
THE

CHURCH MISSIONARY GLEANER.

She gleaned
in the field until even

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MARCH, 1906.

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MARCH, 1906.

"Father of all, Who hast taught us to love one another, take from us all jealousy and envious thoughts, and plant in our hearts compassion and kindliness of word and deed. Help us to be burden-bearers for the heavy-laden, cross-bearers for those who are afflicted or in sore distress, comforters of the sick and sorrowful, ever remembering Him who sympathized with our sorrows and bore our griefs, even Jesus Christ, our Saviour and Redeemer. Amen."

Jesus the Carpenter.

"Isn't this Joseph's Son?" Ay, it is He, Joseph the Carpenter' same trade as me!
I thought as I'd find it, I kn't it was here, But my sight's gettin queer.

"I don't know right where as His shed might ha'stood
Moreover it is required in stewards, that a man be found faithful."

"He warn't that set up that He couldn't stoop down
And work in the country for folks in the town,
And I'll warrant He felt a bit pride like I've done
But my sight's gettin quear.

"When I wears my clean smock and sets in a pew
And has thoughts not a few.
And when I goes home to my missus, says she,
'Are you wanting your key?'
For she knows my queer ways and my love for the shed
(We've been forty years wed.)

"Isn't this Joseph's Son?" Ay, it is He, Joseph the Carpenter' same trade as me!
I thought as I'd find it, I kn't it was here, But my sight's gettin queer.

"He warn't that set up that He couldn't stoop down
And work in the country for folks in the town,
And I'll warrant He felt a bit pride like I've done
But my sight's gettin queer.

"He warn't that set up that He couldn't stoop down
And work in the country for folks in the town,
And I'll warrant He felt a bit pride like I've done
At a good job begun.

"The parson He knows that I'll not make too free,
But on Sundays I feel as pleased as can be
When I wears my clean smock and sets in a pew
And has thoughts not a few.

"I think of as how not the parson bison,
As is teacher and father and shepherd of men,
Not he knows as much of the Lord in that shed
Where he earned His own bread.

"And when I goes home to my missus, says she,
'Are you wanting your key?'
For she knows my queer ways and my love for the shed
(We've been forty years wed.)

"So I comes right away by mysen with the Book,
And I turns the old pages and has a good look
For the text as I've found as tells me as He
Were the same trade with me.

"But I think I'd as lief, with your leave, let it go.
It do seem that nice when 1 fall on it sudden,
Unexpected, you know.

Conference Sermon preached by the Rev. R. W. Ryde, M. A., in Trinity Church, Kandy on Tuesday, January 2nd, 1906.

1 Cor. 4. 1 & 2.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Here moreover it is required in stewards, that a man be found faithful."

Let us see first of all the place of these words in this Epistle. The account of St. Paul's first visit to Corinth is given in Acts 18. He stayed there 18 months working with his own hands to be chargeable to no one, sowing to them spiritual things with the result that a large Christian Church was founded, and amongst the converts gathered in was Crispus the chief ruler of the Synagogue. During the next five years various disorders arose in the Church at Corinth and religious party-spirit ran high. There was the Apostles party, the Paul party, and the Christ party consisting of those who belonged to Christ alone and disclaimed the lawful authority of any of the apostles. Such separation is shewn by Galatians 5. 20, to be a clear sign of a carnal mind for 'variance and strife' are there included under "the works of the flesh."

This question of authority St. Paul deals with. See chapter 3. 5 Apollos and myself are only ministers through whom ye believed. This is repeated in 1 Cor. 4. 1 with the addition "and stewards of the mysteries of God." Then follows as a sort of after-thought "Here moreover it is required in stewards, that a man be found faithful." The next verses shew this to mean spiritually interpreted "Whatever men may say of me, whatever my own heart may say of me, God expects me to be faithful."

Let us here notice the various view points from which the duty work of making Christ known is regarded:—

We are messengers or ambassadors—with a definite commission—called and chosen by our King with a definite message from our King—the message of reconciliation to those who are aliens and separated from Him.

We are watchmen set against the approach of the enemy: set for the coming of the King.

We are witnesses not to manufacture evidence but to testify what we have seen and known and heard. The first messengers of Jesus Christ after Pentecost were 'witnesses of His resurrection' as we see well in that summary in 1 Cor. 15. 'Christ died for our sins according to the Scriptures, and that He rose again the third day according to the Scriptures.'

We are stewards of the manifold Grace of God—dispensers of possessions as distinct from owners of possessions. For God is the owner in the full and ultimate meaning of the word. What hast thou that thou hast not received? whether earthly things or spiritual things—gifts and graces with their responsibilities. For the steward must give account whether with gladness or with shame of the well-administered or misused inheritance of his master—even as the messenger or ambassador must attend in the realm where his true citizenship is: even as the watchman must welcome his master at the dawning of the great day of His coming: even as the witnesses must surrender up their work when the secrets of all hearts are made manifest at the judgment seat of Christ.

