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FEBRUARY, 1906.

CHURCH MISSIONARY SOCIETY.

SALISBURY SQUARE,
LONDON, E.C.
WAKE UP, ENGLAND!

When once a brother or a son goes out to the Far West or to South Africa, and writes home that he never sees a clergyman and has no sign of religion near him, you become eager, grieved, indignant, and begin to support the Society which is trying to remedy this state of things. Do you not wait for this personal touch? Can you not summon up imagination enough to picture the state of the thousands who are leaving our shores for these vast new lands, and to see them in their solitary huts far out in the bush and wish that they should have the chance of hearing the Gospel which you love? Wake up, England! and listen to the cry of your own children far away.

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DRUMMOND'S TRACT DEPOT, STIRLING.

London: S. W. Partridge & Co.
FEBRUARY, 1906.

Collect.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask and our ignorance in asking; we beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. Amen.

The Very Best.

God has His best things for the few
Who dare stand the test;
God has His second choice for those
Who will not have the best.

It is not always open ill
That risks the promised rest;
The better often is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest;
'Tis not Thy blessing, Lord, I seek;
I want Thy very best.

And others make the highest choice:
But when by trials pressed,
They shrink, they yield, they shun the cross,
And so they miss the best.

I want in this short life of mine
As much as can be pressed
Of service true for God and man:
Help me to be my best.

Rough Notes of an Address on Ephesians, by Rev. J. Thompson, St. John's College, Jaffna, delivered at the January Conference.

The homes of God and Man lit up by the presence of Christ seems to be the main line of thought running through the epistle to the Ephesians. The homes of men so illuminated is manifestly the subject of the last portion of the Epistle. In the light of Christ's presence husbands and wives, parents and children, masters and servants are each asked to recognise the claims of the other and so help to secure a united home.

In the earlier portion of the Epistle the idea of house and home was equally emphasized to the first readers. In our English Bible this is less evident, for 'household management' is translated as 'dispensation,' 'house lodger' is rendered 'sojourner,' 'house building, as 'edification.' In this way the word 'house' occurs over a dozen times in the Greek of the first 4 chapters.

In chap. 1 v. 10 we read of the "household arrangements," the fulness of times. The great eternity of time and space is the home of God. He is equally present everywhere. "This is the house of God" said Jacob as he awoke from his sleep in the open country outside a heathen city.

The bush burned with fire and so helped Moses and us also to learn as Mrs. Browning writes,

Earth's crammed with heaven;
And every common bush afire with God;
But only he who sees takes off his shoes.

We consecrate special places and special days not to limit the presence of God but to help us to realise it as an eternal fact.

In chapter 2 v. 19 we read "Ye are no more strangers and lodgers in the house but fellow-citizens of the household of God." Of this home also Jesus is the great centre and unifying influence. In the household arrangements St. Paul tells us in chapter 3.1-13 that it was his special work to make all the guests feel at home. The Gentile Christians had been treated as low caste by the Jewish Christians but St. Paul reminds them that "they also were built together for a home of God." (chap. 2. 22.)

But not only is the Church a home of God but each member is a miniature of the great body. "In Christ each several building growth unto a holy Temple in the Lord." (chap. 2. 21.)

"For this cause I Paul, the prisoner of Jesus Christ, bow my knees unto the Father that he would grant that Christ may be perfectly at home in your hearts, (vii. 1, 14, 17).

St. Paul's prayer for the Ephesians was, as ours for each other is, that from no part of our life and interest shall Christ be excluded, that we shall cease treating Him as a mere passing stranger.

His prayer was addressed to God "the Father from whom every family in heaven and on earth is named." Each family is meant to be a miniature of the Great Family of God, each home to be like the great homes of God.

The home of God in the universe, the home of God in the Church and the home of God in the heart of the individual, find in Jesus Christ their great unifying influence. So quite naturally St. Paul closes his epistle by writing to husbands and wives, parents and children, masters and servants, calling upon each to make the homes of men like the homes of God with Christ as their central power.

Editorials.

At the Conference of the C. M. S. held in Kandy last month the following minute relative to the foundation of the National Missionary Society of India was passed:

MINUTE No. 12. OF THE JANUARY CONFERENCE 1906.

Mr. A. G. Fraser having brought to the notice of the Conference the formation of the National Missionary Society of India and Ceylon, and explained its nature; the Conference, knowing how the Church Missionary Society has long prayed and believed that God would stir up the desire of the peoples of India and Ceylon for the evangelisation of their own countrymen, and make them to feel their glorious responsibility, welcome with great gladness the formation of this Society and look forward with much hopefulness to its future share in the extension of the Kingdom of God.

Mr. E.A. de Alwis who has been at the foundation of this Society in India was able to be present at Conference.
and inform the members of much that was not only interesting to hear but invigorating.

