The New Temperance Drink.

"BILZ"

Non-Alcoholic.

The World's Refresher.

Manufactured by

The New Colombo Ice Co. Ltd.

COLOMBO.

The Mineral Water Trade Review, of the 18th June says,

It is Palatable, Wholesome, & Attractive. The drink is a delicate blend of a number of fruity flavours, none of which unduly predominate, and has a very pleasing, fragrant aroma when poured out, it has no cloying or disagreeable after taste and is very clean on the palate, and is one that we consider an Eminently Superior Beverage.

In addition to the foregoing, we manufacture all the usual minerals sold in Ceylon, it will pay you to ask for quotations before buying elsewhere.

The New Colombo Ice Company Ltd.

The Colombo Apothecaries Co. Ltd.

The Dispensary is replete with every requisite for the sick room, and is quite up to date in all respects Physicians' prescriptions made up at all hours by qualified chemists of long experience. The undermentioned specialities are of undoubted merit—not "cure alls," but articles of proved value which should be found in every bungalow.

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<thead>
<tr>
<th>Product</th>
<th>Description</th>
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<tr>
<td>Pectoline Balsam</td>
<td>for coughs and colds</td>
<td>R. 1.00</td>
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<tr>
<td>Asthma Relief Powder</td>
<td>a specially good remedy</td>
<td>2.00 tin</td>
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<tr>
<td>Dhoby Itch and Ringworm Ointment</td>
<td>a sure cure</td>
<td>1.00 bottle</td>
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<tr>
<td>Quinine and Iron Tonic</td>
<td>for all those feeling “run down”</td>
<td>2.00 do</td>
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<tr>
<td>Johnson's Digestive Tablets</td>
<td>of undoubted efficacy</td>
<td>2.50 do</td>
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<tr>
<td>Pile Ointment</td>
<td>a sure relief</td>
<td>1.00 do</td>
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<tr>
<td>Corn Solvent</td>
<td>seldom fails</td>
<td>1.00 do</td>
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<tr>
<td>Beetlebane</td>
<td>try this if you wish to get rid of cockroaches</td>
<td>1.00 do</td>
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<tr>
<td>Mange Lotion</td>
<td>for dogs, safe and certain</td>
<td>1.50 do</td>
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<td>Household Ammonia</td>
<td>large bottle</td>
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<td>Rosodal Tooth Powder</td>
<td>cleansing, purifying and pleasing in use</td>
<td>1.00 tin</td>
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<td>Diarrhea Mixture</td>
<td>safe and reliable</td>
<td>1.25 bottle</td>
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<tr>
<td>Menthol Inhalers</td>
<td>for colds and sore throats</td>
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The Colombo Apothecaries Co. Ltd.
APRIL, 1906.

A Missionary Collect.

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

"O Man of war, we stand enrolled
Sworn of Thy warrior host;
Aloft Thy banner we behold,
And count—count not—the cost.
Be ours Thy sword of victory!
Be ours the shield of Faith,
"Jesus shall reign!" our battle cry,
Our watchword "Unto death!"

Editorial.

The eyes of many are turned eagerly just now to the Educational Question at Home. Mr. Augustine Birrell has stated that he means to retain the teaching of the Bible in the Schools. Zealous Sectarians on both sides make his task exceedingly difficult. On the other hand the noble letter of the Bishop of Carlisle to the "Times" if adopted by many of those interested in Education must do much to ease the whole position. The Bishop says "It is our first duty as an established Church, not to strengthen our organisation, or even our doctrine, but to see to it that the nation as a whole are not deprived of the priceless benefits of fundamental Christian Education as part of their daily school teaching. It is our special business to represent and guard the Christian religion in all matters that concern the State, and to work for this end with all others who are willing to co-operate." Such a position would, it seems to us, if generally adopted save our whole educational system from the danger of secularisation which so threatens it. Such a position is surely alone worthy of the established Church and alone truly Catholic.

From a speech recently delivered by the Governor of Bombay at the prize-giving of the Bombay Educational Society's School at Byculla we take the following—"One special feature of work deserves comment and that is the religious training which is given in this school. Even as practical and logical-minded a people as the Germans adhere strictly to this view that you cannot have any successful educational training unless it is based upon religion, that you can have no morality without religious training and that you cannot have any fine type of conduct or character unless built upon religion. It is under these religious auspices that this school is conducted. I believe that its success is largely due to the fact that those who are responsible for its management realise that religion is the foundation of all success. Besides this, without religion you cannot have that essential characteristic that should be implanted upon all youthful minds."

The Director of Public Instruction has received from England two excellent magic lanterns with seven sets of slides for each. The seven series are all illustrative of various phases of the English life of to-day and could scarcely be improved on. As the Director is lending these lanterns and slides to any school able to use them and applying for them those that have not yet had them should seek them at once.