In this context St. Paul describes himself and his fellow-workers as stewards of the mysteries of God. There are two senses of the word (mystery) in the New Testament.

(a) Things hidden from the ordinary understanding— the things of the Spirit that are foolishness until the enlightenment of the spirit be received—such as the interpretation of the parables of Christ.

(b) Things formerly concealed in the Counsels of God but revealed to those who believe the Gospel, e. g. that the Gentiles should be fellow heirs with the Jews of the redemption secured by Jesus Christ.
Both meanings seem to be included here.—What nobler ambition could we have than to be His ministers and stewards? what happier service? what more limitless and ungrudged possessions could we be called upon to dispense? what greater responsibility could we have laid upon us? See Hebrews 13. 17. "They are personally on the alert for your souls as those who shall give account."

God then requires of His stewards faithfulness, just as here moreover in ordinary professions, occupations and positions it is required of stewards that they be found faithful. That this faithfulness is not unattainable and impossible of realization is clear from several instances in the Scriptures of those who were found faithful.

For example Abraham—what is written of him by the one who was exceeding zealous in works and concerning the righteousness that was by the law blameless? "They that are of the faith are blest with faithful Abraham. But while the standard of Abraham's faithfulness seems so far above our attainment we gain comfort from the remembrance that he too was a man of like passions with ourselves and that he was tempted in his strong point. For his whose faith against hope believed God for the promised son, failed to trust God for the safe-keeping of the wife who shared with him that promise.

And once more St. Paul—how strong a proof St. Paul gives in Titus 3. of the truth of our Lord's words "I came not to call the righteous, but sinners to repentance." The grace of God that separated him even from his mother's womb, the philanthropy of God took him who had been foolish and disobedient, the slave of various desires and pleasures and so transformed him that men glorified God in him. A space of training and moulding of character—and then the day came when God enabled him accounting him faithful and putting him into the ministry.

To most of us, I suppose, St. Paul's life has been an inspiration, a token also of God's possibilities with the earthen vessel. Of Abraham, Moses and St. Paul we find it written that they were faithful. The Old Testament root meaning of the word seems to be, one on whom we may rely or lean. The tribute then of God's word to these men is that they were those on whom God could rely. This of course is found completely exemplified in our Lord Jesus Christ—not as a servant in God's house but as a Son over His own house. In a vision of the apostle in the apocalypse, they that are with the Son are called and chosen as we have been missionary brothers and sisters, and may the rest of the phrase be true of us—and faithful—for that is required in stewards that one be found faithful.

While what is required is thus stated from the positive side, we cannot help thinking of the negative side—what is it that God does not require in His stewards? We may well thank God that this text does not run, "It is required in stewards that they be successful." Had it been so what would have been the standard or canon of success? Would it have been a culture of speech so that audiences drink in each word, or perfect organization, or unremitting going to and fro, or so many conversions regularly occurring each time one speaks, or what? But God has not laid down these in His Word as the standard of success. Each doubtless has its place in the Divine economy, but there are such diversities of gifts and of opinions that one would regard as success, would be regarded as failure by another, and no one standard of success would serve for all.

Again it is not required that we should be eloquent. At once our thoughts revert to Moses entrusted with the delicate mission of appearing before Pharaoh. Moses thought of the various difficulties he would have to face, the various questions he would be called upon to answer such as "Who art thou? Who is He? How shall we know that He sent thee?" and then this difficulty: "How shall I speak, O Lord, for I am not eloquent?" But God did not require in His steward Moses an eloquence not possessed. Better stammering lips and God with our mouth, than eloquence without God's unction on our lips.

Again it is not required of all God's stewards that they should be eminent and famous. We may thank God for each person of noble birth and high position who has accepted the reproof of Christ, for Publius of Malta, for those of Cæsar's household, for a relation of the Emperor Vespasian, and in our own day Lord Shaftesbury, India's rulers, United States Presidents and Royal Personages in Europe. The Saintly Countess of Huntingdon said she thanked God for the letter "in" in 1. Cor. 1. 28, which turned the word "any" in "not any wise, not any mighty, not any noble, are called into "many."

No, the question was not were St. Paul and Apollos eminent, eloquent, successful, the question is not are we eminent, eloquent and successful stewards, but are we faithful? "Criticisms no one need expect to escape—especially the preacher. One might suppose some times that sermons were of no other use than to furnish material for a little discussion and pleasant exercise of the critical faculty. Everyone considers himself capable of this form of criticism—a sermon is labelled as of this, that, or the other quality and then often put quite aside. St. Paul reminds us that what has no great attraction for us, may yet prove useful. There are diversities of gifts in the pulpit and out of it. "And who shall say which of us or of preaching "which style is most edifying to the Church? And "who shall say which teacher is most faithfully serving "his Master? May it not be expected that when the "things at present hidden in darkness, the motives and "thoughts of the heart are brought to light in Christ's judgment, many that are first shall be last, and the "last first?" (M. Dods).

