

THE CANADIAN CHURCH MISSIONARY GLEANER

She gleaned

in the field

until even



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JANUARY, 1902.

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PUBLICATION OFFICE,
TORONTO, CANADA.

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missionary boxes.

The C.C.M.S. received this year in this way \$500
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 volun-
tary organization of Canadian Churchmen
who desire to take part in the evangeliza-
tion 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 mis-
sionary bodies.

2. The Canadian C.M.S. fully recog-
nizes the Domestic and Foreign Mission-
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nization 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
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Society as a legitimate society; and all
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in the financial accounts of the D. and F.
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M. S.

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to missions within the Dominion. When
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of the local administration of the mission
appointed by the C.M.S. and are recog-
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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

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TORONTO, JANUARY, 1902.

No. 1

EDITORIAL NOTES.

ANNUAL REPORT.—Copies of the Annual Report, 1900-1901, of the Canadian C.M.S. have been mailed to all those whose names appear in the list of subscribers to the funds of the Society. We shall be glad to furnish this report to any applying for it.

TOKYO.—Mrs. Hamilton, writing from Tokyo Nov. 28, says: "Just a few lines from over the sea to send you all our Christmas greetings. We are all very well, especially wee Bessie, her native air agrees well with her. This is indeed an immense city, full of people and work to be done. The meetings are very encouraging, and many remain behind to hear more about 'the way.'"

INDIA'S WOMEN.—It is to be regretted that so able a man as Bishop Potter, of New York, after a brief visit in India, where he was the guest of some cultured East Indians, should allow himself to attempt a description of the life of ordinary Indian women without at least consulting a few of the lady missionaries of our Church, who spend their lives in visiting zenanas and ministering to those "behind the pariah." None would thank God more heartily than these missionaries if they could give such a favourable picture as the Bishop does of India's women, but alas! they cannot. We are glad that Mr. John Wood in "The Spirit of Missions," and Mr. Robert Speer in "The Churchman," have endeavoured to give a more accurate statement of the case. Speaking for the C.M.S. and C.E.Z.S., we feel sure that our Church missionaries are ever ready to recognize any element of truth which may be discovered amidst the errors of heathenism. At a C.M.S. Conference of Missionaries, held in London, Eng., last summer, the writer heard this very point emphasized. But India's need of the Gospel of Christ is very great.

MISSIONARY GIVING.—We lately went carefully through the list of contributors to the various funds of the Canadian Church Missionary Association as printed in the Annual Report, and we were struck with the fact that all but a few dozen were subscribers to this paper. A living interest in any work cannot long be maintained unless there is information regularly received about this work. Those who give should follow their gifts with prayerful and intelligent interest.

CONGRATULATION.—We highly appreciate the kind words of congratulation expressed by many of our subscribers in regard to our adoption of "the Cash System." We have had to write on \$300 of arrears which it was impossible for us to collect, but we have struck our final blow at "the Credit System." We feel that the millstone is no longer round our neck. Furnishing at such a reasonable price, what is undoubtedly the best illustrated missionary monthly in the world, we earnestly appeal to those who appreciate this paper, to aid us in securing some new subscribers. We have no premiums to offer—nothing but the Cross of Christ. The missionary enterprise in the foreign field depends largely upon the missionary interest at home. It is through spreading information that this interest is kindled. Will you not for Christ's sake help in this work? Ask a friend to take "The Gleaner" for six months. Get your Sunday School to order ten or fifteen copies for three months. If each subscriber will only do a little in his own sphere, the effect at the centre where the wires run in will be electrical.

PROGRESS.—We have now two rooms on the second floor of the Confederation Life Building instead of one room on the third. The change will give us a quiet room for committee meetings, while the work of the office and depository need not be interrupted. We are glad to announce that our Association has secured the services of Rev. R. H. A. Haslam, B.A., curate of St. John's church, St. John, N.B., who will devote his whole time to extending the work of the Association in Canada. As Organizing Secretary he will be under the direction of the present executive officers of the C.C.M.A., who will in no way relax their efforts in the great cause. Mr. Haslam has for some time past been a candidate for the foreign field, and has taken an active interest in the Student Volunteer movement. A good speaker and full of enthusiasm, we earnestly trust that he may be greatly used in awakening more widespread interest in missions. As a rule our missionary deputations only touch the larger centres, the smaller parishes being usually neglected. There is much ground yet to be cultivated. We commend our new helper to the prayers of God's people. Further changes in the way of progress at home are under consideration, which we hope to be able to announce in our next issue.

CANADIAN C M S - While the full title, "The Canadian Church Missionary Association in connection with the Church Missionary Society" is most explicit, it is too cumbersome for general use. Every one speaks of the "C.C.M.A." There is nothing, however, in this combination of letters to suggest relationship with the C.M.S. By adopting the title "Canadian Church Missionary Society" we can use the very suggestive abbreviation, "The Canadian C.M.S." In the December "Intelligencer" there occurs the following extract from the proceedings of the Parent Committee in England: "The Secretaries reported the receipt of a letter from the Secretary of the Canadian C. M. Association, forwarding resolutions adopted at a meeting of that Association, requesting that the name may be changed to the 'Canadian Church Missionary Society.' In view of the fact that the change of name would in no way affect the fundamental constitution of the Association or its relations to the Parent Society, the change was approved."

REV. C. A. SADLER - We welcome home Mr. Sadler from South America. He well deserves a rest, but apparently he is too full of zeal to be idle. At our request he has sent us the following account of his voyage: "After forty days of sea travel, touching at more than ten countries, we reached Montreal, my wife's home, on Christmas morning. Leaving Chile, or rather the Mission Station, on the 5th of Nov., we had splendid weather all the way, although we only reached the shelter of the land off the mouth of the Mersey in time to escape a severe gale. In Liverpool we were most hospitably received by H. W. Rowe, Esq., one of its leading merchants, who made our stay there most pleasant. He is the S.A.M.S. Association Secretary there, an earnest Christian man, especially interested in South American missions, and, as is universally the case with foreign mission enthusiasts, a devoted helper in home work. On the following evening I spoke a few words to some hundreds of boys and girls from the Industrial schools, of which he is treasurer and leader. From Liverpool I went on to London, where it was a great pleasure to meet dear brother Missionary Westgate, who was fast recovering from the nervous prostration and over-wrought condition from which he had been suffering. After a meeting with the Committee of the S.A.M.S., where one noticed new faces, deeper spiritual interest and a clearer insight into the needs of the field, I returned by the night train, reaching Liverpool again at 2.15 a.m. At midnight of the same day, I started off to Dublin to see fellow-workers there, whose faces I had not seen in the flesh. Reaching there at about 7 a.m., I spent the whole of that day with them, and left the following day for Queens-town, where, after having been up all night, I caught the steamer "Campama," rejoined my family, who had embarked at Liverpool, and in another six days reached New York. In Montreal a week of Christian fellowship was passed; amongst those met there being Dean Carmichael, the Rev. Mr. Troop, Rev. Dyson Hague, Canon

Renaud and Rux: Dean Saunders. The only definite dates arranged so far are for the annual meeting of the Irish Auxiliary, on April 9th, and the general annual meeting of the S.A.M. Society in London, on April 24th. The meetings in Ireland will cover about a month, and those in England perhaps a longer period. In a few days I hope to have arranged at least generally for meetings in Canada, and would be glad to hear from any desiring one."

WOMAN'S AUXILIARY. - The members of the W.A. seem to have responded very widely to Mrs. Broughall's appeal for Algoma. The Toronto Diocesan Branch exceeded the sum asked for, which was 25 cents a member, giving over \$1,300. We hope the report from the other dioceses will be equally good. On Thursday, Dec. 26, the Toronto W. A. Executive gave a reception in St. James' schoolhouse to Mrs. Kennedy and Miss Gibson, the former returning with her husband, Rev. F. W. Kennedy (D. and F.M.S.), to Japan, and the latter leaving for the Blackloot Home, sixty miles this side of Calgary. Miss Hamaguchi, the Japanese nurse who has spent two years in training in the Kingston General Hospital, has completed her course, and passed her final examination. She will return to Japan to practise her profession.

WHY NOT? - A dying missionary said: "It is my deep conviction that if the Church of Christ were what she ought to be, twenty years would not pass before the gospel would be uttered in the ears of every man."

KLONDIKE - Rev. H. A. Naylor, who went to the Klondike in 1896 in response to an appeal made by the Bishop of Selkirk through the C.C.M.A., has returned to Montreal, and will take charge of the Mission of Chelsea. He was stationed first at Forty Mile, then at Dawson City, and has undergone many hardships, which have told upon his health. Some may recollect that Mr. Naylor and Mr. Flewelling went at the same time to the Diocese of Selkirk, the former being assigned by the Bishop to work among the settlers, the latter to work among the Indians. As work among the settlers does not come under the scope of the C.C.M.A., our official connection with Mr. Naylor ceased after we had helped in sending the two missionaries to the field. We have always, however, remembered him in prayer at the Thursday noon prayer meeting in the C.C.M.A. office. Mr. Flewelling, some time ago, resigned his mission among the Indians and returned to St. John, N.B. As we look back we cannot help recalling the fact that when he began his work in a little Indian village, two miles from the present site of Dawson City, the rush for gold had scarcely begun. His letters to us were among the first to give an unprejudiced account of the new situation caused by the discovery of hidden riches, and the Toronto daily press eagerly sought from us extracts from these letters.

The Church Missionary Gleaner

JANUARY 1, 1902.

Editorial Notes.

ONCE more we have the pleasure of wishing our readers a Happy New Year. May it bring them new grace from God, new peace with Him, new power for His service.

The signs are becoming evident of increased effort in response to the appeals of the Committee, particularly to the suggestion for special gatherings in Lent. One provincial centre alone, and that not one of the largest, has asked for six men as deputations! It seems probable that meetings and services will take place at that period in hundreds. Meanwhile we trust that new life and zeal may be infused into the existing organizations, such as the missionary prayer-meetings, the parochial prayer-meetings at which missionary topics are remembered, and the inner-circle meetings of Gleaners' Union Branches. In this regard we would put in a plea for the weekly prayer-meeting at Salisbury Square. The Committee Room might very easily be filled every Thursday afternoon, and the meeting be made a greater power for intercession than it is at present. We do know that the hearts of our missionaries in all parts of the world turn to the Thursday prayer-meeting, and that from it evident tokens of blessing have gone forth.

In view of the growing recognition of the value of public prayer for Foreign Missions, we venture to call attention to the prayer accepted by the Upper House of Convocation "for public use in church under the direction of the Bishop of the diocese." Its text is as follows:—

"O God, our heavenly Father, Who didst manifest Thy love by sending Thine only begotten Son into the world that all might live through Him: Pour Thy Spirit upon Thy Church that it may fulfil His command to preach the Gospel to every creature; send forth, we beseech Thee, labourers into Thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through Jesus Christ our Lord. Amen."

The present state of the Clergy Union is very flourishing. As our readers know, the various younger Clergy Unions in the country are now organized on the model of the Gleaners' Union, so that the local bodies have become Branches of a central union. As with the Gleaners' Union, the work is principally carried on through the Branches. Within the last few weeks new Branches have been formed in Oxford and Dorsetshire, while the old-established Leeds Union has joined the main body. The total number of members of the Clergy Union is now 1,380. Will those of our readers who realize how vitally the sympathies of the clergy affect the missionary zeal of their parishes join in prayer for a blessing upon the work of the Clergy Union and its Branches?

The additional paragraph which we print this month about the new cathedral of Uganda supplies a piece of most interesting detail. The stone selected for the foundation-stone was that which marked Mr. Pilkington's grave until it was replaced by a marble monument from home. Whether intentional or not, there is a most appropriate symbolism about the choice. As the whole Church of God is "built upon the foundation of the Apostles and prophets, Jesus

Christ Himself being the chief corner-stone," so in a remarkable degree the Church of Uganda is built upon the foundation of Hamington, Pilkington, and Mackay, not to speak of those who are still alive. When Mackay died in 1890 we felt as if an irreparable loss had fallen upon the Uganda Mission little thinking that at the very time one who should succeed him was already prepared by God, and on his way to the field. To George Lawrence Pilkington the Church of Uganda owes the completion of the Bible in the tongue of the people; his journey showed him that Christianity stood in danger of being too much centralized in the capital, and led to that dissemination of the Gospel in which we all rejoice; the Native Church independence and self-support was fostered by him; best of all, he was the means used for bringing about the wonderful revival of 1893, from which the Church has never gone back.

Two interesting efforts in the direction of local self-support and self-extension have recently been made in our China Missions. In the Mid China diocese Bishop Moule describes the formation of a "Chinese Missionary Society" among the C.M.S. converts, which has begun with subscriptions amounting to a hundred dollars, a large sum for Chinese. In Hong Kong the C.M.S. congregations have become self-supporting, and a set of regulations for their self-government have been drawn up in conjunction with Bishop Hoare. The same spirit is making progress in Japan, as the paragraph on page 11 shows. The address by a Tamil layman which we printed in our November number was yet another indication that the spirit of self-support is abroad. If every congregation of Native Christians in the C.M.S. Missions did all that it could for the support of its own ministry, the Society's financial problems would be in a fair way towards solution.

It may seem inconsistent with the general trend of affairs that the Society has recently begun a new Mission in the Native State of Rewah, in Central India. The fact is that a sum of money was contributed for this special purpose by a friend who was interested in that State, and the opportunity for using it has only just occurred. The Native States are as a whole the least evangelized parts of India. From some of them, such as Nepal and Bhutan, missionaries are rigidly excluded, and though many of the others are ruled by enlightened and progressive rajahs, it may be taken as a rule that priestly power is stronger and protection to the convert weaker than in the provinces under direct British rule. Consequently most of the great centres of missionary effort are in the British-governed districts.

The Bhil country in Central India, which suffered so terribly in the last famine, is now undergoing a repetition of that scourge, though on a smaller scale. The Rev. and Mrs. A. Outram have gone back just in time to face a renewal of those depressing sights and scenes which finally broke down their health, and have already been assigned by Government a district for relief purposes. Happily there is no lack of relief funds for the present, the previous Famine

Fund not being exhausted, but our brethren and still more the distressed, hunger-stricken people need our prayers.

A pathetic little story went the round of the missionary magazines two or three months ago. It told how a lady who was a great home worker for Missions sat down to write two letters, one to a woman friend, the other to a missionary with whom she corresponded. The first letter was full of chat about her home and her children and the little interests of everyday life. The second contained no news, but much exhortation about the work. By mistake the letters got into the wrong envelopes, so that the friend received the exhortation and the missionary the gossiping letter. The friend replied with astonished remonstrance; the missionary returned the letter, which she discovered was not meant for her, but confessed that she could not help reading it through and was thankful for the mistake which had given her a glimpse of family and home once again. We are left to assume that the missionary was not left thereafter to sigh in vain for human interests and sisterly sympathy.