We are glad to learn from the newspapers that there is likely to be a well equipped boarding school at the new Royal College. In common with almost all educational workers in Ceylon we are firm believers in the Boarding School system, especially in a country like this where home influence is so often weak. The boarder learns to acquire habits of discipline and method and a sense of responsibility and readiness to act, unknown to his unfortunate brother the day-boy. And the Government have shewn their appreciation of this fact in their past treatment of Anglo-Vernacular Boarding Schools. But at present no grants-in-aid are given to English Boarding Schools. The result is they are almost unknown outside the four largest centres. But if grants are given for English Boarding Schools, we hope they will be in inverse ratio to the size of the boarding house. The larger establishments are self-supporting. It is those that are starting, or have under fifty or sixty pupils that are crushed by want of recognition.

We should like to draw attention to the Revised Sinhalese New Testament now ready. It is published by the British and Foreign Bible Society and is issued in various bindings beginning with a marvellous edition in black cloth with sprinkled edges at only 35 cents. We have never seen anything like it at the price the volume is to be had at the Dam Street Depot of the British and Foreign Bible Society. A careful review of the version is given in "the Ceylon Churchman" for March.

The Y. M. C. A. of Japan has sent a couple of Japanese graduates to visit India and Ceylon with the purpose of showing the students of these lands that the Japanese awakening is not a Buddhist Revival in any sense, and that the Japanese themselves do not consider it so. On the contrary its leaders are largely identified with Christianity. They propose to visit Ceylon in April but for our own sakes we hope they will defer their visit till the holiday month is over.

In face of the vast unachieved and rapidly increasing populations of Canada, the Methodist, the Presbyterian, and the Congregational Churches of the Dominion have in a united Conference issued a report wholly in favour of incorporation into one great Church. Such a step would have seemed an impossibility to our Fathers, but Christians to-day are waking to their vast responsibilities.

We notice with gladness that the Livingstonia Mission is extending its work to Chitambo, where the heart of Livingston is buried, and where that savour of Africa departed to be with Christ.

The Christology of St. Paul's First Epistle to the Thessalonians.

(Notes of an address given by the Rev. W. Booth at Kandy, Jan. 3, 1906.)

The subject for study is—What sort of Christ did St. Paul make known to the Thessalonians? What was the Christ St. Paul knew when he wrote to them?
A. With regard to the past:—His life on earth had been that of suffering, closed by a violent death. From another point of view, He died for us and desired to live with those who benefited by His death. He had been a suffering Christ to benefit the Thessalonians eternally.

B. With regard to the present:—What was Christ to St. Paul at the time of writing? Notice the titles given to Jesus Christ—"Lord" a very frequently occurring one—the Life-giver, therefore the Gospel belongs to Him—it was in the name of Christ: the source of all authority he charged them, although he might have been burdensome to them. Again, in spite of the hindrances of Satan (2.18), Christ is the ever-victorious head of the Church. Moreover the One who is to sanctify the hearts of His people is Christ. "Abound, abound" repeats St. Paul, never resting satisfied with present attainments.

C. With regard to the future:—The second coming of Christ would be a time of special rejoicing because of the beginning of an eternity spent with Christ. Six key-words of the Epistle are: faith, work: love, labour: hope, patience: may in this Epistle look upon the Lord Jesus Christ as:

1. The object of our faith,
2. The diffuser of the love of God,
3. The bringer in of our Glory.

The Christology of the Epistle of the Colossians.
(Notes of an address given by the Rev. A. E. Dibben at Kandy, January 9th, 1906.)

1. Let us look first of all at what is said of a general with regard to Jesus Christ. He is the owner of a kingdom (Daniel 2.44.) that shall stand for ever, into which believers in Him have been admitted; He is vested with authority and power, seated at the right hand of God; He is One in whom dwelleth all the fulness of the Godhead bodily; He is the prototype of all creation; pre-eminent: the Head; before all things, which indeed cohere in Him.

Notice that this teaching is given to those recently won from Judaism and heathenism.

2. The Relationship of Christ to the Church.
Man was a ruined church, as it were: from this awful condition Christ redeemed our race: redeemed—it might have been kept far from God: He reconciled us to the Father. We see then that the object of redemption was not only liberation but reconciliation.

Notice the area covered by this reconciliation. It reaches to things in heaven, things under the earth are not mentioned in this context. Christ is moreover the firstborn from the dead, the joint-author with the Father of grace and peace (obtained through the blood of the Cross), and the supplier of the forgiveness of sins. We see therefore the completeness of the arrangements for the well-being of the Church.

3. By Virtue of the redemptive work the Church is not left alone to struggle, but the work of grace and power is continued by Christ coming to dwell in us. What a field of thought is opened up by the words (2.18) "the increase of God." In 2.17, we have the converse, "joined to Christ"—here an error of shadows is combated—turn from shadows to realities. Christ is seen to be the LIFE; we can be and do nothing apart from Him. Are we in Christ for redemption, regeneration, life? He is in us to prompt us by His Holy Spirit, to enable us for our being and doing, and our all in all.

4. Jesus Christ is the one to appear again.

Annual Letters from C. M. S. women workers.

