

The Canadian

Church Missionary Gleaner

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No. 4.

EDITORIAL NOTES.

NINETY-EIGHTH ANNIVERSARY.—April 12th should not be allowed to pass without special prayer and thanksgiving. Only two years now remain for the T. Y. E.

WELCOME HOME.—Rev. T. J. Marsh left Hay River on February 1st, and after a walk of seven hundred miles, and a drive of about two hundred more, reached Edmonton on Friday, March 12th. As there was no train until the following Tuesday, he remained there over Sunday, preaching in the evening. After staying with friends for a brief visit at Elkton and Winnipeg he reached Lindsay on Saturday evening the 27th ult. He had as a companion in his journey from the far north a trader, Mr. Mobley; a dog train of four dogs carried their luggage and provisions. We trust that Mr. Marsh will enjoy his brief furlough, which has been well earned. It is five years since he left us. We welcome him home.

THE JEWS—Founded in 1809, the London Society for Promoting Christianity Amongst the Jews continues its faithful work, which consists of home, continental, Asiatic, and African missions, carried on at forty-four principal stations, with 138 missionary agents, of whom twenty-one are ordained. At Jerusalem it has a boys' school, a girls' school, a workroom for Jewesses, a House of Industry, a depot for the sale of books, an Enquirers' Home, and a medical mission with a hospital. These are in addition to Christ Church on Mount Zion, with its regular services, the prayers being in Hebrew and the addresses in various languages. Fifty bishops of the Church, including the Bishops of Montreal, Toronto, and Huron, are vice-patrons of this noble society, worthy of our most hearty support. Rev. Dr. Beaumont, of Parkhill, is the Canadian secretary.

LEAFLET AND GLEANER.—The official organ of the Woman's Auxiliary is the *Letter Leaflet*. This keeps the members of this vigorous organization informed regarding all the practical work being done by it. The *GLEANER* does not attempt to enter this field and do this work. It does not feel itself to be in any sense a rival publication. On the other hand, a glance at the *Leaflet* will be enough to convince one that it does not attempt to give full and regular information regarding the world-wide missions of the C.M.S. and its colonial branches, in which so many Churchmen as well as Churchwomen in Canada are deeply interested. The effect of circulating the *GLEANER* in Canada has been the awakening in many parishes of fresh missionary zeal. This cannot be detrimental to any missionary organization, whether the D & F.M.S., or the W.A. We know a parish where, through the missionary interest awakened by the *GLEANER*, treble the number of W.A. *Leaflets* are now taken, and it is significant that the diocese from which there comes the chief complaint about a great falling off in the circulation of the *Leaflet* is the very diocese into which the *GLEANER* has hardly yet entered. The inference is signifi-

cant. One is not injuring the other. Each has its mission to fulfil in the same great cause—*GLEANER* and *Leaflet*.

NEWS FROM OUR MISSIONARIES.

NORTHWEST CANADA.

Athabasca.—Rev. C. R. Weaver, in building a home for Indian children, of whom he has now seventeen, has incurred a personal debt of \$300. Besides this, the Bishop has informed him that the mission is \$1,100 in debt, and that he should try and raise \$500 if possible towards this amount. Mr. Weaver appeals earnestly for assistance.

Moosonee.—Bishop Newnham appeals for unmarried men—clergymen, theological students, lay teachers. He hopes to be in this part of Canada from about the middle of June till the end of August.

Selkirks.—Mr. F. F. Flewelling writes that, contrary to his expectation, he did not go to Fort Selkirk to spend the winter there with Bishop Bompas. Early in the autumn gold was found at a place called Clondike on the Upper Yukon River, fifty miles above Forty Mile. Great excitement prevailed among the miners, and many of them rushed off to work the rich deposits on the Clondike Creek. Soon there were two or three hundred miners settled where before there had been nothing but woods. The mines are fifteen miles back from the Yukon River, but it is the custom to build a store on the river bank and make this the headquarters for supplies. As soon as a store was built at Clondike the Indians came and pitched their tents about half a mile further up the river, so that there was soon an Indian village there. It was decided by the Bishop that Mr. Flewelling should, for a time at least, minister to the Indians and miners of Clondike. After one unsuccessful attempt to stem the current laden with blocks of ice, which runs at the rate of six miles an hour, Mr. Flewelling reached the Indian village with his winter's supplies on the evening of the 17th of October, having been travelling for three days. Here he was heartily welcomed. There was great joy among the natives, because a "minister" had come. For the space of an hour he had, according to custom, to shake hands with men, women, children, and even babies. As to dresses, colours, odours, etc., these were beyond description. One or two men could speak broken English. Invited to stay at the house of one of the chief Indians, who gave up his bed to the visitor, the missionary, in order not to give offence, had to endure a hospitality to which he was unaccustomed. A reception was held in his honour, a roaring fire was built in the small sheet-iron stove, and meat roasted. Squatting room was all taken up, and even standing room was above par. The meat was grasped in their hands, seized by their teeth, and then cut off close to the mouth with a large knife. The only light was the feeble rays of a candle, which the missionary had brought with him, and the glow of the stove.

In a week's time Mr. Flewelling with some assistance had built a house for himself, containing one room, 16x20 feet. The door faces the Yukon on the west. Moss was placed

between the logs to keep out the cold. The home made furniture consists of bed, table, book-case, three benches, and a sheet-iron stove. The house is between the Indian tents on the south and the store about a quarter of a mile to the north.

At first the missionary was very much troubled with Indians coming in at all hours without knocking or taking off their hats, they would smoke and spit, poke the fire, and pry into everything, but after a little kind and patient training there was an improvement amongst them.

JAPAN.

Gifu.—The Rev. H. J. Hamilton has a long letter in the *Japan Weekly Mail*, giving an account of his stewardship in the matter of the Inundations Relief Fund. Either personally or by means of reliable Japanese helpers, all the cases where relief was given were carefully looked into, three towns and ten villages being visited for this purpose. The help given was chiefly in the form of bedding. A widow, seventy-three years of age, was found in the middle of December suffering from the cold, with only a straw mat and an old mosquito net to cover her. \$1,350 was contributed in Japan for this object. Mrs. Hamilton's mother, Mrs. Spence, has been suffering from malaria, Gifu being a low-lying spot.

Nagoya.—Much to Mr. Robinson's disappointment, Mr. Saiki has left the mission to take up school teaching in Tokyo. Bishop Awdry confirmed nine candidates on January 14th. (See page 59).

Toyohashi.—Rev. J. M. Baldwin thinks that both in the field as well as at home, beneficial results are flowing from the union of our Canadian Japan mission with the C.M.S. In the field it is possible now to extend the work, as the C.M.S. are able to supply native workers. As already stated in an editorial note, Mr. Baldwin is now stationed at Toyohashi, a garrison town, which is rapidly rising in importance, situated on the main line of railway between Tokyo and Nagoya, about forty-five miles from the latter city. It is also to be the southern terminus of the Toyokawa Railway, which is in course of construction. The population of Toyohashi is 20,000, with eighty-three villages grouped round, so that there is within easy reach a population of 200,000 souls, one third of the whole Mikawa province. "With regard to the inhabitants of the district," Mr. Baldwin writes, "I find them certainly more friendly and approachable than the people of Nagoya. Here, as at home, people living in comparatively small places live in more intimate connection with one another than in larger centres. The Buddhist sect of this district is not very active or strong, and apparently has very little hold on the people. We entered on our term of residence here on November 21st, having secured, through the kind assistance of Mr. Saiki's father-in-law, the necessary passports, and just at that time we were fortunate to find the house opposite to us vacant, which I secured as a preaching house, and also as a residence for the catechist, Mr. Uchida, who came from Gifu. Our first regular service we held on Advent Sunday. The preaching service for the heathen is well attended, and I am glad to say we already seem to be getting a little hold of the people."

A night school and a reading room have been opened. Several young men seem interested; among these a railway employee and a sergeant, the latter from Kumamoto, where he had heard the Gospel. He is bringing others to the services.

An out-station has been opened at Futagawa, four miles east on the railway, where a room was rented. Between sixty and seventy persons came to the first service. With the exception of a Greek church mission, abandoned some years ago, Christianity had never been preached there.

Another out-station will shortly be opened at Kamagori,

about eleven miles on the other side of Toyohashi. Two lady missionaries and a native Bible woman are needed to reach the women in their homes, who seem particularly accessible just now. Mr. Baldwin concludes: "I trust ere long that this need will be supplied by the Great Lord of the harvest, and cannot we ask the friends at home to join us in prayer that they may be the instruments in His hands of supplying this need?"

A JOURNEY BY DOG TRAIN.

DEAR MR. EDITOR,—I thought I might interest some of your youthful readers if I gave a little account of a trip I made with dogs to bring home two boys from their winter camp to our mission house. I do not know if any of my readers have seen a train of dogs. The dogs in Wapuskow are of all sorts—"mongrel, puppy, whelp and hound, and cur of low degree." All are small, but some are splendid dogs to work. My own are a good train, and can draw about 400 lbs. with ease. We always harness our dogs tandem fashion, and while the usual number of dogs in a train is four I have seen from one to six. Six dogs are too many for a rough bush country like this, as the trail is so crooked that sometimes the leader is almost at right angles to the sleigh.

On this trip I am speaking about, I took a toboggan with sides of leather, so that I could ride where the road was good. An Indian went first with his train, as he knew the road. He had a flat sleigh, and about 300 lbs. of provisions on it sent by a trader. We first cross part of Wapuskow Lake, where I rode along in the sleigh, my dogs just going after the other train, but as soon as I got across the lake I had to walk. The road lay through long grass, where the water had made great lumps, which were frozen. Then there were roots and fallen trees, over which the dogs climbed and the sleigh bumped. Sometimes we came to a burnt track where the burnt roots were sticking up all over. This road was no worse than many round here and better than some. In the day's journey there were three lakes to cross. Here I jumped into my sleigh, and the dogs soon started in a run or gallop. We had travelled a long way, and at last came to a tepee made of birch bark and poles. It had been erected by some Indians while they fished in the lake. Just near was a fish-house made strongly of logs, where the fish are stored for winter. The door was made with grass supported by poles. When the Indian pulled away the poles there was a nice dry floor, and a heap of good firewood in the corner with plenty of birch bark, so we soon had a roaring fire, and boiled our little kettle. From this lake the Indian asked me to go ahead with my dogs and I soon left him far behind. After about two hours through rough land I saw two Indian boys ahead of me. As soon as they heard the bells and saw the sleigh, they set off at a hard run to tell the people the missionary was coming. The house was a little shanty of logs, with a flat roof, and large mud chimney, where logs three feet long were burning. Another Wapuskow Indian had come from his winter camp to meet the trader's man who was with me. He brought fur and received flour and other goods. After having a meal, while the fish were thawing for the dogs, I read in the Cree part of St. John iii., and then tried to speak on the new birth. I then had prayer. The people seemed interested, and perhaps the thought of Jesus as the sin bearer and healer and God the giver of the new heart may go with them to their hunting camps.

Next morning we started back, and I had a more difficult task in keeping my sleigh straight than when it was empty, for I had the little boy in it. To most of the children in Ontario or England it will seem a queer way to go to a boarding school;

(Continued on page xv.)

The Church Missionary Gleaner

APRIL, 1897.

EDITORIAL NOTES.

THE announcement of Prebendary Wigram's death on March 10th will have reached our readers long before these lines appear. To those of us at Salisbury Square who had the privilege of being his colleagues during the whole or main part of the fifteen years of his secretariat, it conjured up memories unspeakably precious. To have seen and known him when, in the full vigour of his manhood, he devoted his strength and time and substance, every endowment, and everything held dear, to his Master's service, to have enjoyed his confidence and shared his sympathy, has been a means of grace for which we give unfeigned thanks to God. Those years of unstinted labours were traced so recently as October, 1895, in the *GLEANER*, and it is unnecessary to review them at the present time. The months that have since elapsed have borne witness to the same spirit of loyal devotion to his Lord, in submissive resignation, and cheerful suffering. The Editorial Secretary in another page has lifted the veil for our readers and shown them a glimpse of that blessed home, sacred in the hearts' affections of God's servants in many lands, from which our beloved friend has been called to the home above. The Lord gave the grace and has given the glory. O Lord of Hosts, blessed is the man that trusteth in Thee.

An influential petition, signed by not a few prominent C.M.S. friends, distinguished as much for their fidelity to Protestant and Evangelical convictions as for their missionary zeal, was presented to the General Committee in March, urging that in the future the Anniversary Sermon should be preached in St. Paul's Cathedral, with the consent of the Dean and Chapter, instead of in St. Bride's Church. The Dean of Windsor proposed a resolution to carry out the suggestion of the petitioners, but after a lengthy discussion the Dean withdrew his motion in favour of an amendment proposed by the Secretaries to the effect that the Committee had not sufficient evidence of a general desire on the part of the members of the Society for the change to justify them in taking the step proposed. We have rarely had the pleasure of listening to a debate in which men entertaining strongly divergent views as to what was expedient and desirable, expressed themselves with so marked a combination of Christian candour and mutual esteem. The general feeling undoubtedly was that whatever might be said in favour of St.

Paul's for an occasional and exceptional service—such, for example, as that which was held in November, 1848, the year of the Society's first Jubilee—it is not specially suited for the quiet congregational service and the hearing of a sermon usually somewhat long, and not seldom from veterans whose vocal strength would be unequal to the sustained exertion.

On April 12th the first year of our Three Years' Enterprise will have sped. It is proposed to hold a Special Prayer Meeting at the Church Missionary House on that day, in lieu of the usual Thursday Prayer Meeting, for confession and thanksgiving, supplication and intercession. Some of our clerical friends in the country may find it possible to arrange on the same day to have either a Special Meeting in their respective parishes, or to make the subject prominent in such regular meetings or services as may fall on that day.

News has been received by Bishop Tucker of the arrival on the northern coast of Lake Victoria of the first steamer to sail across its waters. The *Ruwenzori* was purchased in England with funds contributed in response to appeals put forth by Mr. H. M. Stanley in 1890, subsequently supplemented by the *Record* newspaper. It was taken up country by the German route and put together at the south side of the Lake. This is an event of great interest and one which may prove of much importance both materially and spiritually to the countries bordering the Lake. What danger it may have to face, however, is illustrated by the unhappy fate of the *Kenia*, a steamer sent up by the Government about the same time as the *Ruwenzori*, and put together at the same place, and which had the misfortune to suffer shipwreck during its first voyage, so sudden and violent are the storms on this inland sea.

From the above it appears probable that the last stages of the long journey of the up-country party, which left the coast in November, were accomplished in a steamboat, as the first stage was in a railway train; and this only twelve years since Hannington followed in the footsteps of the only previous white man who had traversed these territories! The latest news to hand of the party when we go to press is dated Jan. 11th, when they were in Kikuyu, about half-way, all in excellent health, thank God! They make a strong appeal, as Bishop Tucker has done more than once, for the occupation of Kikuyu—populous, healthy, food plentiful, and soon to be within two days' journey from the coast.



Photograph by Elliott & Fry

THE LATE REV. PREBENDARY WIGRAM.

The quickest way of reaching Kikuyu may, very possibly, be to pass it by for the present and to hasten forward to the utmost of the evangelization of Uganda. Baganda teachers under European supervision are doing splendid work in Bukoba and Toro and Koki and Usukuma, and shortly it may be expected through God's blessing they will be available for regions yet more remote. Meantime the Committee's policy is to strengthen the Uganda Mission, where the opportunities are most inviting and full of promise. There should be a new band of recruits (men) ready to sail in June, but at present no one has been assigned. Our hope is that they will be given to us. Will our readers ask for them, and look for them—looking first at home?

Two telegrams which caused us not a little anxiety were received from Persia on February 15th and 17th respectively; the first told of the imprisonment of converts, and the second of the threatened closing of the Hospital at Julfa and expulsion of the missionaries—"position most critical." It was therefore with very thankful hearts that we heard the request contained in a third telegram which arrived on February 26th, and which implied that the trouble had passed over—"Let ladies come." The ladies referred to are Miss Connor returning, and Dr. Emmeline Stuart going out for the first time to join the Mission. They leave England on March 24th. Much prayer is asked for them and for all the sorely-tried workers and converts in that stronghold of Islam.

Since the above was written, letters dated January 30th tell us of an occurrence which appears to have been the beginning of the disturbances which culminated a week or two later. The taking of three Persian students in the boys' boarding-school, all sons of recent converts, to the Armenian public baths at Julfa, as usual, attracted the notice of a number of Mohammedans, who surrounded the bath, and carried the lads off to Julfa. They had not been liberated at the date of the letters.

Bishop Tugwell and Mr. Wilkinson arrived home on February 17th. An interesting letter from the latter will be found on the opposite page.