Since our last issue the news has come of the death of the Rev. James Stewart D. D. L. L. D.—Stewart of Lovedale. With him goes a link with the great historic past. Dr. Stewart, though he has died in full work, was 75 years of age, and was a fellow-worker with Dr. Livingstone. His was the mind that was chiefly responsible for the foundation of the Blantyre and also for that of the Livingstonia Mission. His own Lovedale is the leading Missionary institution in the Dark Continent, and from all over the World men have visited Lovedale to study it and to carry out its lessons elsewhere. When as great a leader departs our feeling cannot but be more of triumph than of woe. He has fought the fight, he has kept the faith and we are glad.

The Conscience Clause is not it seems to apply to any hour but that in which religion is directly taught. To apply it logically and exclude religious teaching from school education would be to shut out all Buddhist literature and much of Tamil also. Accordingly it cannot be done. If Buddhists are to instil the stories of the "Ummaga Jataka," and if the Government readers can teach the doctrines of Buddha including Karma and Nirvana, then Christian readers cannot be made an exception and excluded. So what is the value of the Conscience Clause? It has been in force in all the proselytizing schools of the Roman Catholics for years. But they have never felt it to cripple their missionary zeal. Nor will any missionaries find it hamper them if they keep it in accordance with the mere letter of the law. Their readers and all their so-called secular work may become full of Christian teaching, and that which they teach with enthusiasm their pupils will come to believe. The Conscience Clause may give a specious defence to Government for demanding compulsory education without providing schools for the children. But beyond the paper defence and a considerable amount of irritation we doubt if it will do anything.

We welcome with pleasure the first number of our contemporary, the "Churchman." It is published in the interests of the diocese, and is to be without party bias or colour. We wish the editor, Mr. F. Beven, every success.

The C.L.S. have just issued a new series of Readers, entitled "The Indian Readers." They have the advantages of dealing with familiar subjects and of doing so in an easy way. Most managers find that the English readers are too exacting for ordinary use here, besides dealing with wholly unfamiliar matters. These readers are simple, interesting, and deal with a large variety of subjects well selected. Literary, scientific, geographical and historical subjects are all introduced, and in an interesting and pleasant way.

The first Protestant missionary settled in Korea only in the autumn of 1884; already there are 17,000 communicants and 11,000 catechumens. There are four Presbyterian and two Methodist Episcopal missions at work, and these have now decided that the time has come when there should but one Protestant Christian Church in Korea. The various Presbyterian missions, Scottish, American and Irish, have similarly united in India and Japan, to form but one Church.

It seems to us this is a glorious advance in the history of missions. Our aim should not be to perpetuate our local and Western divisions, but so far as possible to build up one undivided Church of Christ.

The January Conference at Kandy.

The morning of January 1st 1906 found most of us astir early, and from Jaffna, Anuradhapura, Haputale, Nanu Oya, Baddegama, Dodanduwa, Cotta, Colombo and Kegalle our various Missionaries had gathered by Monday evening at Kandy, the afternoon train from Colombo bringing a large contingent. The resources of the different Mission houses and Trinity College were fully tested, but by night each one had found accommodation. This half-yearly gathering is anticipated with great pleasure, the January gathering especially, for then the Women's Conference has its session. It is a time of sound intellectual and spiritual refreshment. There are opportunities of social intercourse with friends from other stations otherwise rarely met, there is the intellectual pleasure of discussing problems that require solution, inseparably connected with the spiritual effect of our work, for which refreshment is provided in the services and devotional meetings.

We met at Trinity Church at 8 on Tuesday morning when there was a celebration of the Holy Communion and the Conference sermon was preached on Faithfulness from I.Cor. 4.1,2 by the Rev. W.Ryde. If while our Spiritual life was considered largely from the subjective side in this opening address, the objective side was especially considered in the addresses given on the following mornings. The Rev. W. Booth took the Christology of the first Epistle to the Thessalonians, the Rev. J.G. Garrett that of the Epistle to the Galatians, the Rev. J. Thompson that of the Epistle to the Ephesians, the Rev. J. Pickford that of the Epistle to the Philippians, and the Rev. A.B. Dibben that of the Epistle to the Colossians.

On Friday morning was held the prayer-meeting on behalf of the children of Ceylon missionaries past and present. This opportunity is always regarded as a very precious one. There are young children with their parents here, there are children in the Limpsfield Home and other schools, sons at College and sons and daughters entering into life, and others in the thick of the battle. For known answers to petitions at similar gatherings in former years, for missionaries' children now serving in our ranks here, for children of missionaries safely gathered into the Father's Home, we thanked our gracious Heavenly Father.

On January 7th we had a bright Epiphany sevice in church: Sunday found most of those in Holy Orders scattered to various places to help in taking services.

