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The Colombo Apothecaries Co. Ltd.
MAY, 1906.


O Holy Spirit, give us the courage that we need to search and know our own shortcomings. Let us feel that Thou dost love us, and art willing to give us grace to amend our lives according to Thy holy will. Bestow upon us Thy heavenly benediction, that we may be faithful in the things of our daily life, and ready to serve and praise Thee in the beauty of holiness in the courts of the Lord. Amen.

"Men ought always to pray and not to faint." Luke xviii. 1.

Be not afraid to pray— to pray is right. Pray if thou canst, with hope; but ever pray, though hope be weak, or sick with long delay; pray in the darkness, if there be no light. Far is the time, remote from human sight, when war and discord on the earth shall cease; yet every prayer for universal peace avails the blessed time to expedite. Whate'er is good to wish, ask that of Heaven, though it be what thou canst not hope to see; pray to be perfect, though material leaven forbids the spirit so on earth to be: but if for any wish thou darest not pray, then pray to God to cast that wish away.

Hartley Coleridge. 1796.

Prevailing Prayer.

1 John V. 14, 15. (R.V.)

Prevailing Prayer— that "boldness" toward God, that wrestling like Jacob the Prince, that determination to win from God what we know He has the will and the power to bestow. "I will not let Thee go except Thou bless me." And what was the answer? "As a prince hast thou power with God and with men and hast prevailed." Which of us has experienced in its fulness this kind of prayer? We say our prayers perhaps regularly night and morning out of the same book that we have used from a child. We repeat certain phrases that were real to us at one time, but now from change of circumstance or environment or other causes have become meaningless. We earnestly desire some temporal blessing for ourselves on which we have set our hearts, and we pray and pray for it day after day, but there is no answer. And so, may be, we think that after all what is the use of prayer? and we lose faith in its power and either give it up altogether in despair, or merely relegate it to the times when we are in sorrow, or trouble of mind, or in some pain and sickness of body. But is this the way Christ prayed? "Father, if Thou be willing... nevertheless not my will." And was the bitter cup taken from Him? Yet who would dare to say that His prayer was unanswered? Not by sparing Him the suffering but "There appeared unto Him an Angel from heaven strengthening Him"—to bear it.

What then is the secret of the prayer that prevails with God? Like true worship it must be self-forgetting. Prayer is not to be considered merely as a means of obtaining favours from God. It is the channel of our communication with the Unseen. And a wise father does not give his child everything he desires. Christ says "Ye shall ask in My name" which means as St. John says "According to His will," and then "We know that He hears us, and that "We have the petitions which we have asked of Him."

And how are we to know if what we ask is according to His will? To give an instance. We have a friend who is sick in body and soul. We pray that both may be healed. We know of a surety that God wills the healing of his soul; and though the answer may be long delayed, yet if only we have faith and patience to persevere we must in time have that "petition which we have asked of Him." Not so with the bodily sickness. It may be best for his soul that that should continue, as perhaps only so can he learn the lessons that God would teach him. So that part of our prayer is perhaps not granted, and we have to learn to say in all things, "Thy will be done."

Prevailing Prayer is one of the greatest powers in the world, bringing down to earth as it does, the great forces of the Invisible.

There is a story of an active hardworking parish priest once paying a visit to a strictly enclosed order of nuns, who were never seen outside the walls of their convent. He had thought within himself "Where is the good of thus shutting themselves off from their fellow Christians?" Surely his own mode of life was true, but and did infinitely more good. He entered the Chapel and found there a young member of the Order interceding aloud for the salvation of sinners. They did this in turn night and day, as he learned afterwards from the Mother Superior, so that there was no break in the chain of intercession. Now he stood and listened, and presently felt a great force as of rushing mighty wings filling the Chapel, and an unseen majestic Presence seemed to enter, before which he fell prostrate and it flashed upon him that here was a Power called down by the faith of this weak young girl, compared to which all his preaching and organising were as nothing.

The vision passed, but he had learnt the lesson that "more things are wrought by prayer than this world dreams of"—and he went back to his work a humbler wiser man.

Love for all men is the great secret of success in prayer—

"He prayeth best who loveth best
All things both great and small."

We can love the Christ in every man, and if in any particular case that seems to be impossible, can we not pray for that man as General Gordon did and the love will come.

Those of us who want to learn more about prayer should read a little book printed by Spottiswoode for private circulation— "Letters to his friends," by Forbes Robinson. He says there— "I cannot conceive this world without prayer. It is worthwhile making any effort however desperate to learn to pray... Your influence, your life, your all, depends on prayer. And in a sketch of his life it is recorded that he prayed for those he loved for hours at a time. He realised fully the great difficulty of prayer. He says "I don't understand much about prayer, but I think of that strange bold parable of the unrighteous judge and the widow, and I take my stand on that. My idea of friendship is... prayer. I can't, worse luck, do much for you, but
I do pray for you, and "whosoever ye ask in prayer, believing ye shall receive." It has been truly said that the how, the where, and the when are not told us, but only the what.