The Rev. F. Baylis arrived in England from Sierra Leone on March 1st, and has now resumed his usual work at Salisbury Square, which will, we doubt not, gain greatly by the glimpse he has had of West African work and workers.

Many of our readers have already read Bishop Tugwell's powerful appeal in the *Times* for men and means to evangelize the Hausa and Nupé nations, now, through the victory at Bida, brought into direct touch with European influence and civilization. Dr. Battersby's article on page 52 will serve to emphasize the plea, if emphasis be needed. "Few people at home," wrote Reuter's correspondent to the *Times* recently, "can realize the enormous population existing in Hausaland. It is estimated by Mr. Robinson (Rev. C. H. Robinson, author of 'Hausaland') at fifteen millions, or one per cent. of the world's population." When Jesus "saw the multitude He was moved with compassion on them." His "compassion" led Him to the cross. Whither shall ours lead us?

Mr. Stock's five lectures on the Early History of the Society were very well attended, and heard with the keenest interest. Amidst much that was deeply touching, and a few details that sounded amusing to modern ears, two impressions stand out prominently, first, the triumphant faith of the Society's founders, and secondly the spirit of broad-minded love in which they carried on their work. "Not the Society, but the Lord," was a motto acted out by them, although not uttered until they had been in their graves for many a long year. God grant that a double

portion of the spirit of these faithful men may rest upon those who have now "entered into their labours."

We desire to call attention to the admirable *Outlines of Confirmation Lectures*, written by the Rev. A. J. Robinson, Rector of Holy Trinity, St. Marylebone, and published by Mr. Elliot Stock. It is the only manual of the kind, so far as we know, which puts the Evangelization of the World in its rightful place, showing it to be a work in which every Christian is called to take some share.

The many friends of Mrs. Carus-Wilson (Mary L. G. Petrie, B.A.), will be glad to hear that her poem "Thora," originally included in the volume entitled *Tokiva, and other Poems* (Hodder and Stoughton) has now been published in separate form, price 1s. 6d. "Thora" has a distinctly missionary bearing, and appeals specially to women of culture.

OAK HILL HOUSE—MARCH 10TH, 1897.

OUR beloved friend and brother has at last finished his course—the course of untiring labour and then of weary weakness and infirmity—and gone to be a pillar in God's temple, whence he shall "go no more out." When, on his retirement nearly two years ago, I wrote in the *GLEANER* (Oct., 1895) of his great services to the Society, we were fondly hoping that, released from the unceasing pressure of responsibility and of "the care of all the" missionaries, he would be permitted to continue amongst us for some years as a veteran counsellor. But it was not to be. For a few months he came to committee meetings from time to time, but very soon the infirmities that had compelled his retirement revived and increased, and since May last year his honoured face has not been seen in Salisbury Square. Up to about Christmas, however, he always loved to hear of what was going on; but since then it has been a gradual fading away, until latterly he could do little more than murmur Amen to a prayer offered by his bedside.

"Perfect peace"—have we not learned afresh what that means in these weeks and months? It is hard to give an idea of what Oak Hill House has been. Did you want to shake off toil and worry and sadness? You could go there, up to the last, and be revived by the calm brightness of the whole house. Gloom? There was none of it. It was like a glorious sunset in the Indian Ocean. Many will read these lines who know what that is. Yes, the sun is setting—no mistake about it: the great disc touches the watery horizon, and sinks gradually till the last rim has disappeared. But the sky is aglow with brilliant colour; the "everlasting sea," calm yet rippling and sparkling, "echoes angelic songs"; the air is fresh and yet soft—soft and yet fresh; all is uplifting and exhilarating, while all is peace. That is what Oak Hill House has been like! It is a poor description, but I know not what else to say.

Why was it so? Because the Lord was there! Because, though the dear people talked less than one would find in some houses, His presence was known and felt. Because it was all real to them. And because the dear parents, and all the sons and daughters, were of one heart and one soul. "Whether they lived, they lived unto the Lord, and whether they died, they died unto the Lord: whether they lived, therefore, or died, they were the Lord's." Two of them belonging to the Missionary Army in India, though happily at home to smooth the dying pillow; one far away in Uganda; three among the fearless soldiers of Christ at Cambridge; one the bright home-bird, full of loving activity in work for Him;—but all one, consciously one. Oh, blessed sight!—how can one praise the Lord enough for it?

O dear Mr. Wigram himself I cannot say more now. To have had such a friend is a wondrous privilege; such a pattern of unselfishness, of industry, of thoughtfulness, of large-heartedness. It is a small thing that he had ample means, and used them with unbounded generosity. One does not think of that in thinking of him. It is the man himself that one thinks of; and while in Salisbury Square he was an example to us all, it was at home that he shone most. But wherever he was, he, like King David, "served his own generation by the will of God." The Lord grant to us who remain grace for the rest of our little lives to do that; and then it will be only happiness when the words have to be added of us, that "they 'fell on sleep.'"

March 10th, 1897.

E. S.

IN MEMORIAM.

THE REV. PREBENDARY WIGRAM.

FOR thee we make no mournful moan,
O blessed, happy saint!
But lift our eyes where thou art gone,
And see thee stand before the throne
'Mid glories none can paint.

The weary frame, so long oppressed,
Is gently laid to sleep,
And Christ, who stooped Himself to rest
Within the dark earth's silent breast,
His own will safely keep.

But oh! the joys, how full, how free,
Thy spirit now hath found!
Joy upon joy, beyond degree,
A bright expanse of liberty,
A rapture without bound!

We raise no wail upon the air
Nor grudge thy calm repose,
Although we miss thy thought, thy prayer,
Thy ever loving, watchful care—
How truly, Jesus knows!

Kind heart, pure soul, brave, selfless life,
For others good out-poured,
Right in the thick of daily strife,
Where trouble, toil, and care were rife,
Thou followedst thy Lord!

In ev'ry clime thy voice was heard;
Thy counsels wise and true,
In written line or spoken word,
Full many a fainting spirit stirred
To hope and effort new.

And through our tears our hearts we raise
Unto our God above,
And give Him true and thankful praise,
That to our need so many days
He lent this loan of love.

Our lips no sad farewell shall frame
Since He hath called thee home;
We own His just, His sovereign claim,
We glorify His blessed Name;
We wait—till Jesus come!

S. G. STOCK.

OUR VISIT TO THE WEST INDIES.

By THE REV. D. H. D. WILKINSON.

IT is not easy in one short article to give anything like an adequate description of our visit to the West Indies. Bishop Tugwell and the writer left Southampton on Dec. 16th, 1896, and arrived at Jamaica on Jan. 1st, 1897, having called at Barbados on Dec. 28th.

It was with a sense of deep thankfulness, mingled with solemn responsibility, that we found ourselves at early dawn on Jan. 1st, steaming slowly past Port Royal into Kingston harbour and gazing at the magnificent panorama of verdure-clad and cloud-topped mountains, that seemed to lie in a huge semi-circle behind the town and the great sweep of the bay.

Most kind was the welcome which we received from several of the Kingston clergy and others who came on board the vessel to meet us; it was a pleasant foretaste of the cordial welcome and kindness which we received everywhere. Our first week was spent in Kingston as the guests of Bishop Nuttall, the Primate of the West Indies and the Bishop of Jamaica, and its occupation might be briefly described as "seeing and being seen." But this does not mean that we did nothing, for it included visits to various institutions, including the Mico College for training schoolmasters, the trustees of which have kindly offered to give scholastic training free to a limited number of missionary candidates; the Deaconess' Home, worked by ladies from Mildmay, which is doing an excellent work both in direct evangelistic efforts and in training young women to be Christian nurses and

parochial helpers; and the Theological College, where catechists as well as Ordination candidates receive instruction. Much time was also spent in important private conversations and social intercourse with friends, the formation of plans for future work, and a fair share of public speaking and preaching; so that by the time we left Kingston for the country on Jan. 8th, we had gathered a good deal of useful information and had a fairly complete idea of how best to utilize the remainder of our time.

Our next host was Bishop Douët, the assistant Bishop of Jamaica and vicar of Mandeville, a lovely spot in the Manchester Mountains. The journey thither was intensely enjoyable, the train winding in a most marvellous way up into the heart of the mountains, and giving one an ever-changing succession of beautiful views—now a vast expanse of open valley dotted with farms and orange plantations; now a narrow gorge of uncultivated tropical forest; then a panorama of mountains, forest-clad, but with patches of banana or coffee plantations showing where the native huts were to be found. While at Mandeville we had opportunities of meeting some of the clergy and other friends socially, and of holding meetings, or rather missionary services, in some of the neighbouring churches ("neighbouring" means anything from six to twenty miles). On leaving Mandeville we drove on to various other places, visiting different centres of Church life, at each of which we had opportunities of pressing on large, attentive, and sympathetic congregations the great work to be done by the Church in the evangelization of the heathen world, and the individual Christian's responsibility for taking a share (whatever share God would have him take) in this great unaccomplished but imperative duty. Many of the peasantry (all black and dark-coloured people) came long distances to the services, carrying their boots and stockings on their heads, and putting them on at the churchyard gates, and were prepared to stay all day if only there were a sufficient number of long speeches. Space forbids any attempt to describe the tour, each stage of which brought us into new and beautiful scenery. An all-day train journey, during which the glories of nature made it difficult to do all the thinking, reading, and writing with which one had intended to employ the time, brought us once more to "Bishop's Lodge," Kingston, and to a kind welcome from Bishop Nuttall, after a most enjoyable fortnight in the country.

The last ten days in Kingston were intensely interesting. Our work consisted of a sort of combined Missionary Mission and Conference. On the Sundays we were fully occupied, each preaching two or three times in different Churches. The week-day meetings included a largely attended gathering of ladies, a solemn service for men only, and a special meeting for children, the attendance at which, though not large, was very encouraging, twenty or thirty children remaining behind to give in their names for collecting boxes. There were also evening meetings of a more general character, at which our aim was not so much to interest as large a number as possible as to make a deep impression of conviction upon a smaller number who were already interested. We had several tokens that the Holy Spirit blessed the effort to many, enabling them to realize, as never before, the solemn responsibility which rests upon the individual to do the utmost that he can for the evangelization of the world—by personal service, by prayer, and by self-denial in giving. Two branches of the Gleaners' Union were started after one of the meetings. From 7.30 to 9, each morning, was set apart for private talks with individuals, and many came to see us with reference to personal service in the Mission field. From the Tuesday till the Friday we were occupied from 10.30 till 3 or 4 p.m. in a conference with specially invited friends on the whole scheme for the employment of West Indians in West Africa; at which Conferences every detail of the scheme was thoroughly talked over.

Of the actual results of our visit, it would be premature yet to speak definitely, seeing that the special Committee which has been appointed for considering our report in detail, have not as yet completed their work. But it may suffice to say that though there is much to sadden the heart of the Christian worker in Jamaica, and though there will be very special need of care in the selection and training of candidates, yet one cannot but believe that the scheme is of God, and may in due time result in much blessing both to Africa and Jamaica, by enabling the latter to have the blessedness of giving some of its best workers to the cause of Christianity in the most needy parts of Africa. Will our readers pray that it may be so?



INHABITANTS OF LOKOJA.

From a Photograph by Dr. W. H. Cross, formerly Principal Medical Officer, R. N. Co.

THE OCCUPATION OF BIDA FROM A MISSIONARY STANDPOINT.

By DR. C. F. HARFORD-BATTERSBY.

MORE than fifty years have passed since representatives of the C.M.S. first entered the Nupe country with the view of finding openings for Mission-work, as described in the *C.M. Intelligencer* for March. Ever since that time the claims of this region, and the possibilities of reaching the other Mohammedan states of the Soudan from this direction, have been more or less kept before the Committee. Certain times, however, stand out prominently, during which attention was directed towards Nupe.

In the days of the early Niger expeditions much interest was centred upon the development of the Upper Niger, and Bishop Crowther's relations with the Mohammedan rulers of Bida were of a very cordial nature. Later on, as is well known, the formation of the C.M.S. Soudan Mission under the Rev. J. A. Robinson and Mr. Graham Wilmot Brooke led to increased efforts to push forward into the Soudan. In each case, however, there were great difficulties, and in spite of the amount of energy thrown into the work, and the loss of valuable lives, very little progress has been made. But we must not regard these beginnings as labour lost. Our brethren who have worked for the evangelization of this territory have been, as it were, the engineers surveying the ground, so that those who follow them may take advantage of their observations, and be ready at the right moment to go forward.

This moment seems now to have arrived. One of the greatest obstacles to settled work in Nupe territory has been the practice of slave-raiding, which has kept the people of the smaller towns and villages in a constant state of terror, and has paralyzed the trade of the country. Now, however, that the Royal Niger Company have conquered the entire territory in their recent brilliant expedition, there is every prospect of a new era of prosperity for the people, and full opportunities for missionary work. Especially since we learn that a decree (which will come into force on Diamond Jubilee Day) has been promulgated from Asaba, the headquarters

of the Company, abolishing slavery throughout the Niger Territories. It is under these circumstances that Bishop Tugwell has issued an Appeal, addressed to the *Times*, in which he pleads for workers to enter into the open doors, and for money to support them. It will therefore be of interest if we give some description of the area of country which has been thus brought under the more or less direct control of the Royal Niger Company, and of the openings which probably exist at the present time.

We can only mention in passing the hopeful beginning of work in the Basa country, where a training institution has been established in memory of the late Rev. C. E. Watney, which is under the charge of the Rev. J. L. Macintyre, and which, we trust, will lead to the evangelization of this most interesting and hardy little tribe; nor can we do more than refer to the possibilities of development in the Hausa country from Keffi as a centre, or even in the Yakoba country, which Bishop Tugwell is so anxious to visit. Our present object, however, is chiefly to call attention to the country which has been the scene of the recent campaign.

Up till the present time our work in this part has chiefly been concentrated in Lokoja, and here a very large num-



THE REV. J. J. WILLIAMS IN HIS NATIVE DRESS.



NDEJI'S SQUARE AND MOSQUE.

ber of different races may be met. In this one place I have stated before that I have treated people of as many as fourteen different languages. Some typical representatives of people of Lokoja may be seen in the excellent picture which my friend, Dr. W. H. Crosse, late principal medical officer of the Royal Niger Company, has kindly allowed me to use. More than one of these were, I believe, patients of mine, and several races are included in this group.

As we leave Lokoja and pass up the main stream of the Niger, we soon come to the Kakanda country. The Kakandas are an industrious people—many of them fishermen, and others farmers. Their language is akin to Nupe, whilst most of them would understand the Nupe language itself. I have visited several of their chief towns, and on each occasion was well received, though there was a certain timidity on the part of some of the people lest their friendliness with us might not be approved of by the authorities at Bida. The chief town is Budon, and here the king received me with special warmth, having heard of medical work that I had done amongst his people, both in the case of some who had visited Lokoja, and also, on one occasion, in one of his own villages. At Muye, too, which is opposite to Bu-

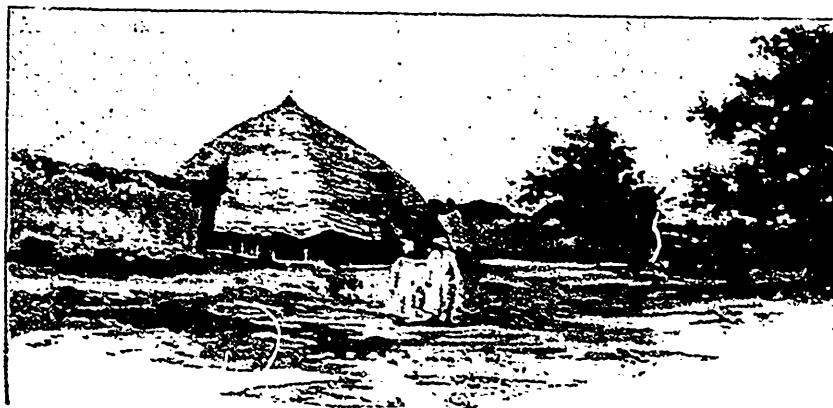


THE MAIN STREET, BIDA: CROSSING THE WATER.

of young men, who were being instructed by a Muslim teacher in the principles of the Koran; but I imagine that very few of the people know much about Mohammedanism; and now that the fear of constant aggression from the Mohammedan princes of Bida will be removed, there is little doubt that the people would be very ready to listen to the Gospel.

Continuing our journey up river, a number of villages are passed, but all of them have been suffering from the same reign of terror which we have already described.

A little farther on we come to Egga, which is said to have been destroyed by the Royal Niger Company, and it is from this point that the main river is left by those proceeding to Bida. Opposite to Egga is a place called Kipo Hill, once a C.M.S. station, and those who are passing to Bida by land would leave the river at Kipo Hill, or at a place a few miles further on called Kacha. At this place a market is held, where I first met



ENTRANCE TO PALACE OF THE LATE EMIR MALIKI, BIDA.

the Fulah herdsmen, a most interesting people, quite different from the negro races of that part, having a more or less light complexion, well-marked features, and straight hair. They are members of the important race who have conquered so much of the Soudan.

