THE CELYON CHURCH MISSIONARY GLEANER.

JANUARY, 1906.

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The Colombo Apothecaries Co. Ltd.
JANUARY, 1906.

Ancient Collect.

Grant Thy servants, O God, to be inflamed with Thy Spirit, strengthened by Thy power, illumined by Thy splendour, filled with Thy grace, and to go forward by Thine aid: give them O Lord, a right faith, perfect love, true humility. Grant O Lord, that there may be in us simple affection, brave patience, persevering love, true humility. Grant O Lord, that there may be Thy splendour, filled with Thy grace, and to go forward than to-day. Some day we shall be like Him, for we have been glad, but gladder, better will be the future. "We hope next month to give some account of the January Conference of the Church Missionary Society to be held at Trinity College, Kandy, from the 2nd to the 10th.

"The Gospel... the power of God unto salvation to every one that believeth" Rom. 1. 16.

"Christ the power of God" 1 Cor. 1. 24.

Editorial.

January 1906, the beginning of another year! It is a glad time for the followers of Christ. The past has been glad, but gladder, better will be the future. "We know Him whom we have believed and are persuaded that He is able to guard that we have committed unto Him against that day," Erratic, foolish, tempted we have been and are, but we have found a Man who is as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. Tempted in all points like as we are yet without sin, He is touched with the feeling of our infirmities and able to succour us who are tempted. No religion but one can make men look forward to old age, and it is the poet of the faith of Christ who challenges us with the words:—

"The best is yet to be:
The last of life, for which the first was made:Our times are in His hand
Who saith "a whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!"

We believe this is true. We find Christ dearer to-day than yesterday, we expect Him to be dearer tomorrow than to-day. Some day we shall be like Him, for we shall see Him as He is.
with terrible plainness the sins of the place, the Apostle says, “And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.” [1 Cor. 6. 11.]

And this contrast is not unique. There were saints in Caesar's palace. Whenever the Gospel touched the hearts of men it transfigured their lives. And the transformation was such that those who came in contact with it noticed it. The Apostle describes the desolation of the Christians at Rome, at Ephesus, at Colosse, no less than at guilty, sinful, profligate Corinth, is suggestive. He calls them “saints,” God's holy ones, washed and justified, and sanctified.

What the contrast is, can only be fully realised by putting the awful words in the latter part of the 1st chap. of the Epistle to the Romans, side by side with the picture of the Spirit-filled life, as recorded in the 8th chap. The contrast between light and darkness hardly expresses the difference. That between life and death more nearly approaches it.

And what caused the difference? It was just the power of the Gospel, touching the foul and ruined lives of men, and making all things new. That the Gospel was a vital force was seen then in the regenerated lives of those who came under its influence.

(b) It was further seen in the devotion and enthusiasm of the new disciples.

Some, as the Thessalonians, gave themselves up to preaching the Gospel to their neighbours, so that from them the word of the Lord sounded out in Macedonia and Achaia, and even further afield. Others let their Christianity touch their pure, ministering not only to the needs of the poor Christians, but to the cause of the Gospel, being willing, as the Apostle testifies, not only to give up to their power, but beyond it, a service which he describes in another place, as a sweet odour, a sacrifice acceptable and well-pleasing to God.

Here was another instance of the influence of the Gospel. It inspired devotion and enthusiasm in those who received it. A contrast indeed, to the self-seeking and indulgence, which perhaps had been their normal condition before the Gospel came to them.

(c) Yet once more. It was seen in the public opinion created among the Christians with regard to sin.

We have only to recall what happened at Corinth, after the disgraceful affair mentioned in the first Apostolic letter to that place, to see how true this was. There was no doubt as to the feeling of the Church generally about this incident. “For behold this self-same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging. In every thing ye approved yourselves to be pure in the matter.” [2 Cor. 7. 11.] And this was only typical of what was the feeling among the Christian converts about these sins. They were looked upon with horror and loathing and shame.

And yet not many years previously, some had actually been guilty of committing these very abominations.

What brought about the change of opinion the revulsion of feeling, which turned with shame from what had previously been indulged in? It was the light of the Gospel. It was the power of God. It was the presence and example of the Holy Christ.

The Gospel shed a new light on the nature of sin, and the responsibilities of men in respect of it. A healthy public opinion was the result. But what a contrast to the former state of things! Surely if ever the power of God was seen in the early days of Christianity, it was in the change which came over public opinion with regard to sin. Now all this has been, and is being, repeated in our own day. The Gospel is still the power of God, as those alone know who have seen its silent influence on the lives of men.

