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FEBRUARY, 1907.

Collect.

O let Thy mercy descend upon Thy whole Church, preserve her in truth and peace, in unity and safety, in all storms, and against all temptations and enemies, that she, offering to Thy Glory the never ceasing sacrifice of prayer and thanksgiving, may advance the honour of her Lord, and be filled with His Spirit and partake of His Glory. Amen.

BISHOP TAYLOR.

Prophets and kings, Messiah said, Desired His day to see, Yet long were gathered to the dead Ere dawn in Galilee.

Full many a bosom-rending sigh The Spirit in them wrought, Jehovah seemed to dwell so high Above their warmest thought.

In seeming-fruitless prayer they spent Their sad, complaining breath, As down the narrow vale they went Of weeping and of death.

Yet did they weep in vain? Behold The witness of the Word, Emmanuel, My king of old, Eternal Pity, heard.

And, rising from His ancient throne In fullness of the years, Not unto kings and priests alone He came, a Man of tears.

All tears, all toils, all woes He took, All fruits of Eden's loss; And high uplifted, sinner look! He left them on the Cross.

O smoking flax, O bruised reed, O hopeless of the goal, Who find'st a brother doth not heed Nor understand the soul,

Take thou to Christ Hope's broken wing, His ways thy comfort be, He heard the prayer of priest and king, And He will answer thee.

No secret, spiritual sigh, No tear that fills thy cup, But hath enrolment in the sky; No prayer but mounteth up.

Servant of Jesus, tarry thou His leisure, and be strong; Accept His yoke ('tis blessing) now, His Advent is not long.

Editorial.

Mrs. Johnson has kindly consented to act as Editor of the Local Gleaner for a time. Contributions should be sent to her, at the C.M.S. House, Haputale, for the March Magazine and until further notice. It should be remembered that contributions intended for the ensuing number should reach the Editor before the end of the current month.

The anonymous author of the poem on this page appends as a note the following remarks. "I hope the thought is true and also not obscure, namely that the many seemingly unanswered prayers of the Second Dispensation are bringing about the Second Advent, as the seemingly unanswered prayers of the First Dispensation brought about (in a sense) the Incarnation. This use of "long" (in the last line) is quite classical. See Spenser's Prothalamium G. T. S. 1st series pp. 31-35."

The Rev. R. P. Butterfield, Kandy, would be glad of devotional books for the use of the Catechists of the Tamil Cooly Mission. Any friends able and willing to supply such will be gratefully thanked.

The specimen copy of the new Sinhalese weekly newspaper "The Birikirivana" which has been lately issued, should surely arouse supporters of the project to make a great effort to secure the extra 200 subscribers needed before the paper can be floated. Paper and type are good, and the matter is such as may be found in any clean healthy newspaper, with a high Christian tone. House holders with Sinhalese servants would do well to invest the modest sum of 3/50 annually in obtaining a copy of this publication for the benefit of their employees.

The January Conference.

To give us time to attend new year services at our own stations the day appointed for the beginning of Conference was the 3rd of January, most of us journeying there on the 2nd. We met together according to custom in Trinity Church for the initial Service and Conference Sermon and Holy Communion. The Rev. R. P. Butterfield was the preacher and his subject "knowing Christ and the power of His resurrection," notes of which will appear in our March number. The work of the Mcn's Conference and of the Women's Conference under the presidency of Mrs. Dowbiggin began after breakfast. On the same day a convention for Tamil Christians began at Nawalapitiya, and they had asked for special remembrance in prayer. This convention was remembered in the opening prayer and in the course of the day a telegram was despatched to those assembled. There were several new and returned missionaries to be welcomed, amongst them Mrs. Mathison who as Miss Tucker has laboured for ten years in the Malayalam country. The addresses on the 4th and 5th were given by Mr. Pickford and Mr. Senior, on which days the work at Trinity College, the Tamil Cooly Mission, and in the Southern Province was considered.

For Sunday January 6th we scattered some to Colombo, some to Matale, or Wattegma or Gampola, most of us returning on Monday morning in time for the children's prayer meeting which is always a valued occasion, especially and naturally to parents separated from their children.

At the close of the day's business a very well-attended conversazione was held in the College Hall. After an interval for renewing old friendships or making fresh acquaintances, Mr. W. D. Gibbon
mounted the platform and a hymn was sung. The chairman referred to many former missionaries of the C.M.S. he had known and honoured, and spoke of the advantages such an occasion secured by bringing missionaries face to face with the outside public, who thereby learned how far they were people with the same human nature.

