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THE CEYLON CHURCH MISSIONARY GLEANER.

DECEMBER, 1907.

Kandy Branch of the Gleaners' Union.

The monthly meeting of the Kandy Branch of the Gleaners' Union was held on Friday, Nov. 15th at 6 o'clock in the College Library. The Rev. W. S. Senior presided and after an opening hymn and prayer, verses of Scripture bearing on the subject for study during the past month—God's promises of blessing to all who work for Him—were read.

The Rev. A. M. Walmsley then gave an address on "Mission work at Dodanduwa," during the course of which he showed several interesting photographs taken during his visit to Dodanduwa in August. The district was first described, and then followed descriptions of the C. M. S. bungalow and Industrial School. The printers', tailors' and carpenters' shops were noted, the primitive nature of some of the working material and the excellence of the work produced, being especially remarked. The boys themselves, their training and results of it, the boarding house of the Day School, the people of the surrounding villages, their religion and their industries, were all dealt with. Mr. Walmsley then spoke more particularly of the Christian work carried on in the school and district, with the difficulties encountered, emphasising the great importance of work amongst the masses rather than amongst the classes.

The meeting closed with prayer.

Christmas Tree at Helen Phillips' Industrial School

December the 27th was a red letter day for the children of the above school. Arrangements had been made to have our Christmas tree on that afternoon. About one hundred children were present, many of them coming several hours before the time fixed.

The ceremony took place in the Compound where the tree had been planted, and as we were blessed with fine weather everything went off well. At first, tea and biscuits were served out to those present, and after all were satisfied the boys were arranged in line to receive the presents. I had the honour of presiding on this occasion and a chair was placed for me just under the tree. When everything was ready the presents were handed to me having been labelled previously. The boys themselves, their training and results of it, the boarding house of the Day School, the people of the surrounding villages, their religion and their industries, were all dealt with. Mr. Walmsley then spoke more particularly of the Christian work carried on in the school and district, with the difficulties encountered, emphasising the great importance of work amongst the masses rather than amongst the classes.

The meeting closed with prayer.

In Memoriam—Till He Come.

Mrs. Simmons "passed away" on Sunday, December 22nd 1907, at 1. 45 p.m., and we are left behind, to face a growing sense of loss, and a blank which cannot be filled. But our thoughts follow her to that "land of pure delight" where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Only ten years ago, we rejoiced to hear that one known in English surroundings as an able Christian worker, and organizer, was joining the Ceylon Mission; and the light which had been bright in the homeland, shone "more and more" in the darkness of the lonely Mission stations in which the last years of her earthly life were spent.

Those who lived with her longest valued her friendship and character beyond words. Each smallest duty was done "as if it were great" because it was done in and for the Lord, and habitual self-sacrifice bore fruit in the increasing power for loving service and sympathy, which all felt who came in contact with her. She was possessed of much intellectual power, though sensitive and highly strung, the grace of God kept her from the irritability to which the trials of climate, ill health, and pressure of work, often lead, and her self-control and patience were a constant lesson.

Mr. and Mrs. Simmons' resolve, always to put the work to which they had both consecrated their lives before family claims was severely tested from time to time, but our loving Father graciously ordained that they should not be separated when one was nearing the Golden Gates.

A few touches only can be given, to illustrate her spirit. When her child was ill and needing constant attention she yet quietly fulfilled her promise to conduct a Bible Reading, and gave some most helpful thoughts on the description in Revelation 1. of the glorified Saviour, remembered from a sermon heard many years before. When her last illness was sapping her strength, there was the eager loving message telegraphed to one going suddenly on furlough; the reminder of the rich reward for faithful service, spoken to cheer a Sinhalese fellow-worker; the terrible sorrow experienced when a trusted helper forsook and denied her Lord; the tender reference to a former pupil as "one of my own children," the intense and earnest manner noticed by those who heard her last address about her loved work; and when lying prostrate there was the request for praise to God that she was being "spared much suffering." Though our petition that her life on earth should be prolonged, was not granted, the "long life, even for ever and ever" has been given; she was spared the terrible suffering which many feared for her, and although she had lain ill for many weeks and was taken home so swiftly and unexpectedly at the last, that it must have been "a sudden and sweet surprise" to find herself beyond the dark river, with all the limitations to service, which she felt at times so keenly, gone for ever.

As we gathered round the open grave, the white coffin and flowers seemed fitting emblems of the "spirit made perfect," and our deep sorrow was tinged with a "solemn joy" as we realized that now,

"Her every power finds sweet employ."

"In that Eternal world of joy."

Let us follow her as she followed Christ, and "in sure and certain hope of a joyful resurrection" be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."
Signs of Progress in Colombo and Cotta Sinhalese Districts.

Evangelistic—At the time of writing we have four Evangelists on the list, but the shadow of change hangs over it. The last to join is the son of an honoured Catechist in the Cotta District, and the son has returned to work with us after a few years' Christian work under others in Colombo. The possession of a teacher's certificate makes him additionally useful.

The senior man now about 67 years of age, has worked in several different parts of the island and is entitled to easier work, and it has been arranged for him to return to his native village in the Cotta District and give such help as he can in the Evangelistic work there. The duties of Catechists in Colombo combine preaching in the open-air, and in the prison on Sunday mornings, visiting in the hospital, and from house to house. A few householders are glad to have their servants regularly instructed by one of them, with the result that a few have been baptized, and there are three or four candidates in preparation. Generous help towards this branch of the work is given by Christian friends in Colombo. The Bible-women's work has, since the departure on furlough of Miss Higgs, been supervised by Miss Leslie-Melville, and I leave to her to mention one result of it. On Sunday morning, June the 16th, we had a happy little service in a ward of the Victoria Home for Incurables, on the occasion of the baptism of one of the inmates, an afflicted girl whose heart the Lord had opened.

Cotta District.

No such disastrous floods and illness have befallen us this year as last, thank God. But death has carried off several we thought we could ill spare. Twice in one day last January we made our way to the churchyard—not for twenty years had the Christian community in Cotta had such a sad experience. Others from this centre will refer to the loss we have thus sustained, and for one of the bereaved families the death of one parent was followed nine months later by that of the other, and the home is broken up.

Last Wesak-day (i.e., the day commemorative of Buddha's birthday, quite a modern discovery, by the way) walking through the main street of Cotta gaily decorated with flags and greenery in his honour, and seeing the houses without flags far in the minority, I asked myself "How can we say after eight years of preaching here that Christ is in possession?"

The Boys' English School did better this year, and 27 the average for November is the highest for the past three years. One of the deaths referred to above, was that of the second master, Mr. A. Samuel Perera, useful to us in many ways, but his teaching day had passed its zenith, and instead of the retirement planned for him, God called him to rest. Our loved and honoured head-master retires at the end of this year, after more than fifty years' service. Few men in South Ceylon have accomplished what he has done in the way of educating in the best and highest sense the thousands that have passed under his rule. As you look upon the silver crown of his old age, you instinctively think of the crown of gold which the Lord, the righteous Judge will bestow, we verily believe, on one privileged to turn many to righteousness. His enquirers' class has been carried on regularly throughout the year with an average attendance of fourteen, and it is my earnest hope that he will still be spared to help us by teaching the word and way of God to our Teachers' Training School.

Mrs. Ryde has taken the boarders for Bible Classes on Sundays, and from time to time on Sunday evenings they come in to our drawing-room for hymn-singing. The boarding-house master speaks of an improved tone in the boarding-house.

A day boy baptized last year, has been trying to win his father. He wrote quite a Missionary letter to him, and this fell into the Pastor's hands who brought it to my notice, the boy not being conscious that his missionary effort is known.

With regard to the evangelistic work, the Evangelists in and around Cotta found a few interested in the message, but a young man who read through the four Gospels, and then left his house in search of work, is a type of many who can only be influenced for a short time and then pass beyond sight and influence.

Good audiences are often secured at the Village Tribunal (Ganabhaiva). The following incident occurred there one day. At the conclusion of an address a young man advanced Jerem. xliv. 17, and stated that the mention of the queen of heaven in the Bible shewed the existence of a plurality of gods, but if the Catechist succeeded in explaining the difficulty, the objector would put himself under instruction. Well, the Catechist was more successful in explaining the difficulty than the objector was in coming for instructions more than once or twice.

Talangama.—The Pastor at this centre was absent for three months on sick leave, and his loss was greatly felt. But he was graciously restored, the main need being rest from overwork, for he has four sub-centres. However, he now receives considerable help from laymen, and his Sunday work has thus been lightened. He reports twelve candidates for baptism some of them the fruits of Sunday School work and others of house-to-house visiting. He writes with joy of one who had long nourished himself on infidel literature, but who at a time of severe illness this year accepted Jesus Christ, and restored, testifies to others, shewing by his life the reality of his conversion. In Talangama the Church lost a prominent member through perversity to Rome, but although his support was withdrawn and he forthwith began to proselytize on behalf of his new faith, membership and contributions have both increased. At T——, a sub-centre, a few backsliders have been brought back and Sunday Services resumed in the school-room. At Lower Welikada the hour of service has been changed to the morning, and the more convenient hour has caused an improved attendance.

The Colporteur has continued his work in the district throughout the year, and we are grateful to the Christian Literature Society for its timely help towards his support. One day he introduced a man who through the literature purchased, had become an enquirer.

One day I was called in to see a little pupil of one of the schools. She was twelve years of age and very ill
with fever. She said she would like to see the bright face of Jesus Christ, and I read how He touched one hand and the fever left the patient. She did not recover, and as her two elder sisters, once Christians, nominally at any rate, married Buddhists and now have no religion, one cannot be sorry the little girl was called away.

Nor must I omit to mention that two Sinhalese friends have generously undertaken to bear the whole cost of re-building one of the schools in the Talangama district, whose centre is two miles from Cotta.

Mtempe.—8 miles from Cotta. The work in this district is wide and scattered, but there are unmistakable signs of progress. In the schools there are several candidates for baptism. Against one school especially there is keen opposition, consequent upon growing popularity and success. One old Cotta Boarding School pupil is teaching under protest in a Buddhist School in the neighbourhood. She wishes to be a Christian, but her father's object is to undertake for a year her instruction in Buddhism for, he says, she has had several in Christianity. We have not been able to accept the school and site offered us last year as mentioned in my Annual Letter. But in the district of H—a most generous offer has been made by a Sinhalese planter. One day he showed us on his estate the site he is giving for a school, and the house for the teacher's use already standing; he will, moreover, put up and furnish the school, and pay half the teacher's salary until a Government grant is earned.

Yahalakelle Estate School earned its first grant in November. My old pupil and friend, the owner of the estate, now wishes to provide similar privileges for the girls on the estate. One boy in the district has undergone a good deal in his search after truth. His father is trustee of a Buddhist temple, but he refuses to attend it on Buddha's birthday and seems really in earnest. "Go and see that Catechist, and I'll break your legs for you" is a specimen of the paternal teacher's use already standing; he will, moreover, put up and furnish the school, and pay half the teacher's salary until a Government grant is earned.

The little Church at Boralesgamuwa is nearly finished. The Female Teachers' Training School at Cotta is now full-fledged, as its two second-year candidates passed last August and are entitled to their second-class Certificates. They are the first to have completed their course.

The school examinations have produced better results this year, and so the financial strain has to some extent been lightened. A considerably increased grant has been earned for sewing, thanks to my wife's inspection of most of the schools, and the Inspectress has expressed her high approval of the sewing submitted. Very great care is needed to keep expenses within justifiable bounds, and while making due allowance for the operation of faith, a remark early this year of a brother missionary from North India of many years' experience, stuck a responsive chord in my own heart:—"God is quite as well able to help us before we run into debt as after."