It is persevering intercession that can best help us to attain to prevailing prayer. How hard it is only those who have tried it know. It is of necessity a fight, a struggle, a wresting, and over and over again we seem to utterly fail. Then how comforting to think of St. Paul's cheering words "The Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

"We kneel how weak! we rise how full of power! Why therefore should we do ourselves this wrong, or others—that we are not always strong; that we are ever over borne with care; that we should ever weak or heartless be, anxious or troubled, when with us is Prayer, and Joy, and Strength, and Courage are with Thee?"

"Lord teach us to pray!" M. W.

The National Missionary Society of India.

Serampore is a historic name in the history of Missions. It was there that William Carey studied and laboured and that Henry Martyn worked and prayed for India. And dear as the name has been to those who love the name of Jesus, it should be dearer still henceforth. For there last Christmas Day met a Conference of delegates representative of the Christians of all parts of India to found the "National Missionary Society of India and Ceylon." The delegates came from the seven great Political Divisions of India, as well as from the Island of Ceylon. They represented five different denominations and eight different tongues. But throughout there was perfect harmony, for where the Spirit of the Lord is, there is Unity. The delegates held their councils in the study of William Carey, whilst the final adoption of the constitution took place in the pagoda which was the scene of Henry Martyn's labours.

The National Missionary Society has been founded with the intention of taking the Gospel to the millions of India and the surrounding countries who are unlikely to hear it through European agencies. A careful inquiry had previously been made into the needs of India, and the leading Missionary Societies were consulted as to the hopes they had of extending their work. Their answers showed that they were pressed both for men and money and had little prospect of any great advance in the near future. At the best they would be bound to leave at least 100,000,000 untouched. Accordingly if these were to be reached at all Indian Christians saw it must be through their own efforts, and seeing this and realising their grave but glorious responsibility they have founded this Society.

The care and thought with which the Society has been founded are clearly seen in the constitution which we append. Its principle will be Indians for India, and under it, Indians supported by Indians will take the cup of salvation to India. No collection of money will be made outside of India and Ceylon. But at the same time full advantage is going to be taken of the experience and counsel of the trained and tried foreign workers in India. In other words the movement is patriotic but not jingoistic, enthusiastic but not narrow.

The aim of the movement is to open up new missions in unoccupied fields, to appeal to the conscience of Christian India and to show the million of Protestant Christians in India their responsibility and their privilege. In carrying out its aim the Society will be interdenominational. That is, they will send to fields bordering on the work of Episcopal Societies, Episcopalians, to those adjoining Presbyterian fields Presbyterians, and so on. The converts in these districts will naturally then become members of the Churches working nearest to them. This method has already been worked successfully by the Y. M. C. A. and by the China Inland Mission, and should be equally valuable now in India. We hope to see not only India with its vast unreached millions but also Afghanistan, Nepaul, Sikkim and Tibet reached through this purely Indian Society. The possibilities are immense. The Society has already received a warm welcome from Missionaries of every Protestant Society or Church in India. From most societies formal letters conveying their warm welcome and cordial desire for cooperation have also been received. The C. M. S. we are glad to state has been amongst the foremost in welcoming our new and, as we believe, great ally.

There may be at first difficulties in the way of obtaining both men and money. But we do not believe these will long be great. Indian and Sinhalese Christians have as a rule given but sparingly to our budgets. But we have been foreigners and remain such. They feel often with more than less truth that we ourselves direct all monies received and all workers. They can have comparatively little responsibility in our Societies, and in the work of our bodies they are not on equal terms. No Indian Bishop or we believe Archdeacon is an Indian. But here is this opportunity. The money they give they will direct. They will also locate their own men. The missionaries whom they are directing and whom they are paying for are men of their own race, understanding their own difficulties and being understood in turn. And to them too they can give responsibility. Already many encouraging offers both of money and service have been received from notable men whom we Europeans could never have persuaded to work under us. Women's work will also be undertaken, and representative Indian ladies will sit upon the Council of the Society for this purpose.

We have pointed out already how those who met at Serampore represented the seven provinces of India as well as Ceylon and Burma. They spoke eight different vernaculars also and were from five different denominations. Such a gathering for united work would be impossible in India outside of Jesus Christ. Many a lamentation is raised, and justly so, over the lack of national feeling in India and Ceylon, and many attempts are made to create it. But can any bond unite the Moor, the Tamil, the Sinhalese and the Veddas of Ceylon? Or can any hope to see the Pathan and the Baboo, the Brahmin and the Pariah, the Parsee and the Mohammedan sink their difference and become one? We believe there is such a bond and the hope of its uniting India is sure. We remember how rapidly the growth of national feeling followed the free preaching of Christ in Europe in the 16th and 17th centuries. And we believe that He who united high caste and low
iv. 

At Serampore can unite all India. A nation shall be born in a day.

iv. 