After prayer by Mr. Senior, Miss Denyer gave some impressions of deputation work at home and some account of a Revival in the Home for Converts in Kandy. She especially emphasized the fact that it was free from extraordinary excitement or excessive physical manifestations: it was the quiet heart-searching work of the gracious Spirit of God.

Mrs. Ryde sang with feeling the missionary hymn "Coming, coming, yes! they are."

Dr. Andrew Jukes, the next speaker, a passing visitor from India on his way to England for furlough, but welcome as a fellow-labourer, pointed out the trying time that the Society is passing through at present, and emphasized by three illustrations from his missionary experience in pioneer medical work at Dera Ghazi Khan and elsewhere, the faithfulness of God in guidance and provision of funds. The speaker had always made it a rule not to appeal for funds, and stated that it was quite as easy for the Lord to provide what was needed for any project in connection with this work before men had run into debt as after. We have not space for a longer record of his remarks, but they enforced the truth that God is able. The Rev. S. M. Simmons who followed, abandoning his intention of telling something of the work around Badageama, drew the attention of the meeting to the Binikiwara a new Protestant Sinhalese weekly newspaper, of which it is intended to start the publication should subscribers for a thousand copies be found. We are glad to know the number is already 800 and hope the required number will be reached. So many groundless and pernicious things appear in print now-a-days that a healthy paper of this kind is greatly to be desired. We are glad to learn that the specimen copy issued in December has met with a gratifying reception.

On the 8th Mr. Dibben gave a timely address on Christian fellowship: that on the 9th was given by Mr. Thompson.

Some very important matters were discussed, amongst them a re-organization of the present Native Church system, which having been fully considered locally, is at present under the purview of the Parent Committee. The vexed question of the residence of the Principal of St. John's College Jaffna seems at last within measurable distance of a solution. An Educational scheme of Mr. Fraser's with a view to unification and concentration of that department of our work was also investigated, our great regret being that the proposer was not there in person. With regard to reinforcements, in view of the situation, the Conference abstained from asking for them, and with the prayer that the Lord of the harvest may send forth labourers into His harvest and that He may prosper the work of our hands upon us, this summary of our January Conference 1907 may fittingly be concluded.

A Sermon preached on Epiphany Sunday.

BY THE REV. W. S. SENIOR.

"Thou shall love the Lord Thy God with all thy...mind".
St. Mark X. 86.

In this text the mind is placed between heart and soul, (which may here be regarded as one) and strength. Let us call these things, the wishes, the wits, the work; the heart and soul representing the wishes, the mind the wits, and strength work.

Note the relation between (1) wishes and wits, that is between the disposition and intelligence, and (2) between wits and work, that is, between intelligence and labour.

1. Wishes govern the wits, the disposition largely, if not entirely, governs the intelligence. From this point of view examine excuses. Consider for instance the excuse in the parable of the friend at midnight. What could be more plausible than this tenderness over the young children? But the fact was, he did not want to get up. Excuses spring from a wrong disposition. We find reasons, for or against, according as we desire, or desire not.

Now the function of mind is two-fold (a) It is a store house of knowledge, viewed from the theoretical side. (b) It is an instrument for solving problems, viewed from the practical side.

If then our first proposition was true that wishes govern wits, it is true of both these functions. It seems to follow therefore (a) that we shall know most of what we love most and (b) that we shall plan best for what we love best.

(a) Professor James, in that quickening book "Talks to Teachers on Psychology," dealing with the question of bad memories says, "Never be cast down by deficiencies in any elementary faculties. In almost any subject your passion for the subject will save you." It does not seem an unfair inference then, on the whole, that if we do not know much of a subject, we do not care much about it. What then do we know of the Bible; of Theology, (the science of God); of plants and stars, (God's creation); of Missionary annals, (the progress of God's kingdom); of the condition of the poor and other national questions; of the difficulties, antecedents, temptations of the brother sitting next us? And if we know nothing, do we care anything?