Today it is seen in the regenerated lives of those who accept the Gospel.

There are such, many such, men of prayer, men and women, whose lives have been transfigured by the touch of Christ. These are they who are the focus of Christian activity in various congregations to which they belong. But they are not those who attract notice to themselves. They are the humble followers of the Lord Jesus Christ, endeavouring to translate into daily life the example and teaching of Him Whose Name they bear. Little sympathy do they meet with, full often, from those who should be a help to them, those whose position would give weight to an example of godliness. But this they are accustomed to. Yet amid many hindrances they persevere in prayer, and continuing in their path of Christian duty. These are they most often at the Lord's Table, and who look upon a visit from their clergyman as singularly incomplete if it lacks the reading of the Scriptures and the offering of prayer.

These were not always such. How is the difference accounted for? It is an instance of the transforming power of the Gospel of God.

And as of old, so now, the power of the Gospel is seen in the devotion and enthusiasm of the new disciples.

Instances occur, again and again, of new Christians bringing others to Christ. This is, and has been, for some years, a feature of the work among the Tamils. They often associate themselves with the Catechists in preaching the Gospel. There is one congregation, thirteen members of which join the Catechist, once a fortnight, in special Evangelistic work. On the Sunday set apart for this purpose, after the morning service in the Church, they go to the school room, and having united in prayer, work together for two or three hours in making Christ known to the Hindu coolies. And individuals use their influence for Christ in many and various ways. Christian men speak to their fellow workmen, or those who work under their direction. Christian women bring, from time to time, to Holy Baptism Hindu girls and women, whom they have not only influenced for Christ, but have prepared for Baptism. Some Christian people have meetings for prayer in their houses, to which they invite their non-Christian neighbours. And not a few have in this way been quietly won for Christ. Some also lend Christian books to those who can read. One man, not long ago, spent Rs. 50 in buying books for this purpose, chiefly copies of the Holy Scriptures. So in one way or another the Spirit of Apostolic times animates the Church of Christ to-day, and there are those who but recently were in darkness themselves, now helping into the light those belonging to them.

The power of the Gospel is still seen in the altered attitude of men brought under its influence, in respect of sin. The experience of the early Church is repeated to-day.
in the history of Christian Missions. There are shadows which dim the brightness, and occasionally moral lapses which cause grief and sadness of heart.

But this burden of sorrow and shame is shared by the great majority of the native Christians. It is a thing they regret, a thing they condemn and grieve over. This is something for which we may well be thankful. Only half the work of the Gospel would be done if this factor were missing. It is this righteous public opinion which is one of the healthiest signs of the Church's work among the Tamils of Ceylon.

There is a singular fitness in the Gospel being called the power of God. Sin is a power. So is superstition. Then there are the religious systems of the Eastern world, two of which are older than Christianity. It is only natural that those who follow these cults should be prejudiced against Christian teaching, much as the Jews were against the preaching of the Apostles. It is something that we ought to expect.

It is a great mistake to suppose that there is little or no opposition to be overcome in Mission work. We cannot be too thankful for the opportunities granted for the preaching of the Gospel, and for the numbers brought under Christian influence both at the evangelistic services and in the Mission Schools. We are indeed grateful for all the ways and means which God has provided for the Gospel being made known. But there are many adversaries. Apart from the apathy of some of the people (as for example the Buddhists) there is the scorn of the Mohammedan, and the prejudice of many Hindus, ripening sometimes into persecution and opposition.

The power of God and the power of evil are brought face to face in the Mission field. That is to say, Christ and sin are brought face to face. And we might well lose heart if we did not realize that all the power has been given to Christ. Christ is King. And He must reign till all things are put under His Feet. The world has been redeemed by Him. And His servants are now to claim it in His name. How can this be done?

(a) Let us try to realize how much the power of God is needed.

Sin is universal. Many of the evils of old Rome and Corinth are common to-day in the Eastern world. Outside the influence of Christianity there is no healthy public opinion in respect of these things. The character of sin is not known. And the first work of the Christian evangelist is to preach the law of holiness. When St. Paul set forth on his missionary career, part of his instructions, delivered to him by the Lord Himself, was to open the eyes of the Gentiles, and to turn them from darkness to light. And this will ever remain the primal work of the evangelist to the heathen. He must show men plainly what sin is, and what it means. The scales must be removed from their eyes before they will see the need of repentance. The power of the Holy Spirit must touch them before they pass from darkness into the light of God. For this first work of the Gospel, disappointing, heart-breaking, how much is the power of God needed by His servants! This is the beginning of all the blessedness. And here must the finger of God be shown.

