THE Ceylon Church Missionary Gleaner.

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DECEMBER, 1906.

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TITLE AND INDEX.

Ceylon Intelligence.—(See Outside Pages.)
Are You Remembering??

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DECEMBER, 1906.

Collect.

O God, Who makest us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so may we with sure confidence behold Him when He shall come to be our Judge; Who livesth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Alternative Collect for Christmas Day. Prayer Book of the Church of Ireland.

When in the pathway of God's will
Thou seemest at a stand,
Fretting for wings to scale the hill
And tired of foot and hand,
On blessed Bethlehem leave thy gloom—
There learn Divine Content.
By Manger, Workshop, Cross, and Tomb,
Thy LORD to triumph went.

H. C. G. MOORE.

Editorial.

December—and the last month of 1906! We often dream that if we had lived in the days long past, we too should have heard the Angels' Song with the shepherds, we too should have acknowledged the Divine Child with the Wise Men, and given Him of our best. But the multitude in those days passed Him by, the Vision of God came only to those who were prepared to receive the revelation.

Dr. Westcott has finely said: "Our faith deals with the collective life of men, no less than their personal life. No one can hold with an intelligent grasp the central truth 'The Word became flesh' without feeling that it includes the unity and the consecration of the race...without feeling that it has unused and undisclosed treasures of spiritual influence by which men and classes and peoples may be bound together. This then is, I believe, the truth which the Spirit is now taking from the treasury of Christ and declaring unto us, the assurance of the inevitable fellowship, and of the Divine destiny of mankind which the Son of God has accomplished, through suffering, an assurance which carries with it for every one of us the obligation of illimitable service, the joy of inextinguishable hope." ("Lessons from word," by B. F. Westcott). And it has come to pass that for all Christians the time when we commemorate the Incarnation has become associated with the thoughts of happiness present and future; so we wish each other "A Happy Christmas" and strive to be glad in the Lord and to help others to that gladness.

Our readers will miss this month the items of local news which Mr. Ferrier always prepares so fully. We are glad to say that the slight operation which he underwent last month was quite successful and it is hoped he will soon be convalescent, and able to resume work.

The event of the month in C. M. S. circles in Ceylon has been the consecration of St. Andrew's Church Anuradhapura. It is hoped to print an account of the ceremony will be forthcoming next month, none having been received up to the time of going to press.

The Editor desires to thank the senders of many Missionary magazines for copies forwarded. Lack of space prevents any special review of them.

The Editor also begs to thank Messrs. V. Perumal-Chetty and Sons of Madras, for a copy of Hoe and Co's Handy Pocket Diary for 1907, which contains a vast amount of information in very small compass, not only in English but also in Tamil and Telegu. It is a marvel of cheapness, being only 4 annas, bound in cloth, fitted with a pencil.

A Review.

A copy of "The Life of John Murdoch LL. D." has been sent to us by the C. L. Society. A life of this well-known veteran literary missionary of India and Ceylon could not fail to be interesting to everyone who cares for the spiritual and moral welfare of India. We recommend our readers to get this small volume for themselves.

Murdock was born in Glasgow on July 29 1819 of parents in the lower middle class. His first ambition was to be an artist, but his pictures did not sell and he was unable to earn a living. He then adopted education as his profession. In 1844 he obtained a post as head-master of one of the Normal Schools under the Ceylon Government. He set sail for this island on April 6 1844 and landed on August 17! He was sent to Kandy, and from the first took the deepest and most practical interest in the spiritual enlightenment and welfare of his pupils. He was a true missionary. On October 1 1849 he resigned his post as he had conscientious scruples about receiving Government money whilst using every opportunity of preaching Christ.

From October 1 1849 till August 10 1904, he lived only for his beloved work amongst the people of India and Ceylon. We have no space to write of his unwearying and incessant labours during these years—labours of literal work, of travelling, of organisation, and of personal appeal. He seems to have been consumed with a very fever for work, which increased rather than abated as he grew older. He not only practically founded the Christian Literature Society for India, but was also very largely responsible for the present success of the corresponding Society at work in China; and we may safely say that there is hardly any literary missionary work on the vast continent of India with which he was not more or less intimately connected. In recognition of his monumental literary labours the University of Glasgow conferred on him the honorary degree of LL. D. in 1871. In 1896 the Government of India recommended that the silver medal of the order Kaisar-i-Hind should be conferred upon him for essential services rendered to the Indian Empire; and in the year 1904 the gold medal of the same distinguished order was conferred upon him.

The year 1904 found him becoming rapidly weaker, but he never once gave up his beloved work. The last entry in his diary was written on July 25 1904. It is almost illegible. The last word of all is "India." No word could more appropriately close his diary. On his dying bed he was still busy correcting proof sheets. On August 5th and 9th he was thus engaged. On the morning of the 10th he wrote a business note to a friend, and that night at 11 p.m. he passed quietly away.