This story was brought home to us the other day by a letter from a distant part of the mission-field. The Editor had added a few lines of chat to a business note, and the reply overflowed with thanks, out of all proportion to the worth of the words, and pleaded for "an unofficial, newsy letter" now and then. Referring to the subject in conversation with a missionary now on furlough, a friend suggested that as a rule missionaries had plenty of papers sent out from England. It varied, the missionary said; some no doubt had plenty. "But they drop off after the first year," he continued. "I used to get the *Graphic*—" The moral of it all is that we should not forget the human any more than the spiritual needs of our missionaries. If any of our readers are moved to take up friendly correspondence with brethren and sisters in the foreign field, the Missionary Leaves Association will readily further their desire.

An Irish supporter who has attended a number of C.M.S. Sales of Work this winter writes:—"I have been quite shocked to see so much going on which seems unfit to be associated with the work of saving souls—polishing-pennies competitions, hat-trimming competitions, ping-pong tournaments, and the like. These things do not seem dignified to be mixed up with God's work." The matter is not one in which we care to make a conscience for our helpers. Let the principle be that all things shall be done to the glory of God, and the details may be left to the individual consciences of the workers themselves. Some friends have felt the incongruity of frivolous "bazaars" so strongly, that they have declined to promote any sales. For ourselves the simple, *bona fide* Sale of Work, conceived and carried out in a spirit of prayer, appears to be a most praiseworthy mode of employing the energies of many who have leisure but little money; besides which, it assists the labours for which the name of Dorcas is honoured in the Word of God itself.

Extreme pressure upon our space last month prevented our calling attention to *The Subjects of the Shah*, a book on Persia for young people by the Rev. C. H. Stileman, and a *Missionary Pleading Book*, whose title is self-explanatory, both of which have been lately published by the Society. The former makes an admirable gift book; the latter affords a unique method of interesting children in missionary work. Copies of the *Missionary Speaker's Manual* are also to be had in the Publication Department. This work contains anecdotes and other illustrations, sermon outlines, &c.; much of the matter being drawn from the Society's publications, the book is especially suited for C.M.S. addresses.

* See Publication Notes.

A Conversation Broken Off.

BY THE REV. J. N. CARPENTER, Allahabad, North India.

[The conversation, of which Mr. Carpenter gives us a sketch, was held with Indian Mohammedans. The objections which they raised are quite common, and indeed by no means the hardest to meet. Do our friends at home realize the wearisome repetition of these objections, often urged without any earnest motive, and the difficulty of adapting a Western mind to see the same ideas from an Oriental point of view?—Ed.]

I WAS on my way home from a visit to the "Snake" temple. I had had some talk there with a Brahman priest while I waited for a word with a certain young ascetic. The latter was standing in front of an image of Hanuman, the monkey god, and chanting at great length the legend of the wondrous help which Hanuman had given to Ram when that deity was hopelessly seeking his lost wife. When the young fellow had finished, I had a conversation with him also.

A few leaflets still remained in my pocket, so I got off my bicycle and distributed them to a group of people who seemed interested in my appearance.

"But these are all Hindi," they said; "have you nothing in Urdu or English?"

I said I was sorry, but that coming to a sacred Hindu village I had only brought Hindi papers.

"Oh," said they, "there is quite a Mohammedan settlement here. Won't you come upon the platform and sit for a while?"

"Certainly," I said, and after a few polite interchanges of civilities I said that I lived in such and such a place.

"You mean 'The Divinity'?"

"Certainly," I replied with a smile. "Do you know what 'Divinity' means?"

"No," they replied.

I then explained that it meant "the knowledge of God," and that we believed this was only to be obtained through our Lord Jesus Christ.

"But why," asked one, "do you give Him the title 'Lord'! He is a prophet it is true, but surely not worthy of that high title."

I pointed out that while it is common Urdu to call any superior "Lord," yet that I applied the title to Christ in a unique sense as being worthy of it on account of His Divine nature.

"But," it was objected, "He is only a prophet and not anything more."

The recent visit of the royal heir to the colonies furnished a fine point, enabling them to realize that in the presence of the "son" even accredited ambassadors were of little repute. The eyes and thoughts of all were on the "son." So, great and noble though other prophets have been, precious as are the messages we have received from them, in this matter we turn from them to the "Son" Who alone can reveal the mind of the Father and give us access to His blessed presence.

The terse point of Heb. i. 1 evidently told on them. "But," said the spokesman of the party, which was steadily increasing, "How can God have a Son? If He has a Son, then He must Himself have a father!"

"Oh! the shortsightedness of man who supposes only that to be possible which happens before his own eyes. It is terribly hot here, but do you not realize that in some places it is cool, and there is rain."

This rather put us off the track for a while, but we soon returned.

"Well, there are more ways of doing matters than one. How did God make Adam? How did He make Eve? So in His own personal being God is not tied down to human experience. His Son is not made by a material process nor by a succession, but is eternally with Him, deriving His being from Him."

"Now," said one who had just come up, "we understand. God is God, and Jesus Christ and the Holy Spirit are two men; that is quite clear. We thought you believed in three gods."

"No, friend, you have not quite understood. God is One in Himself, but the Son and the Holy Ghost, in His holy nature are eternally co-equal with Him. They are not men, but 'God.'"

"Then how could God die?" asked the original speaker.

"He did not die. He cannot die."

Upon this I was reminded that I had declared that Christ had died. "We Mohammedans believe that God spirited Him away and He did not die."

Here followed at some length a discussion on "the value of "eye-witnesses" as compared with the Quran written many years after. But we returned to the above point, "How could God die?"

I pointed out that in God's mercy this was one of the very objects of the Atonement, that God Incarnate not only in the veil of flesh might be manifested to us, but that also He might die for us. Sin required atonement, and the death of our Lord Jesus Christ alone provided that. God cannot die, but Christ being perfect God and perfect Man could and did die for us.

(Here a newcomer took us over the ground of the title "Lord" and the sonship again. Repetition may be wearying to us, but to those to whom the subjects are new is invaluable.)

"But," they said, "God could not become Man."

"No," I said, "if by becoming man you understand ceasing to be God; but when as you yourselves admit Christ the Word and Spirit of God entered into the womb of the Virgin Mary, why was it? It was that He Who was eternally by nature God, might be also from that time forward man. True, man can never by advancement become God, but God in His infinite mercy stooped down to us and became 'Man,' not ceasing to be God, but being also Man, and thus enabled to show us a perfect pattern, and last of all to take upon Him our burden of sin and to do it away on the Cross."

"Ah, well," they said, "if only we had the true Gospels. Yours have been falsified, and we know not what to believe."

Here they gave signs of dismissal, as it had become dark. They invited me to come again.

These few jotted notes may enable you to realize how much we need patience and love, and above all the Holy Spirit's guiding, in our endeavour to help men to clear away the darkness and welcome the Light.

Gleaning Blessings by Prayer.

BY THE REV. H. S. MERCER.

A Paper read at the Gleaners' Union Anniversary, Bristol, 1901.

A POLICY of faith requires a practice of prayer. Without it the former becomes presumptuous, unreal, ineffective. Prayer with faith links man's impotence with God's omnipotence, and all things become possible to those who ask and believe.

Men have delighted to trace a connexion between the playgrounds of England and the battlefields where great British victories have been won. There may be more or less truth in the conjunction, but it is absolutely certain that the victories of Christ's soldiers, against the powers of darkness and the strongholds of sin in far-off fields, depend upon the places at home where prayer is wont to be made, and the still chambers where individual souls commune with and claim blessings from their God.

It has been so at all times. Joshua and his followers succeed so long as the hands of prayer are lifted up. Elijah, of like passions as ourselves, closes or opens the respondent heavens by the power of prayer. Nehemiah gains the desire of his heart and goes to rebuild the city of God, because he prayed unto the God of heaven. Peter's chains fall off, and the doors of the prison open, at the very hour when many are gathered together praying. In later days, the Saxon monk who shook the world fought and won his weary battles by means of four hours' daily prayer. Still later and nearer, George Müller built orphanages, clothed, fed, and educated thousands of orphans, obtained money from all parts of the world, simply through the effectual fervent prayers offered to a prayer-hearing God. And the real strength of the Church Missionary Society, on its earthly side, lies in the prayers of its members, prayers which witness to our entire dependence upon God for every need, and to our faith which claims and expects that He will supply that need.

This is, of course, a truism, but, it is to be feared, a truism theoretically and not practically acknowledged. Otherwise, why is it that, when through the rich blessing of God upon her labours, our beloved Society is driven to call out her reserves, our thoughts turn almost instinctively to new methods and spheres for obtaining fresh resources of income, rather than towards efforts for widening and deepening our resources of prayer?

While not leaving the other undone, this surely we ought to do, and do first, and do with all our hearts.

Yet why is it that in so many Branches of the Gleaners' Union the prayer-meeting is so sparsely attended? Why are there so few Gleaners who take audible part in it? Why are so many prayers cold, lifeless, rambling, indefinite? Why has the appointed time so often to be eeked out with long hymns, a longer address, and long pauses of silence? What stranger attending such meetings would believe that those present were met to take an active, zealous part in the eternal struggle between the kingdoms of light and darkness; that they were persuaded the result largely depended upon the power of prayer; that they were pleading with hearts of love that their brothers and sisters, of other colours but of one blood, might be delivered from bondage and from death; that there was a real, intense struggle going on, in which the supreme cry was, "I will not let thee go, except thou bless me"?

It is not, of course, for us to point out where the faults may rest, but we are bidden to consider one another to provoke unto love and to good works. May we not plead with all G.U. secretaries and others who may arrange for or preside at meetings of the Branches, that they shall do all that lies in their power to encourage and deepen the practice of both public and private prayer, in connexion with the extension of Christ's kingdom abroad?

May we not ask—

(1) That such readers shall, from study of the Word, have their own convictions as to the need and power of prayer confirmed and quickened, that they themselves may set an example of "praying in the Holy Ghost"?

(2) That prayer should form an integral and valued part of every meeting, and that a definite time, not to be encroached upon, should be set apart for it?

(3) That the privilege of prayer should not be limited to the clergy or officials present, nor to set forms of printed prayers which can never suit or comprehend circumstances continually changing?

(4) That a number of short, earnest prayers, from the many, should be encouraged rather than lengthy ones from the few?

(5) That weaker or more nervous brethren should not be discouraged from offering short or even single petitions by the earlier prayers setting an example of prolixity and universality?

(6) And that last, but by no means least, the privilege of leading others in prayer should be fully and ungrudgingly restored to our sister members. By no honest exegesis can St. Paul's words in 1 Cor. xiv. or 1 Tim. ii. be made to forbid women praying in a prayer-meeting, while his declaration in 1 Cor. xi. 5, that "every woman that prayeth or prophesieth with her head uncovered dishonoureth her head," shows that there is a right sphere of public prayer and prophesying for our sisters.

Moreover, if Joel foretold, and Pentecost fulfilled, the purpose of God, "on My servants and on My handmaidens I will pour out of My Spirit, and they shall prophesy," who are we that we should limit their sphere of God-given usefulness?

Again, those prayer-meetings will most tend to intelligent participation where the leader makes suggestions of subjects for supplication, and where the element of praise for answered petitions is not forgotten.

This present year is a grave one in the history of the C.M.S. God is testing the reality of much professed faith. Let us face the crisis on our knees, and let our motto be, for ourselves and for all whom we can reach, "Pray, always pray!" Continue instant in prayer.



[Photograph by]

FRONTIER AFGHANS.

[Brammer.]

"The Rubbish Heap of the World."

BY DR. AND MRS. J. O. SUMMERHAYES, *Quetta, Baluchistan.*

QUETTA is a place of mushroom growth as unlike the original hamlet as its name now differs from its former name. A party of officers riding along the Bolan Pass on their way to Kandahar, and seeing far away a small collection of mud huts, inquired what place that was.

"Kota" (a hamlet), answered their guide. (Strange that Natives invariably tell you what you can see for yourself, and leave the questioner as ignorant as he was before.)

Unable to realize this point in native character, and unable to distinguish the "K" from "Q," the young officers jumped to the conclusion that the correct answer had been given, and from that day to this *Kota*—a village, a place—has been called Quetta; and Quetta you will find marked on the map in a country called Baluchistan, on the Afghan border.

A train is slowly and laboriously wending its way up a steep incline—one engine in front pulling, another behind pushing, and yet we crawl and crawl and feel that we could get along as fast walking. This is only the point of view of the uninitiated. Those who are intelligent and trouble to interest themselves in this matter tell us what feats of engineering skill, what triumphs of arches, bridges, tunnels were constructed to bring us safe to Quetta. But from the purely uninitiated point of view one feels that we are merely crawling along very uninteresting barren, rocky hills without one blade of grass visible, and that the train takes that delight in being tortuous, that in one place it actually *doubles* back and passes under itself. Why? Ask the engineers.

rubbish after He had finished making the world, and the bare, strange, barren hills and valley make one understand their thought. A grove of apricot-trees



IN A ZENANA: MAKING HAND PUNKAHS.



GROUP OF YAKIRS AND HINDU IDOL ON SITE OF MISSION CHURCH.

about each hamlet and plots of wheat and barley at rare intervals where water is obtainable form the only colour in the landscape.

Quetta, like all Gaul in Caesar's time, is divided into three parts—cantonnments for the soldiers, the native city for tradesmen and Indians generally, and the Civil Lines or Station for civilians.

The native quarter is of course by far the most interesting to us, and I trust to you also. Our hospital and Mission-house stand just outside the cantonnments and above the native town, so that we get the benefit of purer air than in the town, and yet are not cut off from the Natives as if we lived in cantonnments. For you must know that no Native is allowed to pass into cantonnments after a certain hour, and how then about Nicodemus?

