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The Colombo Apothecaries Co. Ltd.
November, 1906.

A Collect.

O God of unchangeable power and eternal light, look favourably on Thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of Thy perpetual providence carry out the work of man's Salvation; and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through Him from Whom they took their origin; even through our Lord Jesus Christ. Amen.

(Gelasian.)

A Thanksgiving— for All Saints Day.

For all this year has been to those who stand ‘Faultless before Thee with exceeding joy,’—
Bathed in the sunshine of that happy land
Where sin can no more blight, nor death destroy:—

For all the blessedness that they have known
Who serve Thee now in Temple Courts above;
Each hidden purpose Thy rich grace has shown,
Every unfolding of Thy boundless Love:—

For all perplexities in life made clear,
The meaning of each tangled thread revealed,
For hope and joy triumphant over fear,[stealeable:—
For all Heavens sweetness from earth's sorrow

For all the raptures each new day unfoldeth,
For each new song their glad lips learn to sing,
For every joy that each new hour beholdeth
In that Eternal City of the King:—

For all the rest it is to those dear feet
To stand within Thy gates for evermore,—
Our faltering lips their broken thanks repeat.
Thy love they bless, and Thy rich Grace adore.

We cannot tell the half that it must be.
But this we know that they in peace abide
‘For ever with the Lord,’ eternally
Awakened in His likeness, satisfied.

S. M. E.

Editorial.

November has been well named “ the month of Saints.” A glance at the Church Calendar shows a remarkable variety in the lives and circumstances of those who are there commemorated in this the last month of our Church's year, whereby there is surely much comfort for us of the 20th century. An eminent English divine has lately written ‘’Saint’ does not primarily mean what we understand by it—one pre-eminent in moral excellence, but rather one consecrated or dedicated to the service and use of God. . . . All Christians are therefore Saints—called "as saint" rather than ‘called to be saints’. . . . Saints "who because of their consecration are therefore bound to live holily."

Here there is not only the fundamental idea of holiness, but also the solemn necessity laid on all Christians to separate themselves to God in practical living obedience to His will. Dr. MacLaren says in his commentary on the Epistle to the Colossians, "The true consecration is the surrender of the will, which no man can do for us—and the one motive which will lead us to bow our necks to that gentle yoke is drawn from the great love of Him Who devoted Himself to God and man and bought us for His own by giving Himself utterly to be ours."

The attention of readers is directed to the Cycle of Prayer with definite topics, to be found on another page. Special subjects will be welcomed for insertion, and it is hoped that those who read will not forget also to intercede regularly for those who thus seek the help of their fellow-labourers.

The news of Mr. Fraser continues reassuring, both pulse and temperature having become more nearly normal. He has now been moved to the Tropical Diseases Hospital, from the Nursing Home where he was at first, and is allowed to take walks.

The Rev. R. W. Ryde writes that Mrs. Ryde has passed the Medical Board, and hopes to arrive by the Orient Boat due on Christmas Eve.

The Rev. H. E. Heinekey now Vicar of St. George's Blackheath, has been suffering from Sciatica. He is hoping to secure the help of a carafe as fellow-worker this autumn, as he finds the parish with 9,000 people too much for himself alone.

Mrs. Heinekey writes, 'There are four Sunday Schools in this parish, the last having been started at Easter. All the schools have missionary collections, and the fourth has decided to send their subscriptions to Baddegama to help support a child in the G.B.S."

Miss Josolyne writes that she believes she is to do Deputation work this autumn, and asks for prayer that she may be granted much help and wisdom.

A notice re Scripture Union Cards will be found on another page. 1907 will soon be within measurable distance, and as the necessity of regular Bible Reading and Study cannot be too earnestly or too prominently set before our young people, those who have the power to help them to form this habit, would do well to bring the Scripture Union before them at this time, with a view to their becoming members at the New Year.

The Bishop's Visit to Baddegama.

Our Lord Bishop paid us a three days' visit on Tuesday the 2nd of October.

From the morning of the 1st we were all very busy. Mr. J. P. Adihetty, assisted by Mr. T. L. de Silva, was putting up a beautiful (pandal) at the foot of Church Hill, while we, the Masters and boys of the English School, were decorating our School Hall.

By the morning of the 2nd, the pandal was finished and was laden with lovely bunches of king-
coconuts and looked charming with sugar-cane flowers and tender leaves of the coconut-palm. Leading up to the Mission Building there was an avenue of arecanut branches bowing their silent welcome, with streamers of the tender coconut leaf playing gracefully in the breeze. The School Hall itself was also a regular green-house and was gay with flags, festoons, palm-branches, flowers and fruits.

Having given the finishing-touches to our work, we were just about to go down to Handapata to drag up the Bishop's carriage from the ferry to the Hill, when, to our disappointment, we found he had arrived at the foot of the Hill with Mrs. Copleston and accompanied by Mr. Simmons.

