed to Westminster for a Conference of leading C.M.S. supporters. The gatherings formed a fitting and helpful prelude to the public valedictory meetings, which took place subsequently in the Large Hall of the Church House. Although we felt at first more or less 'unhomed' by the new surroundings, thanks to careful stewarding, the arrangements were most comfortable. The serried rows of upturned faces exhibited that 'chastened joy' and keen interest which characterize every C.M.S. Farewell Meeting. As Sir John Kennaway remarked in his address from the chair on the first evening, 'We meet in an unfamiliar place but with the same object, and we pray that we may bring the same spirit with us.' The clergy and laity supporting the chair found places in the front rows of seats among the audience, and the choir took refuge in the gallery near the organ, for the outgoing workers filled the platform to overflowing.

On each occasion the meeting was opened by the Hon. Clerical Secretary reading the names and giving an 'analysis' of the list of those to be 'dismissed.' Peculiar interest attached to the sending forth of one and another, which the audience was quick to appreciate. The Rev. C. H. Wedgwood, for instance, is the third member of the newly-formed Cambridge University Mission Party, and goes to the help of his brethren, the Revs. J. W. Lloyd and G. T. Fox in Northern Nigeria. The meeting was interested to learn that the Rev. F. B. Hadow, retired from the Soudan, will continue to work as colleagues at the Old Church, Calcutta, which Mr. Cubison (a well-known member of the C.M.S. Committee and hard-working South London clergyman) by permission of the Bishop of Southwark has offered to take charge of for a year. Would that more clergy would visit the mission-field in a similar way and come back to tell their congregations what they have seen,' exclaimed Prebendary Fox. The intimation that the Rev. H. W. Lea-Wilson and Miss M. E. Lea-Wilson (son and daughter of our valued supporter, the Rev. C. Lea-Wilson, of Nottingham) were allocated to Western India—Mr. Lea-Wilson to take charge of the Robert Money School—was warmly applauded. Still more thankfully did we note that Miss Butlin is returning to Turkish Arabia and to Mosul—an indication that the Society has cancelled its intention of withdrawing from that needy and promising station. Great interest, too, was evinced in the departure of the Rev. and Mrs. L. Byrde, and the Rev. and Mrs. W. H. Elwin, who, instead of returning to their work in China, are proceeding to Japan to engage for a time in evangelistic work among the thousands of highly-gifted young Chinamen studying in Tokyo colleges.

Children of missionaries were recruits who received warm recognition. A daughter of the veteran Canon Cole goes to work in the United Provinces—at 'not a great distance from himself as things go in India'—and the venerable Dr. Richards has the joy of giving a son to the Punjab, who is being franked thither as the 'substitute' for a veteran Punjab missionary who becomes 'honorary.' In Dr. R. J. H. Cox, House Surgeon at St. Thomas's Hospital, we recognized a son of a valued Committee member. Miss E. V. Vines and Miss E. J. Neve, sailing for Travancore, are daughters respectively of a former and a present C.M.S. missionary, while the latter is also the niece of the brothers Neve, our valued doctors on the Frontier. In the sending forth of the Rev. J. R. Stewart at his own request to Western China we bid an affectionate farewell to the second son to follow his father, the beloved Robert W. Stewart, to the land for which he laid down his life.

Last, but not least in significance, was the return of one—the Rev. W. E. Rowlands—who from the year 1861 gave twenty-three years of his life to the Foreign Field, and who, during a subsequently enforced period of twenty-three years in home parishes, gladly sent forth two sons to the Foreign Field, one of them taken Home during the terrible Kangra earthquake of 1905. Mr. Rowlands is now going forth at his own charges once more to Ceylon, accompanied by his daughter, eager to spend and he spent in preaching Christ crucified among the Tamil coolies of the tea and coffee plantations.

On Thursday evening, September 26, Sir John Kennaway in the chair, we bid farewell to missionaries proceeding to Africa, Egypt, Palestine, India (Bengal, United and Central Provinces and Western India).
One cannot attempt to give more than a thought or two from the addresses. Each had a distinct message and appeal, and we cannot doubt that some hearers heard and will obey God's call.

Mr. Weatherhead, representing Uganda, gave us the Luganda proverb, 'We are only at the tying.' A native who is building a house and is laboriously tying the reeds together, will respond thus to the congratulations of his friends, 'We are only beginning, we are only at the tying.' So in the Uganda Church, the House is taking shape but the structure is none too secure—we do not need too much congratulation—we are only at the tying.'

As we listened to Mrs. Fry's eloquent appeal for prayer on behalf of the work at and around Abeokuta we remembered that she was bravely going back alone to the spot where so recently her husband was devotedly labouring. She told us of a native custom worthy of imitation. When West African friends are departing, the others conduct them some distance on their way—the dearer the friend the farther they go with him. 'Lead us out by prayer and how we shall be upheld!' Mrs. Fry vividly portrayed the great town of Abeokuta, with its population of 150,000, its self-supporting native congregations, and, far beyond, the great pagan country where Mohammedanism is 'pressing to come in.' 'The prospect,' she asserted, 'is as bright as the great promises of God can make it. We must match them with great prayers, and Africa will be won for Christ.'

The Rev. J. A. F. Warren, representing sixty-six European missionaries working among fifty million souls in the United Provinces, urged the greatness of the opportunity in North India. The people are willing to listen, and he begged us to remember that in the Hindu faith there is no God the Holy Ghost. The Hindu who believes his sins are washed away in the Ganges, goes back to his sin. He knows no sanctifying, keeping power. The responsibility of bringing such knowledge to our fellow-subjects rests upon us.

The Rev. C. H. Wedgwood, representing the Universities, pleaded with University men preparing for holy orders to consider the question of foreign missionary service and, before the needs of home loomed large and blotted out the greater needs of the foreign field, to sign the S.V.M.U. declaration.

The Rev. H. W. Lea-Wilson, representing the home ministry, followed up the last speaker's utterances. No one who had worked as he had in a large town parish could fail to see the need of workers at home, but he had realized the need abroad was ten times greater, and he reminded us of the Bishop of Durham's exhortation, 'Go, not where you are wanted, but where you are wanted most.'

The last speaker, the Rev. H. T. Harris, a recruit, represented those whose sending forth had been made possible by special funds.

Prelbyter W. E. Burroughs then addressed the missionaries eloquently and helpfully, taking for his subject 'the dismissal meeting' of Gideon's warriors. First he reminded us of how God encouraged His servant by the 'humble vision' of the common barley loaf. Then of how God used 'the three hundred who never forgot they were missionaries' and 'never stopped marching.' And again of how 'God fills the hand emptied at His command.' Lastly, how 'a few can do all that God wants to be done.'

On Friday morning the Bishop of Lucknow was the preacher at St. Bride's, taking for his text 1 Cor. xi. 26. Some 150 missionaries and large numbers of their relatives and friends gathered around the Table of the Lord.

That evening (September 27) we met again for another heart-stirring meeting at the Church House, under the presidency of Archdeacon Eyre, who reminded us that the same Greek word, the Gospel Good-bye, is translated 'rejoice' interchangeably with 'farewell' in the New Testament.

At this meeting leave was taken of missionaries proceeding to Turkish Arabia, Persia, India (Punjab, South India, Travancore and Cochin), Ceylon, Mauritius, China, Japan, and British Columbia.

Again the addresses were on a high level. The Rev. W. E. Rowlands echoed the Chairman's words. To him the sending forth again after a twenty-three years' interval was an unexpected and especial joy. 'I have never,' he said, 'lost my first love for missionary work.'

The Hon. Montagu Waldegrave, who was proceeding to Peshawar, to associate himself once more with C.M.S. work in the hospital, made a burning appeal for consecrated workers whom God wants as 'intermediaries.' He was followed by the Rev. C. L. Richards, who maintained that there was only one question for all who profess and call themselves Christian. Not, 'Shall I,' but whereas shall I work for Christ to be of the greatest use to the greatest number. These earnest words led up to some even more solemn from the Rev. J. R. Stewart, who brought before us the vision of the Risen Saviour, showing His hands and side to His disciples, as the true inspiration for service.

When Dr. Cox had urged upon his brother 'medicals' who might be present urgent reasons why they should 'press out' to the front, and the Rev. W. E. Reeve, as an Islington College man, going out to British East Africa, had spoken, Archdeacon Eyre introduced Bishop Landor, the newly consecrated Bishop of Victoria, Hong Kong, who gave the closing address, taking as his text 2 Chron. xvi. 9: 'The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.'