Between Kacha and Bida are a number of farm villages, belonging to the various princes of that town, and we shall probably find in Bida the best opportunity for missionary work. I have had an opportunity of visiting Bida on two occasions, viz., in 1891 and also a year later. On the first occasion I was accompanied by Mr. Robinson and Mr. J. J. Williams, and the second time Mr. Williams was again my companion. A portrait of the Rev. J. J. Williams (for Mr. Williams has lately been ordained), in the dress which he used to wear in Bida, is given in this number, and Mr. Robinson and I were also attired in a similar costume. We found this of the very greatest service, in allowing us to mix freely with the people without attracting too much observation, and it undoubtedly gave remarkable opportunities for missionary work. Some pictures of Bida are also given, and these will give some idea of the character of that city. It is about two miles in length by rather more than a mile in breadth, and has been estimated to contain about 50,000 inhabitants. The houses are of the ordinary style, consisting of a number of round mud huts, with thatched roofs, several of these being enclosed in a single compound, and many of them are nestling among the trees, which are very plentiful throughout the town, the country round being comparatively bare. A stream runs through the city which is well shown in one of our illustrations.

We approached the king on each occasion through the Ndeji, or prime minister of the country, an old man who has already seen four successive kings on the throne, and who appears now to have submitted to the Royal Niger Company, and therefore will probably retain his position under the new Emir who has been appointed by Sir George Goldie, though the position of the Emir of Nupe will from this time be subject to the direct control of the Royal Niger Company.

I had many interesting talks with the Ndeji, and although a Mohammedan and a regular attendant at his mosque, of which a picture is given, he was particularly friendly to us, and especially grateful for medicines. I also had great opportunities for visiting the various princes, who were most of them anxious to have some medical help, either for themselves or their relations.

It is unnecessary, perhaps, to say much here about the state of civilization in Bida. Here we found numbers of schools kept by Mohammedan teachers, where a very large number of the boys of Bida were taught to read and write and to say their Arabic prayers. The market, too, was a remarkable sight, exhibiting articles manufactured in the country of various kinds, including work in cloth, iron, brass, wood, leather, &c. Here it was that the slaves were sold, most of whom had been caught on slave-raiding expeditions. This market was carried on by the side of the late Emir Mahki's compound, the principal entrance of which is well shown in one of the photographs reproduced in this number. We were specially interested also in an Institution for the Blind, presided over by a man who was called Sarakin Makafi, or King of the Blind. Most of the blind men went out daily to beg by the wayside, whilst a certain number were engaged in making ropes, which would well compare with ropes made in England.

The largest number of the inhabitants of Bida are, of course, Nupes, though there is a considerable and important section of the town known as the Hausa quarter, and chiefly occupied by Hausas, whilst there are always a large number of Yoruba traders from Ilorin. The princes claim Fulah descent, whilst occasionally some light-skinned Arabs from North Africa may be seen in the town, and we were commonly regarded as Arabs.

Amongst such surroundings as this a splendid field is open for the preaching of the Gospel. Before the conquest of Bida there was little hope of passing from Bida to other parts, owing to the jealousy of the Emir, but now we may certainly expect that free trade will be established with Bida, and we believe it will prove a stepping-stone to some distant parts of the Western Soudan. It is very important that a Medical Missionary should be one of the party who should first enter Bida. The people have learnt even from my two short visits to respect European medicine and surgery, and they will no doubt have had opportunities during the recent battle for some experience of British surgical treatment.

It would probably not be well for ladies to join the first party, but there does not seem to be much reason, if the country remains in a settled condition, why they should not be able to work in these parts in the near future. Nor must we forget the claims of Ilorin, which has also been brought to submission. Our brethren in the Yoruba Mission have long had their eyes directed towards this city, and would be ready to occupy it if reinforcements were forthcoming. At any rate, let it be understood that the need is most urgent. Mr. Nott is at Lokoja, prepared by a sound knowledge of the Hausa language and of the ways of the people for a step forward. Bishop Tugwell returns to the Niger in the autumn, and a party of men should be ready to accompany him. Whether he will seek in the first place to go forward to Bida, or to first follow the Binuo route into the Basa country, may not be decided until later on; but for both of these openings men are urgently needed, for in these directions, and in many others in both the Yoruba and Niger regions, there is at the present time a widely opened door.



XII.—THE MOTHER IN ISRAEL.

A.L.O.E. (MISS TUCKER).

THE little schools for girls that were opened by missionaries' wives in early days, are now succeeded by day-schools, boarding-schools, Sunday-schools, orphanages, industrial schools, &c.; and the Zenanas are so perseveringly visited, that the Gospel is taken to those who cannot, or will not, come to hear it. Unmarried ladies who can devote their whole time to their Heathen sisters, have gone to the help of those who were married, and could only give part of it; and the love of Christ, which has caused some of the most cultured of our women to use their talents for the spread of His kingdom, has made the hearts of lady missionaries so loving, that they have in many cases taken the bodies, as well as the minds and spirits of the Native women, into their care, and have qualified themselves as medical practitioners, that they may convey a double benefit.

Not a small part of the work that falls to the lot of the elder among the lady missionaries, is to advise, to direct, to encourage, and to give sympathy to the younger. There are instances in which the one has almost taken the place of a mother to the other. (1) The Mother in Israel has her own feet upon the rock. She has trusted herself, for time and eternity, to the keeping of her gracious Saviour, and has therefore "a heart at leisure from itself, to soothe and sympathize." (2) She is trained by experience, and is therefore fitted to give counsel to others. (3) She has learned that God's will is best, and can therefore cheer her fellow-labourers when apparent discouragement or more personal troubles fall to their lot. (4) Her experience of work make her value it the more; and she is so absorbed by it, that she has little time to dwell upon self. (5) She has learned to love the Natives, and to feel with them. (6) She has sympathy for her fellow-workers. (7) She sets the Lord always before her. To please Him is her chief desire, and as she advances in life, the hope of being with Him grows brighter and brighter.

1. Charlotte Tucker, who liked to veil her real name under initials which signified "A Lady of England," was the daughter of a Director of the East India Company. She was born in 1821, came to live in London when she was one year old, and continued to do so for the greater part of her life. At what time the good seed began to germinate in her heart and by whose hand it was sown we know not. We learn, however, that before she reached womanhood she had become Christ's faithful soldier and servant.

Her father was a God-fearing man, and a benefactor to the people of India; and though it could hardly be said that she was brought up in a missionary atmosphere, she had brothers who resided in India, and had always been favourable to missionary work. After passing through the horrors of the Mutiny, one of them devoted himself to helping Missions in every possible way, and thus took a Christian revenge on the people to whose fury another of the brothers had been a victim. The same feeling

may have had its effect upon his sister Charlotte, when in middle life she deliberately chose the life of a missionary. But it is not necessary to trace this determination to the pressure of any influence from without. It seems to us the natural result of the steadily growing devotion of her heart to Christ her Lord.

2. Miss Tucker was without some of the advantages which are enjoyed by her successors. They go to a training-home, where they learn to be punctual, methodical, and apt to teach. In spite of timidity they must give Bible-lessons, and sometimes give them to large gatherings. And what is very important, they learn to give up their own wills in things little or great.

Charlotte Tucker was trained for her work, but not in this way. She was trained by the circumstances of her life. She was, for instance, courageous. She deeply honoured her father and mother, but she bravely and successfully begged their permission to absent herself from gay society. Again, when in after years she felt that she was alone in the world, and free to choose her own work, she had the courage, though fifty-four years of age, to go to India, and begin an entirely new life. And when in India, she left a group of congenial fellow-workers at Amritsar that she might carry the light to Batala. She persevered in her work at that place, though she was sometimes the only European at the station, and was obliged to live alone in a large house, or to have Hindu boys only for her companions.

She also learned in her early years to be submissive to human authority, a lesson that was useful to her when she became a missionary. It was considered, in the circle in which she was brought up, that there was one place, and one only, in which a lady should work, and that was her home. Yet Charlotte was one of five sisters, two of whom, besides herself, remained unmarried. She was energetic and clever, and began early to write books. Her father was pleased, but never proposed that she should publish. Then she, and one of her sisters, asked leave to do some work among the poor, and proposed that they should visit the Marylebone Workhouse. But Mr. Tucker would not consent, for he dreaded infection for his daughters. So work for the poor could not be undertaken in his lifetime; and though Mrs. Tucker in after years allowed it, she insisted on all sorts of restrictions. We may rejoice in the greater liberty that is now allowed to women, but we should also be careful to imitate Miss Tucker in her loyal observance of the Fifth Commandment. It is noteworthy that God gave her long life, so that, late as her missionary life began, she was able to remain at her post for an unbroken period of eighteen years.

3. Charlotte Tucker, who was very affectionate, had sharp trials in the loss of relatives; but her childlike trust in God enabled her to bear the ravages which death made in her circle before, in 1875, she left England for India, and this trust does not seem to have deserted her at any part of her missionary career. The love of Christ was more to her than the love of all earthly friends.

Her faith helped her also to triumph over little troubles, so that she was a bright and cheerful companion. When writing from India and describing an invasion of rats, she wrote: "Things might have been much worse. The rats never try to eat us." It was encouraging to her to make the discovery that her age was actually a help in some of the work that fell to her share. The Hindus see few white-haired ladies, but respect them much; and Miss Tucker was always amused and pleased when the Natives asked if she were a hundred years old.

4. But she was not bright because she was easily satisfied with what was accomplished by herself and others. She had a lofty ideal with respect to the necessary qualifications of a missionary. Belonging to a family that was well known in England and in India, her example had much influence in drawing other ladies to offer themselves as missionaries. And this example had, perhaps, even more influence on the fathers and mothers of would-be missionaries. But she constantly impressed upon friends in England that those sent out should be mentally and physically strong and be endowed with common sense, besides having spiritual qualifications for the work.

Miss Tucker went out as a missionary of the I.F.N.S., but afterwards joined the C.E.Z.M.S. She attacked the new languages with spirit, and, after acquiring Hindustani, began Punjabi. But she never talked either of them well; one seemed to put the other out of her head. Still, in spite of some rude treatment, she toiled steadily and perseveringly in the Zenanas. Such work, however, was not the only door of usefulness that

was open to her. She was, for instance, delighted to find that her little income went farther in India than in England, and when her friend, Mr. Baring, established a Christian boys' high school at Batala, she supplemented it by a preparatory school for heathen boys. And her greatest missionary work was her writing. Her love of allegory was peculiarly suited to the Indian mind; she was Oriental in her style before she came to India; and the study of the languages had helped her to understand the religions and customs of the people. She could write in English, for there were many who could translate. Her numerous little books were generally useful, and specially so when unexpected difficulties cropped up. For example, it was discovered on one occasion, that the Christian girls at Batala, liking to copy Europeans, were determining to imitate Miss Tucker and others of the lady missionaries, and remain unmarried. Miss Tucker, who knew the need of good wives and mothers, was alarmed, and immediately wrote a book on "Holy Matrimony," which was circulated among the girls.

5. Charlotte Tucker was one of a large family; she had been a ringleader in the games of the happy home-circle; and as she grew older, her gift for versifying was called into requisition for home festivities. All this had prepared her to be the teacher and companion of the Christian Hindu boys that Mr. Baring, succeeded by Mr. Weibrecht and others, taught at Batala. She was a mother to them; invited them to little social entertainments; exerted such musical powers as she possessed to please them; taught them games; visited them when they were sick; and gave them lessons. She felt much that the work of such schools was needed in order that the Hindus, like the English, might have "a good moral foundation."

She was much struck with the martyr spirit shown by some of the Natives, and felt almost ashamed of remaining in such perfect security when encouraging a poor brown brother or sister to go, as it were, to the cannon's mouth. When writing about a young Mohammedan, to whom she had been talking, she said that it was "almost sickening" to know what he would have to endure, did he openly confess Christ. And she tried to realize what it would be to herself if she had, like them, to sacrifice the love and esteem of all her dear ones.

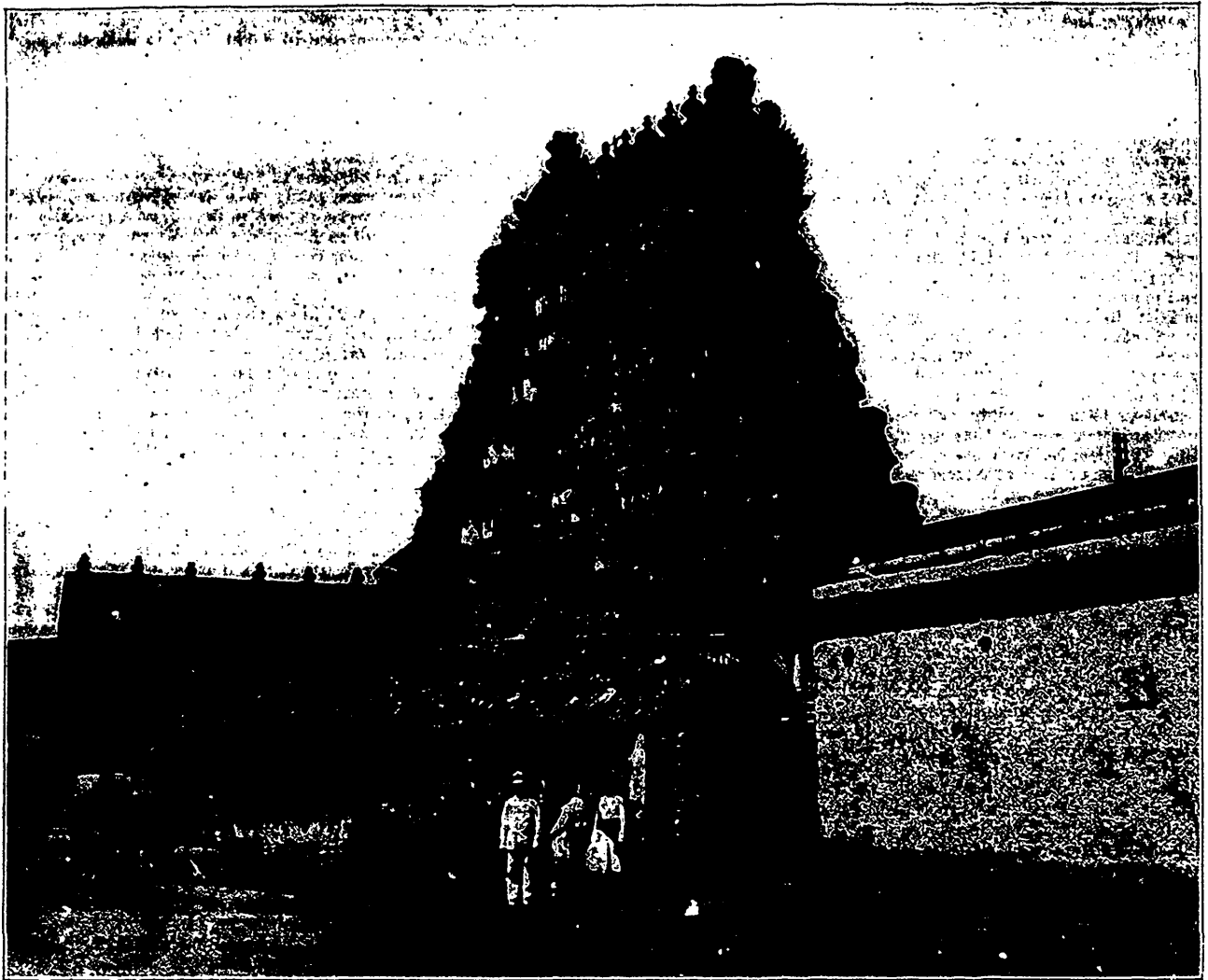
6. The affection that she received from relations and friends was, as we see, an important ingredient in Miss Tucker's cup of happiness. And as a missionary she received much love from true and God-fearing hearts. Referring at one time to the proverb which says that "there are no friendships like those made in youth," she added that it was not *her* experience. She was much attached to some of her fellow-workers, and liked them to call her "Auntie." She did not love by halves, and the love that she gave was reciprocated by many young missionaries, over whom she had, in consequence, great influence. But she was not perfect, and would sometimes be hasty in her judgments, and impetuous in her words. She was, however, quick to own herself in the wrong.

7. The Mother in Israel aged rapidly, but her friends noticed that she grew in humility, and was more uniformly bright. "I have such joy," she wrote, "in the companionship of my Bible." And if there were a perplexity, or an impending calamity, her first impulse was to pray; her chief personal desire, to know God's will concerning her.