Moreover let us forget the order of the statement of our Lord's "He that is faithful in that which is least is faithful also in much." Robert Cecil said "Men are often praising us for doing one half of our duty, while God is displeased with us for leaving the other half undone."

Let us learn then not to judge others for we do not know the secrets of the heart. We judge men by gifts only by a correspondence to our own peculiarities, but God judges by fidelity. Let us learn to judge ourselves with regard to our faithfulness that we be not judged of the Lord."
Let us now recall some of the respects in which we must be found faithful, some of us with the vows of ordination upon us, and all of us with the vows of our consecration upon us, and see whether we have found ourselves to be faithful.

Abundant occupation is a thing to thank God for. Ability always to be about our Father’s business—that is good. It saves us from many temptations, but it brings its own. It ought to occupy not only the head and not only the head, but also the heart and the soul. Yet how easy it is to make it all outward. A busy head and an idle heart—a full hand and an empty soul. And because for the most part there is no one else to do these things and they must be done, there is the danger lest the spiritual be pressed out of the forefront.

Have we been diligent and faithful in reading God’s Word for ourselves and not only for those we teach: have we not often been content to live on “old store”?

We have known what it is to come with regret to the last page of an ordinary book—to say farewell to the characters of the writer’s imagination whose actions and sayings we have learnt to follow with such interest. But the books written with a purpose show the fallible bias of the writer, while here is a book wherein the thoughts and intents of the heart are dissected with the great Physician’s knife. The Bible has a freshness and depth ever unfolding the farther we explore.

How else shall we make progress in sound doctrine? We rejoice at the growth—the publicly known growth of the reading of God’s word, and we know there can be no better safeguard and defence against error. The Epistles warn us of the terrible spread of false doctrine in the last days—and for each generation its own appointing.

How else shall we be safe from such delusive rubbish as the following which a Hindu from Ceylon is giving the increase. Some of those who have recently planted rubber have told me that they expect a return in six years. Till then they are content to invest their right proportion as our Master did. Is the caution of the change from the plural “stewards” to the singular “found faithful. The rather rugged construction and unnecessary that each alike must be cultivated by care as to health and exercise, by mental food and by communion with God, if we are to live the true life and not to count that we have already attained such a standard that we may rest upon our attainment.

Personally I feel as I think “who is sufficient for these things?” that while we have through God’s grace been called and chosen so that we see earthy and heavenly things in their true proportion, we need more and more the Holy Spirit of God to give us a right and not to count that we have already attained such a standard that we may rest upon our attainment.

Let us do it all in the spirit of hope, strong and sure. We know not which shall prosper, whether this or that, or when shall appear the full corn in the ear, but this we do know that whoever sows, whoever waters, God gives the increase. Some of those who have recently planted rubber have told me that they expect a return in six years. Till then they are content to invest money and wait. If they have such patience and hope in earthly things, shall we not have it in heavenly things?

Here moreover it is required in stewards, that one be found faithful. The rather rugged construction and the change from the plural “stewards” to the singular “one” —arrests our attention and makes the question of stewardship an intensely personal matter. We are not dealt with as stewards in a mass, but separately and personally, and so our faithfulness must be personal. We must not rely on the faithfulness of others to make up for our own lack of faithfulness. To the elders of Ephesus St. Paul said “take heed unto yourselves and to all the flock.” To Timothy he wrote “Take heed unto thyself and unto the doctrine.” Thus before the flock: thouself before the doctrine. “For
"the inner life is the only life; the conduct is not the "life; the life is something infinitely deep within, deep-"er far than conduct, deed, word, thought: it is life "only with which Christ deals, leaving it to produce "and regulate all else." (Benson).

The Holy Ghost in whom we have just professed about our belief is the Lord and the giver of life; it is His gracious work to create and renew this life in us. His power shall make us faithful and allure us back to Christ when we are unfaithful. He shall make us our life more worthy of those called by the name of Christ. He shall make us have respect unto the recompense of the reward and endure as seeing Him who is invisible. And the reward is to see Him face to face. The Holy Spirit's power shall help us to hear the voice of Jesus calling to each one of us by name as it called "Mary" on the Resurrection Day, receiving our glad response "Rabboni" as He calls us to fuller life and each fresh service. May He, in His infinite mercy so sanctify us that in that day we may hear spoken to us, each one, in that voice, soothing and majestic as the sound of many waters, "Well done, good and faithful servant (not successful, not eloquent, not incessant in activity, not popular but faithful) enter thou into the joy of thy Lord."

Annual Letters, Contd.

ST. JOHN'S COLLEGE, JAFFNA.