In the evening, at 4'30 the Bishop presided at our Prize-giving. The proceedings having commenced with prayers and the reading of a portion of Scripture, the Rev. S. M. Simmons spoke a few words of welcome. Referring to the past, he said that the School-building itself was the first and the oldest of the sort ever erected in the South. During the early days of the Baddegama Mission, the Seminary was a leading educational institution, at which the sons of many of the well-to-do Sinhalese people were educated. Then, too, the educational institutions in Ceylon were but few in number. Hence very many looked up to the Seminary as their Alma Mater and owed much to her. But Galle began to decrease in importance when Colombo became the leading port of call in Ceylon. This resulted in Baddegama also going down in her importance as an educational centre, and the young people of the day being sent to other educational centres in Ceylon which were steadily coming up, while the Seminary was doing the reverse. Indeed the Seminary at length ceased to be and the School building had all but tumbled down. But last year it was thoroughly repaired, and the School Staff also considerably strengthened, so that he entertained good hopes for the future of the institution. He was very grateful to all present for their kind presence at that function and extended to them a cordial welcome. The presence of His Lordship in the chair, and of Mrs. Copleston, who had consented to distribute the Prizes, was a great encouragement.

Six senior boys of the School then recited "The Choice of Trades." The Report of work done from January till the end of the School year on the 1st of August was then read, in which I mentioned that what the School had accomplished since I began work might be expressed in one word—Progress.

There were 52 boys on list in January whose average daily attendance was 34, and their percentage of attendances 65.

On August 1st the number on list had risen to 64, whose average daily attendance and percentage of attendances were 33 and 68 respectively. There was also only one Assistant Master, Mr. Jas. Adihetty.

The Director visited us on the 12th of February, when he recorded in our Log Book that "there are abundant signs of methodical work" in the School; and that he entertains "good hopes for the future of the School, if it goes on as it is doing at present."

Forty-three boys were eligible for the Government Examination, which was held in the 2nd and 3rd of August, of whom 40 were examined. There were only 2 failures. The grant earned was Rs. 311.50 cts. In the words of Mrs. Simmons in the Log Book, "Both the Government Examination and the term's work show most gratifying results, and it was with great pleasure that we noted the marked improvement that has taken place between Easter and Mid-summer. Mr. Amarasekara and his Staff are to be congratulated on the excellent beginning the School has made. One boy gets a triple remove and several others double removes."

After the reading of the Report, a company of the junior boys went through some physical drill. The prizes having then been given away by Mrs. Copleston, His Lordship addressed those present. He thanked them for their kind reception of Mrs. Copleston and himself. The beautiful decorations, undoubtedly got up in their honour as well as for the occasion, were witness to the importance attached to their visit that day; of which they were able to carry with them the most pleasant of recollections. He was especially struck with the manly bearing of the lads of the School, when they stood up to receive them at the salute, when they were reciting and drilling, as well as when they were receiving the prizes; whose diligence, the tasteful display on the walls of the School-room was evidence of. The training of the body was of vital importance. It should be carried on with the training of the mind. He hoped to pay a similar visit next year; when there ought to be more prizes to be distributed and he himself be able to hear of still more work done and still better progress made by the School. He pointed out to the boys why prizes were given and how the awarding of them was to be looked upon. In concluding he advised the boys to be constant in their work and live up to what they learnt in the School.

Upon the Bishop resuming his seat, Mr. H. D. Perera proposed a vote of thanks, which was seconded by Mr. Jas. Adihetty. The singing of the National Anthem, followed by the pronouncing of the Benediction by the Bishop concluded the proceedings.

On Wednesday the 3rd the Bishop held a Confirmation Service at 9-30 a.m. Matins was said by Rev. S. M. Simmons, Mrs. Wirakoon presiding at the harmonium. The singing was well rendered. The lessons were read by Rev. R. T. E. A. Gunatilaka, who also acted as Chaplain. The Rev. R. H. Phair presented 3 male candidates from Dodanduwa, while 9 female candidates were presented by the Rev. S. M. Simmons. The Bishop gave two addresses—one before the taking of the vow by the candidates and the other after the laying on of hands. We had a very good gathering of school children and parishioners and church workers at the Service.

The Bishop and Mrs. Copleston left us for Galle on the morning of Thursday, the 4th.

A Wedding at Baddegama.