(b) Let us remember too that the one remedy for sin is the Gospel.

And the Gospel is Christ. He alone can help these poor souls to better things. "If I be lifted up from the earth, will draw all men unto Myself." Oh this is what is needed, the lifting up of the crucified Christ, the telling simply, plainly, and in all tenderness, that great love which brought to us Redemption at such an awful sacrifice. Nothing will effectually deal with sin but the touch of Christ. It was so in Apostolic times. The one Remedy brought to bear on the plague spot of Rome and Corinth was Christ crucified. It was this which touched the hearts of men when all else failed. And it was the receiving of the Christ in His glorious fulness, which lifted men and women out of the pool of corruption, and enabled them to live the heavenly life in their home, and carry heaven about with them in their daily occupation. It is so still. The Christianizing of men is not a mere civilising influence or education. It is putting them in possession of the eternal Christ, it is placing the indwelling Life between their weakness and surrounding temptation. This is the one great Remedy for sinning tempted souls, the Gospel of Christ, which is Christ Himself.

(c) This remedy we have. Let us then give them that which alone can help them.

A solemn responsibility has been laid upon us in this matter. God has given to us the Gospel in order that we may give it to others. God would speak to them through us. So this great honour is laid upon us of being fellow-workers with God, of representing the claims of God to these people. We have no choice in the matter. A sacred trust has been committed to us. And we must account to God for our stewardship when our life's story will be unravelled. How are we using our stewardship? Are we really giving the claims of the Gospel all the attention they deserve? Are we yielding to our Master all He demands? Are we looking on the heathen world as Christ does, sympathising with its spiritual destitution with something of His compassionate tenderness? Let us remember that necessity is laid upon us. We cannot turn aside from the claims of these Christless ones without offending the Lord we would serve. Yes, necessity is laid upon us—a blessed constraint inspired by the love of Him who died for them and for us. We have the Word of Life. And woe is unto us, if we preach not the Gospel.

(d) And let us not be weary in well-doing.

There is apt to come to all of us at times impatient murmurs when we think of the comparatively slow progress of the kingdom of God. And it is only by looking over a period of years that we see how much has been done. The work of Christian Missions has only been seriously undertaken for about a century. And Christian effort has been distributed. Had there been more concentration there might probably have been more tangible results in the area occupied. But the loss to the Church would have been unaccountable. We might have had greater success in India, with China, Japan and Africa untouched. The distribution of Christian forces—though not without its weakness—has the distinct advantage of sending the influence of the Gospel to the far corners of the earth. The Church is a witness. And in this capacity she sends her messengers to every people and nation and tongue, so that no language shall be without the glad sound of the Saviour's preaching. The living witness is there. And the silent, blessed Book of God is there. So God is not without witness, even in strangely out of the way places. And all this has come about in a century. Think of the time it took to Christianize Europe. Shall...
we lose heart, because the Eastern world, with its civilisation, and elaborate religious systems, has not in a century been raised to the level of Europe? And yet this is potentially the form of complaint that often meets one. Surely it is enough to ask if the Gospel has ceased to be a vital force. And that it has not, Christian Mission all over the world will furnish abundant and glowing evidence. The Tamil cooly Mission is no exception to this. In the number of its converts, in the practical sympathy of Tamil Christians with the extension of Christ’s Kingdom, in the abounding generosity, which, out of deep poverty, supplies an income 20 per cent more than that provided for the Mission in the subscriptions of the European residents, in their love of prayer and the ministrations of the House of God, we have a splendid and overwhelming testimony to the blessed influence of the Gospel, which is indeed, still “the power of God unto salvation.”

In looking over Missionary statistics, we often forget—usually perhaps overlook what is never stated—the number of those who have fallen asleep in Christ. How many hundreds of thousands—millions may we not say? of those brought to the Saviour, in bygone years, now sleep in Him. Their names do not swell the various Church registers. But all are known to God. And each one counts with Him in estimating the work of His servants in evangelizing the unchristianized parts of the world. There is much to encourage us if we will keep our eyes open to see where the blessing of God is descending. There are secret disciples all the world over, many who read the Christian Scriptures daily, and pray to Jesus as God, though they may not have the courage to publicly confess Him in Holy Baptism. There is the splendid activity of the Christian people themselves too, passing on the teaching to their neighbours, winning others by individual effort and quiet influence. This is as it should be. Would that there were more of it. But for what we know and see, there is much cause for thanksgiving, much reason to take ourselves too, passing on the teaching to their neighbours. There is the splendid activity of the Christian people themselves too, passing on the teaching to their neighbours, winning others by individual effort and quiet influence. This is as it should be. Would that there were more of it. But for what we know and see, there is much cause for thanksgiving, much reason to take themselves too, passing on the teaching to their neighbours.