One other meeting connected with the Valedictories must be recorded. A new departure was made this year in holding only one 'adjourned Committee' meeting, at which the whole of the outgoing missionaries, assembled on Friday afternoon, September 27, in the Large Hall of the Church House, received their General Instructions. The abbreviation of the proceedings was made possible by the fact that for the first time the individual missionary will receive individual instructions through the local Committee in the field.

The General Instructions, frequently referred to by the missionaries who were selected to respond in terms of warm appreciation, dealt with the topic, 'Missionary Efficiency' and gave 'a master word' from the writings of St. Paul:—'Take heed.' 1. 'Take heed unto yourselves'—'unto thyself.' 2. 'Take heed unto thy teaching' (1 Tim. iv. 16, R.V.). 3. 'Take heed unto the flock.' The Committee affectionately exhorted the outgoing workers in terms such as the following:—

Here lies your great opportunity to interpret Jesus Christ to men, and here lies your solemn responsibility so to interpret Him that each man reading in your largeheartedness and sympathy and love the reflection of His mind shall say, 'Where thou goest I will go, thy people shall be my people, thy God my God.'

'Interpreters' and 'Intermediaries'—such indeed may our outgoing brethren and sisters prove to be in the regions beyond. We left the Abbey precincts with that prayer upon our lips. May it be fulfilled not only in them—the dear thin red line at the front—but in us who have pledged ourselves to support them, and, in some cases, to follow them whither and when God calls us.
TO give but a sketch of the variety of methods employed to bring
the faith of Christ to bear upon the minds of non-Christians in
Egypt would require a number of articles that would run through
more than a year's series of the Gleaner. It cannot be done, and
at the same time justice be meted out to other Missions.

Intercourse with the student class at Cairo grew apace until one
of the students who came to disturb the meetings remained to pray.
His conversion stopped it for a time. The nationalist daily paper,
The Leiva, called this conversion *a provocation from their enemies.'
So wrote also Mustapha Kamel to The Daily Mail.

The Khedive about the same time, speaking (to a French
journalist) as an enlightened prince, declared that the faith of Islam
was pre-eminently tolerant! Long ago the Sultan said nearly the same
thing, but it does not come out as a rule of conduct, in Syria to wit, or
any part of the Turkish dominion.

Since the shyness caused by the conversion mentioned, more copies
than ever of the Holy Scriptures have been sold, so that the stir led to
Bible reading. We could wish nothing better.

A Great Need.
What we want more than anything is a college as worthy of our Cairo
Mission as the C.M.S. English College outside Jerusalem is of that city.
There is a good diocesan school there already, but it is much below
the standard required for advanced students, and is not of a missionary
character.

We have also good schools among the natives which, besides producing
immediate results in spreading a knowledge of the Messiah, provoke
Moslems to the good work of improving their schools that need it sadly.

The work of our missionary ladies is varied and excellent among native
women and girls. It is unobstrusive, but as valuable as work can be.

A Laudable Fashion.
It is the fashion to emphasize the im­
portance of our Medical Missions, and a
good fashion too. How the staff stands
the tremendous strain daily put on it I
cannot understand. The hospital is com­
plete, thanks to the munificence of not a
few loving hearts, but chiefly of a New
Zealander, who also largely financed the
Nile press, from which issues, among other
needful publications, The Orient and
Occident. The hospital patients, if able,
are expected to pay fees for treatment,
and their payments more than suffice to
cover all expenses, less the salaries of
the foreign staff. The balance justified
the doctors in offering to pay a doctor's
salary for Omdurman if the medical
work there can be resumed. Incidental
expenses must also be provided before
it can be re-opened. I know people who
would do this and be blessed in doing

PART OF OLD CAIRO HOSPITAL.

But will they? Could such but see, as I did daily, row upon row,
inside and out of the hospital, of sufferers waiting their turn, and the
whole staff at night wearied almost to the point of exhaustion, they
would provide more workers.

A Place of Refuge for Exiled Converts.
Egypt is a place of refuge for Syrians who have to go into exile as
converts to the faith of Christ. At home their baptism would be the
signal for violent and persistent persecution. As the Holy Family fled
from Herod, these converts flee from home to be out of the Khalif's
reach.

There are unmistakable signs of coming blessings in the present
aspect of affairs. Unexpectedly and from out-of-the-way places indivi­
duals appear as inquirers from time to time. One dear old fellow now
in Old Cairo gave me, through an interpreter, an account of the steps
leading to his baptism. It took me two hours to write it down from
the lips of the interpreter. Out of this mass of details I will compose
a slight sketch of his career.

The Story of an Awakened Soul.
He is about fifty-five years old, was born in a village called Giheena,
in Upper Egypt, and lived in that neighbourhood for fourteen years.
At the death of his parents his brothers gave him a home, but one of
them, a bad fellow, was charged with murdering two Jews. He himself
was regarded as an accomplice, and was imprisoned, a year in one prison
and eleven months in another. Then he was drafted into the army
and sent into the Soudan, and against Abyssinians. After that he
returned to his home to be regarded as a criminal. His relatives had
sold his patrimony and defrauded him of the money paid for it. Then
he came to Cairo to begin a new life, but knew nothing of Christianity
yet. Back again he went to his village, determined to try to obtain the goodwill of his neighbours, but they did not trust him. In his solitude-minded questions arose, but 'I prayed,' said he, 'like the rest in the mosque. I could not read, but I heard and learnt parts of the Koran. I saw that Mohammed asked God for blessings for himself, such as God gave Abraham. My thoughts were like this,' said Philip, for that is his Christian name: 'If Mohammed wanted what God gave to Abraham, then the latter must be the greater and therefore the former an inferior prophet. I could not drive this thought away, but I told nobody of it then.

'Why do you hide the Book?'

One day I met a man reading a book which he hid in his bosom as soon as he saw me. He was afraid. I said, Why do you hide the book? If God sent it then it must be good. I saw that he was Hagi Hanona, a pilgrim from Jerusalem. So I said, "The book, if it is God's, and is good for one person must be good for all people." The Copt then showed me the book, but I returned it saying, "Read it aloud, for I am not a reader." Its title was "Either Mohammed or Christ." We sat down and he read it through. I asked him which was greater. He was afraid to say Christ, and he asked which I thought greater. When I said Christ was greater, he asked me why I thought so. "Because," said I.

'At last I wanted to be baptized because all Christians must be. They were agreed about this, but feared the Mooslams would destroy their crops; and I thought to myself, if they find me in my house after baptism they will apply petroleum and burn it down while I sleep. My wife, named Alam un Nur, was a Somali woman, and she told of my wish to be a Christian. Then all the Mooslams resolved to kill me and throw my body into the river near which was my garden."

'I said secretly the Prayer of the Lord.

'So I went to the Egyptian judge and told him my story, which astonished him. He sent for some learned sheikhs, who led me to the mosque and in the midst of all men examined my mind and then cursed me, and one of them cursed the father of Mary the mother of Christ Jesus. I was bewildered and thought it no good to make them more angry, so when they bid me pray with them I agreed; but instead of praying their prayers I said secretly the prayer of the Lord. Outwardly I did as they did, and they thought I remained a Moslem and sent me home.

'I said nothing of my heart to my wife, but several times she saw me sign myself with the Cross and heard the creed, and being afraid she told the villagers, who again threatened my life. I wanted to go to a place of safety, and live for Christ because I knew He saved me. The Koran says Christ was most honourable in this world and in the next. So I left my village and the God's Son. The Copt read to me and I believed. I believed He was not God's Son according to the flesh, but by the Holy Spirit, and I thought the Father greater than the Son.

'At night I mused about the Trinity and thought it must be something after the manner of the sun. I sit in its shade, I rejoice in its warmth, and the death of Christ was like a cloud passing across the sun, when His humanity died and not His divinity. I could see no further then, and was not free from confusion.

'Stepping into the Light.

'Then I resolved to sell my small property, and, after paying my debts, I left my wife provided for, and came to Cairo with an acquaintance. He told me of a Copt named Joseph, who took me where I could see Dr. Harpur. The doctor told me I could not be baptized until my wife was with me, so I went back and fetched her and my child. To get her to come I told her a lie by saying I had found work, which was true but not the true reason of my bringing her. So she came with me, and Hagi Hanona also came to help us on the way. He paid the rent of a small house for two months. By this time I had but £2 10s. left, too little to buy a donkey and hawk vegetables, so I spent some of it in figs, lemons, and grapes, and loaded myself instead of an ass. After some time Dr. Lasbrey employed me as his gardener at four shillings a month for two days a week. Then money was offered to me on loan to open a fruit shop, but I was too anxious to be baptized to agree to borrow, though I wanted to.

