

THE CANADIAN CHURCH MISSIONARY GLEANER

She gleaned

in the field

until even



CONTENTS.

JULY, 1902.

CANADIAN C. M. S.	PAGE
Editorial Notes.....	xxv.
Boys Schools in China.....	xxvii.

ENGLISH C. M. S.	PAGE
Editorial Notes.....	97
"Only a Pot of Oil," (Poetry).....	98
King Edward VII. and his Indian Empire. (With Illustration).....	99
His Majesty's Dominions. (With Illustration.)	
1 THE EMPIRE OF INDIA. By R. MACONACHIE.....	100
2 THE DOMINION OF CANADA. By the BISHOP OF CALDONIA.....	100
3. THE DOMAINS IN AFRICA. By T. F. VICTOR BUNTON.....	102
4. HONG KONG (CHINA). By the BISHOP OF VICTORIA.....	103
Reinforcements. By S. E. A. J.....	103
Amongst the Eskimo. By the BISHOP OF MACKENZIE RIVER. (With illustrations).....	106
The Mission-Field. Recent News.....	106
The Wonderful Story of Uganda. By the REV. J. D. MULLINS. (Continued).....	108
Apolo Kagwa, KATIKIRO OF UGANDA. By the REV. J. ROSCOE. (With Portrait).....	108
The Fire at Metlakahle. (With illustrations).....	109
Cries from the Field.....	109
Gleaners' Union: Notes, &c.....	110
Candidates and Vacancies. By A. C. S.....	110
Work amongst the Young.....	111
Home Notes, &c.....	111

CANADIAN CHURCH MISSIONARY SOCIETY.

PUBLICATION OFFICE,
TORONTO, CANADA.

Huron Auxiliary of the C.C.M.S.

President—Professor Harrison, Ph.D.
Treasurer—J. K. H. Pope, Esq., 88 Ridout Street, London, Ontario.
Secretary—Rev. G. B. Sage, M.A., London, Ontario.
Secretary for Missionary Boxes—Miss A. Smith, 96 Mount Pleasant, London, Ontario.

Nova Scotia Auxiliary of the C.C.M.S.

President—Thos. Kitchie, Esq., Halifax.
The Presidents—Rev. Rural Dean Armitage, Major Thorp, R. A.
Treasurer—Rev. F. H. W. Archbold, M.A.
Secretary—Rev. F. Wilkinson, Dartmouth, N.S.

District Secretaries of the C.C.M.S.

Rev. R. P. McKim, St. John, N.B.
 Rev. E. T. Capel, Sutton, Que.
 Rev. O. G. Dobb, Brockville, Ont.
 Rev. Rural Dean Marsh, Lindsay, Ont.
 Rev. S. C. Noxon, Tullamore, Ont.
 Archdale Wilson, Esq., Hamilton, Ont.
 Rev. C. W. McKim, Winnipeg, Man.
 Rev. L. N. Tucker, Vancouver, B.C.

From these, missionary information and literature may be obtained.

C.C.M.S. Medical Board

F. LeM. Gravett, Esq., M.B., F.R.C.S.E.
 Thos. Millman, Esq., M.D., M.R.C.S.E.
 W. B. Thistle, Esq., M.B.

MEMBERSHIP

Every Subscriber to the Funds of the C.C.M.S. is a Member of the Society for the current year.

Every Subscriber of \$50 is a Life Member. Membership means partnership and responsibility in the work of the Society in all its mission fields.

The Society's Missionaries are the members substitutes. Responsibility calls for prayer.

Canadian C.M.S. Missions

Japan, China, Africa, Palestine, Persia, South America, North-West Canada.

All things come of Thee, O Lord,
 And of Thine own have we given Thee.

At least \$850.00 MONTHLY is needed for our PRESENT FOREIGN WORK, and about \$150.00 PER MONTH for our NORTH-WEST MISSIONS. What will YOU do towards supplying this need?

MEETING FOR PRAYER

Each Thursday from 12 to 12.30 p.m.

AT THE OFFICE OF THE C.C.M.S.

Friends of Missions Invited.

"Continue in prayer."—Col. iv: 2.

Missionary Literature

- One Hundred Years of the C.M.S., price..... 30c
- With One Accord; or, The Prayer Book in the Mission Field (Illustrated), price..... 40c
- The Penny Man and His Friends (Illustrated), price..... 45c
- Persian Women and their Creed..... 3c
- "Toro," Visits to Ruwenzori, Mountains of the Moon..... 45c
- C.M.S. Hymn Book, with Music..... 90c
- C.M.S. Hymn Book, words only..... 5c
- New Testament Studies in Missions, S.V.M.U. 15c
- The Bible and Foreign Missions, S.V.M.U. 5c
- Service of Song, "The Story of Kardoo"..... 10c
- Sunday school Missionary Leaflets, per dozen... 5c
- Sheet Almanack for 1902..... 5c
- "With Note-Book and Camera." A winter journey in foreign lands. By Edith M. E. Baring-Gould. 75c
- C.M.S. Card Calendar for 1902..... 15c
- C.M.S. Pocket Almanack and Calendar for 1902 40c

For all C.M.S. Literature apply to C.C.M.S. Depository, 42 Confederation Life Building, 12 Richmond St. East, Toronto.

Missionary Boxes.

- A C.C.M.S. Box is lent not given.
- Keep it in a conspicuous place; a silent witness for the missionary cause.
- Teach the children that the best way to fill it is by self-denial.
- Let every member of the family give something and give regularly.
- Acknowledge a blessing received by a thank-offering.
- If leaving the parish, the box should be returned or, be Secretary notified.
- A quarterly opening is the best.
- The C.C.M.S. in England receives \$200,000 a year from missionary boxes.
- The C.C.M.S. received this year in this way \$800.
- Remember the Secretary's address is Miss E. B. COOPER, 42 Confederation Life Building, TORONTO

A Life laid at Jesus' feet
 for Personal service is the
 GREATEST Gift.

Shall we retrench? Before we answer that question and think of recalling any of our missionaries from the field, let us stand again under the Cross of Christ.

Facts

- - about the

Canadian

C.M.S.

1. The Canadian C. M. S. is a voluntary organization of Canadian Churchmen who desire to take part in the evangelization of the Heathen and Mohammedan World, in connection with the Church Missionary Society of England, which carries on the most extensive missionary operations, and therefore has the widest and most diversified experience of all missionary bodies.

2. The Canadian C.M.S. fully recognizes the Domestic and Foreign Missionary Society as the official missionary organization of the Church of England in Canada, and reports regularly to the Board of Management of this Society both the missionaries sent forth and the money received by it.

3. The Canadian C.M.S. is recognized by the Domestic and Foreign Missionary Society as a legitimate society; and all contributions to the C.C.M.S. are recorded in the financial accounts of the D. and F. M. S. by a system of duplicate vouchers. The work of the C.C.M.S. is briefly reviewed in each Report of the D. and F. M. S.

Each Diocesan Treasurer is also furnished by the C.C.M.S. with duplicate vouchers, so that a parish contributing to the C.C.M.S. is credited in the Diocesan Journal with the amount given.

4. The Canadian C.M.S. receives offers of service, examines candidates, sends them forth to the mission field and supports them there. The C.M.S. decides their location, except in cases where they have offered definitely for some particular mission field, or in case of their being sent to missions within the Dominion. When in the field they work under the direction of the local administration of the mission appointed by the C.M.S., and are recognized as C.M.S. missionaries with the advantages of full connection with that Society. At the same time, they remain always Canadian missionaries of the C.C.M.S., and look to the C.C.M.S. as the body which has sent them out, which supports them in the field and which will receive them on their return.

❖ The Canadian ❖ Church Missionary Gleaner

VII.

TORONTO, JULY, 1902.

No. 7

EDITORIAL NOTES.

CANADIAN.—Much in this July issue was prepared with the thought of the coronation of King Edward in view. In the mysterious providence of God this great event has been delayed. Our King has, however, been crowned in the hearts of his people in a way unparalleled in history. Our readers will find two articles of special interest in this issue. One by Bishop Ridley on "The Dominion of Canada," p. 100, and the other by Bishop Reeve, entitled "Amongst the Eskimos," p. 104, describing Rev. I. O. Stringer's work. There are eight pictures accompanying the latter article, which no one should fail to read.

PERSONAL.—In the death of Dr. Thomas W. Reynolds of Hamilton the Can. C. M. S. has lost a warm friend and generous contributor. Dr Reynolds was a member of the executive board. Miss Ichimura, since her return to Japan, has settled down to work unspoilt by her stay in Canada. Mr. W. H. Mockridge of Toronto has joined the St. Andrew's Mission in connection with the S. P. G. in Tokio. Rev. J. T. Bryan is occupying Bishop Awdry's house in Tokio during his absence. Rev. F. C. Heathcote of Toronto is Bishop Awdry's cousin. Rev. J. H. Van Buren was consecrated Missionary Bishop of Porto Rico on June 24. Prof. Hirth has accepted the offer of the Chinese Chair at Columbia University, New York, and will begin his lectures next October. Mr. E. Sprake Jones, writing June 7, announces his safe arrival at Fort McMurray on the Athabasca River. He is on his way to relieve Mr. Young of Herschel Island.

THE CHINESE CAT.—Our readers who are fond of pet animals would scarcely relish some of the sights of China. Mr. White, who is a keen observer as well as a faithful missionary, gives us the following wayside sketch in one of his letters: "On a tree by the wayside we noticed a dead cat hanging by its neck. Throughout Fuhkien the people have an idea that a cat's body contains an exceedingly vile poison so that a dead cat must not be buried, as the poisonous vapours would get into vegetables and plants and people through them would acquire leprosy or some such dire disease, but the cat's body must be hung on a tree so that the air can carry off these deadly vapours."

HAY RIVER MISSION.—In response to an urgent appeal for a lady missionary from Rev. Thos. J. Marsh of the Diocese of Mackenzie River, the executive of the Canadian C. M. S. approached

one of its accepted candidates, Miss Florence Potts of Merriton, Ont., who was waiting to be sent to the Foreign Field. At exceedingly short notice she nobly consented to leave at once for the far North. A farewell meeting was held in the Church of England Deaconesses' House, Toronto, on Wednesday evening, July 2, when addresses were delivered by Mrs. Williamson, President of the Toronto Woman's Auxiliary; Miss Etches and Miss Keen of the C. M. S.; the outgoing missionary; and the chairman, Dr. Hoyles. Rev. Messrs. Des Barres and Watkins offered up prayer for travelling mercies. St. Peter's Mission is at the junction of the Hay River and the Great Slave Lake and has the Indian Boarding School for the diocese.

BISHOP AWDRY.—At the Toronto Synod routine work was interrupted on Friday morning, June 13, to listen to an intensely interesting address on Japan by the Bishop of South Tokio, under whom our Canadian missionaries are labouring. Bishop Awdry mentioned all these missionaries, both of the D. & F. M. S. and of the Canadian C. M. S. by name, describing with charming fullness of detail their different stations. He had a sympathetic and appreciative word for each. He said he could not spare one of them. Nagoya he considered a very difficult field. It is the stronghold of Buddhism and immorality. Toyohashi is a military place and more susceptible. The Blind School and the work among the ex-prisoners at Gifu were mentioned with approval. At Nagano the hospital building is so far completed that Rev. J. G. Waller and family are living in it, his own house being very unfit for use. At Naoetsu nearly all the Christians are railway men. One of these, an engine driver, said lately: "I never start without prayer." Two of the Christian drivers have been chosen to take charge of the train bearing the Crown Prince through this part of the country. It is here where Messrs. Shortt and Ryerson are labouring. When the Bishop was leaving Tokio a large number of the policemen of the city who were off duty came to wish him good-bye. For some time past there has been a most encouraging work going on among the policemen who have attended the classes in English taught by the missionaries. No less than forty policemen have been baptized and they have formed a Christian Guild. Christianity is gradually making its way amongst the upper classes, many of whom possess Bibles, but it is more difficult for such to make an open confession of Christ.

LEPERS.—Rev. Wm. C. White of Longuoug, China, says: "We are having glorious times at the leper settlement this year. Altogether I have baptized nine since the new year and am sending you a photograph of the last group of five. These five were all very far gone in leprosy. The little boy in the centre of the picture cannot walk a step he is so crippled. It is most unrioting to grasp their poor leprous hands in admitting them into the Church, and I believe they feel it as much as I, for no clean person ever dares to touch them. After the service that morning when the benediction had been pronounced, they could keep in their feelings no longer, and the Church warden voiced their joy by bursting out into extempore prayer before we had arisen from our knees."

CHINESE MACHINERY.—Primitive machinery, entailing as it does waste of power and material, is destined to give place to the improvements of modern science. How long it will be before the Chinese feel this movement it would be rash to say in view of the slight changes that have taken place in past centuries, but the world seems to be growing smaller in respect to the interchange of ideas. It may not be many years before enterprising men are importing American machines into such a district as that described by our missionary, Mr. White, who says in a recent letter: "We passed by fields of sugar cane, looking like patches of Indian corn, near one of which a cane press was being turned by water-bullalo. The Chinese mode of extracting the sap entails a great loss which could be saved by the use of better machinery. The only form of press in use in these parts is that of two large stone rollers with crude cogs cut at one end. These are fastened together and turned by ox or water power and the cane stalks are passed through them. The sap is run off from beneath the rollers into a cement or stone trough, from whence it is baled out and carried to the cauldrons where it is boiled down into hard flat cakes in which form it is sold in the local markets for consumption without refining. The crushed stalks are dried and used as fuel."

CHINESE GAMBLING.—The passion for gambling is strong in China as the following account by Rev. Wm. C. White will show: "Coming along in the dusk to Ding-Sang-A (Under the Ding Mountain) we passed a group of gamblers sitting by their gaming tables eating their supper of rice. At this time of the year—the twelfth moon—public gambling is very common as people are very keen to acquire money in any possible way. This gambling on the street on a large scale is illegal but the officials allow it for about a month at the end of the year. We have passed two or three gambling groups to-day—one of over two hundred people—standing round two or three tables in a field or wide part of the street. In the centre of each was a stick or small bamboo bent over at the top from which was suspended over the main table a red cover and cassel. When we reached the town all the shops

were shut and the streets in darkness except for a glimmer of light here and there from a crack in a wall or door, while the little red firepoints of burning incense sticks, stuck in each doorpost to keep away demons, served to intensify the darkness. Just before coming to the church we paused at the open door of an opium shop. Over the door hung a lantern whose dim light shone through the paper sides revealing the usual characters 'foreign happiness.' But it was the inside that attracted our attention. On the bed or couch was the tray with its opium lamp lit and all the usual opium smoking requirements. By the bed stood a man who had presumably just finished his opium smoke looking in a dazed, heavy way at a little child of not more than three years of age, who was laughing with glee at having obtained the opium pipe with which she was imitating the smoking of the senior. It was with a heavy heart over the thought of the curse and vices of this land that we turned into the little alley leading to the church, but were soon cheered by the hearty welcome of the old catechist, as well as by the Chinese characters over the church door 'believe and obtain happiness' not 'foreign happiness' this but heavenly happiness and blessing."

EXECUTIVE BOARD.—The monthly meeting of the board of the Can. C. M. S. was held on Thursday evening, July 3. Rev. E. T. Capel sent a full report of Miss Etches' work in the Eastern Townships, where her labours have been greatly blessed. On the recommendation of the Candidates' Committee the following were accepted for service: Miss Florence Potts of Merritton, Dr. Mabel Harrington of St. John, N. B., and Rev. R. H. A. Haslam of Toronto. Mr. D. S. Bullock was accepted as a lay helper in the Araucanian Mission, South America, under Mr. Saddleir. Mrs. Hilver Boyd and Mrs. H. J. Cody of Toronto, Miss Susan Seabrook of London, Mr. Chas. Palmer of Charlottetown, and Mrs. E. H. King of Montreal were made life members. Sept. 21 was appointed "C. C. M. S. Sunday."

S. P. G.—Bishop Montgomery, the new secretary of the Society for the Propagation of the Gospel, is infusing new life into this venerable organization. It is refreshing to hear his broad-minded references to the C. M. S. We rejoice to see it officially stated that two more of the older dioceses of Canada—Nova Scotia and Montreal—are now independent of S. P. G. aid. Whatever the S. P. G. has to give to Canada should now go where it is needed most—viz., the North West. Rev. G. H. Wilson, a graduate of Wycliffe College, lately appointed to Banff, has been placed on the S. P. G. list of missionaries. By mutual arrangement with the C. M. S. in 1880 North China was left entirely to the S. P. G. A new diocese has lately been formed there consisting of the Province of Shantung. Bishop Norris will have under his charge the district where the trouble began in 1900. The opportunity for a forward movement is now ripe.