We warmly welcome this Society because we believe its messengers will be more likely to present Christ Himself freshly to their own countrymen than we ever could do. Our theology must in the nature of the case be largely Western. India must some day thrust out her own. This Society is likely to hasten that longed for day. We do not wish to perpetuate our "isms" and divisions on Eastern soil. India would see Jesus, and we would have her see Him. And now this National Society has come. Is it any wonder we rejoice and are glad? We are glad because we believe that it will bring nearer the great day when He who alone is worthy to wear the diadem of India on His brow, shall wear it, and in the name of Jesus every knee shall bow.

The Constitution of the National Missionary Society of India.

i. Name.

The Society shall be called "The National Missionary Society of India."

ii. Object.

The object of the Society shall be to evangelise unoccupied fields in India and adjacent countries, and to lay on Indian Christians the burden of responsibility for the evangelization of their own country and neighbouring lands.

iii. Membership.

All Indian Christians who contribute annually to the support of the Society and agree to pray for its work shall be members.

iv. Organization.

1. The affairs of the Society shall be under the direction of a Council, composed as follows:—

(a) Four Indian Christians representing each province elected by the members of the Society in that province.

(b) One Indian Christian appointed by each of the larger organized bodies of Christians in each province.

2. An Executive Committee shall be appointed by the Council consisting of fifteen members—one member representing each province, and the rest residing in or near the executive centre. They shall meet regularly to transact business and to carry out the policy of the Society. They shall have power to appoint annually, if necessary, three additional local members to serve with them.

3. An Advisory Board of experienced European workers representing the various Foreign Missionary societies shall be appointed by the Executive, who may be called upon for advice regarding the affairs of the Society. The Advisory Board shall appoint three of their members residing at or near the executive centre to serve on the Council and Executive Committee.

v. Officers.

The officers of the Society shall be a President, Vice- Presidents, Treasurer and Secretaries, elected annually by the Executive Committee from among the members of the Society.

1. The President or one of the Vice-Presidents, shall ordinarily preside at the general meetings of the Society and Council.

2. The General Secretary shall conduct the affairs of the Society under the direction of the Executive Committee.

3. The Treasurer shall receive and disburse all the funds of the Society subject to the direction of the Executive Committee.

4. As need arises, Provincial and other Secretaries shall also be appointed by the Executive Committee.

5. The President, the General Secretary and the Treasurer shall be ex-officio members of the Council and the Executive Committee.

vi. Elections.

1. The Executive shall appoint annually five members of the Society, one of whom shall be the General Secretary, as a Nominating Committee, who shall make nominations for the Council and Executive. Other nominations may be made, if desired, by the members of the Society.

2. All elections shall be by ballot.

3. All communicant members or those in full standing in any Christian church shall have the right to vote.

Members of the Council, the Executive Committee and the Advisory Board shall be elected for a term of two years, half of the members retiring each year. These, however, shall be eligible for re-election.

vii. Auditors.

The accounts of the Society shall be audited annually by an auditor or auditors appointed by the Executive Committee.

viii. Policy.

1. The Society shall appoint only spiritual men as workers.

2. Each member of the Society shall be loyal to his own church.

3. The Society shall endeavour not to conflict but work in harmony with existing missionary societies.

4. There shall be no solicitation of funds outside of India.

ix. Amendments.

None of the articles of the Constitution shall be altered or amended except by a three-fourths vote of the members of both the Executive and the Council.

* The provinces shall be arranged in the following groups:—

(1) The Punjab and the North-West Frontier Province.

(2) The United Provinces of Agra and Oudh.

(3) Bengal and Assam.

(4) Rajputana, Central India, Central Provinces and the neighbouring Native States.

(5) Bombay Presidency and the Native States.

(6) Madras, Hyderabad and the neighbouring States.

(7) Burmah.

(8) Ceylon.
Miss Denyer writes:—

This has been a year in which important events have crowded in upon us. We have felt the general unrest and financial depression but we gratefully close the year with a very small balance on the right side. Naturally we have had some anxiety concerning the additions and alternations needed to our new place. There have been most trying delays but the building operations are going on more satisfactorily now. One of the Trinity College masters who understands building is devoting the vacation time to helping us and we hope "Mowbray" will be ready for us by Easter 1906. My Sinhalese servant who has served me for fifteen years has been very faithful in watching the workmen. We realize more and more that God's blessing is resting on this "Home." The girls committed to us are plainly God's chosen ones and we feel it the greatest year has been very faithful in watching the workmen.