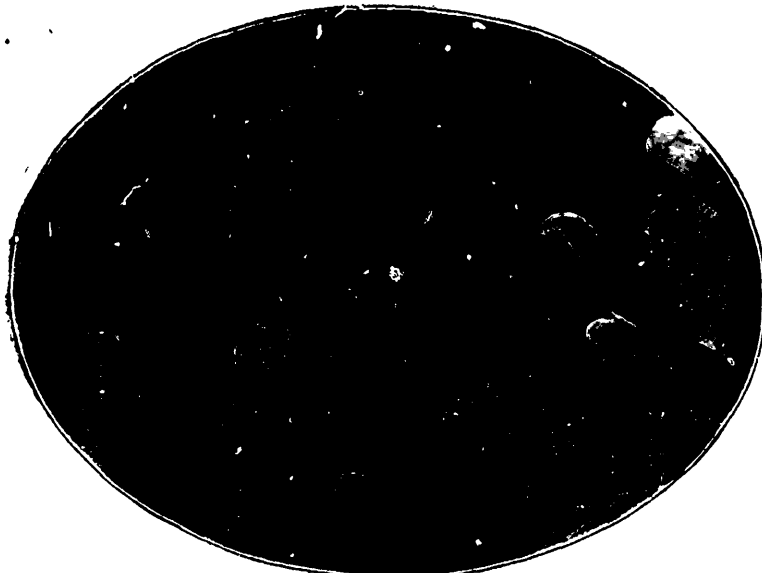
Apart from two good streets the city is as bad as any native city in the plains.



BRAHUI HUT NEAR QUETTA.

Brahuis as well as Baluchis, and in greater numbers. Notice in the illustrations the remarkable difference in dress, physique, and feature between those Baluchi chiefs, those Pathan or Afghan frontier tribesmen, and the low, degraded Brahui woman and child in the foreground of that nest-like hut. Immediately you will perceive that three nationalities confront the missionary, and it is so. Three languages have to be learnt—Baluchi for the Baluchis, Pushtu for the Afghans or Pathans, and Brahui for those nomadic, gipsy-like, half-civilized, wholly dishonest and degraded Brahuis.

This then was the state of *Kota* and its original inhabitants—a few mud huts; three races in continual conflict; and in the barren valleys and on the more barren hills constant warfare and tribal disputes. But when *Kota*, a place, became *Quetta*, the place which Britain elected to make the English cantonment, this confusion, nationally



STAFF OF MISSION HOSPITAL, QUETTA, 1900.

Dr. Summerhayes is seated in the centre of the group; on his right is Dr. Daniels, and on his left Burkhurdar Khan (evangelist); Nasrullah is standing on the right of Dr. Summerhayes and Mohan Lal (compounder) is seated between him and Dr. Daniels; the others shown are hospital servants.

It is full of narrow, badly paved, insanitary gullies, a great contrast to the really beautiful Residency and civil houses. It is a thousand pities that when Quetta was built by the Government the native quarter should have been allowed to grow up so true a copy of the faults of older native cities. We had it all in our hands, but, as in spiritual matters, we did not realize our responsibilities. The beautiful fruit market supplied from India and Afghanistan, with its wealth of varied fruits and huge heaps of melons, grapes, apricots, and peaches, justifies the later native name for Quetta, which is *Paradise*. They say it is neither hot nor cold in summer and the fruits are abundant beyond description, therefore it is a true type of *Paradise*.

From the market a few minutes' walk will lead you to our Mission hospital. We have fine in-patient and out-patient departments and between them a smaller building which is our operating-room. They are iron-roofed and well built, and there are twenty-eight beds, many specially supported, in the four wards. We see yearly 16,000 patients.

Do not imagine that Quetta missionaries work wholly or even principally among Baluchis, for Baluchistan is inhabited by Pathans (or Afghans) and



Photograph by]

BALUCHI CHIEFS.

[Hemmer.

and linguistically, became worse confounded. Hindu shopkeepers, Parsi merchants, Punjabi servants, Bombay "boys," Sikh craftsmen, and Bengali clerks poured up the valleys from India, and each added the sound of his language and the style of their costume to the strange scene. Into this asylum also, as being the nearest they could reach, poor dejected, persecuted Hazaras, of Mongolian type and Persian tongue, crowded from Afghanistan. Add to this the language or nationality of any regiment of our Indian army that may be stationed at Quetta, and you realize what a cosmopolitan, heterogeneous mass we now have to deal with. Any day in our hospital we may have to speak in Baluchi, Brahui, Persian, Pushtu, Urdu, Punjabi, or Jatki. Truly missionaries need the gift of tongues now as never they needed them before. The Hindus are seen in the strange picture, strange in a totally Mohammedan land, of Hindu devotees.

The Day's Work at the Hospital.

The following is a fair sample of a day's work:—Morning prayer with exposition is held in our Mission-house, the Christian members of the staff and Christian servants all being present. Then the medical missionary (may they soon be in the plural!) goes to the Mission hospital and begins seeing the out-patients. For of whatsoever nationality, language, or creed they may be, Hindu, Parsi, Mohammedan, or Sweeper—there is one message of salvation for all, one attitude towards all. Freely we have received, freely we try to give. The fact that we make nothing by it, that we spend our strength (in their eyes) for naught, is the strongest argument for the reality of our mission with all who come to us. The loving treatment the poorest get from the hands of our Native Christian agents is a convincing proof to the Mohammedans and Hindus of the love of Christ and the expulsive power of a new affection. All former disgust and fear of defilement, all callousness and indifference to the sufferings of fellow-creatures, is now gone; and in their stead the tender mercy and gentleness learnt from "Gentle Jesus" is shown to the patients in all their miseries. The hospital staff in itself is an instructive answer to the sceptic on Missions. The native doctor sitting to the right of the medical missionary was a good caste Hindu, now Christian. On the floor between the two doctors sits a man, the head compounder, formerly a Hindu, but now for years a Christian. Standing up immediately behind him is an Afghan, a convert from Mohammedanism, as earnest in the Faith as he is young in it. Another interesting character is the evangelist—the man sitting with a book in his hand—a former Baluchi magistrate in a Native State. Of each and all and of many more much might be told, but it must be remembered that as yet they belong to the Church Militant, and it is not expedient, for obvious reasons, to give particulars and inform our enemies as well as our friends of the plans of our fortifications.

After varied preaching in our out-patient department, suited in language and style to the majority among this morning's patients, and after long interviews in the consulting-room with the patients in their turn, the in-patients are seen, visits paid, inquirers taught, and the language lesson studied; indeed, language as you may imagine is a true Penelope's web in Quetta. Some visit is paid or received from some Persian, Baluchi, or Pathan chieftain; for the missionary endeavours, in addition, to be always accessible to any Native, Christian or otherwise, who desires to see him. There are usually several inquirers who come regularly to the medical or clerical missionary to be instructed, as well as encouraging work in the surrounding country and villages.

Some Sayings of the Patients.

The relief from physical suffering causes much gratitude among the patients. One poor careworn persecuted Hazara from Afghanistan, whose relatives had all been killed by the late Amir, was deeply moved by the kindness and sympathy he received while in hospital.

"In Afghanistan," he said, "I should have been left to die among my of a people; but you have fed and clothed and nursed me back to life. Your hearts are full of love."

Another Hazara was very struck by the story of Jesus Christ's sacrifice. "Among our people," said he, "it has been known that a

man might lay down his life for his dear ones, but 'Saint Jesus' laid down His life for the whole world."

A Persian Sirdar, who had been taught the usual inaccuracies about Christians by his religious teacher, was so surprised at the gentle and unselfish care shown by Christians, and by it all being done *gratis*, that he cried, "I do not believe, I *cannot* believe that such good, kind people will be condemned to Hell;" and this he exclaimed in a loud voice, sitting among all his followers. The full significance of his awakening can only be estimated by those who know the power and unscrupulous untruthfulness of the religious teachers, by whom the people are entirely guided. That chief spoke in the true spirit of logical conviction.

On one occasion a patient came to the consulting-room whose case seemed most obscure. After many questions the medical missionary, suddenly illumined by an idea, bade the non-Christian helpers withdraw. As soon as they had left the room the man said, "*Sahib*, there is nothing the matter with me. I only want leisure to read the Bible. I cannot do so outside without observation. Admit me as an in-patient that I may read it."

If a Medical Mission did nothing more, it would be valuable as a means of obtaining a quiet and respectful hearing for the Gospel. It is instructive to note the difference between the behaviour of the crowd in the bazaar interrupting street preaching, and the crowd in the hospital waiting-room listening quietly to the same Gospel. Our medical skill often gets doors opened that have been fast closed to the Gospel.

Sometimes we get praise we do not deserve, and sometimes blame is just as undeservedly assigned, but that occasionally happens to the members of the medical profession nearer home, so we need not wonder at our less civilized patients. "Indeed the doctor is a clever man. I advise you to employ him. He said my wife would die, and she died next day," was one extraordinary but sincere testimonial. No native practitioner ever crosses tell a patient that there is no hope, but buoys them up with vain promises to the last.

The Ayah and the Bible-reading.

[Communicated through MRS. J. P. ELLWOOD.]

ON Oct. 30th, 1901, a very interesting baptism took place at St. Paul's Church, Upper Norwood, of a heathen woman from India—an ayah, or child's nurse. While still in India, some years ago, she used to ask to have the Bible read to her. About five years ago she came to England in charge of two boys, intending to return to India after the voyage to London. However, she stayed on. Regularly every day the ayah listened to a chapter read from the Bible in Hindustani followed by the Lord's Prayer and Benediction. The friend who thus read and prayed was not an advanced Urdu scholar, and the ayah knew very little English, so that *conversation* on spiritual things was impossible.

The ayah often said she firmly believed in the Lord Jesus; but it was not till August, 1901, that she asked her mistress to have her baptized.

When questioned why she now requested baptism, she replied, "Because God has answered my prayer and I wish to acknowledge Him for my God."

Her mistress thought there would be much trouble sending her to some Missionary Home for instruction, but the whole matter was simply and beautifully brought about by our kind Heavenly Father. The family went to Cromer for a change, and there met a venerable clergyman, the Rev. Henry Stern, late of Gorakhpur, who had laboured for many years in that Indian station. He spoke of an approaching visit from another Indian missionary, and offered to arrange for a meeting between the Rev. J. P. Ellwood and the ayah. Mr. Ellwood and his wife came down at different times to Norwood to instruct the ayah in the Ten Commandments, the Creed, the Lord's Prayer, and Baptism Service. They seemed pleased at her answers.

She was warned how difficult her life might be when she returned to her Hindu friends and relatives, but she maintained that her mind was fully made up. She desired that the Rev. R. B. Ransford, Vicar of St. Paul's, should baptize her; but as she does not understand sufficient English to follow the service in that language, Mr. Ellwood, with Mr. Ransford's permission, was asked to administer the Sacrament of Baptism.

On Oct. 30th, after morning service, in the presence of between thirty and forty persons, who remained, the ayah was baptized by the names of "Ruth White." Before beginning the service Mr. Ransford offered an earnest, heartfelt prayer thanking God for this soul gathered in and also for us who had been baptized in infancy. Then Mr. Ellwood, before beginning the Baptismal service for adults in Urdu, asked the ayah if she believed in Jesus and if she desired baptism.

She replied she believed in Him firmly, and desired baptism with heart and soul. She had had the Baptismal service in Urdu read to her for weeks daily, and was able to answer the four questions therein without prompting.

Mr. Ellwood told her to kneel down, and he poured the water on her head and signed her with the sign of the cross. He read the service so earnestly and feelingly that those who could follow the words—and there were many who understood Hindustani—were affected to tears. All present afterwards shook hands with the ayah, who had given her answers in a brave voice.

She told her mistress she was so happy that all fear fled from her at the font, although she had been quite nervous in anticipation.

The writer wishes to add that nothing but the reading of the pure Word of God converted an ignorant, unlettered Heathen. No arguments or persuasions were used. The reader was not sufficiently learned in Urdu to use any arguments. To God alone be the glory.

M. W.

A Missionary's Reverie.

BY THE REV. A. F. EALAND.

IT is a Sunday in the middle of "the rains." The day has been hot and showery. An English and two Bengali services have been held in our little church. It is a beautiful moonlight night; the mercury has sunk to 82 degrees. In the cool of the evening I pace my verandah for exercise, lost in thought. I look out; all around me are fields, backed by the inevitable trees which in India betoken a village. Right in front of me is a rice-field, in which the peasants have been diligently weeding all day. In the corner of our compound stands a huge banyan-tree, under which once stood a heathen shrine.

Though we are in the midst of the jungle, yet all is not quiet. On one side I hear the monotonous beating of drums, the sign of wedding festivities, which will be kept up all night, in a Para near at hand. On another side I hear hymn singing, a pleasant sound, for it comes from our little band of Christians, who to their heathen chants have put Christian words, and are praising God. Again, I hear a great noise, and much shouting. The cause is a fire in the bazaar. Some poor fellow is losing all his riches in the world, before he has laid hold of the treasures of the other world. I mount the roof—but a tree obscures the view; I mount the square, flat-topped chimney, six feet higher, and have a better view. Fortunately the wind has dropped, and the little mud and thatch house will burn itself out without further damage. A family is houseless, and will spend the night under the open sky, which is no hardship here, but their shelter from the burning sun is gone.

Of what do I think? I am thinking of course of the home-land. A year to-night I was preaching my last sermon in Holy Trinity Church. (Who is preaching now, I wonder!) I remember the text well. It was that pathetic and heart-piercing cry from those in helplessness, "Come over and help us." I uttered it then, I think, with all the earnestness I could. I reiterate it, after seven months among

those who are indeed helpless, with ten-fold earnestness. Though helpless they know it not. The very ignorance of their helpless state cries out, "Help us." I think, too, of what has been done in these months; how I am trying to learn a strange language in which progress at times seems intolerably slow. But as I think again, I remember I have been enabled to do a little. During this last month I have administered the Holy Communion to Bengali Christians, in our own church here, as well as to two small congregations, in places where Christ's death has never before been commemorated in this way.

I think again of my only colleague—we are called a Band. For the last three months, during heat and rain, he has been living in a room of a small mud and thatch house in very uncongenial, not to say insanitary, surroundings. He does this that he may get into closer touch with the people. The heroisms of the mission-field can sometimes be seen in uninteresting Bengal, as well as in China or the South Sea Islands.

Again, I think of the inquirers during these months: of one man, who with wife, and wife's mother and children, was coming to us, but whose house was guarded for many nights by his men friends, in order to prevent his bringing disgrace on his family. Persecution and entreaty have overcome him, and he stays.

I think of two promising young fellows who were just about to come to us, when they were spirited away by their relatives, we know not where. One had arranged to come before, but on the very day he was bitten by a snake. Marvellous to say he was restored, yet now is lost.

I think of a woman and two children now with us under instruction. Will she have the courage and faith to take the last step?

I think again of a letter received only this evening. It tells me of the unsatisfactory conduct of one of last year's converts. She tells us now she then expected the sahibs would keep her, and refuses to do anything but idle her time away.

But enough of the past or the present. I look away to the future. It seems to be bright with the promise of a good harvest. It seems as though here, as elsewhere in India, the Holy Spirit is making His influence felt. I think in the future—far or near, we know not—we shall reap if we faint not. I am certain that Christ one day shall take His power and reign over the many millions of India; I am certain that the downfall of Islamism and of Hinduism will come.