On Monday evening January 8th a missionary meeting was held in the Trinity College Hall, the chair being taken by Mr. Pickford. After a hymn, prayer and reading of Scripture, Miss K. Gedge, lady Principal of the Female Training School at Cotta, spoke directing our thoughts to Haggai; where we are shown what can be done in twenty-three days when God is with people and their Spirit is stirred up, so that they are in the right attitude with regard to His work. She gave a brief summary of the women's work of the past year, and the consequent calls to prayer and praise. The Sinhalese women's work in Kandy was very bright and hopeful, but entailing great responsibility; the work at Galle was one of great difficulty, the opening of a home for Tamil women was a
necessity, and the opening of a Training School for Sinhalese Female Teachers was, thank God, an accomplished fact. She mentioned a touching incident where a Sinhalese young woman had volunteered for the post of lase teachers in a Converts' Home in Jaffna.

The Rev. T.S. Johnson who for the last six months has been stationed at Haputale, doing Tamil Cooly Mission work, was the next speaker. He recalled that how a Sinhalese young woman had volunteered for the post of lase teachers in a Converts' Home in Jaffna.

The Rev. W.G. Shorten from the Kegalle and Kurunegala districts who has provided us with a printed annual letter emblazoned with the map of his district and photographic reproductions, referred to thankfulness to the generosity of many of the Sinhalese in the district in the matter of money; gifts in kind, and time and labour for the carriage of materials, the hopeful results from a mission held in the spring of last year at four centres, and his anticipation of good from a similar series of meetings now being arranged. He reminded us that on August 26th the Bishop of the Diocese laid the foundation stone of the new Church there. "I availed myself of the opportunity of going to a Sinhalese village about 8 miles from the town where we once had a small and prosperous station......A little handful of men were got together in the schoolroom who declared that they were still Christians, and pleaded for a resident catechist,极大地 saying that since the last one had died some years ago they had been as sheep without a shepherd. These men however had all to confess that they never testified for Christ in their own homes. No women in the village have embraced Christianity, humbly speaking because there was no woman to work among them in the Gospel, and the men have consequently been seriously hindered by marrying heathen wives, and instead of seeking to win these for Christ, they have kept back the good news from them and have allowed themselves to be drawn away from their own allegiance to Christ. However there is now a gleam of hope, as it has again become possible to locate a catechist among these people to shepherd them and to seek out those that have wandered away.

In connection with the European congregation worshipping at Christ Church, Galle Face, there is material progress to record. The congregation has also been started on their suggestion, to consist chiefly of books dealing with present problems. The Sunday School is flourishing and well-managed by teachers. Other organisations such as the Boys' Brigade, the Band of Hope etc., are still kept going and are I think, doing a good work among the young.

The impending furloughs of Mr. Garrett and Mr. Ilesly, Miss Higges, Miss Josidene, Miss Case and Miss Beeching necessitated certain changes of location, while there are only Miss Townsend, Miss Leslie-Melville and Miss Deering by way of compensation for these departures.

May the prayers and support of our friends and the blessing of God follow all our deliberations and be with us and them during the year 1906.

Our Annual Letters.

As usual at the January Conference much time was occupied by the reading of the annual letters of Missionaries to the Parent Committee at home. We are glad to be able to quote from several of these for the benefit of those who were not present at Kandy.

Colombo, Galle Face.

After referring to some of the many outside matters which touched him as Secretary of the Mission and resident at the Capital of the Island the Rev. A. E. Dibben, reported an interesting visit to Anuradhapura to be present at the laying of the foundation stone of the new Church there. "I availed myself of the opportunity of going to a Sinhalese village about 8 miles from the town where we once had a small and prosperous station......A little handful of men were got together in the schoolroom who declared that they were still Christians, and pleaded for a resident catechist,极大地 saying that since the last one had died some years ago they had been as sheep without a shepherd. These men however had all to confess that they never testified for Christ in their own homes. No women in the village have embraced Christianity, humbly speaking because there was no woman to work among them in the Gospel, and the men have consequently been seriously hindered by marrying heathen wives, and instead of seeking to win these for Christ, they have kept back the good news from them and have allowed themselves to be drawn away from their own allegiance to Christ. However there is now a gleam of hope, as it has again become possible to locate a catechist among these people to shepherd them and to seek out those that have wandered away.

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days to come. . . . There is home religion too, as is shown by the custom of most of the Tamil Christians to begin and close the day with prayer. It is not always possible for the father of the family to be present at the morning prayer, as work begins on the estates with sunrise. But in these cases the mother gathers her children round her and makes the day's first duty that of worship. One case is mentioned of a father who assembles his family at 5 o'clock every morning for prayer. Meetings for United Prayer are held during the week in different parts of the District. At two of these, the average attendance of twenty. In other cases Christian people have meetings for prayer in their houses and often invite non-Christian neighbours to join them. The interest of our Christian people in the evangelizing of the Heathen is something that we recall with pleasure. At the special services held on behalf of the Missionary Association, gifts in kind as well as offerings in money have been given. The following are a few of the things brought for the benefit of the Evangelistic work:—a milk cow, goats, sheep, fowls, ducks, pigeons, coconuts, fruit, needlework, and packets of tea. The Vernacular Schools continue to do a blessed and effectual work in christianizing the children who attend them. Sometimes exception is taken to the Scriptures being taught. But it not seldom happens that the parents who begin by objecting, end by themselves requesting the schoolmasters to teach their children the Bible. Pastoral work has gone on regularly all through the year.