A very interesting wedding was solemnized at Christ Church, Baddegama, on Sept. 29th at 11 a.m. The Bridegroom was Mr. R. G. Lanerolle of Galle, and
the Bride Miss Nancy Karunaratne, daughter of the late Mr. Baptist Karunaratne, pastoral Catechist for many years at Baddegama, and Mrs. Karunaratne, a most honoured worker of the C.M.S. Mr. Paul Gunasekera, of the C.M.S. Balapitiya, an uncle of the bride, acted the part of father, and she was attended by several young bridesmaids, her nieces and nieces of the bridegroom. The Church was decorated by the Staff and Teachers of the Boarding School, Miss Karunaratne having been a pupil of the School in former years. The girls of the Day School in which she was assistant mistress under the C.M.S. for several years, lined the aisle holding ferns and flowers in their hands, as the wedding procession passed up the Church to the strains of "the Voice that breathed o'er Eden." Mrs. Wirekoon presided at the harmonium through the service, and Miss Townsend played Mendelssohn Wedding March at the close.

The Rev. S. M. Simmons performed the ceremony, assisted by the Rev. A. B. Karunaratne of Veyangoda, brother of the bride, and the Rev. R. T. E. A. Gunatileke.

Great disappointment was felt that the illness of the Rev. Henry Gunasekera, uncle of the bride, prevented his presence. Three generations of the family were present in the Church, and through the open doors could be seen the graves of an elder generation still, the bride's grandfather having been the Rev. Abraham Gunasekera, one of the very first Sinhalese Clergy in Ceylon, who laboured at Baddegama, and there fell asleep in 1861.

After the ceremony Mrs. Karunaratne was "at home" at her residence, where a large gathering of guests were most hospitably entertained, and about three in the afternoon Mr. and Mrs. Lanerolle left by boat for their home at Hapugala, amongst the heartiest good wishes of all.

Notice.

The Secretary of the English Branch of the Children's Scripture Union will be glad if all who want Cards of membership, almanacs, Our Own Magazine or the Schoolboy's Magazine for 1907; will apply stating number required, and whether the cards are for children, young people or schoolboys, to Miss M. S. Gedge, Kegalle, who will send out the magazines etc. during the year. Cards 5 cts. each, magazines 75 cts. a year, postage extra.

(Signed) W. G. Shorten
Hon. Secy. S. U.

The Sinhalese Scripture Union cards for 1907 are now in the press. Will friends who require them kindly apply to the Rev. R. W. Ryde, Church Mission House, Cotta, enclosing cash with order and adding a little to cover cost of postage? Price, one cent each. Early application should be made, as rather a smaller number is available this year.

We regret that lack of space prevents our noticing at length the recent Mission at Galle Face Church.

Cotta Notes.

Mrs. Ryde hopes (D. V.) to leave London by the "Ormuz" Nov. 30th and to reach Colombo Dec. 24th.

The Rev. C. R. Burnett, colleague of the Rev. H. Pakenham-Walsh in the Galle Face Church Mission very kindly gave addresses to children in various schools in Colombo and Cotta. By means of Object lessons he greatly interested the children, drawing answers from them and deducing spiritual lessons. He spoke to the boys of the Central Educational Institute taking a rope as his text; to the girls in Galle Face School his subject was A candle. On Friday October 15th, he journeyed to Cotta and spoke to a congregation of 450 young people about Water. The very same day one of his youthful hearers gave up half-an-hour from playtime to writing a summary of his address for the benefit of a friend in a non-Christian home.

At the Monthly Meeting of the Galle Y. M. C. A. held in the Dutch Church, Galle, Sept. 28th, the Rev. R. W. Ryde delivered an address on Faith, which he gave last May in Colombo on the invitation of the Young Men's Buddhist Association. The chair was taken by C. M. Lushington Esq. Government Agent.

The Rev. R. W. Ryde desires to acknowledge an anonymous gift of Rs 10. (Colombo postmark) towards the funds of Cotta Boys' English High School.

Notes from the Gampola C. E. Z. M. S. Mission.

We were much encouraged a few days ago by one of our workers. She is quite an uneducated young woman. She can read fairly well but she can hardly write even her own name, but she is a very earnest Christian. She received very real and definite blessing at the Kandy convention and she has gone on from strength to strength ever since. Her work is taking care of one of our young teachers in a School near here and very faithfully she does that work. But her heart is so full of love to God and souls that she is not content with just doing the work for which she is paid. In her spare time, quite of her own accord without any suggestion from us, she seeks to win the women in that village to Christ. The other day she came to me with some money which she asked me to put in the Savings Bank for her. She has a good deal in altogether which she saved before she came to us.

When she gave it to me she asked "How much money must I have in the Bank to be able to receive Rs. 10 interest a month? I have continually a trouble in my heart. The verse 'Doth Job serve God for nought?' is always in my heart and it seems as if Satan were accusing me of serving God for what I get. I long to be able to serve Him for nothing so I want to get enough money in the Bank to pay for my food and clothes every month, and then I shall be free." She did not realize what a very big sum she would need to realize Rs. 10 interest per month but her desire and motive were right. As it is she only gets Rs. 5 and her food a month, and that of she gives Re. 1
a month to the Pastor's Fund besides what she puts into the Missionary Box and Church Collections.