My walk ends. Think not the reverie is a sad one. By no means. As I have said, it is joyous with the bright promise of the future. It is full of thanks for mercies given, and to be given. It closes with a deeper realization of one's call to be an evangelist among the unevangelized. It is given to you, to help you, perhaps, to enter more fully into the realities of the work. That it may be a stimulus to greater efforts in work and prayer for Christ's cause. That it may sound again—perhaps in some dull ears—the rallying cry of all true Christians: "Christ for the world; the world for Christ."

SUGGESTIONS FOR INCREASED SUBSCRIPTIONS.

Letter to the Editor of the GLEANER.

IN view of the present financial need of the Society, may I make the following suggestion, which, if to any large extent acted upon, would, I think, cause the present crisis to be a thing of the past?

(1) Let all those who through the medium of a box or by subscription send to the Society under 10s. make a strong effort to double their amount.

(2) Let all those who by box or subscription send 10s. and under £1 make a strong effort to increase their amount by three-quarters.

(3) Those of £1 and over to make a strong effort to increase their amount by half.

Whilst writing might I point out that the "respectable guinea" works out at barely 5d. a week? There are surely many who, giving only £1 1s. a year, might very easily at least double 5d. a week.

I noticed a significant fact in this month's GLEANER, viz., only one candidate accepted during the last month. Can it be that God is staying the supply of consecrated men and women because we are not adequately giving of our substance for this glorious work? "Who then will consecrate his or her [substance] this day unto the Lord?"

A MEMBER OF THE ISLINGTON C.M.S. SUB-COMMITTEE.

A Tour in the Ekiti Country in Yoruba.

BY THE REV. F. MELVILLE JONES, *Principal of the Oyo Training Institution.*



A CONVERT BAPTIZED LAST YEAR.

THE ordinary work of teaching our young men in the Training Institution at Oyo goes on day after day without much variation, but when, as is our custom twice a year, we leave our college buildings behind us and set out for a preaching tour life becomes more varied and of more public interest. Some account of our itineration during February and March last may prove interesting to

readers of the GLEANER. It was the longest both in time and distance that we have yet undertaken. We were away between five and six weeks, visited nine Mission stations, preached in about thirty different towns and villages, showed the magic-lantern seven times, and covered a distance of about 400 miles, a great deal of it over terribly bad roads, or, as they might be more appropriately called, "bush tracks."

Our party consisted of Mrs. Melville Jones and myself, the Rev. J. Owen, who has been helping in the work of the institution lately, fifteen students, nineteen carriers, a horse, and two hammocks. The last three items, although they did no preaching, formed a very necessary part of the expedition. We often wish we could do without these aids to travel, for they add much to the expense and difficulty of

getting about, but without them the very object with which we set out would be frustrated. Our aim is to preach the Gospel in all the towns through which we pass, and had we to walk the whole distance we should be far too tired to manage this. As it was, with such help as we got on our way from the horse and two hammocks, it was "in weariness often" that we stood up to preach the "good news."

We travelled on the average about eighteen miles a day, and a great deal of this had to be done on foot, as the road was frequently too rough and steep or too narrow for the hammocks. For two-thirds of the way we had to dispense with the services of the horse, as the country was too hilly, and we had to send the animal by an easier way to meet us at Ondo on our return journey. But if the road was rough this was compensated for in a large measure by the extreme beauty of some of the scenery. Mr. Owen was the photographer of the party, and some of his pictures give a splendid idea of our

avalcade as we journeyed along, and also show something of the beauties of the way. Here for instance



THE CARAVAN STARTING: REV. AND MRS. F. MELVILLE JONES.

is a photograph showing the party on the march. Another shows breakfast by the wayside. How

good a cup of tea or coffee tastes under such circumstances! The students are standing round.

The nineteen carriers form an expensive addition to our company. They carry on their heads our camp beds, our stores, our clothing, and the magic-lantern, and they cost us about £1 a day when we are on the move. But we count this a small price to pay if we are able to be the means of bringing light to dark souls and building up young Christians in the Faith.

As to the weariness of the way, there is not one of our preaching party (European or African) who would not gladly undergo the fatigue again to be a blessing to those so in need of enlightenment.

It would take too long to speak of all our doings by the way, so I must pick out a few of the most interesting places and incidents.*

Oshogbo.—This is a very large heathen town. When we last visited it about three years ago there was no Christian teacher, but lately it has been chosen as the centre for a new

* A longer and fuller account appeared in the *C.M. Intelligencer* for August.



A MEAL ON THE ROAD.



BREAKFAST BY THE WAYSIDE.

evangelistic effort. Mr. McKay has begun the work, and we found the new Mission-house in a forward state. He had already gathered a small class of native evangelists round him. The idea is that he should train these as future workers, teaching them and at the same time itinerating in the many towns around. The building has kept him tied to the centre at present, but a good start has been made with evangelistic work in the town.

Ora.—We had not intended visiting this place when we set out, but some of the Christians met us at Hlesha, having fled from Ora owing to the persecution which had arisen. We could not but go to their help. Some of them had been beaten with iron rods till the blood flowed, and they were afraid to return. I fear the Christians had been indiscreet in abusing the heathen gods and had thus brought the trouble upon themselves. However, they are all young in the Faith, and it was their zeal without due knowledge that led them astray. The history of the little Church there is very interesting.

A Slave who became a Christian Leader.

The leader is one Samuel Lasinde. He was a slave working for his master on an Abeokuta farm, where he was converted. He saved money to redeem himself, but having compassion on his mother, who was also a slave, he used the money for her redemption, and then set to work again for himself. Mr. Harding, to whom under God his conversion was largely due, got friends to help him, and he himself was soon set free. He then expressed his wish to be trained as a teacher, but though he learned to read and write he could not make further progress, so Mr. Harding advised him to return to his native town (this Ora) and make a farm big enough to support himself, and spend his spare time in teaching his people the Word of God. God

has blessed the efforts of this humble voluntary worker, and there are now *seventeen* members in the Church there. Seven of these, all promising young men, I had the privilege of baptizing on this visit. The converts have built a small church for the worship of God, which was more than full the Sunday we were there. We saw the king and he consented to proclaim a law giving religious liberty to all, and so I hope there will be no more persecution.

Ijero.—The day we spent here was interesting to us because one of our students has just



A NATIVE CHRISTIAN WOMAN, AKURE.

been appointed to take charge of the Mission school. The Scripture reader's wife has lately been teaching the school, and we found over twenty bright little children to examine.

Mrs. Olulode has done her best, but they want a regular teacher, and when there are two agents between them they will be able to pay more attention to the out-stations. We visited four of these, distant between one and two hours' walk.

In two of these the inquirers have built themselves a little church, where they gather for reading and prayer when unable to get into Ijero for the Sunday. They seemed very earnest and will repay looking after.



THE CONGREGATION AT ISE.



BISHOP PHILLIPS, THE REV. E. M. LIJADU, AND ELDERS ODE ONDO.

"Infant Churches."

Ijero, Ajo, and Ise are all infant Churches. Five years ago there was no Christian work in them at all, and in each we found quite a flourishing little congregation, about fifty adherents in each place, and a nice school. The Sunday-schools all through this district were an encouraging sight, so many young men intent on learning to read God's Word. This is all under Bishop Phillips' superintendence, and it must be a joy to him to see these Churches springing up. One of the pictures (on the previous page) shows the Ise Christians grouped outside their church with the school children sitting in front.

Akore is a younger Church still, but under its energetic pastor, Mr. Ogunbiyi, it bids fair soon to have a good membership. We were particularly anxious to visit this place, as one of the first students sent out from Oyo is working there. It was a great joy to examine his school and find the children well and carefully taught, and also to notice the good influence he had over the many young men in the congregation, leading them out to preach in the open air, and setting them to help in Christian work.

Giving up an Ifa Idol.

The Sunday we spent here was gladdened by a heaven-sent token. There was a woman who had been attending church for three years past, ever since the work was begun, but though she had learnt the truth with her head, she had never been able to give up her trust in idols and give her heart to Jesus. Even since the time she had been under instruction she had paid seven bags of cowries (thirty-five shillings), besides giving goats and other animals, to the priest of the god "Ifa" to obtain the palm-nuts with which they worship that god. It seems that some words spoken at a meeting in the church on the Saturday afternoon, and again at the magic-lantern service in the evening, touched her heart, and she came early in the morning and brought her Ifa idol and declared her intention of trusting to the true God only in future. It must have been a hard struggle for her to give up that for which she had paid so much, and to which she had trusted so long and tenaciously—but she will get a corresponding blessing. She was baptized on Easter Sunday. The first picture (p. 8) shows this new convert. Pray for her that she may be faithful and true.

Ondo.—This is Bishop Phillips' headquarters, where he has worked for over twenty years. It was of course very different to the newly-founded Churches we had just been visiting. The church is a substantial building with an iron roof, quite civilized-looking after the very primitive structures in the new stations. One photograph shows the elders of the Ondo Church with the Bishop and Mr. Lijadu, the pastor, in their midst. There are about 500 adherents in this station, and they have two out-stations, for which they have found and trained the workers, and are now supporting them.

"Where are the workers?"

Space fails to tell of the interesting work growing up in Modakeke, but this tour through the Ekiti country convinced us that the country is ripe for a large harvest. Where are the workers? We have just sent out seven young men from our institution, but we could easily have placed out twice that number. One result of our journey was to gain two promising recruits for training, but even with these we have not quite made up the seven sent forth. Pray the Lord of the harvest to thrust out labourers into His vineyard.

The Mission-Field.

WESTERN EQUATORIAL AFRICA.

Murdering Twin Children.—The Heathen of Akwukwu, an out-station of Asaba, in Southern Nigeria, recently complained to the District Commissioner that the Christian converts were spoiling the town by keeping twins, which the Heathen regard as forbidden things. They were rather surprised when the District Commissioner told the king that the Christian was braver than he and his chiefs, because he saved his twin children and did not kill them. He also told them plainly that killing twins was murder, and just as murderers are

punished, so any one convicted of twin murder would be dealt with accordingly. The Rev. T. J. Dennis says:—"This must have come as an eye-opener to those who thought to bring trouble upon the Christians. . . . I reckon there will be no more twin murders at Akwukwu, and the position of the Christians will be more assured than ever. To God be the glory!"

UGANDA.

The New Cathedral at Mengo.—The Annual Letter of Mr. Borup, our industrial missionary in Uganda, carries the news of the progress of the new cathedral a little further than the last accounts in the GLEANER. Mr. Borup mentions that the stone which the little king laid was—

"Perhaps the first foundation-stone to be laid publicly in Uganda, certainly the first to be laid by a native ruler of Uganda. The stone itself is interesting, for it marked Mr. Pilkington's grave until it was replaced by a marble cross from home.

The building of the new church began on June 19th, and it has gone forward daily since. The shape of it is cruciform, the corners of the transept and chancel being octagonal. The extreme length of the church is 206 feet, the width of the body inside is fifty feet, the length of the transept is 110 feet, and the width the same as that of the body of the church; the chancel is forty feet long by thirty wide. There are two vestries in the west end of the church. The walls, which are at present sixteen feet high, will be twenty feet high when finished in most places; in two places they will be thirty-six feet high. The roof will be supported by eighteen round brick pillars and the walls, and it will have three spires; it is under construction now. It will be thatched with grass. There are ten doors in the church, and it will have seventy-four windows when finished: these are all arched over with semi-Gothic arches. We hope to have it under roof before the end of this year. Several hundred men are working on the church, and most of them are receiving weekly wages, paid to them by one of the chiefs who acts as treasurer of the building fund. There are about fifty-six bricklayers at work, most of whom have been trained since last year. All are working very willingly, and I think they really like bricklaying. There will probably never again be any difficulty in getting bricklayers in this country."

The letter is published in the *Church Missionary Intelligencer*.

Postage to Uganda.—The Official Gazette has notified that the post-offices of the Uganda and East Africa Protectorate having been amalgamated, the Uganda Protectorate is now included in the Postal Union. This being so, the charge for letters to and from Uganda is now 1d. per half-ounce, and for newspapers and books $\frac{3}{4}$ d. per two ounces. The scale of charges for parcels from the United Kingdom to Mombasa is as follows:—Not over 3 lbs., 1s.; over 3 lbs., but under 7 lbs., 2s.; over 7 lbs., but under 11 lbs., 3s. But beyond this there is an extra charge of 8d. per lb. for conveyance to Uganda. The postal authorities have now made arrangements whereby this may be prepaid by the sender of the parcel affixing stamps of the requisite value in the ordinary way. Letters addressed to missionaries coming home on furlough, intended to meet them at Mombasa, should be enclosed in a second envelope addressed to the "C.M.S. Agent, Mombasa."

How the Mails are Distributed.—Mr. C. J. Phillips, formerly a member of the staff at Salisbury Square, now accountant at Mengo, gives in his Annual Letter some interesting particulars of the way in which letters are distributed in the country districts:—

"Very rapid are the journeys accomplished by men carrying letters or small parcels. Messages have been received from Toro and Bukedi in five days, which means a daily performance of forty miles over a most hilly country. As regards the mails from home, all letters to places where there are Government stations, e.g., Toro, Bunyoro, Budu, Busoga, Anko, are returned to the Government headquarters here, and sent on by their own runners to their several destinations without extra cost, on fixed days in the week for each station.

"Letters to all stations outside this pale are sent by our own runners. At the nearer stations it is not an unusual thing for the missionary to be awakened at night by the runner bringing the mail, should he be instructed to reach his destination in the one day. The Natives are most reliable and good in this way if expedition is required of them.

"The native Government have a remarkable system in force over a small area of the country, known as the kolokoni system. A letter can travel as fast as a cycle day and night by this system, which provides a series of little huts along the main roads at short intervals, in each of which a man lives whose business it is when called upon to run at full speed from his own to the next hut, whether he be called out by day or by night. As he runs he calls out, 'I bring, I bring; make ready, prepare, I bring.'

"It is very weird if one is camped near to one of these kolokoni huts to hear this cry in the stillness of the night as a man comes

along breathless bearing a message. It is to be hoped that with the advent of good bullock-cart roads (now in actual course of construction) we shall see a more rapid transit of mails to our brethren in the country districts. The C.M.S. mail, which arrives about once a fortnight (though at present very irregular), is no small thing. It averages six bags of 35 lbs. each."