Northern Division.

The Rev. R. P. Butterfield writes:—

"A planter once asked me if I could pick out the Christians from a crowd of Hindu coolies without knowing the men themselves. I replied that I could simply by the aspect of outward cleanliness. He agreed with me.

For the greater part of the year my hands have been more than full, necessitating the postponement of plans for the more effectual working of the district. The great event of the year was the Convention for Sinhalese Workers held by Messrs. Walker and Eddy. I allowed all the catechists and workers of this District who understood English to attend, and many were helped by the address. Their congregations benefited by their increased zeal.

There were 8 congregations with their outstations in this district, and this has been increased to 9, as Matale East on account of increase of members has decided to form a Church Committee for itself. The Kandy Church Committee supports its own Catechist and all the Church Committees pay the pension of the retired Pastor. A leading member of the congregation lately brought the first month's salary of his new billet as conductor as the first fruits given to the Lord.

By means of a special fund an evangelist has been placed in the Kurunegala District. This was all the more necessary on account of the new rubber clearings employing large numbers of Tamil Coolies. One planter has promised a regular monthly subscription if other estates will take it up. The Christians themselves have responded nobly by contributing half the evangelist's stipend, and the first fruits of his work have already been seen, and one old man has been baptised.

Samban, such was his name, had left the Madura District in India many years ago and had become a hermit or religious devotee. In the traditional saffron robes of his cult he had wandered for years in the Kurunegala District seeking a remedy for sin in Hinduism. For 40 long years he had striven by meditation and fasting to attain freedom from sin. In despair at finding it in the observances of Hindu asceticism, he contemplated seeking it in the Roman Catholic Church. Before taking this step however, he heard of the True Sin-bearer in the house of a Tamil Christian. There he met the evangelist and heard further of the great Sin-bearer whom he had been seeking. He drank in the Truth greedily, and then one night he had a dream of a great and shining One appearing above him and loosing the bonds that bound his sin to him. Gone was the burden that he had carried so long for he had found the Sin-bearer. Four days after his baptism he died, constantly giving expression to his joy at the prospect of living with Christ.

A wealthy Hindu has promised to build a school at his own expense though he knows the Christian religion will be taught there. Out of the 18 adults baptised this year in this district quite 13 have been influenced by early teaching in some Mission School."

Northern Division.

The Rev. Thos. S. Johnson reports:—

"My wife and I have helping us some nine or ten Tamil catechists and three or four school teachers. Each catechist has a District assigned to him in which he operates—preaching at the morning muster, or in the lines where the coolies live. The teachers have Schools to which the children of the coolies come to learn Reading, Writing and Arithmetic, as well as the One thing needful. In the District are several Churches. One near the house in which we live at Haputale. There is another at Badulla 22 miles away. Another minister has charge of this and works among English speaking people and Sinhalese. But here we also hold Tamil Services. In the other direction are three more Churches one 30, one 46, and the third about 75 miles away. In each of these and in a School in one direction and a house in another, Services have to be held in Tamil, and in most places in English. Accordingly I leave my house in my trap or on my bicycle and set out on circuit. On the way I stop at various Planters' houses, and while there rise early in the morning and go out to the muster. This takes place sometimes near the house, sometimes farther away. The air is delightfully fresh up here in the hills at this time of the morning and sometimes it is almost dark. Then as one arrives at the muster ground the sound of a horn strikes the ear, and as the eyes get accustomed to the gradually increasing light, muffled figures may be seen hurrying along from all directions. A weird and sometimes amusing sight as they come creeping along wrapped in cloth of many colours, or a dark blanket, and sometimes with an old European coat and hat. The numbers gradually increase and the stragglers are hastened along by the Conductor and Kanganes with shrill and loud cries. At last all are ready and before they set out for work, I have the privilege of telling them of the Friend who has come to satisfy their hearts. Then they disperse to work and I am soon on my way again. A catechist often accompanies me, and sometimes I halt by the way at a little group of huts and by singing a Tamil lyric call a little crowd together. For a few minutes again the old old story
is proclaimed, and our journey is resumed, sometimes on horseback where the narrow paths will not admit a trap, at other times on a bicycle when the road descends. This is often the case when going from home as our house is 5,000 feet above the level of the sea, and is I think higher than any house I have visited as yet in the District. I have sometimes descended 3,000 feet in a day, and returned at night or the next day. One has other opportunities of making known the good news, as for instance when a Planter lends me an extra cooly to carry part of my baggage, and as we trudge along I am able to talk to him of his soul's welfare. One of my box-coolie follows my example, and it is very interesting to hear him putting the way of Salvation before the other coolies.