Friend after friend took furlough and left her behind them, but Charlotte Tucker did not desire to go home. She had two reasons for not wishing to do so. One was an impression that she could not bear to go through a second parting from those she loved in England, and the other, a belief that one of the most useful things about her life as a missionary was, that she "did stick pretty close to her station," and that the Natives appreciated this constancy on her part.

Death was not dreaded by her. She would say that there was no real death to those who believe; that it was rather the time when the Lord would first be seen. Heaven was so real to her that she could write, "I do not . . . let my mind dwell much on the joy of going to a heavenly home, because it would seem selfish at present to wish to desert others." But she had two or three bad illnesses, and finally fell asleep in perfect peace in November, 1893.

Faithful as a young girl in London, she had afterwards much committed to her, and was faithful also in that. A fit representative of the many, many Englishwomen who have served God, and are serving Him in like manner. E. H.



THE SIVITE TEMPLE, TINNEVELLY.

A HEATHEN TEMPLE IN TINNEVELLY.

[This is the temple visited by Mr. Stock and Mr. Stewart in 1892. See GLEANER, April, 1893.—Ed.]

THE Temple to the god Siva is one of the seven large temples in the district of Tinnevely. This one is situated in the heart of Tinnevely Town. The story of its foundation runs as follows:—About the year 500 A.D. the Pandian kings were reigning in Southern India, at Manalur. Tinnevely was then a bamboo forest. The king had a flock of cows and sheep on the other side of this forest at a place called Manoor. It was the daily duty of the herdsmen to convey to the king the produce of the herd—milk, butter, &c. Every day as they proceeded through the bamboo forest they fell at a stone and spilt the milk, &c. This was reported to the king. He came to the place of stumbling and ordered the obnoxious stone to be removed. A blow was struck and immediately blood flowed out of the stone. All who beheld it were amazed. A cry was raised, "It is a god, a god; he made us stumble because we did not reverence him!" Forthwith all did obeisance to the stone—or to the god supposed to reside within the stone. Thereupon the king ordered a temple to be built over that stone. . . .

There is another interesting legend connected with this deity. A poor woman who used to obtain her living by begging paddy (or rice in its brown husks) had one day spread it out upon the ground to dry in the sun, previous to pounding it, so as to get rid of the husks. But on account of the incessant rain she was

unable to get it dried. She prayed to this idol, reminded the god of all the rice she had offered up at his altar; the idol god answered her, and caused the sun to shine upon her little patch while all around the rain came pouring down.

The corridor of the lions on the opposite page gives an idea of Hindu architecture. There is a certain amount of Grecian art to be seen in the lions, which gives one the idea that Greek artists must have come over to India, taught their art to the Hindus, who wove into it their own ideas of beauty and grace, and hence we have a mixture of Hindu and Grecian architecture about the year 500 A.D. At the end of the lion corridor can be seen the base of the flagstaff, which is all gilt, upon which the flag is hoisted at times of festival.

I think I ought to mention the stone to which this temple owes its existence is never taken out—is never seen, except by the holy Brahman priests, whose duty it is to bathe it and offer food before it. It is without any particular shape—just a stone. But an idol made of copper and other metals does duty instead. This is in the shape of a person, and is bedecked on great festivals with gold and jewels to the value of Rs. 500,000 (or over £30,000). It has a jewelled hand, which is always turned down in token of blessing. Jewelled earrings, necklaces, chains without number there are, for I had the privilege of seeing them one day. These jewels are kept in a great safe which is locked with twenty-five locks, and the keys are kept by twenty-five different persons, so that if the jewels are to be seen these twenty-five keys must be

collected from their twenty-five owners wherever they happen to be. This is done to prevent any one or two of them stealing the idol jewels. They cannot be trusted separately. Is not this a reflection upon the morality inculcated by Hinduism?

LL. G. SCOTT PRICE.

THE GODS AND GODDESSES OF NORTH TINNEVELLY.

BY THE REV. S. PAUL.

[This is the translation of part of a most interesting paper read by Mr. Samuel Paul, a Native clergyman of more than twenty years' standing, at a Harvest Festival gathering at Sächipuram last June. It helps us to realize afresh the lives of bondage and terror led by the unhappy devil-worshippers in Heathen lands.—Ed.]

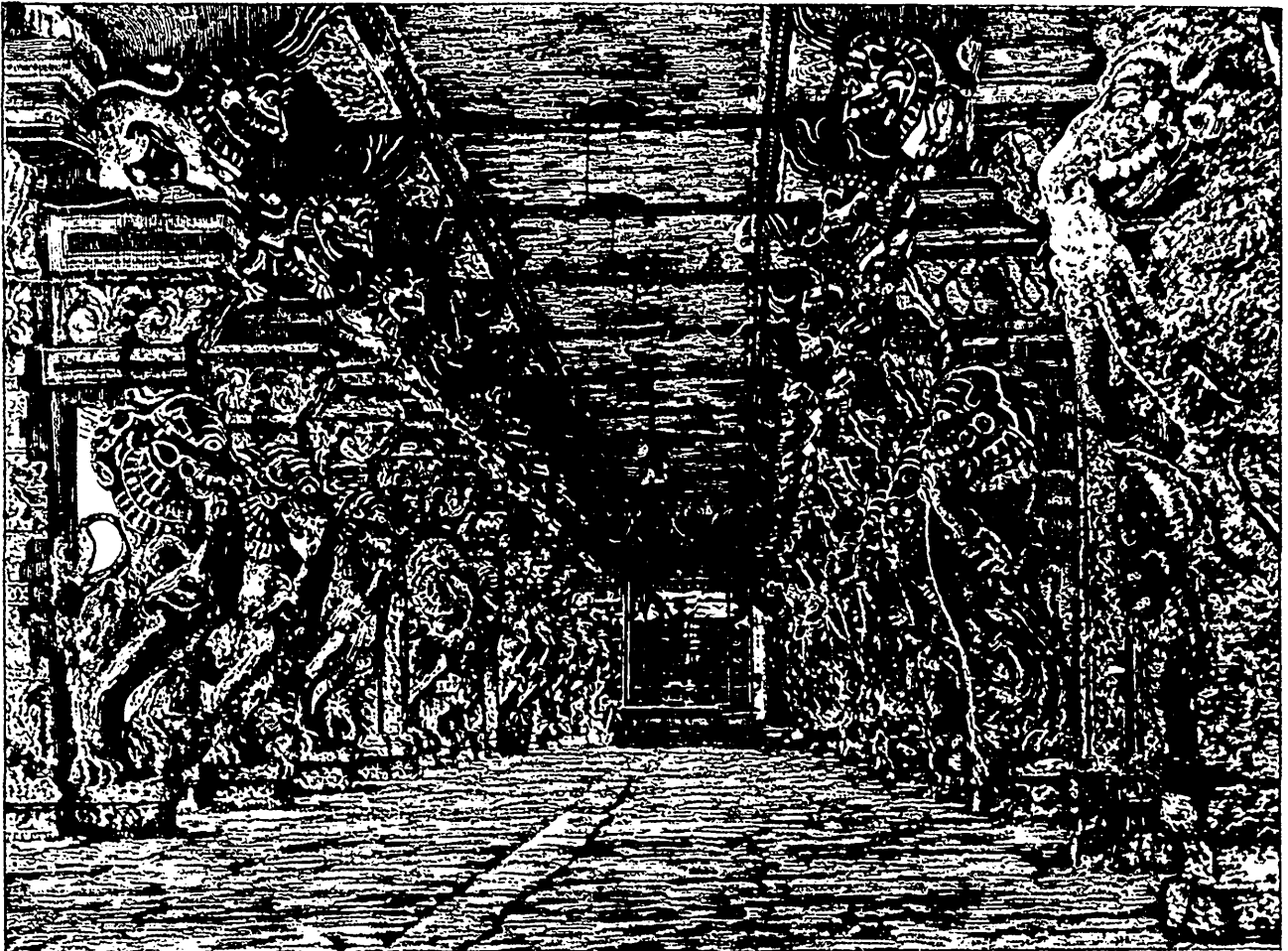
A FEW days ago, when I was conversing with a Christian brother at Srivilliputtur about "the gods and goddesses of North Tinnevelly," he suddenly objected to my using the term "god" in that connexion, and requested me to use the term "devil" or "demon." Was it not from zeal for the Name of the Lord that he was induced to make that remark? May the same zeal possess all our minds.

Though it is not a pleasure to hear about the various kinds of demons—both male and female—that are worshipped in North Tinnevelly, yet, by hearing about them, we may, to a certain extent, be enabled to comprehend the depth of the heathen darkness around us, and the pitiable condition of the ignorant masses of the people. It should also incline our hearts to pray more earnestly for the conversion of the Heathen, and to put forth fresh endeavours for the spread of the Gospel light amongst those who are born and bred in darkness. It is with this object that I propose to say a few words on the above subject.

From the notes received from thirty-one agents of different centres, I am able to gather that there are at least 475 demons or devils worshipped in the C.M.S. portion of the three Taluks of North Tinnevelly. You need not, however, suppose that these figures are complete. There are other centres from which such particulars have not been received.

Of these 475, the number of male demons is 300 and that of female demons 175. There are seventy-five demons which can be distinguished by their several castes. The remaining 400 are not distinguishable by caste. Among these there are seventeen guardian demons, of whom ten guard the jungles, five the roads, and two the burial or burning grounds. Our Hindu friends, not being satisfied with the local devils, have invited some foreign devils also to come as objects for their worship. The following is a list of such devils:—Courtallam devils, 3; Madura devils, 2; Ceylon devils, 2; Calcutta devil, 1; Benares devil, 1; Karur devil, 1; Cannanore devil, 1—Total 11.

Let me now pass on to say a few words about the names of the devils that are worshipped in these parts. It would be a tedious task to go through all the 475 names. I shall therefore select as specimens only thirty of them:—Dirty god; railed goddess; haughty fellow; father of darkness; mother of darkness; impetuous bull; sleepless tiger; salt-seller (female); picker-up of refuse food; woman with untidy and dishevelled hair; black brother; rag collector; crow-scarer; lame palla; black cripple; slippery imp; hurry-scurry-god; deaf Brahman; divine elephant; stout old man; choking Brahman; extremely wicked lady; smoking god; abundant liar; lying beggar; lady of the abyss; feeder on corpses; Brahman with elephantiasis, frightener of bandies (females); the dog.



THE LION CORRIDOR.

From these we observe, with heartfelt sorrow, that our North Tinnevely brethren are in the habit of worshipping dirty, haughty, naughty, black, beggarly, lame, deaf, lying, and corpse-eating devils as gods. False fear of these demons is the real cause of devil worship. It is therefore the bounden duty of every agent and every Christian to drive away this false fear from the minds of the Heathen around, before expecting success in their evangelistic efforts. It will be impossible to implant the love of our Saviour in their minds before destroying this false fear and the attachment they have to their devil-gods.

These devils are worshipped not only by the ignorant and the low-born, but also by the educated and the rich. From the Zemindar down to the coolie, yea, from the Brahman down to the Panchama, all are votaries of these demons. In addition to these they also worship the gods of the Purānas. And who are these gods? They are only the heroes of old.

Let me now give you some particulars about a few demons that are worshipped in these parts.

1. *Muthu Vīran* (at Rājapāliam). He is said to be an expert in robbing betel leaves from the gardens of the people. He was stabbed by a Marava woman at the entrance of her garden, and died on the spot. The gardeners, being afraid of his ghost, began to worship him.

2. *Irulappan* (at Rājapāliam). He was a Thōtian by caste, and a highway robber of the first order. He was in the habit of stealing their *Thāli* (the marriage symbol) from the person of female travellers. As the village people were constantly assaulted and troubled by this robber, they joined together and killed him. After murdering him they became afraid of his ghost, built a temple for him, and began to invoke his favour. People say that those who lose his favour will lose their *Thāli* very soon, i.e., the married woman will soon become a widow, if she has not obtained the favour of Irulappan.

3. *Mahanmay* (at Sippipare). She was a *chetty* girl by caste, and is worshipped as a devotee, because she is said to have died on a funeral pile along with her husband.

4. *Kullan* (at Alagūpuri). There was a sacred cow generally termed *Karam Pasu** which gave three measures of milk at a time, both morning and evening. The Zemindar was very fond of the cow, and took special care of it. A Pariah servant, who was very anxious to taste its fat flesh, walked away with the cow, killed it, and made a feast of it. The culprit was, however, found out and murdered. When he was about to breathe his last, he appears to have said that he would see that the Zemindar's people worshipped him. Since then, if any one in the Zemindar's family suffers from any disease whatever, it is at once ascribed to the old Kullan's mischief, and in order to pacify him offerings are sent through a servant to invoke his favour.

5. *Pathalagundi* ("Lady of the abyss," worshipped at Atikulam). She is said to be the sister of Vathālam, a devil of the abyss. Her name is uttered with awful veneration by shutting the mouth with the palm of the hand.

6. *Seelaiyiri* ("Lady of clothes," worshipped at Atikulam). It is believed that, if new clothes are offered first to this goddess, and then put on, there will be no want of clothes in future.

7. *Alukkuswāmi* ("Dirty god," worshipped at Sivagiri). About eight years ago there was a pilgrim at Sivagiri, who kept his body and clothes always dirty. He gave out to the people that he would die on a particular date. He also prepared a Samathi, or tomb, to retire into on the fixed date. Many were anxiously expecting the day, and, when the date arrived, a large concourse of people gathered together to see him die a voluntary death. On the fixed date, and at the fixed hour, he solemnly descended into the Samathi, and requested the people to close the entrance with brick and chumam. The Zemindar of the place, who was also present to witness the scene, replied that he would do so after getting the body examined by a competent medical officer, for the satisfaction of the people that the person was actually dead. The pilgrim remained the whole day in the Samathi, and, as there was no sign of death, came out after it was dark and continued to live the same beggarly life for more than two years. Afterwards he died a natural death, and was buried in his old Samathi. Thenceforward he has been worshipped as a god.

8. *Woolakamma* ("Mother of the world," worshipped at Vānarāmutti). About a mile east of Vānarāmutti, there stood a

* A black cow with black tongue and black udder.

thorn tree by the roadside. A certain man once went there to cut some of its branches to fence his garden. But, when he had cut one, he found it difficult to extricate it from the densely grown branches in which it was entangled. Just then he saw some people going by the roadside, and suspected that they had gone there to arrest him (the tree being the property of Government). He at once took to his heels, leaving the dissected branch to itself. A few weeks after, this branch, to the astonishment of the people around, was found to be green. They at once came to the conclusion that this was due to the existence of a goddess in the tree. Henceforward they began to raise the ground around the tree, and build altars to offer sacrifices and oblations there. A worldly-wise man observed all this, and thought it best to make use of this opportunity to realize a good income for his livelihood. He placed therefore a wooden idol under the tree, and promulgated far and wide the fame of the extraordinary powers of this new goddess. Her fame and terror spread to a radius of twenty miles from that centre, and hundreds of people from distant places began to visit the shrine. Gradually the man was able to build a small pagoda, and temporary rest-houses for the visitors. "Ah! what a wonder, the dissected branch is ever green! Surely the greatest of the goddesses is here!" was the devoted expression of every visitor. When matters were in this stage, a few intelligent persons began to examine the branch more minutely, and found out to their satisfaction that the supposed wonderful phenomenon was due to the gummy nature of the tree. The dissected branch was closely joined together or engrafted, as it were, with another branch, and thus kept up its greenness. This discovery did not, however, alter the belief of the people for a few years. But gradually the number of the visitors is decreasing, and their faith is being shaken. I hear that the founder and owner of the shrine has already collected Rs. 500 to build a proper temple. And who knows the amount he has saved for himself out of the sum thus collected by cheating?

9. *Sadci Swāmi* ("The hairy god," at Mudhalipatti). There is a curious story about his origin. The neighbourhood of Mudhalipatti is generally very fertile, being watered by a small stream which seldom dries up. Consequently any stray beast may be found by the side of that stream, grazing on the beautiful meadows. A hairy, lame donkey, which was driven away once by a dhoby, resorted to the banks of the stream, and was enjoying its delights. This donkey was in the habit of sleeping in an adjacent Kāli temple, after grazing in the beautiful meadows. On a certain day it was found dead inside the said temple. Although it was the desire of many to remove the carcass from the temple, yet there were a few who objected to such procedure. They said that it was the incarnation of their deity, and, as such, they were bound to bury the carcass with all solemnity and devotion, lest the whole village be placed under a perpetual curse. This idea was at once taken up by the others, and they all agreed in saying that the donkey was no other than their lord, the Shadā Mahārājah of old, who was the husband of Kāliamma. Accordingly they made arrangements to give an honourable burial to the deceased donkey. Tom-toms and bugles and new cloths and flowers were ordered, and the carcass was buried with all pomp and pride. When they wanted one or two persons to get themselves shaved for the rite of *Karumanthran*, to crown and complete the burial ceremony as usual, Karupan Achāri and Swāmikannu Nādir volunteered to do the needful, and bowed their heads to their barbers. Thus ended the burial ceremony of their hairy god. From that time forward people have offered coconuts, plantains, &c., on the donkey's grave, and worship him as their god!