The Church Missionary Gleaner

JULY 1, 1902.

Editorial Notes.

THE GLEANER'S special function is the re-counting of what is being done to extend the Kingdom of the King of kings, to win loyal subjects to Him from "every people and kindred and tongue," and to hasten the time when He shall come in glory to reign triumphant. But, as loyal subjects, we cannot pass over two events that made the month of June for ever memorable, calling forth national prayer and world-wide thanksgiving. For the second time in English history on Sunday—the

Day of Peace—countless British hearts thrilled at the sudden, glorious Proclamation that war had ceased. The cessation of the Crimean War was announced on Sunday, March 30th, 1856, and now on Sunday, June 1st, 1902, the awful, weary struggle in South Africa came to an end. At the cost of 20,000 priceless human lives and millions of gold, the Boer Republics had grounded arms and submitted unreservedly to the British Empire. We thankfully noted that the daily Press at once recognized that the moment was one not for "strident or offensive jubilation, but for sober gratitude to the Power which watches over the destiny of nations, and has borne Britain once again unharmed through many hours of peril and anxiety." The country was bidden to repress its wild hilarity and exhorted to celebrate conquest in a manner befitting those upon whom had fallen, not the mere laurels of

victory, but solemn and vast responsibilities. Imperial expansion should mean a welcoming of our late foes to be sharers in the heritage of our free Empire. To the missionary-hearted man and woman the possibilities of our Imperial Mission extend beyond the statesman's or the speculator's furthest horizon. There is wealth in the Transvaal greater than either its gold mines or its fertile soil can yield. More glorious victories remain to be achieved in South Africa. For a nation waits for the Proclamation of the Gospel of Peace. Souls are to be won as jewels for the Saviour's crown. "Victory through our Lord Jesus Christ" is yet to echo across the veldt. Because our newest Colony is open to the heralds of the Cross as never before, therefore we rejoice at the birth of a daughter-nation to this country "held in trust with the Gospel." May we rise to our solemn responsibility and fulfil it!

The Proclamation occurred at an auspicious moment. The first day



IN TINNAVELLY, DECEMBER, 1875.

AT AMRITSAR, JANUARY, 1876.

HIS MAJESTY KING EDWARD THE SEVENTH. (See p. 99.)

(From a Photograph by Russell & Sons.)

of the Coronation month brought a glad omen for the future of King Edward VII.'s reign. As this magazine issues from the press, the Nation at home and the great self-governing Colonies are in the midst of Coronation rejoicings and festivities. But if Queen Victoria, of blessed memory, sixty-five years ago felt the crown heavy on her young head, and, from the first moment of her accession, besought with tears the prayers of her people on her behalf, what profound need is there to-day that our supplications should arise for her Royal Successor to an ever-extending Empire on which the sun never sets? It was, we believe, a God-inspired thought to set apart June 25th as a day for National Intercession on behalf of our Sovereign. In no more fitting manner could His Majesty's loyal subjects spend the hours immediately preceding the solemn Coronation. In our August number we hope to give an outline of the proceedings at the Coronation Prayer Meetings. But who shall gauge the world-wide blessings that will flow from such earnest waiting upon God? "That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness, and holiness of life Thy servant Edward, our most gracious King and Governor.

"We beseech Thee to hear us, good Lord!"
GOD SAVE THE KING!

The interest of the Coronation Service is much enhanced by the fact of sixty-four years having elapsed since the last occasion of its use, so that it is quite unfamiliar. The same interest attached to it when George IV. was crowned. George III., who died in 1820, had reigned sixty years; and the Service, when used in 1821, was equally unfamiliar. The Secretary of the C.M.S. at that time, the Rev. Josiah Pratt, therefore made it a text for an interesting article in the *Missionary Register*; and that article is reprinted in the present month's *C.M. Intelligencer*. It is a brief but striking commentary on the Service. Just at that time there was commencing a deepened sense of the need of a fresh outpouring of the Spirit upon the Church, and Pratt especially pointed out the significance of the anointing oil as a symbol of the "Gracious Influence and Heavenly Unction of the Holy Ghost."

One of the most important results of Missions is the formation of independent Churches. In this respect it is the object of Church of England Missions to develop into local Churches which shall govern themselves and yet be in full communion with the Church at home and its sister and daughter Churches in Ireland, the Colonies, America, &c. The two young Churches which, among those that consist mainly of Native Christians, are the most advanced towards this ideal are in Ceylon and Japan. The Church in Ceylon has the right to elect its own Bishop or Bishops. The Synod is actually now engaged in preparing for the election of a successor to Bishop Copleston, transferred to Calcutta, and it can choose any man it pleases, of any nationality. In Japan the Church has the same right; and although the six present Bishops were selected either by the Archbishop of Canterbury or the American Bishops, they did not actually take office in the Japanese Church until the Synod had confirmed their appointment. That Synod held its seventh triennial session in April; all the members, clerical and lay, being elected representatives of the clergy and laity respectively. There were thirty-four clerical delegates, seventeen of whom were Japanese, and thirty-four lay delegates, all of them Japanese. The Rev. W. Andrews writes that the Church there is steadily growing in influence and power, and that all seem alive to the fact that they "have a great trust committed to them, which they are determined to keep

inviolate, as it has been handed to them by the Churches of England and America."

We are heartily glad to say that Bishop Ridley has received the whole of the £7,000 he asked for after the disastrous fire of last year; and he was to sail for his distant diocese on the very day of the Coronation, June 26th, by the s.s. *Parisian* via Montreal. He takes with him the warm and affectionate sympathy of thousands of Christians at home, who have delighted in his graphic pictures of life and work among the Indians, and in the significant proofs he has given them of the power of Divine grace upon their hearts and lives. We all wish him God speed; we deeply feel for a Bishop who has lost everything he most valued on earth, and whose personal possessions are contained in two portmanteaus; and we shall not fail to commend to the favour of God all the work in the diocese of Caledonia. Three photographs illustrating the results of the fire at Metlakahla will be found on page 109. We are hoping soon to publish in a small volume the wonderfully interesting letters which he has written from time to time for the *GLEANER*.

Many of our readers will rejoice to hear that Archdeacon Arthur E. Moule is again going back to his beloved China. He came home in 1894 seriously ill, and has hitherto been forbidden by the doctors to return; but he has never ceased to long after his old sphere of labour, and now at last his health is pronounced so fully restored that he may go out again, even in advancing years, in the hope that it may please God to permit him yet to serve the cause of his Lord among the Chinese. We must all hold up his hands in earnest prayer.

Among recently published books to be noted by our readers are (1) a small but excellent volume called *Foreign Missions*, by Bishop Montgomery, written (we should explain) before he was appointed Secretary of the S.P.G., and published by Longmans, price 2s. 6d.; (2) the *Life of James Chalmers*, the great pioneer missionary of the L.M.S. in New Guinea, by the Rev. R. Lovett (R.T.S., price 7s. 6d.); (3) Dr. Dennis's *Centennial Survey of Foreign Missions*, a colossal book of statistics, &c., from America (Oliphant & Co.), price 21s. Every missionary library should secure all three.

RE THE DEFICIT.

"Only a Pot of Oil."

(2 *Kings* iv. 7.)

STRICKEN, dismayed!

Want clamouring at the door;

Nothing to pay! Naught save a pot of oil—

This, and no more!

Oh thou of little faith, pour forth thine oil;

Here is a rich supply for thee and thine,

Herein receive more than for months of toil.

Gather thy vessels—gather not a few;

Pour and believe! Believe and pour anew!

Thy King supplies thy needs, He will not cease

While faith has vessels to receive th' increase.

Faint heart, art weary! Rise and pour again;

His word is pledged, and steadfast will remain.

Pour and believe!

Claim and receive!

His Word commands it.

His work demands it.

His will desires it.

His love inspires it.

He will not fail!

Thou shalt prevail!—*GLEANER* S. 94, 023, 16/3/02.

From the *New South Wales* localized "*C.M. Gleaner*."

King Edward VII. and his Indian Empire.

A WORLD-WIDE Empire is rejoicing at the Coronation of its gracious Sovereign Lord, King Edward. The hearts of thousands of his loyal subjects are bowed before God with the prayer: "Make him a blessed instrument of protecting and advancing Thy truth wherever it is persecuted and oppressed."

Called to rule over millions who are steeped in the darkness of Hinduism, Mohammedanism, and superstition, King Edward, as Emperor of India, needs our prayers, that his reign may be characterized by a quickened diffusion of the knowledge of Christ, and that his example as a Christian ruler may be a powerful influence with those under his sway.

It is fitting that in connexion with the composite picture on our opening page we should recall to the memories of our readers two scenes in which, as Heir Apparent, our Sovereign came into contact with C.M.S. work in the foreign field as an eyewitness.

On Dec. 10th, 1875, a memorable meeting of the Prince of Wales with the Tinnevely Christians took place. The event was due to Sir Bartle Frere, the Prince's guide upon his Indian tour, who was determined that, if possible, the Heir to the British Throne should not miss seeing the results of the largest Mission in India. To cross from Colombo to the little Tinnevely port of Tuticorin, instead of sailing direct from Ceylon to Madras, was a most unusual thing for a traveller to do; but the Prince himself decided to take this route with the express purpose of meeting the Native Christians.

The place fixed upon for the gathering was Maniachi, a junction station, and thither came 8,000 Christians on foot from all parts of Tinnevely. On one side of the line were ranged 2,000 boys and girls from the various Mission-schools, and fifty-three native clergymen in their simple white garments, only distinguishable from their people by the black scarf round their waists, and on the opposite side stood thousands of men and women. Most of them had never seen a railway train before, and great was the excitement as the Prince's train was at last seen approaching.

On the Prince alighting, an address was read to him by Dr. Caldwell, of the S.P.G. (who may be found to the left of our picture, whilst Dr. Sargent may be seen on the right). This stated that the Christians then present represented 60,000 in the Tinnevely district alone; that they all in their daily and Sunday services prayed for "Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family," and that they would not yield even to Englishmen in loyalty to the Queen.

The following lyric in Tamil, composed for the occasion by one of the oldest converts, was sung by the girls of the Sarah Tucker Institution:—

"(1) Through the grace of the blessed Lord of Heaven, O son of our victorious Queen, mayest thou ever enjoy prosperity.

"(2) It is our peculiar happiness to be subject to a sceptre under which the leopard and the deer continually drink at the same stream.*

"(3) Crossing seas and crossing mountains thou hast visited this southernmost region, and granted to those who live under the shadow of thy Royal umbrella a sight of thy benign countenance.

"(4) May thy realm, on which sun and moon never set, become from generation to generation more and more illustrious!

"(5) May the lion-flag of the British Nation wave gloriously far and wide, and wherever it waves may the cross-flag of our Lord Jesus fly with it harmoniously!

"(6) God preserve and regard thee with an eye of grace, and grant thee long life and victory, and bless thee for evermore!

"(7) Obedience to thee! obedience to thee! O wise king thou art to be! Safely mayest thou reach again the capital of thy realm! O thou whom all men justly praise!"

The Prince's reply was no cautious State document, but was actually composed by himself in the train that morning. The paper,

* An allusion to the variety of castes represented in the gathering.

written in pencil in his own handwriting, with his own corrections, was handed to Dr. Caldwell. It ran thus:—

"I thank you for your address and for your good wishes, and accept with pleasure your memento of my visit.

"It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our social and political system, and which we ourselves esteem as our most valued possession.

"The freedom in all matters of opinion which our Government secures to all is an assurance to me that large numbers of our Indian fellow-subjects accept your teaching from conviction.

"Whilst this perfect liberty to teach and to learn is an essential characteristic of our rule, I feel every confidence that the moral benefits of union with England may be not less evident to the people of India than are the material results of the great railway which we are this day opening.

"My hope is, that in all, whether in moral or material aspects, the nations of this country may ever have reason to regard their closer connexion with England as one of their greatest blessings."

Girls from the Edeyengudy, Palameotta, and Mengnanapuram schools and the Sarah Tucker Institution presented gifts of exquisite lace and embroidery, their own handiwork, to the Princess of Wales. At the close of the ceremony His Royal Highness graciously consented to place in the hands of representative girls from twelve Mission schools a young plant, either mango, fig, or tamarind, which should serve as mementoes of the Royal visit in the respective localities.

From the body of adult Christians present, handsome copies of the Tamil Bible and Prayer-Book were offered to the Prince by the Munshi who had helped efficiently in the translation of both books.

Besides the remarkable scene at Maniachi, the Prince paid a visit to the C.M.S. Mission at Amritsar.

The roof of the Mission-house commands a good view of the city, and thither the Prince was conducted, Native Christians of Amritsar and the Punjab being there assembled to welcome him and to present him with copies of the Scriptures in the four spoken languages of the Punjab—Urdu, Persian, Punjabi, and Pushtu.

An animated throng of gaily-dressed Mission-school children, and a large crowd of Native Christians representing various nationalities—Sikhs, Rajputs, Hindustanis, Bengalis, and Afghans—gave their Royal Visitor an enthusiastic welcome in the compound below, and when the Prince descended from the roof and stood on the doorstep of the Mission-house (as depicted to the right of our opening illustration), General Reynell Taylor presented the Rev. Robert Clark to his Royal Highness, who then introduced three members of the Native Christian deputation to the Prince, Kanwar Harmān Singh Miwalia, of Kapurthala, Professor Ram Chander, of Delhi, and Mr. Abdullah Athim. After this H.R.H. bowed to the seven native clergy present.

Of the three members of the deputation mentioned above, it is interesting to note that Kanwar Harmān Singh, brother of the Rajah of Kapurthala, has lived to see the Prince ascend the Throne, and is attending his Coronation. Abdullah Athim, whose abilities had received recognition by the Government in his appointment as extra Assistant Commissioner at Ambala, was a veteran convert from Islam. He was also a zealous preacher of the Gospel and a translator of the Scriptures. Professor Ram Chander was a living instance of the reality of the bond which exists between the Christian convert and British rule. He and his friend, Dr. Chumsan Lall, were baptized in 1851, and were within the walls of Delhi during the terrible Mutiny of 1857. Chumsan Lall was one of the first victims of the Mutiny, whilst Ram Chander was concealed in the women's apartments of a house by his young Hindu brother. A tablet in the British church attests the martyrdom of the one in the common interests of British rule, while the other was spared to present an address of welcome to Britain's Prince.

Tinnevely and the Punjab are nearly 2,000 miles apart. But both are in British India, and in both King Edward, Emperor of India, has been an eyewitness of what the power of Divine grace can accomplish. Shall we not pray that our newly crowned Monarch may witness as a conspicuous feature of his reign the accomplished fact of the evangelization of every Indian subject?



1. The Empire of India. 2. The Dominion of Canada. 3. The Domains in Africa.
4. Hong Kong (China). 5. The Australasian Colonies.

1. The Empire of India.

BY R. MACONACHIE, *late Deputy-Commissioner in the Punjab.*

DURING the cold-weather season, 1875-76, our King paid a visit to India in the character of Heir-Apparent to the Throne, and as representing, in a way not possible for even the ablest "iceroy," our late Queen of blessed memory. Changes since that time have been great. In spite of one-sided pessimistic utterances made here and there, we may affirm that India has made progress; the material development of the country through railways, telegraphs, roads, canals, and post-offices has been cared for; education, sanitation, medical relief, municipal reform, and local self-government have all received enlightened and systematic attention; the intelligence of the people is greater, and the general position of the administration is better and stronger than it was in 1875. Nor has missionary work been at a standstill, though, when we remember the great natural increase of population taking place in India in a single generation, we long for a greatly accelerated rate of progress. Let us reckon up one or two points. First, as regards the numbers of those who have found the Truth through the C.M.S., we note that in the sympathetic answer sent by the Prince to the Society's address presented when he was leaving England, reference was made to "75,000 of our fellow-creatures raised from the most abject condition, and redeemed from the most debasing errors." This number was taken from the address itself, and seems to have been a fair estimate of Indian Christians then living who had been converted through the Society. The 75,000 have now become more than 129,000; and this, of course, represents the work of only one Society of only one branch of the great Protestant Missionary Church of India. Other societies show great increases in the number of their adherents, and the Indian Christian community to-day occupies a much more important position in the body politic than it did in 1875. In the face then of all difficulties and discouragements, and notwithstanding that the work still to be done is so great, when we think of the great company (as indicated by these figures) of holy and happy souls gathered into Christ's visible Church "we thank God, and take courage."

But the increase in the number of baptized Christians is not the only, perhaps not the chief, cause for humble thankfulness. The Indian Christian community is not only much larger in numbers, but it has improved intellectually, socially, and we believe spiritually. There will be something of an ebb and flow in the tide of progress, but study of the facts warrants, we believe, the hope, strong through "quietness and confidence," that God's good hand is on His people, and that there is a corporate as well as an individual growth going on in the essentials of Christian life and belief.

