SEPTEMBER, 1908.

Memorial to the late Rev. J. Ireland Jones.

Some two years ago the C. M. S. Ceylon Conference passed a Resolution approving of the making of an appeal for contributions towards a Fund for perpetuating in some useful way the memory of the late Rev. J. Ireland Jones, whose work in the Island has been attended with such blessed and lasting results, but the serious state of the Society's finances led to the scheme being put on one side for the time. It has, however, now been revived and the Fund has been started, an appeal having been sent out to those who were thought likely to give.

Mr. Jones' most successful missionary work was what he did in the Kurunegala District, in Talamipitiya and the surrounding villages, where the churches he was the means of initiating are now large and flourishing. It has been thought therefore that it would be most in accordance with what he would have wished that the Fund should be devoted to helping these people, whom he greatly loved. They are the only Kandyan Sinhalese who have in any numbers embraced Christianity, their religion is of a robust type, and their zeal in the Gospel is commendable. Moreover, their position in the eyes of their fellow-countrymen is such that they are shut out from many advantages which those around them possess, and they thus need help from outside. It is therefore hoped that enough money may be collected to make it possible to grant some of their most promising children scholarships in a C. M. S. school where they could receive such education as they are so anxious to secure, and of which they are capable of making good use.

Contributions may be sent to the Rev. W. G. Shorten, C. M. S. House, Kegalle, or to the Secretary of the Mission, Galle Face, Colombo.

Kegalle Band of Hope.

The third anniversary of this Society and a prize distribution to its most regular and diligent members took place at the C. M. S. Boys' School on July 25th at 4 p.m. The chair was taken by Mr. J. B. Molligoda J. P. U.P.M., and the report was read by the Secretary Mr. E. W. Perera.

It was a very interesting and satisfactory document and stated that there were 93 members on the roll, that 39 meetings had been held during the year at which the average attendance had been 45.

Most helpful and inspiring addresses were given by Mudaliyar C. F. S. Jayawickrama and Mr. J. J. B. de Silva interspersed with excellent recitations and dialogues by various members of the Band of which one, on the evils of intoxicating drinks, was especially well done.

A bottle of some liquid, coloured like whisky, was placed upon the table and a very bright little boy sang an address to it accusing it of having stolen not only his food and clothes but those of his wife and children too.

The prizes were distributed by Miss Townsend and were certainly well earned several numbers of the Band having attended every meeting held during the year. The beautifully decorated school room was well filled and the proceedings closed with a vote of thanks to the chairman, Miss Townsend, and the speakers proposed by Mr. G. P. Abeysekoon, Vice President, and seconded by Mr. W. O. Herat, President of the Society.

Rev. W. G. and Mrs. Shorten and Miss Gedge were, much to their regret, unable to be present.


Mampe.

The xxvii Anniversary Festival of the Sunday Schools connected with the Mampe pastorate was held on Saturday, the 18th July. There were present the Revs. R. W. Ryde, D. J. Perera, D. L. Weliikala, and J. H. Wikramanayake, Dr A. S. Gunewardena, Mr. J. W. De Silva, proctor, Mr. and Mrs. Bastian Pieris, Mr. and Mrs. J. D. Rodrigo, Mrs. C. P. De Silva, Misses De Soysa Mr. and Mrs. Jayasinghe and Miss Jayasinghe, the Sunday School teachers and pupils and the Christians of the Mampe pastorate.

Dr. A. S. Gunewardena of Panadura occupied the chair.

The proceedings commenced by the singing of a hymn. A portion of Scripture was read by the Rev. R. W. Ryde. Prayer was then offered by the Rev. D. L. Wellikala.

Mr. J. A. Kulatunga, the Secretary, of the Sunday School Committee read the report for the year under review. There are twelve schools attended by 348 children. The average attendance was 220. Children from the schools were presented for the All India Sunday School examination. All of whom passed creditably.

Addresses were delivered by the chairman, the Revs. D. J. Perera, D. L. Weliikala of Colombo and Talangama respectively, and by Mr. J. W. De Silva, proctor, Panadura.

Prizes were gracefully distributed by Mrs. C. P. De Silva of Carlton House, Moratuwa.

Some of the children sang some songs, and gave some recitations.

A vote of thanks was proposed by the Rev. R. W. Ryde. The pronouncing of the benediction by the Rev. R. W. Ryde brought the proceedings to a close.

Light refreshments were served to all.

Mission at Cotta.