If I ventured to describe the history of every one of the demons it would require a large volume. Although the relation of such stories provokes some measure of amusement, yet do not our hearts melt within us when we think of the deplorable state of our Heathen brethren? We are here to spread the light of our Holy Gospel among such ignorant and unenlightened people. I desire that you should realize the depth of the spiritual darkness around us and feel your responsibility, and also that you should pray more fervently and preach the Gospel in season and out of season to every non-Christian in the district. It is this which prompted me to read this paper to you.

"Our help is in the Name of the Lord, Who made heaven and earth." May the Lord help us to banish the existing spiritual darkness from this and other parts of our country!



Eastern Equatorial Africa.—News from the Uganda party has reached us up to Jan. 11th, when they were in the Kikuyu country—the “half-way house to Uganda”—all in excellent health. Mr. Pilkington, as expected, went on towards Uganda on his bicycle. His machine broke down near Lake Naivasha, but Major Smith kindly fitted him out with tent, &c., and he went on.

The Rev. T. R. Buckley, in a private letter which we have been permitted to read, dated Wajuleta, Bulmezi, October 6th, mentioned that the Rev. Nataneli Mudeka had gone that day to examine some Bavima for Baptism. The Bavima are a race distinct from the Baganda, and are the herdsmen of the Lake region. Very little impression has hitherto been made upon them by the Gospel. Mr. Pilkington had one as a herdsman, however, who became a Christian, and he went to a settlement of Bavima in Bulmezi and taught some of them, with the result that nine men and two women wished to be baptized. These have built a little church for themselves.

The *Taveta Chronicle* has the following reference to the illness and death of Miss Conway:—“Her health in Taveta was generally good, and she was one who took very little in the way of drugs, but the heat at times tried her considerably. Her last illness was alarming, not from the severity of the symptoms, but because from the commencement there appeared no signs of rallying, and very little effort on the part of nature to battle with the enemy. Dr. Eggel, from Mochi military station, to whom the missionaries in Taveta are now not for the first time indebted for advice and attention in sickness, was with her within a few hours of her death. When the end of her life struggle was imminent all her fellow-missionaries were round her, and a few seconds after the close of the commendatory prayer there was granted the ‘happy issue out of all her afflictions’ which had been asked for her in Mahoo church, at 2.47 a.m. on Saturday, the 12th of December.”

Persia.—There were considerably over 100 Mohammedans in church at Julia on Christmas Day at the Persian service in the morning, mostly women; and in the afternoon Miss Bird had 354 Persian women in relays of about 100 at a time, besides innumerable children. Encouraged by the attendances at these services, and also on New Year’s Day, the Rev. C. H. Stileman has started a regular Friday Persian service, which, there is every reason to hope, will prove a blessing. On Jan. 22nd about twenty Mohammedans were present.

Bengal.—The Old Church (Calcutta) Gospel Temperance Society has 365 members, 101 of whom belong to the Hindustani Branch and 66 to the Soldiers’ Branch. The Band of Hope had 227 members at the close of October. This was started by the Rev. C. S. Harrington in 1882. A day-school was opened in September in connexion with the Old Church Jewish Mission. It has an attendance of some thirty children.

North-West Provinces.—Of the famine at Mandla, the Rev. E. D. Price wrote on Jan. 31st:—“Our compound is filled with starving people. We have to-day 100 names of starving children who receive from us two meals a day. Besides this we are giving work to fifty people. We have had to erect tiny grass huts for some of the homeless wanderers. This place is like a big shop; all day long people are coming in and out for one thing or another. Some of the sights are most distressing. All day we have younger men, old men, women, and children coming here for relief. Some, not having sufficient means to help them, we send on to the relief works thirty miles off. Those who are too ill to go we supply with food here.” A few days later, on Feb. 11th, Mr. Price was experiencing great difficulty in obtaining food, there being no grain in the neighbourhood, and the nearest station 120 miles distant.

On Christmas Day the Rev. W. McLean baptized Masih Parshad, a Brahman Pundit, and James Timothy, a Mohammedan Tekadar, or contractor, in St. John’s Church, Agra. The former was convinced of the truths of Christianity by reading a tract and a Gospel given him by a Native preacher while itinerating in the district. The latter was taught for a month at Muttra by one of the Rev. P. M. Zenker’s catechists, then he went to Agra, and received daily instruction for three months. He is employed as an overseer under the district engineer on the famine relief works.

Punjab and Sindh.—“The plague is slowly but steadily gaining ground,” writes the Rev. W. J. Abigail, of Karachi, “baffling all attempts to arrest it by segregation or disinfection. Most of our boys have left for other places, and some have died. Hitherto we have been preserved from fear of, as well as from actual evil, though now, as it creeps nearer and on all sides of us, I sometimes feel a little anxious.

I need not say what a comfort it is to know that prayer is made for us *wherever*.” Later news from Karachi will be found in a letter from Mrs. Ball on p. 60.

Western India.—We are sorry to hear that the plague has made its appearance in the church compound at Bombay. The Rev. W. G. Peel wrote on Feb. 13th: “The wife of one of our servants died. In consultation with the health officers we burned the huts, so our servants are roofless. We have made temporary provision for them, but must build some mat huts until we can put them into the new quarters. Nearly 2,000 persons died in the city during the last official week, of whom about 1,400 were plague victims.”

South India.—Bishop Morley (of Tinnevely and Madura) has become President of the Central Church Council of the C.M.S. Tinnevely Missions. During a confirmation tour in North Tinnevely in January, the Bishop confirmed amongst others, at Vageikulam, a woman converted about a year ago who has already been the means of the conversion of twelve people, including her husband, who was also confirmed.

Japan.—Writing from Nagoya on Jan. 14th, Bishop Awdry says: “I have just confirmed nine candidates for Bishop Bickersteth, and expect to confirm one at Gifu to-morrow. The work here is very uphill. Several of the nine were aged folk from the Home, so that they hardly represent so much progress as they might, though they bear witness to very genuine and patient work.” In a previous part of the same letter, the Bishop writes: “My visit to Buxton’s district (Matsuyo) was full of interest and happiness. Forty (besides those at Hamada) at five centres brought to confirmation is a large record, and it seemed to me that at Imaichi and Yonago, and also at Matsuyo, his work was reaching a higher class than usual, without at all losing sight of the poor and the simple.”

New Zealand.—Bishop Williams (of Waiapu) returned to Napier in January from a three months’ visitation of his diocese. Altogether the Bishop was encouraged by what he saw of the work among the Maoris. Of the Te Kooti heresy he writes:—“The religious observances adopted by Te Kooti, which cannot be called Christian, though they have borrowed somewhat latterly from Christianity, still hold their ground to a very great extent among the people of Whakatane, Opotiki, and the Urewera country, as well as in some other places in the Bay of Plenty. But at Torere, Te Kaha, and Raukokore there is a considerable advance as compared with previous years. Churches of a substantial character have been already built at Torere and Raukokore, and another is in preparation at Te Kaha. Confirmations were held at each of these places last November.” The Bishop concludes his report:—“It is a great encouragement to us to know that you join with us continually in prayers that our gracious God may be pleased to bring into the way of truth all who have erred or are deceived, to strengthen those who stand, to raise up them that fall, and finally to beat down Satan under our feet.”

BIBLE-GLEANINGS FROM CORNERS OF THE FIELD.

By THE REV. W. E. BURROUGHS.

THE HINTERLAND OF HEATHENISM.

“Go out, quickly, into the . . . city! Go out into the highways . . . that My House may be filled!”—St. Luke xiv. 21—23.

IT is no childish fancy who sees the oak in the divided acorn; the poet Campbell gives the aggregate of wide experience, when he says “Coming events cast their shadows before:” the eclipse has its forerunner in the “penumbra,” and the rising sun is heralded by the rosy dawn.

So before Jesus spake that mighty “Go ye,” which is yet to awake the Church of Christ to her world-wide mission. He uttered a like command under very different conditions, each time with a gathering force and an ever-distincter missionary emphasis.

We must not include in this reference the first recorded “Go” of Christ (St. Matt. viii. 32). That sharp monosyllable was a permission, not a commission—a service of death, not of life.

We would rather refer to such passages as St. Matt. ix. 13. “Go and learn” the principle underlying true Missionary work, or St. Matt. x. 6, “Go rather”—restricting for the moment to the Jew what was yet to be for all: or again (St. Luke ix. 60)—“Go thou, and preach”—laying the responsibility of proclaiming “the Kingdom of God” upon a larger than the Apostolic band.

And so we reach our parable—with its repeated, emphatic, urgent—“Go! . . . go!”

I. We must notice that the first “Go” was uttered by reason of an earlier “Come” (ver. 17), which had been neglected or despised. Of course we readily apply this to the Jews of our Lord’s day.

They had their opportunity, and from them the call was to spread to where it had not yet been heard, although the Apostles should have to leave behind them a very dark Jerusalem, a very partially Christianized Judaea, a very poorly evangelized Galilee. We are less inclined to apply such a parable to Christian England. Yet no country has had such Gospel privileges, nor for so long a time, as our land has had. If any part of England is dark to-day, it is because eyes and hearts there are closed against the light. Where is the town, or village, or hamlet, in which the name of Jesus is unheard, unknown? Where there is no prayer, no Bible, no Sabbath? Surely it is where the Master's "Come, for all things are now ready" has become an "old, old story" that we may well listen for the "Go out quickly" elsewhere!

II. The first mission of the servants was to streets and lanes of the city, i.e., to places more or less obvious as fields for their labours, but which had hitherto been outside the range and reach of the message. And there is furnished to them a list of qualifications for invitation—"the poor, and the maimed, and the halt, and the blind" ver. 21 (they had been already referred to ver. 13). What a Lazar-house that banquetting-hall must have seemed! But the Church of Christ is no Lazar-house; the Gospel calls to *wholeness*, as well as to pardon and rest. David welcomed the poor cripple, "lame upon both his feet" (2 Sam. ix. 13), and gave him place at his own table, "as one of the King's sons;" but Mephibosheth lived and died in helplessness. Not so the Gospel for the Heathen which carries with it as much of Power as of Love. The "poor" Prodigal is clothed with the best robe (St. Luke xv. 22); the "maimed" has his withered hand "restored" for service (St. Matt. xii. 13), the "halt" walks, and leaps, and praises God (Acts. iii. 8, 9); and the "blind" sees and follows Jesus in the way (St. Mark x. 52). What transformation scenes do our mission-fields supply! There is not a missionary of any experience who could not attest, as few home-workers could, that the Gospel "is the Power of God unto salvation" (Rom. i. 16).

III. It is done! The message has been delivered—and not uselessly,—but the Master's heart is not satisfied, because the Master's House is not "full" (ver. 23). King Saul noticed one empty seat at his table (1 Sam. xx. 25—27). The Great King will not come in to see the guests till His House is filled. It is these empty places which delay the King's return. Hence, the second Mission—"Go out" again—and the range of service is widened, the servants are bid think of and go to "regions beyond." Now, for the first time, the "hinterland" of a partially evangelized heathendom is brought within the recognized field of effort. For this, the command had to be repeated: for this fresh energy had to be put forth, "Compel them to come in,"—for this, a new prospect of success, hitherto unachieved, was opened up. The House should be now "filled"! Our story goes no further. But who has not read with gladness the *unrecorded sequel*? The messengers, who embraced and acted on the wider command, were splendidly rewarded. It was theirs to see their Lord's purpose accomplished—their Lord's House filled—their Lord's Heart glad! Is not this the work for to-day? Have not

the events of the past few weeks made possible, as never before, the evangelization of the hinterland of Africa from the West—twenty years ago a way to the heart of that dark Continent was opened up from the East? May not the close of the Church Missionary Society's first—perhaps her last—century find us responding to that second urgent "Go out"? Then for us may there not be some near and glorious result? Shall we see the command fulfilled? Shall we see the House filled? Shall we see the Lord's return? To this we are called—for this let us pray—towards this let us work!

A PLAGUE-STRICKEN CITY.

LETTER FROM MRS. A. E. BALL.

KARACHI, Feb. 9th, 1897.

I AM sending you a photograph of the members of my Sunday Bible-class (all Christians) with me in their midst. It was taken three weeks ago. The woman next to me, on my left, is Múlibai who was baptized quite lately, a dear, gentle woman. The one on my right is Jankibai. She and her husband had their

"dismissal meeting" (the first held in Karachi) last week, and are gone as pioneers to a far-off village as Native evangelists. The girl sitting at my feet is Nuryam, an orphan child, who for a long time was supported by orphan children in St. John's Wood, N.W. The woman sitting at my right hand died two weeks ago, leaving four children, the youngest a few days old. Her eldest daughter (Gracie) is sitting on Nuryam's right hand, and is doing her best to mother the poor little children; but it is touchingly pathetic to see her attempts at feeding the baby.

The strain and trial and sadness of life here now is great. Some of our

old widows feel the dearth keenly; only yesterday old Lachmi (the woman standing just in front of the stone pillar at the back (my extreme left) told me she was hungry, asking for a little more money to buy rice. The plague is all round us (the C.M.S. compound, in which we C.M.S. people live, is just within or on edge of city boundaries), the C.E.Z.M.S. compound is in the cantonments.

Thus far, we and our dear Native Christians have been spared. All the members of the Bible-class have learnt, or are learning, the 91st Psalm by heart. To those who can repeat the Psalm faultlessly, I give a copy of the photograph as a reward. We have had no panic among our people, and it is sweet (and helpful to us) to note their quiet reliance upon God. As I write, I can hear a great shouting and noise; the Mohammedans are calling out as loud as they can shout in prayer for deliverance from the plague—a sad sort of despairing shouting—it makes my heart ache.

We Christians, too, are much in prayer. We had a special day of prayer and humiliation last Saturday, and our little church had three times a goodly congregation of praying people, a quiet waiting and pleading before God, so different from this dreadful shouting. The municipality have built rows upon rows of bamboo sheds on the land adjoining our land here for the refugees from the worst places in this plague-stricken city. Mr. Ball has built two sheds on our land in case any of our Christians



MRS. BALL AND HER BIBLE-CLASS AT KARACHI.

are smitten with this terrible plague, but "hitherto has the Lord helped us." Pray for us, you dear fellow-workers, at home, that "the plague may not come nigh the dwellings of our little flock." The plague mark painted on plague-stricken houses is a red cross! Thoughts on the "Passover" mark on door lintels suggest themselves.



T.Y.E. BIRTHDAY OFFERINGS.

WE should like, first of all, to ask the careful and prayerful attention of each of our readers to the following suggestion. Monday, April 12th next, is the Ninety-eighth Birthday of the Society and the opening day of the Second Year of the T.Y.E. We propose to all our friends who read these lines that they should send to us a Birthday Offering in this way:—

1. The Offering to consist of One Shilling, or any number of Shillings.

2. The Offering to be addressed to "The Lay Secretary, C.M. House, Salisbury Square, London, E.C."

3. The Offering to be posted on Monday, April 12th, the Society's Birthday, so as to reach us on the following day.

4. The Offering to be accompanied by a brief Text or Motto, without the sender's name or address. Any interesting particulars respecting the Offering may of course be added.

Our limited space will render it impossible for us to acknowledge each separate offering in our pages; we shall only be able to state the total sum received in response to this appeal. Should any donor desire to receive an acknowledgment, a stamped post-card should be enclosed with the gift.

The *Daily Telegraph* Shilling Branch of the London Hospital Fund is a standing instance of the value of many small contributions; it has already received in this way over £20,000. We have not anything like such a large constituency to appeal to, but if only half of the readers of the *GLEANER* sent in Shilling Offerings we should receive nearly £2,000. And while we all honour the *Daily Telegraph* motto, "For the Queen," is not our motto, "FOR THE KING!" a far grander one? And it is noteworthy that our Birthday Offerings should be despatched with the Palm Sunday song still ringing in our ears, "Blessed be the King that cometh in the name of the Lord," and that the Birthday should fall in that very week when He, "through the eternal Spirit," "gave Himself up for us, an offering and a sacrifice to God." May the same "eternal Spirit" so influence our hearts and minds that, like that greatest Offering, our Offerings may be given to God for the world, and may not be wanting in the element of sacrifice.

The Second Year of the T.Y.E.