Again, when we turn to the non-Christian part of the Indian peoples: we seem to see a considerable change. Not only is there a more-intelligent appreciation of the work and methods of missionaries, but we find in not a few cases among both Hindus and Mohammedans that sincerest flattery—imitation. The attempts at Hindu revival are an emphatic acknowledgment of the direct spiritual influence of missionary work. What teacher nowadays dares to stand up in public and advocate the worship of any but one supreme God? Witness the pathetic efforts of the educated Hindu to construct a tolerable Theism from the Vedas—to reconcile the "outworn creed" with the demands made on him by his own mind awakened by the teaching or the influence of missionaries.

Once more, if we are asked whether there is any trace of a mass-movement towards Christianity, we should say—no; judging merely from the reports of missionaries, but looking also to the utterances in the non-Christian Indian press, and having regard to the restless fermentation showing itself here and there among the people—it is coming nearer. If it is not here to-day, it may, under God's blessing, come any day now, and probably will come soon, and when it comes: it will most likely be sudden. But the great question suggests itself, Are we ready for it? Have we the men to guide it when it comes? Will they not be too few? We fear so—and shall not this fear be a powerful incentive to daily earnest prayer before the Throne of the Majesty on High that more labourers may be sent forth to the glorious work of building up His Empire on earth, in preparation for the final and all-glorious coronation of the King of kings?

2. The Dominion of Canada.

BY THE BISHOP OF CALEDONIA.

Canada owes a larger debt to the C.M.S. than she will ever own or pay. Civilization, men say, in self-praise, reclaims the wilderness; ploughs its furrows across the prairie to bury the buffalo's track; spans the broad continent with railroads and harnesses electricity with thought to gather wealth for a mighty Empire; hangs the smoky clouds of commerce over the firds and blue waters of inland seas, and along the grand rivers bordered with noble forests; and startles the wild beasts by the discordant voice of the steamer as it discolours Nature's harmonies with its swarthy breath.

Is it not beautiful, such men ask, to watch the settler resting after his day's work is done, and to visit white communities prospering in the cities, where not long ago the Red Indian (now banished) prowled with dread intent, having war in his savage heart? To civilization be all the glory!

New civilizations have short memories and consciences at peace with material self-interest. The picture we are asked to admire por-



RACES AMONGST WHOM THE C.M.S. IS WORKING. (See p. 103.)

trays material success as a bold central figure, the bolder because there is nothing else on the canvas.

Let us in modest colours supply a background.

A solitary man is left on the distant strand by a passing ship. Despite the perils he penetrates the wilds. Then comes another and another, till a Christian family life is revealed to suspiciously watchful and unfriendly eyes. They are at the mercy of cruel savages and yet are not afraid. Around are scenes that shock them through eye, ear, and heart.

After the long and painful discipline of silence, during which the savage has discovered a miracle, in character Christlike—the stranger's lips can utter the strange language, and, though with a stammering tongue the words are spoken, they are respectfully listened to at last because of that character so new to the hearers.

Still there remain dangers from the medicine-man, whose craft is in danger, and the chiefs, whose influence may suffer. The risk is real and the life is hard. After silently enduring for years the loss of all that most people think essential to their well-being, these solitary foreigners among savages manifest a strange joy. What does it all mean? They have seen God's seal on their labours for the conversion of these Heathen! War had been the delight of the savage and now the Prince of Peace hath tamed him. Purity ventures near and promotes family life. Order brings hope to the weak, freedom to the slave, and safety to the white settler. Morality shelters modesty, improves health, and wages war with filth.

This background shows that from Labrador to Queen Charlotte's Islands, along the whole breadth of the Continent from the Atlantic to the Pacific, Emmanuel's beacon fires are burning among all the tribes of Indians.

The missionary is the foremost and surest civilizer. This means that the conversion of the Indian was the foundation-stone bearing up the arch that spans the chasm between savagery and civilization. There is much left to be done, and I wish the C.M.S. could continue longer to do it, but God will see that it shall be done.

The background is not yet complete. The most picturesque of barbarians was the dusky red man, lord of the Canadian manor. After he had learnt to obey Christ he was simplicity itself in his dealings with the white immigrant who called himself a Christian. Eventually the foreigner took advantage of this trustfulness to establish himself firmly as a tenant and finally to set up a claim to the whole estate as Crown lands.

Missions made this easy and leave a twinge of uneasiness in the conscience. As a Nation we owe a debt of reparation to the red man. Civilization triumphs where the Gospel conquered for Christ the owners of a vast dominion that will more and more become the granary for feeding our Motherland. If this be among the providences of God, His love must surely bind us to deal beneficently with the original possessors of the rich domain.

From the beginning of this transformation the missionary has been not merely the first, but often the only friend of the Indian. The C.M.S. has borne the heavy end of the white man's burden.

As it is true that the red man was the finest figure in modern paganism, so is it true that in the graces of a saintly life he is not less but much more noble than he was before in the manly virtues of the brave and self-respecting savage.

These Red Indian remnants of former and better days show us how neglected man degenerates when broken adrift from the primitive knowledge of God. He thought Nature dumb because he himself was deaf, and finally became blind to her charms. Degradation was his law and cruelty his practice. Dark ages so enslaved his mind and lust his heart, that until the experiment was made, no one but a prophet could have anticipated his emancipation.

But now the prophetic vision is fulfilled. From East to the Far West, from the Eskimo and Cree to the Zimshian, the Nisga, Kwaguitl, and Haida, eyes have been opened in Christ's hospital; the blind see His beauty, the deaf hear the music of His voice, and loosened

tongues spread abroad His praise. "Ephphatha" has been heard across the continent from His royal lips, at Whose Coronation it will be thundered forth: "He hath done all things well, He hath made both the deaf to hear, and the dumb to speak." And to Him shall be all the glory.

3. The Domains in Africa.

By T. F. VICTOR BURTON.

At a time when all hearts are occupied with thoughts suggested by the Coronation, it is worth remembering that the Empire to which King Edward the Seventh has succeeded is vastly larger than that inherited by any of his predecessors, and we may well pause to consider the responsibility we have incurred towards our dark-skinned fellow-subjects in the different quarters of Africa.

What then are the African domains included in the British Empire? On the west we have Gambia, Sierra Leone, the Gold Coast, Lagos, and Nigeria, territories whose extent amounts to some 600,000 square miles, or about five times the size of the British Isles. In South Africa, upon which our eyes have been so long and anxiously fixed, and where now we welcome with deep thankfulness the blessing of peace restored the Union Jack floats over regions yet more vast; and the traveller can pass uninterruptedly through British territory from Cape Town to Lake Tanganyika, a distance of some 2,000 miles as the crow flies, or nearly as far as from London to Cairo. These South African possessions amount to close upon two million square miles, while those in East Africa must cover about half that area. The extent of the Uganda Protectorate cannot yet be given definitely, but the boundaries of British East Africa and Somaliland are well defined. And if to these we add Egypt and the Egyptian Soudan, which practically, though not in name, form part of the British sphere, our responsibilities in East and North-East Africa are increased to such an extent that they equal those in the West and South combined.

How are these responsibilities being fulfilled? The administrative problems cannot here be discussed, except to note with thankfulness that the terrible traffic in human beings, which for centuries has devastated Africa and brought untold cruelties and suffering in its train, has already received crushing blows, and is being steadily driven back before the advancing tide of British occupation. On the other hand, it must with shame be confessed that another evil, hardly less terrible in its effects—the sale of strong drink to native races—has too often accompanied the spread of our boasted civilization. The awakening of public opinion on this subject has already brought about valuable restrictions; but very much remains to be done if British rule is to be everywhere a blessing and not a curse to the peoples who have come under its sway.

We have, however, other duties towards these races, duties which no Government can discharge, but which rest upon each individual Christian and upon the whole Church of Christ in our country. Has the spread of the Gospel kept pace with the spread of the British dominions? It would be reasonable to expect that the heralds of Christ should be ever in advance of those who occupy the land in the name of an earthly sovereign. But alas! the missionary force is insufficient to take advantage of a tithe of the open doors. Let us, however, briefly notice the work which the Church Missionary Society has been enabled to accomplish in our African dependencies.

Evangelization in South Africa falls to other organizations, which stand greatly in need of prayer and support to enable them to rise to their now vastly increased responsibilities. West Africa, on the other hand, is the field to which the first C.M.S. missionaries were sent at the beginning of the last century. Here it was (at Sierra Leone) that so many laid down their lives in the early days, and here that the wonders of God's grace were manifested in the transformed lives of thousands of liberated slaves. Their descendants now form a self-governing Church, which is sending out missionaries from its own members to the heathen tribes of the hinterland. The Niger Expeditions of 1841 and 1854 led to the establishment of Missions in what is now known as Western Equatorial Africa; and Samuel Crowther, who

accompanied both these expeditions, became its first Bishop. In 1890 a party led by Robinson and Wilnot Brooke made a gallant endeavour to reach the Hausa States, but the climate proved too deadly, and it was not till ten years later that a more successful attempt was made by Bishop Tugwell and those who, with him, penetrated to Kano. Dr. Miller now holds the fort in Hausaland; and upon that Mission rests our hope of extension into the great Soudan.

Looking to its eastern side, we remember with deep regret that in the city where Gordon laboured and died a predominantly British administration still prohibits the proclamation of the Gospel to Mohammedans; but here Gwynne and Hall are waiting God's time, while further south the Word is spreading without restriction. The history of this latter centre of light must be traced back to 1844, when Krapf entered upon his labours on the East Coast, and afterwards undertook those journeys into the interior, which opened the way for the varied work now carried on under Bishop Peel's superintendence, and led to the subsequent discovery of the great lakes, and to the missionary work with which the names of Mackay, Hamington, and Pilkington will ever be associated.

The vision which inspired Krapf through his years of labour was that of a chain of Mission stations stretching east and west across Africa. That vision is still unfulfilled. There remains a vast hiatus between the Upper Nile and the Niger. Kordofan, Darfur, and Wadai lie still in utter darkness. Surely here is the task that lies immediately before us. C.M.S. Missions in East and West Africa are at present absolutely distinct. Is it not time that we set before ourselves an earnest purpose to unite them, if God will, in the heart of the great Soudan?

4. Hong Kong (China).

BY THE BISHOP OF VICTORIA, HONG KONG.

There are many people who think of Hong Kong as a part of China, who do not realize that it has been for more than sixty years the Far-Eastern outpost of Greater Britain, part of the Empire over which King Edward VII. has been called to rule. Few people know that it is one of the busiest ports of that vast Empire, through which thousands of ships and tens of thousands of passengers pass every year, to and from all parts of the world. But we who live in Hong Kong know it, and we see these passengers moving in our streets, and admiring the beautiful scenery from the mountain side, or the calm waters of the harbour. And we sometimes read descriptions of the place written by these travellers, descriptions which vary very much according to the weather, bright or foggy, fine or rainy, which the writer experienced when the visit was paid. But sometimes these writers in the midst of their descriptions put in a few words about Missions, and it is no uncommon thing to have the judgment expressed that Missions in Hong Kong and in China are "no good."

Is this true? Are Missions in Hong Kong a failure? Come for a walk round the place and see for yourself what is going on.

Look at the busy Mission day-schools, some teaching English, some teaching the Bible and other subjects in Chinese; look at the large boarding-schools, filled with bright, intelligent girls; look at the training classes for men and boys, and women also, in which Mission workers are prepared for service; step into those rooms by the side of the busy streets and look at the groups of Chinese sitting quietly whilst native catechists and clergy preach the Gospel to them. After you have done this for a whole day you will realize, at any rate, that a good deal is being done. And is it really, you will ask, as some say, all "no good"?

Come with me on a Sunday. Visit the churches in Hong Kong. Look at that crowded church; listen to those hearty responses; look at that bright, earnest congregation of Chinese Christians, ministered to by that Chinese clergyman. Look at that large number of communicants gathering around the Lord's Table. Yes, thank God for the Chinese Christian community in Hong Kong, which has been brought out of Heathenism by those Mission agencies described above which are "no good." It is an energetic, zealous, pushing community. They have their own native clergyman, whom they themselves

support, and they help a poorer congregation in Kowloon on the mainland to maintain their minister too. In addition they pay for the support of aggressive work amongst the Heathen as well. Assuredly the grace of God has not come to them in vain!

What then about China? Do Missions thrive under the British flag, but fail in China? No, thanks be to God! All through the vast Empire of China we see the same thing; congregations gathered out here and there, more scattered, it may be, than in the colony of Hong Kong, but comprised of tens of thousands of men and women, called of God into the wonderful light of His Gospel; men and women who, many of them, have endured much persecution, some of them have even braved martyrdom and death; men and women who, in spite of human weakness and difficult surroundings, show forth by their lives the power of the Gospel of Christ.

May God grant that the great work of Missions in Hong Kong and China, the foundations of which have been so well laid in the reign of Queen Victoria, may by the grace of God be yet more abundantly prospered during the reign of our present gracious Sovereign.

5. The Australasian Colonies.

[A paper on the above subject, kindly contributed by the Rev. H. B. Macartney, exceeded the limitation of our space, and as it was too valuable to be cut down, we hope to insert it in full in the August number of the GLEANER.—ED.]

The operations of the Society are, of course, not confined to the King's Dominions, and the picture on p. 101 represents the nations among whom the C.M.S. is at work. It was prepared for a special number of the *Quiver* at the time of the C.M.S. Centenary in 1899, and afterwards the original drawing (from which our illustration is made) was kindly presented by the Editor to the Society.

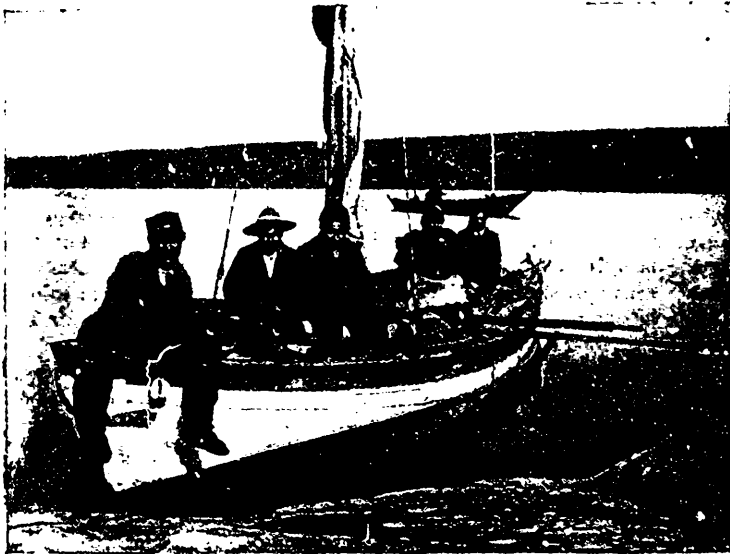
Reinforcements.

DURING the war in South Africa, now so happily a thing of the past, the British Government used from time to time to assure the country that the utmost efforts were being made to supply Lord Kitchener with everything he asked in order that the war might be brought to a close, and that the Transvaal and Orange Free State, for their own good as well as for our own, might be annexed to the British Empire. Whether it were men or ammunition which Lord Kitchener wanted, that he received in spite of difficulties. The Commander in the field had a great work to do. The least part that the country could take was to supply promptly all he required, that the task in hand might be well carried through.

Does not the Church of Christ appear to be lagging behind the world? For instance, read the GLEANER for last April; scattered throughout it are such passages as these:—"The need is not only £80,000, but strong reinforcements. The present distribution of forces is not war; while, all the time, the openings for taking possession in the Name of the Lord are increasing day by day," p. 49. (From the Punjab.) "We sorely need reinforcements, that we may be able to hold the fort, for we are hard beset," p. 58. (From Simla.) "You have not yet sent me a fellow-worker, and yet our Master's way was two and two. An old missionary said to me the other day, 'The cause of all my trouble has been because they have always put me to work alone,'" p. 60. (From Bengal.) [N.B.—How could "they" help it? The Committee can only send those who offer themselves at the Lord's bidding and who are willing to be fitted for the work by Himself. To send any others would be worse than useless.] Again:—"It is so difficult with the present paucity of workers in the Mission to give any instruction after baptism," p. 60. (From Aurungabad.) That all these cries should come from our own Empire in India adds to them a double intensity.

Once more:—"A few figures from a recently compiled list of vacant places in Ceylon, China, Japan may help to emphasize the inadequacy of the numbers that at present are available to fill them. These vacant posts represent only such as, so long as they remain unfilled, mean the overworking of some already heavily burdened missionary, or else the loss, as far as human judgment goes, of vantage ground already won, of forts already held in the Name of the Master," p. 62.