A Missionary Church.—In twelve months the Christian teachers in Toro (all supported by the Native Church) have increased from fifty to 120. There is also a large band of voluntary workers. In the GLEANER for February (p. 29) Miss Hurditch gave an account of the first conference of teachers in Toro, and we were enabled to give a picture of the group. Last August a second conference was held, when the meetings were characterized by the deepest and most reverent attention. On the last day a large missionary meeting was held, when accounts were given of the work in Bunyoro, Mwenge, Mbogo, Bwamba (Stanley's "Dark Forest"), and other districts. The Rev. Apolo Kivebulaya, who is working in Mwenge, asked for thirty teachers at once, and the Rev. Nua Kikwabanga appealed specially for all Bunyoro. The outward results of the women's meetings was very encouraging. "Hitherto," Mr. H. E. Maddox writes, "it has not been possible to send women teachers far from the capital, and only voluntary ones have been employed; but since the conference nine women, five of them being elderly women of unexceptionable character, have offered themselves for training as permanent teachers."

A Royal Baptism in Toro.—In a private letter to her parents, Miss Ruth Hurditch thus describes the baptism of a nephew of the king in the church at Kabarole, in Toro:—

"Sunday proved to be rather a new experience in my life out here, for the mother-queen's only daughter (the king's only sister), a charming princess, and one of our most intelligent and devoted workers, had given birth to a little boy—quite an event in the royal family of Toro, as the king has no son—and I had been asked to stand as 'god-mother' on this Sunday of its christening. Mounted on Mrs. M—'s mule, and the Rev. A. B. Fisher on his big white donkey, we rode off to the Namasole's church, several of the chief ladies, in their spotless white draperies, going on before.

"When we arrived, the church was crowded. How I wish you could have peeped in upon us: it is a large cane building, with innumerable poles (tree trunks) inside to support it; no elaborate stained-glass windows adorn this temple, but the gorgeous blue, cloudless sky, tall waving banana-trees, and the graceful grasses of the maize plant, with its golden heads of grain, peeping in at the open aperture windows, help the soul in its flight toward God more than the most elaborate paintings of man's production; on one side of the church, seated on mats and skins, will be the men, some with an abnormal amount of white linen clothing, others with scarce, scraggy skin to cover their bodies; on the other side will be seated the women, in all sorts of colours: At the west end will stand the font, that is, a black native pot, standing on a wooden case, draped with Turkey twill."

EGYPT.

Medical Work in the Soudan.—Dr. A. Chorley Hall, who has been at Omdurman since January last, writes that the medical work is gradually gaining the confidence of those who have come under its influence. The Soudanese are most distrustful and suspicious, and almost incapable of believing that any kind action can possibly be done from disinterested motives. In January and February he paid forty-three visits, but had no consulting-room in the town. On March 18th he opened a consulting-room in the "Souk" (Market Square), but had only thirty-five consultations down to the end of that month. These quickly increased, however, during the next six months, mounting up to 1,295, and 392 visits were paid to patients' houses. Of the people Dr. Hall writes:—"I can only say that an appalling absence of all sense of moral decency and propriety stands out in terrible contrast to anything of the kind I have met before, either in Egypt or elsewhere."

PERSIA.

Preparing the Ground.—Kirman is a most favourable city for work among Mussulmans, Dr. Griffith says. During his first three months in the city he had seen and prescribed for well over 2,000 patients, including some of the leading families. At the dispensary and Sunday services the people listen quietly and hardly ever interrupt. The colporteurs of the British and Foreign Bible Society who were in Kirman in June, and stayed three weeks, told Dr. Griffith that they sold many more copies of the Bible and Gospels than when they were there four years ago, due no doubt to the ground being prepared by the Medical Mission. People who dare not be seen going to the clergyman's house will flock in great numbers to the

dispensary and listen to the Gospel being openly preached therein. The doctor writes:—

"The halt, the maimed, the deaf, the blind, and men with all kinds of other diseases come to the medical missionary, as they did of old to the Saviour, and listen to the story of Christ's love for them. It is a grand life; but we do need the prayers of those at home, that we may live close to the Great Physician, and that His power may find a fit channel in us."

FUH-KIEN.

How the Message is Spread.—Miss A. F. Forge, Nurse in the hospital at Hing-hwa, writes:—

"It is so encouraging to hear from or about the old patients that they are keeping true and that they have passed on the message of salvation. We have three women in hospital now from the same village; all had heard about Jesus through a woman who was one of Dr. Taylor's first patients here, and so the message spreads. Two more, who returned to hospital last week for further medical treatment, are testifying not only by lips but by life the keeping power of God. When they went to their homes over twelve months ago they decided to put away their idols and serve the living God; no easy thing for these Chinese women to do when they have so much to bear of persecution. We should like to be able to keep in touch with the old patients by visiting them in their own homes; it is too far for many of them to come into the city to church, but we cannot leave the work in hospital. Yet we can and do follow them in our prayers, and we know that He Who has given the seed can prepare the hearts to receive it. So can He water it when sown, and by-and-by we are looking for an abundant harvest."

JAPAN.

Self-support at a Japanese Out-station.—The self-support of native converts is "in the air." It is therefore of especial interest to hear what is being done in a new Japanese out-station. The catechist at Wakamatsu, Jimuro San, reports thus:—

"Ten years ago Wakamatsu was nothing more than a small fishing village, but owing to the great development of the coal trade, it has now a population of more than 20,000. Other trades have sprung up and become prosperous, and beyond this, on the other side of the inland bay, is the huge new Government foundry at Edamitsu. The construction of a harbour and the new railway to Kokura will soon be carried out, and there is no doubt that Wakamatsu will become exceedingly prosperous, and in such a place there is great need for evangelistic work. It is a little over three and a half years since a C.M.S. catechist began to reside here, and the Christians then amounted to only ten. Now, with those baptized, and others who have moved here, we have grown to sixty, who are faithful and earnest. The total amount of the contributions for the year will come to \$200 or \$300. This year it has been decided to erect a church to cost \$4,000, of which about \$1,700 has been promised.* In accordance with a suggestion by the Kiu-shu Conference, we are having a daily prayer-meeting at seven a.m. for a month, to pray for a missionary spirit, and to stir up the Christians to self-support. It has been settled that old and young alike shall put by one *rin* a day (one-fortieth of a penny) for this purpose, and on the occasion of marriages, births, recovery from sickness, rise in wages, &c., and in any special matter for thankfulness, to show their gratitude by giving some thankoffering. The children are being taught to love and comfort one another, and for that purpose to bring some money each time, with which presents can be purchased for any who may be taken ill, or spent otherwise in some charitable work, or in God's service. It has been determined to try and get each one to make an effort to win at least one soul during the year."

PRAISE AND PRAYER.

PRAISE.—For efforts in the direction of local self-support in the Missions (pp. 2, 11). For the way in which Medical Missions are breaking down barriers on the north-west frontier of India (pp. 4—6). For open doors in the Interior Yoruba Mission (pp. 8—10).

PRAYER.—That the New Year may bring to our readers new grace, new peace, new power (p. 1). For blessing on the Clergy Union and its branches (p. 1). For the Bhils of Central India and the missionaries working amongst them during the coming famine (p. 1). That the Holy Spirit may guide the missionaries who have to deal with the objections of Mohammedans (pp. 2, 3). That the practice of both public and private prayer in connexion with the extension of the Kingdom may be extended and deepened (p. 3). That young African Christians may be led to offer themselves for training (pp. 8—10). For medical missionaries—that the power of the Great Physician may find a fit channel in them (p. 11).

* The Rev. J. Hind adds: "I may mention that of the \$1,700 promised for the new church, \$1,500 is from one man—a banker—who gives his tithe to God."

Here a Little and There a Little.

The covering letter by the Rev. T. Goodchild, of T'ai-chow, Mid China, explains the catechist's journal, from which we quote some extracts. In this journal we reach the ends of the fingers which are stretched out through the C.M.S. to the evangelization of the people.—Ed.

WITH this letter," writes the Rev. T. C. Goodchild, "I send a copy and a translation of a catechist's report for the month of May of this year. The writer is a rough-and-ready man, and his work is in one of the roughest districts imaginable. The people are very ignorant, without any restraint from law of any kind, and robbers abound on the hills all round. The report does not read as spiritual in form as I should like, but it was not prepared for reading in foreign countries, it was only to show the presiding missionary where he had been at work and what had been the results.

"It struck me when I first read it that it might possibly be interesting to people at home as illustrating how the wilderness is broken up with rough tools. I have tried as far as possible to keep true to the original, including repetitions. I have been tempted to translate the names of the places, showing ravines, hills, plains, clan houses, &c., but I decided that it was already too long in itself.

"Headings of columns (in red ink by the side). (a) 'Month.' (b) 'Day.' (c) 'Name of Place.' (c) 'Distance Travelled.' (c) 'Staying at Home Days.' (f) 'Number of Hearers.' (g) 'Subject Used in Preaching.' (h) 'The Number Assembled for Prayer, Morning and Afternoon' (on Sundays). (i) 'The Reception of the Preaching.'

"A Chinese 'li' equals one-third of an English mile. A cash is about one-thousandth part of a Mexican dollar, which now equals 2s. The general plan is for the catechists to preach the Gospel to at least one new hearer every day in addition to the work he may do with those already 'Christians.'

The Catechist's Report.

Translation of Report of Duo Ts'-ang for the month of May, 1901.

5TH MONTH.—1st day.—To Do-wong. (One of our out-stations, where he went to stay.) 120 li. To Do-wong, itinerating money, including lodging at an inn, 850 cash.

4th day.—The Lord's Day. In the morning eighteen in congregation, in the afternoon thirteen.

5th day.—To Hwan-ao-k'eo. Five li. Six hearers. I used good words in preaching, but was opposed by repeated wickedness. The lookers on truly had not a united doctrine; others arriving violently opposed my teaching.

6th day.—To Tong-wang. Three li. Five hearers. Preached very earnestly, and the hearers liked it a little. Saw some men who believed the doctrine, but not truly; they noticed the words and said that in their meaning there was a little worthy of respect.

7th day.—To Nyiah-mao. Two li. Three hearers. I used an honest heart in preaching, but no one would listen.

8th day.—To Tong-dzing. Three li. Ten hearers. Although talking, no one received any benefit. Met men who would talk a great deal, but they opposed the doctrine and received no benefit; and they hindered other men, saying the doctrine was foreign, and it was useless to listen to it.

9th day.—To Taen-deo. Five li. Eight hearers. I used the doctrine in exhortation, and the hearers believed. These men discussed the matter, and said they were very pleased with the teaching, but whether they believed or not I was not able to know.

10th day.—To Pa-meng-dzing. Six li. Fifteen hearers. Although I taught with earnestness, they had no desire for it. Although the men with their mouths said that the doctrine was excellent, I do not know whether they truly desired to know and believe.

11th day.—The Lord's Day. In the morning twenty-three in congregation, in the afternoon nineteen.

12th day.—To Si-dzing. Two li. Four hearers. I exhorted these men to enter the Christian Society if they could see a leading towards it. These men desired to enter the "Society," but they feared that the world would persecute them; they pondered the truth in their hearts, and certainly believed it.

14th day.—To Tong-wang. Four li. Nine hearers. I exhorted them to believe the doctrine, but I fear there was something which hindered them. I believe that these men thought they could embrace the teaching, but they feared that they could not worship their ancestors, idols, &c.

15th day.—To Eo-yang (another of our established out-stations, where he went to stay). Seventy li. Two hearers. I used good words to lead them in the right way, but they used wicked words to insult me in return. To Eo-yang itinerating money, inn money included, 532 cash.

16th day.—Rain. (Below he refers again to the men spoken to on the 15th.) There are always those who vilify the teaching even when there are not these men. They use deceitful and wicked

words to slander the teaching and the catechists. By this I am troubled.

17th day.—To Yao-kön-saen. Two li. Three hearers. I used a pleasant teaching to lead them; they disputed with me. These men only used one argument, viz., that none of the doctrine in the Book was of God, but of men. I said that it was not of men, but truly of God.

19th day.—To Sing-dzah. Five li. Nine hearers. I used the whole teaching as doctrine, but they replied that it was no doctrine at all. Although I always spoke to the contrary, these men disputed and said that it was a foreign teaching, and, as they were Chinese, how could they enter a foreign Church? We argued these two points for a long time from a negative standpoint. (That is, one argued that it was not foreign, and the others argued that it was not Chinese.) I said it truly was the Great Doctrine, not foreign, the doctrine which had come to men.

A large table with multiple columns and rows, containing handwritten Chinese text. The columns correspond to the headings mentioned in the text: Month, Day, Name of Place, Distance Travelled, Staying at Home Days, Number of Hearers, Subject Used in Preaching, Number Assembled for Prayer, and Reception of the Preaching. The text is written in vertical columns, reading from right to left.

附特納工字條

22nd day.—To Tsoh-teng. Five li. Five hearers. Although I had doctrine descended from heaven, they finally were not at all willing to receive it. Although the doctrine came down from heaven and opened a door of entrance for them, and I accompanied them some distance, they were unwilling for it to enter into their hearts. They said in their hearts it was meant to deceive people.

23rd day.—To Hyü-tsong. One li. Seven hearers. My heart yearned over them, but they wished to oppose me. I met these men. They thought that the teaching was not bad, but they feared the percuting power of the Roman Church against the "Original Teaching" which, on this account, they were not willing to receive. On account of the power of these people (the Romanists), they finally received no benefit from my exhortation.

house, where he was to stay over Sunday. On Sunday morning, before the morning service, the assistant matron brought him a little packet of money. The boys of the house, she said (the orphanage is conducted on the cottage-home principle), had come to her and said, "Will you keep back so much out of our week's pocket-money for the missionaries?" Shortly afterwards the headmaster brought an envelope containing money, the result of a similar piece of self-denial in another house, unknown to the boys of the first house. Two other houses followed the example of these two, and all, so far as Mr. Saunders could gather, without previous intercommunication. In his address on Sunday Mr. Saunders, as in duty bound, studiously avoided all mention of money, and pleaded for prayer, sympathy, and personal service, quoting Bishop Hill as an orphanage boy who became a missionary. However, the two remaining houses heard at the afternoon Sunday-school of what the others had done, and followed their lead. This little voluntary collection amounted to twenty-two shillings, a large sum for such boys to give. The outcome of the visit was a



CEYLON CONFERENCE GROUP, JULY, 1901.

Back row, left to right—Rev. W. J. Hanan, Mr. G. A. Purser, Rev. J. W. Balding, Rev. J. Thompson, Mr. or Mathison, Rev. H. E. Heinekey.
 Second row—Rev. J. Hsley, Rev. R. Butterfield, Rev. S. M. Simmons, Mrs. Simmons, Miss A. E. M. Thomas, Rev. J. G. Garrett, Miss E. M. Josolyne, Miss E. J. Howes, Rev. R. W. Ryde, Rev. H. Townsend.
 Front row—Miss E. S. Young, the late Rev. S. Coles, Mrs. J. W. Balding, Rev. J. Ireland Jones, Miss A. M. Denyer, Miss M. R. Gedge, Rev. J. D. Simmons, Mrs. J. Thompson.