This is the attitude of the Christ to the souls for whom he died. And to us is committed the great honour of telling this to men, of helping to lift the veil that now hangs upon their eyes, of bringing to them that which we prize in our heart of hearts most of all—the story of that great Love which redeemed the world, and made a Gospel.

**Itinerating.**

A journey by hackery and train brought me to a village where I have twice spent a very happy week. I stayed with the family of one of our Christian workers. May I give a short account of the days spent there? On arriving I received a warm welcome from the dear Christian mother and her family. One felt at home at once, and realized the union that there is between those who love the Lord in sincerity and truth.

I found a room most nicely prepared for me, and except for crowds of mosquitoes with whom I waged war the best part of the night, and the smoke of the neighbouring kitchen coming down into my room at intervals during the day, I was very comfortable and felt that, at least here, itinerating had no real hardships at all. At night I was asked if I were ready for ‘Prayers’ and I came out to find them already assembled. We each said our text and read the Scripture Union portion, gleaned from it some precious thought for the day. After Prayers the work of the day began. First there was a new kind (to me) of nice spongy hopper to be eaten and enjoyed! and then coffee or tea with plenty of condensed milk. Early tea over, School is the morning’s work for the teacher and my hostess. Sometimes I too went to the School. How very glad it made one’s heart to see so many big girls, and yet it means responsibility for them and for us. They cannot have been so long under Christian influence, without knowing of the one living loving Saviour, and if they continue to refuse to accept Him? We visited most of the villages of these girls in the afternoon. They are some distance from the School hidden away amongst the palm trees. In all the houses except one we were kindly welcomed and followed from house to house. The large pictures we took with us were useful in gaining the attention for a little while of the “atchies” and “ammamas,” but O, how one sighed inwardly at the lack of keenness and real interest in hearing about Him who loved them and died for them. Their first thought is that we are speaking of a new religion, which does not concern them, for have they not their own—and they are apparently perfectly satisfied to go on as they are. Sometimes a hungry unsatisfied heart manifests itself in the answers given to our questions. Let me tell you of one dear old Buddhist woman who came to see me in the house where I was staying. It was Sunday afternoon and we were singing hymns when she arrived with her younger daughter. When I first saw her, I thought she was a priestess with a shorn head, and when I remarked on her lack of hair, she told me it was through an illness she had lost it. She is a dear old woman, dressed in the simple village fashion. A gentle loving disposition she has, and spoke so simply and naturally, she seemed delighted at being kindly welcomed and looked at me with wondering eyes—taking my hand and stroking it, frequently ejaculating “ane deviyane.” After a little talk about our families, work &c, we began to talk of Him—our Creator and the living loving God.

(Continued on page 5.)
who takes care of us now and feeds us now. How readily she acquiesced, saying repeatedly 'yes,' of course it was by His help we lived, it was He who took care of us and protected us. When she heard that the Lord Jesus had come down out of love to us, giving His life to pay our debt of sin, she exclaimed how He must have loved! how kind! and then said slowly and sadly 'it is not so with us, we have no one to help like that, to pay our debt' we must try by our own merit. Speaking of our journey and its end, she sighed, and hearing of our certain hope, she said 'yes'—but they could not be sure, and again of doing merit and the weariness of it—I said, but who is to give you the reward you seek?—She replied our hope is in the coming Buddha, and it is He who will reward us. We told her of the Saviour and how He said He would come again. She listened so attentively and thoughtfully. How much one realizes the need of wisdom and the help of the Holy Spirit to present God's Truth aright to these precious souls.

The week quickly passed, and though very loath, I had to say good-by with a promise to come again soon.

Prize Day at Trinity College, Kandy.

A Pleasant Function.

The annual distribution of prizes at Trinity College, Kandy, took place at the College Hall on Monday Dec. 18th at 8:30 o'clock. The Hon. Mr. H. Wace, Government Agent of the Central Province, presided and gave away the prizes. The others who were on the platform were:—Mr. A. G. Fraser (Principal) Revs. E. Taylor (Vicar of St. Paul's Church), A. MacLulich (Vice Principal), D. W. A. Jayatilleke (Pastor of the Baptist Chapel), Mr. A. Ratwatte (Bansawak college), and Mr. Billimoria, (Principal of Dharmaraja College).