The Rev. T. Thompson writes:—

During by far the greater part of last year I was in England on the deputation staff of the Society. I thoroughly enjoyed the experience and am quite sure I benefitted from it. We arrived in Jaffna about the middle of October, travelling from Colombo for the first time by rail. The welcome we received was a splendid proof of the power of the Tamils to express affection. Everything was done that could be done to show that absence from the place in no way lessened the affection which binds us together. We arrived on a Friday and the College reopened on the Monday, so you may imagine what a busy time we had. The boarding house should be a very important part of our work. We had over a hundred pupils boarding in various little houses in the neighbourhood. In order to provide suitable accommodation for these, I built a considerable addition to our premises before leaving for England last year and determined to try, to get all boys not living with relations to board either in our College Boarding House or in houses open to my inspection. The majority of our boarders are Sivites. We of course do not try to compel these pupils to do anything opposed to their religious convictions, and indeed have added a special kitchen where the cooking is conducted in such a way as not to offend Sivite feelings. I am glad to report that the numbers in the branch school have increased to such an extent that we are compelled again to increase the accommodation.

COLOMBO C. M. S. CENTRAL OFFICE.

Mr. J. W. Ferrier writes:—

A recital of the dry detail of office routine would not interest you though naturally these duties sundry and various as they are in a Central Office, very largely occupy my available time and powers ..... The pressure of other claims made it possible for me only to go out a few times with the Catechist of the Colombo Sinhalese District, but in addition I have been able to share occasionally in open air work with several Sinhalese young men, who have it laid upon them to devote their spare time on Saturday afternoons to preaching by the way side on the Cotta road. It has been a pleasure and a privilege to fill a blank occasionally at St. Luke's English Service during Mr. Booth's absence from Colombo at Negombo or Galle, also now and again to render assistance to the Sinhalese Pastor at Nugegoda where a regular English Service has been started for the benefit of the increasing Burgher Community. I have also taken a share in the work connected with the Sunday evening evangelistic services at St. Luke's and Galle Face Churches.

COLOMBO TAMIL WORK.

The Rev. W. Booth writes:—

"The work entrusted to me falls into 3 divisions:—


Pastoral. There are signs of real progress among the Christians in some of the Congregations. In the past year two more Congregations have begun holding open-air preachings of their own led by their Pastor or Catechist. We have also started a weekly prayer meeting open to all at St. John's, Maradana. The Contributions shew an increase though they are not large enough to meet the expenditure even with the C. M. S. Grant.

Evangelistic. The past year has seen the District Council undertaking work amongst a few Tea Estates not touched by the T. C. M. The preaching room in the centre of the native quarter has been the scene of many conversations about Christianity as well as of regular preachings to the Heathen and Mohammedans.

Educational. Since I last wrote several changes have been made among the teachers with the result that the number of children brought under instruction, has in some schools decidedly increased, and the Government grants earned are a little larger than last year. The Negombo Boys' School has been opened again and is doing good work, though it is not large as yet. Borella Boarding Schools did fairly well in the Government Examination held last March, and likewise in the Scripture Examination. In the past year I had the pleasure of baptizing a young woman who was at one time a pupil in the Girls' Boarding School. I also baptized a girl still in the School who had shewn by her life that she was a true Christian.

ST. LUKE'S ENGLISH WORK. Besides the English Service at 4.45 p.m. Dr. J. L. Thomas conducts Gospel Service at 8. p.m. which is being very well attended. The
Sunday School superintended by Mr. M. J. Cary is doing good work among some hundred children. Mr. Cary and the other officers have kept steadily on with the Boy's Brigade in spite of much to discourage.

COTTA AND COLOMBO.

Rev. R. Ryde writes:—

For the first two months of this year I was in Colombo in charge of the fairly manageable Sinhalese work of our Mission in that place. I was able to go with our open-air workers occasionally, and each Sunday I was with the Pastor at St. Luke's, Borella, and Galle Face. Sinhalese services. At the end of February we were transferred to Cotta on the departure of the Baldings on furlough, and there being no one to fill the gap caused by the resignation of a Sinhalese-speaking missionary, I remained in charge of the Colombo work with that of the Cotta district added. The two centres, Colombo and Cotta, are five miles apart.

A. COLOMBO.—During January and February the three Catechist students worked with me.

Evangelistic Work.—Since my transfer to Cotta my oversight of this work which was promising last year has been very slight; the help of the student-catechists too has been missed. I trust that faithful work has been done.

The Pastoral Work is still in charge of the Rev. D. Joseph Perera, who conducts service regularly for the two congregations committed to his charge. As there was only one Pastor in Priest's orders in the Cotta district, I was unable to come in for these services more than about three times after my transfer to Cotta.

Work. This has grown during the last twelve months. (a) The attendance at the Galle Face School is nearly 100, but by reason of failures in Arithmetic and Geography the grant earned shows no advance on last year's. We are now strengthening the staff. (b) St. Luke's School, Borella:—After many prayers and patient waiting the school was registered in the course of the year and without delay examined for a grant, thanks to generous treatment by the Education Department. The numbers have been more than maintained. The salary of the second teacher is paid by the nearest relatives of the late Rev. A. A. Pilson, my colleague when at Trinity College, Kandy.