29th day.—To Tsoh-teng. Five li. Ten hearers. I discussed and taught the doctrine, and they had some desire to believe. These men also had a desire to accept the teaching. I do not know whether they did so truly. It is difficult to say whether they truly believed or not.

30th day.—To Do-wong. (Our out-station. See 1st day.) Seventy li. Three hearers. From my heart I besought God not to turn His back on them. To Do-wong itinerating money, inn money included, 550 cash.

The Orphans' Pocket-money.—In the course of the autumn Mr. Walter Saunders, a member of the staff at Salisbury Square, who was interested in a large boys' orphanage, asked to be allowed to address the boys on Foreign Missions. The orphanage authorities gave their consent on condition that no collection was asked for. Mr. Saunders agreed to this stipulation, and to fortify the matter the superintendent of the orphanage gave out publicly that there would be no collection. In due course Mr. Saunders arrived at the headmaster's

request that it should be repeated annually, with a half-yearly evening meeting in addition. We withhold the name of the orphanage for obvious reasons.

Our Missionary Forces in Ceylon.

THE group of missionaries in conference which we give on this page contains the bulk of, though not quite all, our missionaries in Ceylon. Small as the force is, it has been reduced by the death of the Rev. S. Coles. Other veterans lately called home have been the Rev. R. T. Dowbiggin and the Rev. E. T. Higgens. On the other hand the Rev. W. Booth, the Rev. W. G. Shorten, Miss S. C. Lloyd, and Miss M. W. Tilestone have been added to the band this winter. We mentioned this conference in our October number (p. 155). Our readers will remember the remarkable answer to prayer which took place whilst it was in progress.



A BRANCH secretary writes that secretaries, and we would add other Gleaners, might "often gain help from stating our difficulties without making ourselves prominent by name." We are always glad to insert letters or queries in this column without giving the names of the writers. They can put any fancy signatures they like, provided that their names are known to ourselves.

We have omitted before to mention a meeting we were invited to attend last summer and which was carried out with remarkable success. It was arranged by the Chislehurst Gleaners, who secured the loan of a garden and invited all the neighbouring Branches to meet Bishop Tucker, who gave an address in the open air. After a social hour and the always welcome cup of tea the company adjourned to the church, where, after the evening service, the Bishop preached. A large company accepted the invitation, no less than twelve Branches being represented. We commend the idea to other Branches, who, if not able to secure a bishop, can probably get a "real live" missionary for their deputation.

Miss Chadwick, of Uganda, in enclosing to us the amount produced by gifts of the Waganda Gleaners up to the date of her leaving the country, mentions that they included *one goat, four kids, more than 2,000 cowrie shells, and one rupee.*

The programme for the current session of the St. Paul's, Halifax, Nova Scotia, Branch strikes us as worthy of study and—shall we not suggest—imitation. Their meetings last one hour and a quarter. Twenty-five minutes are given to opening service and Bible study, thirty-five minutes to missionary papers and discussion, and the concluding fifteen to intercession. East Africa is the field selected for study, and the subjects are as follows:—"Geography of East Africa"; "Past History of Coast Mission"; "Details of Coast Mission"; "History of Uganda"; "Taita, Taveta, &c."; "Uganda Provinces" (three meetings); "Outlying Countries of Uganda"; "Short Biographies of Five African Missionaries"; and "Translational Work and Diffusion of Scriptures." Here is real study, but seldom attempted we fear in England: is it that our Colonial Gleaners are more earnest than we?

"I have lately started a weekly Mothers' Meeting," writes Gleaner No. 76,277. "At the last meeting in each month a missionary address is given. At its close a small 'jumble' sale of clothing is held which I collect from relatives and friends. The articles are priced rather low, and thereby get a ready sale. The money is put at once into my C.M.S. box, which I hope will benefit to the extent of about £1 a month." The hint may be useful to other Gleaners similarly circumstanced.

Candidates and Vacancies.

WE are sometimes told that, in view of the ever-pressing and ever-present need of more men, we ought to make a practice of approaching individuals and definitely asking them to go to this or that post in the mission-field. Those who administer ecclesiastical patronage at home, we are reminded, have to take this course, and we ought to do the same. Although this has been done now and again, it is certainly not our common practice, and among the reasons which hinder us from making it a general practice are the following:—We are not a patronage board; our position is much more that of agents through whom those whom God has called to the mission-field are enabled to go. Any preferment at home carries with it its own stipend as a more or less adequate income for the holder. It is not so in the mission-field. No endowments or pew-rents provide the missionary's income. Each new missionary (unless he be honorary) looks to the Society, under God, to provide him with the necessities of life, and his acceptance involves the Society in fresh financial responsibilities. If we are to accept all whom we believe God has called, it behoves us to be most careful as to whether *He* is leading them into the mission-field. To put the needs of the work before His people and to pray that He will touch the hearts of many to respond with an offer of service

is one thing, to go to an individual and tell him that he ought to go is quite another thing, and would often be perilously like running in front of God's leading.

Writing on this subject reminds us how difficult it is to define the Missionary Call. There are some to whom God has given a very strong conviction that they ought to go to the foreign field, and there are many others who have had no such inward conviction, but may nevertheless be just as much truly called. Many a missionary has been prompted in the first instance to offer himself for foreign service by the fact that he was not satisfied that he was doing his very best for the world's evangelization by staying at home, and because he felt that God requires that every Christian should do his very best for the carrying out of God's great purpose in giving Christ to be the Saviour of the world. There are, we fear, not a few of the Lord's children who are not certain what their duty is in the matter, and who are content to wait without taking any definite steps to get the question settled, and who therefore are in reality answering it for themselves by remaining at home year after year until at length the time has gone by when they might be sent to the mission-field. If those who have no real reason for thinking that God has called them to stay at home, and who also are not sure whether they are fitted for foreign service, offer themselves to a missionary society, earnestly praying that God will guide them through it, they are at least not settling the question themselves, they are taking steps to ascertain whether their lives can be laid out to the best advantage abroad or at home.

In view of the overwhelming need of more workers abroad, we ask every reader who has not yet as in the Lord's presence settled the question of foreign missionary-service to pray that God will lead him, and every other such reader, to see what He would have them do. In this, the opening month of the New Year, we would rather thus urge the general call to the whole mission-field, and our individual responsibility concerning it, than put forward a list of our most urgent needs.

D. H. D. W.

Work amongst the Young.

"MY sister's two daughters," writes a friend, "asked thirteen of their school friends to join them to work for a hospital in North-West India. They had three meetings, lasting from three to five p.m., with an average attendance of twelve. Each meeting commenced with a few short prayers and the Lord's Prayer, and then an interesting story was read aloud, and tea given at the close. A box was handed round at each meeting and the girls gave a few pence. The cost of material (wholesale) was about 18s. 3d., and was met by subscriptions from a few of the mothers. The girls took their work home between each meeting. Apart from the garments made and sent out to India, the result was a greatly added interest aroused in the girls, and the happiness they enjoyed by being able to help others." This idea of temporary working parties for the Christmas holidays is new and worth imitating.

It is a matter for some surprise and regret that the excellent example set by the Islington C.M.S. Association in organizing simultaneous missionary sermons and addresses to Sunday-schools has not been more widely followed. On Sunday, Nov. 24th, there was the forty-first recurrence of this half-yearly "Simultaneous Sunday." Addresses were arranged to be given in 114 schools on that date, three others having them on the following Sunday. The attention of members of the Clergy Union and of Lay Workers' Unions might with advantage be concentrated on this matter. The movement has spread, of course, to a certain extent, and in several towns a missionary lesson is delivered in most of the schools on a chosen date, but there can be no doubt that much more might be done in this way.

On the initiative of the committee of the Hibernian Church Missionary Association, it has been arranged to include a missionary subject in the Church of Ireland Sunday-school Calendar. Steps in this direction are also being made in certain English dioceses.

The problem of the provision of hymn sheets sometimes proves a little baffling, and it is interesting to note the novel way in which it has been solved at Yoxford, in Suffolk. A number of hymn sheets were there procured for use on the Day of Intercession, and some children went from house to house, giving one at each place, and taking with them a box for offerings of pence. This resulted in 10s. 3d. being gathered, which left a profit of 6s. 6d. after paying for the papers. The same plan was adopted with the Centenary Hymns with good results.

Home Notes.

ON Nov. 19th, 1901, the Committee took leave of the Rev. H. W. Tegart, returning after short furlough to the Uganda Mission. Mr. Tegart was commended in prayer by the Rev. Presb. Fox.

The Committee have nominated the Rev. A. H. Bowman, Special Missioner in Calcutta, to succeed the Rev. F. Glanvill, now Vicar of St. Matthew's, Kingsdown, Bristol, as Association Secretary in charge of the North Metropolitan district; the Rev. A. K. Finnimore to follow the Rev. G. A. Anning, who has been appointed Vicar of Smethwick, as Association Secretary for the South Metropolitan; and the Rev. A. A. Parry, formerly of the Western India Mission, to fill the vacancy in the dioceses of Ripon and Wakefield caused by the retirement of the Rev. J. C. Duncan on his accepting the parochial charge of Meltham Mills.

The season for the half-yearly simultaneous addresses to Sunday-schools has again come and gone, and we are able to chronicle still further advances in this direction. In Islington 117 addresses were arranged for, 114 of which were given on Nov. 24th. The addresses in the Stepney and Spitalfields deanery numbered eighty-one on Nov. 3rd; in the Marylebone Deanery on Nov. 17th, twenty-four; and in North-West and North Suburban London, the latter section a newly organized district, 117 centres were visited, chiefly on Nov. 24th. South London schools were mainly arranged for as usual on Advent Sunday, Dec. 1st, a total number of 178 sermons and addresses being given.

A social gathering for Sunday-school teachers was held at the C.M. House on Dec. 6th, by the invitation of the London Ladies' Union. The Rev. H. E. Fox presided, and an interesting and instructive address on Persia was given by the Rev. A. R. Blackett.

C.M. Unions, &c.

A farewell gathering to bid God-speed to two outgoing members of the London branch of the Clergy's Union, the Revs. H. Leakey and M. E. Wigram, was held on Nov. 11th, the Rev. H. J. C. V. de Candole preaching at an administration of the Holy Communion in St. Michael's, Burling Street. This service was followed by breakfast at Exeter Hall, at which the Rev. A. E. Deacon spoke. At the Monthly Meeting on Nov. 18th the Rev. J. Batchelor gave a deeply interesting account of the Ainus of Japan, and the progress of Christianity among them.

During the month of November meetings of the Blackburn and Manchester Clergy Unions were held on the 18th and 19th. A gathering of clergy was held at Oxford on the 26th, when it was decided to establish a branch of the Union in that city, with the Rev. G. F. Carter as Secretary; and at Wimborne on Dec. 3rd it was also decided to form a branch for the County of Dorset, the Rev. H. C. Coote acting as Secretary. The Leeds Clergy Union has now joined the main body, the total membership of which is 1,380.

At the November Monthly Meeting of the London Lay Workers' Union the members had the pleasure of welcoming their former colleague and present "O.O.M.," Mr. A. E. W. Gwyn, who told of work among students in Calcutta. Mr. R. Macconachie, formerly of the Punjab Civil Service, was also present, and spoke on an "Indian Civilian's View of Foreign Missions." The report of the Committee on business men in the mission-field was received and adopted.

The Bishop of Caledonia, Dr. Ridley, gave an address on "Sympathy" at the meeting of the London Ladies' C.M. Union on Nov. 21st.

The Half-yearly Meeting of the Liverpool Ladies' C.M. Union, preceded by a devotional gathering, was held on Nov. 22nd. A former member of the Union, Mrs. W. A. Rice, now of the Persia Mission, gave an address on Mission work in that land.

From Reading we have received most encouraging accounts of the success attending the recent Loan Exhibition held in that town. One local newspaper speaks of it as a "triumphant success," and it certainly passed the hopes of its most sanguine promoters. Some 26,000 persons visited the Exhibition, including a daily attendance of 300 school children. The Bishop of Oxford performed the opening ceremony, and on succeeding days the Mayor of Reading (Mr. W. G. Mount), Dr. C. F. Harford-Battersby, Mrs. Isabella Bishop, Mr. E. Gardner, M.P., Bishop Tucker, and Bishop Ingham fulfilled the same office. A special feature of the Exhibition was the large sale of missionary literature, and this it is hoped, together with the large supplies of free papers distributed, will prove a means of increasing and promoting interest.

Sales of Work have been held as follows:—Bridlington Quay, Christ Church, Sowers' Band, £9; Bury St. Edmund's, St. Mary's, Nov. 28th; Canterbury, St. Mary Bredin, Nov. 28th; Clapham Park,

St. Stephen's, Nov. 20th and 21st; Doncaster, St. James's, G.U., Nov. 15th, £135; Eastbourne Ladies' and Junior Associations, Dec. 3rd and 4th; Elvington, Yorks, £38; Gatheshead, Nov. 12th; Kingston, All Saints, Nov. 20th; Newport (I.W.), St. John's, Nov. 20th and 21st, £113; Otley, Nov. 6th, £39; Preston, Dec. 4th, £192; Saxmundham, Nov. 14th; Solihull, Nov. 27th, £36, &c., &c.

The singing of Christmas carols with collections on behalf of the C.M.S. is growing into a well-established industry. Our indefatigable friend, Mr. John Magee, of Belfast, has issued this year printed notices suitable for distribution to householders by missionary enrollers. We go to press too early to be able to give any account of the success of these efforts, but we shall be glad to get brief reports by the end of the first week in this month and to refer to the results later.

Publication Notes.

THE commencement of a New Year offers a favourable opportunity for friends to endeavour to increase the circulation of the **Monthly Magazines**, which has gone backward, rather than forward, during the past year. Local Secretaries, Members of the Gleaners' Union, and other friends, are earnestly asked to do their utmost to make the Magazines known, and increase the number of subscribers to them. Specimen copies of the January issues will be supplied for this purpose free of charge, on application to the Lay Secretary. Back numbers of the issues for 1901 will be also gladly supplied for general distribution, so far as the stock of them will permit. Magazines are often more useful than ordinary free papers, and it is better that they should be put into circulation than remain unused in the Society's warehouse.