'Then I was employed to clean a school, and Miss Adeney read, and I memorized what she read and so got more knowledge. She gave me an Arabic Primer and said, "Read." I said, "I am too old." She said, "No." So, for the love of Christ, she began to teach me. In six months I could read the Gospel of St. John. When I was puzzled I asked the school children to teach me. Then Miss Adeney gave me the New Testament, and I read through many times. Mr. Gairdner gave me a catechism, and this led me to ask more strongly for baptism. So Mr. Gairdner baptized me three years ago on Good Friday in the church of Old Cairo. When they asked me to choose a name I chose Philip, because Christ said to him, Follow me.'

Here must end this typical story of an awakening of the soul. The story became more interesting as it went on, but as I cannot extend this article, the interest must remain buried in my copy until I have an opportunity to tell it out.

My Silver Jubilee,

November, 19, 1906.

[At our request Miss Aaskwith, Principal of the Sarah Tucker College, South India, has written the following account of the way in which the pupils last autumn celebrated her twenty-fifth year of labour in India. It throws a strong sidelight upon the value of the teaching given and the character and possibilities of the Christian Indian girl-student.—Ed.]

We were awakened in the early morning, about 5 a.m., by the 'Jubilee bells'—the ringing of gongs by the girls in turn—a joyful sound to Indian ears. At eight o'clock the sixty or more College and High School girls came over from their building—one playing a concertina—and escorted me to the College Chapel, where my chair on the platform had been decorated with flowers. The chapel was soon full of loving faces. Here we had an hour's thanksgiving 'service of song,' when each department sang something especially prepared for the occasion. The Palaiccotta pastor, a former master in the College, gave a nice and suitable address. At the close all knelt
down, and the girls sang the benediction, 'The Lord bless thee, and keep thee,' etc., in parts; it was very sweet.

When the service was over the masters expressed their congratulations in the Chapel porch, and from there to the Institution the girls lined the path, holding banners, and singing while we walked through the long line of bright, shining faces. In the Institution verandah, the missionaries were gathered to give their congratulations, and then I was invited to visit the decorated rooms.

First was the Middle School, 'India,' and how beautifully and typically decorated it was! While I sat in the seat of honour, garlanded and fanned, some of the girls went through a very pretty performance, showing me the many different ways of greeting in their own country. This was followed by an epitome of my twenty-five years in the country. Twenty-five girls, with the years embroidered on their left shoulders, formed a half circle, and each one narrated some special event for the year she represented, e.g., the first girl stepping forward and touching the date 1881, on her shoulder, said: 'I represent the year 1881; this was the year our dear mother came to this country to live among us.' Then she stepped back, and the next one came forward, and told something about 1882, and so on for the whole twenty-five years.

The Training Department came next, and the large room was decorated as the 'United Kingdom.' The students arranged themselves in three groups, to represent England, Ireland, and Scotland, wearing respectively the rose, shamrock, and thistle. One girl from each group came to where I was sitting, and putting their arms round each other's necks, sang a chorus, 'How do you do? quite well, thank you,' as the greeting from Great Britain, and then each group sang the national song of the country they represented, viz.:—'Home Sweet Home,' 'The dear little Shamrock,' 'Auld Lang Syne.' On the blackboards in all the rooms were most wonderfully drawn outlines, suggestive of the countries they represented, and in this room, on the first board, was a list of the benefits enjoyed under British rule. '1. Missionaries,' '2. Education,' '3. Hospitals,' '4. Railways,' '5. Telegraph,' '6. Bridges,' '7. Irrigation,' etc., etc., and then on the boards all round the room were illustrations of these: 1. Myself as the missionary to be noticed that day. 2. A plan of one of our schoolrooms. 3. A picture of our Hospital ward. 4. A train. 5. A telegraph office, etc., etc. Twelve of the students also came to me with their own little blackboards, on which they had drawn pictures illustrating the seasons of England during the twelve months in the year, snow crystals, swallows, bees, flowers, fruit, harvest, a snow scene, a windy day, etc., etc.

The babies' room was decorated as a garden with a tree in the middle, and the children as plants, each holding the flower of the plant they represented. A posy was gathered, and given to me, and very sweet were the loving words of a recitation in English by a tiny boy, one of the masters' sons, which accompanied the posy, and which ended with—

'Please, mother, take this posy,
"To wet with morning dew,
It comes to tell you, dear mother,
How much we all love you.'

Next came 'China,' Forms I. and II., who had decorated their room with paper butterflies, and birds, and Chinese lanterns, and the greetings as in China were gone through, all being explained by conversations carried on in English among themselves.

Miss Tristram, of Japan, will testify to the correctness of the decorations in the 'Japan' room, as she saw them before they were taken down, and found a postcard written in Japanese to her on one of the blackboards!

The 'Old Timers' breakfast at the bungalow prepared by the servants, who made us twenty-five curries, and decorated the room with twenty-five festoons of oleanders, was next on the item, and showed affection in the bungalow department also.

Then came the blind children's entertainment of songs and conversations on the benefits they feel they have received, and I had to sit on a sort of throne under a canopy with looking glasses behind me to be 'seen on all sides on that wonderful day!'

A welcome rest followed, and at 3 o'clock there was a conversazione for the Branch School teachers and old girls at the College, and at 5 o'clock a large gathering, a kind of public meeting, for a presentation (silver salver and an address) was held. Our Collector, Mr. D. D. Murdoch, I.M.S., very kindly presided, and Mrs. Murdoch brought me a lovely bouquet of flowers from her own garden. A long account might be given of this meeting, which was chiefly 'reminiscences,' but perhaps the best item was the drawing of a large map of Tinnevelly in the sand which is the flooring of the courtyard where we were assembled, by twenty-five of the Training School girls. They showed on it by means of little flags the places of the Branch Schools opened before I went to India, and placed little models of the schools which have been opened during the last twenty-five years in their places on the map, first bringing them to me, and giving an account of each school in a few words.

As the sun went down, four fire balloons were sent up, and then the girls of the Chinese room lighted their Chinese lanterns, and putting them at the end of poles, went through a drill, a kind of maze, and finally formed themselves into an avenue on the way to the bungalow through which we all passed to tea, which had been prepared by the servants, every cake bearing a suitable inscription in the icing, and each biscuit having the dates 1881-1906 on it. Letters of congratulation and telegrams interspersed the different entertainments.

At 8 p.m., we were invited to an entertainment in the College rooms, prepared by the girls without help. The 'Trial Scene in the Merchant of Venice' was very well done, and 'On One from Tennyson was well recited. These were only two out of many items, and the programme was so long that I had to bring it to a full stop a little after 10 o'clock, when I was asked for my remarks. These were that they must all go to bed, and I added that if they were as tired as I was they would no doubt like a holiday the next day also. With cheers they cried, 'Yes, indeed we would, for we have not finished our programme yet.' And so it proved, for we had to go through a part of the performance again the next day, that other ladies might see the beautifully decorated rooms. (No visitors were allowed when the greetings were given on the jubilee day, as the girls said they would lose their point of being for me especially if others were there.)

The day following I was greatly struck with the quiet way all had settled to work again, and except for the decorations, which we kept up for a week, you would not have known there had been a jubilee.

I took the opportunity of going round to each class to thank them for all they had done, but they did not like my thanks (though they liked to hear what I had to say about it, as everything had been kept a close secret during the preparation), saying that it was all done in love, and it was sweet to hear that word ringing through it all.
How Hide Kubota found Christ.

By Miss E. Ritson, of Tokushima, Japan.

O N E of the choicest gifts bestowed by God upon His Church in Tokushima has been the devoted life and work of Mrs. Hide Kubota. For nearly fifteen years now she has been going in and out among the people, and though fast approaching the age of seventy-seven, still surprises us sometimes by telling us that to-day she has visited nine or ten houses. And these visits of hers are not by no means a sinecure. Her earnest pleadings with the people, together with her perseverance in urging each one whom she leads to the Saviour to continue earnestly in reading of the Word, and in prayer, are among the things in one’s life worth remembering.