Last week I went to a village right down in a deep valley miles from the high road and civilization. The people are so friendly and delighted to see one whenever one goes there, and one is received with such evident pleasure and delight in all the houses.

We stayed in the Registrar's house where our teacher and her chaperone have a room.

The Menikes are always so pleased to see us and they come and inspect all our things with such interest; my itinerating bed and my little spirit lamp give them great pleasure.

The time before when I went my Sinhalese companion taught one of the Menikes Jer. xvii. 9, 10, 'The heart is deceitful' etc. So the other night after prayers I asked her if she could repeat it to me. I had to correct her because she left out the word 'desperately'. A little later on I heard her outside saying 'the heart is desperately wicked, desperately wicked.' The next afternoon I had a long talk with her. She seems to understand the way of salvation. But when I was pleading with her to come to Jesus as her Saviour she said 'Are all in your Bungalow Christians?' I said 'Yes.' Afterwards she said 'If I become a Christian everyone here will mock and abuse me, I can't be a Christian here.' Then we told her what the two choices were and what they would mean, and how she must choose one or the other.

The woman who lives with, and takes care of the teacher seeks so earnestly to win these souls to Christ.

There are 5 children in that home, and they are all learning so nicely. They can repeat such a lot of Scripture which they always do aloud, so the older people reap the benefit of it. The first night when we were all in bed the youngest child, a boy of 5 or 6 kept on repeating Mark xi. 24-26 over and over again in such a loud voice that we could hear. Please pray that the Holy Spirit may work with such mighty convincing power in that Menike's and those children's hearts that they must accept and confess Christ.

M. J.

A visit to Meetanwela.

It was merely the "daily round" of my companion but to me it was my first glimpse of Kandyan village life and as such a greatly heart stirring. Moreover I had put in a week of work in the office, the greater part of two of the days being in Kandy. It would have been a pleasant change to have paid a visit to Peradeniya and see the memorable interest as our own C. M. S. Industrial School had a Rubber Exhibition, a visit that would have had special when the missionary in charge of the Western Itineration gave me the opportunity of accompanying him to his pet village, I gladly took it.

We left Kandy in the early morning, and after a dip down to Katugastota and a rise again to the top of the hill, we started what to me was the most glorious cycle ride I have ever enjoyed—about 20 miles down hill all the time, and much of the time on such a gradient that both brakes had to be often in use and always ready for application on the curves, while the country through which we passed was simply magnificent. Such a spin on a free wheel cycle, the only alloy being an occasional mangy snapping dog in the road, was a splendid treat.

Nevertheless the increasing heat of the morning made one welcome the call to halt at the We-uda Rest House where bath, breakfast, and rest brought no little comfort. In the cool of the afternoon we set off again, and after a few miles of level going left the main road, and passing through tea estates left our machines at a wayside house, and cut down through the bit of jungle and across the paddy fields to the little village of Meetanwela, nestling in a little valley. We made straight for the school house, where we were to put up for the night, that is as straight as one may be said to go on a winding path, and after a brief rest and chat with the Catechist and with the school master, set out to see something of the people.

Crossing by the curious winding narrow paths another section of paddy land, in which the rice plants were 5 or 6 inches high, we made a round of calls on the Christians in a clump of the native houses, passing round the message of the hour of the morning's early service, my companion taking opportunities of encouraging, rebuking or exhorting one and another of the little flock, as occasion needed.

Returning towards the schoolroom as the night fell we went to more of the nearer houses and there met some of the older established Christians, men and women who remembered with thankfulness the names of Mr. Ireland Jones, Mr. Coles, and other of the earlier missionaries. One, speaking of a previous missionary of the District who had recently visited the village said "He is getting older—he was kind and loving before and as he grows older he seems to be growing even more loving."

By this time we were both very hungry and very tired, right glad to be able to sit down to the little evening meal, and while we enjoyed this a little party of the more earnest Christians gathered together ready for a brief exhortation and prayer. After these had dispersed we quietly reviewed our day before retiring for the night, and the Lord seemed very near to us in the sweet peaceful silence of the sleeping village.

We were up betimes next morning and very soon the people gathered, and at the time set for service the little school house (with its rough desks and benches and its mud floor and walls and thatched roof) was well filled, the call to worship having been given with a conch shell. In the middle of the service a little child was received into the Visible Church by Baptism; and, the sermon being finished, those who wished joined together in partaking of the Sacrament of the Lord's Supper, and we realized as we knelt in that rude rough place the nearness of our Lord's Presence in a very special manner.

The Christians in this little village have been very diligent of late months endeavouring to build a more substantial school chapel, to replace the present building which is now in a somewhat tumble down dilapidated condition, and before I left we went to see the new building, now practically complete, wanting only
a door or two, and the furnishings. I was told that clay had been brought by the villagers, trodden by them, and baked by them; that most of the labour had been provided by the Christians; in fact that the whole building and the land on which it stood was a free-will offering, and that largely of the villagers themselves.