One point he was never tired of urging on the various Missionary Societies at work in India, viz. the necessity of setting apart men for literary work alone. All the Societies, our own included, have no doubt passed resolutions insisting upon the importance of so doing; but here in Ceylon nothing whatever has actually been done as yet to realize it.
On Furlough.

Early last year when I handed over the Editorship of the Local Gleaner to Mrs. Fraser, she asked me not to forget "The Gleaner." I have not forgotten it but have eagerly read the "Local Matter" sent to me every month by Mr. Ferrier. I had hoped ere this to have been back in Ceylon, but "Man proposes and God disposes." Since my coming home I have been on Deputation work and have visited nearly every county in England, as well as fulfilling engagements in Scotland, Wales and the Isle of Wight. Up to date I have delivered 43 sermons and addresses on "Missionary Work." I am now settled down for the winter in Manchester, as C. M. S. Organizing Secretary during the absence of the Rev. H. E. Stevens on a tour round the world, and as I am a hit slack to-day I thought I would remember the "Gleaner" and tell you a little of my doings during my first month in this city of "push and go." We came here from Hunstanton, a pretty little seaside village on the East Coast where we had been spending a month, on the 27th September, and on the following morning I was busily engaged "taking over" from Mr. Stevens. The same afternoon I was at Oldham at a meeting of the clergy to arrange for their Annual Meeting, at 6 o'clock I was back in Manchester at a Committee of the Lay Workers' Union. It was inspiring to see about twenty business men enthusiastically taking part. In the evening I gave a magic lantern 'Model' address to Sunday School teachers and lay workers, my hearers were busily engaged taking notes in order to reproduce the lecture in other centres. The following evening I was at a congregational tea at St. Edmunds, Rochdale, about 200 were present, after which I gave an address, and a curate from a neighbouring parish traced the missionary vein running through the Bible, which I enjoyed immensely. On the following day I preached two sermons, and spoke to about 500 Sunday School scholars in the afternoon.

On the following Sunday I was at Standish near Wigan, a colliery district, and at 8 in the morning gave a devotional address at the Communion Service, preached morning and evening, and in the afternoon gave an address at the men's service. Near the Communion Table I noticed a very old tomb with the inscription, "As you are I was, as I am you will be." On Monday morning there was a Children's Service in the Church and I spoke to the 1200 children present on "The boys and girls of Ceylon." In the evening the schoolroom was crowded for the annual meeting and the other speaker was a working man, a member of the Committee of the Miners' Association who took as his text, "Follow the Light."

The following evening commenced our Conference of workers in Manchester, men and women, clergy and laity, to confer about and study the facts of the mission field and methods of home work, in aid of foreign missions. Mr. Eugene Stock, Dr. H. Lankester, Revs. Cox, Hardie, G.T. Manley, Dr. Jays, and Misses Dugdale and Gollock attended from Headquarters. Mrs. Knox, wife of the Bishop of Manchester received the Delegates and friends, and after tea, Dr. Jays, late of the Yoruba mission, spoke on "The Cry from the Field;" he said "Unless we win Africa for Christ, the Moslems will win it for Mahomet." The following morning the Conference was opened with a devotional address by the Rev. G. J. Howson, there were many gems in it, "Are we giving the fullest attention to His will," "Missionary music runs through the Lord's Prayer," "His Kingdom is broad, vast, universal, everlasting, nothing excluded," "Put the spiritual side first, finance last," "God's whisper must come to us personally," "Every worker must be in touch with the Great Power." Mr. Eugene Stock gave an address on, "The Divine Call to the Home Worker." In the afternoon Mrs. Knox took the chair and the subject for discussion was "Women's share in the work, and several ladies took part. In the evening the Rev. W. G. Hardie opened the discussion on "Work amongst the Young;" he said, "It is given to us to influence the future generation, therefore aim to produce a generation which will evangelize the world."

The following day there were interesting discussions, and in the evening the Rev. G. T. Manley conducted a study class on the platform in the presence of about 250 friends. The members of the class were Misses Dugdale and Gollock, Dr. H. Lankester, two local friends and myself. We were supposed to be "experts" and had read before the second chapter of "Notes on Africa" and "Talks on Africa," but our teacher soon betrayed our ignorance, especially mine, for I was floored over the first question.

Amongst other good things Mr. Manley said, "Read systematically," "When you come across an anecdote or illustration, jot it down," "There is too much theorizing, we want facts," "We learn when we make mistakes," "Blessed is the parish where there is no leisure."

I would suggest to Mr. Ferrier that he should start a study class in connection with the Colombo Gleaners' Union, several are being started this winter in England. The Conference was closed with a devotional address by the Rev. F. Wainwright. We also had "Book" and "Free literature" stalls in the hall. On Friday afternoon my wife and I were at Eccles and had tea with Mrs. Mackintosh, (the widow of Mr. A. Mackintosh who was in Ceylon a few years ago) who helped in our work at Balapitiya when she lived at Ambangoda, and we had a good chat over old times.