Sometimes from the words, ‘Man shall not live by bread alone,’ she takes her text, and a lady who had been under her teaching remarked a little while ago, ‘It is quite true, as Mrs. Kubota says, one has no right to be taking three meals a day for the body, and not be giving the same attention to the needs of the soul.’ But the most precious of all words to her were, I suppose, those in St. John xiv.6, the message of salvation which caused her to turn completely from idols and sun-worship to serve the Living and True God.

Born in Osaka, from her early days she had been taught to worship and do honour to the many gods and superstitions around her. The search after God, in the thought of the soul and its probable future, does not seem to have taken hold of her until later. When a girl at the school of needlework, a remark dropped by her teacher to the effect that the soul could not be a thing that would die, set her thinking. Then after her marriage, when she was in some anxiety about her health, and was afraid she might be going to die, the thought came to her with renewed force and even kept her awake in the night, ‘If in death the soul and body must separate, where does the soul go to?’

Her custom was to rise each day at sun-rise, and after drawing and putting aside in a special receptacle the first water from the well, her next step, after attending to her own ablutions, was to turn towards the East, and clapping her hands, worship the rising sun. The burden of her prayer at sunrise, ‘Kanci anzen, sokuen, enmei,’ seems to have been that her family might be kept free from trouble, in good health, and have long life. A shelf dedicated to the sun-goddess was also fixed into a wall on the verandah to catch the first rays of the morning sun. On this shelf was placed a small bowl of rice, a similar one of salt, a vase of flowers, and a vessel containing some of the first water drawn from the well each morning.

Of other objects of worship, Amida was very firmly enshrined in the family devotion. Amida is described as ‘the ideal of boundless light, a powerful deity dwelling in a lovely paradise to the west.’ In Mrs. Kubota’s house, it was represented by a gilded image (1 ft. 4 in. in height), seated in state in the centre of a large lacquer cabinet where every morning offerings of incense, flowers, rice, and water were placed before it. On either side of it were placed more idols, Kannon (the goddess of mercy), Kokô Daishi, and others, all having their respective places. But, most important of all in this cabinet were the Ancestral Tablets. On each of these little wooden tablets was inscribed the posthumous name of one or other departed member of the family, and to neglect the care of these would imply not only disregard to his or her memory, but also carelessness with regard to their future state. No such neglect was allowed in this house. Every morning, first the sun-goddess, then Amida and the other deities were propitiated, the former, it may be interesting to note, with uncooked, the latter with cooked rice. Eight tiny bowls of rice and the same number of bowls of water were reverently placed before Amida and the tablets of the departed ones. Then towards sun-down, with the aid of a tinder-box, several small candles were lighted, and night and morning might be heard the clang, clang, of the deep-toned bell, together with the countless repetition of ‘Namu Amida Buten’ (‘Save, O Eternal Buddha’).

All this went on without much variation until the year 1877, when both her husband and his eldest son died within a few months of each other. Her own two children were both daughters, but her husband had had three sons by a previous marriage. These two deaths in one year made her more than ever stretch out her hands after some unknown comfort. The second son, who now took the position of heir to the property, had the idols re-gilded, and the lacquer cabinet containing them repaired. That was all he could think of.
The next event was the coming of a new tenant to the house next door. This was in the spring of 1879. The man was language-teacher to the Rev. C. F. (afterwards Archdeacon) Warren, and, being a Christian, it was not long before he noticed, and was much struck by, the great keenness with which Mrs. K. attended to her daily worship. He could hear the tinkling of her little bell, and the sound of her ‘Nama Amida Butsu,’ and he longed that this zeal, so long given to idols, might be employed in the worship of the True God.

One day, when the opportunity came for speaking to her, he ventured to say, 'Mrs. Kubota, what a pity it is that in your zeal for worship, you do not know about the One True God!' Even to this day she tells of the wonder with which she heard, for the first time, of a God greater still than any she had as yet known and worshipped. The man went on to tell her that not very far from her house there was a church (this was the original church of the Holy Trinity in Osaka), and, that if she would come with him next Sunday, he could promise she should hear further on the subject. She went, and from the very first, the wonderful Words of Life seem to have gone right home to her soul. Mr. Warren preached and took for his text the words, 'I am the Way, and the Truth, and the Life, no man cometh unto the Father but by Me.' She listened, and as she did so the thought struck her, 'Can it be that this is the true way of life? Have I until now been all wrong?' She went again and again, and by the time she had been to church five or six times, the whole outlook of her life was changed. The True Light was shining upon her, she saw Jesus as her Saviour, and that all worship is futile.

And now arose the question what was to be done with her former objects of worship. She felt that before asking for baptism this matter must be settled. Her two daughters had been having the same teaching, but how could she be quite sure that they would be of one mind with her, when the time came for giving up all connexion with their former worship?

She conceived a plan, which was no sooner thought of than put into practice. For many months now, the lacquer cabinet containing the objects of worship had been tightly closed, but to-day it was re-opened, and swept and garnished as in former days. When the two girls came back from school that day, and saw what their mother had been doing, their astonishment was unabated, but as neither of them made any remark she proceeded to try them further. Taking up her position before the cabinet she felt underneath for the bell with which she had been accustomed to begin her worship, whereupon the girls, unable to restrain themselves any longer, cried out, 'Oh, mother, how can you do such a thing? We all believe in the Lord Jesus. Why don't you throw all these idols into the river, or burn them?' Then the mother, drawing her two daughters down on the 'tatami' (Japanese mats), one on each side of her, took their hands in hers, and explained what it might mean if they did such a thing as this. She knew well what indignation there would be in the family of Kubota when it became known that all the family-tablets and idols were gone; and yet to give them up herself simply by passing them on to her son would, she felt, be ‘like placing a kettle of boiling water in the hand of a child.'

Their decision was made, and in less time almost than it takes me to write it, a fire was made in the garden at the back of the house, and one after another all their former symbols of worship were reduced to ashes. This was in November, 1879, and on the Christmas Day of that same year the mother and her two daughters had the joy of being baptized by the Rev. C. F. Warren in Holy Trinity Church.

(To be continued.)

Mrs. Kubota seated at her tea-making class.

Some of our Home Leaders.

BY EUGENE STOCK.

XI.—SOME MEMBERS OF COMMITTEE.

I HAVE sketched in these short articles six Clerical Secretaries of the Society, Scott, Pratt, Bickersteth, Venn, Wright, and Wigram; five Lay Secretaries, all soldiers, Major Straith, Colonel Dawes, Generals Browne, Lake, and Hutchinson; the chief man among the founders, Charles Simeon; and the great President, Lord Chichester. I must not close the series without a brief notice of some prominent members of the Committee. In doing so, I propose only to mention those whom I personally remember. The early leaders, Charles Grant, Zachary Macaulay, James Stephen, are historical characters, and would deserve fuller notice. The leaders of the middle period, such as Lord Henry Cholmondeley, Admiral Sir H. Hope, Sir Peregrine Maitland, Messrs. W. A. Garrett, R. M. Bird, J. M. Strachan, Russell Gurney, Q.C., etc., are little more than names to me, and I do not know what their actual influence respectively may have been. I therefore do not go back beyond 1873.

When I joined the Society, the retired Anglo-Indians, both soldiers and civilians, formed, as they have almost always done, the backbone of the Committee. Four men were obviously the chiefs, viz., J. F. Thomas, who had been Secretary to the Madras Government; Henry Carre Tucker, who was Commissioner of Benares during the great
Mutiny, when he did splendidly (he was brother of Miss C. M. Tucker, 'A. L. O. E.'); F. N. Malby, who had been British Resident at the Court of Travancore; and Arthur Lang, a judge in Bengal. These two, she felt at once, were men of real ability and practical experience, having been friends and helpers of the Missions while in India. Sir Robert Montgomery (father of Bishop Montgomery of the S.P.G.), who had been Lieutenant-Governor of the Punjab, and naturally exercised much influence in the Society, had died shortly before I went to Salisbury Square. There was General Alexander, a most earnest Christian, but regarded by his brethren as over-strict, and who was constantly protesting against Education in the Missions; and there was Colonel Hughes, the founder of the 'Strangers’ Home for Asiatics, who took little part in debate, but who deeply impressed me as emphatically a man of prayer. None of these lasted more than a few years of my time, except Mr. Lang; but the Anglo-Indian succession was kept up by others, particularly by General Sir William Hill and Mr. James Stuart, the founders of the Church of England Zenana Society, and by four men who joined almost simultaneously when I had been in the House three or four years, viz., Generals Hutchinson and Touch, Dr. R. N. Cust, and Mr. Henry Morris. Of the last-named I must not speak, as we still have the benefit of his counsel. Of Hutchinson I wrote as a Lay Secretary, which office he held for some years. General Touch was a perfect master of detail. He knew everything. And if ever there was a noble Christian soldier, he was one. Dr. Cust was the most brilliant man I have known as regards wide and accurate knowledge and scholarship. How many languages, living and dead, he has written both prose and poetry in, I really do not know. I may say so much, as he has long retired from active work; but as his life is still spared, I must not say more. In passing I must also mention Generals Clarke, Haig, Lawder, and Maclagan.