We do not desire that the observance of April 12th should be confined to the carrying out of the above proposal. We trust that either the close of the First Year of the T.Y.E. or the beginning of the Second, viz., either Sunday, April 11th, or Monday, April 12th, will be marked by special prayer, both private and united. Some will no doubt arrange for a gathering for prayer on Palm Sunday, but it would seem that Monday before Easter is specially suitable for such a purpose either before or after one of the services. At the Church Missionary House the day will be marked by the usual weekly prayer-meeting being held on Monday instead of Thursday.

It is hoped next month to give some brief report of the first year of the T.Y.E., which will then have reached its close.

T.Y.E. Slides.

A special set of Lantern Slides is being prepared to illustrate a Lecture (which will be supplied with the Slides), describing the Meaning, Extent, Need, Encouragements, Opportunities, Incentives, and Methods of the T.Y.E., and it is hoped to also provide a brief summary of the Lecture for distribution among an audience. The set of Slides will be ready for use on September 1st, and we hope that as many of our friends as give Lantern Lectures will make a point of using the T.Y.E. Slides at least once during next winter, as afterwards the T.Y.E. will be drawing to a close. Our difficulty, however, in providing slides for such a

special purpose is to gauge at all what the demand for them is likely to be, while, of course, dates cannot be fixed locally so far ahead. But it would be a great help to us if friends who hope to use them next winter would within the next few weeks send a postcard to the T.Y.E. Secretary to that effect, and, if possible, state the probable month. It must, however, be understood that the slides will not be booked to anyone for the present.

T.Y.E. Work and Information.

We are constantly hearing of new C.M.S. Notice Boards being put up in Church Porches. (See January *GLEANER*, p. 12.)

Six young men, lodging together, held a nightly T.Y.E. Prayer Meeting, and sent up 28s. raised by T.Y.E. collecting cards.

A G.U. Branch has agreed that each member should have a T.Y.E. Collecting Card (7s. 6d.), to be returned by June 20th, and to be "followed by others quarterly."

A T.Y.E. box in a church at Brighton has contained 4s or 5s. weekly since last July.

An invalid sends 7s. "made by T.Y.E. pincushions for the T.Y.E."

In one town a "T.Y.E. Ladies' Work Association" has been started.

A "T.Y.E. Soirée" has been held in a tiny village in Gloucestershire, at which a "Missionary Talk on India," and "Heber's Life Story" were given, interspersed with sacred songs.

Bishop Stuart writes from Persia:—"The great desire expressed to us for a school (at Kirman) cannot, of course, be met by a temporary sojourn of a few months, and it will be a matter of great regret if this hope has to be deferred *sine die*! Won't the T.Y.E. do something for Persia? Would that it could spell T R Y !"

And from Stockholm comes the following on a postcard:—"The peace of the Lord. We have read about 'Three Years' Enterprise' and wish very much to get a T.Y.E. praying-card. We are a little missionary association and wish to translate your card after our local circumstances. . . . We follow with great interest your work and translate several of your books into Swedish."

T.Y.E. Suggestion.

That our readers should obtain *at once* (while the Queen's Sixty Years' Reign is in everyone's mind), and circulate widely the little Card of Diagrams just published, entitled "For the King," or "Our Responsibility and Duty," price 4d. per doz., or 2s. 6d. per 100. (See Publication Notes.)

WORK AMONGST THE YOUNG.

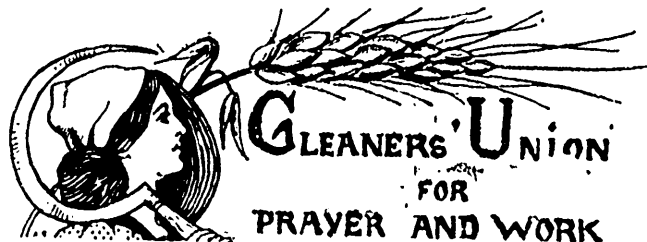
THE annual report of the Juvenile Missionary Association at St. George's, Sheffield, is always interesting, but this year it is particularly so, because its secretary has just been accepted by the Society as a missionary. The total amount collected in 1896 was £182 12s.; of this, about £65 came from the girls' and £64 from the boys' Sunday-school, and £35 was collected in congregational boxes. The annual meeting of the Association was held on Feb. 9th, the address being given by the Rev. W. Spendlove.

During February drawing-room meetings for children have been held at Christ Church, Gipsy Hill, and St. Stephen's, South Dulwich, both addressed by Miss Arden, and the annual meeting and sale in connexion with the Juvenile Association at Portman Chapel have taken place.

Arrangements have been made for addresses in private schools for boys in several places. A member of the Sheffield Y.C.U. and a member of the London Y.C.U. have kindly undertaken tours among the schools.

The following extract from the letter of the superintendent of a boys' Sunday-school in London is taken from the *Islington Gleaner*:—"In the boys' school the class missionary money has increased by about 40 per cent. over last year. We are issuing some envelopes and are asking the children to collect and give (inclusive) one farthing per day. We propose changing the design upon the envelope each month." It should be mentioned that one envelope had on its face squares for forty-eight farthings and a brief reference to the need of the world. Another had a sketch map of Uganda surrounded by squares.

We would call attention to the paper for boys at school which has just been issued. It is meant for use in the same way as the terminal letter for girls at school, and will be issued about three times a year. A letter to principals of private schools for boys, which it is hoped may be the means of procuring openings for addresses in the schools, has been issued, and can be obtained on application to the Lay Secretary.



"WE humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so, by Thy continual help, we may bring the same to good effect." Does this, the only petition enshrined in our Easter Collect, sound a somewhat cold and prosaic one? Surely not, if we look upon it as the natural outcome of the triumphant preceding words. It was, we may say with deepest reverence, the mighty "desire" of God the Father for the world's salvation which took glorious "effect" on the first Easter Day, when He, through His only-begotten Son, overcame death and "opened unto us the gate of everlasting life." And we can ask no higher Easter blessing than that all God-given "desires" for spiritual gifts may be brought to that definite and practical "effect," of which Christ's Resurrection is a pledge, and for which it gives an assurance of power. The character of the "desires" may vary in every individual case, but their main "effect," if divinely implanted, will always be seen in efforts made to bring dead souls into touch with Him Who has opened for them, as well as for us, "the gate of everlasting life." May all our Gleaners learn this true secret of Easter joy and blessing.

We take from the *Australian Christian World* a description given by Miss M. Walsh, Hon. Secretary of the Gleaners' Union for New South Wales, of the kind of members she seeks to enrol in her Branch. It is a message to Secretaries in all parts of the world:—

"What we want is *quality not quantity*. Gleaners who are inspired with true love to God and devotion to their fellow-creatures, Gleaners who count prayer and service a joy in their enthusiasm for humanity, in a word, Gleaners who possess a passion for souls! In order to secure this object, I always lay before applicants the true nature of the organization, and impress upon them that they will be required to give themselves unwaveringly to prayer and to work, and seek rather to dissuade than to encourage, knowing from experience that if they join us with open eyes and steadfast hearts, they are almost certain to be true to their pledge."

Miss Walsh is a sister of Mr. C. R. Walsh, Hon. Secretary of the New South Wales Church Missionary Association. He has a wonderful missionary library of nine hundred volumes, the result of six years' patient collecting. This library is now thrown open for the free use of Gleaners. All except very rare or very bulky volumes may be taken home and kept for any period not exceeding a month. And the Sydney Gleaners take full advantage of their privileges—more so perhaps, judging from Mrs. Flint's letter last month, than some of our English secretaries and members do of theirs. "Know," said Dean Vaughan once, in a missionary address, "and you will feel. Know and you will pray. Know and you will help."

May we request the Secretaries of our Country Branches, whenever they obtain the assistance of a missionary as a deputation to address a meeting of their Branch, to give notice of such meeting to the Association Secretary for the District? The names and addresses of all the Association Secretaries are given in the Annual Report and in the *Intelligencer*.

New Local Branches of the Gleaners' Union.

London, St. Mary Aldermary, Queen Street: Sec. Miss A. L. White, 67, Queen Street, E.C.
Bluntisham-cum-Earsh, Hunts: Sec. Miss M. C. Godfrey, Stapenhill, Bluntisham, St. Ives, Hunts.
Parley, Surrey: Sec. Miss A. Jacks, Woodville, Parley.
Taney, co. Dublin: Sec. Miss E. B. Ashe, Hill View, Dundrum, co. Dublin.

Gleaners' Union Bell Call.

"They rest from their labours."

Eighteen names have reached us this month, among them being those of the Rev. F. E. Wigram, late Hon. Sec. of the C.M.S.; of the Rev. W. H. G. Mann, late of Brighton; and of Mr. E. A. D'Argent, of Cheltenham, a very old worker of the Society.

MISSIONARY SUNDAY-SCHOOL LESSON.

THE LOST COIN.

Text to be learnt—St. Luke xv. 10.

IF you have ever been to a Jewish exhibition, you may have seen a headpiece such as is worn by women of Palestine. It is a kind of cloth cap, much ornamented, and with strings of coins hanging from it. Some think that the coin in the parable which we are going to read represents one that had fallen from one of these caps.

Read St. Luke xv. 8—10.

I. THE THING LOST.

A piece of silver—something precious; something that could not be spared. The head-piece incomplete without it. Some say that the ten pieces of silver represent the wedding gift which the bridegroom gives to the bride. If this is so, then a wife losing one piece would be very anxious to find it before the coming home of her husband.

II. WHERE LOST?

On the floor of the house. It had fallen as low as it could fall; down among the dust and dirt. There it lay—*hidden, lost, helpless*. More helpless than the lost sheep, for it could not move; could not even cry out. It must be sought for carefully, *diligently*, with brush and candle.

This lost coin may picture to us the women of India, especially those of the higher classes, shut up in Zenanas. (Describe.) They are *hidden*—have fallen very low spiritually; *lost*—not knowing their Redeemer, and their minds are covered with the dust of ignorance and superstition. They do not know much of even their own religions, and what they do know only serves to keep them in deeper darkness. *Helpless*—they cannot cry out so as to be heard by a missionary. They must be *sought out, searched for*.

III. THE SEEKER. A woman.

She is very much in earnest; cannot take pleasure in her remaining pieces of silver while the one is missing. She lights her candle or lamp (rooms in the east are dark even in daytime), sweeps the house, and seeks diligently till she finds it.

Here we have a picture of our *lady missionaries*, whose lives are spent in seeking in the Zenanas of India the souls which belong to their Master. Male missionaries cannot find them, for they are not allowed even to seek them. High-caste women are not permitted to see or be seen by any men but those of their own family. But lady missionaries are gladly received in many families. They take their *candle or lamp*—God's WORD (Ps. cxix. 105). This shows up the dust of ignorance and superstition in the minds of these poor women (Ps. cxix. 130). By teaching and prayer *this dust* is swept away, and then, sometimes, they find a *precious piece of silver*, i.e., a soul which they can bring to their Master as His own.

IV. THE SEEKER'S JOY (ver. 9, 10).

In this parable of three verses, two out of the three taken up with the joy when the *seeker* becomes the *finder* (ver. 9), the joy of earth (ver. 10), the joy of heaven.

Angels are watching the Zenana Missionaries as they go about from one dark room to another, and where, after the day's work is over, they meet together to talk and pray and praise; if they can rejoice over a lost soul found, how the listening angels rejoice with them! The news is told in heaven, and *there* is the greatest joy of all.

V. Would you like to make the angels glad in this way? They are glad not only for the soul that has been found, but for the Saviour to Whom that soul is so precious because He died for it (Isa. liii. 11, first clause).

He rejoices over it (Zeph. iii. 17), in the presence of the angels. Would you like to make the Saviour glad? Then ask Him to make you a seeker of His precious pieces of silver (Isa. xliii. 4). His blood-bought souls, now *hidden, lost, helpless*, down among the dust of Heathenism. Even the little ones among you are not too young to sorrow over a lost treasure (perhaps a bright shilling), or to rejoice at finding it. Will you try to find some of the lost coins which belong to Jesus?

The *work of seeking* must come before the *joy of finding*. We must make haste for Jesus, our Master is coming back soon.

Illustrations:—

Mrs. Baker, who began as a little girl to pray and became a great *seeker and finder*.

Tell the story (GLEANER, Jan. 1897, pp. 2, 3).

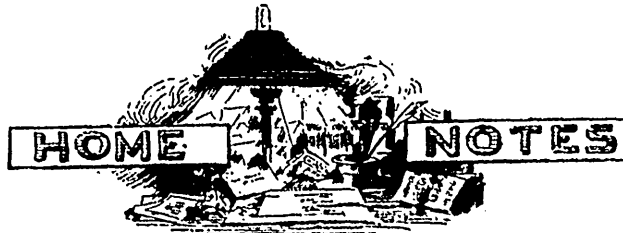
The Seeker at work (GLEANER, Feb. 1897, p. 23).

The late Miss Conway (GLEANER, Feb. 1897, p. 27).

EMILY SYMONS.

NOTE.—The experienced teacher need scarcely be told that the teaching in these Lessons should, as much as possible, be drawn out from the scholars by careful questioning.

WE are sorry for a mistake which crept into our G.U. column in the January GLEANER. Miss Chadwick, of Uganda, is not supported by a G.U. Branch in Kent, but by the parish of St. Andrew's, South Streetham.



THE Committee on March 2nd took leave of the Rev. H. Horsley, returning to the Ceylon Mission; the Rev. W. and Mrs. Spondlove, returning to the Mackenzie River Diocese (N.-W. Canada); Dr. and Mrs. Ardagh returning, and Miss Bertha Davies, proceeding, to the British Columbia Mission; and Miss M. J. Greer, proceeding to Cairo. The instructions were read by the Rev. B. Baring-Gould and the Ven. Archdeacon Hamilton respectively, and the outgoing missionaries were addressed by the chairman (Mr. Henry Morris) and the Rev. S. A. Selwyn, the latter also commending them in prayer.

The Committee have accepted an offer of service as an honorary missionary from Miss Bertha Davies, whose name is mentioned in the preceding paragraph.

Bishop Tugwell and the Rev. D. H. D. Wilkinson were welcomed by the Committee on March 2nd on their return from their visit of inquiry to the West Indies (see p. 61). On the same day, the Committee had an interview with Dr. P. Rattray, who accompanied the first party of ladies to Uganda.

By the death of the Rev. Prebendary Wigram, which we have noticed elsewhere, the Society loses one of its valued Vice-Presidents.

The Society's Medical Board has lost an active member by the death of Deputy Surgeon-General J. C. Hornsby Wright, M.R.C.P.

The Bishops of Peterborough, Killaloe, Crediton, and Qu'Appelle have become Vice-Presidents of the Society.

We notice with much satisfaction that the Bishop of Worcester has conferred an Honorary Canonry on the Rev. Henry Sutton, Vicar of Aston, sometime Secretary of the Home Department, C.M.S.

On the invitation of the Ladies' C.M. Union for London some 170 lady clerks employed at the G.P.O. attended a "Missionary at Home" at the C.M. House on March 8th. Addresses were delivered by Mr. Eugene Stock (Editorial Secretary) and Miss Arden (from Madras), and a set of magic-lantern slides illustrating Japan were exhibited and explained by Mr. H. E. Staples.

The Committee have approved a scheme for the holding of a large Missionary Exhibition in London in 1900.

C.M. UNIONS, &c.

On Feb. 13th an address was given to the London Younger Clergy Union on "Medical Missions: their Place and Power," by Dr. Herbert Lankester, Secretary of the Medical Mission Auxiliary.

The Ladies' C.M. Union for London held their monthly meeting on Feb. 18th. The Rev. G. B. Durrant, missionary from Allahabad, addressed them on the subject of "Missionary Work in the North-West Provinces."

At the meeting of the Lay Workers' Union for London on Feb. 15th, the subject of "The Preparation and Delivery of Missionary Addresses" was under discussion, Mr. C. E. Cæsar and Mr. W. L. Shaad being the chief speakers. On March 2nd, at the monthly meeting, the subject for discussion, "Missionary Work amongst Elder Lads," was opened by Mr. A. E. Gwyn, and proved of great interest.

The Rev. J. E. Padfield delivered his lecture on Hinduism before the Sheffield Lay Workers' Union on Feb. 19th.

The Birmingham Lay Workers' Union, which has been, owing to the want of a secretary, in a quiescent state for the past two years, is looking forward to a new life of activity and usefulness. The Inaugural Meeting of the session was held on Feb. 19th, when there was a good attendance. An address was given by Mr. E. M. Anderson, of the C.M.S., who was present at the starting of the Union in 1888.

The Annual Missionary Breakfast given by the Rev. Canon Christopher to the members of the University, local clergy, and citizens of Oxford, was held in the Clarendon Assembly Rooms on Feb. 13th, the company numbering some three hundred. The Rev. T. R. Wade, of the Punjab Mission, gave the missionary address. Dr. Ince (Regius Professor of Divinity) in the course of his speech, congratulated the friends of the Society on the opening of the Hannington Memorial Hall.