A hearty vote of thanks to all those who sent articles for the Colombo Sale of Work, and a foreword that (D.V.) there will be another in the first week of September, 1908. Our receipts this year were three times those of last year. Several friends will be glad to know that the papers and magazines they send are greatly valued and their usefulness is multiplied three and four-fold by being passed on to others.

Lastly, there are our intercessors—one officially appointed, others taking up that service quite voluntarily and unofficially. We thank them for their remembrance of us, and trust that they may be able to read in this Report some assurance that God has been mindful of their prayers and has blessed us.

R. W. R.

Scripture Union.

Sinhalese Scripture Union Cards for 1908 may be obtained from the Rev. R. W. Ryde, Cotta; price 1 cent each, postage extra.

R. W. R.
A Baby organ is much needed for the Women’s Training School. Will anyone willing to lend or sell one kindly write at once to Miss K. Gedge.

Jaffna Items.

A Ceylonese Clergyman in England writes to a friend of his in Jaffna:—‘‘It is very refreshing to find the amount of missionary enthusiasm here—a great contrast to the apathy one meets with in Ceylon. Even little children have caught the spirit, and it has sometimes made my heart sad to think of the privations very little poor children endure in order to help some missionary abroad. Very poor widows often bring in their mites. And that is how missionary funds are supported.’’

Miss Case who was in charge of the Nellore Girls’ Boarding School has gone to England on furlough and Mrs. Hanan is doing the work of the Lady Principal.

Miss Board who was in charge of the Jaffna Y.M.C.A. Training School has gone to England hoping to have their school opened there. On her return she will occupy the mission house at Copay.

Rev. H. P. Napier-Clavering M. A., Ceylon Secretary of the C. M. S., came from Colombo on the 8th instant. He preached at Christ Church and at St. John’s on Sunday and inspected the work done at Chundiculli, Nellore, and Copay on Monday and Tuesday. He returns to Colombo to-day November 13th.

The Anniversary Meeting of the Nellore Church was held on November 22nd, the pastor, the Rev. J. Backus presiding. The report was read by the Secretary, Mr. G. K. Chellappah, and the financial statement by the Treasurer, Mr. A. M. Nathaniel. The meeting was followed by a social gathering.

Jaffna Y.M.C.A. Rev. H. P. Napier-Clavering M. A. of the C. M. S. Colombo addressed the first meeting of the Prayer Week, Mr. N. Selvadurai, Revs. W. C. Bird, H. A. Meek, W. J. Hanan and Mr. E. Mather are appointed to speak at each of the following meetings. The subject is Vigilance in its various aspects. The last two meetings were well attended. A collection will be made on Saturday on behalf of the World’s International Alliance of Y. M. C. A’s and sent to the World’s Committee.

A Christmas Itinerary.

The Rev. W. E. Rowlands who was to take over my charge having arrived in Haputale, I decided to take advantage of his presence and make a Christmas tour and hold services in some of the remote parts of my district. Accordingly I started off with my wife by the morning train from Haputale on December 18th. On that day we journeyed to Kandy which was to be our new station, and the next morning I left my wife in Kandy, and took the train to Dedanuwara, where I found our friends Messrs. Phair and Purser, the latter, of whom had just returned from furlough. I stayed the night with them, and the weather turned out to be very stormy, the rain penetrating the roof in many places. However it had cleared by the morning, and after getting my traps ready I set out on my motor bicycle to try and cover the 71 miles of road which lay between Dedanuwara and Deniyaya which was my destination. I negotiated the streets and traffic of Galle in a short time, and was soon threading my way along the lanes which led to Ackuvesssa, where is a very comfortable Rest-house at which, however, it was not my intention to stay. But I very soon began to find that the rain which had fallen during the night was creeping up to the road, and at last I found the latter completely under water. There were some Sinhalese men near by, so I called them to me, and after first removing my own gaiters boots and socks got them to help me carry the bicycle through the floods. We traversed thus two flooded areas (the process palpably reminding me of my boyhood days among the pebbles and shingle of the seaside) when we arrived at the Resthouse referred to above, and I decided to stay for breakfast. After this there was some more stretch of water to cross which I accomplished in a hackery and then set out on my bicycle again, reaching Deniyaya towards evening. The next day was Sunday and proved a happy and busy one. My time was taken up first in examining candidates for baptism.

I rose however by moonlight and travelled the ten miles to Hayes, where after securing a couple of coolies to help me push my bicycle across the ten miles of jungle path to Lauderdale, I started away and reached that estate in time for breakfast with the hospitable Planter there. In the afternoon I again mounted and glided down the Bultote Pass to Stubton where I met with a very warm welcome and was very graciously entertained for the Christmas season. We had two English services, one on December 24th and the other on Christmas Day, and one Tamil Service on Christmas Day, all of which were very well attended, and three Tamil children and one English were baptized. After a very happy day or two in Rawana I made my way to Balangoda where I held a Tamil service on Sunday December 29th, and thence to Colombo, from which place I travelled back to Kandy.

The Tamil Cooly Mission in 1907.

The year 1907 has been very encouraging one for the workers in this mission. Revivals have sprung up in more than one part of Planting Districts, schools have been multiplied and the Planters have been most ready to help with their subscriptions, the receipts being some Rs.1,500 in excess of those for the year 1906.

The number of adults baptized during the year was 147, constituting a record in the history of the Mission. Moreover the work has received a great stimulus by the return of the Rev. W. E. Rowlands after an absence from the island of 23 years, and he has been heartily welcomed on all sides. Of the Mission staff, the Rev. R. P. Butterfield is leaving for England early in 1908, and the Rev. T. S. Johnson is relieving him while the Rev. W. E. Rowlands takes over charge of the Southern Division, residing at Haputale. At the same time the Rev. G. T. Weston is also taking up residence in the Planting Districts, to assist the Rev. T. S. Johnson, while continuing to study the language. The Rev. J. Doss
was ordained during December, and is stationed in the Kelani Valley, thus increasing the staff of ordained Pastors. In connection with the work of the past year the Rev. R. P. Butterfield writes:—

A REVIVAL IN NALAMBE.

This work has been marked by a very welcome revival. This was briefly noticed in one district (Nailambe) in last year's Annual Letter. The revival had gone on steadily during the year, and several Hindus have been baptized, while others are under instruction. The most remarkable case was that of a head kangani (overseer), who had learnt to read the Bible years before in the Mission School in the district. For years he had diligently studied the New Testament, side by side with the Puranas and other Hindu books. Convinced of the truth, he came forward for baptism, and after a period of instruction was baptized with his wife and family. Immediately after, he made a bonfire of his Hindu books in the presence of his friends, giving me a copy of the Mahabharatha as a memento of the occasion.

REVIVAL IN DOLOSBAGE.

The movement spread to a neighbouring district, Dolosbage, with even greater results. Here no less than thirty-four adults and fourteen children were baptized during the year. The new Christians built themselves a small school-chapel, chiefly through the efforts of a brother, but was always driven away with cruel reproofs. Then a misfortune befell Kalimuthu. Paralysis fell upon him, and he spent large sums on doctors and medicines. As a last resource he determined to go to his own village in India, to give offerings to his own tribal deities. But nothing came of this. There having heard of an able Christian native doctor, he invited him to come and see him. The doctor having examined him, told him that he was unable to cure him and adjured him to pray to the true God for recovery, and then become His follower. He determined to do this, and so great was his faith, partial recovery was the result. In this state he was visited by a native pastor in North Tinnevelly, who spoke to him of the Great Physician. Afterwards he returned to Ceylon, where the district Catechist visited him. He received his teaching gladly, and some months afterwards baptized him, his wife and daughter.

In the same place a man and woman, parents of five children attending the Mission School on Craighead Estate, were converted by the repetition of the verses of Scripture learnt at the school by the children.

The Congregations.

The past year has been one of the most successful among the Christians. The ultimate success of our work among the non-Christians, depends largely upon the spiritual life of our congregations, and thus the pastoral care of the Christians has to be one of the first cases of the Missionary. There are now 1,300 Christians in this district, and the care of these constitute a problem which will soon have to be solved especially as this number is being increased annually by Christian coolies arriving for work on the new rubber estates. The number of congregations determines the time the Missionary is able to spend in one district, for each congregation has to be visited as often as possible for the administration of Holy Communion and Baptism, and thus one is only able to spend a few days in each district. The aim before us is the securing of two or three well-trained, sincere men of God, men who would be able to be true leaders to their fellow Christians. There is at present only one Pastor, the Rev. A. Pakkianathan, who was ordained deacon last year. His visits have been decidedly helpful to the congregations he has been able to visit.

Several cases have come to my notice this year of Christians living immoral lives, and it saddens one to see how these men have become stumbling-blocks to both Christians and Hindus. On one occasion, a Catechist after a "muster" preaching, began to talk with a kangani about Christ. This was roughly rejected by the kangani, who told the Catechist to go to the conductor (general overseer), who was living a sinful life, and talk to him. One is often compensated, however, by the number of faithful Christians one comes in contact with, ignorant coolies though they may be, whose steadfast life and regular beginning of the day with prayer, shew the power of God which is unto salvation.

Kandy at last has its own pastor, the Rev. A. Pakkianathan, who was ordained deacon in 1906. Under his care the congregation has considerably improved in numbers, giving, and best of all, I believe in spiritual life. Kandy had an enviable notoriety some time ago of being a quarrelsome congregation. This has, I am glad to say, passed away. I am especially glad to note that educated
Tamil Christians with a perfect knowledge of English, and able to appreciate an English Service, still prefer to attend the services conducted in their own language. I commend this point to those who condemn Missionaries for what they call their Anglicising policy. I am grateful to these men, too, for their kindly interest and help given voluntarily.

The Mohammedan population still continues to be comparatively unreached by us. I am glad, however, that a Mohammedan has come forward as an enquirer, and should he stand firm, will be baptized.

**INDUSTRIAL SCHOOL.**

We have been able this year by means of accumulated balances, to make a large addition to the Girls' School, which will now hold close on a hundred girls, and thus solves the problem of overcrowding for the present. A record grant has this year been obtained from Government for the lace work, and the work generally has been favourably commented upon. Miss Howes has superintended this work, and in addition to the ordinary patterns, new Kandyan patterns have this year been introduced.

**CONVERTS' HOME.**

This longed-for institution has at last become an accomplished fact, and by the new year it will be ready for occupation. These Mohammedan girls, who will be its inmates, will be those who have aspirations for Christianity, but who will not be able to confess Christ openly in their homes. Many Tamil girls will, doubtless, come forward, and the cost of upkeep will be contributed to, by the making of lace, thus forming a valuable complement to the work of the Bible-women, and the Lace School.

**THE SCHOOLS.**

Again we have to record a year in grants and the number of children attending, as well as in the efficiency of the staff.

**KANDY.**

This school passed a most successful examination, and the Inspector was pleased to report upon it as one of the best Tamil Vernacular Schools in Ceylon. Unfortunately, the old cry of overcrowding troubles us, but we hope to see this bravely tackled during the coming year. A succession of Christian monitors are being passed through the school, who will become valuable, well-trained teachers, in years to come. The Kandy School, in spite of being almost solely Mohammedan, stands easily first in the Diocesan Examination in Scripture for the district.

**THE ESTATE SCHOOLS' EDUCATION ORDIANCE.**

This Ordinance, which comes into force on 1st January, 1908, will prove itself a valuable opportunity in the work of the Tamil Cooly Mission. The religion of the Tamil cooly is mainly one of ignorance, consisting as it does of demon-worship. This will be shatteredit by the system of universal education. It is necessary then for us to increase our evangelistic agency, as the work of the schoolmaster without the Evangelist would be like a battery of Artillery without a storming party to take possession of the breach.