There is all the difference being a stream. We trust and believe that our girls will "be small streams able to refresh some of the dry and being recent converts from heathenism. Here we will "be able to improve the English work of our school before long. We have 81 girls of whom about 6 are Christians and the rest are Sivites. This number is about as many as we can get into our dormitories. The school accounts, school housekeeping and general superintendence of the school have been in my care; so I find my days are fairly well-filled. We are hoping to be able to improve the English work of our school before long. We have now 81 girls of whom about 6 are Christians and the rest are Sivites. This number is about as many as we can get into our dormitories. We have two branches of the Christian Endeavour in the school. I am President of the Senior Branch held on Sundays at 12. One girl is chosen each week to be the leader of the meeting and five or six others take part in prayer and in giving short Bible Readings on a subject chosen the week before. On the last Sunday in the month the Junior and Senior Branches unite for a missionary meeting. A meeting for Communicants was started last term. We have 22 girls attending the confirmation class. Five of our girls have been baptized during the past year. All of them children of heathen parents but consent was given for August 29th was a very joyful day. In answer to the prayers and influence of a girl who has been with us nearly five years in the Home, her father, mother, sister of eighteen, and four young children were all baptized. Seven girls from the Home were confirmed this year and I helped in preparing six women from neighbouring villages. They had their first Communion on Christmas Day. The outside work has been kept up all through the year. The girls have earned Rs. 120 for missionary work in their spare time, they have supported an orphan in China and have been able among other objects to help the Bible Society and the Jews.

Girls' High School, Chundicully, Jaffna.

Miss Page writes:—

The Government Examination had to be postponed till after the long holiday because we had one or two cases of chicken-pox and measles in the boarding house in March. In consequence of that and other disadvantages under which the school laboured during the year the girls did not do so well as in the previous one. Two girls passed the Junior Cambridge last December and this year we have candidates entered for the Senior as well as the Junior. One of our teachers has also recently passed the Government English Teachers' Examination and we have several preparing to take it next year. Our numbers are increasing and we now have 120 on the roll including 53 boarders. Our average attendance for October was 95. There are 14 non-Christian Scholars one of whom is likely to be baptized soon, and two others are being brought up as Christians though they were not baptized in infancy. The weekly Bible Reading has been maintained and a new departure has been the formation of Senior and Junior Christian Endeavour Societies. We had a very successful prize-giving in August when the girls went through a programme of musical items singing, recitations and drill in a very creditable manner.

C. M. S. Boarding School, Nellore, Jaffna.

Miss Board writes:—

"I came up to Jaffna last January by sea to help Mrs. Hanan in the English work of the Nellore Girls' Boarding School, and when she left for England on furlough last August, I was put in charge of the school to work under the Rev. J. Pickford. Our school is Anglo-Vernacular and I take all the classes in turn once a week and try to overlook the rest of the school work as much as possible. Since Mrs. Hanan left the school accounts, school housekeeping and general superintendence of the school have been in my care; so I find my days are fairly well-filled. We are hoping to be able to improve the English work of our school before long. We have now 81 girls of whom about 6 are Christians and the rest are Sivites. This number is about as many as we can get into our dormitories. We have two branches of the Christian Endeavour in the school. I am President of the Senior Branch held on Sundays at 12. One girl is chosen each week to be the leader of the meeting and five or six others take part in prayer and in giving short Bible Readings on a subject chosen the week before. On the last Sunday in the month the Junior and Senior Branches unite for a missionary meeting. A meeting for Communicants was started last term. We have 22 girls attending the confirmation class. Five of our girls have been baptized during the past year. All of them children of heathen parents but consent was given for
the baptism in each case. Our girls did fairly well in the Government Examination and in the Diocesan Examination held at the end of last term.

BADDEGAMA.

Mrs. Simmons writes:—

We reached Baddegama at the end of January 1905, after our return from furlough. Five days later the Boarding School re-assembled. It is a somewhat trying experience to prepare for, and make acquaintance with over forty shy Sinhalese Teachers and girls at once! I was fortunate in having met Mrs. Heinekey in Colombo, just as she and Mr. Heinekey were starting for England, for she gave me several valuable particulars and good advice. Then, I was thankful to meet in Mrs. Wirekoon, the Head Mistress, an old friend. It is impossible to speak too highly of the devoted and loyal way in which she has worked through the years. She has been here since 1888 when Mr. and Mrs. Balding opened the School, often in delicate health, but has only increased in zeal and faithfulness as the years have gone by. The young Assistant Teachers, who 53 years of faithful service in the C.M.S. closed on June 1903, and are recorded on a brass in the Church, will I hope never be repeated. Aged inhabitants and loyal way in which she has worked through the years, (where I had been for 9 months during her absence in England), for Baddegama. I had a warm welcome from Mr. & Mrs. Simmons and it was a great pleasure to lie in this district again. For six weeks the two Bible Women and I visited in the villages round. At the end of March the much thought of and prayed for Convention was held in Kandy for our Sinhalese workers. Quite a large party of us went up from this Southern Province.... On the 12th of June I was asked to go to Gampola again, as Miss Karney was obliged to leave Baddegama during the course of the year. Owing to fresh arrangements at Kegalle, I was able to get Miss Henry, who had worked with me there, to come to Baddegama, and we settled down to a six months' term, which for length and heat will I hope never be repeated. Aged inhabitants and old papers record no such drought since 1864, and the long hot season undoubtedly produced much sickness, and will cause great poverty for months to come, owing to the failure of the crops. Dysentery, typhoid, measles, and chicken-pox have all raged this year, but though a single case of each has occurred in the Boarding School, yet our Heavenly Father has each time stayed any epidemic; and no deaths have occurred in our circle.