Proceedings commenced with prayer, after which Mr. Fraser read the annual report.

Mr. Chairman, Ladies and gentlemen:—In reading the report of my first year at Trinity College, I must begin by thanking those with whom I have had to work for their cordial help and sympathy. We have received much encouragement from His Excellency the Governor, the Government Agent of the Central Province whom we are glad to have with us in the chair today, from the Secretary of the Municipal Council and from many other kind friends in Kandy. No one either could have had Assistants more ready and willing to work loyally and cheerfully together than I have had. Every member of my staff has been quick to do anything that has been decided on and also ready to give me wise counsel when they have thought it necessary. They have well fulfilled their responsibility to a new chief and I am glad of this opportunity of thanking them.

Our situation in Kandy gives us some great advantages over any other portion of the Island. We have a good climate, we are central and the Kandyan community look towards Kandy as their capital. But there are also disadvantages, the first being the monetary one, our clients having as a rule, less money than those for instance of the capital and seaport towns. There is also the disadvantage of the want of level ground. During the past year we have been able to do something towards improving these conditions. My wife and Mr. Watson of Newcastle-on-Tyne have collected between them Rs20,000 for the College, and we have thus been able to add 21 acres to our property including a new bungalow, and we are making a fair-sized cricket field. We hope to be able to extend these improvements shortly and to increase our building accommodation.

We have made in the past year six changes in our staff of 22 with a view to increasing our educational efficiency. We expect also to receive from England in May, three more Europeans who will work on the staff of the College. One of these has taken double first-class honours at Oxford as well as having held the Balliol Scholarship and the Hertford Scholarship open to the University.

Now to the actual statistics of College year. When 1 arrived there were 100 boarders and 332 day-scholars. 377 of that 492 were in average attendance or only 76 per cent the effect of this absenteeism on our work may be imagined. We instituted, therefore, a system of strict laws in regard to class-cutting which resulted in the removal of about 70 boys. We further warned loafers and lazy boys that if they had not shown a desire to work steadily before six months were up they also would be dismissed. This led to a further reduction of about 70 in August. We have also applied an entrance test to all who wish to enter the College. Accordingly our numbers now stand at 410, of whom 118 are boarders, the rest being day-scholars. Of these 388 are in average attendance or over 94 per cent, the absenteeism being accounted for by medical certificates or occasional festivals. The improvement in attendance has also produced, of course, better work in the classes. The Government has been pleased to remark "on the very marked improvement in the regularity of attendance and the considerable improvement in the work." Accordingly they have placed us on the higher scale for grants and in spite of a smaller total roll have increased the sum given to us.

The general tone of the College has been good; towards these several factors have worked and of these perhaps one should first mention the institution of prefects. The prefects have acquitted themselves excellently and done much to improve the College. The weeding out of irregular attenders has, of course, also helped and we owe a great deal to the visit of Mr. Sherwood Eddy.

Last year in the Cambridge Localss we won five senior certificates and six junior certificates. This year we have presented 14 boys for the senior and seven for the junior. Next year this number will probably be increased. We also intend to add an honours class to the classes we have at present. We are increasing the College Library, and improving the College furniture. These things cost money and it is for this reason that we are becoming so strict in regard to the prompt payment of fees. We are strict in the interests of the boys, and of the parents themselves who wish boys educated. I take this opportunity of explaining this as there are so many parents present.

Now to turn to our old Brigade, one old boy, Mr. L. H. de Alwis, passed first in the Advocate Intermediate Examination and received the Scholarship. Seven others have qualified themselves at the Proctor's Examination and three have passed the Proctor's inter-
The Ceylon Church Missionary Gleaner.

In the Nugegoda Pastorate.

A few Sundays ago it was my privilege to again visit Nugegoda in the Cotta District to share in the work of the Pastor there. With the Rev. H. R. Holmes, a new Missionary for the C. M. S. travelling from Australia with his wife to take up work at Santalia, Bengal Province, North India; I set out from Colombo in the cool of the early morning. In the fresh morning, after recent rains, the gardens, fields and jungle were delightful, and the seven mile cycle spin was enjoyed to the full.