It also gives us the opportunity of introducing more Christian teachers as we have, in Tinnevelly, a large base to draw upon, and practically a monopoly of qualified teachers. It will have also another effect. Most of our schools are supported by the Native Church Councils, and thus when the estates, as may be reasonably expected, subsidize those schools, by the proximity of which they benefit under the Ordinance, a large amount of Native Church Funds will be set free to increase the evangelistic agency, and also enable us to provide more Tamil pastors, thus effecting a solution of the problem which confronts us in the pastoral care of the 4,000 Tamil Christians who live in the planting districts.

**SCHOOL BUILDING.**

A fine new brick school now stands in Wattagezama in place of the old mud one blown down in 1906. Numbers having increased it has been advanced to the rank of a Middle School.

The Kadugannawa School has been removed to more commodious premises in the old C. M. S. Girls' School, but as the numbers increase, weekly, steps will soon have to be taken to provide a more substantial building.

**Tamil Generosity A Touching Incident.** One case of self-denial I witnessed, provides a good parallel to the story of the widow's mite. It happened whilst conducting a Communion Service in Kandy. The offering had been taken up, and the congregation, consisting of clerks in Government offices, and shops, as well as others employed on estates in the vicinity, had contributed their offerings, chiefly in small silver. An old woman, bent with age and in rags, rose from the back, and walking slowly up the Church produced a half bottle of milk. She had no money whatever, and she had given part of her morning meal!

**Centrsl Division.** For the second year in succession I have been in charge of this Division in addition to the Northern Division. It is a much larger district as regards the number of Christians than the Northern though not in area. It runs down from an elevation of nearly 7,000 feet to sea-level, and varies in climate from that of Nawalapitiya which is like that of England, to the sweltering heat of the Kelani valley.

**DIKoya.** In the pastoral charge of the 1,800 Christians of this district I have been splendidly assisted by the Rev. A. Sathianathan, the Pastor, whose centre is at Dikoya. Believing as I do that a Pastor should be as much as possible in the middle of his flock, I applied some of our Native Church Funds to adapting an old Catechist's house in Dikoya into a suitable one for the Pastor, enlarging it and making it in every way more convenient for him. This will make in future a splendid centre for a Pastorate consisting of the districts Dikoya, Bogawantalawa, Maskeliya, Pusselawas, Nawalapitiya and Ambegamuwa. I hope in also the near future to have another Pastor in Dimbulga, the premier planting district of Ceylon. At the same time I was enabled to build a Catechist's and Schoolmaster's house on Mission land in Dikoya, the outlay for which will be amply repaid by the amount saved in rent formerly paid.

**Kelani Valley.** Another notable advance was the formation of a Pastorate for the Kelani Valley, the congregations of which have been rapidly advancing in numbers, wealth, and influence. The rapidly-growing work connected with the schools, rendered the presence...
of a competent supervisor in that district a necessity. The Kelani Valley by large increase of rubber estates has now become the largest planting district in Ceylon. The Ratnapura railway, too, will become an accomplished fact during the next year or so, and the presence of a Pastor in Aviswella, the junction of the Yatiyantota and Ratnapura Railways, would enable us to hold it as a strategic centre for consolidating and extending the work in the Kelani Valley. The Rev. James Doss passed the Examination for Deacons' Orders, and was accepted as the first Pastor of the Kelani Valley.

Evangelistic. The number of adult baptisms in the Central Division has increased this year. Forty-one men and women have been baptised into the Church of Christ, many having been brought to the light by muster-preaching and Mission Schools.

The Rev. T. S. Johnson writes:—The year 1907 opened amid much perplexity. From one quarter and another came reports of opposition, complaints of unworthy Christians and other signs that the great enemy of souls was alert and determined not to allow his captives to be delivered without some attempt on his part to prevent it. In Husumpatule one night, one awakes in the morning to find the whole landscape blotted out by a thick mist, but presently the sun comes stealing through, and the mist vanishes before it like a phantom fleeing before the power of reality. And this is a picture of what took place in the district, as the year wore on. To take one particular instance. In one centre a member of the congregation fell into grievous sin. The Catechist heard of it and openly rebuked the offender insisting on repentance and restitution. But the guilty man opposed the Catechist and raised up a faction which said the children should not come to school until the Catechist gave way and condoned the offence. Consequently the school was emptied, and it only wanted a week or two before the Government Examination. At this juncture the Catechist called the faithful Christians together for prayer. Among the leaders in the opposition were a heathen kanganu and his wife, who were most bitter. Suddenly this woman was taken ill and died, the people looked upon it as a judgment from God, the guilty one was brought to a more reasonable attitude, the children flocked back to the school, and the grant earned at the examination was larger than that earned by any other school in the district.

However matters did not entirely settle down, and upon my visiting the place later on I was served with a petition by some disaffected workers complaining of other members of the congregation. I held an inquiry into the matter, and came to the conclusion that the complainants were addicted to quarrelling with the other Christians and had been the cause of much of the former trouble.

At the conclusion of their petition these people had tendered their resignation, so I decided to accept it. They left the neighbourhood. I was able to secure other Christians and had been the cause of much of the revival there. These have returned to Handford Estate and quite a number of those baptised this year have been among those who returned with them and who have been influenced by them. Of one of the newly baptised converts the Catechist says that in India he was strongly opposed to Christianity, and one occasion on hearing that Christian preachers had come to the village, he with others fled to a distant place lest they should be influenced. However the consistent lives of the Handford Christians convinced him of the reality of the Christian religion and he became a believer, secretly at first, but eventually he was baptised and although subject to much persecution at the hands of his relations has stood firm. One says of him that when he prays it is as though he is talking to a friend.

Had the privilege early in the year of visiting some of the South Indian Tamils at home in their own villages and had the most inspiring experience of preaching to congregations numbering over a thousand. In the course of a sermon I sought to impress upon the people the necessity of their bringing their fellow-countrymen to Christ by individual, not by political, means. Some time after, in a remote part of my district a woman was brought to me as a candidate for baptism. She was accompanied by another woman who had been the means of her conversion, and informed me that she herself had been in the congregation in South India that Sunday morning, had since come over to Ceylon to visit her son and this woman candidate for baptism was the first fruit of her efforts to win her heathen sisters for Christ. Last year, mention was made of one who had brought a fellow servant to the Saviour. This convert in his turn had been trying to do his part in the great work, and as a result a whole family of his relations was one Sunday admitted to the Church by baptism.

Another convert baptised this year is an interesting example of what our fellow-countrymen may do in the way of winning their servents for the Master. A lady in one part of the district was asked by her ayah if she might attend the English service to be held in the little Church. The lady readily gave her permission, and then enquired as to the ayah's knowledge of the Bible, and was surprised to find how much she knew. A former mistress had taught her about the love of Christ and had given her a Tamil Bible. Her mistress then took pains to teach her the way of life more perfectly. My wife when on a visit to the place was able to further instruct her and she was eventually baptised. This instance may serve to encourage those who are endeavouring to do their part by trying to influence their servants or to give them opportunities of hearing the Gospel, or of reading it, and may also induce others to follow their example.

These instances are sufficient to show that the work is steadily bringing forth fruit, and that those who are baptised are learning the joy and duty of caring for others.

To turn to other branches of work, the schools call for special attention. In the first place we were much encouraged by the results of the Government Examinations, the amount of grants earned this year being R97 5, as against R413 earned last year. The Government however has passed an act compelling the planters to provide schools for the children on their estates, and it is very gratifying to find so many of the planters willing to hand over Schools to our care, they being responsible for the expense of keeping them going.
new ordinance will mark an important point in the
work among the Tamil coolies. Hitherto one of the
greatest obstacles in our way has been the ignorance
of the people, and the consequent difficulty of making
the people understand the claims of the Gospel. But
now as they learn to read their own language this
difficulty will gradually become less. Moreover they
will be able in larger numbers to read the tracts,
Scripture portions, &c. with which we are able to provide
them. In the Schools entrusted to our care they will
have the opportunity of learning much of the Gospel,
and in other schools the teacher will very often be a
Christian, as the majority of teachers come from our
training schools in South India.

The other day I came across one of our Christians who
is in charge of a large estate school, and he informed
me that he was allowed to teach the Scriptures to the children. It will thus be seen that a great opportunity lies before the Church of Christ for bringing the Gospel to bear upon the Tamils in Ceylon, may she be found awake to her privileges.

Cotta-Mirihane Gleaner's Union.

The monthly meeting of the Cotta-Mirihane Gleaner's Union was held in the Cotta Church on January 23rd 1907 at 4 p.m. The Rev. Lee-Wilson of Nottingham who had just come on a visit to Cotta gave a very interesting address, the Revd. G. B. Perera interpreting for him. He spoke of Christians in every land being fellow-workers together for God, and urged on everyone present being in earnest to do some work for God. He spoke of several instances of Christians in his parish offering themselves for God's work in foreign lands, and amongst them, three of his own children, a daughter, and two sons. There were about 50 present at the meeting and everyone was much interested in Rev. Lee-Wilson's address.

Most of the members of the Cotta congregation had the great privilege of hearing Mr. J. H. Greene the founder of "The World Evangelization League," a few days ago. Everyone who heard him was greatly helped, and made earnest in God's work and several of them became members of the W. E. L.

The 14th of December 1907 was a Red-letter Day in connection with the Sunday Schools here. Over 300 children, belonging to the different schools in the Mission compound and Ethul Cotta Sinhalese School gathered in the Boys' English School Hall for their annual treat and prize giving. The Christians and other friends of the place came to join in the children's happiness and the gathering came up to nearly 400. The proceedings began by the singing of the Hymn "Jesus loves me, this I know" and a portion of Scripture was read by Mr. R. Gamalatge the Rev. G. B. Perera the Pastor and manager of the Sunday Schools, leading in prayer, Mr. W. R. A. Perera the Secy. of the Sunday School Committee, then read a very encouraging report of the year's work. The Rev. R.W. Ryde who was in the chair offered a few suitable remarks, and the certificates from the All-India Sunday School Union and the prizes for the successful candidates at the special Exam, held in December by Mr. D. Rodrigo as well as the prizes for regular attendance, all of which were over 100, were gracefully given away by Mrs. A.G. Perera of the Cotta Walawwa. The Rev. W. M. Perera who had specially come up from Panadure next addressed the children and teachers in a very instructive and humorous speech which was listened to with great attention. The proceedings were greatly enlivened by the various songs recitations and dialogues gone through very creditably at intervals by the pupils of the different schools. A vote of thanks was proposed by the Pastor to all who helped to make the function the great success it was, a kind lady in England Miss Ruth Debenham who had sent most of the prizes being specially mentioned, to whom three cheers were given. The benediction being pronounced by the chairman the meeting in the programme began. Cakes, biscuits, plantains, sweets and tea were served in abundance, the children being especially looked after by the Sunday School teachers and Misses R. E. Perera and L. Jayasinghe of the Girls' English School. The proceedings of the day wound up with sports on the green opposite, which were greatly enjoyed, and it did one's heart good to see the children enjoying themselves thoroughly. It was close upon 6 p.m. when the children dispersed to their various homes having spent a very happy afternoon.

A. M. P.

Presentation to a veteran Teacher.

At his residence, in Mirihana, Mr. William de Silva, the headmaster of the Cotta English School (C. M. S.), was on Saturday afternoon, presented with an address and pure subscribed to by his old pupils, friends and admirers. After the gathering had been treated to light refreshments the proceedings were begun by the Rev. R. W. Ryde, who was voted to the chair. The Rev. G. B. Ameresekere to offer up a prayer. After a few preliminary remarks the Chairman deputed Mr. Baron de Liviera to read the address and to make the presentation.