During the Women's Conference held at Kandy simultaneously with that of the men, annual letters to the Parent Committee were read by most of the members. Extracts are given below.

COLOMBO TAMIL WOMEN'S WORK.

Mrs. Thomas reports:—"I left Borella Boarding Schools early in February and took charge of the Bible women's work on Miss Young's leaving for her furlough. Among the Hindus there has been one baptism during the year. Many of their youth—those who have had a certain amount of education, are losing faith in their gods and their priests, but also frequently gain nothing in exchange. In the Victoria Home for incurables there is a Tamil woman. She has only been three months there but in that time she has been doing all she can to teach her Tamil fellow-sufferers about Jesus. She said to me, her poor thin face lighting with joy, "I used to be a heathen, but five years ago I fell at Jesus' feet, and now I am so happy." She, a sufferer in a strange place, in all her loneliness, has found God's grace to be sufficient. She said "Here all is trouble; there" pointing above "all will be joy, there is a place prepared for me." It was to this one and see the brightness of her face amidst all the sorrow and suffering around. Among the Mohammedans too work is still going on steadily and there is much to encourage one."

COTTA SINHALAISE GIRL'S BOARDING SCHOOL.

Mrs. Dowbiggin writes:—In answer to the many prayers of God's people there have been tokens of the Spirit's work in the Girl's Boarding School during the past year: our girls love prayer. We heard of one little girl during the holidays praying with her younger sister by her sick father's bed-side. In another house the Buddhist servant-girl wept when one of the children was returning to school, and when asked why said "Oh! I shall have no one to pray and teach me to pray as Miss—did." One of the first pupils of the school had a thanksgiving Service for the 25th anniversary of her marriage, on a day when her husband and all her eight children could be present, and I was glad to be with their family party and some months afterwards to be at the marriage of the eldest daughter (who was also educated here) to an earnest Christian. At the yearly Government examination our children did remarkably well in every subject but one, namely arithmetic. Eleven rupees was collected in the school last year for C.M.S., other collections and the working party for the Pastor's Fund have been kept up. From the school funds we were able to give Rs. 400 towards the building of the Female Training School and as usual a grant of Rs. 200 from our Sale of Work, towards village schools.

SINHALAISE FEMALE TEACHERS' TRAINING SCHOOL, COTTA.

Miss K. Godge writes:—"We are very grateful to those who made the plans for the new buildings and superintended their erection; they are very simple and
suitable. On May 27th we began to work in them only three months before the examination. The news that half our students had passed came unexpectedly early. I sent for them only and mother they nor I knew quite whether we were laughing or crying with joy. Shortly afterwards when I went up to the school stifled sobs and a wet handkerchief carefully spread out to dry on the grass told how keenly disappointed the other four were. Two of these had only been in the school three months. The students now do all their own cooking and housework, and have cleared and planted two of ground round the school. Those who have: fewest class marks do a larger share of cooking the following week. They often write excellent notes on the Daily Bible Lesson, and we corrected between us the Scripture Examination papers of the Cotta District and C. E. Z. teachers. We have daily voice exercises and drill between the classes, modelling, maps in sand, making a sandal and rain gauge and keeping silk worms have added interest to the studies. One day all the students went in a Sagon to see the Welawatte spinning mills, and afterwards they wrote outline lessons on what they had seen, illustrated by little sketches of the machinery and by specimens of cotton in the various stages of manufacture pasted on cards. Our monthly expenditure is now about R. 25 beyond the present receipts from fees and so far sufficient donations have come in to cover it.

Kegalle.

Miss M. S. Gedge writes:—Taking a general view of the year, what stands out as setting it apart from all other years is the Kandy Convention, held last March. It was in every way “good to be there,” we have been feeling the lasting results in our work ever since. In this District we have nominally only four Bible women, one living with us, one two miles away, one at Kurunegala and the fourth just appointed to Talampitiya, where we have long wished to have a worker. Talampitiya continues to be a place of much blessing— as the Catechist said to me one day “Talampitiya is a very happy place to work in. The other places you sometimes work for years and see no result, but in Talampitiya if only there are workers there is fruit.” The Bible woman and her helpers have certainly found the work very encouraging, many women are not only willing but anxious to learn, and three were baptized this year. As regards baptisms there have been ten altogether: two in Kurunegala, two at Meetanwela, three at Talampitiya and one of the girls in this house. More and more as the work grows I find it necessary to “overflow” and leave the actual evangelistic visiting to others. Bible Classes with the girls in the house, teaching in some of the scattered houses those who really have a desire to learn, giving an hour or two a week to Boarding School English, overseeing the face school, and visiting schools here and elsewhere take up a good part of my time. There are several enquirers both in Kegalle and in other places, who are receiving regular teaching and we hope this year may see some of them publicly received into Christ’s flock.

Kegalle.