Having passed through the Cinnamon Gardens our path lay through, for the greater part, jungle and untilled fields, with here and there a village where apparently Sunday was much the same as any other day to the inhabitants—a day for bartering, buying and selling—no Christian worship and no true thought of Him who made the Sabbath for man. Flood waters covering part of a short path to our destination necessitated a retracing of our steps but nevertheless we reached the Nugegoda Parsonage a little before 8, and after a rest, accompanied by the Rev. G. S. Amarasekera, set out for Kirillapone in which place a morning service in Sinhalese had been arranged.

A short run through lovely country brought us to the little thatched village school where Divine Service is conducted. Sunday School was being held when we arrived and the little time before service afforded opportunity for brief instruction in divine things to a young Buddhist who is desirous of baptism. Quite a number of Christians had gathered for worship by the time of service, and though but few of the seats had backs, though the floor of the building was only hardened mud, and the instrument leading the simple chants and hymn tunes, after something like 50 years, was his wish that Kandyans should materially benefit by this College. He hoped, with the strengthening of the staff, to see the College compete for the University scholarship. Further space and further room would be provided for the College when the extension of the Bogambra grounds had been finished. The study of Sinhalese among Kandyans and Sinhalese was not lost sight of in that College, but when any vacancy occurred in the department over which he presided there was a large number of applicants who, when the test of Sinhalese was applied, were not able to get through like the passed cadet. This was a great disaster. Every Sinhalese ought to have a thorough knowledge of his language, and history ought also to be added. It was all very well to acquire a Western education, which opened many avenues to the professions in the Island, but there was no reason why they should not know their own history and language. (Cheers.) In conclusion, the Chairman expressed regret at the absence of an old boy, who always took a keen interest in this College and its welfare and who was not able to be present that day. He referred to his old friend, Mr. J. H. Sproule. (Applause.)

The Chairman then distributed the prizes amid cheering.

The Rev. D. W. Abeyeratne, the next speaker, spoke of the spiritual side of education.

Mr. Fraser proposed a vote of thanks to the Chairman, and the proceedings were brought to a close by the Rev. R. Taylor pronouncing the Benediction.

Before the gathering dispersed, Mr. Fraser called for cheers for Hon. Mr. and Mrs. Wace, which were heartily responded to.

The Chairman’s Remarks.

The Hon. Mr. H. Wace said it was a source of great regret that His Excellency the Governor was unable to accept the Principal’s invitation to occupy the chair, which was due to His Excellency’s engagements in Colombo. They would also share with him his regret that Sir Alexander Ashmore was not in his place that day. The Lieut-Governor had the interests of the Kandyans at heart, and it would no doubt have given him much pleasure to be with them that day. The College was now in strong and capable hands, and had launched out on a new and prosperous career. The mere fact that the number of boarders had increased, and that the daily attendance had improved from 76 per cent to 91 per cent was very gratifying. (Applause.)

He always told that Trinity College, should be the premier institution outside Colombo. It was the only educational institution for Kandyans in Kandy, and it was his wish that Kandyans should materially benefit by this College. He hoped, with the strengthening of the staff, to see the College compete for the University scholarship. Further space and further room would be provided for the College when the extension of the Bogambra grounds had been finished. The study of Sinhalese among Kandyans and Sinhalese was not lost sight of in that College, but when any vacancy occurred in the department over which he presided there was a large number of applicants who, when the test of Sinhalese was applied, were not able to get through like the passed cadet. This was a great disaster. Every Sinhalese ought to have a thorough knowledge of his language, and history ought also to be added. It was all very well to acquire a Western education, which opened many avenues to the professions in the Island, but there was no reason why they should not know their own history and language. (Cheers.) In conclusion, the Chairman expressed regret at the absence of an old boy, who always took a keen interest in this College and its welfare and who was not able to be present that day. He referred to his old friend, Mr. J. H. Sproule. (Applause.)

The Chairman then distributed the prizes amid cheering.

The Rev. D. W. Abeyeratne, the next speaker, spoke of the spiritual side of education.

Mr. Fraser proposed a vote of thanks to the Chairman, and the proceedings were brought to a close by the Rev. R. Taylor pronouncing the Benediction.

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C. M. S. Schools at Cotta.

ANNIVERSARY AND PRIZE-GIVING.