(b) Dealing with the mind on its practical side, as an instrument for solving problems of conduct, for laying and executing plans, do we agree on this point, that "Where there's a will there's a way?" Passion cannot do second rate work a proposition illustrated time and time again by such a book as Smiles' Self-Help. So put, it is simple and obvious, but it cuts sorely when applied to life. May we be willing to be convicted, through the poverty of our wits, of the coldness of our wishes. Does it not stand to reason, that if a man has the choice of two patterns of rifles, one old, obsolete and inefficient, the other new, improved and powerful, and chooses the poorer one, his heart is not in the matter, he does not realise the power of the enemy, or care for the honour of his country?

What if we are using second rate weapons and methods, when we might use first rate? If we are contented with the energy of the flesh, when the power of the Spirit of God is available? George Macgregor said "Five minutes' work in the power of the Holy Ghost is worth five years' without." If this be true, or if, as Bishop Butler would say, there was even a probability that it be true, what shall we think of ourselves if we have not so much as inquired whether there be a Holy Ghost, much less sought to
know in our personal experience what His endowment is?

If prayer, rightly understood and practised, be the effective way of reaching men's hearts, of touching them, turning them, building them up, of removing mountains, of opening prison doors, of raising the dead and generally of achieving the impossible, what excuse can we plead if we have never looked into the subject?

"Your passion for a subject will save you." Let us no longer confess the deficiencies of our gifts, but rather our want of that invincible love which many waters of difficulty cannot quench.

2. Consider secondly the relation of the wits to the work. Although 'the best laid schemes gang aft agley,' yet often is not always. Though we are bidden not to lean to our own understanding yet we are not forbidden to use it. "He taketh the wise in their craftiness." Yes, but He also leads the wise to Bethlehem. The better the plan, the better the performance. 'First ponder, then dare.' Von Moltke when roused from sleep at midnight by the news that the French had declared war, directed his Aide-de-Camp to a certain drawer in his bureau, then quietly turned on his side and slept till 5 o'clock. His plans were all complete. The same forethought was exhibited by the Japanese in the late war, even to the detail of serving out fresh linen to the sailors before action, so that the wounds might be clean and wholesome. Planning is the half of efficiency; forethought is three parts of life. Think of the value of the idea, as illustrated in the patentee and speculator. Jethro came to Moses at Sinai with an idea, and what results sprang from it! Note how St. Paul chose great centres for his teaching; Antioch, the market of Syria, Ephesus the market of Asia, Corinth the market of Greece, Athens the University of the Mediterranean, Philippi on the great road to Rome, Rome to which, and from which, all roads led. May we not also reverently see the planning of God Himself, in choosing a Paul to be his servant in the Gospel; Paul the Jew by birth, the Greek by culture, the Roman by citizenship, in a world in which Jew and Greek and Roman were the three predominant types?

Do we at last recognize the place of the mind in religion, showing us the scale of values, what counts for most, teaching us to ask, what is the best investment, what will bring in most interest? To seat intelligence on its rightful throne will mean that we shall choose of two ways of spending a holiday the more fruitful, of two books the more fruitful, of two objects of liberality the more fruitful, of two spheres of work the more fruitful.

In passing, it will mean that we pay special attention to educational work, and to such a movement as the World's Student Christian Federation, with its Watchword, The Evangelisation of the World in this Generation. Humanity has more to give to Christ than humanity has yet given. If it bent all its wits to the work, the work would soon be done.

Is the principle unspiritual? Nay, it honours God, it is commanded by God, it is born of God. For our God is not only Love, and consuming Fire, but the pervasive Intelligence, the God of the planets, the God of law. "Thou shalt love the Lord thy God with all thy mind."

Extracts from the Annual Letters.

Major Mathison after referring to the building of Anuradhapura Church reports on the evangelistic work of the district, and quotes from one of the Catechists' letters as follows. "T. was a backslider and fell very ill last month, his wife prepared a devil ceremony for him. On the day it was to be performed I happened to visit him and spoke of the miraculous cure the Lord Jesus would give him if he would only believe. He asked me to pray for him, and he also asked his wife to put away the things brought for the devil ceremony. I read to him the service for the sick with the other Christians at his house. And I am thankful to say he has recovered and attends to his duties and is very regular at the Sunday Services, and has promised a thank-offering."

There have been 3 adult baptisms, and there are 12 adult enquirers and 6 boys who wish to confess Christ in Baptism.

A Bible-woman is greatly needed. There are 6 Vernacular Schools with an average of 111, and the Government grants have slightly improved.