I have not been in charge of this District for six months yet, so that it is early time to talk of results, but I have had the privilege of baptizing six adult converts and there are more candidates in preparation. One of these is a very interesting case. One of my catechists was taken seriously ill with fever which apparently affected his heart, so that he had to go to the Hospital. While there he improved the time by making known the story of a Saviour's love to the other patients when possible. One of these became keenly interested, gave his heart to the Lord, and the catechist who has now left the Hospital writes to tell me that he is ready for baptism. When I am next down in that direction I hope to examine the man, and if desirable admit him into the Church by baptism. This year since I took up the work 14 young people have come forward and professed their faith in the Lord Jesus Christ in Confirmation, when the Bishop came in this direction, and I hope that some thirty or forty more will soon be prepared likewise."

Mr. Purser of the Sinhalese Mission writes:

"The year that is now fast drawing to a close has, I am glad to say, been one of the most encouraging and helpful of the five I have spent in the Mission-field. Three things at least have tended towards this. First, there seems to be a very earnest spirit manifesting itself among many of the elder Christian young men and boys here, which I think can be traced to a convention held early in the year at Kandy, to which most of the Christians go; it is not an easy thing to make ends meet, all kinds of economies have to be made, but the means have come away a good number of orders in Sinhalese owing to our inability to do the work with the type we have. I have just completed my five years here and am more than ever convinced that if we had larger buildings and proper machinery the School will more than pay for itself.

Before closing I hope to say a few words on the finances of the School which you will see has paid its way well. My contention is, that if we can do so much with poor materials, how much better work shall we be able to accomplish with better materials. I know there is a lot of work one might get for the asking, but I dare not, because under the existing circumstances it will mean disappointment and a bad name.

The Tailoring and Printing continue to flourish. In support of the latter we are able to do a great deal of C.M.S. work—the Local Gleaner included—which is a great help to us. I am hoping the time will soon come when we shall be in a position to undertake all the work they can give us. During the year I have had to turn away a good number of orders in Sinhalese owing to our inability to do the work with the type we have. I have just completed my five years here and am more than ever convinced that if we had larger buildings and proper machinery the School will more than pay for itself.

The total receipts from sales, donations etc. for the year 1905 amounted to Rs.3735.10 and expenditure such as wages, material and tools to Rs.4190.04 which leaves a debt balance of Rs.454.94, of this Rs.214.90 is secure leaving us a bad balance of Rs.240.04. I hope with a good year before us, this debt will disappear. It is not an easy thing to make ends meet, all kinds of economies have to be made, but the means have come in, and I am sure they will for next year. Tools always want replacing, and this too is a continual drain on our resources, as also is wood which in the case of small boys is often planed to no purpose."
Kandy Western Itinerancy.

Mr. Shorten reports:

I find that there are twelve little congregations with 539 adult Christians and 328 children. There are 314 Communicants, and 50 Catechumens. There were 56 Baptisms during the year, of these 23 were adults and 33 children. There are 2 pastoral Catechists, 4 Evangelists, 7 Readers and 5 Bible-women. There are 20 schools 34 teachers and 1759 children. The returns of this year show an increase of 203 children on last year. The number of children attending Sunday School also shows an increase of nearly 200 on last year.

In the School grants from Government this year shows an increase of Rs. 1040*50 on last year. Contributions showed an increase last year of Rs. 1,200.

The number of children attending Sunday School also shows an increase of 203 children on last year. This year shows a further increase of Rs. 1,500. In addition to the C.M.S. work, it must also be remembered that the Roman Catholic Church and other Christian bodies carry on mission work here.

The itinerary includes the Kegalle and Kurnegarla Districts. There is an area of 2,487 square miles and a population of 417,453 souls in it. In the evangelistic and school work of the C.M.S. in this great tract of country I am assisted by a band of faithful native Catechists, Readers and Teachers. But I am sorry to say there are many parts of the itinerary we have never been able to visit.

It is a great pleasure to visit the villages as they are situated in the midst of charming scenery, and best of all the work of the Lord is daily progressing. The people are all agriculturists on a small scale, and very few have much to spare when the necessities of life are provided, so that whatever they give for Christian work is not what "we shall not miss" but, what "we very much need for ourselves." Last year the Church Committee closed the year's accounts with a debt balance of Rs.397-60. On new year's day the Catechist of the Pastorate made an earnest appeal to the people with the result that the income for the year from local sources is double that of last year, so that we were to close this year's accounts practically free from debt. As these people are not rich in money they often bring in kind, especially to two thanksgiving services held every year. One is called Christmas Thanksgiving service, for the blessing of Christianity, to which nearly all the Christians bring offerings of different kinds, viz:—vegetables, fruit, rice, fowls, eggs &c, &c. These are afterwards sold by auction and the proceeds devoted by the Church Committee to some special purpose. The other, the Harvest Thanksgiving Service, which is held soon after the crops are gathered in. I was present at the last, the Church was crammed full of grown up people and the children had to sit on the floor and on the communion rail step. As the worshippers entered each bringing a bag full of rice on his or her head they poured out their offerings in a big heap in the centre of the Church. Afterwards we measured and found 25 bushels of rice; this was sold at Rs. 150 a bushel and the money devoted to the stipend fund. We sometimes hear of "rice Christians" but these are certainly not of that order."