The Rev. E. J. Peck, missionary to the Eskimo of Blacklead Island, Cumberland Sound, gave a description of his work at the Oxford University Tuesday Evening Missionary Meeting on March 2nd. Over eighty men were present, in spite of a wet and stormy night.

We are glad to hear that the receipts of the Hibernian Auxiliary for 1896 show an increase of over £1,000. The receipts, exclusive of legacies, show an advance of £200, but legacies are down by £1,000.

The profits of the Missionary Loan Exhibition, held in Birmingham during October last, have now been allocated. The Committee, after paying expenses, have voted the following sums to the various Societies: C.M.S., £819; C.E.Z.M.S., £323; Missionary Leagues Association, £323; London Jews' Society, £50; British and Foreign Bible Society, £50; Colonial and Continental Church Society, £10; South American Society, £10; Universities' Mission, £10.

The Hertford Missionary Loan Exhibition is to be held in the Great Hall of Christ's Hospital, Hertford, on April 27th, 28th, 29th, 30th, and May 1st. Special prayer is asked on its behalf.

On Thursday morning, May 6th, a Conference will be held at the Church Missionary House for women workers outside the metropolitan area. As space is limited, tickets of admission will only be issued by the Lady Secretary for the Women's Department to the wives of clergymen and lady parochial secretaries and treasurers. It is hoped that a similar gathering may be subsequently arranged for London and the suburbs. The aim of the Conference will be to stimulate the interest of women in parochial missionary work.

In the afternoon of the Anniversary, May 4th (at four o'clock), a Conference will be held at Sion College, Thames Embankment, to discuss the subject of Lay Workers' Unions and Missionary Bands, especially with the view to their extension in the provinces. The Honorary Secretaries of the Union, at the C.M. House, would be glad to hear from clergy or laymen who desire to be present at this Conference.

FINANCIAL NOTES.

AT the end of February, the eleventh month of the financial year, the figures of the Income looked somewhat more hopeful—Associations were £14,430 in advance of the corresponding period of last year and Benefactions were £6,947 more; those two heads thus showing an advance of £21,377 at that date. On the other hand, there was a decrease under Legacies of £9,997. The total increase on the general receipts amounted to £11,368. There had been collected £4,848 towards liquidating the deficit of 1895-6, leaving £12,220 still required to extinguish that deficit. There was an increase of £1,722 under Appropriated Contributions, and the Three Years' Enterprise had produced £11,668, without counting those promises which still remain unpaid. Leaving out the amount received towards the deficit of 1895-6, the total receipts showed an advance of £24,549, but some portion of that amount is not available for current expenditure. The increase in expenditure was £20,760. It is impossible to forecast from these figures what the result will be at the end of the year, but we feel sure the many prayers that have ascended to Him who alone can give the increase needed will not have been in vain.

A report has recently been very widely circulated by the Press to the effect that stock to the value of £30,000 has been received by the Society, and it has been assumed in some quarters that the large deficit which we fear is probable at the end of the current year will be met by this means. The report doubtless has reference to the Trust Fund of £20,000 received by the Society in November last. But that Fund is invested, and the interest alone (amounting to about £1,000 per annum, and taking the place of an annual subscription of £250) is available towards meeting the Society's current expenditure. The only additional aid the Society will get from it for the year just closing is about £250. There is therefore no ground whatever for our friends relaxing in any degree their efforts to prevent a deficit this year.

The attention of our friends is called to the fact that for the past four months the receipts on account of the Three Years' Enterprise have averaged only £500 a month. We trust this does not indicate that the interest in the scheme is flagging.

The following interesting letter (signed by the Churchwardens) has been received from the Native Christians at Massett, Queen Charlotte Islands, British Columbia, through the Rev. J. H. Keen:—

"We now send you this letter, and with it goes \$16'65. This sum we collected in our church on Christmas Day. It is because we feel grateful to God and to you that we are glad to send this to you. Last year we were only able to collect \$13'10; this year we have contributed a little more, and we hope that this shows that we, as a congregation, are improving. We hope you will use this money in sending the Gospel to people in distant lands who have not yet heard it. We shall be glad to hear that this has reached you safely.

"Our church is looking very pretty just now. We have decorated it with fir branches and other grocery in honour of the Christmas season."

A Friend, in sending £10 towards the C.M.S. Indian Famine Relief Fund, writes:—

"It is a sum I had saved and intended to invest in a bicycle, but from the accounts recorded in the daily papers of the terrible sufferings endured by my brothers and sisters, I feel that it would be a gross misuse of what God has given me to make any such purchase in the face of such facts, for surely there is no comparison between my want and theirs, seeing that they are dying for want of food.

"The reason I send the subscription to the C.M.S. Fund is, that, while your hands are strengthened to supply the 'meat which perisheth,' your agents will have an opportunity of pointing out how the hungry soul may feed on the 'Bread of life.'"

A correspondent sends us the following suggestion for raising funds which seems to be worth trying:—

"DEAR SIR,—If a worker in each district in England, where the Vicar, Rector, or Curate is beloved, or even respected, would order from the constantly advertising London photographer, as we did 250 stamp photos at a cost of 7s. 6d., and sell at a penny each to the Church workers, officials, Sunday scholars, and others, they would please the purchasers and clear each a profit of 13s. to the C.M.S. We have tried it, and, as a plan, know it to be a very pleasing and paying one. Permission to copy the photo the Vicar lends for the purpose must be asked first from the photographer and from the Vicar. In our own case the first sale led to requests for little stamp photographs of vicar's wife, then of the curate, then of the Bishop. We have sent up to you as a result already a clear £4, but the sale continues. People have requested that as the idea is somewhat original and very 'taking,' it may be passed on. I enclose an odd copy of the last pennyworth—Bishop Kyle."

We shall be glad of offers (addressed to the Lay Secretary, C.M. House) to purchase the following:—

Simon's "Horn Homiletic," 11 vols., 1819-20, half-bound calf, paper sides, fair condition.

All's Greek Testament, cloth, 1819-64.

The following anonymous contributions are thankfully acknowledged:—

Gl. 56,261, for O.O.M. 3s.; Gl. 453, by sale of the Sunday Game of "Scripture Lotto," for support of two village schools in Fuh-ken, £20; F. L. O. J., for training Africans as missionaries, £730; Gl. 52,932, 10s.; God's Tenth, 10s.; Friend near Windsor, £2; leader of GLEANER at Hrixton, 2s. 6d.; Burr, for Bishop Crowther Memorial Church, 10s.; Friend, 3s.; Gl. 7,290, £2; St. Bride's, Liverpool G.U., sale of work (for St. chuen) £50; Thankoffering, £1; Thankoffering for journeying mercies, £2 2s.; Gl. 41,244, £5.

Sales of Jewellery, &c.—Anonymous, £3; Anon., 2s.; Anon., 6s. 6d.; E. J. M., £1 7s. Towards extinguishing the Deficit of 1895-6.—Hill, £2; Gl. 7,301, 10s.; Gl. 75,337, sale of jewellery, 17s.; a Friend, including sale of silver, £5 1s. 6d.; Gl. 34,393, sale of jewellery, 2s. 8d.; Gl. 21,421, 2s. 6d.; Old Subscriber, £2, M. A. S., £2; Prayerful Wellwisher, 10s.; Gl. 7,623, £1 9s.; Gl. 69,001, 3s.; Gleaner, 1s.; Gl. 33,895, £10; Friend, 1s.; few C.M.B. Clerks, £1 11s. 6d.; Gl. 33,030, 7s.; Gl. 28,128, 2s.

Towards the Three Years' Enterprise.—Gl. 75,311, 10s.; Gl. 9,011, extra gleanings in the field of needlework, 6s. 3d.; A. E. W., sale of diamond ring, 10s.; Old C.M.S. Worker, sale of waste jewellery, 14s.; L. M. of T. E., 3s.; Gleaner, in loving memory of a sister, £3; A. B. C., sale of jewellery, £6 2s. 6d.; Gl. 20,364, the Lord's Tenth, 10s.; Lent, 1897, 3s.; Gl. 9,690, 10s.; Gl. 72,046, £1; Anon., £1 10s. 6d.; M. A. H. F., Carlisle, sale of ring, 2s. 6d.

Towards the Indian Famine Relief Fund.—A. M., 3s.; a Gleaner, 3s.; E. M. C., £1; K. G., £1; Gl. 83,391, 10s.; a Gleaner, 3s.; a Mite, 2s.; few Bethesda Ethers, 61s.; few Friends, 10s.; Thankoffering, Petersfield, 2s. 6d.; W. E. S., 1s.; £1; Gl. 75,537, 2s. 6d.; Gl. 20,564, the Lord's Tenth, 10s.; Gl. 304, 5s.; Gl. 88,798, 12s. 6d.; Gl. 1,230, 2s. 6d.; a Friend, £5; M. H., £5; E. J. F., 5s.; M. H. A., a Gleaner, £2 2s.; Anon., 5s.; J. M. P., £1; Gl. 24,421, 2s. 6d.; M. S. M., 3s.; Ada and Susan, Ealing, 3s.; Prayerful Wellwisher, 5s.; Gleaner, 2s. 6d.; Gl. 53,376, 5s.; Gleaner, 1s. 6d.; Anon., 5s.; Gl. 54,041, 1s.; A. S., 3s. 6d.; F. W., £1; Brighton Gleaner, 2s. 6d.; Anon., 10s.; P. G., 1s.; Gl. 42,023, self-denial offering, 5s.; Sympathiser, 2s.; Gl. 1,887, 5s.; Gl. 28,673, 1s.; Gleaner, 5s.; Anon., 10s.; Gl. 82,332, 5s.; D. A., £1; J. S. C., 3s.; Two Sisters, 3s.; Gleaner, 4s. 6d.; Fernbank Hipon, 10s.; Hina, 1s.; Hana, 1s.; Anon., £2; Gl. 67,931, 10s.; M. C. B., 4s.; Gl. 10,307, 5s.; note from Member of Y.W.C.A., 5s.; Anon., 1s.; Reader of the GLEANER, 1s.; M. T. S., 3s.; Gl. 37,583, 5s.; Gl. 41,554, 1s.; Gl. 33,030, 4s.; Gleaner, 1s. 6d.; Rev. D. H., 3s.; Mrs. W. B. S., 3s.; Miss S. H., 2s.; I. D., 10s.; H. H., 1s.; Gl. 314, 2s.; Brunswick Court, coll., 10s.; Gl. 20,166, 2s.; Gleaner in Hines, 1s.; Two Gleaners, 2s.; Gl. 11,128, 1s.; Gl. 20,537, 2s.; Liverpool, £10; Friend of the C.M.S., J. B. and L. C., 3s.; Gl. 20,539, 3s.; F. R. and F. H., 4s.; Three Readers of GLEANER, for J. M. H., 4s.; 'Whose I am,' 2s.; Gleaner, 5s.; Anon., 3s.; Gl. 20,410, sale of jewellery, 15s. 6d.

Packets of Foreign and Colonial, &c., used Postage Stamps are gratefully acknowledged from the following:—

Miss Harvey, F. W. Rose, Miss Ledger, Mrs. Wm. Forbes, A. H. C., Rev. D. R. Pelly, Gl. 21,833, A. J. Marrs, Esq., £1 5s. 3d., Gl. 21,421, Rev. G. Chapman, Meta, Rev. F. Illingston, Gl. 75,663, Gl. 23,091, Gl. 84,022, Mrs. King, Gl. 26,187, May, Mrs. Hall, Mrs. Jardine, Miss F. A. Thomas, Mrs. Blackburn, Mrs. Long, Mrs. Warner, Gl. 10,403, and one packet from an anonymous friend.

PUBLICATION NOTES.

PART III. of the *Extracts from the Annual Letters of Missionaries for 1896* is now ready. It contains letters from the Bengal, N.-W. Provinces (India), and New Zealand Missions; price 3d., post free. **PART IV.** will be ready by the time this number of the GLEANER appears, and will contain letters from the Ceylon Mission only; price 3d., post free. The letters from the *Peria* Missionaries have been published in separate pamphlet form as usual; price 2d., post free.

A very interesting story of a little Chinese boy, written by Miss F. R. Burroughs, of the C.E.Z.M.S., China, for the members of the Sowers'

Band connected with the Mariners' Church, Kingstown, has been published in booklet form for more general use. It is entitled *The Story of Little Gio*. Single copies can be obtained free, as specimens. For quantities, a charge of 6d. per dozen, or 4s. per 100, will be made, including postage. The booklet should be placed in the hands of all members of Sowers' Bands.

In connexion with the Commemoration of the Queen's Sixty Years' Reign, a Card has been prepared for the purpose of emphasizing, by means of Diagrams, "Our Duty" and "Our Responsibility" for the Evangelization of the British Empire. The Diagrams are printed in colours, and show the number of the Queen's subjects in 1837 and 1897, and the present proportions of Heathen, Mohammedans, and Christians. The card is court size, suitable for enclosing in envelopes, &c. Price 4d. per dozen, or 2s. 6d. per 100. A specimen card will be sent free on receipt of a post-card.

A further addition has been made to Miss Headland's series of *Brief Sketches of C.M.S. Workers*, by the issue of a Sketch of the Life of the Rev. W. A. B. Johnson, C.M.S. Missionary in West Africa from 1816 to 1823. Price 2d., post free. Two more "Sketches" are needed to complete the Series, viz., Bishop Crowther (Africa; 2nd day in the Cycle of Prayer), and Archdeacon Maundrell (Japan; 21st day). These will follow shortly, and the whole Series will then be published in one volume. A complete list will be sent on application.

The *C.M. Gleaner* may be ordered through local Booksellers, 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.

All orders for Books, Magazines, and Papers should be addressed to *The Lay Secretary, C.M. House, Salisbury Square, London, E.C.*

THE SOCIETY'S NINETY-EIGHTH ANNIVERSARY.

PRAYER MEETING at Sion College, Thames Embankment, on Monday, May 3rd, 1897, at 4 p.m.

THE ANNIVERSARY SERMON will be preached (n.v.) on Monday Evening, the 3rd of May, 1897, at St. Bride's Church, Fleet Street, by the Right Rev. the Lord Bishop of Rupert, V.P. Divine Service to commence at Half-past Six o'clock. Doors to be opened at Six o'clock. (No tickets required.)

CLERICAL BREAKFAST at Exeter Hall on Tuesday, May 4th, 1897, at 8.30 a.m.

THE ANNUAL MEETING will be held (n.v.) at Exeter Hall, Strand, on Tuesday, the 4th of May, 1897. Doors to be opened at Ten o'clock; Opening Hymn at 10.35. Chair to be taken by the Lord Archbishop of Canterbury, Vice-Patron, at Eleven o'clock precisely.

A **PUBLIC MEETING** will also be held (n.v.) at St. James's Hall, Piccadilly, on the same day, at Eleven o'clock; Chairman, Col. ROBERT WILLIAMS, M.P. Doors to be opened at Ten o'clock. A limited number of Reserved Seat Tickets (numbered), at 1s. each, will be issued for this Meeting.

A **MEETING FOR LADIES** will also be held (n.v.) in the afternoon of the same day (place of meeting will be announced later on). Chair to be taken at Three o'clock, by the Rev. H. E. Fox. Doors to be opened at Two o'clock.

THE GLEANERS' UNION CONFERENCE (for country members, London Branch Secretaries, and London clergy only) will also be held (n.v.) at the Church Missionary House, in the afternoon of the same day, commencing at 3.30 p.m. Tea at 4.45 p.m. (Only a limited number of Tickets can be issued for this Conference, application for which must be made not later than April 25th.)

A **YOUNGER CLERGY UNION CONFERENCE** (including a Conference with the Lay Workers' Union for London at Four o'clock) will also be held (n.v.) at 3.30 the same afternoon, at Sion College, Thames Embankment. No Tickets required. All Clergy welcomed.

A **PUBLIC MEETING** of the Society will also be held (n.v.) at Exeter Hall, in the evening of the same day. Chair to be taken at Seven o'clock. Doors to be opened at Six o'clock.

A **PUBLIC MEETING** will also be held (n.v.) at Exeter Lower Hall, in the evening of the same day. Chair to be taken at 7 p.m.

Tickets of admission to Exeter Hall, St. James's Hall, and St. Martin's Town Hall may be had on application at the C.M. House, Salisbury Square, daily, from Monday, April 25th, to Friday, April 30th, 1897, from Eleven to Four o'clock; on Saturday, May 1st, 1897, from Eleven to One o'clock; and on Monday, May 3rd, 1897, from Eleven to Four o'clock. No tickets will be issued before the time here specified. It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used, and state for which Meeting they are required.