What would Lord Kitchener have said to this state of things in South Africa? Are not the missionaries we do send out wonderfully long-suffering? Is there really *no* more we can do for God's army abroad? Are there *no* more supplies that can be voted?—*no* men and women who can volunteer? S. E. A. J.



STEAMER AND WHALE-BOAT, HERSCHEL ISLAND.

Amongst the Eskimo.

BY THE BISHOP OF MACKENZIE RIVER.

THIS month we take our readers to the most northerly of all the Society's Missions—that to the Eskimo in the Diocese of Mackenzie River.

It is a curious fact that the Eskimo of this diocese are much taller than those of Greenland and Labrador, most of the men being above the average height. On the whole they are more provident than the neighbouring Indians, exercising greater forethought with regard to food, clothing, hunting, equipment, &c. There are several tribes and as many dialects, the latter being very different from the Eastern language, and also from that spoken on Behring's Straits.

The term Eskimo, or Esquimaux, which means "eaters of raw flesh," is not their own designation. Their own name is Inuit, which means The People! In the picture of



MAIL CARRIERS AND OUTFIT ARRIVING AT HERSCHEL ISLAND.



ESKIMO GROUP AT FORT McPHERSON.

the chief and his wife the white discs, or labrets, inserted in the lower lip of the man, and the arrangement of the woman's hair, will give an idea of some of their peculiarities. They seldom leave the Arctic Coast, where they obtain a somewhat precarious livelihood by hunting and fishing. A large number have been attracted to Herschel Island since the Americans established a whaling station there, and it has since become the headquarters of the Mission. On consulting the map it will be found in the far north-west corner of the Dominion of Canada. It is much farther north, and more remote, even than Mr. Peek's Mission at Blacklead Island, of which we gave some account in the December GLEANER, but is not quite so difficult of approach, the presence of the fur traders (Hudson's Bay Co.) in the diocese enabling the missionaries to keep in touch with civilization in winter as well as in summer. It is, however, more than two thousand miles away from the nearest post office! The way in which the mail sometimes arrives in winter is shown. Consequently the packets are few and far between, seldom more than two in the year, and the news is somewhat old by the time it reaches that dreary island. How welcome it is, only those can understand who have been placed in similar circumstances.

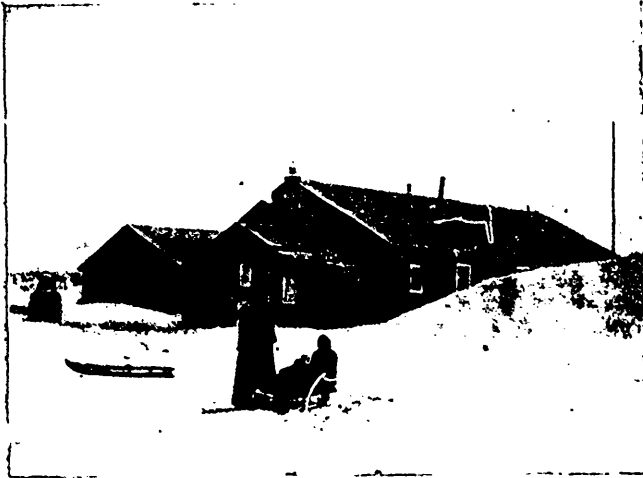
A glance at the two pictures on the next page will show the Mission buildings. That to the right, where Mr. and Mrs. Stringer and Mr. Whittaker are standing, is a sod, or turf, house, and was the first residence the missionaries owned there. The other, where Mrs. Stringer is standing with her two children, is a much larger and more comfortable abode, but, oh! what a dreary outlook! Nothing

but ice and snow all around. No sun for more than two months in the winter. Not a tree to be seen anywhere. Not another white woman within hundreds of miles! The last picture shows Mr. and Mrs. Stringer with their two children dressed in Eskimo costume; Mr. Young, their invaluable lay helper; and the Venerable Archdeacon McDonald, the veteran missionary of the north, who has been labouring amongst the Indians for half a century, four-fifths of the time having been spent within the Arctic Circle.

It was long after the Gospel had been accepted by the Indians before anything could be done amongst these Eskimo.

Thirty years ago Bishop Bompas spent a few weeks with them in their snow houses on the frozen ocean. The Archdeacon tried to impart to them a little instruction when they came to Fort McPherson. The Rev. T. H. Canham was sent out specially for them; but the time had not yet come for the opening out of the work in those icy regions. At length, however, those frozen solitudes were invaded. The American whalers arrived, and it became possible for a missionary to reside there. The Rev. J. O. Stringer responded to the call, and went out with the Bishop in 1892. Three years later he was joined by another young Canadian, Mr. C. E. Whittaker; and in 1896 Mrs. Stringer went to share her husband's labours, and a

ANAKLOOK, OR "JAGGS,"
HERSCHEL ISLAND.



THE STRINGER RESIDENCE, HERSHEL ISLAND, 1897—1901.



MR. STRINGER'S SUMMER RESIDENCE, HERSHEL ISLAND.

real helpmeet she has been. The Eskimo were delighted when they saw her; and it was evident to the writer last summer that she, as well as her husband, had succeeded in winning their hearts.

On their way to Herschel Island in a boat such as that shown in the first picture they stayed for a time at the Eastern village called Kitty-gagzyooit, where an incident occurred which, but for God's protecting care, might have had a very tragic ending. The chief [shown in the central picture], vailet under the influence of drink, took offence at some imaginary slight, fell into a violent rage, and ordered the party to leave and never to return.

So violent was he that for a few minutes matters looked very serious. Their lives apparently trembled in the balance. God's intervention was silently sought. Then the other Eskimo who had been looking on rushed up to the house, carried off the chief, and kept him until his anger cooled, and the temporary cloud passed away. How different it might have been and probably would have been a few years before! Thievish, treacherous, revengeful, easily provoked, without Christ, without hope, without God in the world—such was their condition. But, thank God, although they were still Heathen, they had changed much for the better even then. In one of his letters Mr. Stringer wrote:—"Many of the Eskimo are apparently becoming more civilized, and are greatly improving in their manners and habits. They are very much kinder, and, I think, their confidence in us is increasing." Of this, in the writer's opinion, there can be no doubt. Unfortunately, the Americans have introduced liquor amongst them, and have also taught them how to make an intoxicant. This, it is feared, will be a great hindrance to the progress of the Gospel, and much prayer, patience, and wisdom will be needed to counteract its influence, which has already been productive of great evil.

No one has yet come forward for baptism, but the Holy Spirit is manifestly at work. There has been a growing desire for instruction. Several have asked to be taught like the "Ithillies" (the Indians). About forty pupils of both sexes, and all ages, have been attending the school, eighteen of whom received prizes for repeating the Lord's Prayer, and sixteen for repeating the Ten Commandments. On one occasion when Mr. Stringer was preaching, an Eskimo cried out, "It is the fault of the white man that we did not hear about this (the love



ESKIMO CHIEF AND WIFE, RICHARDS' ISLAND.

of Jesus) before." What a reproach! And now that the door is open, how important it is that it be taken advantage of to the fullest extent! It may not be open long. The whalers are leaving, and Herschel Island may have to be evacuated.

Both Mr. and Mrs. Stringer have suffered much with their eyes, and have been obliged to go home to Ontario for medical aid. The doctor has forbidden them to return before next year at the earliest. In the meantime the Rev. and Mrs. C. E. Whittaker are nobly "holding the fort," and need the prayers of all God's people to support them.



GROUP AT HERSHEL ISLAND.

The Mission-Field.

PALESTINE.

Called into the King's Presence.—The Palestine Mission has sustained a heavy loss in the death of Miss M. M. Jacobs, of Jerusalem, on May 17th. She was for thirty years (from 1863 to 1893) a missionary in the service of the Female Education Society, and subsequently accompanied the late Miss Helen Attlee to Palestine in 1895. After her friend's death she was accepted in 1899 as a C. S. missionary in local connexion, and carried on the work which M. s Attlee had so earnestly begun among the villages of the Mount of Olives. Miss Jacobs was "Own Missionary" of St. John's Episcopal Chapel, Reading.

INDIA: NORTH-WEST PROVINCES.

An Encouraging Sight.—For eight months last year, the Rev. E. H. M. Waller, of Allahabad, was lent to the Punjab at a time of great stress, to take up the Principalship of the Batala High School. The object of the school is to provide education for Christian boys of the upper classes, and in his annual letter Mr. Waller emphasizes the fact that the aim is to *educate* the boys, not merely to prepare them for Government examination. Writing on Jan. 27th, he says:—

"I was told only the other day by an Indian, who is in a position to know, that Batala was the most satisfactory boarding-house he knew of in India; and I, as far as I could judge, thought it thoroughly good. One thing very much struck me one morning in the hot weather, as I from the high roof of the palace which forms our boarding-house and Principal's house, was looking down at the rows of beds in the open air below me. As the bell rang every boy knelt by his bedside, or sat quietly reading his Bible. It was a most encouraging sight. Of course it was only a piece of school discipline. But there it was: all those boys, whose fathers or grandfathers perhaps, had once not known the name of Christ, were learning the *habit* of daily prayer in Christ's name. That sight impressed on me the work the school was doing more than anything else that I saw there."

The Prayer-Book and the Persecuted.—A "mass movement" towards Christianity is taking place among the Lal Begis, a low-caste Hindu people, living in the Meerut district. There are many hundreds of them connected with the C.M.S. Mission. The movement has become self-expansive. The Christian section of the community are successfully urging the non-Christian to join them, with the result that there is a constant demand for teachers and applications for baptism. They have to undergo a considerable time of probation before being baptized, and during the time of waiting they have to endure great persecution. In the villages where persecution has been most persistent the Christians seem to have advanced most. The Rev. R. Haek, writing of the Christians amongst whom he was staying, and who were for the second time making sun-dried bricks to build a church, the first having been destroyed by their opponents, says:—

"Our Prayer Book services seem so very suitable for these simple village congregations. . . . I had never been so struck, before coming amongst these people, with the constant appeals in the Prayer-Book for deliverance from enemies, persecutors, and from the evils which the subtlety of the devil or man worketh against us. The Prayer-Book seems a connecting link with the persecuted followers of Christ in the far-off days of the early Church, when, as now, inquirers and catechumens, through much tribulation, entered into the Kingdom of Heaven."

"After many days."—The Bishop of Guiana, in the West Indies, was visiting a distant Mission station instituted for the benefit of aboriginal Indians and black gold-diggers. While sitting in the "missionary's gallery" an East Indian came up the steps for his confirmation card. During his preparation it appeared that he had been baptized in India, and upon application being made to that country for the certificate of baptism it was found that 17 men Lal had been for twelve years in the C.M.S. Orphanage at Secundra, and had there been baptized by the late Rev. J. J. Erhardt. He had never forgotten the Creed, the Lord's Prayer, and the Ten Commandments, and instruction was comparatively easy. So far as is known there are 500 "coolies" in the district, farming upon the banks of the big rivers Waini and Barima, but only two others besides the above-named are Christian. Confirmation was his own wish; the Word sown twenty-five years ago had not returned void.

SOUTH CHINA.

"Could she with her small feet walk the Heavenly Road?"—In November last Miss A. M. Jones left the district of Hong Kong, where she had been superintending four day-schools and

working among the women, and went to Canton to take charge of the women's work in the East and West River Delta stations. Her first visit was to Shap-tsz-Kau, in the East River district, which is reached by steam launch from Canton in four and a half hours. The women there and in the different villages listened gladly to the message, and several of them gave in their names for baptism. Of one of these she writes:—

"One poor old lady, small-footed and with a bad cough, 'did so want to go to heaven—would we '*tai-ye hue*'? ('lead her there'). Then, looking down at her small feet in dismay, she asked, '*Chiu kenho ka hang tak?*' ('Could she with her small feet walk the Heavenly Road?'). The English sisters, the big-footed English women, must come to take the hands of their poor small-footed sisters to lead them along the Heavenly Road, to lead them to Him 'Who is the Way, the Truth, and the Life.'"

China's Greatest Need.—After five years' work at Hong Kong, Archdeacon Banister feels that that part of China is the hardest field he has seen, and yet he says:—

"God's prevailing grace is manifested in the changed lives of men and women, and I am more and more convinced that China needs the Gospel more than anything else. Let China have railways, and telegraphs, and post-offices, and Western education, and ships, and soldiers, by all means, but, above everything else, and chiefest of all, let her have the Gospel. We thank God that here in Hong Kong and South China, as in all the world, the Gospel is still the power of God to every one that believeth."

MID CHINA.

A Heart always at Peace.—The Chinese pastor of Shaou-hing, the Rev. Tsong Sieh-En, suffered the loss of his third son, twenty years of age, last year. In his annual letter he thus refers to his loss and the effect it had on him and his work:—

"Though he is among the dead, yet, leaning on the Lord, he is resting and in perfect happiness. But his parents and brothers and sisters cannot but feel sorrow. . . . Having laid my son to rest, I was the more unable to stand idle: this event had stirred both myself and my sons to greater zeal: just as it is in battle, when one is wounded, the rest must press on the more eagerly, nor dare to retreat, or be overcome by the enemy. I also reflected that I was old and should before long be going Home myself, so I did not let sorrow make me forget my duty. I perceived, too, that I had received greater kindness from the Lord than ever before; though labouring, I was without illness, and, too, a heart always at peace. So I spared no pains in preaching the Gospel, sometimes itinerating, sometimes preaching in the city chapel. During August and September I preached there every night according to our former custom; and the chapel was crowded with hearers."

JAPAN.

Christianity in Japan.—In 1871 the Protestant Christians in Japan numbered only ten; in 1881 they numbered 3,500; in 1891 they had reached 33,000; and now after ten more years they have totalled 46,600. Twelve thousand pounds was about the amount these Christians subscribed last year for the expenses connected with their churches, pastors, and other religious work. Add to this number of Protestant Christians those who are in connexion with the Greek and Roman Catholic Churches and we have a total of 129,000 who stand at the present time as believers in the same Lord Jesus Christ as we do.

"God giveth the increase."—The C.M.S. began to work in Japan in 1869, and the *Japan Quarterly* asks friends in England and elsewhere to take particular notice of the following, and thank God for what He has permitted the Society to do in that country during the past thirty years:—

In 1881 C.M.S. Japanese Christians were	323,	and contributions	£26.
" 1891 " " " "	2,121,	" "	£305.
" 1901 " " " "	4,367,	" "	£625.

The Wonderful Story of Uganda.

By REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

19. Counter Revolutions.

AT the beginning of 1889 the position may be summed up as follows. The bulk of the Christians were exiles or refugees in the country of Nkole, to the number of about a thousand, and were led by Nikodemus Sebwato, Mika Sematimba, and others. The Mohammedans in Uganda had already deposed and murdered their puppet king, Kiwewa, and had placed Kilema, another son of M'tesa, on the throne. This last change had not

been effected without a conflict, in which several chiefs who were bitter enemies of Christians were killed. As for Mackay, at Usambiro he was translating and printing and teaching, and filled in his time with the construction of a steam-launch, destined never to be finished, in which he hoped to navigate the Victoria Nyanza.

Later in the year, Mr. H. M. Stanley, on his way back from the rescue of Emin Pasha, came upon the Christians in Nkole, and afterwards stayed for a while with Mackay at Usambiro. He was impressed by the steadfast sincerity of the Christians, but his warmest admiration was reserved for Mackay. He described both experiences in his book, *In Darkest Africa*,* and before a meeting of the C.M.S. Committee, on his return home.†

Early in the year 1889 Mwanga had made an attempt to regain the throne, but only succeeded in establishing himself on one of the islands. He then made overtures to the Christians, who, after coming to Mackay for consultation, joined forces with the king they had helped to depose. Mwanga also sent to ask for teachers, in response to which Mr. Gordon and Mr. Walker went to him. The Protestant force was placed under the command of Apolo Kagwa, who, when the king's army re-entered the capital, was made Katikiro. For the forces were victorious, and by a bewildering reversal of affairs, Mwanga was set on the throne again by the very men whom he had persecuted and driven out.

20. The I.B.E.A. Company appears on the Scene.

While Mwanga was still on the island of Bulungugwe, assistance had been asked from Mr. Jackson of the Imperial British East Africa Company, then in Kavirondo, to the north-east of the Lake. This Company had been formed for the development of trade with East Africa, but included men like the late Sir William Mackinnon, Mr. Douglas Mackenzie, and others, who were content "to take their dividends out in philanthropy." They did much for the liberation of the slave, encouraged Missions, and, speaking generally, conducted themselves as high-minded British merchant-venturers. Mr. Jackson sent Mwanga one of the Company's flags, which he accepted, and thereby placed himself under the protection of the Company, though it is by no means certain that he fully understood the import of his action.