The numbers fell very much at the beginning of 1905, as the state of the finances precluded the school taking in several girls whose parents paid insufficient fees. The result, however, has been a steady inflow of the type of girl the school is intended for—children of well-to-do people, and daughters of our Mission Agents, who are received at half fees. Our numbers now stand at 51.

In July, after long delay, the Government Examination took place. Only 37 girls were presented, (the lowest number for 14 years), but all passed, getting 100 per cent in Reading, Writing, and Needle-work, and 82 per cent in all subjects. The Government Inspectress, Mrs. Evans, visited us for the first time, and expressed herself as much pleased with the Needle-work. The School was presented in Drill for the first time, and satisfied the Inspectors. The Diocesan Scripture Examination was held in November, and though we do not know full results, yet we hope the School has maintained its excellent tradition of past years, when it has ranked among the best in the Diocese. One child at least, obtained full marks, and others 97 and 98 per cent.

Our School life is not all work. In July we took the Upper Standards for a day's picnic to the coast. We packed tight into big bullock carts, and were 3 hours doing 7 miles both morning and evening! As some of the girls had never seen the sea or the railway before, it proved a great treat, and a visit to the Industrial School at Pottuwatte was full of interest. Our kind friend Mr. and Mrs. and Miss Wewora gave us a beautiful breakfast and tiffin, and made us most welcome in their house and compound when we wanted to rest. In December we had a Christmas Tree, the gifts upon which were in measure provided by the loving help of friends in England, to whom we take this opportunity of returning our most grateful thanks. Many of the girls had never seen a Christmas Tree before.

In September, a class of elder girls who had had special training from our excellent Pundit, Mr. Talagala entered for the Government Examination for Teachers in Grant-in-Aid Schools, but we do not yet know if they have gained a Certificate. The last 4 months of the year we have been without a Pundit, in spite of unceasing efforts to secure one, so hard is it in Ceylon to find Teachers able to fulfil all that we, on the one hand, and Government on the other, require.

BADDEGAMA.

Miss Josselyn writes:—

This year has been rather a broken one for several reasons. On Miss Karney's return I left Gampola (where I had been for 9 months during her absence in England), for Baddegama. I had a warm welcome from Mr. & Mrs. Simmons and it was a great pleasure to be in this district again. For six weeks the two Bible Women and I visited in the villages round. At the end of March the much thought of and prayed for Convention was held in Kandy for our Sinhalese workers. Quite a large party of us went up from this Southern Province.... On the 12th of June I was asked to go to Gampola again, as Miss Karney was obliged to leave for England owing to the death of her sister, and Miss Johnson was studying for her second Examination. After six weeks Miss Johnson most unstiffly decided to work on alone and so set me free to return to Baddegama. I came back in the beginning of August. Though we live in Baddegama the district we visit is a large one, and includes my old Station of Dodanduwa, which needs caring for now that neither Miss Phillips nor any other woman missionary is there. It was a great pleasure to be again amongst the people and the many friends we had known, after an absence of six years. How their faces brightened as they expressed their pleasure at seeing me again. But almost the first question everywhere was "How is the Loku Nonamahathmaya." They are much concerned at Miss Phillip's sad break down. One is glad to see how they appreciated her, for she did indeed give her all, and spend herself for them. From what I have seen and heard the people in Dodanduwa and the villages round do not seem to be such keen Buddhists as they were when we were there. On full
moon days they, especially the women used to go in large numbers to the temples, but these processions are much less frequent now. One cannot trace this laxity in their own religion to a greater interest in Christianity. Would that it were so. However, since a Sinhalese Pastor has again been stationed there, the more educated in the village have given him most interested attention.

The lace school in Dod-mudwa cannot receive the constant support that it needs, to make it the means of help to the girls, and the success we want it to be. The Government Examination last March was good. Only one child failed out of 32 presented. The smaller lace classes Miss Phillips had started in the other villages, are in abeyance for the present. They were started in the homes of two or three Christians, who were encouraged to gather the older girls of the village together to teach them Bible Stories and verses, while at their lace work. We hope if possible to renew these lace classes.

A Trip to Adam's Peak.

Ever since my sons arrived in Ceylon, they have been looking forward to climbing Adam's Peak, although it is not the highest point in the Island it is by far the most prominent feature, and stands out in nearly every large view of the Island as a challenge to all who love a climb. On Wednesday last we set out from a bungalow in Nuwara Eliya, where we are spending our holidays:—a pleasant ride down hill on an excellent road brought us to Nanu Oya railway station. Finding that we had nearly 2 hours to wait for the train, we set off again and by a gradually descending road winding round the corners of hills we sped on our way through miles and miles of tea bushes and arrived at Talawakele railway station at about 1 p.m.