Miss Lloyd writes:—“Owing to Mr. and Mrs. Simmons’ move to Baddegama I am still in charge of the Girls’ Boarding School, but I have found time as well to do a certain amount of visiting among the women in the villages near. The year began with a larger number on the school books than we ever had before but after

a term of only five weeks we had to send the girls home on account of an out-break of typhoid fever. This meant ten weeks holiday instead of six and when school began again several of the girls did not come back so that we actually had a smaller number to present for the Government Examination than we had last year. In spite of these sorrows and difficulties it has been a very happy year of work. The tone of the school has decidedly improved and we thank God continually for the results of the Kandy Convention. Three girls have been baptised during the year, two of them from Buddhist homes. Five are at present preparing for confirmation. The results of the Government Examination were very encouraging and speak well for the way both teachers and girls have worked, for in spite of the long holidays the percentage of passes was very much higher than in former years. One of the most encouraging facts is that a girl who has been in the school almost from the very commencement has this year passed her third years’ examination as a pupil teacher and has gone back to teach in her own village. We hope that she may be the means of much blessing.

Colyomo Ladies’ College.

Miss Whittaker writes:—“During the greater part of the year I have had the superintendence of both the educational and the home departments of the College. We have been grateful to be able to report a steady growth and an efficient working staff. We have on our roll 220 pupils, of these 19 are Buddhists, 20 Hindus, 2 Mohammedans, 4 Parsees and 175 Christians. The Kindergarten department in both boys’ and girls’ schools is in good working order and numbering about 40 girls and 20 boys. We are constantly adding to its efficiency in furniture and working materials for the children. The results of the Cambridge Local Examination in November 1904 were very gratifying. Nine passed. Both the senior and junior Scholarships were won by our College. One girl took distinction in History and several had honours. A prize of R. 100, offered by the Lieut. Governor for an essay was taken by one of our senior girls: she has this year been working for the London Matric. Exam, in which she hopes to take in a few days—the only girl in Ceylon who is taking it. In the music exams, we have also had good results. The boarding department cannot be extended in our present bungalow and we can only take new girls when old ones leave. Three of the boarders and four day girls were confirmed this year. We feel the great importance of this work in getting into touch with the upper class natives.

Ladies’ College.

Miss Bennitt writes:—“My first annual letter will not be like that of the majority a record of language learning. My attempts to give out began the day after my arrival and I have been at work ever since. My activity has been bounded by school-books and exercises—English French and German, literary and mathematical “cramming,” grubby pages and commas goneastray, surgical efforts to open the brains of pupils from the three-year old to the student of twenty. Such so far has been my missionary work. The directly spiritual side has been practically limited to Sunday Bible Classes and School Scripture lessons, while the quiet heart to heart talks and all that reposeful thought which underlies them seem to have got crowded out. But no matter, they will find their place
as soon as God wills that they should. Meanwhile we know that every brick that is well and truly laid forms a permanent part of a building and we educationalists believe that even in the most unromantic part of our work we are laying foundations of an edifice which is to last to eternity. So if I have laid a brick or two I am well content, whoever may be destined to do the building up.

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**COLOMBO.**

**Miss Godge woman writes:**—On my return from Colombo I was told that I was needed at Colombo instead of Campola. I began at once to visit the English and Burgher Railway people about twenty-five families of each. The latter are scattered all over Colombo so that I cannot get to know them as well as the English people who are all living together in a large square with a good compound and garden called "Mount Mary." I soon started a Bible Class to which they come when they are able. Many of them attend regularly the evangelistic services at St. Luke's which are taken by Dr. Ll. Thomas. A service at the "Victoria Home for Incurables" gives me a happy piece of work on Sunday morning. This service is partly in English and partly in Sinhalese. Our average attendance is 18. I am struck with the real attention which all show. I began going to the Sinhalese Dorcas meetings in two villages every fortnight Mrs. Amasekara the native Pastor's wife interpreting but a serious outbreak of illness has stopped it for a time.

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**GALLE.**

**Miss Vines writes:**—Our work amongst the Mohammedans was progressing well in every way from Nov. 1904 to April 1905. Then owing to great opposition the school had to be closed, and we were prevented from going to two outlying villages where we had just begun teaching. This was a great trial to us but we believe that God is working out His purposes of salvation. We have still a good deal of house to house visiting which is a great joy to us, meanwhile not having the school we have had more time to turn our attention to isolated cases of need and suffering. Among others a Hindu woman of the stone-mason caste was brought to us by a policeman's wife whose husband found her crying at the station. She had been kidnapped from her own home in S. India by two women who brought her and her baby to Ceylon. She is out caste, her husband will never receive her back and as long as she is willing to stay with us we are willing to teach her. She is a strong intelligent woman so ready to work with her hands. She knew nothing of the true God and it was only little by little by many signs she could understand what we told her about Him. She took three weeks to learn the text "God is Love" yet after six weeks one Sunday she came to one of our Bible women and said "Pray with me." It may be that through the great wrong which has been done her may come a life-long blessing.