Kandy Northern Itinerancy.

Major Mathison writes:

"Evangelistic work has been carried on as before by going about to the villages and teaching the people. Many tracts have been distributed and pilgrims spoken to. Two young men have been baptized lately, one of whom was at Trinity College for four years, and the other is the fruit of a village school.

A man who has been a teacher for about ten years has been appointed Catechist by the Conference, from September 1st. He is to be almost entirely supported by the Colombo Gleaners.

With regard to school work—the secular side has been fairly satisfactory and Rs. 886 earned in Government grants. The numbers are slightly higher than last year. The attendance at Sunday School is poor, but at one school to which I went twice and spoke to the boys ten of them gave their hearts to the Lord. The Bible-woman working among Hindus and Mohammedans has done steady work, but I fear her report does not show much visible fruit from her labours."

(To be continued in our next)

Women's Conference.

The Annual Women's Conference was held at Trinity College, Kandy ; from Tuesday January 2nd till Friday, January 5th. The proceedings were daily opened and closed with prayer. After the election of the President and Secretary, the minutes of last Conference were read, with the answers regarding them, received from the Parent Committee. The President also read the rules laid down by the C. M. S. for conducting a Missionary Conference.

Several minutes were drawn up regarding women's work in Ceylon, including a request for reinforcements, to fill the places of the Lady Missionaries who have been obliged to retire. These minutes were submitted to the Men's Conference to be considered and forwarded to the Parent Committee.

Conference welcomed, on their return from furlough, Mrs. Simmons, Mrs. Thompson, Miss M. R. Gedge, Miss Franklin and Miss Leslie-Melville; and as new workers, Miss Brown and Miss Deering; also Miss Hall, who has come to help in the C. M. S. Ladies' College.

Mrs. Johnson was congratulated on passing her second Examination in Sinhalese, and Miss Ketchbee on having passed her first Tamil Examination.

The report of the Women's Standing Committee for the year was read, and also the answer of the Parent Committee to its recommendations.

A list of Bible-women and Teachers appointed or discontinued, was submitted for entry in the records. The annual letters of Missionaries were read, and each district represented, was prayed for in regard to its special needs.

The Women's Conference have heard with deep regret that the state of Miss Phillips' health makes it improbable that she will ever return to Ceylon.

C. M. S. Teachers' Examination.

Dear Sir,

I have been asked by Conference to send a Digest of the Recent Examination of C.M.S. Teachers for publication in your next issue.

The Examination was held on November 1st 1905.

Two hundred and seventy-nine Teachers presented themselves, of whom 23 were unclassed by failure to attend at the proper date and place and two for other reasons.
Of the 254 who were duly examined four have obtained 1st honours viz. three from Jaffna and one from the Colombo Tamil District.

Forty-eight have passed with honours, 88 have passed creditably and 69 have been allowed the examination apparently understood to mean a selection.

There is a difficulty in comparing statistics because uniformity has by no means been attained.

In some cases the Conference minute to the effect that "all teachers of C.M.S. Schools shall be required to present themselves for this examination," was apparently understood to mean a selection.

We may therefore expect higher Percentage in some districts than in others on this account.

I think it is advisable if this Examination be carried out in future that a uniform system be adopted and that all who receive pay for teaching should be examined, also that all children under their instruction should be presented for the annual School Examination.

Thus a fair idea of the work done in each District could be secured and comparison would be possible.

I append a tabular statement of the results and a list of the prize-winners.

J. G. GARRETT.

The name of the prize-winner in each District.

<table>
<thead>
<tr>
<th>District</th>
<th>Prize-Winner</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaffna Central Itineration</td>
<td>J. Paulis Peter</td>
</tr>
<tr>
<td>Jaffna</td>
<td>M. Chellaiyah</td>
</tr>
<tr>
<td>Colombo Tamil</td>
<td>J. A. Yesudasan</td>
</tr>
<tr>
<td>T. C. M. Kandy</td>
<td>J. Yorke</td>
</tr>
<tr>
<td>Colombo Tamil</td>
<td>G. D. Thavammuni</td>
</tr>
<tr>
<td>Kandy Northern Itineration</td>
<td>G. David</td>
</tr>
<tr>
<td>Nugegoda</td>
<td>J. Arulaiyah</td>
</tr>
<tr>
<td>Colombo Sinhalese</td>
<td>D. H. Wijesinghe</td>
</tr>
</tbody>
</table>

Not awarded

The above includes 23 Candidates who were not present at the appointed day and who are thus disqualified for Prizes namely:

K. W. I. Kegalle
K. C. I. Kandy

Also 2 of the Nugegoda Teachers who were not examined in regular order.