Then two other old pupils, Dr. Solomon Fernando and the Rev. G. B. Perera, voiced the sentiments they one and all entertained of Mr. De Silva's life work. The former in a humorous speech alluded to the time he was a pupil of Mr. de Silva. He said that he had learned under many teachers. However the memory of most of them has been effaced; but still he recollected Mr. de Silva. The Rev. G. B. Perera testified to the good report of Mr. de Silva given in the villages and the district by pupils, parents, &c. Mr. de Silva, who was visibly affected, replied in fitting terms. He thanked one and all present and absent for the honour and sympathy they had shown him that afternoon.

The pleasant function terminated after the Benediction was pronounced by the Rev. Joseph Perera.

Among those present were the following besides the above-named gentlemen:-

Mrs. R. T. Dowbiggin, Miss K. Geige, Dr. Vincent Wijetunge and W. J. Madhury, Mr. M. P. Rodrigo, Mohandiram and Mrs. Benjamin de Silva, Messrs. Francis Perera, R. C. Perera, Louis and N. de Silva, Mr. and Mrs. George de Silva, Mrs. F. de Silva, Misses C. and D. de Silva, Mr. and Mrs. Gunetileke, Messers. Abraham P. Dharmasena, J. P. Ramlayanke, &c.

The Ceylon Morning Leader.

Notice.

An apology is due, and is hereby tendered to our subscribers.

By an oversight the November issue was posted before registering as a newspaper, and nearly 100 copies were surcharged 6s by the Postal Authorities.

We very much regret the annoyance this caused and have taken steps to prevent a recurrence.
EDITORIAL NOTES.

The historic scene at Buckingham Palace on October 26, when King Edward VII. committed the advancement of the newly-organized Territorial Army into the hands of his Lords Lieutenant, was full of parable to those to whom the King of kings has entrusted the welfare of His spiritual Kingdom. For ourselves as a Society, at such a moment as the present, that deed of our earthly sovereign points an important moral. If we regard the rank and file of home workers for Foreign Missions as the yeomanry and volunteers who compose that portion of the army "which lies within the shores of this kingdom," and the officers of the C.M.S. organization throughout the land as the counterpart of the Lords Lieutenant and County Associations, His Majesty's exhortations and commands remind us startlingly of our yet higher obligations. The raising, equipping, and maintaining of those who are to swell the ranks of the Army was the solemn duty laid again upon the King's representatives. It would be theirs to protect the interests of old soldiers, to enlist sympathy on behalf of the training of young recruits, and to inspire patriotic voluntary effort. In order to stimulate their obedience, courage, and loyalty, the King called them to his side that they might receive their charge from his own lips. Nothing can henceforth excuse any failure or apathy on the part of any officer holding the King's commission; personal considerations must be waived; all disloyalty must be rigorously repressed. The less talk and the more action the quicker will the King's commands be obeyed. No heed must be given to those who decry and discredit the work. Soberly, quietly, and unitedly they have accepted the trust committed to them by their sovereign lord, and are seeking to discharge it worthily. Can the same be said of us?

The closing month of the year is, or should be, a time of heart-searching in view of such responsibilities as we have just pictured. Heart-searching leads to prayer. And St. Andrew's Day, the Day of Intercession for Foreign Missions, is a fitting prelude to the Advent Season upon which we enter on December 1. Once more our thoughts are centred upon that great coming event, 'the glorious appearing of the great God and our Saviour Jesus Christ.' For hearts that grow dismayed and hands that hang down, oppressed by the magnitude of a world-wide commission, there is no spiritual nerve tonic so strengthening as 'that blessed Hope.' We are one year nearer the dawn of 'that day' when the Lord shall be King over all the earth, and when it shall be no longer necessary to 'tell it out among the Heathen' and to say, 'Know the Lord, for all shall know Him from the least to the greatest.'

Public Burning of Opium-Pipes on the City Hill, Hang-chow. (See pp. 178 and 188.)
THE CHURCH MISSIONARY GLEANER.

on the evening of October 31. It assembled at the invitation of thirteen Protestant Missionary societies, not merely to celebrate the centenary of Protestant Missions in China, but to call attention to the unprecedented (and probably fleeting) opportunity now presented for extending Christian Education in that great Empire, which, if neglected, would be disastrous to the best interests not merely of China but of Asia. A strong note of appeal rang out in letters that were read from the Archbishop of Canterbury, the Bishop of London, Sir Ernest Satow, formerly British Minister in Peking, and in speeches delivered by Lord Northampton (the Chairman), Dr. Wardlaw Thompson, the Rev. Lord William Gascoyne-Cecil, and others. It was incisively pointed out that China wants education, and will obtain it, whether we missionary associations give it to her or not. Woe betide us if China gains Western science without Christianity. 'We shall,' Dr. Thompson declared, 'be raising up a competitor in the world of potentious size and strength, without scruple and without conscience.' We trust that the outcome of the demonstration will be an immediate response in men and means to the societies who organized it.

Unanimous approval by acclamation was accorded at the Albert Hall meeting to a resolution calling on the Christian nations to respond to the effort to stamp out the Chinese opium traffic. Our frontispiece picture this month is a striking illustration of the progress of public opinion in China on the opium question. In another column will be found an account of this remarkable bonfire at Hang-chow, during a great autumn religious festival that was kept all over China during the last week of September. When it is remembered that since July all public opium dens in that city have been closed by order of the authorities, and that, as a civic function, thousands of opium-pipes were consumed in the flames, no further evidence is needed to attest the sincere desire of the Chinese to relieve their country from the opium curse.

The C.M.S. Gleaners' Union for Prayer and Work has attained its majority. By gatherings of loyal members on two successive days, viz., October 31 and November 1, its twenty-first anniversary was commemorated in the most fitting way by prayer, praise, self-examination, intercession, and high resolve. In the words of a selected speaker, 'The Union has been a manly child; in the future let us see to it that it is not a childish man.' The days of childhood and youth are passed, and the Union, composed of some 80,000 living members, now steps forth and forward in the full vigour of hardy manhood. In the light of the Anniversary proceedings members have learnt afresh to regard their Society's periodicals. These are their own ears of corn preeminent in each of the six gatherings connected with the G.U. Anniversary, and brought inspiration and spiritual uplift.

First of all, on the morning of October 31, in the large Committee Room in Salisbury Square, we met a number of G.U. Secretaries from London and the provinces for a quiet half hour of earnest intercession, conducted by Prebendary Fox. Intercessory Prayer was a keynote of the Anniversary. Thank God that the language of so many C.M.S. workers' hearts is 'I know not by what methods rare But this I know—God answers prayer.'

THE SECRETARIES' CONFERENCE.

At eleven o'clock, the time appointed for the G.U. Secretaries' Conference to begin, our numbers were reinforced by a large contingent of those unable to arrive earlier. Bishop Ingham occupied the chair, and we settled down to business.

For the first two hours the chosen subject was The relation of the Gleaners' Union to other departments of C.M.S. work at Head quarters; and the exposition of it was entrusted to selected heads of Departments. Of course, in our limited space we can only glean some of the full ears of corn presented to us in the ten-minute addresses and papers that followed in quick succession, or that were dropped during the discussion that ensued.

The Question of Candidates.

The Rev. D. H. D. Wilkinson, Secretary of the Candidates' Department, reminded us that although the Gleaners' Union might well be considered the Inner Circle of the C.M.S. it should not have the characteristic of Inner Circle trains of the Metropolitan Railway, which, having no ultimate goal, continually go round in a circle. The G.U. should always have before it an ultimate goal, viz.:—consecration by each member of his or her whole life to the evangelization of the world. He pressed home this thought upon us, because it would lift our aspirations and work to a higher level; we should not be satisfied merely with 'an interesting meeting,' or with the success of a study band, etc., and a very real danger would be avoided in the matter of sending up candidates—the danger to them of regarding themselves as more heroic than those whom the Lord calls to work at home. 'A regiment of soldiers ordered to the front are not considered heroes more than those kept at the base.' Moreover, it would avoid the sore feeling of the declined candidate and his friends as if a slur had been cast upon him. If consecrated to the Lord for service anywhere, there would be no room for 'soreness.' And also it would prevent the idea that sometimes arises, that he or she has been let off with a lower standard of work and life because they cannot go to the front. We G.U. Secretaries were those who should keep a sympathetic, careful eye upon the declined candi-
dates, and help each one to feel that they have just as important work to do for God and Foreign Missions at home. Mr. Wilkinson commended the ‘Declaration Paper’ for use at specially solemn meetings of the Gleaners’ Union when the members are called together to consider their definite aims and object of existence. He closed by saying that the G.U. should be the great recruiting agency of the C.M.S. and urged the necessity of preparation of recruits for the Foreign Field. Often the Committee were obliged to decline those who offer because of their appalling ignorance of the Bible. This need not be so if G.U. members would avail themselves of the help of the Home Preparation Union.

During the discussion questions were raised as to whether declined candidates might not be told the reasons for the Committee’s decision. Mr. Wilkinson, in explaining that this was often impossible, drew attention to the confidential nature of the Committee’s inquiries about candidates, and also pointed out that whereas a Committee might have no doubt as to the action which they, collectively, should take, each individual member might have a different reason for his vote, and in such a case no one reason could be assigned. He asked that if we heard that some candidate’s offer had been refused for an apparently inadequate reason, we would not credit the rumour without inquiry at head quarters.

The Question of Money.

Miss M. C. Gollock, representing C.M.S. Work among Women, had come to us from the midst of a campaign undertaken by the women workers of the Society to emphasize the Godward side of the giving of money: and she testified that by means of the Conferences being carried on among women, the subject of money, considered hitherto by many as ‘unspiritual,’ was being raised to an altogether different level. Money, she reminded us, is a thing of supreme importance to the C.M.S.—and always will be. Let us not imagine that when this year is over our money difficulties will be past. The Kingdom of Christ must spread, and with the spread of that Kingdom there will ever be a need of more and more money to be sent in for God’s work. But do we realize that we can have ‘fellowship with Jesus Christ’ on this subject of money? God has permitted insufficiency of funds to be the chief obstacle to the C.M.S. at this time. We may think it strange, but we must assuredly gather that God must have a peculiar purpose—which we shall never learn if we think the question is solved by giving all we can, or bemoaning the fact that others do not give. We need to get into fellowship with God about the whole question of giving. We want to learn what is said about it in God’s Word, and to have our thoughts on this subject illuminated by the Spirit of God. If the Gleaners’ Union members would take up this subject, and prayerfully study it in the light of God’s Word, we might learn not only the giving but the collect-

The C.M.S. Hospital at Mengo, Uganda.
Our Relation to the C.M. Gleaner.

The last paper was read by the Editor of the Gleaner, who pointed out that the relation of the G.U. to that magazine was that of infant to nurse. The responsibility of reading and circulating the Gleaner lay with the Gleaners. They ought not to afford to leave it unread, seeing it is the magazine which is peculiarly their own.

Our Duties and Responsibilities.

At the afternoon Conference, the Secretary of the G.U. Auxiliary Committee, the Rev. J. C. Duncan, referred to a digest of the Secretaries' reports (see Home Gleanings) and made the valuable suggestion that two or even three Secretaries should be attached to a large Branch, so that all the work does not necessarily hang on one peg, and that the members may be reached in sections, and again he urged the training of an assistant as probable successor as a paramount duty resting upon each G.U. Secretary.

Conference followed on methods of aggressive effort. The value of appropriating a special Mission Station by a Branch for definite prayer and, possibly, support; the advantages of becoming enrolled Members of the Society, and the importance of carrying out the definite Form of Effort, 1907-8, viz., to interest some one other person at least in missionary work during the year, were all dwelt upon, Dr. Lankester pointing out that the last mentioned effort, if leading in each case to G.U. enrolment would mean that in only three years' time the Union would be supporting hundreds of Own Missionaries instead of fourteen.