But the Committee is not composed only of Anglo-Indian officials. One revered member, in whose wisdom and goodness unbounded confidence was felt, had been in India in his younger days, I believe as a merchant, but we knew him rather as a home friend. This was Alexander Beattie. He was a railway magistrate, and was vice-chairman of the Railway Clearing House; and to his personal character and influence one feels that the word ‘ HOLY ’ may be most justly applied. In every difficulty or trouble, to him went Wright and Wigram, and his consecrated sagacity never failed. Then we had bankers like the true-hearted brothers, John Gurney Hoare and Joseph Hoare. The former died soon after I joined, but the latter continued a constant attendant for many years. What adjectives shall I apply to him? I think these will do, ‘ upright, downright, and straightforward; ’ and I must add, ‘ generous. ’ He was Chairman of the Bible Society and the London City Mission; but the C.M.S. had no second place in his heart. Lawyers had been prominent in the Committee before my time, though not so much in later years; and the two I might mention, Mr. Sydney Gedge, the solicitor, and Chancellor F. V. Smith, the barrister, are still with us. Mr. Gedge really belongs to ‘ the old guard, ’ for he has been a regular member for almost half a century. Very regular also for a time were Sir Douglas Fox, the distinguished engineer, and Sir T. Fowell Buxton, for a few years Treasurer. One other layman I must name, Captain the Hon. Francis Maude, who surpassed all others in length of service. He joined the Committee in 1833; became Treasurer in 1861; was appointed President in 1886; and died in that same year, deeply respected by all.

But it must not be supposed that the Committee consists only of the twenty-four laymen who are appointed at the Annual Meeting. For one thing, the rule that six retire each year always leaves out some who attend all the same under other rules. Moreover, several members of long standing are now Vice-Presidents, and attend as such, for example, Mr. Gedge, Colonel Williams, Captain Cundy, and Mr. Morris.

But further, the Committee are not all laymen. The Society’s laws have from the first made all clerical subscribers of 10s. 6d. members of the General Committee, but there are about sixty clergymen who attend more or less, and of these quite half are regular. In my earlier days, Prebendary Auriol was the most conspicuous and the most highly-honoured of all. In wisdom and judgment he was a clerical Beattie; and he was indispensable on every sub-committee. Among others were Dr. Miller, the famous preacher and platform-speaker, and the founder of Hospital Sunday; E. H. Carr, who took a chief part in establishing Ridley and Wylcliffe Halls; R. Long, who had been a Secretary for some years, and who is now Archdeacon of Auckland; Dr. Boulthbee, Principal of St. John’s Hall, Highbury; Dr. Barlow, the present Dean of Peterborough, who was for some years Principal of Islington College; William Allan, of Bermondsey, who, like General Touch, knew everything and forgot nothing; Canon Money; R. C. Billing, afterwards Bishop of Bedford (i.e., East London, like the Bishop of Stepney now); Bishop Alford, retired from Hong Kong; and, above all, two veterans who held a position quite unique in the Committee, Bishop Perry, retired from Melbourne, and Canon Hoare of Tunbridge Wells. Prebendary Webb-Peploe came in later; and we hope to have his valued counsel for many years, as well as those of many other present colleagues.

We may well thank God for the labours and influence of such men as these. I, at all events, have found it a high privilege to work under and with them.

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Work among the Ainu.

A PATHETIC SCENE.

BY THE REV. JOHN BATHERLE, of Sapporo, Hokkaido, Japan.

FRIEND, I am very sorry to find you lying here so ill. How are you feeling to-day?

‘Thanks, beloved master, I am indeed unwell. The thoughts of my heart are very sad. Nothing now does me any good. Medical aid is useless. I am in great pain and I cannot eat anything. I feel very, very weak; so weak that I can hardly move. I think I must die soon.’

‘I am very sorry, but don’t say so. Keep up a good heart. The God of our fathers may yet once again restore you to your wonted health and strength. Don’t give in, but try to be of a cheerful spirit.’

‘Oh, that I could be cheerful! Oh, that I could think that I should recover! I do not wish to die yet. My children are all young, and I myself am but in the prime of life; nevertheless, I feel that the end is near, very near.’

‘Indeed, is that really so. Has God spoken the word to you? Is He really about to call your spirit to Himself?’

In the inscrutable providence of the Father of all, we must each, according to His wise decree, pass away some day, according to His wise decree, pass away some day,

of life here in the world among our fellows—when we have fulfilled our span of life, each, according to His wise decree, pass away some day,
to render Him an account. I am told that God Himself has revealed this truth to your people, for your old folk have mentioned it to me; and I know that you, being an Ainu, are wise and believe it, just as we do ourselves.

'Yes, yes, I know. But it is hard! Why should I die thus early? Why may I not live longer? All is so dark before me, and I know not the path I am about to tread.

'But you have always believed in the religion of your forefathers, and I have seen you worshipping your gods. You have not joined yourself to the Church of Christ, and I suppose you have faith in your native religion still. Do you find no consolation in it now at this hour of your earthly pilgrimage? I think you have lived as good and upright life as possible. Is not that enough? Of what are you afraid?'

'No. My religion brings me no comfort now. I see no light ahead. All is dark, cold, and gloomy. I know not whither I am going, and yet I must go. Oh, I find it so hard and there is none to help. There is none to show the way. I cannot but weep also for those whom I soon must leave behind.'

'I know what you mean, brother, and I sympathize with you deeply. These are not pleasant matters to contemplate, though one must face them sometime or other. But the God of our fathers really loves us all without exception, for however men may despise you and your race, yet God is no respecter of persons. You have been told often that God's dearly beloved Son, Jesus, is, though truly God, yet Man and your Brother. He is a Brother Who has made full propitiation for your sins, and for the sins of the whole world—A Brother Who knows all about you and just how you suffer in mind and body now. He holds out His hand to you. Seize it and let Him be your guide. Don't you believe in Him? Won't you accept Him?'

'Aye; I do believe. Yes, Jesus died for me. Of this I am fully persuaded. But may my heart take His hand? Will He lead me? Will He be my guide? Can you give me such an assurance?'

'Listen, my brother: listen well. These are the words not of man, but of God Himself. 'Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your soul. For My yoke is easy, and My burden is light.' "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world: but that the world through Him might be saved." "The blood of Jesus Christ, God's Son, cleanseth us from all sin." When Jesus' disciple, St. Paul, was asked by a certain man what he should do to be saved, he replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Jesus was given for you. Jesus died for you. Jesus arose and ascended into Heaven for you. His life is your life if you will accept it. Do you believe in Jesus? Do you accept the gift of everlasting life?'

'I do; I do! Oh, that it may be mine!'

'But it is not a case of may be but is yours if you do but believe. Then won't you fully trust Him? Won't you place your all in His hands? Won't you put both your spiritual matters and also your mundane matters, every one of them, in His hands? He cares for the present as well as for the future. Won't you trust the future to Him entirely?'

'I will trust Him. I do trust all to Him.'

'If this be truly so—if this be your real mind, tell me; shall I administer the holy rite of baptism to you as Jesus commanded?'

'Please, yes. If you will. I should like it much.'

'Very well, brother. Fear not. You assert that you believe in the Lord Jesus Christ with all your heart, and that you fully trust Him in all things. You believe that He has pardoned your sins. I believe you and so will baptize you at once into His own family, the Church.'

And so, considering him ripe for that holy rite, I baptized him into the Name of the Father, Son, and Holy Spirit. After this was done I added:

'Now, brother; as you say your earthly sojourn is so near the end, have you anything special to say to me? Any last word?'

'Yes, O my master and friend. Just one thing, but I hardly like to ask it. Will you keep an eye on my family? Will you advise my children?'