It is proposed (p. v.) to hold Mission and Convention Services at Cotta from Oct. 2 to Oct. 10. Will friends kindly join in prayer for the missioner and any otherspeakers, and for those to whom their messages will be delivered.

Cambridge University Prayer Union.

This old-established Prayer Union, with its worldwide membership, has recently been re-organised and is in a fair way to have a future of increased usefulness. Cambridge men who have not yet joined it or old
members who have allowed their membership to lapse should apply for enrolment to Mr. H. C. Richford, the Asst. Secretary, at 34a Paradise St., Cambridge, enclosing one shilling for membership fee for 1908.

Annual Sale of Work.

The annual Sale of Work in aid of the Ceylon Association was held in the Public Hall, Colombo, on Thursday and Friday 3rd. & 4th September. The takings amounted to Rs 4732—an advance of Rs 7 on the previous year's result. The Ladies' Committee are to be congratulated on this satisfactory total. A full account will appear in our next issue.

Ceylon Mission.

Summary of Present Work.

The chief stations in Southern and Western Ceylon are Colombo, the head-quarters of the Mission, where pastoral and evangelistic work is carried on in both Sinhalese and in Tamil; Cotta, within a few miles of Colombo, and Baddegama, near the Southern end of the Island, where Sinhalese is spoken; and Galle, further south, and Negombo, north of Colombo, where the work is in Tamil.

The work of the Kandyan Sinhalese Itinerancies is carried on in three Districts, the Central with Kandy as its head-quarters; the Northern, worked from Anuradhapura; and the Western, worked from Kegalle.

The Tamil Ceylon Mission has three divisions, viz.: the Northern, the Central and the Southern with their headquarters at Kandy, Nanu Oya, and Haputale respectively.

In Northern Ceylon the chief station is Jaffna, near which are Nellore and Copay, all the vernacular work is in Tamil.

Throughout the Island educational work is on a large scale, upwards of 20,000 children being under instruction in the 23 C. M. S. Schools. The chief institutions for male students are Trinity College, Kandy; and St. John's College, Jaffna, and Boys' English School, Cotta; and for girls the Ladies' College, Colombo, and English Schools at Cotta, Baddegama, and Jaffna. Provision for the supply of teachers is made by means of a Training Institution for Tamil at Copay, and male and female Sinhalese Teachers, Training Schools at Cotta.

The work is carried on by a staff of twenty European clergy, four laymen, fifteen missionaries' wives, and twenty three other women, with whom are associated twenty two Sinhalese and Tamil clergy and upwards of 700 native Catechists, Schoolteachers and Bible women.

The Bible its own Witness.

Bishop of Durham at the British and Foreign Bible Society Meeting.

That last example leads me to the second aspect in which, in the report, evidence to the glory and greatness of the Bible so largely comes out, and that is where the Bible is doing its less normal and yet most wonderful work, when it goes alone into the world, when it runs in front of the Church, when it gets carried, designedly or undesignedly, where the missionary is not allowed to go, or has not been. There are regions of the earth still sealed, as you know, to the propagation of the Name of Jesus by the living voice. Christ may not be proclaimed in Afghanistan; He may not be proclaimed in Tibet; He may not be proclaimed, strange to say, in Nepal, which is almost part of British India. He certainly cannot yet be proclaimed in Central Arabia. Yet there is not one of those regions, and not one of the other at present practically inaccessible regions of the earth, where it is not found that the Bible has been peacefully penetrating and preparing the way of its Lord's future triumph. I will close with one illustration to the point, a striking story which I believe I can vouch for the absolute accuracy of, but which has not, as far as I know, found its way into publication. It was told, perhaps five and twenty years ago now, to a very intimate and most accurate and truthful friend of mine by the principal person in the scene. The late Rev. Mr. Reichart, missionary to the Jews in Cairo, undertook, as many missionaries do when needed, to be the depository of the Bible Society there. In his depot one day he had a visit from a small party of Arabian Jews, who came from one of the remote unknown central oasis districts of Arabia. There they had heard somehow of the shop in Cairo where the holy law was to be bought, and they came for Hebrew Old Testaments. Mr. Reichart very gladly supplied them, and, before he fastened down the box, with earn est prayer and without a word to man, he put a Hebrew New Testament in, hidden with the Old. They went away, like Joseph's brethren, and then in a year or two there came the same men, or the like men back again, and they brought a letter from their Rabbi to the Christian priest at Cairo. What was it to say? It was to say how highly they valued the beautiful copies of the Law, Prophets, and Psalms, but also to say that, to their surprise, they had found along with them another Book in the holy tongue, and that they had never heard of its existence, and that the Personage it depicted—think of the isolation through the ages which this must have meant—the Person of Whom it spoke had never crossed their knowledge before, and that as they read of Him in the holy words in this Book enclosed with their own Scriptures, with one mind they had come to the conclusion that He was Israel's Messiah, and from that day, said the Rabbi of that Arabian solitude, "Our prayers to the God of Israel shall go up ever more in the name Messiah Jesus." So the Book goes where man cannot, and the Lord goes with the Book. It is according to His promise that it shall not return unto Him void. The Word of God liveth and abideth for ever. It is incorruptible in His Son; it is inscribed in His Book; and it is this sacred Word which, by the Bible Society, is thus gloriously distributed to men; and for its labours for that Word it is, and will be, blest from Heaven.