Bishop Ingham summarized the Conference helpfully and said that it had demonstrated the truth asserted by Mr. Duncan earlier in the day that the Gleaners' Union in relation to other C.M.S. activities is rival of none, helper of all.

The Devotional Hour.

The four o'clock Prayer-Meeting that followed was crowded. Intercession was made on behalf of much work and many workers at home and abroad; two very important requests were those for the appointment of right successors to the Mid China bishopric and the C.M.S. Lay Secretaryship. In view of the China Centenary Meeting that night in the Albert Hall, no meeting of Men Gleaners took place.

IN ST. BRIDE'S.

Owing possibly to the thick local fogs of the early morning we were only a small company who gathered on All Saints' Day, November 1, in St. Bride's for the G.U. Holy Communion Service. The Service was uplifting and refreshing. The Rev. T. C. Chapman, Vicar of All Saints', Clifton, from the chancel steps delivered an address from the familiar words, Gather up the fragments that remain that nothing be lost (St. John vi. 12). From them he drew deeper lessons than the mere duty of thrift and careful avoidance of waste. Jesus Himself first recognized the need of the multitude. The day was far spent before the Twelve awoke to the necessity that something must be done, but the difficulties seemed insuperable. So the Church is only now realizing the needs of the Heathen, destitute of the Bread of Life, and is regarding the difficulties of supply as insurmountable. The disciples suggested a plan to relieve themselves of all responsibility. Send them away that they may buy themselves bread. The Master bid His disciples turn their eyes from the multitudes and to bring to Him what they knew they possessed. His Body has been broken and His Blood shed. In Him there is an inexhaustible supply, not for our needs alone, but also for the needs of the whole world. At His Table do we not experience that He not merely feeds but feeds us? May we first personally satisfy our own hunger, fill our own wallet, and then bear forth those broken pieces to satisfy the hunger of a sin-stricken world.

IN THE KING'S HALL, HOLBORN.

As usual at the afternoon Annual Meeting of the Gleaners' Union, Mr. Eugene Stock, the father of the Union, occupied the Chair. In his opening remarks he referred to the unaccustomed place of meeting (rendered necessary by
the demolition of Exeter Hall) and to the spirituality that had characterized this gathering in former years. In welcoming Mr. Duncan as the new G.U. Secretary and asking our prayers for him, Mr. Stock paid a tribute of gratitude on behalf of the Union to Mr. Anderson, "not resigning for any deficiency of health or otherwise, but because the G.U. has become so important that he cannot be spared from other work to give it the time and labour it requires."

Miss R. E. Dugdale was the first speaker at this meeting which, though open to both men and women, is always addressed by lady workers only, two of whom are usually home-workers. Her theme was 'Coming of age' and what it indicated. The putting away of childish things; advance in knowledge, in responsibility, in opportunity. Every Gleaner ought to know why he believes in Foreign Missions; to have accurate information so as to refute false allegations; and to be able to be entrusted with a knowledge of the difficulties and discouragements of the work. It was felt to be a timely word.

The three missionary speakers were: Mrs. Wilkinson, wife of our medical missionary in Fuh-Kien; Mrs. Summerhayes, wife of Dr. Summerhayes, of Beluchistan, and Mrs. Ock, wife of Dr. A. R. Cook, of Uganda. Mr. Stock reminded us in introducing Mrs. Wilkinson that she was a great-granddaughter of the revered Samuel Marsden, and had been sent forth to China by the New South Wales Association. Each speaker brought us thrilling facts that formed the strongest of all appeals. Did not our hearts burn within us as we heard on the one hand of the 'simply glorious opportunities' in China, and of the overburdened workers 'crushed' by the disappointment of receiving no recruits? Were not our sympathies drawn out to the outcaste inquirers in India so beloved by the speaker, whose faces as they come into the Light 'grow radiant' and whose lives become transformed? And did we not inwardly respond to the appeal to cling to the Bible with the same devotion and simple belief that characterizes the true Baganda Christians, to whom it is the only book worth reading?

After a few moments spent in prayer, led by Mr. Anderson, Miss Daniel's closing words on the 'Communion of Saints' helped us to leave the Hall with steady, strong resolve that the promptings of God's Holy Spirit should crystallize into performance, and that our future G.U. life shall be one of progress.

AT THE QUEEN'S HALL.

Two special features were reserved, as usual, for the Annual Meeting proper, and both were fully appreciated by the quietly enthusiastic gathering which we found assembled in

Hindu 'holy men,' Missionaries among the Bhils.
us a remarkable set of 'hard facts and figures' to put down in our note-books connected with the progress of the C.M.S. since 1886, the year in which the G.U. was founded. Most noteworthy of all perhaps was the statement that whereas during the twenty-one years the number of C.M.S. missionaries had quadrupled the C.M.S. income had not even doubled. Lastly, Mr. Stock reminded us that the C.M.S. was born in a year of G.M.S. home developments, and is celebrating its majority in a year of great home developments. Let the Gleaners take their full share in these, and in the spirit of their new motto 'hold fast unbendingly' the confession of their hope.' Referring to a thought expressed in the G.U. Booklet for 1908, which Mr. Stock earnestly commended to us, he said: 'Let us stand 'erect' before the world.'

Very fittingly the large choir at this juncture led us in the hymn 'Stand up for Jesus,' sung to the inspiring new tune; and then we welcomed three missionary speakers: first, the Rev. A. W. Smith of Yoruba, a G.U. Own Missionary, who addressed us as his 'dear parents by adoption,' although he disclaimed relationship with mere 'two-penny Gleaners:' His was a burning appeal for more workers and for more intercession. Physical life in West Africa is at its lowest ebb: If the missionary fails to use his opportunities faithfully, it may be because Gleaners at home are not praying faithfully for him. His message was, 'When you think of me, pray for me.'

The Rev. H. J. Molony gave the Gleaners a confidential glimpse into the shadows and disappointments of mission work in India, and powerfully laid the burden of backsliders on our hearts for prayer. Dr. A. R. Cook made very real to us our sisters and brethren both in Uganda and the Pagan Soudan; and drew the contrast between the dying Bible-woman Lakeri, who laid down her life in ministering to her countrymen and women, saying as she passed away, 'It is well,' and the pagan Dinka soul passing out into the dark unknown without one ray of light.

The closing speaker, the Rev. A. J. Easter, Vicar of St. Matthew's, Croydon, in dealing with the Outlook for the Future solemnly urged a definite re-consecration of every Gleaner. Unless filled with devotion to our Blessed Master there would be no increase of missionary zeal. That consecration must take definite shape. Let us individu-

How Hide Kubota found Christ.

BY MISS E. RITSON, of Tokushima, Japan.

(Continued from p. 169.)

For a week or more after the baptism of Hide Kubota and her two daughters all went peacefully, and then the storm burst. It was the time of the New Year. It struck Mr. Kubota (the eldest son) on one of these days that he would go and inquire after his mother. Finding her not at home, he thought he would spend a little time in making obeisance to the spirits of his ancestors, and to the family idols. Imagine his dismay when, on opening the lacquer cabinet, no idols or tablets were to be found. This was the beginning of much indignation. He left a note, fixed for safety under the tinder-box, demanding information as to what had become of the family gods. Her answer was to send him two or three portions of her Holy Book, including one containing the 'Holy Commandments of God,' thinking that the reading of the 1st and 2nd of these Commandments would be conclusive.

Some two or three hours later the messenger reappeared, bringing back her precious Books torn to shreds, and demanding information as to what had become of the family gods. Her answer was to send him two or three portions of her Holy Book, including one containing the 'Holy Commandments of God,' thinking that the reading of the 1st and 2nd of these Commandments would be conclusive.

...
yet taken any great hold of the people. Orders poured in upon her from all sides, but of one thing she was determined, that no matter how great the stress of work might be, no work should be done on Sunday. Till close upon midnight on Saturday she would work, and again from three o'clock on Monday morning, but her Sabbath must be kept like an oasis in the desert. To this we may trace, to a great extent, the wonderful growth which has always been so marked a feature in the spiritual life of this old lady.

At the end of two years, her son, being struck by his mother’s earnestness and faithfulness in the discharge of her duties, came to the decision that he would receive her once more into his affections and treat her as a son should. And, though even to this day he has never openly avowed himself as an adherent of the Christian Faith (the observance of the Sabbath being one of his greatest difficulties), we are earnestly hoping that the day may not be far off when all the family shall be gathered into the Fold of Christ. Once every year his mother crosses the sea to pay him a visit, and always returns laden with tokens of his kindness.

For eight years after her baptism her practice was to set aside one or two hours every day for spreading the news of the Gospel among her friends and others.

During the autumn of 1888 she was called upon to do her first public work as a missionary, when she went on itinerating tours of a fortnight at a time to Yamato, Takada, and the surrounding villages. This was followed by a request that she would go and help forward the women’s work at Fukuyama. She did so by periodic visits, for about a year, still keeping Osaka as her head quarters.

Her next call was to Kumamoto, where she worked for three years.

At the close of her work in Kumamoto in 1892 (Island of Kyushu), she called from another island, the Island of Shikoku, being pressed upon her. To give any real conception of what the life, work, and prayers of this saintly servant of God have done for the city of Tokushima, and many of the villages in the surrounding district, is impossible. On her arrival in Tokushima, she set to work at once on what has been such a marked feature in her work, her daily visiting. With her Bible either folded in a ‘furushiki,’ or else suspended from her wrist, in one or other of the many little bags with which her friends delight to provide her, she has gone forth day after day, month after month, year after year, for now nearly fifteen years, with, I was going to say, perhaps just two objects in her mind: 1st, the leading of those not yet Christians to Christ; and 2nd, the helping forward of those who are Christians to a higher standard of spiritual life.

In addition to her influence as a visitor she has done a great work in the way of conducting women’s and children’s meetings. The fact that she is quite an adept both in the art of flower-arranging and ceremonial tea-making, has brought her into touch with numbers of ladies and girls, whom otherwise we should have had probably no opportunity of reaching. How I wish I could picture to you the little company of girls, as I have so often seen them, who assemble and take their position with much eagerness. How gladly they will sit together, and put to them the question, ‘What are these thoughts that you have in your mind?’

This year on January 4, 1907, the pastor of the church (Rev. C. Nuki) and the Church Committee invited this veteran worker to a special meeting to commemorate her fifteen years of devoted labour in Tokushima.

On our arrival at the room of meeting, we found it decked with flowers and festooned with flags. As the name given to the meeting was ‘Irokwai,’ the meaning of which is ‘Comfort to the burdened,’ many were the plans that had been made to cheer and give pleasure to the guest of the evening.

The meeting was opened with prayer and the reading of the 103rd Psalm, followed by a very appreciative address from the Rev. C. Nuki, in which he described old Mrs. Kubota as the Mother of the Church. During the course of this speech, a curtain which had until now looked rather out of place between the two of the flags on the wall, was drawn back, revealing a large size picture of the old lady which had been sketched for the occasion by a young student. This was of course greeted with much laughter and applause. A number of other kindly speeches were made during the evening, interspersed with the passing round of tea and cakes, and with the grand finale of the so-called ‘fuku-biki’ which consists in the passing round of a bundle of squills from which each one draws. Each squill on being opened is found to contain some witty saying illustrative of the present to be received by each one on the calling out of their number or motto. This is a source of endless amusement to both old and young.

To the eyes of outsiders, Mrs. Kubota’s whole life is alone. One small room contains all her worldly goods, and the simplicity of her food, together with the fact that she is still able to do her own cooking, is a surprise to many.

But go into that room and you will find a perpetual feast of joy coming forth from a heart in constant communion with her Lord.

‘NOW IS THE ACCEPTED TIME.’

A PRINCE is standing on the golden heights
Before His Father’s glistening palace gates.
A dazzling chariot courts His forward step.