On Saturday I left for Huntingdon to fulfill engagements I had made before taking up the Manchester work. On Sunday morning I was preaching in St. Mary's Church there. On the wall near the pulpit is a stone with the inscription "R. Cromwell 1605" the father of Oliver Cromwell. Opposite the vicarage is the house where the poet Cowper lived with the Unwins, before they all moved to Olney. This was interesting to me as a few Sundays before I had preached at Olney.

In the afternoon and evening I was at Brampton Church, and on the following day at Diddington for their annual meeting. In Diddington Churchyard I saw the tomb of Canon Linton and a tablet to the memory of his son who was the first Bishop of Riverina. The following morning I visited the Day School and gave an address, and in the evening was at St. Neots, where there was a good meeting and several missionary boxes taken. The Vicar is a retired Naval Chaplain and has visited Colombo several times. On Wednesday afternoon I was addressing the Huntingdon Grammar School. It is a Mixed School and one of the oldest in England. Oliver Cromwell was educated at it. In the evening we had a tea meeting in the
On Tuesday afternoon the 30th I gave an address on "Contrasts" to the Manchester and Salford Ladies' Union, about 50 ladies were present. Miss Knox the Bishop's daughter is the Secretary.

I forgot to mention that I was present at the Demonstration of Lancashire Churchmen against the Education Bill this month. It was a thrilling sight, and it was estimated that nearly 50,000 men took part. The procession was about three miles long, headed by a thousand lads of the "Boys Brigade" with their bugles and bands. Then followed the Bishop of Manchester and other dignitaries and contingents from different towns with bands and banners. On one banner were the words "We want the three "Rs" in our schools, and one "R" more, Religion."

I have come to the last day of October, my letter is already too lengthy, so I must close. How I wish that we had some of the Lancashire go, grit, push, zeal and enthusiasm in our Ceylon Church. What a transformation there would soon be if all our Christians were aglow with ardor, filled with love to the Master, and fired with holy zeal—then they would then "fight the good fight with all their might" and Ceylon would quickly be won for Christ.

Manchester, 31 October, 1906. JNO. W. BALDING.

**From Madulsima to Morawak-Korale.**

The above two places occupy respectively the two extreme ends of my district and as a recent tour I made was full of interest from several points of view I propose recording my experiences for the interest and edification of the readers of the Ceylon Gleaner.

I started for Madulsima in my car just about the time when the great fire in Colombo had made petrol very scarce and in some places unobtainable. I had a small supply left and was hoping to fill up at Bandarawela, the fresh supply having been reported as reaching Colombo. But at Bandarawela none was to be had so after a little delay I decided to push on and see if it could be obtained further afield. At Badulla I was rewarded with a small supply and so pushed on to Passara where I spent the night. Next morning I climbed the Madulsima Hill (10 miles up) and had breakfast with a Planter and his family. This finished I sent off my man to forage for petrol while I climbed the hill between Madulsima and Lunugala dropping in to another Bungalow where I spent the night. On Sunday morning I re-crossed the ridge and after a walk of 5 or 6 miles found there was no breakfast obtainable. However I managed with my Catechist that some curry and rice was to be prepared and then we adjourned to the place of service. Here we unfortunately have no School or Church of our own but the Superintendent of Mahadora Estate, kindly allows us to use his school. Madulsima has not been very productive of results in the way of conversions of late, but this time was to prove an exception. The Catechist brought to me 4 adult converts, and I was very pleased after examining them to be able to admit them into the Church by baptism. I have since had letters from the Catechist in which he says that these have had to face a good deal of opposition and persecution but that in spite of this more are coming forward as enquirers, and that some are even now awaiting baptism.
Soon after service I left and pushed on to Namunukula, where I stayed at the Rest house and had a delightful view in the early morning of the low-country. I started early and came up to Bandarawela, where I spent the day, coming on to Haputale in the evening.

Two busy days passed here, and my wife and I set out for Rakwana, and with one or two delays, caused by a broken chain link andsooted valves, arrived at our destination on Sunday night. On Saturday morning I left Mrs. Johnson and walked some 17 miles or more to Hayes Estate, Deniyaya, getting some exercise on the way. After a short rest here, I had a ride in a bullock hackeny to Deniyaya Resthouse, where I met the Bishop and Mrs. Copleston. We had plenty of rain on Saturday but Sunday turned out to be comparatively fine, and we had good times at our little church. The Tamil Christians themselves have raised this little edifice, and though some 150 can sit sitting room within its walls, it is now found to be too small for the rapidly growing congregation, and the people are anxious to build another more commodious building and in a more central situation.