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**GALLE.**

**Miss Kothalee writes:**—Most of the time till the end of September was spent in learning rudiments of the language. It is not a very easy task in Galle as there is practically no pure Tamil speaking Community, but I was able to satisfy the examiners in the subjects appointed for the first examination at the beginning of October. There is no doubt that there is a great field for work here. It is wonderful how many hundreds of Mohammedans there are living within a stone's throw of the main road and yet invisible because they are so hidden in amongst the trees. The work all through this year has had a great deal of opposition but even so there are many among the women and girls who are taught who are anxious to learn and listen eagerly to the Bible Stories. Since my last examination I have started going round to the houses with one of the Bible women twice a week. It is very interesting and also a help to me as I listen to their conversation.

(To be continued.)

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**How to Preach The Gospel to Non-Christians so as to Persuade and Win.**

In an address given at a gathering of missionaries in Darjeeling the Rev. J. Takle of the New Zealand Baptist Mission working at Brahmanberia in Tipperah said:

"I think we all agree that the style of preaching the Gospel to non-Christians must of necessity differ from the style of preaching to people in the Homeland. In Christian lands we can presume that our hearers have heard the truth and so persuasion may have an immediate result. In India, on the other hand, we have to go through a long process of preaching, reasoning and teaching, before we can persuade men to accept Christ."

We must remember the people's obliquity of moral vision. For centuries their religious beliefs, social customs and education have been against a high standard of right and wrong. Hence their low conception of God and defective views of all His attributes.

A result of this low conception of God is a poor sense of sin, so with these imperfect ideas of God and sin, it is next to impossible for them to comprehend the truth underlying a verse like St. John iii. 16. Thus I feel that the first step in our work of persuading men is to produce in their hearts a due sense of sin.

Then in persuading non-Christians I find it most helpful to make use of existing ideas. If we can create in a man's mind a doubt as to the usefulness of his idol to give salvation then our work has been successful and we have gone an important step in the process of persuasion.

Then in persuading non-Christians I find it most helpful to make use of existing ideas. You present a new truth to the non-Christian mind in a Western garb and probably he will never listen. Find out a point of contact in your hearer, and use some idea already existing in his mind and you put yourself in touch at once.
Our Lord adopted this method. He always found out some point of contact. Sometimes with the occupations of the people and sometimes with the surroundings. And He used existing ideas. So did the Apostles. I have only to remind you of John’s use of the Logos, and Paul’s quotation from a heathen book in his address to the Athenians.

I would urge then that in the process of persuasion:—
(1) We should create a sense of sin by preaching the moral law; (2) We should create doubts as to the suitability of the hearer’s present belief; (3) We should use existing ideas and always find out some point of contact.

Of course, the method will differ with different enquirers.

In the Pilgrim’s Progress, the Pilgrim goes to Evangelist, who after finding out the Pilgrim’s condition gave him instruction on a parchment which had the words “Flee from the wrath to come.” And this enquiry into the condition of the sinner is Scriptural. To the rich young man our Lord said “Go sell,” but to the disciples the word was “Except ye be converted and become as little children ye shall in no wise enter the Kingdom of Heaven.” Perhaps the most striking case of different dealing with enquirers is to be found in the third and fourth chapters of St. John’s Gospel. In the one Christ has an interview with the respectable and learned Nicodemus. In the other He deals with an ignorant woman—one of the least respectable.

Think of the different ways of dealing, but the truth taught is the same.

Perhaps the most important thing to remember in connection with this work of persuading men is that we must be endowed with the Spirit so that our lives may tell as well as our lips. Then to win men we must show that we love them and it would be well if we constantly read St. Paul’s great chapter on Love, and after reading this chapter I often read Jowett’s splendid sermon on “the wooing note” in preaching. We also need hope. We should inspire our hearers at all times with the idea that ours is a message of hope. We do wrong if we are not hopeful, for the word says that “the desert shall rejoice and blossom as a rose.” That time will come. Heathenism will die. The idols shall return to be dust as they were. The conflict between the material and spiritual will be at an end “the kingdoms of this world shall become kingdoms of our God and His Christ.”

Extracts from the Report of the Tamil Cooly Mission for the year, 1905.

This is the Fiftieth Report issued by the Committee of this Mission. What GOD has wrought during the last fifty years will never probably be fully known. But the Tamil congregations scattered up and down the planting districts—are an evidence of the vitality of the work, and of the response with which the preaching of the Gospel is meeting among the Tamils, on whose behalf the Mission was begun.

There are occasionally moral lapses which cause grief and sadness of heart. But this burden of sorrow and shame is shared by the great majority of the Tamil Christians. It is a thing they regret, a thing they condemn and grieve over. This is something for which we may well be thankful. Only half the work of the Gospel would be done if this factor were missing.

It is this righteous public opinion which is one of the healthiest signs of the Church’s work among the Tamils of Ceylon.

So far we have dealt with the work generally. We feel it right that this statement should be made, first of all, in grateful acknowledgment of GOD’S goodness and mercy in the past, and also to assure those whose sympathy and prayers are valued, that the work is not being done in vain, nor strength and money being spent for nought. Coming now to the year under review, we have pleasure in recording that the Southern Division of the Mission has been placed under the Superintendence of the Rev. T. S. Johnson, whom we heartily welcome on his joining the staff of the Mission Clergy.