The annual fête-day for the Sinhalese pupils in the Mission Schools at Cotta is one of the most interesting and important of the kind observed in the island, whether regard be had to the number and diversity of pupils or to the great interest taken by the parents and friends of the young people, and especially by the old scholars to whom the day is one of re-union and reminiscence. To friends from Colombo, it is an additional pleasure to note the beauty of the situation of the Mission Station and its surroundings, especially in overlooking the attractive Cotta lake. The commodious hall-verandah where the gathering takes place, was yesterday afternoon most tastefully decorated, while arches and floral displays marked the avenue of approach. In the four schools represented there are some 330 to 350 pupils altogether, so the largeness of the assembly of relatives and friends may be imagined. One division of the hall on the left of the Chairman was devoted to the young people; while on the other side were parents and friends of the scholars and old pupils of the school. In the centre was a table loaded with prizes—not simply books, but a variety of useful articles for girls distinguished in sewing, attendance, good conduct, and even in drawing and painting. In front and on each side of this table sat a number of visitors from Colombo and other tried friends of the Mission. Mrs. Dowbiggin was indefatigable in seeing that all visitors (some of whom arrived late) were accommodated. The Rev. R. W. Ryde, in charge of the Cotta Mission, supervised the arrangements and began by calling the Hon. Mr. J. Ferguson to the chair. A long and interesting programme was then taken up.

The Reports of the Schools were very interesting and indicative of much good work. The able and devoted Sinhalese Head Master of the Boys' School with 200 pupils (75 per cent of whom had passed the Government Examination) came first. The Girls' Boarding School under Mrs. Dowbiggin's special care has 70 pupils, with 50 more in the English Girl's School. The Female Teachers' Training School is a new departure this year under the special care of Miss K. Gedge (formerly of Gampola). There are ten bright, capable and very interested Sinhalese young women here under special training for teachers: the school-room and adjuncts has been specially fitted up and pupils taught to make themselves expert in all that concerns a schoolmistress's life, classes being called from time to time from the adjacent school to afford practice. The young teachers, moreover, do all their own household work, cooking, &c., and work freely in their garden and learn about a variety of useful out-door observations, such as the use of a sun-dial and a rain-gauge, and a little botany. This first class has proved exceptionally quick in all branches save one—arithmetic— that is, judged by the Western standard set for examinations. This, however, will be soon overtaken.—The Chairman in his address alluded to the pleasure a visit to Cotta always afforded; to its historic interest as a seat of the Sinhalese Kings 400 years ago; as one of the first and most important of local C. M. S. stations, founded by Rev. S. Lambrick and Benjamin Bailey, in whose time, Governors, Generals and high civil officials often presided at Cotta gatherings—perhaps the greatest of our Governors, Sir Edward Barnes, being in the chair in 1827. He alluded to the Cotta Sinhalese Bible of 1833 and that fine old Sinhalese clergyman, Rev. C. Jayasinghe; and finally came to the time within his own experience—his first visit, when John Ireland Jones was in charge early in the sixties and Messrs. Higgins and C. C. Fenn were colleagues—all passed away. He referred to Female Education and the training of teachers as most important at this crisis in the local history of Education and to Girls' Boarding Schools as the one branch of Mission work most marked by visible and permanent success, showing its impress in thousands of village homes. In conclusion he urged the pupils always to remember what they owed to Cotta, to be proud of their school and teachers and to take care to live up to the training and instruction they had received, knowing where, at all times, they would find needful wisdom and strength.

The distribution of prizes by Mrs. Ferguson to the four schools took some time; but it was wisely divided and interspersed with song and dialogue as the programme shows.

The Rev. R. W. Ryde concluded with a very practical address. He moved a vote of thanks to all who had helped to make the anniversary a great success: from the Chairman and Mrs. Ferguson down to the pupils (present and past) who had put up the decorations as a labour of love. This was seconded by M. D. Silva in an interesting speech referring to his own early days in Cotta School under Mr. Fenn, and to his long acquaintance with their Chairman as one of the best friends of the Sinhalese, in every good work, he had ever known.—After the large meeting dispersed, there were tea and cake and conversation for the seniors, and then an inspection of the school premises; while many of the pupils gathered on the grassy lawns, and there was more music and other enjoyments to close a day long to be remembered especially by the young people.
The C.M.S. School Treat—for the boys and girls attending the day and Sunday Schools in connection with this Society in this town came off on Saturday, the 16th. Although the day previous was very wet, the school treat came off in very fine weather. It was feared also that Mr. and Mrs. Vigors would not be present, but they arrived by the morning train from Colombo just in time. The treat took place in the Library, permission to use which had been secured. The boys and girls assembled about 3 p.m. and engaged in various games on the esplanade. Those who excelled were rewarded with little gifts of money. After this the Vernacular school children were treated to cake, buns and tea, and shortly after the English-speaking children had their share. Mr. and Mrs. Vigors arrived about 5, and the prize-giving then began. A hymn was sung "Once in royal David's city" accompanied by the seraphina and prayers were said by the Pastor. Major Mathison then read a report showing that although it was still the day of small things with the Protestant schools in the Province, still there was in some respects an advance over last year. In the Sunday Schools there were 32 in December 1904, while 8 left and 16 joined during the year. In the Government examination held in August, 27 children were present and all passed—6 in Sinhalese and 21 in Tamil.