Panchikawatte School.—In the populous district near Maradana a Bible-woman found out as she went on her rounds that there were many children attending no school at all. In response to many invitations we opened a girls' school last August, and the average for the first month was nearly fifty children. This has grown month by month, and we contemplate taking the next house as well, and making it a mixed school.

These three are Sinhalese Schools.

The Central Educational Institute, Slave Island, taken over without any financial help from the Parent Committee rather more than a year ago, has maintained its position, and thanks to generous help from the Ceylon Missionary Association is on a sounder financial basis than formerly. This is our only English School in Colombo. The assistant masters have nobly taken their share in the uphill work at the school. Mr. Dibben and Mr. Ferrier from the Galle Face Mission House have regularly been responsible for addresses at morning prayers twice a week, the latter has, moreover, kindly done all the account keeping in connection with the Institution.

B. And now to turn to the Cotta district:—

The Mission compound here, as is well known, is a centre of various educational establishments—there are normally six and sometimes seven. The Boys' English School has suffered a slight diminution in numbers through the opening of a rival Buddhist School. This we endeavoured to counteract by beginning a Cambridge Local Class, and I have given half-hour lessons in a few higher subjects added during his residence at Cotta by the Rev. R. H. Plaier. I hereby propose to spare the time, and we are thankful to the Parent Committee for their promise to search for a headmaster. It is absolutely essential, if we are to hold our own, that he should be a trained educationalist. The venerable headmaster, who has 30 years' service to his credit, writes as follows:—

The spiritual aspects of our work, I am glad to note, have been on the whole more encouraging than for some years past. The Class of Inquirers which meets together once a week for special instruction contains fourteen lads, the majority being Buddhists, and has given me much encouragement.

The work in this district has five centres:—

(1) Cotta itself, with a resident Sinhalese Pastor. He writes his own Annual Letter. Once a month I take an English service, and recently tried successfully the experiment of a Children's Service in English, for more than one hundred of all ages came.

(2) Talangama.—Here is a resident Sinhalese Pastor who has steadily been consolidating his work. Death has carried away a larger proportion of the Christians in this Pastorate than for several years past. Several times the Pastor who was only in deacon's orders asked me to come and administer the Holy Communion to the sick. Pore is an outpost of Talangama with one or two Christian families at the most, and a rather feeble school.

(3) Another centre is Mampe, eight miles from Cotta, with a resident Pastor. There is a neat little church, a parsonage and two schools compactly situated. The Pastor is in charge of regular services at three centres in his district and at two others occasionally. Three miles farther out is Madapata, where an unpretentious but serviceable church has been built. Here also is a school which is but a remnant weak and small; however, a double change on the teaching staff has been made, and we look for an improvement early in January. On the Sundays when I visit Mampe, I take on the return journey Borelessgumwa, halfway between Mampe and Cotta. Here the Church is in ruins, and service is held in the school-room, yet the responses are very hearty. We have had several kind gifts for a new church, and we hope to start building operations in a month or two.

(4) The fourth centre is Liyanwela, about sixteen miles from Cotta. Here is another neat little church, prettily perched on the side of a hill, and renovated through the kindness of a retired District Engineer who lives in the neighbourhood. A Pastoral Catechist is in charge. The verandah at the mission house where he resides is a place where prayer is wont to be made, and it is always a pleasure to visit this centre. Further afield are some ten estates, one of which I visited a few months ago, held a service and baptized a young man who had been for some time under instruction. In another direction is Waga, another outpost where the Catechist and his wife hold the fort.
almost alone. For nearly four months in the year he was ill with a kind of ague, but it was his own suggestion that he should return to his former field of labour. His wife carries on a school.

(5) At Nampapara, the remotest part of the district, the only Christian household is that of the reader, Reuben.

Before leaving this brief notice of the Pastoral work, I would like to mention that two deacons in the district, Mr. Wikramanayaka of Manpe and Mr. Wekikala of Talangama were admitted to the priesthood by the Bishop of Ceylon on St. Thomas’ Day, 1905.

As an antidote to the pernicious anti-Christian and therefore often immoral literature, we have tried by means of a colporteur to disseminate Christian literature. The experiment has, I think, been justified, and I am grateful to an old fellow-master in England for providing this man’s salary for six months.

TRINITY COLLEGE, KANDY.

Mr. A. G. Fraser writes:—

During the past year we have been able to do something towards improving our condition. We have made six changes on a teaching staff of 22, in each case replacing the departing man by another of superior qualifications. This has increased our expenses in salaries by Rs. 3750. Notwithstanding vigorous weedings out of irregular attenders and loafers and the introduction of an entrance test for all who wish to accept the education, the normal fees of Rs. 400 are not received with the greater impartiality in that the fees are not so easily evaded. Mr. Alex Fraser, the Governor, has placed us on the higher scale for grants.