The people had erected a very neat pandal on which were inscribed in white letters on a red background, the following words: "Welcome to His Lordship, the Right Rev. E. A. Copleston, Bishop of Colombo." We had an early service with an administration of the Holy Communion, at which His Lordship preached by interpretation, and some thirty assembled round the Lord's Table. Later on in the day, 42 Candidates renewed their baptismal vows at the Confirmation Service. Some of these had been recently baptized, some of them three or four years previously. Still others are under instruction in view of the Bishop's next visit. In the afternoon I had the joy of admitting another small group of four adults into the Church of Christ by baptism. On the Monday morning, His Lordship visited our little school which has recently been erected on Handford, and expressed himself as very gratified with what he saw and heard there. After that I started on another walk, first down a river, fortunately fordable, and across which a Tamil Christian carried me on his back. Then a stiff climb, which included a very nerve shaking walk across a bridge consisting of two narrow trees thrown over a stream, which were neither straight nor level. There was also a kind of balustrade made of a very pliable piece of creeper, by which one could steady oneself.

However, one was rewarded at the end of the walk by a kindly welcome, a good breakfast, and the promise of a subscription, and later on I resumed my journey. This time I walked about a mile through the tea, then had a ride of 2 miles on a hackeny and a pleasant walk of four miles to another Planter's bungalow. This walk took me up through a very pretty gorge with jungle on either side, and the bungalow itself is almost surrounded by high hills and jungle altogether an uncanny place for a single man to live in. However, the genial P. D. seems to manage very well and always has a warm welcome for a visitor even if he is a missionary. Early next morning I was telling once again the old old story to the coolies gathered at the muster ground, and soon after was retracing my steps 4 miles to another bungalow where I had breakfast and a kindly welcome, to which was added the loan of a bicycle with which I covered the 13 miles or more back to Hayes Estate where I arrived thoroughly wet and ahead of my box cooly, which meant wrapping up in a blanket until he turned up, just in time to enable me to dress for dinner. The next morning a stately procession set out across the patnas and jungle for Rakwana. His Lordship rode a white pony, Mrs. Copleston was carried by 4 coolies while the writer walked. Another batch of some 20 more coolies brought up the rear, some carrying wheels and other parts, others carrying the body of his Lordship's two-wheeled dogcart. It was a glorious morning. Right away on the horizon sparkled the sea where the rising sun stooped to kiss it, while the undulating land of patna forest and paddyland between formed a panoramic view such as Ceylon alone can produce, while here and there banks of white and black clouds set off the picture delighting the eyes of the travellers. Arrived in Rakwana the Bishop and party went on to one Estate while the writer climbed the hill to another, and followed in the wake of the others later on. The days of another week soon flew by, filled up as in Morawaka-Korale, now on one Estate then on another, one day climbing, the next descending, until the Sunday came round. Rakwana is a compact little hamlet one might say, with its little group of Estates all within comparatively easy reach of one another, its Club where many an exciting Tennis Tournament has been fought out, its picturesque village in the centre of which stands the Court-house and Police quarters on a small knoll, and at one end of the little straggling street, the substantial and neat Post Office buildings, while next to this is St. John's Church, strikingly neat, with its school just by and the carefully kept little patch, the hallowed acre where the other grain awaits the glorious Harvest Home.

The interior of the Church is if anything more striking than the outside, and reflects the care which loving and reverent hands bestowed from time to time upon its preservation.

In this little Church on the Sunday of our visit, a very bright little service was held in the early morning at which the Bishop preached, and at which quite a number of our Planting friends were present, while the usual little band partook of the tokens of the Saviour's love. Later on another service was held at which His Lordship confirmed 10 Candidates, 2 in English and 8 in Tamil, after which I had the pleasure for the third Sunday in succession of admitting 4 adult converts into the Church by baptism.

(The care of the Inner life. By R. E. Speer. (Contd.)

6. The spiritual life is an intellectual life. This statement has its limitations. All that is meant here is that we make our contributions to it, not through the will alone, but through the attitude of character the bent of soul, we call faith, but by common intellectual processes, our reading and our thoughts. There are classes of books which do damage and no good to the soul. They poison its air, and defile its walls with pictures which is easier to hang than to tear down. Whatever hurts the soul impairs the spiritual life. And hurting souls, one's own or other men's, is a murderous thing. The only man who will not hurt other souls is the man who has not hurt his own. And the man who would be a good minister of Christ to the souls of men will
bar out the kind of books and pictures which defile. It
is argued by some men that such knowledge, acquired
from books or from life, is necessary to the man who
would help men. Knowledge is power, it is urged. And
only he can help men who has himself been helped, and
can know what it is with which they contend. This is
a devil's doctrine—as though no man could put out a
fire in his neighbour's house who had not first commit­
ted arson in his own; as though no doctor could set a
broken arm who had not deliberately fractured his own.
If God cannot get His men unscarred, He will make
even their scars a source of strength to them; but inno­
cence is more powerful than corroded knowledge:
ignorance of evil is a liberty which the man of poisoned
memory would rebuy with his hand or eye; familiarity
with sin taints life's beauty, poisons its noblest fellow­
ships, and takes away what it can never restore. The
purer men's hearts, the ampler their strength for all
service, whether of body or of soul.