'Rest in peace, friend. I will, by God's help, do the best I can. Don't trouble about them for I will see to them.'

And so our last, our very last, conversation ended; and thus one more person was added to the Church and one more soul laid at the feet of the Master. I had known this man for many years and we had had much to say to one another. He had, indeed, been with us in Sapporo for a whole month, where he heard daily of our Saviour. I was very sorry to lose him. One can never forget the wistful,
inquiring look this poor sick man had in his soft, lustrous brown eyes while the above conversation was in progress. There was something peculiarly inspiring about them. All idea of being engaged in conversation with what some might take to be an ignorant barbarian passed away as a shadow, and one could only feel that the true position was just one man trying to help and comfort another. To me, at least, there is nothing of self-sacrifice in working among this people, and it is a pleasure to feel oneself bound up, as it were, in the bundle of life with such as this man represented. It is a life and work which brings its own reward with it.

The day following this dialogue it was, much to my regret, necessary for me to leave the village in which it occurred. The subject of it passed away a few days after, and received Christian burial at the hands of an evangelist working in the village. The incident is typical of one phase of mission work among the Ainu, and may, I believe, find its counterpart in all parts of the globe. Indeed, in an hour from writing these very words the author has to go and take a day or two. When our own end comes may we be found trusting in Jesus as fully and simply as these two men. Then all will be well.

CENTRAL AFRICA: UGANDA.

The Bishop on Tour.—Bishop Tucker left Namirembe early in July on an extended tour through the Western Province of the Protectorate. Large numbers of people were presented for confirmation in Budu, Koki, and Ankole. He found the work in each of those districts distinctly encouraging. At Kabarole, in Toro, on August 4, he ordained to deacons' orders Andereya Sere and Yosia Kamukhi. He received a report of excellent health on August 11. Writing in camp near Bugoma, in Bunyoro, on August 9, the Bishop said:

I have just passed through Toro and enjoyed a time such as I shall never forget. I have ordained two Batoro; I have consecrated a beautiful new church built of brick almost like a small cathedral, and lastly I have confirmed nearly 400 candidates. On Sunday last we had at the Lord's Table 619 communicants. . . .

My journey has been one of extraordinary interest. It is weary work, travelling with my bones and muscles aching from rheumatism, but the travail is well worth it. I have seen large numbers of people presented for confirmation. Mr. Hattersley (now at home on doctor's certificate) wrote on September 6, informing us with deep sorrow that this convert (Timothy Mubi), whose portrait was given in our last number (p. 159), has fallen a victim to the dread sleeping-sickness:

Timothy came from Busoga to the High School with the fatal germs of sleeping-sickness, in his system, though showing no signs of it for some eighteen months after he came to us. Last year we found there was no doubt about the symptoms, and he was sent to a segregation camp and put under Professor Koch's treatment, administered by Dr. Wiggins. Later, when he showed signs of improvement, he came back to school, though we had to build a separate hut for him and his mother who nursed him, as it was not thought safe to have him in the dormitories. There was something peculiarly inspiring about this convert, and apparently fixed on the teacher, but with his faculties fast asleep, and if addressed, or a hand laid on his shoulder, would wake up with a start. In the house it was distressing to see how he would drop asleep over a meal, or in the middle of a conversation.

At the end of July, after growing gradually worse, and after some weeks spent as in-patient at the C.M.S. hospital where he had the most careful attention by our devoted doctors and nurses, he passed away.

NORTH INDIA: UNITED PROVINCES.

The Magic-Lantern in a Jungle Village.—The staff of the Oxford and Cambridge Hostel, Allahabad, have undertaken the evangelization of a large district stretching along both banks of the River Ganges, and are doing their best to work it by means of lantern services. These always attract a crowd. Selecting two suitable trees in a good position in the midst of the village, the sheet is hung up and sprinkled with water. In this way the lantern is put on one side of the sheet, while on the other side is the congregation. 'If we did not do this,' the Rev. Norman H. Tubbs says, 'all eyes would be on the weird machine which produces such beautiful pictures.' First a bhajan (Indian hymn) is sung, and soon a crowd gathers and listens attentively—but not always. Of some of the difficulties Mr. Tubbs writes:

One day I had great difficulty in getting water for the acetylene gas. The rope was taken from the well, and even if it had been there we would not have dared to use it. Water has in India an intimate connexion with caste. It appeared that, since our previous visit to this village, three days before, a man had fallen ill, and his wife, whose powers of speech utterly bewildered our unfortunate catechist (and even a thick-skinned individual like 'yours truly' felt it was decidedly embarrassing), insisted that we had bewitched him. The other day, too, our catechist was badly beaten when he went alone to another village the day after our lantern service to sell books, tracts, etc. It appears that the plague had started in the village, and it was obvious that we had caused it, because no one else had been there. I have heard that the plague is caused by the devils' machine (when we threw away the water we had used in the gas generator). So you see it is not always easy work, but yet, even after such cases of violence, there is a better opportunity of showing the spirit of the Gospel, and by taking it kindly to win the people's hearts.

An Awakened Conscience.—The Rev. J. W. Hall, the Society's Secretary at Allahabad, wrote recently:

An interesting case is happening here. A certain rich Hindu lady living in a village a few miles from Allahabad, and who is nearing the close of life, conceived the idea of leaving sufficient money to build a hospital for her Indian sisters. The only Mission here which employs a doctor is the American Presbyterian, and Miss Bruford is the lady in charge of medical work. A short time ago the Tahsildar (native officer over a district) came to fetch her, and every arrangement was made to ensure a comfortable drive out. I believe the hospital is to be built shortly. But the interesting part of the story is that the Tahsildar, who was present. He was so moved by the Spirit that he became a devout believer in Christ and determined to be baptized. Just about that time, however, his widowed mother was taken ill and sent for him. As she wished to ensure his return she stopped supplies and he had to come back, and after his return the contact with his own people and the prospect of great loss if he 'put on Christ,' drove him back, and he has ever since continued a Mussulman. From time to time he has had great stirrings of conscience and unrest of heart. He has just been to the Hospital, and has asked for sound counsel about the weakness of his own religion. For he says that while he has no doubt about the truth of most Christian doctrines, he knows little about the
errors and dangers of Mohammedanism. I believe he is now anxious to take the decided step which he would probably have taken years ago had he not been recalled. How wonderfully God used Moody! We shall not know all until 'that Day.'

NORTH INDIA: KASHMIR.

A Great Need.—A women's hospital was opened at Islamabad, thirty-three miles from Srinagar, in the Lidder Valley, in 1902. The first Kashmiri woman convert was baptized in August, 1906. Miss A. L. Coverdale wrote thence on August 3 last:

In this town of over 22,000 inhabitants Dr. Minnie Gomery, Miss Newnham, and myself are not only the only missionaries, but the only Europeans. Less than 700 of the inhabitants are Hindus, so the town is a very stronghold of Mohammedanism, which has of late developed into very active opposition to Christian teaching.

I could have sufficient census visiting to occupy every hour of the day, although every woman has refused to learn to read since the baptism of the one Kashmiri woman convert. The great need is for girls' schools, and I pray God to open up the way for just one to be started. There is a C.M.S. branch school here, with a daily attendance of about ninety boys. Within the last month the Mohammedans in the town have started schools in opposition, saying that it is time for them to wake up and stop the activities of the Christian women, who, in the disguise of healing sick ones, teaching school—boys and visiting zenanas, are only perverting the people's minds from the truth by teaching them the Christian religion. If only they would earnestly desire and seek the Truth!

I have had several very earnest inquirers amongst men in the town, but just now all have either turned away, or grown too cautious to show their interest. But many of them have got copies of the Gospels, and have read enough to arouse the opposition of relatives and friends.

SOUTH INDIA: TINNEVELLY.

A 'Gospel Sunday.'—On p. 166 Miss A. J. Axtwick, Principal of the Sarah Tucker College, Palamcott, who is now at home on furlough, gives an interesting account of how her pupils celebrated her "silver jubilee."