A little later, Dr. Karl Peters, a German explorer, whose high-handed proceedings on the coast had done much to alarm the native mind against the white man, arrived at Mengo, and induced Mwanga to sign an agreement with him. Dr. Peters was supported by the French priests, whose national antipathy to Germany was overcome by their hostility to Protestantism. The Protestant chiefs objected to the treaty, considering that the king was pledged to the Company, but so much dissension arose that the English missionaries begged them not to hold out. The schemes of Dr. Peters were, in the end, overruled from Europe. The partition of Africa between the great European Powers had begun, and the delimitation arranged by the British and German Governments, while allowing Germany access to the southern end of the Victoria Nyanza, placed the whole of the northern side, including Uganda, within the British sphere of influence.

21. The Death of Mackay.

Meanwhile, news had arrived in England which all felt to be a crushing blow. On Feb. 8th, 1890, Mackay died of fever, in the midst of his labours, at Usambiro. In the previous autumn, when Stanley saw him there, Mackay was described as "a gentleman of small stature, with a rich brown beard and brown hair," and looking so well that he seemed to have newly arrived from England. He had, in fact, been in Africa since the spring of 1876.

* Vol. II., pp. 350, 356.

† *C.M. Intelligencer* for August, 1889.

The present rapid sketch of the Mission can scarcely have made it clear what a tower of strength he had become. The young Scotch engineer, for whom it seemed at one time that the mission-field had no place, had become almost another Livingstone. His versatile mechanical genius, his linguistic powers, his evangelistic zeal, his constancy of purpose, his wise leadership, had made his influence felt in all the Lake region.

With all his labours—which seem more than any one man could accomplish—he retained a love of books. "*Allah ho Akbar!*" said Hassan, his Zanzibari head-man, to Stanley, "Books? Mackay has thousands of books; in the dining-room, bedroom, the church, everywhere. Books! Ah, loads upon loads of them!" His articles in the Church Missionary Society's magazines, and elsewhere, showed that he was not only a missionary statesman, with a large outlook upon African problems, but contrived to keep abreast of affairs at home.

The devoted spirit of the man was shown in the beginning by that speech in the Committee Room which we have already quoted. It was no mere outburst of the moment, but a spirit which burnt in his heart to the end. When it was known that he had been driven out of Uganda, a personal friend at Salisbury Square urged upon him that now was the time for him to come home and help to get men to reinforce the Mission. "But what is this you write," he replied—"Come home? Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come to help you to find the second twenty."

So in his last public message, written only five weeks before his death, which appeared in the GLEANER for June, 1890, he wrote of the new prospects in Uganda:—

"You sons of England, here is a field for your energies. . . . You men of God who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a Church, but to win men to the Saviour. . . . 'God is a Spirit,' and let him who believes that throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth."

We cannot wonder that the news of his death seemed to be a crushing blow to the Mission. Men could not peer into the future and see that among the recruits who landed at Mombasa in that very month (February, 1890) along with the Bishop was another layman, whose gifts, of a type very dissimilar from those of Mackay, were to make him a leader of men, worthy to take up the mantle that had fallen from the shoulders of the dead pioneer. That layman was soon recognized by his brethren as one worthy to exercise the highest influence in the Mission.

(To be continued.)

*** The Rev. R. P. Ashe, who was in Uganda at the time when the three boys were martyred, has written to us to correct the statement regarding them in the April GLEANER. The whole history of the incorrect version of the incidents of their martyrdom is very curious and, in hopes of putting the matter right once for all, we have prepared for this month's *C.M. Intelligencer* a full statement of the case, for which there is not room in the pages of the GLEANER. But we must say here (1) that the inference which might be drawn from Mr. Mullins's words in our April number, viz., that Mr. Mackay's and Mr. Ashe's versions of the story differed, is quite unfounded; (2) that both these brethren, after Mackay wrote his oft-quoted first account, obtained a more accurate statement from an eyewitness; (3) that there is no ground for believing that the boys sang in the fire, though they very likely did sing while on the way to execution.

We are now quite satisfied that this is the correct account. Why so many years have elapsed before we could come to this conclusion will appear in our fuller statement in the *C.M. Intelligencer*.—Ed.

Apolo Kagwa,

KATIHIRO AND REGENT OF UGANDA.

BY THE REV. J. ROSCOE.

Apolo's Early Life.

APOLO KAGWA, the Katikiro of Uganda, is about thirty-five years old, 5 ft 2 in. high, and well built in proportion. His features are of the negroid type. The lips are too thick, and the nose too broad, for him to be regarded from our European standard as good looking; still he has an intelligent, pleasing face and commanding figure which give him a charm of his own. His genial countenance and warm-hearted manners soon win every one's love; whilst his ability in grasping a difficult problem or settling a point in State affairs makes him respected and admired by all who know him. The position of Katikiro combines two of our English offices; he is both Prime Minister and Chief Justice, and in addition to these Apolo is also the principal of three Regents to the six-year-old king.

The early days of Apolo Kagwa were spent in a remote part of Uganda, in the S.W. of the Singo district, bordering on Budu. His father was a small, unimportant chief who does not figure in the Uganda annals. Young Kagwa was early placed out, as is customary among Baganda parents who desire to preserve their children from harm, such as slavery, if the father falls into disgrace. He first went to a chief, and later on found his way to the court of the famous King Mutesa. The religious beliefs of his forefathers, whose deities were *batubare* (human sons of the gods) and endless ghosts, whose aid had to be secured or anger propitiated by various offerings of animals, fowls, food, &c., were the religion of his early years; but in the royal enclosure and the capital he came into touch with Mohammedanism from the low type of Arab who in former days traded in ivory and slaves. Mohammedanism was never propagated by these traders from religious motives, but only to advance their own power. Still many of the royal pages learned to read and write Kiswahili in Arabic characters, and a few managed to learn sufficient Arabic to stumble through the portions of the Koran which their teachers possessed.

Young Kagwa was among the boys who learned the Gospel story from Mackay and Ashe at the first C.M.S. station, Natete. When Mwanga first came to the throne, Apolo was a favourite among the king's pages, and from that time his promotion was steady. At the time of his baptism he took the name Apolo, not after the heathen deity, but from the Scripture name Apollon. During the early years of Mwanga's reign he held two or three different chieftainships, and when the civil war broke out and the Mohammedans gained the ascendancy, Apolo Kagwa went with the majority of the Christian converts into Busigala (Nkole). It must have been during the months of exile he rose to the rank of leader of the Protestant party. During that period he had ample opportunities of proving his abilities as a political leader and as a wise and fearless general. On the return of the Christians to Uganda he was one of the greatest chiefs, and general of the army in many of the battles fought against the Mohammedans. In one encounter he was shot through the shoulder, and nearly lost his life. When peace was restored, and the Christians came into power, Apolo was chosen to be Katikiro, whilst the Roman Catholics held most of the earldoms and had the king in their party.

Apolo as Katikiro.

At the time Mwanga regained his kingdom the country entered a new phase, the Imperial British East Africa Company made its appearance, and soon its influence began to be felt. This influence stirred up the animosity of the French priests, who began to work upon the jealous minds of the king and their converts, which latter soon regarded the Protestant party with great suspicion and accused them of being in league with the English intruders to rob the king of his country. The Katikiro's real character shone out during these trying times. Distrusted by the king and Roman Catholic party, misjudged, and sometimes censured by the officers

of the I.B.E.A. Company for his policy or outspoken opinions, and not infrequently twitted by his own party with lack of courage when he dealt leniently with culprits of the opposite side, he kept steadily on in the course he felt was right and best for the people, unshaken by threat, censure, or jeer. No British statesman could have more successfully steered and safely brought into port the ship of State than did Apolo pilot his vessel through that troubled political period, and many more such times which have come upon the land since the British Government took over the protectorate. He has been a godly leader of the Baganda during the Soudanese rebellions and the civil wars, the loyal supporter of British supremacy and friend of the British officer, also a true, fearless Christian who never shrank from telling either Native or European if he failed in his duty to God or man.

Apolo as a Christian.

To measure the religious life of an African who has spent his early years in the unwholesome atmosphere of Heathenism, cruelty, and degradation, such as is unknown even by name in England—to estimate the religious life of such a one by our standard would be obviously unfair. From infancy, principles of right and wrong as taught in the Bible have been instilled into our minds, whilst the convert from Heathenism has everything to learn and much to eradicate, and must always be on his guard against the influence of old habits in order that new principles may flourish and become habitual. It is astounding to see the change in Apolo Kagwa and others in Uganda—miracles of God's grace they must be termed. Avarice, intemperance, lying, fleshly lusts, and unbridled passions have been brought into captivity; the Bible is daily studied, family and private prayers are daily observed, and Christianity as taught in the Bible is the standard for daily life. Yet, in spite of all this, there are obvious shortcomings which arise from embracing Christianity in mature years; and again, some truths have made greater impressions upon the mind and character, whilst others are scarcely noticed. For many years Apolo not only had his morning and evening family prayers, but also attended daily Bible-classes in the school by the cathedral and the daily services there. Recently the pressure of State business has prevented his regular attendance, but he has his own set times each day for study, and two or three times a week one of the missionaries visits him to assist him with difficult Biblical passages, &c. He is a generous contributor to the Church funds and supports several native missionaries, in addition to many deeds of kindness to pastors or needy teachers.

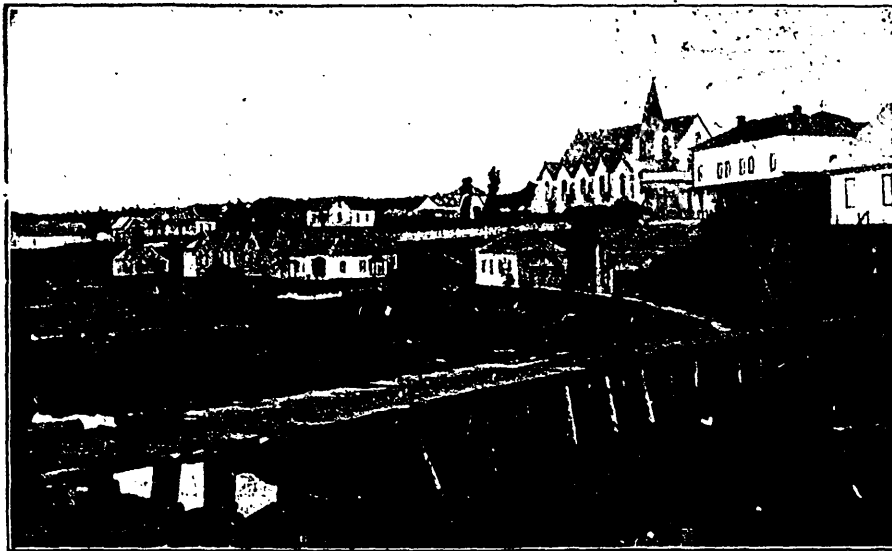
He is a married man with six children by his present wife and several others by wives he possessed before he became a Christian. The children are being well trained and educated, not spoiled by a lax or over-indulgent father. His large household and numerous retainers are cared for, even to having a small church of their own in his enclosure, with a teacher in daily attendance.

Apolo Katikiro as Artisan, Scientist, and Historian.

To close without saying a word about the other qualifications of this remarkable man would be both unjust to him and his country. There is no one more anxious for the advancement of Uganda in every art than the Katikiro. He built the first house with an upper storey, a wooden framed one covered with reeds. He next introduced sun-dried bricks and built a more durable house, of which he frequently laid the bricks, and also made doors, shutters, and a staircase. He has introduced the telephone and electric bells; he uses a typewriter; he has a sewing machine, which he can work; he possesses and can ride a bicycle, and in fact he encourages progress of all kinds. Though it is only some twelve years since he learned to write, he has compiled a fairly complete history of Uganda, which was printed in England last year, and there has just come from his pen a small book of Uganda mythological stories published by the C.M.S. Uganda printing-press. He keeps full accounts of the cases he tries in court, and of other State business transacted by him. It is a cause of surprise, even to Europeans, how he accomplishes so much. Our earnest prayer is that God will long spare this African leader to the Baganda people, and continue to bless him.



APOLO KAGWA, KATIHIRO.



PART OF METLAKAHTLA BEFORE THE FIRE.

The Fire at Metlakahtla.

BISHOP RIDLEY has kindly given us the photographs reproduced on this page. Picture No. 1 shows a part of the village of Metlakahtla before the fire. The church, and the house next to it, which was the Girls' Boarding School and Home, were destroyed, and several other buildings behind, including the Bishop's own house, which is not seen in the picture. The fire also spread down towards the sea-front, destroying the small building just under the Girls' Home. It then threatened the other small building to the left of this one; and if that one had caught, the wind would certainly have carried the flames to the Indian houses beyond, and the village would have been destroyed. But the lady missionaries with their own hands tore down several yards of the wooden gangway which is seen connecting the two small buildings, and this saved the village.

Picture No. 2 shows nearly the same view, but after the fire, with the church and Girls' Home utterly gone. The house seen standing is the one of which the end is just seen in the extreme right of the first picture.

Picture No. 3 shows the new Girls' Home, already built since the fire. It is good to know that the Bishop has now funds in hand to replace all that needs replacing.

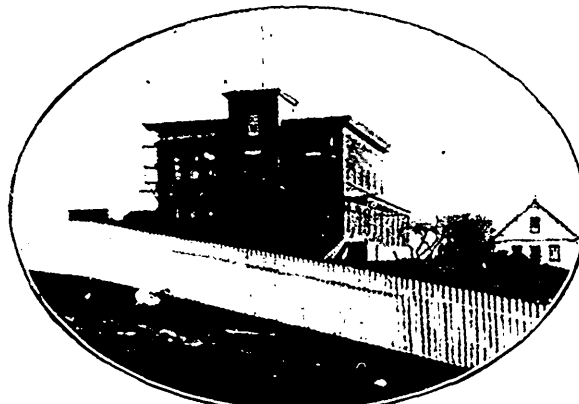
Cries from the Field.

FROM all parts of the field the cry for more men, more women missionaries waxes louder and louder. May "the Voice of the Lord" be heard in the heart-stirring appeals that appear below; "saying, 'Whom shall I send, and who will go for us?'"

The fearful outbreak of plague in India, where in Ludhiana, out of a population of 60,000, six thousand have died within a fortnight, has softened the hearts and awakened the consciences of the bereaved survivors. Who will minister to them? Nothing short of an army of evangelists is needed to deal with the mass of village population in our huge dependency.

From Western India the Rev. F. G. Macartney, of Malegaon, voices the call for labourers. He says:—

"There is a crying need for a European missionary to travel about with this and other preaching bands in this extensive field. Our Indian brethren themselves feel that it would be much better for the work if a missionary were constantly with them. Owing to the utterly inadequate way in which this Mission is supplied with labourers from the homeland, all the itinerating work of the past few years has been



NEW GIRLS' HOME, REBUILT SINCE THE FIRE.

left in the hands of native agents. Some of them, though worthy assistants, are not quite the men to be trusted to roam about the district alone. But, unless a European missionary is designated for this specially important work, things will go on in the same way as heretofore."

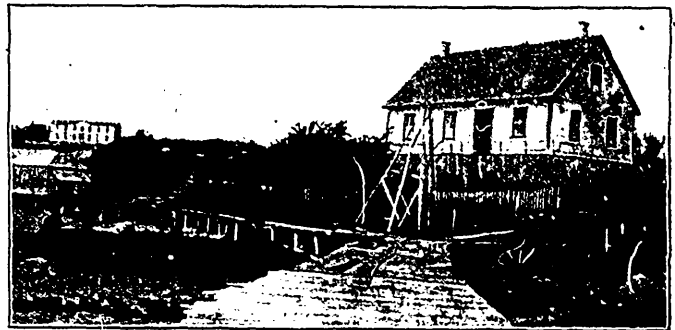
A writer thus refers to the vast province of Hunan, China:—

"The whole region seems to be ripe for the Gospel. Properly manned with missionaries, South Hunan ought to have tens of thousands of Christian converts within the next ten years. The whole prefecture, Heng Chow, is moved from end to end, and the adjoining prefecture, Yung Chow, and the sub-prefecture, Cheng Chow, are now catching the fire, and likely soon to show as fine a harvest."

And the Rev. Louis Byrde says:—

"At present this immense field lies open, untouched, waiting. What seems to be needed is the immediate occupation of Yung Chow by two workers; a similar occupation of Ts'un, a half-way place of some importance; also Kueilin itself, being the capital of Kuang-si, needs a staff of four as an initial minimum."