The missionary told me some of his wants for the place; a font, a pulpit, a table and other articles of church furniture. He hopes soon to ask the Bishop to come and consecrate the little House of Prayer. May the Lord Himself graciously visit the little community and pour out a rich and special blessing—even the gift of His mighty Spirit upon the place.

We had to leave early as we had some distance to go on our bicycles. For the villagers, those of them who were Christian, the rest of the Lord's day would be taken up with Sunday School and instruction in the Way of Life—the work being in charge of the Catechist and the schoolmaster, both faithful followers of the Lord Jesus Christ.

As I returned to the city I envied my brother-worker his glorious labour, full of responsibility and financial anxiety though it be; but rejoicing at the opportunity of seeing something of the work, and seeing it in such a way as to call out a deeper and more earnest spirit of intercession.

C.M.S. Cycle of Prayer for Ceylon
With definite topics for November 1906.

(Special requests should reach the Editor not later than the first of each month.)

Sundays: Baddegama District. (1) For increased interest in and support of Helen Phillips' Industrial School. (2) Prayer that the 12 young people lately confirmed may continue faithful. (3) For a Christian family who have arranged a Buddhist marriage for a daughter, who has been for many years a Christian worker.

Mondays: Colombo District. (1) That troubles in connection with recent floods will turn the hearts of the villagers to seek after God. (2) That malaria usually following floods be averted. (3) For financial help in a time of shortness. (4) For the Head-master of the Boarding School that he may be restored to health and strength.

Tuesdays: Colombo District. (1) English: Praise for great blessings given in connection with the mission—that the work may continue to deepen. (2) Praise for successes at the C.M.S. Ladies' College. (3) Sinhalese: That Christians realise their responsibilities in connection with the evangelization of the heathen. (4) Tamil: For guidance in selecting site for a new church. For further blessing on work at Galle and Negombo. For Miss Henrys going to assist Miss Payne.

Wednesdays: Jaffna. For speedy recovery to health of Miss Hopfengartner. For Miss A. M. Tisdall taking up language study at Nellore.

Thursdays: Kandy Itineraries. Central and Western. (1) That the Superintending Missionary may be enabled for all the responsibilities connected with a dual charge. (2) For the Girls' Boarding School Kegalle, in charge of the staff. (3) For two sick villagers from Meetanwela in General Hospital, Colombo, Northern: For a blessing on the consecration of St. Andrew's Church, Anuradhapura. (4) Thanksgiving for 10 adults lately baptized.

Fridays: Kandy. (1) Trinity College—praise for continued improvement in Mr. Fraser's health and prayer for his complete restoration. For Rev. and Mrs. Walmsey taking up duty at the College. (2) Clarence Memorial School: Prayer for guidance in certain matters of difficulty in connection with older students. For Miss Bellerby whose return has been further postponed. (3) Mowbray: For blessing on the testimonials of those recently converted. (4) For blessing on work at Gampola, and for some recently baptised, undergoing persecution. (5) For Miss Howes resuming work at Kandy.

Saturdays: Tamil Cooly Mission. (1) That interest may be increased in connection with work on tea estates. (2) For guidance in connection with providing services for Tamil Christians at Matale. (3) For converts recently baptized and others recently confirmed.

Sundays: General. For Sinhalese and Tamil Christians that they may realize their responsibilities to Buddhists and heathen in Ceylon; that the Pastors may by their life and doctrine manifest the Lord Jesus faithfully. For an outpouring of God's Spirit on the mission.

The Care of the Inner Life.
By R. E. Speer.

(Contd.)

It has recently been urged in an influential journal, that the transfer of emphasis, in Christian apologetics, from the external evidences and from the doctrinal authority to the spiritual fruits and especially to the inner reality of the Christian life, has made the case of Christianity much more difficult. In the old days, it is said, men argued in behalf of Christianity on objective grounds, and there were not always at hand to their opponents any tests they might apply. But now when men offer the Christian life as a Divine inward possession, as the evidence of Christianity, the world asks, "where is it? Do you have it? Step before us here and let us examine you." But this is nothing new. Christianity has always offered just this evidence. It would have got no footing and made no headway whatever in the world if there had not been this reality in it. The testimony of divine life in the soul would have got nowhere if there had not been men who could bear personal living witness to it. And Christian preachers now are defective advocates of the Christian faith if they are not also personal witnesses to its reality.