We were then about 5000 feet nearer sea level and naturally found the place much warmer than Nuwara Eliya which is over 6000 feet above the sea. Six miles more and we should have been at Hatton; but the sun was so strong that we decided to shelter from the heat and complete our journey by the train which arrived about an hour and a half later. When we left Hatton it was nearly 4 o'clock and we had still 14 miles of road to run to the Peak View Hotel where we intended to put up for the night. The first 6 miles to Norwood was down hill along a broad road in excellent condition, then came 3 miles up hill. While we were leading our bikes up hill, the clouds were gathering quickly and just as we reached the top a heavy downpour began. Just in front of us we saw a neat little house and running there we asked for shelter. 'The good man of the house' was evidently a Jaffna Tamil and finding that we hailed from his native place treated us each to a good cup of coffee. By that time the weather had cleared and we once more set out and reached the Peak View Hotel shortly after 6 o'clock. We had not given notice but within an hour were sitting down to dinner for which our long ride had given us a good appetite. We explained that we wished to see the sun rise and were informed that we must be ready to leave the place at 1.30 a.m. and that a guide and a cooly to carry rugs and lantern would be ready. A lady whom we had met in Colombo called and proposed that she should join us. Accordingly after a very short night's rest, we set off. The lady was seated in an ordinary chair to which 2 long poles were fastened, and so lifted on the shoulders, 4 coolies and, was carried along the 4 miles of up and down hill road to the foot of the mountain. There the chair and the coolies were left behind, with instructions to await our return, while we four set off preceded by the guide with one lantern and followed by a cooly with another as well as rugs and provisions. By far the best light was that of the moon just 3 days past the full by which the whole valley was illuminated. Now as to the climb itself:—the trace consists of a bee line from the bottom to the top—there are steps, steps of all kinds, broad steps and narrow steps, shallow steps and deep steps, steps of wood and steps of stone with breaks here and there straight up 2000 feet. Down this line in the wet season the water flows disarranging the steps but lying bare rocks of which provide a series of handles. At the steeper parts there are chains which one may grasp and so be helped upwards. Near the top is an image of Buddha placed under a tree which is covered with cotton thread and close by is a rock also spread with needles, pins and thread which pilgrims bring with them up the mountain. This custom is due to the following legend:—a Rajah on his way up once shot what he thought was a deer but which proved to be a spirit in the form of a deer. As an act of penance he provided a needle and some thread with which the swami could bind up his wound.

The ascent is not very difficult but monotonous, but all the difficulty and monotony is forgotten when the summit is reached. We arrived there about a quarter past 5 and so in splendid time for the sunrise. We donned our sweaters and top coats, had some tea and so were made quite comfortable. We were indeed sorry for the crowd of about a hundred natives in their cotton garments who shivering and rubbing their hands, were yet keenly interested in the gradually increasing golden light which heralded the arrival of the sun.

Most of us had come up the eastern side and had started the ascent from a point about 4000 feet above sea level but quite a long line of natives came up the western slope and had a climb straight up of nearly 6000 feet in the dark. It was deeply interesting to watch their faces light up with pleasure as they stepped out of the gloom and shadow into the sunlight which met them on the summit.

As the sun rose, the lower valleys began to fill with mist out of which the hill tops stood out like islands:—but the most striking feature just then was the shadow of the mountain which was most clearly defined on the thin mist. The view from the top was the grandest I have ever witnessed. The mountain stands by itself apart and consequently provides a far more detailed view of the surrounding country than peaks less solitary. After casting our eyes on the splendid prospect, we were about to descend when some bells were rung and some chants sung by the Buddhists. I ought to have mentioned that an indent some 6 feet in length in the rock at the summit is fondly believed to be an impression of the foot of Gautama by the Buddhists, of Adam by the Moslems and of Rama by the Hindus. Several of the pilgrims were honoured by having impressions of the foot mark made on their cloths. The Buddhist priests seem to regard the summit as their private property and are inclined to exact toll from tourists.
The descent was very tiring and especially so to our lady companion but step by step we gradually reached the bottom where she found her cookies waiting with the chair. Four miles walk in the hot sun brought us once more to our hotel where we were soon refreshed by a hot bath and a good breakfast for the ride by bike and train to our temporary home in lovely and cool Nuwara Eliya.

JACOB THOMPSON.

Wedding at Baddegama.

MCTIER-KETCHLEE.

The historic Church at Baddegama, consecrated 80 years ago by Bishop Heber, is not often the scene of an English wedding, as it was on Easter Monday.

The Bridal gown was the Rev. Norman MacTier, M.A. (r.c.d. 1901), sometime Curate of St. John's, Wolverhampton, and of the O.M.S. in S. India, younger son of the late Mr. James MacTier, of Belfast.

The bride was Miss S. L. Ketchlee of the C. M. S., Ceylon, and youngest daughter of Mr. B. R. Ketchlee, St. Helen's, Lancashire. The venerable old church had been prettily decorated for Easter, and was redecked with arum lilies, sent for the occasion from Nuwara Eliya by Mrs. Black. Mr. and Mrs. Bowman of Baddegama, who were not present owing to a recent family bereavement kindly sent all the flowers for the bridal bouquets.