A Welcome.—Miss Goodchild, late Lady Principal of the Chundicully Girls' High School, arrived in Jaffna on the 19th inst. Miss Page, Miss Hopfengartner and the girls gave her a hearty reception and read an address of welcome.

A Christmas Tree.—The Chundicully Girls' School will be closed for Christmas holidays on the 20th, when presents from the Christmas tree will be distributed to the children. Sir Wm. Tawnum and Mrs. Mortimer took a warm interest in the school and took part in important functions connected with the institution.

C.M.S.—The Rev. A.E. Dibben, M.A., and Rev. J.G. Garrett, M.A., of the C.M.S., have been visiting the English Schools in Jaffna. They spent December 12th at St. John's College and Chundicully Girls' High School and in the afternoon explained to a meeting of the District Council the new scheme of making the self-supporting churches independent. On Wednesday they addressed a Gleaners' Union Meeting at Nellore and left for Colombo on Thursday.

Trinity College, Kandy: old boys' day.

After the prize-giving on December 18th at Trinity College there was a swimming regatta in which a large number of the school boys took part. From 1 to 4 p.m. a cricket match was indulged in between the present and past boys, resulting in a win for the present boys. At 5 p.m. there was a general meeting of the Association held in the Trinity College Hall when Mr. Fraser occupied the chair and a large number of members were present. The chief business transacted was the election of new Office-bearers for the coming year. Mr. J. H. Sprole was re-elected Vice-President, and Mr. E. A. de Alwis was appointed Secretary. Mr. J.W. Weerakoon, the Head Master of the College, resigned the secretarship which he held for the past ten years. A strong Committee of about ten in number was also elected. The Chairman in his address at the meeting promised to contribute a sum of Rs.750 and also promised to get from the Church Missionary Society an equal sum and asked the old boys to contribute a similar sum towards a large gymnasium. At 6 p.m. there was evensong in the Chapel, when the Rev. A. McLunlich preached the sermon.

The old boys' dinner took place at the Queen's Hotel at 8 p.m. with the Principal as Chairman. The guests present were:—The Archdeacon, Rev. Messrs. Taylor, Garrett and Gunasekara, Dr. Willis and Messrs. W. D. Gibbon and Smith of Peradeniya Gardens.

The Chairman—proposed the toast of the King, Royal Family and H. E. the Governor.

Dr. Willis—proposed the College and Old Boys' Association. He said that the prefect system established in the College by the new Principal was a very good one and was universal in England in Residential Colleges. This was responded to by Mr. J. W. Weerakoon—who said he was the oldest man in the College and as such styled the grand-father by a former Principal who was present there that night and that he considered the chief reason for putting his name down to respond to that toast.

Mr. Garrett—in a happy speech, proposed "the Chairman." He remarked that Mr. Fraser was the best Principal he had come across, and as he had a splendid record last year, he hoped the College would rise to much importance in the future under his régime.

The Chairman—responded briefly and thanked Mr. Garrett for the kind way in which he had spoken of him.

Mr. H. Gunasekara—proposed "Sister Colleges" and said there was great harmony between Trinity, Royal and St. Thomas' and dwelt on religious education. This was responded to by the Archdeacon.

Mr. H. C. Jayasinghe—proposed the guests, coupling the name of Mr. W. D. Gibbon who was a great friend of the College. Mr. Gibbon replied in a humorous speech.

Presentation to a Teacher.—After the prize-distribution, the boys and masters of Trinity College met in the College hall to do honour to Mr. C.B. Weeresinghe, one of the teachers, who is shortly to be married. Mr. Fraser, the Principal, in a eulogistic speech spoke of the high qualities of Mr. Weeresinghe and congratulating him on his approaching marriage, presented him with a well-filled purse, subscribed for by the masters and boys of the College. Mr. Weeresinghe briefly returned thanks. The gathering then dispersed.

We regret to notice some misstatements in the report of Miss Nixon's address as contained in the December Gleaner. These will be obvious to anyone who knows Ceylon.
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