Of a fresh effort of the Tinnevelly Christians, called 'Gospel Sunday,' Miss R. E. Howard, of the College, wrote to Miss Axtwick on August 19:

We had such a nice service on Sunday. It was a fresh effort of the Tinnevelly Christians—Gospel Sunday! Every one who could was to go out into the town and villages to preach. Many of the leading men went and got excellent audiences. When the notice came we wondered how our girls could help. Some of them wanted leave to go out, but the difficulties were too great. Then Miss Walford decided to ask all the Palamcott branch schools with their mothers to the Centenary Hall, and all the Bible-women invited the zenana pupils; and our girls sang to them:—

(1) The Primary School—about the gifts of the Heavenly Father, songs and conversation.
(2) The Forms I, II, and III—Tamil lyrics about the Prodigal son, with pictures and explanations—very pretty.
(3) The Babies—conversation, and songs about the Good Shepherd, and Christ being the Little Children's friend.
(4) The High School—the death of Christ (Rebekah speaking, and the Fourth Form singing).

Rebekah and Tangaretnam spoke beautifully, and so clearly that all could hear, and the women and children listened well. There were about 200 heathen women and 300 branch school children there. Do you not think it was wonderful for so many of the women to come to the service? We had been told to give them seats to sit on, and they evidently preferred it—none chose the floor, and every seat in the Centenary Hall was full.

A Fearless and Faithful Indian Pastor.—One of the oldest of the Tinnevelly pastors, the Rev. Vunuvassam Gnanamuttu, died at Panayadipatti, on June 14. He was born a Hindu of the Shanar caste, but was brought under Christian instruction when only six years of age, and was baptized when he was nine. He had the privilege of attending the village school of which the late Rev. J. Paul (father of the Rev. S. Paul, Rao Sahib) was then teacher; afterwards the Rev. S. Paul himself was a pupil of Mr. Gnanamuttu. He began life as a trader, and subsequently entered the Palamcott Preparandi Institution. He served as a catechist and teacher in North Tinnevelly for many years, and was ordained by Bishop Gell (of Madras) in 1876. He was admitted to priests' orders by Bishop Sargent in 1880. The Christian Patriot of Madras says:—

To know Mr. Gnanamuttu was to love and respect him and the Master he served. He was never afraid to speak the truth and what was right, no matter what personal interests or consequences were at stake. He was full of ardent zeal and deep-seated devotion for his Master's cause. Both the Hindus and the Christians respected and loved him. As a native doctor he was very successful. As a missionary he was instrumental in starting Indian Evangelistic Bands and establishing them on a firm basis. His last work was the building up of Panayadipatti church that had come down. Until it was rebuilt, he used to say, 'While I am living in a comfortable house, the Church of God is in ruins,' and so he collected the needed funds and succeeded in building it up. As a father and head of a family, he has left the impress of his character on his children and grandchildren. One of his sons is Mr. V. Gnanasekaran, B.A., Deputy Talukdar of Tiruvalur. His was an exemplary life of devoted service and love.

WESTERN CHINA.

Inquirers: A Buddhist Abbot and Others.—Chong-pei, in the province of Si-Chuan, was opened as a station in 1894, but the work has been uphill, and in the first ten years only two converts were baptized. There are now ten baptized Christians and thirty catechumens. Of recent inquirers at Chong-pei, the Rev. D. A. Callum writes:—

About a month ago a Buddhist Abbot, who had previously congratulated us on the re-opening of our church, came asking for the loan of a large commentary on St. Mark's Gospel (by Dr. Faber). We had a talk together, and he said, 'I have been a Buddhist for years ' [all his life], 'and have closely studied the Buddhist Scriptures, but they do not satisfy the heart of man. I want to study the Books of Jesus. I believe in Jesus, will you receive me?' I told him that God would receive him if he really repented and believed in Jesus. He is a refined, educated man; he used to pray to God for the conversion of one of them, as well as abbot in a small monastery. He was to become a Christian it will mean giving up much he has held dear hitherto. He may yet have to do as the 'merchantman who, when he had found one pearl of great price, went and sold all that he had.'

I do not like writing about hopeful cases, for I have noticed that the people we write about seem to go back soon after being written
There is another young man named Han—the grandson of Han Ta Ren, an ex-Taotai, and the greatest subject in this prefecture. The young man has been in Japan for three years, and while there came under Mr. Bonombe's influence, and is practically a Christian though not baptized. His grandfather is a very devout Buddhist, going through the Buddhist chants and prayers every morning and evening, himself acting as his own priest. He is very much opposed to his grandson reading Christian books or coming to church. The young man finds it very hard at home, they laugh at him, say he has been drugged in Japan and his wits stolen away—and other things. He keeps up well, and comes here now and again for comfort. He was a pupil of Mr. Knipe before he went to Japan. Please pray for him also.

JAPAN.

Japanese Boys and Bible Teaching.—Momoyama School, Osaka, has nearly four hundred scholars. The Rev. G. W. Rawlings (Sunday Strand Missionary Union ' own missionary ') writes:

The present condition of the school from every point of view, and especially as regards the religious instruction, seems to me to be excellent. Although the attendance at the regular morning Bible-classes is quite voluntary, up to the present the average attendance has been 320. When it is remembered that in a school of this size a number of boys must always be absent from various causes, it will be clear that only about fifty boys out of our 400 are either opposed to Christian teaching or indifferent concerning it.

On Whit Sunday fourteen students were confirmed at the Jonau Church.

Evangelistic Services.—From June 8 to 11, the Rev. C. T. Warren, of Osaka, held a 'mission' in the Whidbome Memorial Hall, in the Ginza, Tokyo. The hall was filled invariably, and the missionary took full advantage of the opportunity. The Rev. H. E. Stevens, C.M.S. Organizing Secretary for Manchester and Macclesfield, who obtained permission from the Committee last autumn to visit the Society’s Missions in India and the East, at his own charges, has been giving month by month in the C.M.S. Gazette accounts of his experiences. He was in Tokyo in April, and of these evangelistic services he wrote:

The Whidbome Hall, situated on the main street in Tokyo, is a wonderful place of opportunity. Five nights a week preaching takes place there. We saw it filled on a Sunday evening, and watched the eager faces of the congregation as they listened to a long and fervid address on Faith by a young Japanese evangelist. That night thirteen men and one woman gave in their names as inquirers. This is typical of the work that goes on, not only there, but at the large preaching-tent at the Exhibition, where in a few weeks an attendance of 60,000 has been registered. The result of these services is seen in the number of young men coming to the missionary for personal talks, either at his house or in the catechumens' class. The difficulties which many of these bring forward show that they are thinkers, and therefore time is well taken up in patiently talking over these things. Yet there is only one male missionary, and he receives invitations to address the clerical staff of a coal company or give a lecture to a dental society, and in each case it means an opportunity for presenting the Gospel.

SUPPLEMENTARY LIST OF OUTGOING MISSIONARIES.

(For former List, see September Gleaner.)

Those marked thus (*) are going out for the first time.

Western India.
Rev. and Mrs. A. D. Henwood. 
*Rev. L. Wood.

South India.
*Rev. B. W. Prince.
*Rev. A. Woodhouse.

South China.
*Rev. J. E. Golds.

Fuh-kien.
Mrs. B. A. Scadiff.
*Rev. A. Sills.

*Miss C. E. Tattie.

Mid-China.
*Miss E. E. Batchelor.
*Miss E. D. Farrers (Victoria C.M.A.).

*Miss D. M. A. Leathers.

*Miss G. E. G. Teuten (fiancé to Rev. G. Denham).

Japan.
ON Thursday, September 26, the prayer-meeting was held not at Salisbury Square as usual, but in the Church House, Westminster, owing to the gathering of C.M.S. Workers in Conference that day. Needless to say, it was largely attended. We thankfully note an increasing attendance week by week during the autumn at this meeting. The topic for the day is called attention to by the presence of a large map behind the Chair, or of a white sheet bearing the subject for intercession in conspicuous lettering. Our workers in the field, at home and abroad, are invited to send requests for prayer at this gathering which seeks especially to strengthen their hands.

Some striking words with reference to prayer under the initials T. P. P. appeared in a recent publication across the sea. ‘In that last wonderful prayer-meeting in the garden of Gethsemane three classes of Christians to-day were represented in their public prayer-life. The first, to whom Jesus said, “Sit ye here, while I . . . pray,” and who probably remained on the outskirts of the garden, are like those who absent themselves from the mid-week prayer-meeting, while others go to pray and agonize before the Lord for a lost and sorrowing world. The second class, to whom Jesus said, “Tarry ye here and watch,” and who “fell asleep,” represent those who, while they go to the place of public prayer, fail to enter into a deep spirit of supplication, and are not fully awake to the greatness and importance of that hour of prayer, and do not realize what it may mean to the world. The third class is represented by the Master Who “went forward a little, and fell on the ground, and prayed.” He put His whole life into that prayer. He thought of nothing else. He prostrated Himself in lowliness before the Father and agonized in prayer. That hour the burden of souls came upon Him. Public prayer-meetings full of Christians who pray like this will bring down the power of God and save souls.