J. G. GARRETT.

Christ Church Sunday School.

Prize-Giving and Christmas Tree.

The annual distribution of prizes in connection with the Christ Church Sunday School, Galle Face, took place on Thursday Dec. 28th, and was of an interesting character. Sports were held in the afternoon for the large number of children present, during which time cake and tea were served. Mr. Justice Wendt, Superintendent of the Sunday School, assisted by a few of the teachers, looked after the arrangements, which were well carried out. The prize-giving was held in the school-room at about 5 p.m., Mrs. F.W. Bois gracefully distributing the awards to the successful scholars. The report read by the Secretary announced that the management had decided to adopt the International Course of Lessons of the Sunday School Union. It also showed that the total number on the roll was 64 boys and 50 girls, against 61 boys and 46 girls in the previous year. At the conclusion of the prize-giving a Christmas tree was held, each one present receiving a gift. The proceedings, which were of a particularly enjoyable character, terminated after dusk.

<table>
<thead>
<tr>
<th>Station</th>
<th>Examin. No.</th>
<th>Scripture</th>
<th>Manager</th>
<th>Pass. No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaffna Tamil</td>
<td>972</td>
<td>54</td>
<td>Revd. J. I. Pickford</td>
<td>48</td>
</tr>
<tr>
<td>Colombo do</td>
<td>85</td>
<td>6</td>
<td>W. Booth</td>
<td>14</td>
</tr>
<tr>
<td>T. C. M. Central</td>
<td>133</td>
<td>14</td>
<td>J. Isley</td>
<td>13</td>
</tr>
<tr>
<td>do Kandy</td>
<td>95</td>
<td>11</td>
<td>R. P. Butterfield</td>
<td>17</td>
</tr>
<tr>
<td>do Haputale</td>
<td>29</td>
<td>2</td>
<td>T. S. Johnson</td>
<td>6</td>
</tr>
<tr>
<td>Cotta</td>
<td>300</td>
<td>29</td>
<td>R. W. Ryde</td>
<td>40</td>
</tr>
<tr>
<td>Baddegama</td>
<td>210</td>
<td>18</td>
<td>S. M. Simmons</td>
<td>32</td>
</tr>
<tr>
<td>K. W. I. Kegalle</td>
<td>19 Hayden</td>
<td>104</td>
<td>Major Mathison</td>
<td>4</td>
</tr>
<tr>
<td>K. C. I. Kandy</td>
<td>1411</td>
<td>49</td>
<td>Revd. J. G. Garrett</td>
<td>82</td>
</tr>
<tr>
<td>Nugegoda</td>
<td>68</td>
<td>2</td>
<td>Amranaskeka</td>
<td>4</td>
</tr>
</tbody>
</table>

3497 194

The above includes 23 Candidates who were not present at the appointed day and who are thus disqualified for Prizes namely:

K. W. I. Kegalle
K. C. I. Kandy

Rev. W. G. Shorten
J. G. Garrett

3 1 2
20 1 9
4
3 1 18
2

Also 2 of the Nugegoda Teachers who were not examined in regular order.

J. G. GARRETT.
Here and There.

WEDDING IN JAFFNA.

BRAVENE—GOODCHILD.

St. John's Church, Jaffna, yesterday, was gaily decorated by the girls of the Chundicully C.M.S. Boarding School for the marriage of their Lady Principal, Miss Goodchild, with Mr. C. V. Bravene, C.C.S., at 4 p.m. The bridegroom arrived with Mr. W.E. Wait, C.C.S., the bestman, and the bride with Sir William Twynam. The bridesmaid was Miss Hopfengartner. The Rev. J. I. Pickford officiated. The bride was given away by Sir William Twynam. The register was attested by Sir William Twynam, Mrs. Mortimer and Mr. Wait. The service was fully choral, Mr. W.R. Cooke presiding at the organ. Those present, in addition to those abovenamed, included: The Revs. J. Thompson, C.C. Handy, G. Daniel, S. Morse, and G. Champion, Mr. and Mrs. J.H. Leak, Mr. and Mrs. W.E. Hitchcock, Dr. and Mrs. T. B. Scott, Mr. and Mrs. R.H. Leembruggen, Mr. Lees, Misses Board, Case, Johnson and Trimmer, Messrs. W.R.B. Sanders, C.C.S., J.G. Toussaint, G.D. Templar, E.T. Millington C.C.S., Mrs. Goddes Mrs. Spedlewinds, Mrs. Tousaint, Messrs. Phillips, Crown Proctor Changanapilay, Thomas, Olegaserain, Luther, Ankotel and Niles. A reception was held at "Alfred villa," Passore, the residence of Sir William Twynam.

School Prize-giving at Wattegama.