There are some who reply that the ability to have such an experience as this is temperamental, and that men without active spiritual imagination must be content to say that other Christian men have been able to bear such testimony, but as for them they can only hold Christianity on its objective evidences plus the peace of heart which comes from honestly trying to do the will of God. I personally hold to an interpretation of the Christian life which is open to the charge of mysticism because it tries to do justice to its supernatural character; but all that is urged in this chapter is that those who represent Christianity must be men who have experienced it, and who, though they know that they only faintly understand it or have attained to its power and ideals, still follow after, and that in such men is a life which finds real, if faulty, expression in service and use, and that derives its power from sources unseen and Divine. And this life of living contact with God in Christ, of fellowship with
the unseen realities, and of human helpfulness, can be nourished and maintained, or it can be stunted and extinguished.

Let us consider its helps and hindrances; ways in which it can be fed and strengthened, and dangers which threaten it.

**Helps.**

1. **The first thing in life is truth.** It helps a man, to get this principle clearly grasped. There are many who deny it. They hold that self-preservation for example, is above truth. A man would be justified in lying to save life. But truth is inviolable. God cannot lie, and what He cannot do, He cannot authorize any man to do. The harder and stiffer a man’s view of the holy inviolability of truth, the more real and genuine will his spiritual life be. Men cannot play with unveracity, even in theory, without feeling its corrupting influence on their souls. The spiritual life is truth in the inward parts, and the more truth is loved and revered, the more all shadow of falsehood is hated and abhorred, the nearer will the soul draw to God, and to His Son, the Truth.

2. **The possession of Christ as a living reality.** He was such a living reality, of course, to the men who lived with Him during His earthly life, and He so continued after His death and resurrection. But to no one of them was He more real than to St. Paul, who had not known Him after the flesh. He may be as real to us. To many He has been. Two suggestions may suffice here: (a) Christ can be made more real to us by thinking upon His life and ways while here. We shall become more sensible of Him if we will recall more constantly what He did and said in His incarnate life. It was for this that our imagination was given to us. It is the faculty, not of deception, but of spiritual realization. As Mr. Ruskin says in *Modern Painters*—

> “What are the legitimate uses of the imagination; that is to say, of the power of perceiving with the mind things which cannot be perceived by the senses? It is given us that we may imagine the cloud of witnesses in heaven and earth and sea as if they were present—the souls of the righteously waiting for us; that we may conceive the great army of the inhabitants of heaven, and discover among them those whom we most desire to be with for ever; that we may be able to vision forth the ministry of our God beside us, and see the chariots of fire on the mountains that gird us round; but, above all, to call up the scenes and facts in which we are commanded to believe, and be present, as if in body, at every recorded event of the history of the Redeemer.”

If we use our imaginations in this way, we shall find Christ becoming an actual living power. But (b) He is more than a person in history to be imaginatively reconstructed. The wonderful thing about Christ is the ever fresh moral power which flows out from Him as a scrutiny and challenge to men. And if we submit ourselves to this, and live our lives under this scrutiny and challenge, the rectifications of thought and act that will be daily required of us will feed the consciousness of Christ’s living presence. Remembering Jesus Christ, as the God that He was in man, as the man that He is in God, will give Him as a constant Friend to us, to whom He has been given as a Saviour and Lord.

3. **The one book which preserves for us all we certainly know of the life and words of Christ is the Bible.** It alone gives the spiritual imagination the material it needs to work upon. And it is itself an indispensable spiritual food. After all has been said that needs to

be said about its resemblance to other books, and the duty of studying it as we study other books, it yet remains to be said that it is not like other books, and that we are to study it as we study no other book. It is unlike other books, not in degree but in kind. It is the record of a revelation. But it is more. It is a revelation. This is a fact to which millions of witnesses can be called. Men have met God in it. And apart from all theory, it is simple observation that spiritual life and growth are dependent for the Christian upon Bible study. Professor Coe in *Education in Morals and Religion* speaks slightly of devotional Bible study; but his view is unscientific. Such study and its results are a reality of experience. We know what we have found here. “On most occasions of sharp pressure or trial,” said Mr. Gladstone, “some word of Scripture has come home to me as if borne on angel’s wings.” No other book has spoken so to human souls. For many of us the spiritual life has gone up and down in direct connection with the practice or neglect of Bible study. We should acquire the practice as a fixed habit in our student days.