Among those who have lately joined the Prayer Link Scheme is a small working-party of shop girls, meeting fortnightly at a lady’s house in North London, who have had a lady missionary in West Africa allotted to them. Two friends, widely separated in distance, have linked to a worker in India, both praying for her who Jesus said, “Tarry ye here and watch,” and who “fell asleep,” represent those who, while they go to the place of public prayer, fail to enter into a deep spirit of supplication, and are not fully awake to the greatness and importance of that hour of prayer, and do not realize what it may mean to the world. The third class is represented by the Master Who “went forward a little, and fell on the ground, and prayed.” He put His whole life into that prayer. He thought of nothing else. He prostrated Himself in lowliness before the Father and agonized in prayer. That hour the burden of souls came upon Him. Public prayer-meetings full of Christians who pray like this will bring down the power of God and save souls.fook this will bring down the power of God and save souls.

New Missionaries.

Several missionaries have joined the Society since the last announcement was made in our columns, giving the names of recent recruits. They are:—the Misses F. Furness, J. S. Head, A. M. Jackson, M. E. Lea-Wilson, L. H. Moore, M. T. Myers, F. M. Saunders, and G. E. G. Tucker, and Messrs. D. H. B. Cowman, C. W. F. Jebb, C. N. R. Mackenzie, and W. H. Scamell.

Miss Furness comes to us from the Victoria Church Missionary Association. She is a qualified nurse and has been located to Ningpo. Her going there will fill an urgent need.

Miss Head joins the Society as a missionary in local connexion in Japan, where she has already worked for several years. All the other ladies have been in training under the Society prior to their acceptance as missionaries. Miss Jackson has been located to East Africa; Miss Lea-Wilson, whose brother is also among this year's recruits, and who is a daughter of the Rev. C. Lea-Wilson of Radford, Nottingham, is sailing shortly for Western India; Miss Moore is to proceed to Uganda; Miss Myers to Palestine; Miss Saunders (a sister of Miss V. Saunders of the United Provinces) to the Punjab Mission, and Miss Tucker, (a sister of the head-master of Trent College) to the United Provinces Mission.

Of the four men, one, Mr. Cowman, has already left for Palestine, where he has gone as a Science Master (on special agreement) to work at the English College at Jerusalem. Mr. Jebb, an Islington student, has been located to Yoruba. The other two, Mr. Mackenzie and Mr. Scamell, are both remaining at home for the present for further study, the former at Islington and the latter at Livingstone College. Mr. Mackenzie's name is not new to the roll of C.M.S. missionaries, as he has for some years worked in South China, as a missionary in local connexion; he now joins us in home connexion.

Out of a large number of similar offerings (all of which are or will be acknowledged in our workers' monthly organ, the C.M.S. Gazette) we have selected the following for mention, because in each case they are worthy of imitation. ‘A few months ago, as his House Tithe £2, says ‘Many friends of the C.M.S. live rent free either in ancestral homes, rectories or vicarages, or in their own houses. Of these, many give their tenth. But, do all remember to tithe their houses?’ As one living in a parsonage who has not hitherto estimated house tithe, I write: ‘His income is very small, but I cannot feel it right to save money while the Lord's work is narrowed for lack of funds.’ ‘Gleaner 142,962' sends 36s. ‘saved out of my holiday and discount on goods bought,' and an 'Infants' schoolmistress' encloses £1 towards extinguishing the adverse balance. Our readers may have noticed in the September number of the Gazette that a Gleaner of twenty years wrote, ‘If each of the 70,000 Gleaners gave six shillings promptly, the C.M.S. deficit would be extinguished.' In response to this two members at once sent 8s. each, with prayer and earnest hope that every Branch of the G.U. might endeavour to send in an extra sum. One of the most touching gifts was that of £5 sent...
by a missionary (on furlough from China), who wrote
thus to the Lay Secretary:—'I had intended asking you
to keep back part of my stipend each month, but owing
to ill-health my expenses are too great to allow of this.
The note is part of a loan paid back to me more quickly
than I expected, and it is a great joy to me to be able to
forward it to you for the Master's work in the Foreign Field.'

Last year the financial result (which alone can
offering be tabulated) of Thanksgiving Week amounted
to £8,000. Again C.M.S. friends are asked to
observe such a week in the new year; from January 19 to
26. It will be noticed that, very appropriately, the week
includes St. Paul's Day, and also that the motto for the
day upon the new Almanack is 'Sure Mercies' (Isa. lv. 3).

When we reflect how great as well as how sure are God's
mercies to us individually, socially, and nationally, we shall
be constrained to give freely as we have received. En
velopes, a book of notes, a striking slip for pews, a special
Sunday-school Lesson, and a leaflet for children are issued
as 'tools' for the clergy and other workers, and may be
obtained gratis.

An effort connected with the Men's Christian
Union of Christ Church, St. Albans, to raise funds for C.M.S. work is worthy of record, and, we think, be very widely imitated. In the winter of 1904-5
some of the members became convinced that men were
not taking their proper share in C.M.S. activities in the
parish. The idea of having a Men's Stall at the C.M.S.
Sale in the summer was suggested; and the idea was
warmly taken up. A committee was formed and to each
member some particular work was allotted, such as inter
viewing tradesmen, soliciting help by the gift of goods, etc.
The first sale was held in June, 1905, and realized no less
than £10 15s. 6d., while the total raised by this effort up
to the present date is considerably over £50.

The Stall itself was made by some of the Com
mittee, and contrived so that it could easily be
taken down and re-erected. A picture of it (taken
by a member), as it appeared recently, decorates this page.

The Committees began some two months previous to the
Sale, and the members circulated broadcast a preliminary
leaflet soliciting help. When the date was fixed another
neat handbill, setting forth the intense need of the heathen
world and couched in terms appealing specially to men,
was distributed by a band of men from house to house.

The result has been the awakened interest of many men
in Foreign Missions. The Secretary, who has supplied us
with these details, remarks: 'The chief factor in our success
is attributed to prayer, both before and after all Committee
meetings, and to the loyal, self-denying labours of those
who formed the Committee.' We are glad to know that
the Men's Stall movement has been successfully imitated
at Weston-super-Mare, Weymouth, and Watford.

The new autumn session of C.M.S. work among
young people in the homelands began with a
vigorou campaign in Dublin during the first
week in October. Altogether 42 parishes took
part, some 250 meetings were held, and 35 private schools
and colleges were addressed; there
were 40 speakers, and 70 stewards
(T. C. D. men), while some thousands
of children and young people were
addressed. As we go to press the
movement is in progress, therefore we
cannot give full details of what is taking
place; but we believe that the careful
and prayerful preparation of months
beforehand will be abundantly blessed.

The Rev. J. H. Linton, late of the
Yoruba Mission, who will be working in
this Department throughout the winter,
assisting Mr. Lunt, hopes to visit many
Y.P.U. branches and parishes. Any
who are anxious to develop missionary
interest of children in home, or school or parish are warmly invited to corre
spond with Mr. Lunt.

We should like again to remind
our readers that the Lay Sec-
retary has a large collection of
'gifts in kind' for sale on behalf of the
Society. Jewellery such as gold watches,
rings, bangles, and chains; table silver
such as fish slices, serviette rings, cake
basket, sugar tongs, china, pottery, and
glass (some of it from the estate of the
late Mrs. Bird Bishop); rare books and stamps, etc.

It will interest friends of the Society to know that with
the dual object of benefiting C.M.S. Funds, and
of affording all workers for Foreign Missions the
opportunity of exchanging helpful and appro
priate greetings during Christmas and other festive seasons,
a Missionary Art Company has been formed. Founded
by a member of the London Lay Workers' Union, and fos
tered, as we hope it will be, by C.M.S. Workers, Unions,
and depôts throughout the country, the unique selection of
'private greetings', mottoes, calendars, blotters, etc.,
should find ready purchasers. Samples may be obtained
from the Publishers, The Missionary Art Co., 30, White
friars Street, E.C. We wish the movement every success.

Contributions to the Church Missionary Society are re
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