We are thankful also to be able to report that the work of the Mission, in the three divisions, has been done regularly and successfully. Regularly—as the Planters themselves testify in signing the daily reports of the Catechists. Successfully—as the seventy-five adults baptized, show. Most of these are poor Tamils, working as coolies. But some are influential people, whose education and position may be used of GOD in days to come. It is not a little interesting to know that an appreciable percentage of the adults baptized this year, at one time or another, attended Mission schools, either here or in India. Their hearing the Gospel at the master preachings on the Estates, may, in some cases, have brought back to memory forgotten truths. But whether we have reaped where others have sowed, or have gathered in the fruit of our own labour, we rejoice at the evidence of the Gospel still being able to regenerate the life, and purify the heart of even the most unpromising.

Of the seventy-five adults mentioned above, twenty were baptized in the Southern Division. We may note in passing that eighteen of these twenty were baptized in the Morowakorle. In the Northern Division eighteen have been baptized, and in the Central Division thirty-seven. These fifty-five have been distributed over the whole of the two districts mentioned,—three or four here and there, occasionally as many as eight or nine. But the fact that they have been gathered in from all sides, is an indication that the blessing is not being confined to one area.

The pastoral work has gone on regularly all through the year, and evidence is not wanting to indicate that the ministrations of the sanctuary are greatly appreciated by the Christians belonging to our Mission. There is home-religion too, as is shown by the custom of most of Tamil Christians to begin and close the day with prayer. One case is mentioned of a man who assembles his family at five o’clock every morning for prayer.

The interest of our Christian people in the evangelizing of the heathen is something we record with pleasure. At the special services held on behalf of the Missionary Association in one district, gifts in kind, as well as offerings in money, have been given. In another district, a Christian conductor brought the first month’s salary which he received in a new situation, as a thank-offering to GOD.

The schools belonging to the Mission are influencing the children for good. This is recognized, even by the people themselves, and one and another, here and there, advise their friends to send their children to a Christian school, on account of the moral tone they expect to find there.
Several new schools have been opened during the last two years, and we think it is right to state that the clergy in charge of the Mission have no knowledge of any schools having been closed in the year 1904, as was insinuated in a curious article in one of the Ceylon daily papers early this year.

The Committee tender their grateful thanks to the many friends who have subscribed to the Mission, to the clergy of the Diocese who have preached on its behalf, or have allowed sermons to be preached for this purpose in their Churches, and to those who have collected subscriptions in their neighbourhood, in aid of the work. With our thanks may we be allowed to give them a message from the lips of Him Who speaks as man never spake: “Inasmuch as ye have done it unto one of these My brethren, ye have done it unto Me.”

Our Own Missionary.

It may not be generally known that the girls at the “Converts’ and Enquirers’ Home” Kandy, have a regular missionary meeting on the first Sunday in every month. For some time they had been praying and working amongst the heathen in their own country; but it was felt to be good to teach them something of the fulness of our Lord’s command “Go ye into all the World and preach the Gospel to every Creature.”

This missionary meeting was started on the first Sunday in January 1905, and has been held regularly ever since. The first half hour is devoted to missionary subjects in the Bible—then a few minutes to statement of accounts i.e. the exact amount of money earned by the members during the month, then the last part of the time is given to the study of a particular country. One month for instance, China is the subject, and then all through the month that country its missionaries and native Christians are made the special subject of prayer. The following month India and so on till something definite is known of the great world that has not yet received the message of the Gospel of our Lord Jesus Christ.

Their special work has been to support an orphan slave girl in the C.M.S. Home in Hong Kong. To do this a sum of Rs. 45 is needed yearly. They pledged themselves to do extra work in their free time which should be sold especially for this work. In the first year they got Rs. 100 for their work which I may add was truly a labour of love because it was done after working eight hours a day for their own support. Many of the girls who are with us get no money at all from their people because their parents are so angry at their becoming Christians. This orphan in China is prayed for daily by her Sinhalese sister in Kandy.

You may ask what is the result! Well! we have heard that from being one of the most bad tempered, naughty girls Leung Yuk has become transformed into a gentle lowly follower of the Lord Jesus. She had a most ungovernable temper but she has learnt to control it through the power of her Saviour, and who can say how much she has gained by the humble intercessions of these girls in Ceylon. Their prototype is now baptized and leading a consistent Christian life and it is her great wish how to be a missionary to her own people.

In 1905 the missionary circle had earned Rs. 120 and this was divided amongst the orphans in China, the British and Foreign Bible Society, the Jews, some local objects they were interested in including Rs. 60 during the two years to help in building their New Home on the Upper Lake Road.

It will be seen from this that they have learnt to pray and learnt something of the joy of giving, but no missionary circle has felt the true pulsation of life till one or more of its members has offered for foreign missionary service.