What books will most help the spiritual life, what
books will hinder it, are not the same with all men.
And students know enough about these things, or have
information sufficiently accessible, to make it needless
to deal with them here. But the spiritual value of
Missionary biography deserves to be suggested. Prescribed
courses of devotional reading are likely to over­
look this, and no devotional books can give more
practical spiritual help. Take for example the follow­
ing sentences from the journals of David Livingston:

"I would venture everything for Christ. Pity I have
so little to give." "Anywhere if it is only forward.
My life may be spent as profitably as a pioneer as in
any other way."

"I do not mention these privations as if I considered
them to be sacrifices; for I think that the word ought
to be never to be applied to anything we can do for Him
Who came down from Heaven and died for us." Or
the following from the life of Bishop Patteson, of
Melanesia:

"I mean that the right use of any great event in
one's life, as I take it, is not to concentrate feeling so
much on it, as earnestness of purpose, prayer for grace
and for increase of simplicity, and honesty, and purity
of heart."

"If God of His great mercy, lead me in His way, to
me there is little worth living for but the going onward
with His blessed work. Of course it is wrong to risk
one's life, but to carry one's life in one's hand is what
is what other soldiers, besides those of the Cross, do
habitually."

By our reading and our conversation our thoughts
are shaped, and these are the food of the spiritual life.
St. Paul clearly saw this, and his rule for the spiritual
life was a rule of thought: "Whatsoever things are
ture, whatsoever things are noble, whatsoever things are
just, whatsoever things are pure, whatsoever things are
lovely, whatsoever things are of good report; if
there be any virtue, and if there be any praise, think
on these things." Is this the law of our thought, or
do we fall below both this and Marcus Aurelius' high
principled counsel? "Accustom yourself to think
upon nothing but what you would freely reveal, if the
question were put to you: so that if your soul were
laid open, there would appear nothing but what was
sincere, good-natured, and public-spirited, not so much
as one voluptuous or luxurious fancy, nothing of hatred,
envy, or unreasonable suspicion, nor ought else that
you could not bring to the light without blushing."
This is a central question in a man's honest study of
his soul. His hands may be clean. Shall he not then
assess into the hill of Him? No; but is his heart
pure? That was the question that concerned our Lord.
Whither do the unexpressed desires, the desires that
never escape into act, the imaginations that are never
released in speech—whither do these turn? If they
do not flee from evil, why do we need to look further
for the reason for the fogs that hang damp and depress­
ing across the soul? or the clouds that fleck its
sunshine, or the weights that cumber its freedom, or
the constraints that strangle its power? If we will
only think as Paul entreats us to think, we shall never
speak otherwise, and such thoughts and speech will
deliver the spiritual life of most of its foes, and the
subtle, noxious influences which undermine it.

A simple practical way to set about the subjugation
of the mind to this law is to think and speak more
about our Lord. There are days when we never
mention His name except in our prayers, when we do
not commend Him to another, or speak lovingly of
His grace and beauty to a friend. And we do not do
this not merely because we hesitate to speak of Him
but because we have not thought about Him ourselves.
It would enlarge His place in our lives if we thought
about Him more, recalled His words and looks, and
meditated upon His love. And it would confirm the
enlargement if we would speak of Him to others.
There are conversations we might easily and warrant­
ably turn hither. And there are hours of freedom in
each week, when our minds usually go vagrant no­
whither, when they might be fixed upon Him. If we
loved Him better, we should think more of Him. If
we thought more of Him, we should love Him better.

We need the exercise of meditation. Life is too
irritated and busy. We do not sit still. The spiritual
life thrives in the midst of duty, however turbulent
the surroundings, but it does not thrive in a self­
created turmoil, a restless madstrom of the soul's
hurryings, striking in and down. Men should sit down
in deliberate silence from time to time and be still,
think about the movements of God in their own lives,
and in human history and in present politics, and be
thankful for all His love and power.

Thoughts of gratitude have, as St. Paul clearly
discovered, a distinct value as influences deepening
the spiritual life. The late William Henry Green, the
ablest Hebrew scholar in America, and a man of the
richest and most modest piety, was especially fond of
the truth which he would bring out in connection with
his own translation of the last verse of the Fiftieth
Psalm, "Whoso offereth praise glorifieth me, and
prepareth a way that I may show him the salvation of
God." The therapeutic value of happiness in physical
health is no more real than the quickening, ennobling
value of praise in the health of the soul. Each day let
a man remember what he should thank God for, and
let him take time to thank Him. All such practice
deepens our consciousness of God, ever real, the most
real of all realities, but hidden to us by the shams and
shadows that clamour for His place.