While shining rank on rank His escort waits,
Waits for the thrilling long-expected word,

The crowning day has come ! Earth-hails Her Lord ;
For blood spilt there in act of wondrous grace.

Fixing on one small world (tinged red toward Heaves ;
Great is their loss who fail to speed My day.’

With wistful eagerness His piercing gaze
Scans the vast downward slopes of star-specked space,
Fixing on one small world (tinged red toward Heaven ;
For blood spilt there in act of wondrous grace.

Yet must I tarry,' did I hear Him say.
My people have not yet prepared My way.

Great is their loss who fail to speed My day.’

E. H. H.
Union in Face of the Foe;  
Or, Co-operation in Evangelistic Effort in China.

By the Rev. W. E. Hrwall, Shiu-hing, South China.

At the recent Missionary Centenary Conference in Shanghai the subject of co-operation and federation was prominent in several discussions; and as the thoughts of Conference were led along such lines the hearts of many were stirred to do what they could to develop evangelistic co-operation amongst the various Missions, whilst still waiting for the 'vision,' seen by some, of one united, Christian Church in China.

Such co-operation being the basis of all true Christian union, I wish in this paper to tell of a united evangelistic effort which was planned before the meeting of Conference, and was recently carried into effect in the Shiu-hing district.

Early in the present year, during a visit of the Rev. H. O. T. Burkwall, the Canton agent of the British and Foreign Bible Society, to Shiu-hing, it was suggested, and eagerly agreed to, that the two societies working in Shiu-hing, viz., The American Baptist (South) and C.M.S., with the B. & F.B.S., should unite in a special evangelistic campaign at a great heathen festival to be held in June, at a place called Uet-shing, about forty miles up the river from Shiu-hing. On May 21, a preliminary visit was paid to the place, and a small house rented for the days of the festival—June 18-23 (5-10 of Chinese fifth month).

At noon on June 18, the Rev. E. T. Snuggs (A.B.M), the Rev. H. O. T. Burkwall, and myself, accompanied by one catechist, five students from St. Paul's C.M.S. College, Hong Kong, and three colporteurs, arrived at Uet-shing. We found that already a large number of people had arrived for the celebration of the birthday of the 'Dragon Mother' goddess (Lung-Mo), by feasting, theatre-going, and gambling, as well as worshipping.

We immediately took possession of our 'hall,' a small shop about forty by fifteen feet, with a 'cock-loft' over the back part. Very little preparation had been made for us, and the place was not inviting, the walls being covered with soot, and the uneven earthen floor was far from clean. A vigorous sweeping improved matters a little, after which we hung up round the walls a number of sheets of white calico, on which were written Scripture texts in Chinese characters. We also suspended across the road a street sign with four characters, 'Kau Fuk Tseung Loi' ('those who seek for happiness, please enter'), which was so constructed that at night, by using candles, it could be made a transparency. At the door we arranged a bookstall for the display of Scripture portions, tracts, Scripture sheet calendars, etc. Soon the people crowded in and preaching commenced.

The Chinese brethren decided to remain indoors and keep up continuous preaching for some hours, whilst we went to the streets to offer Scriptures for sale, as well as to use the opportunities for preaching in quiet corners. Uet-shing is a small town of about 200 shops, of which more than half were burnt down last year, but most are now rebuilt. It consists of two narrow streets, the longer running along the river bank. The temple of the 'Dragon Mother' is situated near the eastern end of that street. We made our way to the temple, and found that the finishing touches were being given to the ornamental mat-shed which had been erected outside. Inside the temple the arrangements were not quite completed, but everything was exceptionally clean and bright, for every year thousands of dollars are spent in keeping the place in good repair, and in re-gilding the numerous mythological frescoes which adorn the ridges of the roof, and the walls immediately under the eaves.

The temple contains
Boat occupied during the Festival at Uet-shing.

many curios, conspicuous amongst which are two immense incense burners of bright polished brass over six feet in height; there are also large cages of iron network, into which bombs and crackers are flung to explode; the granite pillars which support the roof are fantastically carved with grotesque figures of animals and birds, but the centre of attraction for all is the brazen image of the goddess, before which the people, mostly women, were bowing in abject devotion.

Ascending a granite staircase at the back of the building, we found ourselves outside a closed room, with lattice doors through which glimpses of the interior could be obtained. This room is sacred to the * Dragon Mother,* and we were not permitted to enter, but looking in, we saw hanging around great quantities of most richly embroidered garments, ornaments, etc., which have been presented to the idol by wealthy Chinese from far and near. At the far side of the room, but barely discernible over the many racks on which the embroideries were hung, could be seen the head and shoulders of the goddess, with a florid, benevolent face. A draped bed stood in one corner, and on the floor were numbers of pairs of tiny shoes. It is said that from time to time very valuable golden ornaments have been presented, but they have mysteriously disappeared.

The people everywhere were most friendly, and bought Scriptures fairly well. We thus had from the first every encouragement to proceed.

On the following day (Sunday) the services commenced by a prayer-meeting at 7:30 a.m.; at 11 o’clock there was an address on the Christian Sabbath, followed by a powerful evangelistic appeal on ‘Jesus loves me,’ by a Chinese pastor of the Baptist Mission, who had come up for the day. Again in the evening we had a good evangelistic meeting, at which a contrast was drawn, showing the folly of worshipping idols as compared with the blessing of obeying the command of the one Living and True God, and worshipping Him through Jesus.

The next day additional helpers arrived: catechist Ng Chuk-kwan came from Shiu-hing, and also another Baptist pastor, the latter coming for one day only.

Continuous preaching was maintained from 10 a.m. to 4 p.m., and again from 7 to 10 p.m. All day long the crowds, which were constantly increasing, had opportunities given them for purchasing Scriptures, and also for hearing the Gospel preached on the streets. That night, whilst the meeting was in progress, I saw one of the students, waiting his time to speak, go into an inner room and there audibly engage in prayer for wisdom and strength.

The following day (Tuesday) was the great day. Before dawn, the celebrations commenced by firing of cannon, explosion of bombs and crackers, beating of gongs, and blowing of bugles, from the hundreds of boats by which the river was crowded. The surrounding hills took up the din, and multiplied it tenfold. From the early morning the streets were densely packed, and in the vicinity of the temple crowds of eager worshippers were striving to obtain admission, carrying various offerings and bundles of incense sticks. Imposing processions of officials and guilds also visited the temple, bearing their idols and votive offerings.

I entered the temple for a few moments, but was compelled to withdraw quickly, on account of the horror by which I was overwhelmed as I watched those before the idol who with intense fervour besought the blessings which they desired. One woman was specially conspicuous in constraining others to greater earnestness as they presented their offerings, incense, and prayers. The place was reeking with sickening smoke, and horrible because of the almost manifest presence of the devil glorying over these multitudes thus enslaved by him.

Outside, the vendors of incense sticks, charms, and idolatrous papers were kept busy supplying the special demand for such wares, at greatly enhanced prices, because of the additional benefit to be obtained by purchasing on such a day, and at such a place. One man to whom I spoke told me he had spent sixty cents (i.e. about sufficient to buy seven days’ food for a man in his position) in such purchases. He was about to enter the temple to explode
A Canton Passage Boat.

A man named Ching-Wai has engraved these things on stone tablets, so that all may know of them.

Mr. Hipwell has kindly written the following account of the 'Dragon Mother' referred to in his article. It is a translation of the inscriptions on stone slabs which stand in the precincts of the temple.

THE HISTORY OF THE 'DRAGON MOTHER' (LUNG-MO).

[Mr. Hipwell has kindly written the following account of the 'Dragon Mother' referred to in his article. It is a translation of the inscriptions on stone slabs which stand in the precincts of the temple.—En.]

About the year B.C. 200, in the reign of the Emperor Chi-Wong-Tai (Ts'ung dynasty), a female child, which had floated down the river from the neighbouring province of Kwang-Si, was found on the river-bank at a place between Shiu-hing and Tak-hing in the province of Kwang-Tung. The child was nourished, and grew up, the name she was given being Wan-Shi. One day, when washing clothes at the river-brink, she saw an egg larger than a man's head floating on the water. She, feeling greatly astonished, took the egg, carried it home, and placing it amongst household articles in an unused part of the house, covered it up safely. "Not long afterwards a lizard several feet long was hatched and came out of the egg. Wan-Shi soon found that the instincts of the reptile led it towards the water; she therefore took it, and putting it in the river, watched it as it gambolled about. Thereafter she went frequently to see it and feed it with fish. One day, when cutting up some fish, she accidentally cut off the lizard's tail. It immediately disappeared, and for a long time she did not see it again. At last it returned, but with its body all covered with scales of brilliant colours, and two horns on its head. Wan-Shi and the neighbours thereupon pronounced it to be a dragon. The local official, hearing of the matter, reported it to the Emperor, who sent a commissioner to inquire about it, and also to bring Wan-Shi to the imperial palace, for the Emperor feared that this dragon might be the first king of a new dynasty, and so he wished to have under his control the woman who had such influence over it. Wan-Shi refused to go, but the commissioner compelled her.

When twenty-three days out on the voyage to Nan-king, the dragon turned round the vessels in which Wan-Shi and the commissioner sailed, and caused them to follow them, southwards to Kiang-hsi, where Wan-Shi had been brought up. Shortly after her return she became ill and died; she was buried on the western bank of the river near Tak-hing, but a violent storm of rain and wind removed the tomb and coffin to the opposite side of the river, to the place which is now called Uet-shing. The buffaloes and horses of that district being completely wearied by galloping about because of the great wind, lowered continuously day and night, and the people heard noises as if men walked. For these reasons it was considered that a spirit was there, and a temple was erected near the miraculously formed grave. Those who then went to pray there said that their prayers met with effectual responses.

For almost 2,000 years the Ta'un, Hon, T'ung, Sung, Un, and Ming dynasties successively gave their imperial sanction to the shrine, so that to the present day people praise its extraordinary merit and extol the benefits to be derived therefrom. Truly, such could not be by chance! The Emperor Chi-Wong-Tai received blessing from Wan-Shi, and gave her the title of 'Wong-Chai,' i.e. 'Eternal Succourer of the Needy.' The Hon dynasty honoured her with the title of Ch'ing-K'ai-Chi-Fu-Yan, i.e. 'The Marchioness of Ch'ing-Kai'; the T'ung dynasty with that of 'The Marchioness of Everlasting Peace,' and of Everlasting Serenity.' In the Sung dynasty, because she protected the soldiers of General Kwok and gave them victory, she received the title of 'The Marchioness of Eternal Succour.' Again, when in the Ming dynasty she gave a great naval victory to Admiral Lin, her merits being considered boundless, she was designated 'Lung Mo Shing Fuk Shing Fei,' i.e. 'The Dragon Mother of most Exalted Happiness: the Imperial Consort'; also 'The Protectress of the Kingdom, whose boundless Grace and Excellence have been manifested,' and 'The Dragon Mother Goddess.'

Each year, on the eighth day of the fifth month, the Emperor sent an ambassador to sacrifice before the goddess, because of her unceasing grace in sustaining him, in bestowing prosperity to the upright, and retribution to the evil doer, and also because of the awful dignity of her lifelike image. The titles and date were therefore entered in the records of the imperial sacrifices, so that yearly offerings might be observed for ever, and thus a recompense be made for the grace received.

In this favoured place mountains and streams abound, and all the circumstances connected therewith are phenomenal! Such truly manifests that it has not been chosen by man, but by heaven...
WEST AFRICA: SOUTHERN NIGERIA.