On the first Sunday in January 1906 one of the lady missionaries from Jaffna through interpretation gave them some account of the work there. In the course of her remarks she made us all feel some of the tremendous difficulties the young have in making a stand against heathen customs and marriages. It was forcibly felt by all that if some one could go and teach some of the young girls lace making, drawn thread work etc.—the learning of these occupations might help to support them and also tide them over the extreme youth which is not allowed to act for itself in religious matters.

It was noticed that one of the Sinhalese girls who heard this address looked deeply moved. She was asked afterwards whether it would be a possible thing for a Sinhalese girl to live amongst Tamils, eat their food and be a real spiritual help to them in their difficulties. The girl’s reply was prompt. She said “if you (talking to the lady missionary in whose charge she was) make no difficulty about it I feel that I am the one to go.”

She was told of the difficulties in the matter of food, racial antipathy, the distance she would be from her home and friends, the fact that she would have to learn a new language etc. She was nothing daunted by all this, but determined to get her father’s consent. He came early the next morning and did not put any hindrance in her way.

The next thing was to get her outfitted, which many willing hands accomplished in one day—they were so full of joy at God having called one of their number to be a missionary. In the afternoon she saw the superintending missionary of the district and was interviewed and accepted. That same evening we had a very solemn little “dismissal meeting” and our first missionary was sent forth with much prayer. On the Tuesday morning by the 7. a.m. train she started for Jaffna, and every letter we had from her since has been cheerful and bright—so full of thankfulness to God for having called her to this work. The missionary in whose charge she is writes that she is most contented and happy—she has overcome her dislike to the different food and is friends with everybody. She is also making headway in the language and can now take her turn in saying the Tamil text at prayers and has got through her first Tamil Reader.

Please pray for this young soldier of the cross who has been obedient to the word of her Divine Master and please pray for the missionary circle that many may go out to win their own people for Christ.

“Go ye into all the world and preach the Gospel to every creature.”
Mr. J. W. Ferrier, who pays regular visits to this district and helps the work, preached to a small village congregation in the schoolchapel at Nawala on Sunday the 25th February, and at St. John’s Church the same evening to a large and attentive congregation, at the usual monthly English Service.

Miss M. R. Gedge visited our Dorcas meetings held at Nugegoda and Kirillapona last month and this month and gave helpful addresses to the members.

Miss Leslie-Melville attended the Gleaners’ meeting held at Christ Church, Mirihana on Thursday the 15th February, and gave a deeply interesting address on Mission work in Palestine.

CONFIRMATION IN ST. JOHN’S CHURCH.

The Lord Bishop of the Diocese held a Confirmation in the above Church on Sunday the 11th March at 4. p.m. when 26 were presented by the Incumbent and two by the Rev. R. W. Ryde. There was a large congregation, the service very solemn and the addresses of the Bishop were very impressive.

G. S. A.

Jaffna.

About the middle of February the Bishop and Mrs. Copleston paid a visit to the Jaffna Peninsula, which was much appreciated by all whom it concerned. The Bishop arrived in Jaffna on Friday afternoon February 16th, and drove to St. John’s College Chundicully, where he distributed the prizes at the annual prize-giving. On Saturday morning the Bishop held a Confirmation in English, at Christ Church, Pettah, when ten candidates were presented, and in the afternoon 76 persons were confirmed by him at Nellore. The latter service was held in Tamil. On Sunday the Bishop preached to large congregations, in the morning at Christ Church, and in the afternoon at St. John’s Chundicully. On Monday morning, the Girls’ Boarding School at Nellore, the English High School for girls and St. John’s College at Chundicully were visited by the Bishop and Mrs. Copleston who encouraged and gratified both teachers and pupils by showing real interest in their work.

Monday afternoon was spent at Copay where the Bishop laid the corner-stone of the Wadsworth Memorial Hall.

Mr. Wadsworth was for many years head master of the Copay Training Institution, and the expense of the hall to be put up to his memory is being met entirely by voluntary contributions from the Tamil people. The hall when completed will be used by the young men of the Training Institution for classes and meetings. The Rev. G. Daniel, Pastor of Chundicully gave an address. He was the first boy to enter the Institution about fifty years ago.

On Tuesday February 20th the Bishop and Mrs. Copleston left Jaffna for Pallai, where 6 candidates were confirmed, and on Wednesday they proceeded to other parts of the district the Bishop confirming 5 persons at Tannyuttoo and 5 at Vavonia.


Kandy.

The Rev. A. MacLulich MacLulich Vice Principal of Trinity College Kandy severs his connection at the end of term to take up work in Colombo. He preached his farewell Sermon on Sunday March 25th to a crowded congregation. The text was Ephesians iii 17. A farewell concert was held in the College Hall on Tuesday evening March 27th.

The new Vice Principal the Rev. W. S. Senior B. A., Marlborough and Balliol College, Oxford late Lecturer at St. Aidan’s College, Birkenhead, is expected at the beginning of next term.

Cotta Notes.