The very day following that on which the above plea from South China was penned came a hurried letter from Bishop Cassels in Western China. He had just returned from a forty-five days' journey in the east of his diocese, during which he had travelled a thousand miles and visited eleven counties. In more than twenty places he was met by groups of people, numbering from a score to a hundred, who desired to join



PART OF METLAKAHTLA AFTER THE FIRE.

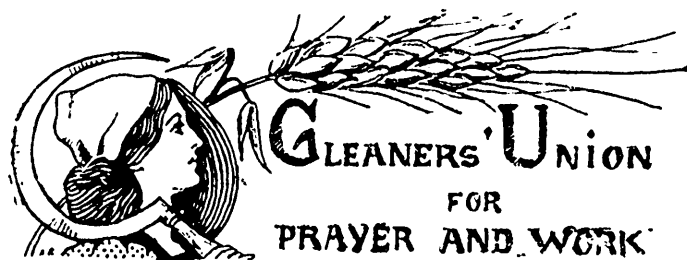
the Church of Christ. He found that in numbers of places idols had been destroyed, Bibles and other books had been bought, rooms had been prepared for churches, and the people urged the Bishop to send missionaries or native preachers to them.

Apart from these specific appeals, let us remind ourselves of the craving for Western higher education that obtains now so widely in the Empire of China, and the grand opportunity it presents to the educational missionary.

The recent revival, culminating in Mr. Mott's visit at the close of last year and his addresses to Japanese students and others, has left a little army of inquirers. Who is forthcoming to deal with them?

Again, Africa in its vast territories of the Hausaland, Soudan, and Uganda is eagerly asking for workers; while in Persia, never before has there been a so widely open door as now, when baptisms are taking place and inquirers are coming to our missionaries daily.

"The Persians," writes the Rev. A. R. Blackett, "are perishing for lack of knowledge, and the hundreds of villages in every province cry to us for help. Among the villagers the itinerant evangelist finds virgin soil and a remarkable readiness to listen to the Word of God. A regiment of workers could find immediate occupation."



HOLIDAYS are again upon us, and when this reaches them many of our Gleaners will be "packing up." May we suggest that they do not forget that at least one good missionary book—biography, history of a mission-field, or more general study—should form part of their holiday luggage! A small supply of free literature, too, will be useful for interesting others whom they may meet. The holidays also afford a grand time for Secretaries of Branches to prayerfully think out their programmes for the forthcoming session, and so to escape coming into the category of "weak secretaries" as defined recently at the Conference reported in our last number.

In this last connexion may we hand on a suggestion from a brother from the West of England, who writes, "My idea is one session, one subject. A course bearing upon a particular district of the mission-field, or one aspect of the work, such as Christian Missions in contact with Mohammedans or Buddhism?" We cordially endorse this, and may say that we know of one London Branch which adopted this idea this year, and as a start took for the three meetings of the session a lantern lecture on the C.M.S. and its work; four papers on C.M.S. and its methods, i.e., evangelistic, pastoral, educational, and medical work; and four papers on C.M.S. and its workers, short biographical sketches. All the subjects, we may add, were taken by members of the Branch.

We have only received one suggestion in answer to the inquiry in our May number for an alternative, or rather a substitute, for the carol singing which some Branches have taken up for the benefit of the work in the winter months. A Leeds Gleaner suggests "the holding by Gleaners of a missionary meeting every Saturday afternoon during the summer, either in the town or the country." We presume it is meant that it shall be held in different places each week.

A definite request for prayer came to us a month or two ago which we do not think we have yet handed on to our members. Mr. C. M. Johannes, the Secretary of our Branch at Julia, in Persia, in connection with the renewal fees, &c., of his Branch, tells of the regular holding of their monthly meetings, and adds, "Will the members of the Union in England pray that much blessing may rest upon these meetings?" We are sure this request will not be made in vain.

The Report of the Branches of the Union in India has come to hand. The number of members is given as 901, against 806 last year (including "nearly 140" fresh enrolments). There are twenty-four Branches against twenty-five in last year's list, that at Burdwan having fallen out. Mr. Hodgson, our Secretary for India, draws attention to two difficulties they have to contend with; the fact that nearly all the Branch Secretaries are missionaries, already so full of work that they can do but little to work their Branches, and the constant moving from station to station and frequent return home to England of members.

The following letter is apparently intended as a suggestion to Headquarters; but it seems to us more likely to be fruitful if carried out by individual Gleaners:—

"It has occurred to us that a twofold purpose might be served if the Gleaners' Union or the C.M.S. would add to the articles that they have on sale, for the good of the cause of Missions, a stock of Missionary Scrap Albums, and suitable scraps, which, for convenience, we will style the Scrap Album Department.

"The twofold purpose would be (1) to make a small profit for the Mission, (2) to be a means of rousing and keeping alive an interest in Missions, and spreading and increasing the knowledge of them.

"Many cuttings of woodcuts of (a) pioneer missionaries and prominent workers, (b) of maps of various localities, (c) and of any distinctive marks of the countries or Mission might be made from magazines that are readily done with.

"The albums should be varied to meet the requirements of different customers. Some would, perhaps, take up the fields of the C.M.S. And perhaps these would be prepared to mark progress, or otherwise, say every ten years from its start.

"Another class of albums should have at least three divisions, showing each its existing fields.

"These three divisions to be (1) The Mission to Jews. (2) That to corrupt forms of Christianity. (3) That to the Heathen.

"This album could be developed exclusively from our own Church, or be made by the owner to represent alongside fields occupied by other prominent Missions outside of our Church.

"It would also be helpful to have some given sign by which Medical and Industrial Missions might be indicated and recognized by all using these albums. MARGARET FRANCES NASH (No. 120,556)."

New Local Branches of the Gleaners' Union.

Lambeth, St. Thomas': Sec. Mr. F. Gosden, 15, King Edward Street, S.E.
 Piccadilly, St. James's: Sec. Miss M. N. McCormick, St. James's Rectory, Piccadilly, W.
 Stratford, St. John's: Sec. Miss M. C. Allen, 72, Carnarvon Road, Stratford, E.
 Broadstone: Sec. Mrs. Allen, The Parsonage, Broadstone, Wimborne, Dorset.
 Eastern Valley (Mon.): Sec. Miss L. Davies, Varteg, Pontypool, Mon.
 Liverpool, Everton, St. Cathbert's: Sec. Miss M. Mullineux, 158, Anfield Road, Stanley Park, Liverpool.
 Pelham, Alton: Sec. Miss E. L. Lempriere, Pelham, near Alton, Hants.
 Scunthorpe: Sec. Rev. R. A. Bennett, 86, Fordingham Road, Scunthorpe, Doncaster.
 Stamford: Sec. Miss E. Casswell, 4, Kingston Terrace, Stamford, Lincs.
 Kill: Sec. Miss Prior, Avenmore, Stillorgan, Co. Dublin.
 Magherafelt: Sec. Mrs. Jordan, The Rectory, Magherafelt, Co. Londonderry.

Candidates and Vacancies.

SINCE the last notes appeared on Candidates and Vacancies two missionaries have been accepted by the Committee: Mr. M. Mackenzie, who has been at work (not under the C.M.S.) near Pakhoi, and has now been taken into local connexion there, and Miss Barbara M. Newton, who has been in training at "The Willows."

A subject which is at this time calling for much thought and consideration at the Church Missionary House is that of the "Locations" of the reinforcements for the year. It is a matter which perhaps hardly calls forth as much prayer among friends of missionary work as the supply of workers, and yet it is only second to it in importance. The need of guidance for the Committee is very great, both for the sake of the work and for the sake of the individual missionary.

The kind of work varies according to the circumstances of every Mission district, and almost of every station; and qualifications that would prove their value almost daily in one might be of little or no use in another. The question of health needs careful consideration, for climatic conditions vary as much as or even more than the work itself. The workers already in the field, their known methods and preferences, must be taken into account. Beyond and above all is the necessity for weighing one against another the relative importance of each of the long table of urgent needs, when so few, even at best, can be filled.

This column has more than once lately dealt with this matter; but now when we have side by side before us the two lists, one giving all the special needs in the various fields, and the other every possible reinforcement as far as can be judged, the disproportion in their numbers is sadly apparent.

These lists are studied and compared with one another not once nor twice, but many times, and each time seems only to add to the number of possible posts which have to be placed against the name of each new missionary, one of which he may fill, while the others, in spite of all rearrangement and reconsideration, must be left empty for the present at least.

Briefly the two lists may be summarized as follows:—

To carry on evangelistic work there are needed 79 (34 women and 45 men); for work needing special educational qualifications, 22 (7 women and 15 men); for medical work, 13 doctors (2 women and 11 men), and at least 6 women missionaries with nursing experience—120 in all. And to meet all these (for some of this year's reinforcements have had their locations settled at the time of their offer, and so are unavailable for these posts) there are 39 (21 men and 18 women).

These notes go to press just after the Sunday of Thanksgiving for Peace. Many of us must have noticed the coincidence in the fact that the first Lesson for the Evening Service in the ordinary course was Judges v., the Song of Deborah. Even in that triumphant song there are a few sad verses of condemnation of the tribes and the towns who failed to come "to the help of the Lord against the mighty." Will those who read pray that many more in the English Church may be stirred up to realize that this same condemnation rests upon those who fail to-day to come to the help of the Lord in the warfare against sin and Satan, whether in this land or abroad?

A. C. S.

Work amongst the Young.

A LARGELY attended missionary entertainment was given early in the year by the members of a children's Sunday afternoon Bible-class in a Birmingham parish. A very happy and inspiring evening was spent, the missionary alphabet being sung by about seventy of the members. Twenty-six of these were dressed in the native costumes of the different countries, and with coloured faces and hands looked very real representatives of many different races. They marched on to the platform to the strains of the hymn "From Greenland's icy mountains." The singing throughout was very sweet and impressive, and included that of the hymn "I hear ten thousand voices singing," sung as a solo, all joining in the closing verse. A missionary recitation was also given by one of the members. The enthusiasm reached its height when at the end of the meeting the unfurling of the banner, "Victory through our Lord Jesus Christ," took place by two of the "lieutenants" of the class, the children all rising and singing with remarkable fervour the hymn "We stand in marching order." This Bible-class was commenced some years ago by the late Rev. Martin J. Hall, when Curate of St. Thomas', Birmingham, under the Rev. F. S. Webster. The majority of the costumes worn were most kindly lent by a warm friend of the C.M.S.

St. Andrew's Church, Plymouth, possesses a means of interesting and utilizing the efforts of boys and girls that might well be the model for many other parishes. It started as a Working Bee, but has recently been formed into a Junior Association. At a visit recently paid by a representative from Headquarters there were found to be 103 children present, including a good proportion of boys, all drawn from the poorer classes. All were busily at work under the superintendence of nineteen workers. Boys were engaged in making splints and bandages, basket work, making scrap-books, painting texts, &c., while the girls were knitting, making mats, patchwork quilts, &c. Most of the articles made are to be sent out to the foreign field. This, no doubt, adds to the children's interest and makes their work appear a very real thing to them. The Bee started on a small scale, and has grown to its present position to be a witness of what can be done by zealous work and earnest prayer.

It is most desirable that if possible a Sowers' Band should be set on foot in every parish supporting the Society. As an instance of what can be done, the case of the Band in connexion with the Clark Street Sunday-school of St. John's, Ladywood, may be quoted. It was formed two years ago. The children meet every Thursday evening from 7.30 to 9 p.m., and pay one halfpenny a week to provide materials for the needlework. The first sale realized £3 10s., their second nearly £10.

It must not be thought, however, that working for a sale, or collecting or contributing money, is the chief thing to be borne in mind in connexion with the work among the young. It is of primary importance that information concerning missionary effort should be given, that prayer should be evoked, and, above all, that stress should be laid on the fact that the command of our Lord and not the needs of the Heathen or the success of the work constitutes the fundamental reason for seeking to evangelize the world. The secretaries of Sowers' Bands rightly lay great stress on prayer, and at the present time there are signs that increasing attention is being devoted to calling forth the intercessions of the young.

Home Notes.

ON Trinity Sunday, May 25th, the Bishop of London admitted to Deacons' Orders Messrs. W. Browne, J. J. Butler, G. Clark, E. S. Daniell, T. S. Johnson, and A. W. Smith, all students at the C.M. College. At the same time Mr. H. Blackwood, of the North-West Provinces Mission, was admitted to Deacons' Orders, and the Rev. A. M. MacLulich, an accepted candidate, to Priests' Orders. In the Oxford and Cambridge Preliminary Theological Examination, Messrs. Browne, Butler, Clark, and Daniell were placed in the first class, and Messrs. Johnson and Smith in the second class.

At the meeting of the Committee of Correspondence on May 20th the Committee had the pleasure of an interview with the Right Rev. Bishop Kinsolving, of Southern Brazil; they also received the following missionaries on their return from the mission-field on furlough:—The Rev. T. Kember, of Tinnevely; the Rev. E. A. Canston, of the North-West Provinces; and Mr. F. D. Coleman, of the Yoruba Mission, all of whom addressed the Committee on the progress of the work in their respective spheres. On June 3rd the Committee had the pleasure of interviews with the following missionaries:—The Rev. A. R. Steggall, of East Africa; Mr. and Mrs. F. T. Ellis, of Palestine; the Rev. F. G. Macartney, of Western India; the Ven. Archdeacon Bawwell, of Mauritius; the Misses E. Green and M. E. Turnbull, of Mid China; the Rev. B. F. Buxton, Miss M. Tapson, and Miss M. Sander, of Japan; and the Rev. Canon Stocken, of North-West Canada.

After they had severally addressed the Committee, they were commended to God in prayer by the Rev. Prebendary Webb-Peploe.

The Committee had the pleasure of an interview on June 3rd with the Right Rev. the Bishop of Caledonia, on taking leave of him before returning to his diocese.

Our last number contained the names of persons lately appointed by the C.M.S. Committee to honorary offices; but our readers will like to know a little more about them.

The new Vice-Presidents include Archdeacon Madden, of Liverpool, and Archdeacon S. Pelham, of Norwich, both good friends of the cause; Archdeacon S. Williams, of New Zealand, a veteran honorary missionary, who has been a large and liberal contributor to all sorts of missionary objects; Sir Algernon Coote, the new President of our Irish Auxiliary Society; Captain Cundy, a highly valued member of the Committee; and Dr. R. N. Cust, one of the greatest authorities on all missionary subjects.

Nine Honorary Governors for life, "having rendered essential service to the Society," have been appointed, viz., the Revs. A. E. Barnes-Lawrence, of Blackheath, Hubert Brooke, of Brighton, J. G. Hoare, of Norfolk, and G. F. Whidborne, all active fellow-workers; the Rev. W. E. Rowlands, a former honorary missionary in Ceylon, who has given two sons to the Missions; Dr. Hingston, Treasurer at Plymouth; Mr. John Kent, Treasurer of the New South Wales Association; the Rev. F. W. Chatterton, Hon. Sec. of the New Zealand C.M. Society; and the Rev. T. R. O'Meara, Hon. Sec. of the Canadian C.M. Society.

Ladies who have also rendered "essential services" are appointed "Honorary Members for Life"; and the new ones are Mrs. Armitage, a generous contributor, and a bountiful friend to many missionaries; Miss Janvria, who, with her sisters is untiring in her practical labours for the Society; Miss Sophia Nugent, whose writings and personal influence have done so much for the missionary cause; Mrs. F. Orton, Throwley, Kent, who, as Miss Knight (daughter of a former veteran clerical friend), has long done excellent work; Mrs. Strachan, of Surbiton, a venerable friend, who was one of the original Secretaries of the Ladies' Union for London; and Mrs. E. N. Thwaites, of Salisbury, one of the most enthusiastic C.M.S. workers in the whole country.

We have received three lists of Half-yearly Simultaneous Missionary Addresses and Sermons to Sunday-schools, from which we gather that ninety-four addresses or sermons were given in the rural deanery of Islington on May 4th, 132 in the rural deaneries of North-West and North Suburban London on May 11th, and seventy-nine in the rural deaneries of Bethnal Green, Poplar, and Stepney, also on May 11th. By means of these addresses much fresh interest in missionary work is aroused, and zeal and enthusiasm are stimulated amongst the Sunday-school teachers and scholars of the Metropolis.

The Lord Bishop of London received a hearty welcome from the members of the London Branch of the C.M.S. Clergy Union at their monthly meeting on Monday, May 26th. The Bishop, who took for his subject "Thoughts which damp Missionary Ardour," was listened to with rapt attention by the members, nearly one hundred of whom were present. The Rev. Dr. Lansdell proposed a vote of thanks to the Bishop, which was seconded by the Rev. G. E. Asker; prayer was offered by the Rev. W. Horne, and the Bishop closed the meeting with the Benediction. Nine new members were elected.