The Jubilee of the Niger Mission.—It is fifty years since—on July 25, 1857—work was commenced among the Ibos of Onitsha by an African clergyman, placed there by the Rev. S. (afterwards Bishop) Crowther. More than thirty stations and out-stations are now occupied. Eight congregations support their own spiritual agents, and three or four have their ‘own missionary,’ and the baptized Christians number 1,700. The jubilee of the Mission was held in September, and Bishop Tugwell says that the celebrations have been ‘entirely successful in every sense of the word.’ The Rev. T. Harding (of Ibadan), the Rev. A. W. Howells (of Lagos), and Archdeacon Crowther (of Bonny) attended officially.

Bishop Tugwell says that the celebrations have been a time of intense joy. I have never witnessed a greater and deeper spirit of joy since I came into the mission-field. Of the good results and outcome of such great events as the murder of Abel, the turning of Lot’s wife into a pillar of salt, the building of the Tower of Babel and the bondage of the Children of Israel in Egypt.

NORTH INDIA: UNITED PROVINCES.

The Gleaners’ Union and Self-support.—Twelve months ago the congregation of Trinity Church, Allahabad, started a Missionary Association, which after a month or two felt itself justified in assuming responsibility for the maintenance of all the Indian agents at work in and around Allahabad, and on July 11 the Rev. J. W. Hall was able to report that the subscriptions to the Association were well up to the mark at Rs. 204 per month. That the local branch of the Gleaners’ Union takes its share in this effort is seen by the following account of a recent box-opening.

Mr. Hall writes:

We had an interesting and encouraging meeting on Mr. Brownrigg’s lawn yesterday evening [July 10]. He is our Commissioner. Probably about fifty were there. At 6.45 we gathered in a quiet corner of the lawn. After a hymn and prayer the contents of the boxes were announced. It was most encouraging to find in this second quarter of the year that Trinity G.U. boxes had gone up from about Rs. 90 to Rs. 212. We thanked God and took courage. One box had no less than Rs. 64 in it.

SOUTH CHINA: FUKIEN.

The Christian Church, the Friend of China.—At a great gathering of students from Government schools and colleges in Fuk-chow and Ku-cheng held in the latter city on July 27—the occasion being Speech Day—the subject for discussion was ‘Give up the Opium.’ Mr. T. B. Woods was given the place of honour at the meeting, and being pressed to speak gave the students some practical advice as to their action at this juncture. In a letter to Bishop Price Mr. Woods says:

One thing well worthy of your notice—of the gathering was the recognition of the Christian Church as the friend of China, for I noticed that four of the leading Chinese Christians were sought out and requested to address the meeting. . . . We missionaries who have lived in Ku-cheng—where the devoted Robert Stewart with his children and band of ladies laid down their lives for Christ just twelve years ago, and where evil rumour and unrest have been continually present—cannot but praise God for such an abundant answer to the prayers and labours of His servants.

The most enlightened men here now are all at school learning geography, . . . astronomy, and English; in fact, anything they can get hold of to benefit their country. We have an entrance [to the Government college] by our teaching of English, and may God grant that many of them may be led, whilst seeking in the new ways for new light, to Him Who said, ‘He that followeth Me shall not walk in darkness, but shall have the light of life,’ and find their way to the Father by ‘the Way, the Truth and the Life.”

In a state of Transition.—As showing the sad and hopeles and somewhat amusing sides of things in China at the present time, the following from a private letter to a friend from a missionary of the C.E.Z.M.S., Kienning, will read with interest:

Kienning, like the rest of China, is changing. No opium dens—there were all closed two months ago—and everywhere poor wretched men are dying for lack of opium or else in agony as they break off the habit; but it gives hope of better things for this poor country, though of course by such a Government as there is no reform will be perfectly carried out. Then, all large idol processions have been abolished, our Christian preaching of the ‘god of hell’s birthday.’ Also schools for the learning of Western knowledge are springing up everywhere, and the people are in a transition stage as regards their dress.
and habits. This is what we see now—clumsy leather boots, tightest of white trousers and tightest and shortest of white coats, with a tiny sailor hat perched on the top of a shaved pig-tailed head!

MID CHINA.

Burning the Pipes of 20,000 Opium Smokers.

The great autumn festival which was kept all over China in the week ending September 28, was celebrated in Hang-chow by a civic function—the burning on the City Hill, in view of the whole city of Hang-chow, of all the opium-pipes and wooden trays from the recently-closed opium dens. Mr. H. B. Morgan, in sending to us the photograph reproduced on our front page, wrote on September 30:

Gorgeous red banners floated in the breeze. Each side of the pyramid of pipes was about six feet at the base and about seven feet in height. They were wrapped in bundles of thirty or forty, and the total number must have been five to seven thousand.

When I arrived there at nine o’clock, a considerable number of people had gathered, some on the balconies of tea-houses and other points of vantage, whilst a few hundreds were as close to the pipes as the police and soldiers would permit.

At the hour appointed with some ceremony the torch was applied, and quickly the two piles of doomed instruments disappeared for ever.

The number of pipes destroyed by no means equals the number of people who used them, any more than the number of races which might be collected from the hair-dressers in London would equal the number of people who shave. One serves for many patrons of the establishment—it would mean probably that the pipes of twenty thousand opium smokers were destroyed.

Pray for these people in China who are struggling against this power which holds them; and pray for these officials who are endeavouring to free their fellow-countrymen from this degrading vice. Heathen they all are, but surely it is not displeasing to their Heavenly Father—though they know Him not—to remind them of the saying, "To obey is better than sacrifice." They now desire to have a place of worship in their own village, as the long walks to and from Chong-pa take up much time and strength. They will find all the necessary money for the rent and repair of the place.

Please pray for the newly baptized, the catechumens, and for this new opening.

On the Borders of Tibet.—The Man-Tsfai are a numerous and warlike people inhabiting the very mountainous region between the provinces of Si-Chuan and Tibet proper, about 130 miles to the north-west of Mao-cheo. They have no written language. Their religion is Buddhism, but they worship in addition many local deities. Their women are almost the equals of the men, and have a good deal more freedom than their Chinese sisters. Though nominally under Chinese rule they are governed by their own native chiefs and are practically independent. In May last, at Mao-cheo, the Rev. W. Kitley had an interview with one of these chiefs and his wife who had been on pilgrimage to a sacred mountain in the south of Si-Chuan. Mr. Kitley writes:

About forty wild tribesmen came down to escort the chief and his wife from this city to their home, and numbers of these men visited our compound, and were most friendly. At their invitation I visited the chief at the house where he was staying. I found that a small room in which they were sitting filled with tribesmen, squatting on their haunches round the walls drinking wine from wooden bowls, for the Man-Tsai are great wine drinkers.

The interview was conducted through an interpreter, as the chief could not speak Chinese and I have not yet had time to learn Man-Tsai. I explained that my object in visiting him was to establish friendly relationship with him and his people, as I intended later on to visit his country and preach the Gospel.

The chief gave me a cordial invitation to visit him. The next day the chief gave me permission to photograph himself and his wife, and though the hour was late, 5.30 p.m., I managed to get a fair result. The Chinese method of explaining a photograph caused the chief’s wife to object at first, for the expression used was ‘to pull the face out of a card,’ and the good lady thought I was going to catch her by the nose and pull her face out; but when the matter was more fully explained she consented.

THE PIONEER OF WESTERN CIVILIZATION AT CHONGPA.

The Pioneer of Western Civilization at Chongpa.

On Sunday, July 14, an old lady named Teng also brought her household gods to be burned. She was led to this act by a wonderful dream she had had during a severe illness. She had been a ‘hearer’ for some time, but while not worshipping idols herself, had allowed her son and daughter-in-law to keep the idols in their old place. She seemed very happy and very determined as she applied the match to the shavings. 'Heavenly Father—though they know Him not—to grant us a better understanding of your word and your work.'
this state of affairs is not altogether satisfactory is shown in the following extract from a letter from Mr. A. E. Seward, written on July 1:—

China is not yet satisfied; some are already advocating a return to the ancient principles. The old temples are now used for schools and seminaries, and one sees huge black-boards entirely concealing the idols from view. The 'Truth' is so learning public opinion, that the people's actions show that the

The teachers are standing at the back. An old Chinese helper named Chang is in the centre of the front row, reading.

Boys and Girls at Tsao-hai-kiai.

Group at Nangan-hsen.

The Christian schools, Mr. Seward says, are subjects for both prayer and praise. He writes:—

Conventions for the Deepening of the Spiritual Life.—In response to an appeal from the 'Japan Council for the Deepening of the Spiritual Life'—a body consisting of the leading Protestant missionary bodies in Japan—the Keswick Council sent out the Rev. G. Litchfield, incumbent of All Saints', Sidmouth (formerly C.M.S. Missionary in Africa and India), and Rev. Gregory Mantle, editor of the Illustrated Missionary News, to hold meetings of English-speaking missionaries at the principal holiday resorts during the summer months of this year. The first Con-vention was held at Karuizawa, a village in the Shin-abu Hills, eighty-five miles from Tokyo. Miss J. C. Gillespy wrote from Karuizawa on August 15:—

Mr. Litchfield and Mr. Gregory Mantle were the deputation sent by the Keswick council, and one could only feel how good the combination was, each being the complement of the other. The preliminary prayer-meetings soon became so large that no house would hold us, so the chaplain kindly lent the Episcopal church morning by morning. They were times of great blessing, but nothing to what

A Man-Tsi Chief and his Wife and Attendants.
PRAISE AND PRAYER.

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

From one of our missionaries at Agra, India, to whom a Home Intercessor has been assigned, we have received the following interesting letter giving special topics for prayer. Many of our readers will, we are sure, take them upon their hearts. She writes:

For the last six months I have had the oversight of the women's evangelistic mission here, which includes work amongst our own Christians as well as school and zenana work in a large suburb of Agra (10,000), chiefly for high-caste Hindus, and also in a big out-station, Firozabad, about thirty miles distant by tram. Miss S——— returns from furlough to-morrow and the Committee have asked me to be her colleague for the winter. In February I expect to be sent to another station to take the place of a missionary going to England.

As soon as the weather is cool enough (we still have a day shade temperature of 95-100) we shall go out to the villages in our district; these include about a million people, some of whom have never heard the name of Christ, and probably the greater part of the cold season will be spent in tents.

We need prayer especially for the:

1. Hindus, that they may be 'living epistles.'
2. Zanana work in Agra; this includes the house of a wealthy barrister, and the 'Police Lines' where we have access to six or seven houses belonging to the head officials of the ghoal. Taj Gunj (10,000 pop.); school for high-caste children, and about forty zenanas. Firozabad: high-caste school, and fifty to sixty zenanas.
3. Villages (1) where there are a few Christians but very ignorant and needing much help. (2) Where Indian Christians are working but with no visible fruit at present.
4. Camping Season. (1) Guidance as to the villages to be visited and that we may come in touch with any who in their hearts may be 'feeling after Him.' (2) Health and strength, and above all, spiritual power for this work, that we may not only be enabled to preach the Gospel to them, but by the power of the Spirit may 'make them see' something of the glory of God in the face of Jesus Christ.
5. Specialy I ask for prayer for language study. The Urdu Examination was passed last March; since then with the responsible and heavy work entailed to me there has been little time for study, and the Hindi examination is in January.

Among requests for Prayer Links with the Foreign Field the Editor has received the following:

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We need prayer especially for the:

1. Christians, that they may be 'living epistles.'
2. Zanana work in Agra; this includes the house of a wealthy barrister, and the 'Police Lines' where we have access to six or seven houses belonging to the head officials of the ghoal. Taj Gunj (10,000 pop.); school for high-caste children, and about forty zenanas. Firozabad: high-caste school, and fifty to sixty zenanas.
3. Villages (1) where there are a few Christians but very ignorant and needing much help. (2) Where Indian Christians are working but with no visible fruit at present.
4. Camping Season. (1) Guidance as to the villages to be visited and that we may come in touch with any who in their hearts may be 'feeling after Him.' (2) Health and strength, and above all, spiritual power for this work, that we may not only be enabled to preach the Gospel to them, but by the power of the Spirit may 'make them see' something of the glory of God in the face of Jesus Christ.
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AT THE THRONE OF GRACE.