On Saturday March 24th, seventeen of the women teachers from the Cotta District visited the Female Teachers’ Training School, by kind permission of the Principal. The time from 9. 15 to 10 was spent with the Bible, and later model lessons in Reading and Arithmetic were given, as well as an object-lesson on Shells. During the breakfast interval the students shewed the museum, sundial, rain-gauge and other objects of interest. It is hoped that by this visit with its opportunity of meeting others engaged in teaching, the visitors were reminded that they were not isolated workers, and that they returned to their work with some new ideas and quickened interest.

In the afternoon of the same day the women workers from Colombo with Miss Higgens and Miss Leslie-Melville came out for an excursion by way of celebrating the former’s birthday. They joined us at the four o’clock prayer meeting and we spent a pleasant half-hour remembering in prayer the needs of both districts.

We acknowledge with many thanks Rs. 100 from Mrs. J. L. Perera, Rs. 10.50 from Mr. and Mrs. Charles Gibbon and Rs. 4 from Mrs. William Silva (Elsie Cottage, Colombo) for the Female Training School.

The Rev. H. P. Napier-Clavering, retaining still a warm interest in Ceylon has sent Rs. 50 towards the proposed new church for Cotta.

Buddhism’s ‘Forlorn State.’

In addressing a meeting at Edinburgh, the Rev. C.T. Warren quoted from an article by an eminent Buddhist, Mr. Masataro Sawayanagi, in the Religious World, one
of the leading Japanese religious papers. Mr. Sawayanagi said:

'No State can dispense with religion. Society cannot get on without religious men and women. In our country Buddhists are so far ahead of all sects (in numbers) that when we speak of religious men we mean Buddhist priests, for, compared with them, Shinto priests and Christian ministers are nowhere. Yet when we come to ask whether the Buddhist priests of Japan to-day are a necessity to the State, there are perhaps very few people who would venture to answer in the affirmative... Through our Buddhist priests bear the names of religious teachers, in reality they are nothing of the sort. This is not my opinion only; it is an indisputable fact... But our religion—those who know what Buddhism is to-day can do other than grieve over its forlorn state. Its revival seems next to impossible. And yet there never was a time when we needed religion more than we do to-day. Religion is needed to furnish us with higher ideals than are to be found in the business and in the political worlds. If Buddhism does not furnish these ideals, then Christianity may do so. I would rather see Christianity doing what it can towards supplying higher standards of life than see the nation left without any religion at all.'

"Letter to Leaders"

C. M. S. Ceylon Shilling Fund.

The following account is written for the information and encouragement of those who have the welfare of the Church Missionary Society at heart and who desire, in this time of financial stress and strain, to see God's work prospering in the proclamation of the Gospel to the heathen, and to worshippers of other than the true God.

Concerned with the startling fact that the year's operations had closed with a deficit of about Rs.675,000, it was decided in response to a suggestion made in England, to organize a fund to which regular subscriptions would be made, the proceeds to be remitted from time to time. In August last a special appeal was issued asking friends to contribute one Rupee one do for the Church Missionary Hospital at Cairo accompanied by Mrs. Fraser who was able from her previous experiences in Uganda to give much useful and practical information as to manners and customs.

The Rev. J. Ilsley left Colombo by the S. S. Bayern on Sunday the 8th April.

The Rev. and Mrs. E. Walker of Jubbalpore N. India were guests at the Galle Face Mission House last month. Mr. Walker en route to Australia for the purpose of recruiting his health, going there on sick leave after an attack of black water fever. He preached at the morning service on Sunday 25th March.

Recent Visitors.

Miss Barry from New South Wales and Miss Macnamara from Victoria passed through Colombo some weeks ago on route for Uganda. The ladies gladly availed themselves of the opportunity of an interview with Mrs. Fraser who was able from her previous experience in Uganda to give much useful and practical information as to manners and customs.

Mrs. Pain, the wife of the Bishop of Gippsland, Victoria; whose son Dr. Maynard Pain is attached to the Church Missionary Hospital at Cairo accompanied Misses Barry and Macnamara as far as Colombo. Mrs. Pain was taking her grandchild to her son in Cairo and purposed proceeding to England for a short stay before returning to Victoria.

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The Rev. J. M. Challis preached at Christ Church Galle Face as he passed through Colombo on his way to Victoria. He has been appointed organizing Secretary to the Victorian Church Missionary Association and will (p. v.) occupy that position for a year before returning to Agra, his station in North India.

Dr. and Mrs. Richards of Travancore and Mrs. Hamshere of the Telugu Mission left Colombo for England by the S.S. "Warwickshire" on Tuesday April 3rd. Dr. Richards preached at the evening service at Christ Church on the previous Sunday.
The Ceylon Church Missionary Gleaner.

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The members of the Gleaners' Union pray daily for God's blessing on missionary work throughout the world; where opportunity affords organize regular meetings for the purpose of sustaining warm interest in Missions.

Regular meetings are held in connection with the branches in Ceylon, (mentioned above) and friends are invited to attend. New branches will be formed in other centres on application from ten members.
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