7. The inner life needs the checking and the invigoration
of work and outer duty. This rectifies its standards.
The private cultivation of the spiritual life is not its
only nurture. Without the secret nourishment it will
weak and wane, but with it alone it will be inaccurate and infirm. One cause of religious weakness is often a subjective spirituality, which forgets the wholesome moralities which govern man in common life. The correction is found in the subjection of life to common fidelity. One of the most beautiful things in the life and Epistles of St. Paul is his unceasing exaltation of the fundamental moral virtues. He sees in the practice of the homely virtues a great spiritual test. If men are not patient and loving and faithful in their relations with others, and in their homes, what reality can there be in the inner spiritual life? And the practice of the homey virtues is not only a great spiritual test, it is also a great spiritual exercise. The soul grows strong just as the body grows by work, and some of its work must be on the stuff of which common life is made. This is the reason why the spiritual life of mothers is often so superior to the spiritual life of ministers and priests, and carries with it so superior an air of reality. The spiritual life artificially grown in fictitious surroundings cannot stand or serve with the life grown among the facts of duty and work. Routine toil which fails to us in the will of God, the pressure of detailed cares, the rush of responsibilities which will not wait to be leisurely met, the call of distracting voices all about us—these things are often offered as excuse for the neglect of the spiritual life. They are nothing of the kind. They are the very conditions favourable to its true growth. And their great value to many men lies in their frustrating for them the ambition of spiritual character as a selfish attainment, at the same time that they give them spiritual character as the unconscious crown of an unselfish life of fidelity. We so often think that our spiritual life is dependent upon its conditions. If we were placed as some other man is, if we had what he has, if only tomorrow would come, with different associations—then we might hope for a spiritual life denied us now. God is no such blunderer. He knows what we need, and He is subjecting each to His will. The machinery just meant.

To give the soul its bent,

Try it and turn it forth sufficiently impressed.”

It is a help to recognise that the circumstances and equipments of our lives are directly ordered for us, and that in these we must and can attain our life, and live it in its fulness.

8. Lastly, habit runs its rule through the spiritual life, and the cultivation of the spiritual life is just the cultivation of the habits under which the soul should live to be its best and do its most.

The beauty of our Lord’s life was the perfection of its habits of holiness. And this is what Christianity is—a way, a habit. Thus the prophet foresaw it, “There shall be a way,” a habit, and it shall be the habit of holiness. Thus the early Christians conceived it. Christianity to them was a new habit, a way, and its great apostle both supported and exemplified it by fearlessly challenging men to study and follow his own ways which be in Christ.” And nothing is secure until we are accustomcd and taught to habit. Our spiritual life is beyond vicissitude, above the harassment of petty trial and provocation, strong for all it needs to bear in the conflict of true souls with the spiritual forces of darkness, when it has become set in the ways of the mind of Christ. It is here that the cultivation of the spiritual life is seen as a simply practical thing. We can acquire habits of Bible study and prayer, of thoughts of Christ and of loyalty to truth, of friendship and lowly-mindedness. Each of us will have his own method, but the principle will be the same, and the blessed end will be the same, and the blessed end will be the likeness to Christ and richer service of mankind.

(To be continued)

Child Life in Jerusalem and Bethlehem amongst the Christians.

I think it well to explain to those of our readers who do not know that a great number of the Christians in Palestine belong to the Greek Church which is very similar to the Roman Church (or as it is called here the Latin) in its teaching. A great deal of our missionaries’ work is amongst these Greeks and very necessary it is too, as they are very ignorant of the teaching of the Bible, and need the Gospel message as much as the heathen. The Russian pilgrims who come in thousands to Palestine every year to be present in Jerusalem at Easter, make one’s heart very sad. They undergo tremendous hardships and privations to get here. Sometimes a province will send one man as its representative. Whenever it is possible for them to walk they do so sleeping by the road side at night. I have seen them between Jaffa and Jerusalem, and also from Jerusalem to the Jordan and Jericho. Sturdy looking men and women, generally past the prime of life; but some are so old that moving seems an effort to them, clad in heavy padded black garments with a staff in one hand and generally a small kettle in the other (the Russians drink tea on every occasion). In contrast to the native Christians the Russian pilgrims are very devout, terribly in earnest, and whatever the sites and services may mean to others, they are all very real to them. I have been at many of their service and ceremonies and will endeavour to tell you something of them. The Russian government have a large piece of ground outside the city called the Russian Buildings, where one finds the Consul-General’s residence and large offices; the Russian Church, several large Hospices (rest-houses), schools, hospital, recreation grounds and gardens, shops where beads, pictures, icons, relics and souvenirs of the Holy Land are found in great variety and abundance; in fact quite a Russian colony where the pilgrims stay sometimes for three months at a time. The Consul-General told me that on an average ten thousand pilgrims come every year and are of course a source of great revenue to the Turkish government. The Russian element is very strong here, they have Churches and schools in all the best sites round, and I am told it is the same in other parts of the country. You will easily understand that the natives are greatly influenced by them.