If applications are made by letter, please address "THE LAY SECRETARY."

PRAISE AND PRAYER.

PRAISE.—For the work of the first year of the T.Y.E. (pp. 49, 61). For the example of the late Hon. Secretary of the Society (pp. 49, 51). For the safe return and the work accomplished by the Deputies to the West Indies and Sierra Leone (pp. 50, 51). For the faithful work of a typical "Mother in Israel" (pp. 54, 55).

PRAYER.—For the Ninety-eighth Anniversary of the Society: that April 12th may be observed by all friends of the Society as a day of thanksgiving and intercession (pp. 62, Gl. 64). For the workers and converts in Mohammedan lands (p. 50). That advantage may be taken of the doors opened by recent events for the preaching of the Gospel in the Upper Niger regions (pp. 52-54). For offers of service—especially for Uganda (p. 54). That the unhappy devil-worshippers in Heathen lands may be released from the terrible bondage in which they are held (pp. 56-58). For the sufferers from famine and plague in India (p. 59, 60). That all our readers may learn the true secret of Easter joy and blessing (p. 62). That sufficient funds may be forthcoming to carry on the Society's work (p. 64).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

(Continued from page xiv.)

for the big boy to run after the sleigh, or the little one ride thumping along, many a time the sleigh being on the side.

As soon as the snow comes, these Indians go off to their hunting grounds. Perhaps one family alone, sometimes two or three, remain here. They often live crowded into a little shanty. While the men are hunting, the women and children are left with probably nothing to do. As these hunters are scattered all over the country, away from all Christian privileges, such as school or service, is it any wonder that they are superstitious and ignorant? Yet Jesus died for them, and that is the message we have come out here to deliver. Please pray for all of us Northwest missionaries, that we may be filled with the Spirit.

CHARLES R. WEAVER.

Wapuskow, Nov. 21st, 1896.

HOME NOTES.

Miss L. Thomas, a sister of the Central Secretary of the Gleaners' Union, has been accepted as a candidate, and appointed to work as a C.C.M.A. missionary under the Rev. C. A. Sadleir, of the Araucanian Mission, in connection with the South American Missionary Society. Readers of the GLEANER will remember that Mr. Sadleir appealed for a school-teacher. She will proceed to her new field as soon as the necessary arrangements can be made. Funds will be needed for an outfit, etc.

Miss Bella Rutherford has been accepted for work in St. Paul's Mission, Blood Reserve, Alberta, in response to Archdeacon Tim's appeal. She left for her destination the middle of last month, her expenses being paid by the C.C.M.A.

The Standing Committee of the C.C.M.A. met on March 18th to deal with business assigned them by the General Executive.

THE GLEANERS' UNION FOR PRAYER AND WORK.

It may fairly be concluded that about all of the renewals for 1897 have now been received. Many of our readers are ready with the question, "What about our own missionary?" The sum now on hand toward this object is \$212, so we are still a long way off from being in a position to ask for a Canadian Gleaners' own missionary. But there has been an advance made in the contributions for this purpose. In 1895 the nucleus of the fund was formed, \$3.55. In 1896 (that is, up to October 1st), the contributions amounted to \$55, and in 1897 to \$153.45. More donations may still be received; but previous experience would seem to show that unless the members send in subscriptions *when renewing*, they do not send in at all. Some of our friends may feel a little disappointed at this result, but we would urge them to remember that this fund is not to be pushed at the expense of any others. All contributions to it are to be *extra*. Still we do believe that much more might easily be done if the meaning of renewing our membership year by year were more clearly understood, and made, as in many cases it might be, a more solemn act than it is at present. We are glad to notice the formation of two new Branches of the Union: Hamilton, Ont., St. George's, secretary, Miss Nora Ambrose, Hughson street, south. Hamilton, Ont., Ascension Chapter Daughters of the King, secretary, Miss Bessie G. Gunn, 141 Herkimer street.

ST. MATTHIAS, HALIFAX, N.S.—This Branch was founded shortly before Christmas, and now numbers twenty members.

Meetings are regularly held on the first and third Fridays of each month, and each member is to write a paper on some mission field, or a sketch of the life of some missionary. We have had papers on Mackay of Uganda, Livingstone, Bishop Crother, Bishop Hannington, Uganda and its needs, as well as several readings. We have held one public meeting, which was largely attended, and though our Branch is still in its infancy, we all feel that we have learned and profited greatly by the few meetings we have had.

CHARLOTTETOWN, P.E.I.—This Branch meets on the first and third Thursdays of each month for prayer and study, but during the winter months a public meeting is held on the third Thursday, the prayer-meeting being continued on the first. In January an interesting lecture on Mackay of Uganda was given by the Rev. Mr. Fullerton.

WINNIPEG, MANITOBA.—A joint meeting of Holy Trinity and St. George's Gleaners' Unions was held in St. George's school rooms on March 8th, and was well attended. The meeting was opened by singing "Jesus shall reign" and after reciting the Gleaners' Prayer, the Collect for Palestine, and the Lord's Prayer in concert; the Chairman, Mr. Fred. J. Nixon, read parts of Matt. ix. and x., dwelling on the "Compassion" of the Saviour resulting in equipping and sending out the apostles. He also gave a glimpse at the "great need," especially referring to India and China, each a world in itself, together containing one half the inhabitants of the world, and to the small number of those 700 millions as yet reached by the Gospel.

Mr. E. H. Taylor gave a very interesting address on "The Bible and Mission Schools in the Foreign Field." Mrs. Roy, the wife of Rev. J. J. Roy, read a beautiful paper on "Prayer and the Gleaners' Union." Mr. J. Jerrard spoke of the work in Palestine "the Birth place of Missions" dealing with the work among Mohammedans and Jews, Medical Missions and Woman's work, stating that there are 130,000 Jews in Palestine to day. This was a very instructive address. The last speaker Mr. R. D. Richardson spoke very feelingly to those who had received a call to the foreign work and were holding back.

Ven. Archdeacon Fortin, then offered prayer and pronounced the benediction.

Let us hope for some blessed results to the Master's glory and the extension of His Kingdom from this first joint Gleaners' Union meeting in the Northwest.

MONTREAL BRANCH.

The third monthly meeting for this winter was held as usual in the Synod Hall on Friday, January 15th, Archdeacon Evans presiding. Mrs. Carus-Wilson gave a missionary Bible reading on Psalm lxvii., and Mr. Reginald H. Buchanan delivered a lecture upon C.M.S. missions in India, with special reference to Tinnevely.

The fourth monthly meeting was held on Friday, February 19th, the chair being taken by Dr. L. H. Davidson, Q.C. The Rev. G. O. Troop gave a Bible reading on the words, "In thee shall all nations be blessed," and a lecture on North-west Canada was delivered by Dr. Frank Adams, Professor of Geology at McGill University.

The fifth monthly meeting was held on March 19th, the chair being taken by the Rev. E. Bushell, rector of St. Matthias, who also gave the Bible reading on the Fatherhood of God and the Brotherhood of man. Miss Jennie Botterell, B. A., lectured on the Women of Japan. Mr. H. B. Ames lending the splendid coloured slides which he brought from Japan last year to illustrate the lecture.

At all these meetings the music was led by the ladies'

choir of the Gleaners' Union, and the lectures were illustrated by lantern slides procured from London or specially prepared for them.

The audiences were large and enthusiastic on all occasions, particularly on February 19th, when Mrs. Carus-Wilson, as secretary of the Montreal branch, announced that the parish of St. Matthias had asked that they might "appropriate" the missionary who hopes to go out to Uganda from Montreal this year, and had, through its Woman's Auxiliary, pledged itself to give the sum of five hundred dollars for this purpose.

The next lecture will be given on April 23rd by Mrs. Carus-Wilson, B.A., on Kashmir, with special reference to work among Mohammedans.

Mrs. Carus-Wilson has given a course of lectures entitled "The Missionary debt of the English Church." Its proceeds, added to the proceeds of the similar course on "The historical Aspect of Christian Missions," which she gave in January, 1896, amount to \$95.00. This sum has been paid into the Montreal C.M.S. Fund.

On January 12th a committee appointed by the Board of Domestic and Foreign Missions with the Bishop of Montreal in the chair, interviewed Mr. Borup, who hopes to go out to Uganda from Montreal this summer, and cordially commended him to the Board as a missionary of the Canadian Church. On February 10th, at the adjourned meeting of the Board of the D. and F., by a resolution moved by the Archdeacon of Kingston, and seconded by the Bishop of Quebec, the Board willingly accepted the responsibility of acquiescing in Mr. Borup's appointment, on the express understanding that his salary and outfit are guaranteed by his friends in Montreal.

Special effort is now being made to raise \$400 for Mr. Borup's outfit and passage, and several Montreal rectors have invited Prof. and Mrs. Carus-Wilson and others to give addresses in the Sunday schools, that the children may have a share in the enterprise.

Mr. H. J. Hague, who has been treasurer to the Montreal C.M.S. Fund since the formation of the Montreal C.M.S. Committee, and to whose kind help in that capacity we are much indebted, is resigning, and Mr. H. J. Mudge (96 Burnside Street, Montreal) has now become treasurer.

The Treasurer of the Montreal Committee, Mr. H. J. Hague, 26 Crescent Street, desires to acknowledge with many thanks the sum of \$191.51, received through the Montreal Branch of Gleaners' Union, towards the fund for training, outfit and maintenance of the next C.M.S. missionary from Montreal, in the following contributions:—

Mr. George Hague, \$50; Mrs. John McDougall, \$50; proceeds of Mrs. Carus-Wilson's lectures on "The Missionary Debt of the English Church," \$27; Anon, \$25; Mrs. Harry Hague's Missionary Box, \$6.61; Mrs. H. M. Belcher's Missionary Box (per Rev. G. O. Troup), \$3.55; also \$3 each from Mrs. Carus-Wilson, Mrs. McLeod, and Mrs. (Archdeacon) Mills, \$3 from Mrs. Harry Hague, \$2 from Mr. R. H. Buchanan, \$1.40 from Mrs. Alfred Orr, \$1 each from Miss Cameron, Miss Chapman, Miss Fenton and Miss Johnson, and Mrs. Aldrich; sums under \$1 amounting to \$2.95. Total, \$191.61. Total amount of Montreal C.M.S. Fund, \$543.51. \$15 of the above has been paid through the Montreal Diocesan Woman's Auxiliary.

FINANCIAL NOTES.

We desire to acknowledge with many thanks the following contributions received for our various funds from March 1st to April 3rd, 1897:

C.C.M.A. GENERAL.—Miss M. Warren, Port Whitby, \$1; Mrs. C. C. Dalton, Toronto, \$5; "M.E.M.," Aurora, \$2; John Harvey, Bremner, \$1; "W.A.P.M.C.," "A Gleaner," St. John's, Port Hope, \$1; Church of the Ascension, Toronto, \$18.09; "Gleaners," per Miss M.

Theal, Moncton, \$5.50; "Gleaners" C70080 and C70081, per Robert Sworder, Kolapore, \$6; Miss L. Reazin, Toronto, \$2; Miss J. Thomas, Toronto, \$10; Edmund D. Sewell, Quebec, \$10.

FOREIGN MISSIONS.—Epiphany collection, St. Paul's Church, Toronto, \$32.37; John Byrne, sr., Hillsburg, \$5; Christ Church, Dartmouth, \$29.72; Rev. G. A. Rix, Cannington, \$5; St. John's Church, Portsmouth, \$23; St. Paul's Church, Brockville, \$16.20.

JAPAN GENERAL.—Chipmunks, All Saints', Toronto, \$3; Mrs. C. L. Mackelcan, Hamilton, \$1; "W.A., P.M.C., St. James', Orillia, \$3.45; "W.A., P.M.C., St. John's, Port Hope, \$3.90; "W.A., P.M.C., St. Philip's, Toronto, 25c.; "W.A., St. Philip's, Toronto, \$5; "W.A., Trinity Church, Toronto, \$5; St. John the Evangelist, Strathroy, \$5.30; Old St. Paul's, Woodstock, \$3.60; Christ Church, Dartmouth, \$5c.; "W.A.M.A., thankoffering, All Saints', Windsor, \$3.

JAPAN.—MISS YOUNG.—Miss E. P. Battersby, Port Dover, \$5; "W.A.M.A., thankoffering, St. James', London, \$1; "W.A.M.A., thankoffering, Christ Church, London, \$4; "W.A.M.A., thankoffering, St. George's, London, \$3.50; "W.A.M.A., thankoffering, St. Jude's, Brantford, \$2.50; "W.A.M.A., thankoffering, Old St. Paul's, Woodstock, \$5; "W.A.M.A., thankoffering, Goderich, \$2; "W.A.M.A., thankoffering, B Branch, Grace Church, Brantford, \$1; "W.A.M.A., All Saints', London, \$1; "W.A.M.A., Trinity Church, Aylmer, \$3; "W.A.M.A., Mission Band, Mount Pleasant, \$5; "W.A.M.A., St. Marys, \$5; "W.A.M.A., Wingham, \$2.50; "W.A.M.A., Mrs. Ardill, St. George's, Owen Sound, \$2; "W.A.M.A., Miss Fox, per Mrs. Baldwin, \$5; "W.A.M.A., Miss Haskett, life membership, \$5.

JAPAN.—MISS TRENT.—St. Paul's Foreign Missionary Fund, per W. Gillespie, Toronto, \$200.

JAPAN.—SPECIAL FOR REV. H. J. HAMILTON.—Two Sunday-school classes, Church of the Redeemer, Toronto, \$25.55; Members of a girls' class, Church of the Redeemer, Toronto, 75c.

JAPAN.—YORO-IN.—W. Irvine, St. John, N.B., \$20.27.

CHINA.—Miss E. P. Battersby, Port Dover, \$5; Gleaner C70159, Cambridge, Mass., U.S.A., \$2; Chipmunks, All Saints', Toronto, \$5; Miss Taylor's Sunday-school class, All Saints', Toronto, \$1; collection, missionary meeting, Reaboro, per Rev. H. R. O'Malley, \$6; Mrs. G. L. Mackelcan, Hamilton, \$1; "W.A., P.M.C. St. Paul's Toronto, \$10.95; "W.A., P.M.C., St. James', Orillia, \$1.20; St. John the Evangelist, Strathroy, \$5.30; "W.A. sale of leaflet, Memorial Church, London, per Mrs. Smith, \$5.65; Old St. Paul's, Woodstock, \$1.25.

CHINA.—SPECIAL.—"A Friend," Yarmouth, N.S., for Rev. W. C. White, \$3; St. Paul's Missionary Reading Club, Toronto, for C.E.Z.M. Bible woman, per Miss Des Barres, \$4.50.

SOUTH AMERICA.—"The Widow's Mite," Toronto, \$5; Old St. Paul's, Woodstock, \$7; Sunday-school, Trinity Church, Watford, per T. Woods, \$3; "Gleaner," Grimsby, per Miss J. Thomas, \$2.

UGANDA.—"W.A., P.M.C., St. James', Orillia, \$4.

C.E.Z.M.—Contributions from members of St. Paul's Church, Charlottetown, P.E.I., per H. J. Cundall, \$63.

DOMESTIC MISSIONS.—Christ Church, Dartmouth, N.S., \$16.05; John S. J. Watson, Rockingham, \$5.

MACKENZIE RIVER—GENERAL.—"M.E.M.," Aurora, \$2; "W.A., P.M.C., St. James', Orillia, \$4.51; "W.A., P.M.C., St. Paul's, Toronto, \$22.60; Christ Church, Dartmouth, N.S., \$2.25; "W.A.M.A., Trinity Church, juniors, St. Thomas, \$5.

MACKENZIE RIVER—REV. T. J. MARSH.—W. W. Colwell, jr., Toronto, \$25; "M.E.M.," Aurora, \$8; Sunday-school, Church of Epiphany, Parkdale, for work among Indian children, \$10.

RUPERT'S LAND.—"W.A., P.M.C., St. James', Orillia, Soc.; "W.A., P.M.C., St. John's, Port Hope, \$6.61.

SELKIRK.—Christ Church, Dartmouth, N.S., \$8.15.

BISHOP OF MOOSONEE.—Christ Church Sunday-school, Dartmouth, N.S., \$11.13.

GLEANERS—OUR OWN MISSIONARY.—Various sums received from Miss J. Thomas, as acknowledged by her, \$18.10.

REQUEST ACCOUNT.—Half-year dividend on debentures, \$10.

LITERATURE ACCOUNT.—Sale of books, etc., as per account from Rev. T. R. O'Meara and Miss J. Downie, \$41.06.

*Per Diocesan Treasurer, W.A.

+ "Treasurer Domestic and Foreign Missionary Society.

T. MORTIMER, Treasurer,

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