4. **Prayer is a power in the spiritual life** in proportion as we grasp its whole reality. It is a reality in its influence in achieving results. The clamour in our day about the fixed order of nature should not mislead us here. Once Huxley confessed in one of his letters to Kingsley, “Not that I mean for a moment to say that prayer is illogical. For if the whole universe is ruled by fixed laws, it is as logically absurd for me to ask you to answer this letter as to ask the Almighty to alter the weather.” We should use prayer as a force, as it was meant to be used. Only when we have not denied its reality in this regard, can we use it in its full influence as a spiritual exercise. There are two American books which I would venture to suggest, dealing with prayer in its full significance: Phelps’ *The Still Hour*, and Trumbull’s *Prayer, Its Nature and Scope*. With many of us prayer is a weird country, because when we think of it, figures like George Muller rise before us. But this is not the only type of the man of prayer. Stonewall Jackson and Chinese Gordon were as truly men of prayer. “I think,” to quote only a few scattered passages from Gordon’s *Letters to his Sister* “that the study of Scripture, the avoidance of scandal or picking to pieces, the visiting of the sick, with most prayer, would tend towards the perfecting of a Christian. I believe the dearness in some of the Clergy is owing partly, to not reading the Scriptures; secondly, to not meditating over them; thirdly, to not praying sufficiently; fourthly, to being taken up with religious secular work.... The prayers of the patriarchs were most simple—they took God at His word, that is all. I like much this style of prayer, and recommend it to you.” Without prayer the spiritual life will be stilled. It is just the lack of such prayer that accounts for the deficient moral reserve of most Christian ministers. They create no sense of surplus power. The reticent fountains of inexhaustible resource and boundless endurance have never been unsealed by them in the secret silence of the life of prayer.

5. **And the life of prayer opens up the life of love to men.** And love is the enriching and expansion of life. The spiritual life is the love of God shed abroad in the heart, and issuing in such love of man as grows by its own utterance. There is a spiritual life, doubtless, which is capable of esoteric seclusion; but the real life is the overflowing, unconfinable thing, and it grows by
loving. In the spiritual life we have a right and duty to cultivate the sense of friendship with God. And even as friends of Christ, and walk with Him in daily fellowship of friendship-love. And the very conception of such love and its practice by us among men will help our spiritual life. Such a conception makes us greater and more than we were. And all pure human fellowships, especially with widely varying types of men, with the old and the young, the rich and the poor, the mechanic, the artisan, the successful man, the derelict, reveal to us so much wider aspects of human need, so much another grace of God in Christ, so much more capacity for life in ourselves, so much richer life in God available for us.

(To be continued)

Reinforcements and Passing Friends.

Already the steady stream of workers from home lands to missionary stations begins to make itself evident and during the past few weeks many have come and gone.

The first of our new workers, Miss. A. M. Tisdall located by conference to Jaffna, arrived on Saturday 3rd inst. per s.s. Moldavia and proceeded to Jaffna on the following Tuesday, having been met by Miss E. S. Young. In the same vessel were the Rev. and Mrs. W. T. C. Storrs and family, brother of Mr. A. N. C. Storrs lately of Ceylon T. C. M., who after a visit to England were returning to their work at St. Matthew’s Church, Prahran, Melbourne. There was also a large party for China, including the Rev. W. S. Pakenham-Walsh. These transhipped into the “Devani” and proceeded on their journey on Sunday 4th inst.

Miss E. S. Howes returned to the Mission in the “Grosser Kurfuerst” on the 2nd inst., after an absence of nineteen months in England and Palestine on furlough. She has gone to Kandy to take up the work of supervising the Tamil Bible women. Mrs. Hoystead, wife of the clergyman in charge of Morwell, Gippsland diocese, Australia, came in the same vessel and called at the Mission House.

Miss Pantin and Miss Cowley of the Zenana Mission in the Bengal Province spent the month of October in Ceylon staying for the greater part of the time at Clarence Memmorial School, Kandy. Miss Pantin had come to meet her sister, Dr. Mabel Pantin, who en route to China, broke journey for a fortnight, staying at Kandy.

The Misses Malvane of C. M. S. Calcutta spent a month in Ceylon, for the greater part of the time at Kandy having come on a health trip.

Mr. and Mrs. Holloway and two children arrived from Melbourne on 31st Oct. in the “Mongolia” and transhipped the following day to the “Delui” en route for Mandla in Central Provinces, India.

Miss Casswell of our West China Mission passed through Colombo on 4th inst. on route to Europe on medical certificate. One of her fellow-passengers, Miss Stayer a missionary of the China Inland Mission, also invalided home to go to the General Hospital and it is feared she will not recover.

A large party of Zenana M. S. ladies, most of them for China, passed through Colombo on Oct. 26th, of the others there were Miss Max for Palamcottah and Miss Loader for Masulipatam.

The Rev. and Mrs. A. M. Walmsey are expected by the “Prinz Regent” about Nov. 10th; the Rev. G. T. Weston by the “Caledonia” about Nov. 12th; Miss “E. B. Sparrow by the “Prinz Eitel” about Nov. 23rd.

Mission News.

Miss Leslie-Melville has gone to Bangalore on a short visit and returns this month.

Miss Townsend has gone to Calcutta in the “Sardina” joining her sister Mrs. King who with her two children is returning to India, after a few days in Bengal. Miss Townsend will return to Baddegama.

Birth.

On Sept. 9th in Ireland, to the Rev. W. J. and Mrs. Hanan, a daughter.

Extracts from the Journal of a China Missionary.

Kuei Lin, China, April 23, 1906. I think I told you there are four American Missionaries at the other end of the town, but they are so far away that we seldom meet.