The Magazine Volumes for 1901 are now ready, viz., *C.M. Intelligence*, cloth, 7s. 6d.; *C.M. GLEANER*, cloth (ordinary edition), 2s. 6d., art edition, 3s. 6d.; *Mercy and Truth*, cloth, 2s. 6d.; *Awake*, cloth, 1s. 6d.; *The Round World*, cloth, 1s. net. The art edition of the *C.M. GLEANER* is bound in cloth, gilt, bevelled boards, and gilt edges, and forms an excellent presentation Volume.

In connexion with the present need for increased contributions to the Society's funds, a leaflet entitled **Its Outlook and its Needs** has been prepared for immediate and wide distribution. Local Secretaries, and friends generally, are asked to write for copies, and to arrange for their distribution in their districts and parishes. *Free.*

A new paper for general distribution, entitled **Hastening the Coronation**, being Occasional Paper No. 36, is now ready. It is a brief account of recent work in the Mission-field. *Free.*

In Western Wilds is the title of a new Occasional Paper (No. 37), giving some most interesting extracts from recent letters of Bishop Ridley, of Caledonia. It is intended for general distribution, and is supplied free of charge. A previous Occasional Paper (No. 25) of a similar nature, entitled *Among the Indians of British Columbia*, can also still be obtained.

The Rev. H. E. Fox's Address at a Special Meeting of the C.M.S. Committee for Prayer and Conference on the Policy and Financial Outlook of the Society has been published in booklet form, under the title of **Jabez**. Price 1d. (1½d., post free).

The Gleaners' Union Booklet for 1902, entitled **Watching and Waiting**, has been adapted, as usual, for general use by friends who may wish to circulate it. Price 4d. per dozen, or 2s. 6d. per 100.

Bermondsey, What is it? is a Leaflet giving information with regard to the C.M.S. Medical Training Home at Bermondsey; reprinted from *Mercy and Truth* for September. Free of charge for personal information, not for general distribution.

Goats or Nails, *The Purpose of the Missionary Library*, is a booklet dealing with the C.M.S. Circulating Missionary Library. It has just been revised and reprinted; copies can be had on application to the Lay Secretary.

The following additional books published by outside firms have been added to the stock kept by the Publishing Department at Salisbury Square:—

Peggy; a School-girl. By Frances Stratton. Supplied to C.M.S. friends by special arrangement with Author for 3s., post free.

In Leper-land. By John Jackson. A record of a Tour of 7,000 miles among Indian Lepers, and other information. (Marshall Bros., 3s. 6d.) Supplied for 3s., post free.

The Missionary Speaker's Manual. By the Revs. A. R. Buckland and J. D. Mullins. A Handbook for Deputations and Workers. (Nisbet, 6s.) Supplied for 5s., post free.

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* (1½d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. **A Special Edition on thick art paper can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.**

Financial Notes.

"FAITH and Hope" should be our watchwords for this month. Not that the comparative view of the figures has materially changed since last month, but because we have been greatly cheered by numerous letters from friends urging the Society not to relinquish the financial policy of the past many years, and accompanying their letters with substantial proofs of their interest and co-operation. Extracts from some of these letters are given below.

Adverse Balance of 1900-1901.

The amount received is £6,243, leaving £6,238 still needed.

New Year's Presents for C.M.S.

Gleaner 10,797 suggested Christmas Presents for C.M.S. The suggestion was printed in our December number. Another friend supplements it by one for *New Year's Presents*. For this purpose the Lay Secretary will gladly supply (on application) small envelopes to contain the presents, which may be returned either direct to him at the Church Missionary House, Salisbury Square, or through a local Association.

Special contributions towards meeting any of the following grants of Committee will be much appreciated:—

Towards expenses of St. John's College, Agra	£200	0	0
For drugs for schools in Fuh-Kien Mission and at Ghuziabad	18	0	0
Fee for training a missionary at the Bermudaey Medical Training Home (one term)	18	6	8
To cover shipwreck losses of three Chuma missionaries	22	0	0
To cover losses by fire of Uganda missionaries	27	0	0
House rent for lady missionary at Kegalle	35	0	0
For enlarging the Women's House at Hang-chow	150	0	0

Words of Faith and Hope.

A *Gleaner's Branch Secretary* writes:—"I and my Gleaners are praying that the £80,000 needed may come in by April, if it is God's will, and we believe it will be sent."

A *Friend* forwarding £72 for the Adverse Balance says:—"I am indeed pleased to see that they (the Committee) intend to 'go on,' not presumptuously, but believing that God will not forsake His people in forwarding His cause. I may not be able to send anything more for some time, but trust that my slight contribution this year will at least support one man for the twelve months."

The *Mother of a Deceased Missionary* writes:—"I am quite sure that if my dear son had been living he would have given part of his salary back to the C.M.S.; so I am doing this in his stead. I have not been able to see my way to offer this earlier, and now am only sorry that it is such a small sum; but I am sending it after much prayer and hope that other missionaries' mothers may give as God has blessed them."

Two *Daughters of a Deceased Missionary* in sending a very considerable sum give it "as an acknowledgment of the great debt our dear father owed to the Society during the many years he was connected with it. We are thankful to God that He has made it possible for this money (which we feel rightly belongs to C.M.S.) to be used by them just when they are so much in need of funds, and we trust it may prove but an earnest of what God will send in the near future."

A *Hampstead Gleaner* writes:—"A text has been ringing in my ears for days past: 'Said I not unto thee, If thou wouldest believe thou shouldst see the glory of God?'"

A *Lady Missionary* in sending £10 writes:—"I hope it will be laid upon the hearts of many to give at this time, and so the anxiety of the C.M.S. Committee will be diminished day by day."

A *Gleaner* whose thankoffering of £800 was acknowledged in the last number writes:—"I have indeed reason for deep thankfulness to God for many mercies and blessings connected with the work since I became a Gleaner, and most earnestly do I pray that God will stir the hearts of many Gleaners and other members of the Society so to increase their freewill offerings that not a single worker may ever be kept back from the field."

A *Devoted Friend* in sending a year's wages writes:—"I am so glad thus to help on God's war; and should be more glad still to be one of His recruits."

A *Gleaner* subscriber writes:—"I trust that the anxiety caused by shortness of finance will be removed by the faith of those who, though perhaps they cannot go, will yet show by their deeds that they are called to do much for the evangelization of the world."

What can be done by an Individual Contributor.

A warm friend who has a son in Uganda and a daughter in China writes:—"For the past few years I have sent my annual donation to C.M.S. funds in March. I find I can double the amount this year, and so have much pleasure in enclosing cheque for £10 10s. payable now instead of £5 5s. in March." This does not represent all, for he contributes locally 24 s. to "Our Own Missionary," £1 s. to Medical Missions, something to the Mengo Hospital Fund, and 3s. to 36s. in his C.M.S. box. The latter item includes a regular contribution of

2s. 6d. a month besides a number of twopences for railway journeys instead of insurance tickets.

Children's Self-denial.

The Incumbent of a London church sends £1 1s. 8d., the proceeds of a children's self-denial week for Foreign Missions instituted this year in his Sunday-schools. He writes:—"The papers which accompanied the money brought in showed real self-denial and real labour to earn money in very many cases. It may interest you also to know that in our schools we SELL, on an average, some seventy C.M.S. magazines every month."

The following anonymous contributions are thankfully acknowledged:—

W. S. C. God's tenth, £1; Candidate in Waiting, price of a new overcoat towards grant for retired blind Yoruba catechist, £2; One about to become a Gleaner, for ditto, 2s. 6d.; Nil Sine Deo, 2s. 7d.; Thankoffering for Family Mercies, from Gl. 4,148, £10 10s.; Thankoffering for the Gleaners' Anniversary Meetings in Bristol, 10s.; E. E. M., for Khartoum, £1 8s. 3d.; J. U., 11s. 6d.; C. A. M., 6s.; Brighton Lady, £5; Hope, for Gordon Memorial, Khartoum, £1; Two Children, M. Box, 9s.; Gl. 8,965, knitting stockings, 10s.; Amateur Magazine, 12s.; One who is anxious that all may know and serve God, 1s. 6d.; Missionary's Two Daughters, in mem., J. S. H., £126 3s.; Miss E. P. T., 8s.; In Memory of a Dear Daughter's Birthday, 2s.; Chrysanthemum, 6s.; Gl. 4,811, tithes offering, £12 10s.; L. L., £3; J. E. S. S. E., £2; G. B., for Uganda, 2s.; Iford Evangelical, 15s.; Children's Self-denial Week for Foreign Missions, £1 1s. 6d.; Anonymous, 6s.; T. I. O., £57; Friend, for India, China, and Africa, £5; Gl. 70,019, £1 6s.; T. W., for Uganda, 6s.; Gl. 60,737, £3; Gl. 38,573 (coll.), 5s.; M. A. E. and W., 5s.; Anonymous, 10s.; S. J. M., £1; For Jesus' Sake, Ipawich, £5.

Sales of jewellery, coins, &c.—Miss A. B. (stamps), 1s. 7d.; Canadian Gleaner (gold brooch), 10s.; Widow's mite (ring), £1 5s.; Miss E. C. S. (coins), £1 1s. 9d.; Mrs. T. (coins), £6 10s.; Miss B. (coins), 2s.; Southport (coins), 3s. *Towards adverse balance and increasing expenditure.*—A. K., £25; Four Children under Eleven, drawing-room concert, 10s.; C. M. C., £1; Gleaner, £1; Mrs. G. H. W., £5; Gleaner, thankoffering for many mercies, £1; Gleaner, £1; Mrs. P., £10; Gl. 74,327, 2s. 6d.; Hampstead Gleaner, 10s.; R. L., £50; E. E. M., £10; Miss T., £1; Gl. 75,225, £1; Gl. 15,270, 5s.; Y.W.C.A., £1 1s.; J. McK., £5; Gl. 11,733, for C.M.S. forward movement, £20; Friend, £5; A Servant Maid, 4s.; Dorset Gleaner, 10s.; G. E., £1; C. H. A., £5 4s. 6d.; E. S. B., Gleaning from Drakestown, 6s.; A Gleaner, 1s.; M. G. W., 10s.; Gl. 3,048, £7 10s.; Miss B., £1; Miss W., £5; Gleaner, £2; In Memory of Sydney Gibbon, £5; A. H., 5s.; J., in memoriam, £72; Mrs. E. M. A., £5; Gls. 57,457 and 57,498, £2; E. S. B., £50; Gl. 115,107, £1; In Memory of the late Rev. James Dingle, 5s.; Reader of Islington C.M. Gleaner, 5s. 6d.; Miss E. M., 15s. 1d.; H. N., £1; Mrs. E. H. S., £5; T. J. W., £5; Candidate B. J., a year's wages, £22; E. M. F., £10; P. G. and M., 10s.; M. A. T., 7s.; Another Drop in the Bucket towards the £10,000 from a Member of Liverpool Ladies' C.M. Union, 5s.

Towards Metlakahla losses by fire.—Gl. 21,598, £1; Gl. 34,704, 2s. 6d.; Old Tasmanian, 5s.

Towards Indian Famine Relief Fund.—Miss B., £1; Iford Evangelical, 1s. 5s.; S. C. A., £3; Teacher, 6d.

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

Miss Gedge, Miss Iye, Rev. F. F. Adeny, Miss A. Rooboyer, Gl. 10,808, Mrs. Read, G. Le Marchant, Miss Holroyd, Miss Evans, Gl. 115,756, Gl. 106,652, Miss M. Powley, Miss J. Wakeford, B. F. B., Dorothy E. Long, Maj.-Gen. Groves, Rev. W. E. Taylor, C.M.S., and two packets from anonymous friends.

In response to a suggestion made by a correspondent of the GLEANER we have received payment from more than one friend for copies of the Annual Report sent to them in the ordinary course.

Coins.

Gold and silver coins in good preservation will be gladly received by the Lay Secretary for sale for the Society's benefit. He thanks Major G. Mathison for some Burmese coins.

Articles for Sale.

The Lay Secretary will gladly give full particulars of the various articles for sale at the C.M. House for the Society's benefit. Amongst them may be mentioned a considerable variety of water-colour drawings, a few of the Ceylon curios not yet disposed of, various books, lace, &c.

The wife of an Association Secretary has collections of British seashells for sale on behalf of C.M.S. About fifty varieties named and arranged on cardboard in pretty shell decorated boxes. Price 10s. 6d., post free. Apply to Mrs. W. M. Roberts, Morwylla, Aberdovey, North Wales.

Church Missionary Ladies' Reading Union for London and the Neighbourhood.

MEMBERS of the London Ladies' Reading Union are reminded that their subscriptions are now due, and should be sent to Miss Wood, Church Missionary L.U. Depot, 44, St. Petersburg Place, W. Miss Wood will be glad to receive new members. Subscribers of 1s. annually are entitled to borrow one book at a time. A 2s. subscription entitles members to borrow one book and the *C.M. Intelligencer* for one week. Rules may be obtained from Miss Wood. Contributions of work, &c., for sale are urgently needed at the Depot, and will be gratefully received. Cordial thanks are given to all who have so kindly sent parcels during the past year. F. A. F.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacons Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London."

THE MOHAWK CHURCH—This church, situated one and one half miles from the market square of the city of Brantford, was the first church built in Ontario, and the first Protestant church in Canada, (Ont. and Que.) It was built by the Government of George III, in 1785, the order being given by Governor Haldimand, Nov. 1784. The contract for its erection was awarded to John H. Smith, an U.E. Loyalist, who, assisted by his sons, cut the timber during the winter of 1784, and commenced the erection the following spring. The tablets containing the Apostle's Creed, the Lord's Prayer and the Ten Commandments (in Mohawk language), a bell (first to call the hour of prayer in Ontario), the Royal Coat of Arms, chancel furniture and an organ, were sent from England by the Government in 1786. Of the last two there are no traces left. The bell is here, but broken, the others are in excellent order. The church possesses a handsome solid silver communion service and a Bible presented by Queen Ann in 1712. The former is inscribed with the Royal Arms and "The Gift of Her Majesty Ann, by the Grace of God, of Great Britain, France and Ireland, and of Her Plantation in North America, Queen to Her Indian Chapple of the Mohawks." And the latter "To Her Majesty's Church of the Mohawks, 1712." South of the building is a tomb containing the remains of the celebrated Mohawk chief, Captain Joseph Brant.

THE UGANDA RAILWAY—No better proof of the fact that trade follows the missionary could be given than the opening of the Uganda railway. The first locomotive reached Port Florence on the Victoria Lake, 560 miles from the east coast, on the 20th of last month. The railway, built by the British Government, has taken six years to complete. The route followed, is in the main that taken by Bishop Hannington, who before his murder sent this message to the cruel King Mwangi: "I have purchased the road to Uganda with my life." It was the report sent home by the two C.M.S. missionaries, Krapf and Rebmann, in 1848 and 1855, which led to the discovery of the Victoria Nyanza. While the new railway will be of the greatest service in opening the heart of Africa to commerce, it will bring new temptations to the 30,000 native Christians round the lake, who are the fruit of the labours of the C.M.S. Let us pray for them. Perhaps in the middle of darkest Africa God has raised up a people sufficiently simple in life and spiritual in heart to show us how not to worship gold.