PRAYERS FOR RAIN.

Extract from “The Expository Times.”

The recent threat of famine in North India has come to an end in a manner remarkable enough. It is recorded for the benefit of those who persistently shut out prayers for rain as inconsistent with present day scientific knowledge of the fixity of Natural Laws. The following are extracts from the Civil and Military Gazette (Lahore), the leading daily paper of the Punjab. They will perhaps be accepted in the greater impartiality in that the particular prayers referred to were made not by Christians but by Mohammedans. It only needs to add, by way of explanation to those not accustomed to Indian distances, that Lahore is 300 miles from Delhi, and fully 1500 from Burmah. It should also be explained that the Civil and Military Gazette appears in the afternoon, bearing the date of the next day, and there is thus no paper dated Monday.

1. Extract from the meteorological charts:—

   Normal rainfall (over 30 years),
   1st Jan. to 9th Sept. 1916 inches.
   Total rainfall, 1st Jan to 9th Sept. 1916.
   Rain fell, 10th Sept. 7.34 "
   11th Sept. 2.18 "
   Total rainfall, 1st Jan to 11th Sept. 1916.
   The normal rainfall, 1st January to 11th September, also stands at 19.16, indicating that for thirty years there has been no appreciable rain, certainly not an aggregate of 3 inches, on these two days.

2. Extract from the issue of Sunday, 10th September (published Saturday 9th) —

As September moves forward and the skies remain cloudless the gloom which is setting over the agricultural situation in the Punjab deepens. Hardly a single district is now in good case, as the following latest crop reports show.

Then follows a long list of withered districts.

3. Extract from the issue of Tuesday, 12th September (published Monday):

To the general astonishment, on Sunday evening about sunset rain began to fall in Lahore in true monsoon-like style, and continued throughout the night without a break. By sunrise on Monday the fall, which was steady without being heavy, had given more than two inches, and up to the time of going to press showers were still frequent. Apparently, too, this new phase extends over a wide area. A telegram from Ballabgarh, dated Monday, 7 a.m., says: ‘It is raining steadily. About two inches have fallen.’ This seems to indicate that the new rainfall extends at any rate from Lahore to Delhi—that is over two-thirds of the Punjab. The relief will be almost incalculable.

4. Extract from the issue of Wednesday 13th September (published Tuesday):

We have remarked upon the unexpectedness of the present rainfall in the Punjab. ‘Unexpectedness’ is hardly a strong enough word. Less than twenty-four hours before the downpour began, every body was confident that the prospect of rain was remote as ever. There was nothing to suggest rain. The heat in Lahore was abnormally intense—to the extent, as we showed yesterday, of breaking all known records for the month of September; but it was a dry heat. The air was charged with dust which cannot coexist with atmospheric moisture. The last dust-storm had hardly died down. The official meteorological reports were without hope. From the remote Southern Indian Ocean right away to the Himalayas the weather bulletins indicated by convincing charts that rain was not even distinctly on its way to the drought-parched Punjab. Indeed, on the very day that great rain clouds were slowly gathering force above our heads there arrived from Simla the daily forecast which, while telling of probable rain in Burma and other supersaturated corners of the continent, remained darkly silent touching the Punjab. And now, with a suddenness so dramatic that people can talk of nothing else, there has descended upon us, not noisily or blusteringly, but softly and silently, without a murmur of thunder and with no gust of wind, as if it came from nowhere, such a deluge of rain that in twenty-four hours the fall had exceeded all the previous monsoon showers combined. How the phenomenon is to be explained those who understand these things may tell. We have received on the subject the following undoubtedly bona fide letter from a Mohammedan gentleman who is personally known to us:—

‘The age of miracles is not passed! Strange beyond all imaginings are the ways of the great God! In compliance with a notification circulated in the streets by Maulvi Abdul Wuhud, a holy man of God. I speak the truth. On the self-same day at evening the rain began to fall in Lahore and it continued to descend in torrents during the whole night and practically all Monday. Who is like unto God? This wondrous rain will certainly revolutionize the agricultural condition of the season for the Punjab zamindars, and will be in ample time for sowings for cold weather crops, especially including wheat. Only a few days ago the unforeseeing and unpayerful banias raised the price of wheat to Rs. 3 per maund. God is just! Travellers from Jullundur and Gujranwala experienced heavy rain on Sunday. Wonderful are the works of Allah! My words are not false. I give my name to it.—HAKIM ALI.’
Surely the unbelief which sets this down as merely a 'miracle of coincidences' makes far heavier demands on its votaries than the faith which attributes it to unseen higher laws put in operation in response to His children's cry by that ever-present, ever-working Father who 'sends His rain on the just and on the unjust.'

E. F. Wigram,
Principal, St. John's Diocesan School, Lahore.

St. John's College, Jaffna.