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

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The Church Missionary Gleaner.

[Dec. 2, 1907.]

HOME GLEANINGS.

The twenty-first Annual Report of the Gleaners' Union was the first to be presented by the newly-appointed G.U. Secretary, the Rev. J. C. Duncan. From its pages we have made gleanings that will be not only interesting but suggestive to our readers. What a pity it is that only two-thirds of the Secretaries of Branches sent in reports of their work for the past year! Surely they deprived the Union as a whole of many a useful hint and bit of encouragement by their omission of duty. But we cordially thank those who have reported themselves.

We rejoice to note that fifty-two new or revived Branches have been added to the G.U. during the year, so that there are now 1,148. It may occasion surprise to some to know how large a body of honorary workers the G.U. represents. Of the Branch Secretaries ninety-eight are clergy, 190 are laymen, and 929 are ladies.

That the Union is a living organization is shown by the fact that no fewer than 7,503 names were enrolled during the past year in Great Britain, India, and the Colonies. During the twenty-one years of its existence the total enrolments have been 180,272. It is interesting to observe that five Branches have more men members than women.

Special features have been introduced into the ordinary meetings by missionary Facts, the place of Missions in the Liturgy, and the Lives of Living Missions, excited great interest. We are glad to see that questions on The Gleaner are a very usual feature of a G.U. ordinary meeting. New methods, too, have been adopted. Here are the arrangements made by one special Branch. The monthly gathering is divided into sections so that every member has a chance of attending. At 5 p.m. there is a prayer-meeting. At 5.30 a working party at which a missionary book is read. At 6.30 a tea is provided at threepence per head, 'of which so many members partake that a good profit is made.' And at 7 the public meeting is held. We commend this plan as admirable from every point of view. One of the most cheering features of the past year has been the increased willingness displayed to take part audibly at the prayer-meetings, and to contribute papers, etc. Very few Branches rely entirely on outside help for the conduct of the meetings, and the Secretary remarks, 'The vigour of a Branch is, as a rule, in inverse proportion to the amount of outside help.'

It would appear that only a percentage of Gleaners' Union Branch Secretaries can say that every member is taking in or reading one or other of the C.M.S. periodicals. Here surely is a weak spot that needs strengthening. Where systematic effort is made the result is remarkable. For instance, in one parish the communicants were canvassed, with the result that fifty Branches have more men members than women.

GLEANERS' WORKING STUDY BANDS. The C.M.S. Circulating Library is well used, and one Branch at least aims at making the Study Band lead up to offers of service.

DO GLEANERS WORKING STUDY BANDS? The C.M.S. Circulating Library is well used, and one Branch at least aims at making the Study Band lead up to offers of service.
The Home Preparation Union is more largely represented among the Gleaners, and many a Branch has the added stimulus of numbering amongst its members a missionary abroad or in training, while some have would-be missionaries, detained at home by want of health or by circumstances.

DO GLEANERS GIVE?

That the Gleaners are the givers has been abundantly demonstrated in many a parish where the increase of the Society's funds this year is traceable directly to their efforts. Anxiety to take up the burden of wiping out the deficit has been manifested very practically. About 1,700 cardboard boxes in which Gleaners were invited to drop two pence per week for a year were issued in the autumn. We commend the example of a Secretary who makes a point of getting a promise from each new member to take either a collecting box or card. Many 'twenty-first birthday offerings' were received.

G.U. AND THE YOUNG.

A new development of interest taken by Gleaners in work among young people was the effort made by many of them to bring the question of Foreign Missions before Confirmation candidates. Bishop Ingham's paper 'I do' was distributed among them; they were specially invited to meetings, etc., and were asked to take boxes. When we remember that it is from the ranks of the communicants that we look for recruits for the work at home and abroad we see the wisdom of those who tactfully, and persuasively bring before confirmers the Great Command.

It is good to learn that G.U. activities in India and the Colonies are growing in depth as well as breadth. Great advance has been made in the number of magazines and boxes taken and in contributions. Of one Branch it is said that the last was the most successful session on record. A quickened desire for prayer and a deepened sense of responsibility have doubtless brought about such results. In one Branch the prayer-meeting is described as the centre of the work, and in another it outgrew the room.

G.U. AND THE ABROAD.

It is also from abroad that we find recorded the best of all G.U. results. The first meeting of a new Branch led to the conversion of one of the members. The subject was 'Work and Pray,' and he began to think 'must do the right thing myself before I work.' The very practical motto for the New Year is one which if pondered must be a means of grace to every G.U. member. The booklet, written by Miss G. A. Gollock, invites prayerful reading and re-reading. If every Gleaner be but imbued with the spirit of the motto, the new year will witness the stepping forth of the Union with fresh vigour to be indeed a force in the world; 'giving and taking, stirring and being stirred, provoking and being provoked' unto love and good works.

SPECIAL GIFTS.

Some of the offerings dropped into the Lord's treasury for C.M.S. work during October were accompanied by a few interesting words as to their history. Ten shillings and sixpence came from a missionary, 'the first sum ever earned by writing for the press.' A Gleaner sent 'all her jewellery worth anything' to be sold on behalf of the deficit, a ring, gold and silver lockets, silver brooches, etc. A grey-haired friend of the C.M.S. remitted one shilling and threepence from selling hair-combings! A widow sent a cheque for £15 16s. 6d. 'balance returned unexpectedly' by the executors of her husband's will. A Cambridge undergraduate remitted the money which he would otherwise have spent on a new lounge suit. Two Gleaners, sisters, 'who feel the necessity for C.M.S. retrenchment most painfully,' whose incomes are only small, and themselves much crippled by ill-health, felt constrained to make an extra effort this year, and sent £12 10s. between them. Twenty-one shillings came as a G.U. 21st Birthday Thanksgiving, with the remark, 'May we as Gleaners examine ourselves by the Light which shines from Calvary to see if we are doing all we can to send forth Light of love to the dark, hungry, loveless hearts in the regions beyond.' A clergyman, who wrote, 'Hitherto I have paid my annual subscription in March, but shall for the future forward it in October in order to help in a small way to save the bankers' charges,' also doubled the amount of it and said, 'Please do not write to thank me, for am I not a member of our C.M.S. ?'

A CLERGYMAN calls our attention to the fact that the owner of the Collecting Box photographed for the Gleaner (March, 1903) in which she, an old servant, had collected nearer £300 than £200 for the Society, has passed away, and that 'she has now crowned her life's work by leaving £500 to it by her will, ... a record for one in her position.' And again we have received safely 'A widow's mite' with some very touching words. We have no right whatever to the correspondent who continues to send these anonymous gifts and the assurance of her prayers for all those at work in the Big House. We can assure her of the safe receipt of her frequent gifts and of our warm appreciation of such true sympathy and of her message: 'The Lord fill you with His fulness, and cheer and comfort you all in all your disappointments.' Forgive the liberty I have taken because I am nearing the Borderland where my heart is.

ABOUT THE GLEANER.

The absence of title-page and list of contents from this December number of the Gleaner will probably be noticed by our readers. This year the four pages are being issued separately; a copy will be included with each cloth cover sold, and those friends who wish to have the year's magazines bound locally can have a copy of them sent post free on application to the Publishing Department, C.M. House. The volume, especially of the Art Edition, makes a handsome book for a drawing-room table, and would doubtless be welcomed in boarding-houses, hydros, and professional waiting-rooms. Perhaps some of our supporters may be generous enough to order copies for such a purpose. It would be money well laid out.

THE CHURCH MISSIONARY GLEANER may be ordered through local booksellers, or local C.M.S. Deposits, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d. post free). Annual subscriptions, including postage: One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. The Gleaner is localized in Bedfordshire, Berks, Birmingham, Bournemouth, Bristol, Devon and Exeter, Durham and Northumberland, Wils and Dorset, Gloucestershire, Hants, Herts, Ireland, Isle of Wight, Islington, Jersey, E., and W. Kent, W. Yorkshire, Liverpool, Louth, Manchester, Norfolk, Nottingham, Onslow Square, Pentonville, Ripon, Sheffield, Somerset, Sussex, Surrey, Warwickshire, Woodbridge, Wood Green, and Winchester. Friends in these districts are advised to take the Localized in preference to the general GLEANER.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office orders should be made payable to the Lay Secretary, Mr. David Marshall Lang.
Dublin Young People's Campaign.

The readers of the Gleaner have never had a full account or description of a Young People's Missionary Campaign. So this shall describe, as space will permit, the campaign which took place in Dublin at the end of September and beginning of October this year.

But what is a 'campaign'? What is it for? And how is it done? Except for a few leaders and older hands in the shape of younger missionaries, it is an effort of a party of young men and women, chiefly students from Oxford and Cambridge Universities, to pass on to others something of the inspiration, joy, and blessing that has come to them in realizing that Christ has called them to be workers with Him in the extension of His kingdom on earth.

Most of the campaigners are student volunteers and hope to go to the foreign field themselves some day. And the message that they bring was well summed up in our Dublin Campaign motto, 'Every Christian a missionary,' i.e., that every one who names the name of Christ has some appointed place and share in the great missionary work of the Church. The campaign is for young people, and perhaps its most hopeful feature is that this message, in high vicioustitude of a missionary's life in China, as, for instance, the pains of teaching an old Chinese woman to read, or an invalid to take his medicine 'three times a day after food.' A whole long wall was devoted to 'Young People's Work for Foreign Missions.' Those who came to the receptions—and as a rule and especially towards the end of the week they were crowded—were shown the exhibition, and each 'reception' ended with a 'straight' address. These receptions gave opportunities for focussing the issues for each separate group in a way that was impossible for the mixed gatherings at the parish meetings.

But the meetings which were the heart and soul of the whole campaign were the open prayer-meeting and consecration meeting at head-quarters with which each day began and closed. In the morning meeting, forty minutes were spent, chiefly in prayer, and a very short address was given by one of the Dublin clergy. In the evening, towards the close of the campaign, some 200 gathered at 9.15—most of them after attending other meetings in their parishes—to hear the simple, solemn call of Christ to a life of service and of sacrifice, to go where He wills, to shrink from no cost.

Mention should be made of two other 'central meetings' too big for our 'headquarters' hall: One of Sunday-school teachers, a crowded gathering, at which the Archbishop took the chair; the other a big united children's meeting on the last Saturday afternoon. Both were full of enthusiasm, and of hope.

Group of Workers, Dublin Young People's Missionary Campaign.

Since the campaign many have made this comment: The message that came to us was not so much the need of the Christless world, as the cry of Christ Himself from out the world's need. T.R.W.L.

Unsatisfied!

Written expressly for the 21st Anniversary of the Gleaners' Union.

'Not satisfied,' Eccles. i. 8; 'Give ye them to eat,' St. Matt. xiv. 16; 'He satisfied,' Ps. evil. 9.

From the sleep of ages
Lo! the nations wake,
Eager hands outstretching
Earthly gifts to take.

Light of western learning,
Skill for arts and strife,
But they pass unheeding
By the Bread of Life.

Yet the Saviour gazing
Unto those that need,
On the multitude
Willing hands to fill,

As of yore He speaketh—
'Give ye them to eat.'

Brethren, shall we watch them
Taking stones for bread,
When through us the Master
Wills they should be fed?

Shall we sit in comfort,
Still and satisfied—
While they perish sadly—
Sons for whom Christ died?

Rather let us bring Him
Willing hands to fill,
Then with glad obedience
Go to work His will,
Bearing choicest blessings
Unto those that need,
Till they own that Jesus
Satisfies indeed. Amen.

Alice J. Jervis.
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