Now for something about the children of these Greek Christians. A child is rubbed with salt and anointed with olive oil at its birth, it is then swaddled and put in a cradle. In some parts it is customary to blindfold the child for three days lest its eyes should be injured by too much exposure to the light. On the third day several women come to witness the ceremony of the opening of the eyes, commonly called H-elycoyon, and painting them with kohl. The Greek priest visits the house on the second or third day after
Wedding of Major Mathison and Miss Tucker.

The wedding of Major G. Mathison, C. M. S. Anuradhapura, and Miss Edith M. Tucker, recently working under the C. E. Z. M. S. at Mavelikara, Travancore, took place at Galile Face Church on Dec. 7th at 4:30 a.m. The morning was brilliantly fine, the church was decorated with ferns etc. The Congregation was largely composed of missionary friends those of whom formed the choir, and a few others amongst whom were Mrs. and Miss Vigors and Mrs. L.W. Booth, Anuradhapura friends of the Rev. G. Mathison, several Sinhalese pastors with others. Before the arrival of the bride, the Rev. G. J. Weston played the wedding march from Lohengrin. The bride was attended by Miss K. Gedge as bridesmaid and was given away by the Rev. R. W. Ryde. The marriage ceremony was performed by the Rev. A. E. Dibben, the second part of the service was taken by the Rev. Wilfred Booth.

At the conclusion of the heartly and impressive service and the singing and attesting of the register, the guests drove to the Borella Mission House, where the Rev. W. and Mrs. Booth received them,

After Major and Mrs. Mathison had received the congratulations of their friends and the cake had been well and truly cut and distributed, the Rev. A. E. Dibben in sympathetic terms proposed the health of the newly wedded couple, and expressed the pleasure felt by all that, away in Anuradhapura the Major would no longer be living and working alone. Major Mathison responded for his wife and himself, thanking all for the assurance of their prayers and good wishes. Several friends saw them off at Maradana by the afternoon train for New Peradeniya.

We take this opportunity of conveying to Major and Mrs. Mathison our very hearty congratulations and to express the hope that their new life may be one of great happiness and ever-increasing usefulness.

Jaffna.

It is with great pleasure that a recruit has been welcomed to the Jaffna Mission. Miss A. Tisdall reached Colombo on Saturday Nov. 3rd, and arrived in Jaffna on the following Tuesday. She is at present living at Nellore, and hopes to work with Miss Young among the women and girls in the innumerable villages of this large district.

Mandaitive.

Someone perhaps will ask what is Mandaitive? And what has it to do with the Gleaner?

Mandaitive is one of the small Islands in the Jaffna Peninsula, where the Church Missionary Society has been at work for many years. It lies opposite to the Town of Jaffna from 4 to 5 miles away. In years gone by the Mission had a Health Bungalow there. The house has gone and the land has been ruined by having stone taken from it for the purpose of road making. Still the work of education and evangelization goes on. There is a large mixed school on the Island with an average of between 70 and 80 children. A few days ago I went over there for the purpose of seeing the school and also inspecting some land which the Christians wish to buy for a site for their Church. I took a boat and found as so often happens that some one else also wanted to go. No objection was made and the man got in. After a time I entered into conversation with him. He was an intelligent man and listened attentively. After reaching the Island the Catechist and I went first to see the land and afterwards to the school. On returning I met an old woman, sister of one of our Christian workers and mother of the Christian man.
whose land it is proposed to purchase. It seemed sad
that one who has several relatives Christians, some her
own children, should still be in the darkness of
heathenism. I had a long conversation with her but
it was not very encouraging.

While waiting at a Bungalow for the rain to cease I
had a conversation with a man on religious subjects.
It is surprising the utter apathy there is among the
people—ignorance, superstition, indifference are the
great hindrances to Christian work here, still the gospel
is proved to be the power of God unto salvation. A
small Christian congregation exists and they are now
desirous to have a place of worship for themselves.
Let us pray that the power of God may be so manifest
that great numbers may be added to the Church.

Report from Anuradhapura.

The Rev. C. T. Williams of Anuradhapura in his
Annual Report writes that the labours of the Church
Building Committee, and the prayers that have gone
up from many, are being fulfilled before their eyes
in the completion of St. Andrew's Church. He points
out that help and money chiefly came from European
quarters, and urges that while saying as the elders did
of the centurion, 'He loveth our nation and hath built
us a Synagogue' the Christians of Ceylon should be
stirred up to give much more for the up-keep of the
building, and for the maintenance of services within it.