On Thursday, April 17th, the meeting of the London Ladies' C.M. Union was addressed by Dr. H. White (of Yezol), on the subject of "Preaching the Gospel and Healing the Sick in Persia." The Annual Meeting of the Union took place at the C.M. House on Friday, May 16th, when a devotional address on "The Master's Call," was given by the Rev. C. J. Procter, Vicar of Islington.

The Annual Meeting of the Liverpool Ladies' C.M. Union was held on Tuesday, May 13th, when a stirring address was given by the Right Rev. Bishop Tugwell, of Western Equatorial Africa.

The Rev. A. J. Pike, Association Secretary for the Northern District of Ireland, has been appointed Central Secretary of the Hibernian C.M.S. in the place of the Rev. T. McClelland, who has become Association Secretary for South London.

Sales of Work have been held as follows:—Bath Abbey, April 8th, £98; Dawlish, May 15th; Hull Ladies' Missionary Union, May 27th; Sherborne, The Brick House, St. Minver, Cornwall, June 5th, £3 10s.; Staple-Fitzpaine with Bickenhall (Somerset), June 4th and 5th, £70; Warley, May 29th, £5.

A clerical C.M.S. supporter in a poor South London parish writes:—"One of our very poor women, never far above the line of starvation, who is herself a standing witness to God's saving grace, is an ardent missionary. She has to live with a miserable set of sons-in-law,

grandsons, &c. and one of these (or somebody else) stole her missionary-box, she was in great trouble, and rather than not take her part in the offering this morning brought to our Mission lady a few coppers sewed up in paper which she had managed to save in the fortnight since her box was stolen.

Financial Notes.

The Adverse Balance.

IN response to the appeal of the Dean of Peterborough and other friends, the sum of nearly £7,000 had been received to the date of going to press. Out of the several graduated sums for contribution suggested in the appeal the following had been given.—Six sums of £500 each out of ten suggested; thirteen of £100 each out of 100 suggested; forty-one of £10 out of 500 suggested; and sixty-seven of £5 out of 1,000 suggested. But amounts varying from those suggested have also been received, making up the amount stated above.

Suggestions for Giving.

A friend, feeling strongly that any departure from the present policy of the Society would be a hindrance to the spread of the Gospel, writes:—"To assist the raising of £500 within the next three months, I am prepared to offer £200 subject to fourteen others presenting a like sum, and £10 subject to nineteen others giving the same amount." Who will take up the challenge?

A Scripture reader writes

"As a Scripture reader in a large parish, one cannot give much; in fact one is thankful to be able to give extra to the annual subscription, &c., to the Gleaners. There are no doubt many of God's people who are poor, and who would willingly give, only the anxiety of the morrow prevents them. Might one humbly suggest a method that could be adopted by us poor members of God's flock? This year we have a new coinage, the coppers reach the coffers of the poor. It would not be too much for each one to put aside the new pence for God's work. It is easy to give one-tenth when there is a snug nine-tenths behind. Our Father looks upon the spirit of the gift, and not the value, and surely our Father will not send us more new pence, halfpence, and farthings than He knows we can spare. Besides, it would also increase our trust in Him. We are a family of six, four being our young children, the eldest being eight years. 1901 coins were sold on the streets at a premium, all ours went into the missionary-box. *He did not miss them*, and to-day we are able to send an extra 6s. to the C.M.S. Surely our Father is gracious and His mercy endureth."

A working man writes

"I have decided to give one-tenth of my wages to God's services, and this subscription is one-tenth of my fortnight's wages, with the exception of 6d. I have been led to do this through reading the correspondence on proportionate giving in the *Life of Faith*, a paper which I have recently commenced to subscribe to. And although I am only a poor working man, with wife and family, and could find plenty of ways to spend my money at home, yet this subject of proportionate giving so impressed itself on my mind that I decided to make it a matter of prayer that God would reveal His will to me on the subject. I had not long to wait, the answer came clear and beyond doubt that in future I should give proportionately, and I have decided, after praying about it, to send the first subscription to the C.M.S., and I pray that the faithful prayers of God's people for the spiritual welfare of the Society may be answered, and that the deficit of both men and money may be made up by the time you get these lines."

Gratitude.

The English congregation at St. Matthew's Church, Poona, have given special offerings amounting to £18 as a token of their gratitude to the Society for providing them with a simple evangelical service.

The following anonymous contributions are thankfully acknowledged—

Gl. 63,816, 5s.; F. G. W., one-tenth of income and school box, 13s. 2d.; "From Crippled Hands, 13s. 1d.; Anonymous, 11d.; God's Tenth, 17s. 6d.; I. A. W., £1; Anonymous, 5s.; "Thankoffering for Family Mercies," £10 10s.; Mrs. B., 2s. 6d.; Anonymous, 11d.; M. L., 5s.; "Thankoffering for Blessings received during the Girls' Conference at Holloway College," 10s.; Anonymous, 2s. 6d.; "One who was freed on Tuesday Morning," 5s.; Anonymous, 11d.; Woolcombe, £1; Gl. 62,171, in lieu of church collections, 19s.; N. S. F., missionary-box, £1; E. J., 10s.

Towards the adverse balance and increasing expenditure—Gl. 6,333, £1; "Thankoffering for having been present at the Anniversary," £3 3s.; W., 10s.; Y. W. C. A., Bottle, 18s.; "An Old Gleaner," £10; Fosbury, £1 6s.; Gl. 23,234, £25; Gl. 231, £1; Miss P., £1; Miss J., £5; Bishop Gobat School Box, 16s.; Gl. 22,882, £1; Mrs. M., £1; "Belle," 5s.; Miss G., 10s.; Gl. 23,455, £1; A. E. N., £20; Mrs. A. A. H., £2 2s.; "A Hampstead Gleaner," 12s.; "Thankoffering," £1; V. I. B., 10s.; G. H. C., £25; "In Memory of the late Mrs. C. M. W.," £30; Mrs. W. R., 10s.; G. W. J., 4s. 6d.; "One who believes in the Policy of Faith," £2; Rev. P. P. F., £20; Col. T. C., £10; W. W. P., 10s. 6d.; Anonymous, 5s.; Miss M. G., £2; Woolcombe, 5s.; J. B., £100; St. Mark's, Brighton, £21 4s.; T. F. B., £100; Gl. 5,865, 1s.; Mrs. M., 10s.; Golden Wedding Thankoffering, £500; C. E. B., £5; J. F., 10s.; "Redeemed," £2; C. P., 10s. 6d.; Miss R., £20; Anonymous, £2; B. W., £5; Mrs. A. C. P., £10 10s.; Christ Church, Bridlington, Ascension Day collection, £2 2s. 7d.; Rev. and Mrs. R., £1 1s.; A. F. T., £2; W. E. R., £10; E. M., £5; "A Friend," £1; Christ Church, Chislehurst (special collection), £2 16s. 7d.; "A Friend" thankoffering, £5 5s.; Gl. 38,132, 10s.; Col. A. W. C. B., £2; Lieut. C. R. C., £1; C. H. W., £1 17s.; E. M. S., £2; Gl. 9,011 earned by the needle, 5s.; A Gleaner, £10; M. S., £1; Gl. 105,372, 2s.; Gl. 42,077, £1; F. A. W., £1; A Gleaner, 10s.; Gl. 64,841 10s. 6d.; Sir W. K., £5; Thankoffering for Peace from Gl. 6,908, 10s.; Thankoffering for Peace from Gl. 3,735, 10s.; Thankoffering for Declaration of Peace, £10; A Gleaners' Thankoffering, £25; Much Comfort and Blessing in my own Life received, 10s. 6d.; Gl. 935, £1; K. C. A., £50; Gl. 100,680, £1; L. D., £5; M. E. D., £5; E. D., £5.

Sales of jewellery, &c.—"For His sake," £15 10s.; Anonymous (necklet), 16s. 6d.; Mrs. F. H., £2 8s. 6d., including 13s. 6d. for coins; Miss K. B., 6d. *Birth-day offerings*—Teachers and Scholars of St. Mark's, Nottingham, Girls' Sunday-school, £1 2s. 3d. *Towards Metlakahla losses by fire*—Miss P., 10s.; Woolcombe, 10s.; Miss E. C., £5. *Thankofferings on declaration of Peace and Coronation gifts*—E. S., £20; Gl. 76,741, 5s.; Miss C. P., £5; Miss H., 10s.; Gl. 8,761, £2.

Postage Stamps.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends—

Mr. J. B. Anfield through the Rev. C. F. Jones, Miss M. Bulman, Miss Biddington, Miss B. E. Read, Mrs. Brown, Miss Holroyd, Miss A. E. Young, Mrs. H. C. Robinson, Mr. G. Nisland, Miss Ada Radford, Mrs. Presho, Miss M. E. Nell, R. Daneur, Mr. D. A. McFarlane, Mr. D. J. Lee, Miss Bye, Rev. C. H. Stilleman, and M. E. Tucker.

Gifts of stamps should be sent to the Lay Secretary, C.M. House, Salisbury Square; but communications referring to the purchase of stamps should be addressed to the Rev. A. W. Robinson, St. James's Vicarage, West Derby, Liverpool.

Articles for Sale.

Amongst others the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Quarter plate magazine focussing hand camera (can be used with stand). Mahogany case. Rapid rectilinear and wide angle lenses. Instantaneous with variable speed or time exposure shutter. Carries twelve plates. £5. Gold necklet of good solid pattern, about half an inch wide. £5. Mounted horns from India for ornamenting halls or rooms. £1 10s. each. Embroideries, books, curios, lace, Calvary clover 6d. a pod, water-colour drawings (from 5s. each), &c. Tennis ball bags, 6d. each. Twine hammocks, 5s. to 6s. 6d. each. Two gold medals of University College, London, and one ditto Pharmaceutical Society, London. Nocturno for pianoforte by Miss Broadhead, 1s. 6d. each.

Publication Notes.

THE *Centenary Volume* will be published by the middle of this month. It contains an Introductory Historical Sketch, details of events leading up to the Centenary, full accounts of the Commemoration in London, Provinces, Colonies, and Missions, complete statistics of the Century, List of Subscribers, &c., &c. Demy 8vo, about 950 pages, with plates of Portrait groups, &c., cloth boards, bevelled edges, price 6s. net (6s. 6d., post free).

Part VI. of *Extracts of Annual Letters of Missionaries* for 1901 is ready. It contains letters from Egypt, Palestine, and New Zealand Missions. 48 pp., price 3d., post free.

The Annual Report of the work of the C.M.S. Schools in Srinagar, Kashmir, has been published under the title of *Painting in Kashmir*. It is written in Mr. Tyndale-Biscoe's well-known style, and beautifully illustrated. It is not an official publication of the Society, but is kept on sale in the Publishing Department. Price 6d. net (7d., post free).

A new paper on *Missionary Exhibitions, their Aim and Object*, has been prepared. Copies supplied free of charge for distribution before the holding of a C.M.S. Exhibition.

A booklet for placing in the hands of Business Men has been issued for careful use in this way. Applications for copies must state how it is proposed to use the booklet.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. *Price One Penny* (1d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

PRAISE AND PRAYER.

PRAISE.—For peace in South Africa (p. 97). For the many blessings vouchsafed to this realm and people (pp. 97, 98, 100—103). For the advance made in the work of Missions during her late Majesty's reign (pp. 100—103). For so many open doors and splendid opportunities (pp. 100—103). For the increase in the number of Protestant Christians in Japan (p. 106).

PRAYER.—That it may please God to keep and strengthen in the true Faith our gracious Lord King Edward (pp. 97—99). That the King may witness as a conspicuous feature of his reign the complete evangelization of all the races in his dominions (pp. 100—103). That the British people may rise to their solemn responsibilities in South Africa (p. 97). For the work in the diocese of Caledonia (pp. 98, 101, 102). For the missionaries, and the Eskimo amongst whom they are working, on Herschel Island (pp. 104, 105). That the Committee may be enabled to send forth more labourers, especially to meet special calls (pp. 103, 109, 110).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London, or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

LONGUONG.—Rev. Wm. C. White, writing to the band of Gleaners in Toronto Junction, says: "You will rejoice with us over the blessing God is giving us in this land. In the Province of Fukkien the work is going forward with great bounds. Open doors everywhere and to all classes. Our churches are filled with enquirers, not only from the poorer classes as formerly, but also from the literary and official class. Not long ago the Mandarin of this city (a native of Hunan—the last door to be opened in China), called upon us, and since then his sons and relatives have several times come over to tea with us. Two weeks ago an official who came with the Mandarin's brother to afternoon tea, said: 'We are beginning to see that idols are emptiness and that there is such a thing as Truth. We Chinese are becoming learners of truth and seekers of knowledge.' Is this not a striking thing for a Hunanese official to say? I see that Mr. Du Vernet has inserted in the March "Gleaner" a paragraph from my annual letter about the blind man. The sequel to his story I have not yet written to Canada. He was baptized about six months ago and his name now is Bartimeus, his surname being Ling. About Christmas time we sent him to the Blind Home at Kucheng as the doctors said his eye-sight was gone beyond recovery. Four days ago, to our great surprise, he returned home with eye-sight partially restored and so full of thankfulness to the Master and earnestness for His cause. He had been in the American hospital at Kucheng and the treatment had done wonders for him." Mr. White has sent us a photograph of this blind man and the catechist who rescued him, also one of the Mandarin to whom reference is made.

KUCHENG—Miss Garnett, who is with Rev. J. R. S. Boyd, writing from Kucheng, says: "The country here is very beautiful, mountains wherever you look, one peak above another, and the light and shade on these are really wonderful, but these poor people cannot see any beauty in their mountains, and they cannot understand why we look at them so. They think we are looking for precious things in the mountains. Their one thought from morning till night is about money, and very, very often this craving for money is just to get opium. When a man becomes a confirmed opium smoker he soon becomes poor. Then he will do anything to procure it. Often we hear of children and wives being sold for opium, and it frequently ends in the man putting an end to himself when he has nothing left to sell. No one can have an idea of the horrors of opium unless they come in contact with it. Do pray that this awful opium traffic may be done away with. Our Christians in Kucheng are constantly praying for this. In our city church they have early prayer every morning about six o'clock, and this is one thing they always pray for."

ONE AIM.—Referring to the work of the United Boards of Missions in England, the S. P. G. secretary says: "Probably it is the result of such movements that it has become one of our ordinary experiences to stand on the platform

with C.M.S. speakers and those of other Church Societies at united meetings, as fellow-Churchmen bent upon doing the same work. We trust that all who pray for unity will foster all such attempts towards a real brotherhood within the Church." There should be much prayer that when the General Board of Missions of the Church in Canada meets in Montreal next September a wise and broad-minded policy may be adopted, whereby all the enthusiasm and zeal of a voluntary organization like the Canadian C. M. S. may be conserved, both for the sake of the Church at home and also the work abroad, and at the same time this voluntary society may be brought into such relationship with the Official Board as to remove all friction and imputation of disloyalty. If the Church Board thinks more of its dignity than it does of the perishing heathen who have never heard of Christ and tries to coerce both the Canadian C. M. S. and the Woman's Auxiliary to give undesignated offerings, the result will be most disastrous, but if this Church Board calls to its aid all these voluntary forces to help to rouse a sleeping Church at home and to evangelize the heathen millions abroad, granting a measure of liberty while claiming loyal recognition of its official character, the result will be harmonious working together for the same great object.

A WORD FROM OUR TREASURER—Last month we wrote about the special appeal which has since been issued, calling attention at the present time to the urgent financial needs of our society. In sending this out it has been coupled with very earnest prayer that God would put it into the hearts of His people to answer it in the way which would best further the extension of His Kingdom. We desire now to express our gratitude to Him for the answers that have been received up to the present, for in addition to the \$200 offer which we mentioned at that time, one lady has sent us \$1,000 and other contributions, ranging from \$1 to \$50 have been received, accompanied by letters which indicate the earnest self-denial and heartfelt prayer which is being offered in connection with this appeal. While many have thus contributed, amounting in all to about \$1,700, the proportion of answers to the number of letters sent out is as yet but small, and this movement needs to be enthusiastically taken up by all our friends according to their means, if in addition to removing the adverse balance, we are to be enabled to send out the waiting candidates. We at home have the means to carry on the present work and also to extend it. Are we, therefore, prepared to resume the responsibility of retarding God's work by holding back the money entrusted to us as stewards? Let each one answer this for himself and herself as in God's sight.