The Rev. R. P. Butterfield writes: One feels the difficulty of impressing on the minds of sympathizers at home, the vastness of one single missionary 'district' compared with a home parish. Taking the pastoral work, for example, in this district, there are about 1,200 baptized Christians, who in themselves, would form a very respectable sphere of work at home. But then again these Christians have to be sought and visited over an area as great as the county of Norfolk. Then there are about 1,000 scholars, which number would make that of many a national school look small. These again are not in one or two big schools, but scattered over the same area, in twenty-six schools. But both these departments of work, important as they are, fade into insignificance before the great task of evangelization which is being daily carried on in our efforts to reach the 234,000 Tamil-speaking people who inhabit this part of Ceylon.

For the greater part of the year I have had the charge of the Central Division in addition to my own. It will be realized what this meant when I say that in the Northern district I am only able to get round to each centre once in three months. I have, however, been ably supported by the Rev. A. Suthimanathan, and God has been with us in such a way that the number of adult baptisms and candidates for confirmation is far in excess of previous years. School grants have surpassed all former years in both districts, and the contributions of Tamil Christians bid fair to do the same. Through my inability to visit all the planters, our European contributions have fallen off a bit, but I am sure this will only be temporary.

There are fourteen congregations in this district, each under a Pastoral and Evangelistic Catechist, scattered over a very large area and separated from each other by considerable distances. Services have been regularly conducted by the Catechists, and when in charge of my own district, I have been able to visit them once in three months for the purpose of holding services for the Christians, baptising adults and infants, and administering the Holy Communion. Since March, however, I have been unable to visit so often, to my great regret.
There are two congregations about which I can write with thankfulness—Kelebokka and Nilambe. When I paid my first visit to the former district, I found a miserable congregation of about twelve or fifteen, meeting in a dirty little school-room. The sad downfall of the Catechist, soon after, practically brought the work to a standstill. A new Catechist was appointed, and from that day to this there has been a constant and steady improvement. I secured the use of the Distict Church for the Christians, souls were won and admitted to the Church by baptism, the attendance at the services, and particularly at Holy Communion increased, until on my last visit there were no less than seventy-two Christians at the service, and thirty-five communicants. At the beginning of the year the Bishop of Colombo came to the district, and held a Confirmation when 13 men and women received the rite—almost a record number for the district.

The other district for which I have cause to thank God is Nilambe. In 1904 the Christians built themselves a new Church at their own expense. During 1905 the congregation visibly grew and added to their numbers. The district had been a very barren one before, but now it is one of the most hopeful. Immediately after the Convention held by Mr. Walker in August, the congregation on their own initiative began special prayer-meetings, and went out in a body for open-air preaching. On the other hand, there are causes for sorrow and heart-searching. Christians have been found out in life of immorality, while outwardly pretending to be zealous for the glory of God. In one district, a practically new one, where a promising work had been begun, such conduct has overthrown almost the whole work. In spite of our disappointments, however, we praise God for what He has done and for the joy we have, of seeing many walking and being built up in the faith.

The school work is becoming more and more encouraging, and this year we have to record a marked advance in the schools. Buildings and furniture have been improved. Government grants have increased very considerably, and the Inspector reports very favourably on our work.

The big storms of the last week of October this year while washing away Government railways, brought down at the same time, one side of our school in Wattegama. I was at my wife's end for funds to rebuild, but a generous planter of the district came forward at this crisis and offered to put up a entirely new school at his own expense.

The dirty little building in the Kelebokka district, which I mentioned above, was our Mission school. A firm stone building, with teacher's house, capable of holding 100 children has been erected near the same spot by a wealthy Hindu, who is leasing it to me at a nominal rent.

We are face to face with compulsory education; as a first step—in the towns and large villages. This will affect our schools in Kandy and Matale, both of which are far too small to hold the numbers of children who will be coming, being already overcrowded. Compulsory education is also in the air as regards the tea estates, and planters are anticipating it by a greater regard for the education of estate children. Numerous are the offers I have to refuse for want of funds.

The most successful new school opened during the year has been one in Panwila. I engaged a house at a low rent and started work. The numbers on the list in a month, totalled 57. It was at once inspected by Government, and in six months from the start will receive a grant. So keen are the Government to introduce universal education, that they are very ready and willing to register any amount of schools, as soon as they can be conveniently inspected.