The annual prize-giving and treat to the C.M.S. Anglo-Vernacular School at Wattegama, organized by Mrs. C. Gibbon, took place on Tuesday. The children, numbering nearly 400, were assembled in the morning; at 3.30 p.m. the visitors arrived, and the children entertained in the Girls' School room, Miss Holloway presiding at the tea table. At 4 o'clock a move was made to a temporary pavilion erected in the school grounds, where the prizes were displayed. Mr. A.G. Fraser, of Trinity College, Kandy, assisted by Mrs. C. Gibbon, gave away the prizes, which were both many and varied.

The prize-giving over, the children were marched to the fine Boys' School, where preparations for a good feed had been made by Madame Boustead and Aldons, the visitors taking keen delight in the serving.

A pleasant evening was brought to an end with three cheers to Mr. Fraser for distributing the prizes and three for Mrs. C. Gibbon for her continued interest in the schools.

Presentation of Addresses to Rev. J. C. Garrett.

On Friday Jan. 26th, the Rev. J. C. Garrett's numerous Assistants in his Missionary work in Kandy and its neighbourhood waited on him at Trinity Church at 8 o'clock, and presented him with two beautifully illuminated addresses. Rev. Stephen de Silva read one on behalf of the Sinhalese members of the staff, while Mr. Samuel John read the one on behalf of the Tamil section. Mr. Garrett thanked them in the Vernacular, being proficient in these languages. He thanked them for the kind thought which prompted them to wish him and his family a pleasant holiday at home.

Next a representative of the Apothecaries Co. photographed all those present with Mr. Garrett as the central figure. Mr. and Mrs. Garrett and Miss Garrett left Kandy for Colombo this afternoon en route for England where they will remain for eighteen months.

Cotta.

The C. M. S. Committee here has lost in Mr. P. F. Jayasinghe, (late Head Clerk and Interpreter, Prisons' Department, Colombo) its Vice-President and one of its chief supporters, and the village one of its principal leaders.

During the past two years he had been in failing health and on the morning of the 23rd ultimo passed away peacefully, surrounded by his wife and children.

The funeral took place in the evening of the 24th ultimo and was very largely attended. Mourners included: M. P. Rodrigo, Benjamin de Silva, R. P. Jayawardana, and Messrs. W. Silva senior, A. G. Perera and S. R. Pullemayangan acted as pall-bearers.

The services in the Church and at the graveside were conducted by Revs. R. W. Ryde M.A., G. B. Perera and G. S. Amarasekara.

The Lord Bishop of the diocese confirmed at St. Luke's Borella in December, and at Cotta the following day.

A handsome Communion Table in nadun wood, presented by some of the Christians at Upper Welikade, was used for the first time on Christmas day.

Prize-giving. Nellore Boarding School.

Thursday December 21st was a day much looked forward to by the girls of the Nellore Boarding School for on that day we had our annual prize-giving and Christmas Tree. Many of the girls had never seen a Christmas Tree before, so it was a real treat to them. We had received two splendid boxes of presents from friends in England, dolls, work-bags, pencil boxes, fancy paper etc. and I only wish they could have been present to see their gifts distributed to the children. The best of these things were set apart for prizes, and the remainder were given as presents. A good sized tree was given us by Sir William Twynam K.C.M.G. not, of course, a real Christmas Tree, as they will only grow up-country, but a big branch off some leafy tree, which we planted in a tub, and which answered our purpose very well. We gave four prizes for Scripture, six for English class work, a good conduct prize, and two prizes in each class for Tamil class work. Besides these we gave 4 or 5 cooking prizes.

The proceedings opened at 3 o'clock in the evening with a lyric sung by the whole School, after which prayer was offered by the pastor of Nellore Rev. J. Backus. The prizes were then given away by Mrs. Mortimer, who with her father Sir William Twynam was very kindly present, and showed great interest in the work of the school. The prize-giving was followed by a Christmas carol sung in English by the older girls, and which, considering the short time given to the study of English in our school, was very well sung. A short address was then given by the manager, Rev. J. I. Pickford, after which the candles on the tree were lighted, and the work of distributing the presents begun. There were about 75 girls present (the full number now on the register is 81) and the tree looked very pretty with a present a card, and a bag of sweets for each child, hung upon it. When everything had been given away Sir William spoke a few words of encouragement to the girls, and the singing of "Praise God from whom all blessings flow" and the National Anthem brought our Christmas treat, and another turn to an end.

Birth.

January 14th at Colombo, the wife of A.G. Fraser of Trinity College, Kandy, of a daughter.
NO PARISH is adequately equipped without a Magazine. The Church Quarterly Review says: "Mr. Sherlock seems to us to provide the best available 'inside' for a parish Magazine in THE CHURCH MONTHLY." A FREE supply of the January and February Numbers will be sent to any Clergyman willing to test whether there is any demand for this popular periodical in his parish. Apply TO-DAY to Mr. Fredk. Sherlock, 30 and 31, New Bridge-st, Ludgate-circus, London, E.C.

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