Functionally at 2-30 p.m. the bride entered the church, leaning on the arm of the Rev. A. E. Dibben, the Secretary of the C. M. S. Colombo, who gave her away. She wore a lovely travelling dress of grey voile and a black hat, both relieved with touches of pink, and pretty lace. She carried a bouquet of bridal and church, leaning on the arm of the Rev. A. E. Dibben, the Secretary of the C. M. S. Colombo, who gave her away. She wore a lovely travelling dress of grey voile and a black hat, both relieved with touches of pink, and pretty lace. She carried a bouquet of bridal and pretty lace. She carried a bouquet of arum lilies, Jasmine, maidenhair and aparagua fern, and her ornaments were gifts from the bridegroom and friends. She was followed by Miss Townsend, attired in white, who acted as bridesmaid. Mr. G.A. Purser supported the bridegroom as bestman.

The service was choral, Miss Henry presiding at the harmonium. The ceremony was performed by the Rev. S. M. Simmons who gave a short address at the end of the service. After signing the register, the wedding party adjourned to the Mission Bungalow, the residence of the Rev. S. M. and Mrs. Simmons, to partake of refreshments. The absence, through illness, of Miss Vines with whom Miss Ketchlee has resided in Galle, was much regretted. The only guests with the exception of the Mission circle, were the Rev. M.J. and Mrs. Burrows, in whose parish Miss Ketchlee has lived, while working in the C. M. S. During the day, some handsome and charming gifts were received, including a beautiful gold watch, several cheques, vases, &c., &c. At five o'clock, the Rev. N. and Mrs. MacTier left for Ambalangoda, en route for Kandy, where the honeymoon will be spent.

"Observer."

A Farewell Function at Cotta.

The many people residing in various parts of the Island will regret to hear of the resignation of Maria Jayasinha Hamine, the matron of their Alma Mater the C. M. S. Anglo-Vernacular Girls' Boarding School, owing to advancing age. She has been in connection with the above institution for the last 32 years with much acceptance.

On the eve of her retirement Mrs. R.T. Dowbiggin, Misses Gedge and Hutchinson as well as the present teachers and pupils assembled at the school hall on Tuesday at 3.30 p.m. to bid her farewell.

The retiring matron treated the juvenile assembly and the ladies to light refreshments. After ample justice was done to the good things provided Miss Flora Gunasekara a pupil teacher stepped forward and read the farewell address prepared beforehand and a purse, subscribed to by the girls and the matron's friends in the school, was presented. Miss Gooch and Mrs. MacTier the head mistresses spoke about the good qualities of the matron and expressed her sorrow at the prospect of losing such a tried and valued helper, whose office she said it would be no easy task to fill. The matron who has visibly affected responded briefly in fitting terms.

In conclusion it may be permitted to point out that this matron did a noble work ever since she joined the school for the cause of education in a humble capacity it is true, but in moulding the character of the future mothers of the Sinhalese Community and it is to be hoped that in recognition of her work due honour will be awarded her in her retirement.

On Sunday April 8th, no less than 31 were gathered round the fort at Cotta Church. Of these 8 adults and 4 young children were candidates for baptism, 19 were witnesses or sponsors, there were also the Rev. J. B. Perera Pastor, and the Rev. R. W. Ryde. Of the candidates 4 were from the Girls' Boarding School and 2 from the Pita Kotte Girls' School. It was an inspiring occasion of a kind we shall rejoice to know has been repeated many times in many places.

The monthly meeting of the Mirihane Branch of the Gleaners' Union was held on Thursday, April 12 in Christ Church, Mirihane. 15 were present. H. C. Jayasinghe Esq. of Trinity College, Kandy gave an account of a trip undertaken by the Rev. E. J. Perry and himself and another in March 1896. Mr. Perry had a great desire to visit the Vedda and to bring back for education at Trinity College some young men to be educated and trained to be an evangelist to his own people. A graphic description was given of the various experiences, the hospitality shown by kind friends, the welcome from old Trinity boys, the hearty cooperation of the Mudaliyar which secured an interview with S. Vedda culminating in the rather reluctant consent of an old grandmother to allow her grandson to accompany Mr. Perry. But in spite of all precautions the youth succeeded in eluding the vigilant Mudaliyar. Some account was given of the customs and character of the Vedda. It was pathetic to learn that Mr. Perry after listening to one of their national airs, taught lips, which had never known the word before, to say "Yesoom."

The servant of God who had this eagerness to proclaim Christ to the Veddas was brought back from that journey dead, but since then something has been done for the spiritual needs of the Veddas. A suggestion was made that they should be
remembered in prayer on the 12th of each month. One of the first ecclesiastical appointments of the new Government in England has been to present the Rev. Hugh Horsley formerly of the Ceylon mission to the Lord Chancellor.

The Rev. H. E. Heinekey late of C.M.S. Baddegama has March 29th been appointed Vicar of St. George's, Westcombe Park S. E.

Miss Denyer of the C.M.S. Training Home, Westcliffe, Kandy, leaves Ceylon for a much-needed furlough on May 1st.

Inter Alia.