Another successful school is one in the Galaha bazaar (a rising village) which within nine months of being opened, secured a grant which repaid all previous expenses. In this school we are indebted to the manager of the estate on which the school stands, for substantial school premises as well as school furniture. My policy in starting new schools is not so much seeking to put schools on each and every estate which asks for them, as to put a well-equipped and substantial one in strategic centres, thereby securing not only the estate children from the adjoining estates, but the roadside population.

Two schools have been taken off my hands by the Church Committees, thereby becoming self-supporting, These are Tavalamtenne taken over by the Kelebokka and Knuckles Church Committee, and Mariawatte, taken over by the Gampola Church Committee. I hope ere long to have others taken over on Church Committee account—a very small beginning for a self-constituted, self-governing, Native Church.

Kandy suffered a great loss during the year by the death of the Rev. A. Gnanamuttu, for many years in charge of the congregation there until his retirement in 1897.

Mr. A. Pakkianathan took charge of the congregation in March. Vigorous evangelistic work is carried on in Kandy, by street preaching and visiting. We really need a special Evangelist for this work, who would be able to deal with the Tamil-speaking Mohammedans, at present, totally unreached by us. The result of the year's work is shown in four men and women baptized, and fourteen confirmed. The Industrial School has received the end of its tether as far as room is concerned. We can take no more with the present room, although we could admit, if we had the space, fifty more girls. The Lace school continues to receive the highest grant, and most favourable comments from the Government Inspectress of Lace and Needlework. My wife has superintended this work during part of the year, and the girls have turned out fine specimens of Honiton and Valenciennes, as well as the commoner patterns.

Training School for Women Teachers.

We are very thankful to God for the Government Examination results. As two of the most promising candidates had only just recovered from Enteric when the Examination was held, they were not presented. Out of the other six, four passed, and the Director has since excused the Entrance Examination to the two patients, there being every reason to believe that they would have been successful. In the first year two students passed out of four presented. One of these having previously completed her course as a Pupil
Lady Mitchell, staunch friends of the C.M.S. received and hearty as previous ones, and Sir William and in time (D.V.) be entitled to a First Class one. She Teacher, has now a Second Class Certificate and will stay on at the Training School. In consequence of the delay in the publication of the examination results, and of the difficulty in supplying Mission Schools with competent Teachers, six different schools have, since the date of the examination, borrowed students for temporary work. They must however return now if they are to pass their next examination. Any Christian Teachers able and willing to enter the Training School for a short course of training are invited to write to Miss K. Gedge on the subject. They will have to promise to work for the Mission for a certain time after training.

Our summer holiday expedition for the girls who remained at Cotta, was a great success, as by the kindness of Mr. Saver we went in a launch to an Orient Line Steamer and saw all over it. We also visited the New Ice Factory and Museum, and heard two model Lessons at the C. M. S. Ladies' College.

The Cotta District Schoolmistresses spent a day with us at the Training School in order to see the various methods and helps used in teaching. The sale of vegetables grown by the students realized Rs. 3/86 which was given to evangelistic work in the Anuradhapura District. They also made 50 bags etc. out of odd pieces so as to give a Christmas present to each of the children in the Practising School and they helped the children to angle for the parcels in the imaginary fishpond which we made in the schoolroom.

The students occasionally exhibit the Magic Lantern to the girls of the Boarding and Day Schools, explaining and questioning about the Scripture pictures in turn.

We are hoping to build a little hospital room, in which patients can be put till we know what is the matter with them. On Jan. 1st our Training School balance was Rs. 20/38 but more has come in since.

Our "Castle in the air" is a room of which the plan is made, to enable us to receive converts or probationers for Christian work who may not be able to take the complete course of training. We know that if God sees well to entrust us with such a work, He will provide the means, and shall therefore not build until the funds have been received.

There is a passage in 2 Chron. 26. 13. which I only lately found. "A trained army,"..."that made war with mighty power, to help the King against the enemy." Is not such an army, endowed with power from on high, greatly needed by the Church of Christ to-day!