Mr. Williams reports favourably of the Parish work
on the whole, though much more might be done. There
was one adult baptism during the year. The year's
balance sheet shows Rs. 131 in hand, but Parsonage
needs repair, and Diocesan and Central Council claims
have not been properly met.

Intimation having been given of a reduction in the
Henry Venn Fund Grant, Mr. Williams appeals for
subscription for a permanent Church Keeper's salary.
Mr. and Mrs. Vigors attended the Annual Treat and
Prize giving in connection with the Sunday School—
and much kind help has been given by various mem-
bers of the congregation at the services and in the
Schools, for all of which Mr. Williams expresses his
thanks.

The Annual Treat, Anuradhapura.

On November 27 in the Old Court-house, the Annual
Treat for the children attending the Vernacular Day
and Sunday Schools of the C.M.S. took place. There were
present—Mr. and Mrs. Vigors, Mrs. and Miss Bell, Miss
Vigors, Mrs. Rothwell, the Rev. C. T. Williams, Major
Mathison, Mr. Osborne, Mr. Solomons, Mr. Perera,
Catechist, Mr. M. N. Gnanamutty, Notary Public, &c.
After tea, buns and plantains were supplied to the child-
ren and the visitors were entertained. Mr. Vigors took
the chair and the Rev. C. T Williams read from St.
Luke x and prayed. Major Mathison then read his Re-
port. No. of children on the roll 64, average attendance
53. No. present at the Government examination 21,
percentage 92. He said Mr. Charles Gibson of Watte-
gama had given 4 prizes of Rs. 250 each, for regular
attendance. Mrs. Bell had also given her annual prizes.
He thanked these donors and all who had helped. The
Chairman then spoke in recognition of the good work
done by Major Mathison and his helpers. The atten-
dances was unfortunately only about 50 per cent of those
on the roll; he hoped it would improve next year. The
passes were however, good. As to the change impending
on the system of education, nothing definite had been
decided upon yet, the object was that, instead of children
being allowed to run about wild, some teaching in the
vernacular should be given to every child amongst the
native populations in Anuradhapura.—A Tamil lyric
specially composed was then vigorously sung accom-
pained by a flutina. The prizes were then distributed
by Miss Vigors. After a vote of thanks to the Chairman
by Mr. Williams, the meeting closed. The children
were then treated to a scramble for sweets on the
Esplanade, the ladies throwing them broadcast. The
weather kept fine. The room was effectively decorated
by teachers and boys.

From The Observer.

C.M.S. Publications.

The Church Missionary Almanack for 1907 is now
ready. It is printed in red and black. The centre of
the sheet is occupied by a reproduction of the celebra-
ted work of the late Sir J. E. Millais, Bart., sometime
President of the Royal Academy, entitled, 'Victory, O
Lord.' The scene represented is that of Exodus xvii.:
Moses as Intercessor on the top of the hill, holding the
rod of God; Aaron and Hur staying up his hands 'until
the going down of the sun,' whilst the Israelites are
engaged in warfare with Amalek.

The Almanack may be obtained from any C. M. S.
Mission, or from the C.M. House Galle Face
Colombo, price cents 5, or post free cents 7.

The Church Missionary Pocket-Book for 1907 is
now ready and may be had from the C. M. House,
price 1s. 4d., post free. It contains, in addition to the
diary itself, historical summaries of the Society's
Missions, a list of European missionaries and native
clergy, a list of British, Irish, Colonial, and Missionary
Bishops, together with much other information of a
useful kind. Every missionary worker should possess
a copy.

The Church Missionary Almanac and Kalnindar
for 1907 is also ready. Paper covers, 3d., by post 4d.
It contains the same information as the Pocket-book,
but has no diary space for notes, &c.

Doctor Alec is the title of the Society's new Christ-
mas book for children. It is written by Miss Irene Bar-
esthe author of In Salisbury Square, and the story
is delightfully told. There is an element of fiction, but
it is quite free from sensationalism. This is just the
kind of book to put into the hands of all young people.200 pages, crown octavo, cloth, gilt. Price 1s. 6d.,
post free.

C. M. S. Funds in S. India.

The sudden and unexpected failures of Messrs.
Arbuthnot & Co. has caused much distress throughout
S. India. Many Charitable Institutions and Missionary
Societies have also lost heavily. The Travancore
and Cochin Missions of the C.M.S. have lost about Rs.38,000,
a large sum, though considerably less than the losses
of the S. P. G. for instance. The above stated sum
does not include the personal losses of our Missionaries.
Some, advanced in years, have lost all they possessed.
It may be that some friends in Ceylon who have not
been affected by this disaster, will wish to show sym-
pathy and thankfulness by gifts towards these sad defi-
cencies, whether private or public. Such offerings will
be gladly received at the C.M.S. Office, Egmore, Madras.
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