The annual prize-giving took place on Friday the 16th of February, the Lord Bishop of Colombo presided and the principal speakers were Mr. W. B. Sanders the District Judge of Jaffna and Mr. James Hensman an 'old boy' of St. John's who has lately retired from the Principalship of the Government College at Colombo, S. India. There were also present nearly all the European missionaries at work in the Jaffna Peninsula as well as the Principals of the various colleges and high schools in the neighbourhood. The hall was crowded to the doors with old boys and friends of the school.

The Rev. J. L. Pickford opened the proceedings with prayer after which the Principal, the Rev. Jacob Thompson read his report. He told us there were at the close of last year 540 boys in attendance, 340 at St. John's and 200 at Copay. The increase at Copay has necessitated the addition of two large class rooms which are now being constructed. Within three years the branch school has doubled in size and promises soon to become equal to the parent stem.

Under the head of Boariding Homes, Mr. Thompson writes:

A very large proportion of our pupils live at a distance, a great number of them walk five miles to school every morning and have a similar exercise every evening. There are others living still further off who are compelled to board near the College. I am very anxious that these shall be properly provided for, and have therefore added a rule to our Code which provides that boys who do not live with their relations must board either in the College or in some other boarding house open to our inspection. The need for this is obvious to us but is not as clearly recognized by parents.

We have at present 45 boarders and every prospect of a considerable increase in the near future. It would be a great gain to the College generally but especially to the boarders if the Principal could be provided with a house on land adjoining the College premises. This is our greatest need and one that I hope will soon be supplied.

This is the first annual report for some years past in which there is no record of any success in examinations conducted by the Indian Universities. Perhaps some apology is needed. For seven years I was Principal of a Training School in South India, and deplore strongly the way in which the grand work of the Indian Universities is belittled by many in Ceylon. But the fact remains that the majority of the people in Ceylon, who hold the patronage of employment for such boys as ours, do not think highly of the Indian Universities. To many Englishmen in Ceylon to whom the letters F. A. are an enigma a certificate of the Cambridge Local is perfectly intelligible.

The recognition of Scriptural education in the Cambridge Local Examination has caused that part of our work to be more highly valued by the boys. We masters all recognize clearly that the preparation of boys for examination in Scriptural knowledge is but a small part of a religious education. It is I believe the earnest wish of each master that the heart and life of every boy shall be purer and better for the time spent here.

One boy passed the Cambridge Senior Local and six the Junior Local Examinations. Every candidate passed in religious knowledge. In December last we presented seven candidates for the Senior and thirteen for the Junior Local Examinations.

The results of the Government Examination were excellent in the first five standards. In the upper part of both schools there was a general failure in arithmetic and geography which considerably lessened what would otherwise have been a very good financial result. I suppose it is bad form to question the decisions of an umpire, so we are determined to improve the style of our play. The fact is that our uniform success in the past 3 years has resulted in our upper standards being overcrowded, and to this fact is largely due the want of success in our 7th standard. We have therefore divided the 6th and 7th standards, and next year the 8th will probably follow suit.

As regards the teaching of Latin, we are trying to limit it to those boys whose knowledge of English is good and who are likely to make its study thorough. It seems foolish for boys who cannot read English intelligently to spend their time in "rain repetitions." By the division of standards 6 and 7 we have been able to overcome the difficulty, and hope that a still further increase in our government grant may compensate us for the expenditure which this involves. The results of the examination in what are called specific subjects Latin, Geometry, Algebra, and English Literature were very good. Not one boy failed in either Geometry or English Literature.

Our sports club was hibernating during last year, but the arrival of materials for cricket and football followed by that of an enthusiastic wicket keeping master has called forth signs of spring.

The Literary Society now meets every Friday afternoon during school hours—the boys being grouped in three enthusiastic meetings for the recitation of poetry, the reading of essays, or the discussion of some interesting topic. We hope this will lead to the work being more efficiently done.

In all previous reports it was customary to record the doings of old boys, this is no longer necessary. The College Magazine is the organ of the Old Boys' Association, and the handle of the organ is turned so vigorously that the tune is always entertaining. We are very grateful to Messrs. Isaac Tambiah, James Hensman, and Edgar Niles of this place, and Mr. W. Wadsworth and Mr. I. A. Muttuvelu of Colombo, for their help in founding the O. B. A., and the conduct of the organ. By this means we are all informed of the whereabouts of all friends, and they are kept interested in the doings of their old school.

With the current number is presented a portrait of the Lord Bishop, our chairman of to-day and the beloved patron of the O. B. A. We are grateful to his Lordship not only for his presence here to-day but also
for the inspiring words of the article “Look up” and “Lift up.” We take in the message and assure him of our determination to “Look up” and “Lift up.”

It will I think be not out of place to mention that one of our students is a candidate for baptism and that tomorrow we hope to present 11 candidates for confirmation.