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**Cotta Notes.**

On Saturday December 16th a Sunday School festival was held at Cotta. It was a successful function: Mrs. Dowbiggin distributed the many prizes for regular attendance and success in the examination conducted by the India Sunday School Union. Several schools in the neighbourhood were represented, and our best thanks are due to friends for their kind contributions. On Wednesday December 19th the annual prize-giving of the schools took place in the Cotta compound. The occasion was quite as successful and hearty as previous ones, and Sir William and Lady Mitchell, staunch friends of the C.M.S. received a warm welcome and their presence was a great encouragement. There was a large gathering of friends from the neighbourhood and a fair sprinkling from Colombo. Sir William Mitchell in his remarks as chairman pointed out the work and value of the schools. He referred to the startling statements in a recent issue of the *Mahabodhi* newspaper about boys in the Southern Province attending C.M.S. schools being beaten if they did not purchase Bibles. He regarded such statements as mythical. (The superintending missionary has since in the public press stigmatized them as without foundation.)

The Rev. R. W. Ryde in proposing a vote of thanks, which the Headmaster seconded, called attention to the way in which evidence was often manufactured in Ceylon and the necessity of sifting it especially when the testimony to be examined is that to the life and work of the Lord Jesus Christ. Lady Mitchell distributed the prizes, this somewhat arduous work being taken in sections relieved by recitations etc. given by various youthful performers. The "Hoop song" was particularly well given. After the prize-distribution proper had concluded there were refreshments and while these were discussed may pole and drill exercises were given on the lawn.

On December 24th Mrs. Ryde and her little son with Miss Baker arrived by the Ormuz at 10:30 in Colombo. On reaching Cotta and driving through the arch that received the glories of prize-day they were met by several friends and by some of the girls of the Girls' English School who escorted the carriage to the bungalow. A short service of thanksgiving was held in the verandah facing the lake: Mr. Richard Gamalatge read Psalm 104 and the Rev. G. Bastian Perera gave thanks in prayer. The proceedings were in Sinhalese.

On December 25th there were good congregations at the morning service, at which the pastor was the preacher. The Rev. R. W. Ryde was assisted by him at the subsequent Communion Service. A special Communion Service of Thanksgiving for Mrs. Ryde's safe journey had been held at 7:30 a.m.

On December 26th many were present at the Sunday School festival at Nugegoda, when Mrs. Ryde distributed the prizes. The Rev. R. W. Ryde and several others gave addresses or took part in the proceedings.

December 26th found several of us at Talangama for a similar function at which Mrs. Ryde again distributed the prizes. The Sunday School Committee worked hard to bring about a successful function at rather short notice and in spite of disappointments.

Yet another festival on Saturday—this time at Liyanwela. A small contingent journeyed by train from Nugegoda to Padukka and were the guests of H. L. Daniel Esq. at Lenawatte Estate.

The Rev. R. W. Ryde presided at the gathering at 2 p.m. and Mrs. Dowbiggin, happy to be among so many old friends and heartily welcomed, distributed the prizes. A fancy bazaar in aid of the Church funds followed, as a special effort is being made to increase the funds of the Cotta District Council.

Sunday January 13th was a day of sorrow, but not of sorrow without hope, for two households at Cotta. At 10-30 a.m. Richard Pinto Jayawardene, Muhandi-ram was called to his rest. His active mind and tireless activity were resisting the last enemy until
half an hour before the call came. His was a strong personality and he had always championed the cause of the villager and the oppressed. He had served Government in the Registrar General's Department. The Rev. H. Gunasekara brother-in-law of the deceased came down from Kandy on hearing of his relative's serious illness. The Revs. Bastian Perera, G. S. Amarasekara, and R. W. Ryde took their share also in the funeral service. Mr. Jayawardene had overtaxed his strength in connection with efforts to help sufferers from the recent floods. It is pleasant to recall that in his last remarks in public, at the Nugegoda festival on Dec. 20th he expressed his firm belief that his name, though unworthy, was written in the Lamb's book of life.

At 6:30 on the same evening "the angel with the Amaranthine wreath" as Longfellow describes God's messenger, "pausing descending and whispered the word that has a sound like death" to the home of Samuel Perera Esq. second master of Cotta School. Mrs. Perera who was so well-known for her saintly life and deeds of kindness had been ill for five weeks. She was removed to the Lady Havelock Hospital on Sunday morning, but about noon an alarming change for the worse took place, and the sad procession returned to Cotta where almost immediately on arrival, her spirit returned to God who gave it. The loss to her family and the boarders and a wide circle of friends cannot be measured.