BOYS' DAY SCHOOLS IN CHINA

Rev. Wm. C. White sends the following report: We had seven boys' day schools in Longuong last year (1901) with a total of ninety scholars. Usually there are fifteen schools but owing to lack of funds the schools of Fukkien were cut

down to half the number. In Ningtaik we had twenty boys' schools with a total of two hundred and sixty boys. The majority of these schools are in villages or towns where there are no churches and where, were it not for these schools, there would be no regular Sunday services. We have also girls' day schools in these districts which the lady missionaries superintend, but I am responsible for the boys' schools. We examine them twice a year, but the main examination is in January, the last month usually of the Chinese year. It takes about two or three weeks to examine all the schools as some are in very out of the way places. The following is the record of one of the days on a recent examination tour in Ningtaik: Ningtaik Western Villages, Ngungong (Ox Plain) January 13, 1902.—Up at daybreak and after breakfast went over to the schoolroom for the examination. It was in a loft of a large farmhouse, and there were thirteen boys awaiting me, most of them over twelve years of age. The boys were ranged round me in a semi-circle and the examination began. In the first year's course there is the repetition from memory of the Creed, Lord's Prayer, the Ten Commandments, and twelve hymns, followed by the Three Character Classic and a Catechism of important truths. Afterwards comes the explanation of the important doctrines learnt in these, with the meaning of individual characters and sentences, finally ending with the Chinese Classics of Great Learning and Doctrines of the Mean, both of which are repeated from memory. The important point is to see that the boys understand the main truths of Christianity and an examination is a fine opportunity of evangelistic teaching, for invariably there are many heathen standing round who hear these important truths for perhaps the first time. The answer to some of the questions are sometimes very original and always very Chinese. This morning to the question "What causes so much sorrow upon the earth?" the answer was "the Devil." The Chinese have the firmest belief in the malevolence of the Devil and evil spirits. On every side one sees evidence of this. The intricate windings of the road are to keep demons who always go in a straight direction from finding their way from one place to another; the wall built right across the front of the door which one has to turn to enter the house, is for the same purpose, to keep spirits who cannot turn corners from entering; and on many roofs are jars or bottles with the mouths facing away from the house. The unfortunate demon who happens to fly into one thinking he is entering the house has to turn round to get out, and with his nose once pointed into space, he has perforce to go in that direction. Poor people, they live a life of bondage to evil spirits. Another boy answered this question by "money," and this was distinctively Chinese, for it is the word one hears oftener in China, and probably nine wranglings out of ten are because of money. It took some time for them to grasp the fact that "sin" is the cause, they are so materialistic. Six of these thirteen boys passed, most failing on the Classic. After giving them their rewards, about five to seven cents to each

boy, we started for the next school about four miles distant. On the way a Christian here and there in the crowds of passers by saluted us with the Christian password "Peace." Roads or rather footpaths in China are very interesting for there is a constant stream of traffic, bearers of stone, wood, produce and merchandise, with Sedan chairs here and there continuously going and coming. There are no hedges or walls or fences, so the view is open in all directions. Here we see the farmer ploughing with his ox or tilling his wheat. There the herdsman looking after his herd of goats or oxen or his flock of ducks, while on the hills here and there may be seen boys little and big cutting rank grass and bracken to be carried home and dried for fuel. At a small village we sat down to rest and of course were at once surrounded with a motley crowd, this time I was the examinee and a fusillade of questions was fired at me. "My hair was short and my feet were long, were not my boots very heavy, and how did I get them on and on?" etc. etc. we satisfied their curiosity somewhat and then told them of the one true God, mighty to save, who if they trust and serve Him will bring them to Heaven. We went on and about 10.30 o'clock reached Ling-a, a colloquial name for the "Lotus Peak." We threaded our way through the narrow lanes and finally came to the gate of a large compound inside which were numerous houses. At the gate were two high posts fully forty feet in height having half way up each a huge carved fish inserted transversely, a sign of a literary degree of a forefather. The old school-teacher seemed a frail old man but his school was certainly very well taught. As a whole it was the most intelligent class of boys yet seen and we coveted fully ten of them for the boarding school. We heard that about Christmas time seven or eight of the heathen here were enrolled as members of the Roman Catholic Church at Ningtaik. It is very sad to think that the Roman Catholics are creeping into this populous district hitherto left to us alone and where we have hundreds of Christians. It becomes more urgent than ever for a missionary to be resident in Ningtaik. Yesterday and to-day have been chosen by the people of this plateau as "lucky" for marriages and the whole countryside is ringing with joyful sounds. Groups of little boys beating gongs and cymbals move about the villages and go out to meet the wedding chairs. The great red and sometimes gorgeously ornamented chair comes swinging along carried by four bearers. Inside and altogether hidden from view sits the invariably unhappy and weeping bride. She is leaving her people and going to her wedding not yet having seen the face of the bridegroom. In front of the chair struts a couple of musicians merrily blowing the plaintive marriage pipes. Behind follow some of the male relatives of the bride carrying the wedding dowry of furniture, etc., decorated with red paper, others firing off large crackers with the double purpose of frightening away any evil spirit that may be lingering near with malicious intent and to make a loud and joyful noise.

(To be continued)

ACKNOWLEDGMENTS

We desire to gratefully acknowledge the receipt of the following contributions to our various funds, from June 6, to June 30, 1902:—

General Fund.—Mrs. Spurr, Toronto, \$5; Mrs. L. L. Hagar, Grimsby, \$5; Mrs. H. Heintzman, Toronto Junction, \$5; "E. W.," Toronto Junction, \$5; Mrs. G. Gall, Windsor, \$5; Edward Field, Fishing Lake, \$5; Rev. W. G. Dreyer, Beeton, \$2; Rev. C. H. Marsh, Lindsay, \$5; Miss M. P. Haslam, Springfield, 15c.; Miss Emma Spurr, Toronto Junction, \$10; Miss L. Daniell, Toronto, \$5; Rev. H. J. Cody, Toronto, \$25; Mrs. Cody, Toronto, \$50; "Anon.," Windsor, \$1; C. Pethybridge, Watford, \$1; Judge Reynolds, Brockville, \$10; W. Wedd, jr., Toronto, \$2; Mrs. C. W. Tobey, Collingwood, \$1; Mrs. C. C. Dalton, Toronto, \$10; E. W. Trent, Toronto, \$5; West Liscombe, \$1.12; Gegoggin, 35c.; Goldenville, \$4.15; Liscombe Mills, 74c.; St. John's Church, 87c.; St. Luke's, Liscombe, \$1.76; St. Barnabas', Ecum Secum, \$1.10; St. Matthew's, Marie Joseph, \$1.95; Rev. P. R. Soanes, Liscombe, \$2; Miss S. Seabrook, London, \$50; Rev. C. R. Weaver, Wapuskow, \$10; Miss Cross, Parkdale, \$2; Sutton, \$33.06; Glen Sutton, \$2.74; Brome, \$7.26; West Shefford, \$3.50; Granby, \$5.15; Adamsville, \$5.46; Dunham, \$2.66; Richford, Vt., 50c.; "S. M. E.," Toronto, \$5; Mrs. R. Sullivan, Toronto, \$15; "A member St. John's, Toronto Junc., \$1.50; W. E. Cornforth Toronto, \$1; Miss M. A. Jones, Toronto, \$1; Hon. John Yeo., Port Hill, \$20; Wm. Anderson, Quebec, \$1; Mr. Hillhouse Brown, Hamilton, \$10; G. C. Copley, Hamilton, \$5; Chas. Kidner, Hamilton, \$1; Chas. F. Morgan, Hamilton, \$2; Mrs. B. Morgan, Hamilton, \$1; Miss C. Wilson, Hamilton, \$1; Rev. F. E. Howitt, Hamilton, \$10; Rev. E. and Mrs. Daniel, Port Hope, \$5; "T. J.," Toronto \$5; Miss L. Swain, Hamilton, 50c.; Miss Margaret Young, Glencoe, \$2; Miss M. U. Warren, Hespeler, \$1; Miss A. L. Warren, Hespeler, \$1; Mrs. S. Boyes, Woodhill, \$1; Miss M. Gillespie, Toronto, \$4; St. James', London, \$1.75; Aylmer, \$2.75; G. U. meeting, Watford, \$1.65; Anonymous, Watford, 50c.; Anonymous, Brooke, \$5; F. C. Errington, Glanworth, \$2; Mrs. F. W. Errington, Glanworth, \$1; St. George's, London, \$5; St. George's Missionary Boxes, London, \$6.38; St. James' S.S., London, \$1.31; Rev. A. H. Wright, Whitby, \$1; H. P. Dwight, Toronto, \$5; Miss Knox, Haver-gal College, \$10; Miss E. A. Dixon, Toronto, \$20; "His Promise," (Phil. iv. 19) Hamilton, \$5; Miss M. A. Hobson, Hamilton, \$5; Mrs. Elizabeth Copping, Montreal, \$1; Mrs. M. Williams, Westmount, \$10; Mrs. H. Manly, Meaford, \$5; Miss Kate A. Elliott, London, \$5; Miss Forrest, Waterloo, \$2; Miss I. H. Z. Forrest, Waterloo, \$1; Mrs. Bernard, Collingwood, \$5; Miss C. Campbell, Collingwood, \$2; W. B. Tisdale, Orillia, \$5; Mr. and Mrs. Hamly, Picton, \$6; Miss L. Mudge, Montreal, \$2; Chas. Palmer, Charlottetown, \$50; Miss Mary Dunwoody, Napanee, \$1; Mrs. W. B. Hamilton, Collingwood, \$6; W. A. Hamilton, Collingwood, \$10; Mrs. Jno. Leask, Collingwood, \$1; John S. J. Watson, Rockingham, \$5; Miss Fawcett, Toronto, \$10; Miss H. Thurtell, Orillia, \$1; Miss M. M. Coles, Collingwood, \$1; A.

H. Cattle, Collingwood, \$2; Friend, Orillia, \$1; Miss Helen T. Mair, Elsinore, \$5; L. A. Hamilton, Collingwood, \$35; Jno. D. Carroll, Watford, \$10; Lady Cartwright, Kingston, \$2; Mrs. Ellen, Toronto, \$3; Rev. B. Bryan, Toronto, \$4; Mrs. B. Bryan, Toronto, \$3; A Friend, Toronto, \$5; Ernest H. Taylor, Winnipeg, \$25; Rev. G. H. Wilson, Banff, \$5.

Foreign Missions.—Mrs. F. H. Du Ver-net, Toronto Junction, \$50; St. Jude's, Brantford, \$13.30; St. Jude's S.S., Brantford, \$5.92; Christ Church, London, \$7 16; Dover East, \$1.

Japan—General.—Rev. W. G. Dreyer, Beeton, \$1; Owen Sound S.S., \$5.27; W. A.M.A., Memorial Church, London, \$5; Miss M. M. Coles, Collingwood, \$1; Mrs. Wm. Vance, Millbrook, \$1.

Japan—Gifu Blind School.—St. Margaret's Jrs., W.A., Toronto, \$25.

China—General.—Rev. W. G. Dreyer, Beeton, \$1.

Medical Missions—Palestine Special—Y.P.S.C.F. Memorial, London, for cot in Dr. Gould's hospital, \$21.

H. A. F. M.—"Freely ye have received freely give," \$121.11; London West, \$18.62; London, St. James' S.S., \$6; Hensall Church, \$2; Hensall S.S., \$17.82; Staffa Church, 62c.; Staffa S.S., \$1.50; Lucan, \$10; W.A.M.A., Memorial, London, \$10.

East Africa.—Exeter S.S., \$7.63; Exeter S.S., special for school, \$11.53.

C.M.S.—Cevlon.—Trinity S. S., Credit, \$5.00.

C.E.Z.M.S.—(For Miss Kirkby)—Member of Toronto Diocesan W.A., Toronto, \$2.50; Sowers' Band, St. Matthias' Ch., Halifax, \$2.50.

South America—(Rev. C. A. Sadlier).—S. Dillon-Mills, Toronto, \$5; St. Thomas' S.S., Hamilton, \$45; Oak Ridges Church, \$15.55.

South America Specials.—Various Chapters of Daughters of the King, per Miss K. Sadleir (for Girls' School-building and equipment), \$78; New St. Paul's, Woodstock (Special for Mr. W. B. Grubb), \$1.

Domestic Missions—General.—St. Paul's Church, Brockville, \$20; St. Paul's Ch. Charlottetown, \$63.60; St. Jude's Church, Brantford, \$9.61; London, Memorial, 23.71; London, St. Matthew's, \$10; Brooke, \$5; Watford, \$2; Waterloo, \$5.26.

Mackenzie River.—(Rev. I. O. Stringer).—Rev. W. G. Dreyer, Beeton, \$1; Hensall, \$5.16; Staffa, \$1.12; Exeter, \$4.21; Lucan, \$10; Woodstock, East, \$12; W.A.M.A., Memorial Church, London, \$5; Bible Class St. Mark's, Orangeville, \$2.55.

Mackenzie River.—(Rev. T. J. Marsh) "M.E.M." Aurora, \$1; Exeter, \$4.21; W. W. Colwell, Toronto (for Miss Potts), \$10.

Mackenzie River.—(Rev. T. J. Marsh's Church) "M.F.M.," Aurora, \$5.

Athabasca.—(Rev. C. R. Weaver) Girls' Mission Band, Trinity Church, Quebec, \$16; St. Luke's S.S., Creemore, \$10; St. John's S. S., St. John, (for school), \$20; "A Friend," Bradford, \$1; W.A.M.A., Memorial Ch., London, \$5; W.A.M.A., Memoria? Ch., London (for organ), \$5.

T. Mortimer, Treas. Rooms 41 and 42 Confederation Life Bldg., Toronto.

Correction.—In June Gleaner amount acknowledged from Mrs. Jno. Brown for General Fund as \$500.00 should read \$5.00.

ACKNOWLEDGMENTS

April 1st to June 30th, 1902, are acknowledged with many thanks:—

General Fund.—Miss Essie D. Appt, Westfield, N.B., 15c.; Rev. J. H. Gibson, Hartney, Man., 75c.; Mrs. Aldrich, Knowlton, P.Q., \$1.25; Miss Z. Wetmore, Clifton, N.B., 25c.; St. John's Church, Stewarttown, \$2.70; Mrs. J. Blue, Midland, \$1.37; The "Little Gleaner," Mrs. Grigg, Midland, 70c.; Miss Newbury's S. S. Class, Oak Ridges, \$3.60; Trinity Church, Toronto, \$8.35; St. John's G.U., Toronto Junction, \$10.35; Miss H. J. Anderson, Bridgeburg, \$3.75; Wycliffe College G.U., Toronto, \$3.48; Church of Redeemer, Toronto, \$23.41; Church of Ascension, Hamilton, \$25.65; Miss A. M. Woodman, St. John, N.B., \$1.15; St. Barnabas' S.S., St. Lambert, P.Q., \$2.50; Church of England, Silverwater, Algoma, \$6.50; Rev. A. S. White, Vermilion, Atha., \$1.35; St. George's Church, Hamilton, \$2.81; Miss G. Smith, Ottawa, \$2.00; Miss Heming, Ottawa, \$1.65; Miss G. Gerald, Ottawa, \$2.21; Mr. Hunt, Ottawa, \$2.00; Miss A. M. Hicks, Ottawa, \$1.00; Mr. H. Powell, Bothwell, \$1.09; Gleaners' Union, South Zorra, \$1.00; Miss M. E. Marsh, Vandon, \$1.05; Miss Aggie Jackson, Mono Mills, 35c.; St. David's S.S., Everett, 35c.; Trinity S.S. (Lenten offering), Mulmur, \$3.24.

Japan—Rev. H. J. Hamilton.—St. Mary's S.S., Tullamore, \$1.56.

Huron Auxiliary Foreign Missionary.—Mrs. Sutton's Bible Class, Belmont, \$1.34; Perch, \$3.92; Mrs. Gilbert, Glencoe, 50c.; Brooke, \$1.65.

Rev. T. B. R. Westgate.—Hensall, \$9.25; Rev. J. W. Ten Eyck, Exeter, \$2.95; Mrs. Patterson, London, \$1.00; Comber, \$8.00; Exeter Junior Mission Band, \$3.52; Grace Church G.U., Watford, \$2.15.

South America—Araucanian Mission.—Girls' Sewing Club, Church of Ascension, Hamilton, \$2.50.

Emma B. Cooper, Box Secretary.

MORE KNOWLEDGE NEEDED

Few people spend the time they might in the

... STUDY OF MISSIONS ...

RESOLVE that at least ONE MISSIONARY MAGAZINE shall be prayerfully and carefully read every month AS A CHRISTIAN DUTY.

THREE MONTHS' TRIAL

Any person forwarding

One Dollar with Ten Names

can have THE GLEANER sent to such for three months on trial.