All our work is on a religious basis, the masters on our staff are all bound together by faith in our Lord Jesus Christ, to Him therefore we render thanks for whatever good we have had the privilege of doing. and would himself send a second donation for that visit to theptace and found the masters an 4 boys working our staff are all bound together by faith in our Lord and the determination to “Look up” and “Lift up.”

Mr. Jas. Hensman described the work done in the school forty years ago and compared it with the work done now. He contrasted the educational machinery of the Government of Madras with that in the Island of Ceylon, and urged that our department of Public Instruction should imitate the efficiency and energy of Madras. He pleaded for a united Educational Policy but hoped that it would be on Indian rather than on English lines. He regretted that St. John's College should have followed the example of the Colombo Colleges in adopting the Cambridge Local Examinations instead of those of the Indian Universities.

The Lord Bishop expressed his appreciation of the interest taken in the work of the College as manifested by the crowded Hall, and still more by the surprise visit of such men as the District Judge. He said that nothing but good could come from the interest public men take in the actual working of our Educational Institutions. He agreed with Mr. Hensman that in the instruction of the children of Ceylon greater use should be made of the vernacular whether Tamil or Sinhalese, and was pleased to learn from the Principal that the whole of the primary and middle school was on a vernacular basis. He expressed great satisfaction that in the effort to make the school thoroughly efficient the religious character of its foundation had been so well maintained. He appealed to all the masters that they should seek to be filled with a righteous discontent with the present, however good it might be, and to press forward to be more, and to do more in the future than in the past.

Prize-day at the C.M.S. Ladies' College.

BRIG.-GENERAL LAWRENCE PRESIDES

— INTERESTING SPEECHES.

The distribution of prizes at the C.M.S. Ladies' College came off on Jan. 26th, at 4-30 p.m. in the large Hall behind the main building which was artistically decorated for the occasion. Brig.-General Lawrence, who was attended by Lieut. Francis, R.A., Acting A.D.C., presided, and the others who occupied the platform were:—Rev. A. E. Dibben, Miss Whitney and three members of her staff, Hon. Justice Wredit and Mr. J. Harward. The Acting Principal read the following report:

This College has now been established six years and this is the only prize-giving from which our Principal has been absent, but knowing how much she needed the rest and change of her furlough we have spared her for a time. Since she left I have added her duties as Principal to my own as Superintendent, and the reading of the year's report is not an insignificant part. We have had a steady increase in numbers again this year and have on the roll at present 211. Our Boarding Department is overcrowded; several are waiting for vacancies and almost insisting on being admitted.

The Kindergarten in both the girls and boys has done steady work and this year we passed into the first form a class that has been trained in this system from the beginning, and we are much pleased with the result of their work. The school grows most rapidly in the higher classes, as girls are often sent to us to prepare for the Cambridge Local Examinations, and these classes are becoming so overcrowded that we have this year made very few promotions, but are instead raising the standards of lower forms throughout the school. The girls who remain in the IV form will have the advantage of more individual teaching than they would have if promoted to the Cambridge Class, which is this year very large. In this connection, and referring to what I have said about the overcrowding of the Boarding Department, I wish to draw the attention of the friends of this College (and I think they are numerous) to our pressing need of suitable buildings. Miss Nixon is interesting people at home and has already sent out several donations which we have put aside as the nucleus of a building fund, but we feel we should have more practical local support in making this College efficient in all its departments. We are one of several well established Girls' High Schools, all of which are working with the same aim, namely the spread of the Kingdom of Jesus Christ. We do not overlap, and there seems to be room enough for all to extend. We have this year considerably increased our staff, so that all our departments may be as fully equipped as possible. Miss Bennitt, B.A., who came out at the end of 1894 as the Vice-Principal, has taken Miss Nixon's Cambridge Class. Miss Nixon's Cambridge Class. Miss Browne B. Sc., who came to us in May is the science teacher in addition to taking classes in Mathematics and other subjects. Miss Hall, B.A., London, came out from England in December to open the teachers' training classes that had to be closed in Miss Nixon's absence and also to take general teaching throughout the school. We have also engaged three of our old girls who have taken the Senior Cambridge examination as teachers. I wish to thank most earnestly all the teachers who have united heart and soul in helping me this year. They have been regular in attendance and unsparing in their efforts to advance the real interest of the College. We have met together every month to ask for help and direction from our Master Jesus Christ and to pray for the children put into our care. Through the kindness of Dr. Rodrigo, we have this year and last had a platform put up for the prize-giving exercises, but we must all feel, I am sure, the great need of more space. General Lawrence has been most kind in coming to-day to give away the prizes and on behalf of the teachers and pupils, I thank him for his kind interest in us, and also the friends who have provided many of the prizes. Observer.
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A SALE OF WORK (St. Thomas, Stepney, E.) on behalf of C.M.S. will be held on March 3rd. Any article for sale will be most thankfully received and acknowledged by Mrs. Seaton, 83, Bromley Street, Stepney, E. by the Rev. W. Mulhead, St. Thomas's Vicarage, Stepney, E.

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