She was laid to rest in the Cotta Churchyard, the three clergy named above being assisted by the Rev. D. L. Welikala instead of the Rev. H. Gunasekara. May the God of all comfort and be near those who mourn the loss of Mr. Jayawardene and Mrs. A. S. Perera.

On Thursday January 17, Dr. Andrew Jukes of Kotgur near Sinha (who with Mrs. Jukes were guests at Cotta for a few days) spoke to the members of the Mirihane Gleaners' Union branch in the verandah of Mr. Ryde's bungalow. His story of the pioneer medical work in Dera Ghazi Khan and of the first Beluch convert was most interesting—which is a trite and inadequate description, but the local editor cannot spare room for its insertion here. The success of having the meeting at Cotta was on this occasion at any rate pronounced. About 46 were present. Incidentally we were grieved to learn that Mr. G. H. Hodgson a relative of Dr. Jukes and once designated for the Cotta English School headmastership is now an invalid and unable to work.

R. W. R.

New Books and Publications.

Talks on Africa: An outline of six missionary Instructions with Illustrations and Recitations, for young people. 32 pp. Price Cents 40.

This book has been prepared in response to repeated requests from those who have charge of work among children and who endeavour to give consecutive missionary instruction. It consists of six "talks" with notes and will be found helpful in schools and missionary unions. Each "talk" is complete in itself consisting of an outline, with stories, illustrations and figures. At the end of the book are detachable maps and diagrams in such a form as to be easily copied on a blackboard.

An examination on Talks on Africa will be held in April 1907. Further particulars on application to Mr. J. W. Ferrier, Mission House, Galle Face, Colombo.

Contrasts in the Campaign: By various writers, 200 pages, with 8 splendid illustrations, price Rs. 1.25.

The various chapters give, in one form or another, a description of what the heathen are, how men and women among them are won for Christ, and what they become. The contrast between their old life and the new is a testimony to the power of the Gospel.

Doctor Alec: By Miss Irene H. Barnes, 200 pages with 8 illustrations. Price 1.25.

This is a narrative founded on facts that have been culled from various sources, and gives an account of the doings of the Willoughby family. The book will prove interesting to all young people who read it.

C. M. S. Magazines and Periodicals reorganized: The Church Missionary Review (a new series of the Intelligencer) published monthly, price Rs. 4.50 per annum post free.

In its new form, says the editor, the Review will speak in the name of the C. M. S., and will look out upon the world from a C. M. S. point of view. Its writers will be C. M. S. men and its topics will be what C. M. S. friends need and appreciate. It will be concerned less than hitherto with the details of the campaign and with the movements of individuals etc. and more with the larger features and the strategic aspects of the great battlefield.

The Church Missionary Gleaner: (localized for Ceylon by the addition of 8 pages of local information and missionary news) price Rs. 1.50 per annum post free. There is practically very little change in the order and style of the Gleaner and it will continue to be the popular pictorial missionary paper of the C. M. S. The new cover is strikingly suggestive, a small sheaf of wheat interwoven with the device "The field is the world." The circulation in Ceylon has steadily increased during the past two or three years and it is hoped that this new year will see further advance.

The Round World, and they that dwell therein: 16 pages monthly, price cents 75 per annum, this is a specially a paper for young people and is brightly illustrated with photo-engravings.

Mercy and Truth: 200 pages, price Re. 1 per annum is a magazine for all who are interested in C. M. S. medical missions. The special feature of the new volume for 1907 is a greater number of illustrations and the new form should win for it a larger measure of support in Ceylon.

The C. M. S. Gazette: 32 pages monthly, price Re. 1 per annum. The C. M. S. Gazette is intended especially for workers, for clergymen, laymen, and women, for friends and members of all classes who watch the movements of missionaries, and are interested in items of progress at home and abroad.

Trinity College, Kandy.

Last term we had both a Confirmation and Baptisms; and prayer is asked for all the boys concerned.

The Confirmation was held on Friday Dec. 14 when nine boys were presented, one English, two Sinhalese, and six Tamils. Eight of these were sons or grandsons
The Ceylon Church Missionary Gleaner.

The C. M. S. Hultsdorf Pastorate.

The last few days of last year were days of great rejoicing in the Lord to the members of the Hultsdorf C. M. S. Tamil Church. The congregation has many reasons why it should be thankful to God. One among them is the fact that now the congregation has an ordained minister. The Rev. G. M. Arulantham, who was pastoral Catechist for a few years was ordained deacon on the 21st December last. This and a few other reasons led to the celebration of a thanksgiving meeting on the night of the 21st Dec., at which the whole congregation assembled and a touching address was made by the Rev. M. Weston.