INTERNATIONAL CONVENTION—The fourth international convention of the Student Volunteer Movement for Foreign Missions will be held in Toronto, February 26 to March 2. It will, in all probability, be attended by students and professors from over 500 colleges and universities, theological seminaries, medical schools and other high institutions of learning. There will also be present an unusually large number of secretaries of Boards of Missions of the United States and Canada, as there is to be a conference of these

just before the convention. Many missionaries from all parts of the mission field are expected. The writer attended the last convention, which was held in Cleveland, in 1898. In some ways it was more inspiring than the Ecumenical Missionary Conference of 1900. Mr. John R. Mott is a marvellous leader, and he has gathered round him a band of young men who, in administrative ability, have probably never been equalled. This is the human element, let us not forget the Divine. God is in this Student Volunteer Movement. Toronto is privileged in having such a gathering. Let us pray for the convention.

MISS ETCHES—Our valuable helper from the C.M.S. in England, Miss Etches, was at Montreal from October 19th to 29th, holding Bible readings for ladies by invitation of the Rev. G. O. Troop, of St. Martin's church. The closing meeting of the week was held in connection with the Montreal Gleaners' Union. From there Miss Etches went to St. John, N.B., to take part in the Missionary Conference of the Deanery of Fredericton, and to give a course of Ladies' Bible Readings, arranged by the rector of Trinity Church, the Rev. J. A. Richardson. The Gleaners' Union Branches of Trinity and Stone churches and a united conference of Gleaners from these and from St. Luke's, St. Matthew's and other churches, were also addressed. Both the visits to Montreal and St. John were full of deep interest and encouragement. At Rothesay, Peticodiac and Shediac very well attended missionary meetings were held, and it was cheering to hear of many who had come from long distances on a dark night in order to be present. At a ladies' school in Rothesay, an address was given to a most responsive audience on "Girl Life in China," and at Shediac one evening was devoted to a social gathering of young ladies, with a missionary talk over curios. From November 27th to 29th, Miss Etches was at Hamilton, at the annual convention of the Order of the Daughters of the King, sharing in the discussions, which were of great interest, giving a missionary address at the opening meeting, and conducting a "Quiet Hour" at the close of the conference. In the Diocese of Niagara missionary meetings were addressed at Palmerston, Fergus and Elora. Miss Etches also met the members of the Woman's Auxiliary at Palmerston, and a social gathering of ladies at Fergus; she is now addressing meetings in Toronto.

LEPERS—Rev. Wm. White, our missionary on the Fuh Kien Coast, writes: "I am enquiring fully into the state of the Lepers of China for the information of the Mission to Lepers in India and the East, as I have promised Mr. Bailey, the secretary, to send them all the information I can. I am very busy, but I am not wearing out as I was a year or so ago. I am living out now; trying to make the most of everything about me, with the minimum expenditure of energy. Living out to the uttermost."

EPHAPHAN APPEAL. — In the Epiphany Appeal, read in all our churches from Port Arthur to Halifax, there occurs this kindly reference to the work of our Association in Japan: "The missionaries of the C.C.M.A., four in number, with three lady missionaries and nine native assistants, of whom we desire to make loving mention, and who were in the field somewhat earlier than those of the Board, are working energetically at Nagoya, Gifu and Toyohashi, and points adjacent in the south-west corner of Bishop Awdry's diocese. A few months since the Bishop of Nova Scotia visited the whole field assigned to Canadians, and was brought into personal contact with Messrs. Waller, Robinson and Lea. He speaks of Nagano and Nagoya as both of them 'strong centres from which much effort is exerted over a widely extended country. Rev. Arthur Lea,' he adds, 'is doing admirable work at Gifu and the neighbourhood. He has gained great facility in speaking Japanese, delivers sermons, addresses promiscuous gatherings in the streets and converses fluently in that language. The attention of the people at all times is remarkable. I only hope that his enthusiasm and that of his wife may not make them imprudent in overtaxing their physical and spiritual strength.' While commending the necessity of an expectant patience which will carry us through years of waiting without giving way to discouragement, the Bishop speaks most warmly of the present fruits of missions, and the indirect influence which Christianity is exerting in Japan."

PERSONAL.—Rev. Mr. and Mrs. Stringer, with their two children, spent a few days in Toronto lately, on their way home from Herschel Island. On Sunday, Jan. 12th, Mr. Stringer preached in St. Paul's church on behalf of the Canadian C. M.S. The appointment of Rev. S. H. Mallinson to St. Luke's church, Montreal, will bring a new missionary impulse into Montreal Church Life. Mr. Godsall, of Pincher Creek, a liberal supporter of the Piegan Indian Mission, paid the Canadian C.M.S. a visit. Rev. A. Lea, of Gifu, has sent us a photograph of himself and family, five happy-looking children.

MONTREAL.—We wish again to draw attention to the faithful work being done by the two C.M.S. missionaries from Montreal. On page 10 of this issue will be found an extract from Mr. Borup's annual letter. He reminds us in his many-sided industrial ability of the noble pioneer missionary, Alexander Mackay. The new site of Mr. Borup's Industrial Mission is on the shore of the Victoria Lake, about three hours' walk from Menigo, near the spot where Mackay once had a boat house. Dr. Minnie Gomery writes from Islamabad, Kashmir, to say that the work of building the new hospital there is going on apace. She and Miss Neve are just at present living in two of the wards, which are not yet finished, but are rough and bare. She says, "While here I am to look after the work gener-

ally, plastering, flooring, etc., and see any women and children who may come. If we find we have only a few patients at first, we shall go out into the villages several days in the week. It is a joy to feel that the long-expected hospital is so nearly a reality, though it will not be ready to open till April."

GLEANERS' UNION FOR PRAYER AND WORK

Once again may we call the attention of all our readers and particularly of secretaries of branches to the fact that a Programme Committee was formed at the last annual conference. The Committee will be delighted to hear from any who would wish to receive suggestions for programmes for meetings, and those desiring to receive such suggestions should address Miss Hoyles, The Canadian C.M.S. Office, Confederation Life Building.

Elmvale Branch and Orr Lake Gleaners.—We have not had our meetings every month, although we have had some very good meetings, which I know were very helpful to us. We are sorry not to have them regularly. If we could only get more of our members to attend the Gleaners' Conference I am sure it would be a great help. We sometimes read extracts from "The Gleaner," which we find helpful. At the next meeting after the letter from our own missionary, Mr. White, appeared in "The Gleaner," I read it to our members, and decided to write to him, but did not do so until October. We need more interest among our members in the Lord's work, and more earnest prayer and effort.

Collingwood Branch.—Although our Branch is not large, we have our meetings regularly every month, even in the summer months. Prayer forms a very important part in our meetings. We generally commence with the Gleaners' prayer and the Missionary Collect for the day. One of the members gives a short Bible reading, and different members read short missionary papers. This month one will take up the Northwest Missions. We have arranged for papers for the next six months. We have had three new members join during the year, and two from Toronto have been transferred here. We do indeed need to be roused up to more interest in the Lord's work, looking for and hastening His coming.

Orillia Branch.—We do not hold regular G.U. meetings, as the W.A. was started several years before the G.U. was formed, and as we do not wish to multiply meetings, we unite the two devotional meetings, and meet on the first Wednesday in each month. We have hymns, prayer and a Bible reading from one of the members, and missionary papers either prepared, or, if the members whose turn it is feel too diffident to give a paper, extracts are read from missionary papers on special subjects.

ACKNOWLEDGMENTS

We desire to gratefully acknowledge the following contribution to our various funds from 6th December, 1901, to 8th January, 1902.

GENERAL FUND.—Chas. Palmer, Charlotte-town, \$30; Rev. J. P. Sheraton, D.D., LL.D., Toronto, \$1; Mrs. Kzele, Toronto Jct., \$2.50; S. Schools, Hornby and Stewarttown, \$1.25; James H. Hirst, Erinview, Man., \$1; Mrs. Crawford, Erinview, Man., \$1; R. Buck, Erinview, Man., \$1; M. Buck, Jr., Erinview, Man., \$1; Miss E. M. Creighton, Cobourg, \$1; Fergus, \$3.50; Palmerston, \$1.10; St. Jude's Ch., Thornton, \$3.30; Fred. Cresswell, Toronto, \$1; A little Christmas Gift for the C.C.M.A., Lindsay, \$5; Liscombe, \$1.42; Ecum Secum., \$1.83; Marie Joseph, 77c.; "L.B.E.," Windsor, \$30.00; Miss M. L. Notter, Toronto, 50c.; Rev. C. H. Marsh, Lindsay, \$3; Mrs. Georgina Denmark, Gold Rock, \$4; E. B. Marten, Gold Rock, \$1; Rev. A. Carswell, Kallispell, Montana, U.S., \$5; Mrs. Rully, St. Thomas, \$100; Miss H. H. Marsh, Toronto, \$5; Mrs. Anderson, Toronto, \$20; Mrs. J. C. Moon, Orillia, \$1; Jas. E. Eger, Waterdown, \$5; Miss Marquerite Hall, Toronto, \$5; Mrs. Franklin, Kilworthy, \$1.25; Mrs. W. J. Davidson, St. John, N.B., \$2; Miss J. Thomas, Toronto, \$10; Arthur Abern, Quebec, \$2; Jos. Lea, Toronto, \$3; E. W. Trent, Toronto, \$10; J. S. Hetherington, Montreal, \$5; Miss A. L. Warren, Hespeler, \$1; Miss M. U. Warren, Hespeler, \$1; Miss K. K. Bradley, Toronto, \$1; Mrs. Chas. W. Tobey, Collingwood, \$1; Mrs. R. Reford, Montreal, \$5.

JAPAN, GENERAL.—Mrs. H. N. Darrell, Toronto, \$5.

MEDICAL MISSIONS, PALESTINE.—Dr. W. Harley Smith, Toronto, \$5.

PALESTINE SPECIALS.—V.P.S.C.E. Memorial Ch., London, for cot in Dr. Gould's Hospital, \$9.

SOUTH AMERICA SPECIALS.—Mrs. G. W. Ainslee, Comber, for boy in Chaco, \$15; Mrs. F. F. Jones, Comber, for boy in Chaco, \$15; W.A.M.A. All Saint's, M.C.L., London, for Harry Watson, Chaco, \$5.

MACKENZIE RIVER.—Sunderland, \$3.
MACKENZIE RIVER, Rev. T. J. Marsh.—W.A.M.A., Exeter, for freight on bale, \$5.

MACKENZIE RIVER SPECIALS.—Junior Branch St. Paul's Ch. Missionary Society, Charlotte-town, for Rev. I. O. Stritger's School, \$18.

RAINY RIVER.—Parish of Masquash, N.B., \$6.50.

ATHABASCA, Rev. C. R. Weaver.—V.P.S.C.E. Christ Ch., London, \$3.17; W.A.M.A., St. John's Ch., London Tp., \$2.

ATHABASCA SPECIALS.—Bible Class, St. George's, Ottawa, for Bishop of Athabasca, for Indian Schools, \$7.

GLEANER PUBLICATION ACCOUNT.—Mrs. Mary J. Nixon, Toronto, \$5.

T. MORTIMER, Treas. C.C.M.S., Room 41 and 42 Confederation Life Bldg., Toronto.

MORE PRAYER NEEDED

MANY DO NOT PRAY FOR MISSIONS AT ALL

Many who pray privately do not pray for Missions in Family Worship

MANY PARENTS DO NOT TEACH THEIR CHILDREN TO PRAY

Many who pray already need to devote more time and earnestness to prayer

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- "Across India at the Dawn of the 20th Century," by Lucy E. Guinness
- "Persian Women," by Miss Bird.
- "History of the C.M.S." 3 vols. By Eugene Stock.
- "My Third Campaign in East Africa," by W. Salter Price, F.R.G.S.
- "Missionary Heroines in Eastern Lands," by Mrs. E. R. Pitman.

SUGGESTED PRAYER

FOR MEMBERS OF THE
C. O. M. S.

O GRACIOUS GOD AND FATHER, we bless and praise Thee for Thy love to us, Thy sinful creatures, in redeeming us unto Thyself by the precious blood of Thy dear SON; and for the gift of Thy sanctifying SPIRIT. May we show our love to Thee by loving the souls for whom CHRIST died, and seeking to make known His glorious salvation throughout the world. Teach us how to labour and to pray for the conversion of the Heathen, the Mohammedan, and the Jew.

LORD, bless the CHURCH MISSIONARY SOCIETY, the CANADIAN CHURCH MISSIONARY SOCIETY, and all kindred Societies. May Thy presence be with our missionary brethren and sisters, and may Thy Holy Spirit prosper all their work. Send forth more labourers into Thy harvest, and stir up the wills of Thy faithful people at home to pray and to work for the success of Thy holy cause.

Show, O LORD, to all of us what Thou wouldst have us to do, and give us grace to do it. And may we all be looking with faith and hope for the return of our KING to establish His everlasting kingdom.

O FATHER, hear us, for the sake of JESUS CHRIST our LORD. Amen.

Missionary Bequest.—Mr. N.W. Hoyles, Mr. Thos. Mortimer and Rev. T.R. O'Meara have been duly appointed financial trustees to receive bequests for the Canadian Church Missionary Society in connection with the Church Missionary Society of England.

What Answer?—Shall hundreds of millions of men now living, who need Christ and are capable of receiving help from Him, pass away without having even the opportunity to know Him?

If we do not preach Christ where He has not been named, who will?

Why call ye me Lord, Lord, and do not the things which I say?

Are You Interested?—Who can measure the loss of vitality and spiritual power which many Christians and many congregations suffer because of their failure to do all in their power to obey Christ's command which is operative until it is repeated?

If the duly ordained leader of a congregation is indifferent or sceptical concerning the need and obligations of the Church to evangelize the world how can the majority of the members become interested in missions?

Are You Praying?—The chief obstacle in the way of the evangelization of the world is lack of spirituality in the native Christians abroad and in the Church members at home. Are you praying for an outpouring of the missionary spirit?

A Helping Hand.—You can never tell what a new subscriber may not mean for the Cause—new interest, new prayers, new offerings—perhaps a new missionary. Could you not secure five or ten new subscribers at the special club rates now offered? Be a Missionary at home if you cannot go to the Mission Field.

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