We are glad to see that China in her joy over Japan's victory means to follow in her steps. The great curse of China and the main brake on her advance is opium. But like Japan she means to restrict its use to medicinal purposes only, in the near future, and already no recruits are allowed to enter the new army who are tainted by the opium habit. The task before her is immense, for though India's trade in opium is valuable, it is a mere fraction of that used in China. It bears much the proportion that Continental wines bear to the Home made fraction of that used in China. It bears much the same proportion. China and the main brake on her advance is opium. That this is true political economy has not been seriously grasped as yet by the so called Christian Government of India. Both at Home and in the Empire the Government is interested not only in the wise restriction of the drink trade but rather in its prosperity. In its extension lies the hope for large budgets. But it is a killing of the goose that lays the golden eggs with a vengeance. That it is morally wrong is patent, and it is also economically idiotic. True it is that righteousness exalteth a nation and as true that the wages of sin is death. We hope the words of Mr. Tasuku Harada, the able Japanese Editor, will sink deep into the minds of the many Ceylonese who heard him speak. He laid much stress on Japan's attitude of expectation. Not the past, but on the future were her eyes fixed. This had much to do with her progress and this attitude came from Christianity. Mr. Harada was undoubtedly correct. Largely through this attitude of hope and expectation has Christianity replaced the ancient and now dead civilizations of Rome and Greece by a greater and nobler and more virile society. Western civilization is not yet entirely Christianized or nearly so, but Christianity is working through it towards a perfect end, and it is strong and not effete because through the Spirit of Christ men realize they have not attained, and they press forward to attain. In his address Mr. Harada said that India and Ceylon had had a glorious past; but if they kept looking only to it they would have little of a future, and again he spoke truly. The non-progressive society is doomed. Stagnation is death. Virtue is an active not a passive thing. No mere study of history, of vernaculars, of antiquities, no revival of national dress, national religion and national customs can do anything to build up a people. These may serve only to increase caste distinctions, petty divisions, and narrow prejudices. By all means let history, the vernaculars, and the national customs be studied, as long as it is remembered that there is no mere salvation in them for the race now, than in the by gone days of civil strifes and treacheries. He who is saving the West, and leading Japan, He alone can unite the Tamil and the Sinhalese. He alone can point them forward to His glorious hope. In the day they accept Him the nation will truly be born, and welded together in His love they will join the progressive races, and too press forward that they may attain.

Prayer is asked for Mr. Stannard of the Congo Bololo Mission. His evidence was of much importance to the Congo Commission of Inquiry, and he has now been seized by the Congo authorities. His evidence was unshaken under cross examination, and was manly and direct. Now he is prosecuted under what appears to be a retrospective law, which provides up to five years imprisonment and a fine of 1,000 francs for such denunciations and exposures. The State and Law by which he is to be tried are the most inhuman and blood thirsty in Africa. The cases of Stokes and of Rabinick give little hope of justice; and the judges will be chosen from the very men whose callous murders Mr. Stannard has denounced. Accordingly we hope that the British Government will interfere and refuse to allow the Congo State to deal with the case. It is a terrible cry which arises to the Judge of all the Earth from that part of Africa. May He save these peoples out of the hand of all those that oppress them, and that right speedily.

The education Bill is known at last. Fanatics like Dr. Clifford believe the Established Church has still too much. They complain also that there are Church Training Colleges and Teachers, whilst there are no Non-conformist Training Colleges and no Teachers. True, but Government did not pay for these. Churchmen have spent £40,000,000 on education. When Dr. Clifford and Dr. Nicol spend one hundredth part of the sum they too may be able to boast of a Training College and some trained teachers. Meantime to many the Bill appears to form a possible working basis, and rather than have that national calamity secular education. Churchmen will be willing to forego many of their rights to the buildings they have built and to join in this compromise.

It is extraordinary to hear Non-conformists like Dr. Robertson Nicol object to the teaching of the Bible in the schools "because to us it is so august and lonely among books as the final revelation of God." But the Editor of the British Weekly though no advanced Critic accepts the fundamental principles on which the Higher Criticism is based. Such a plea put forward by men of their position is weak, less honest and less defensible than the view they all so fiercely oppose of priestly interpretation. To us it seems nothing but good can come from the diffusion of Bible study. The Bible is able to stand on its merits. It is not too holy for man, for it is a gift of God to man. And in no teaching of the Bible, be it ever so bad, can God's Great Gift be hidden, and often almost unconsciously the student of the book sees, draws near and then stands in the presence of his Saviour and his God.

Christian Literature Society Publications.

We have to acknowledge from the Christian Literature Society's Secretary, Mr. T. Gracie, their latest publications: Problems in Arithmetic for Standards I. and II. (8 cents each), and VI. (12 cents)—hints for teachers and exercises for pupils, to suit the Government Code, by the Rev. T. G. Perera. Also the Sinhalese Primer (5 cents), English and Sinhalese Vocabulary Part I. (10 cents), Talks on Health (25 cents) and The Miracles or Signs of our Lord by Rev. C. W. de Silva. All are well printed and should be very useful. 

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