On the afternoon of the 22nd December came the Prize Distribution of the Hultsdorf C. M. S. Sunday School. There were many present on the occasion. The report of the Sunday School read by Mr. J. C. Joshua was very encouraging. In this Sunday School there are many Hindus and Mohammedans learning the Word of God. The prizes were distributed by Miss M. L. Franklin, to whom our thanks are due.

The service on Christmas Eve was well attended and was very impressive. On Christmas Day, the Sacrament of the Lord’s Supper was administered by the Rev. W. Booth assisted by the Rev. G. M. Arulantham.

The Watch Night service held between the hours of 10 and 12 in the night of the 31st Dec. was an excellent one. The audience was very large and the building was taxed to its full capacity. At no other meeting was there before that, in that building, such an assembly of intelligent men and women. After the regular service addresses were made by the Rev. G. M. Arulantham and Mr. M. C. Joshua.

The service on New Year’s Day was one of great delight and enthusiasm, as it always has been. May our hearts overflow with ever continued thanksgiving unto the Lord our God for all His wondrous mercies unto us. Amen.

The First Great Religious Movement.

By Dr. Hastings.

“The righteous shall live by faith” (Gal. III xi.)

This is the most momentous text in the Bible. There are other texts which are more endeared to us. Some men's thoughts return at once to St. Paul's ‘faithful saying' about the chief of sinners; others will let their minds rest upon the gracious invitation of Christ to the weary and heavy laden. But this is the most momentous text. It has had more to do than any other with the great religious movements which have taken place in the world.

The first such movement is associated with the name of Abraham. “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed” (Heb. 11. 8.) For Abraham had
It is deeply touching... Abraham never obtained his reward. It was well for him that he did not, and it was well for us. For if he had obtained the reward for which he left his country he would never have been the Father of the faithful. By faith Abraham went out for he had discovered that God is a rewarder. But if his faith had failed him when the first disappointment came, and he discovered that the reward was not to be that which he came out for, his faith would never have been counted unto him for righteousness.

By faith he sojourned in the land of promise as in a strange country. When God came to him at the time of the first deep disappointment, and said, 'Abram, I am thy reward.' There is a tone of reproach in it, a tone of surprise and gentle reproach. So the child came.

Is God to lose Abraham then? Is he to be the father of a prosperous family in the land of promise? Is he to become rich in cattle and in land and pass away as a great Eastern Sheikh? Are we to lose him also? Isaac is born—but Isaac must die. So it came to pass after these things that God did test Abraham and said unto him... 'Take now thy son, thine only son, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.'

Whom thou lovest' the words are not accidental. And it is more than the love of the father for the son. Ishmael was his son also and Abraham loved him. It is more than the Fathers love for the Son of his old age. 'In Isaac shall thy seed be called.' It is the surrender of the dearest hope of his life, the hope of the family and the name. But Abraham is ready now. When God first came to him saying, 'I am Thy reward' he was not ready. 'I go childless' he said pleadingly then. But he knows God better now. He has had rewards he never dreamed of. He has had a vision of a God who breaks the letter of His promise that He may keep it overwhelmingly in the Spirit. He has seen that nothing is impossible with God, and that he is able to give him Isaac back again. Or if not, and this is now the secret of the father of the faithful, he has discovered that when God says He is a rewarder, the reward, the final and the full reward is Himself. So Abraham went to the land of Moriah. And he who had received the promise went to offer up the son through whom alone the promise could be fulfilled, not because faith is blind and unreasonable, but because, dearly as he loved Isaac, and fondly as he still hoped that through Him should arise the family by whom all the nations of the earth should be blest, God Himself had at last become his shield and his exceeding great reward.

The restoration of St. George's Cathedral, Sierra Leone, has been in progress for nearly six years, and £9,000 has been expended upon it. The African Christians have themselves contributed two-thirds of that sum, and the O M S. Gazette for January records also the interesting fact that Christians in China have lent a helping hand to their fellow-Christians in Africa, collections for the Restoration Fund having been made in one of the churches in Hong Kong.

Birth.

At Nugegoda on Feb. 7th to the Rev. G. S. and Mrs. Amarasekera—a daughter.
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