So it has been arranged that we shall have a united prayer meeting once a fortnight, and on Thursday we donned our best clothes and went down to the South Gate, where the Alliance Missionaries live. It is a most fascinating ride through the town,—since China has begun to wake up things are very different here, the streets are cleaner,—at every corner stands a policeman, and in the summer he wears a white straw hat, English style. It is great fun to see the little children. A quaint little figure will appear carrying some purchase done up in a neat little Chinese parcel. Then the little girl will look round and suddenly catch sight of us in our sedan chairs, and she will turn and flee like a bird down the road, vanish into a house and have the whole family on the door-step, by the time we are going past, to have a good look at the foreigners.

The Americans gave us a warm welcome, and the meeting began with a hymn. Then followed a very hearty little prayer meeting, and tea afterwards. The Americans are great on cakes, and they had prepared a grand spread, iced cakes and sweets and Chinese ginger.

May 1st. I think this has been without exception, the very dampest week I have ever known. The Chinese are in a great state of anxiety,—every day they get more and more anxious. Some of them have already sown their rice fields three times, each time the seed has all been washed away. They were firing off guns yesterday to shatter the clouds and the City Mandarin has been himself to the chief temple to pray to the idols. If it rains again to-night there is a command issued that to-morrow no one is to kill any animal, or sell chickens or eggs, in order to touch the idols’ stony heart, so we shall have to live on tinned things for a change.

It is most extraordinary weather. Last year at this time they hardly knew how to stand the heat, and now we are wearing winter garments, and sleeping under quilts and blankets. The people say they have not had such a time for more than thirty-six years.

May 3rd. We have almost forgotten what sunshine looks like. The familiar old thunder is rolling away again tonight, and the lightning flashing, and the people are desperate. Tomorrow, the North Gate, which is five minutes walk from our door, is to be closed, to shut out the rain. It is the North wind that brings the rain, so of course if they shut the City gate the wind can’t possibly enter! Sometimes we wonder if these people are really grown up or have just ‘stayed babies’ so to speak. They have been to the idols to ask how many days...
the rain will continue. The idol is supposed to answer by a pen suspended by a string from the roof. This pen, as it sways to and fro, writes the answer in the sand on the floor. The answer this time was "More than twenty days." So they firmly believe that the rain will not depart for three weeks.

Yesterday while I was in the middle of my Chinese lesson, I saw that the teacher, Mr. Wu, was not attending to what I was saying. There was a loud conversation going on in the Guest Room. And Mr. Wu got quite excited. "Yes," he said after awhile "it is a message to the Doctor from the Governor to say that his grandchild is very ill." He was quite right, and in the afternoon the Governor sent two chairs to take Dr. Clift and Mr. Song to the Yamen. He was received by the Governor's son and conducted through one room after another, to a bedroom, where the baby was lying in her mother's arms. The poor wee thing was very ill with bronchial pneumonia and had suffered many things of Chinese physicians — 'A last hope' of course, like the other patients, but a more hopeful 'last hope' than some, and Harry does think he may be able to save her life. We are praying very much that it may be so. The parents are intensely anxious about it. They sent round a message yesterday afternoon, not long after Harry had been there, with a list of symptoms. The messenger had only just left when a note arrived from the Yamen with some more symptoms. They duly paid their 5 dollar fee (10/-) and begged Harry to come again to-day. At 10:30 p.m. another messenger came with a note written in the most wonderful English, by the professor of English at the New Chinese College here. It was rather two 'medical' to quote. It was to the effect that the ipecac, administered had had startling effects and had broken down prejudice and opened the way for the Gospel. These rich officials are the very hardest class in China to reach. But a sentence I read the other day in the North India Herald, which Hilda sent me has been a great help to me—

"Prayer is not an overcoming of God's resistance, but a laying hold of His highest willingness." (Bishop Thorold.)

And in one of these grand houses, I did get a nice little opportunity yesterday to tell the Gospel to two ladies. They are both patients, Mrs. Wang and her sister, and they sent a message to ask if I would go with Harry to see them. So I arranged myself in a pale blue sham and took my fan and a silk handkerchief and with flowers stuck in my tightly twisted hair, I felt quite fashionable, according to Chinese ideas!

They had their own private chairs for us, and that is equivalent to any one at home sending their carriage and pair for you.

They carried me at a tremendous rate through the streets, simply bowling over anyone who happened to be in their way. Harry had had to go to another case first and had arranged to meet me there. However I got there first and was taken into the ladies apartment. They had a little table ready spread with a nice clean cloth, supposed to be in English style, with plates of biscuits and Chinese cakes in the middle. I talked with Harry to see them. So I arranged myself in a pale blue sham and took my fan and a silk handkerchief and with flowers stuck in my tightly twisted hair, I felt quite fashionable, according to Chinese ideas!

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