Address delivered at the July Conference by the Rev. W. J. Hanan.

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such an one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the Law of Christ.

The possibility referred to in our first verse—that of a Christian man being suddenly and unexpectedly overcome by temptation—is not, we regret to say, a very remote one—but one which is daily happening among us and about us. We are too often saddened by accounts of the unexpected falling into sin of those whom we know love and serve God; and in our own lives are we not often humiliated by our sudden and unexpected defeats?
Some of us—in our official capacity as ministers of God's flock—have often to experience the disappointment which arises when a member of our congregation brings discredit upon the name of Christ. As Missionaries too—in charge of large numbers of fellow workers we have the same sad experience, and even in our private capacity, as simple followers of Jesus Christ we often meet with failure and sin in our friendships, yes, even in the circle of those nearest and dearest to us.

And I suppose we have often been puzzled as to how we should act towards such backsliders. We have perhaps been anxious to restore the sinner, yet, at the same time to reprove the sin. Perhaps we have felt that it was our duty to punish, even in the slightest degree, the fallen one, just to show our own abhorrence of his transgression.

The results were disastrous. We meant well, but the friend misunderstood (as we thought) our good intentions. We alienated him instead of drawing him back to the fold. The practical results were a friend lost, a worker turned aside, a fellow Christian at enmity with us. We consolled ourselves with the thought that we did our duty regardless of consequence, that we upheld the righteousness of God's law and the purity of his Church, and perhaps we gloried just a little in our own zeal in a good cause. But in our inmost soul, we were not perfectly satisfied, at times would come the conviction—Just a faint one,—that there must have been something defective in the remedy as the sore was but aggravated.

It seems to me, that St. Paul—in the verses which have selected for our consideration this morning—plainly and faithfully sets before each individual Christian his duty towards his erring brother. Let us consider briefly what he says, and I want to speak, not of the attitude of a minister to one of his flock, not of a missionary to one of his workers but of the attitude of a Christian towards his fellow Christian.

"Brethren even if a man be overtaken in any trespass:—" St. Paul puts no limit to the kind of trespass—it may be small or great, it may be commonplace or revolting—Indeed it seems possible that St. Paul had in mind the case of a Christian man who had been guilty of a very gross crime.

In a sense the nature of the sin is not to affect the duty of the Christian brother; whether the sin be great or small the duty of the Christian brother remains the same. "Brethren even if a man be overtaken in any trespass, restore such an one, bear ye one another's burdens." St. Paul here says nothing about reproving the sinner, nothing about trying to uphold the discipline of the church and nothing about being jealous for the purity of God's laws and the good name of Christian—he says, restore, bear his burden. The sinner is to be restored and his burden to be borne. But By Whom? This question leads up to our first important consideration.

Notice that St. Paul defines clearly the people who are to restore the sinner and bear his burden. He did not consider all who were called Christians fit for such Christ-like work—he did not consider all those he addressed as “Brethren” capable of such Divine occupation. "Brethren ye which are spiritual restore such an one, bear ye one another's burdens.” This is the first important lesson we have got to learn—that if we wish to restore the erring brother and to bear his burden we must be spiritual. We must be—not in name only, but in fact—Christians. Christ's spirit must dwell in us and animate us, we must be indwelt by the Holy Ghost, we must be born again. As the work of restoration is Christ-like work we must have Christ's spirit; as it is a Divine work, to do it effectually we must be partakers of the Divine nature. Earthly qualifications alone are not sufficient, we must be equipped by God the Holy Ghost.

Tact, persuasiveness, a kindly disposition, a certain social position, a certain ecclesiastical position, friendship, relationship—have we relied upon such qualifications in our dealings with the erring friend? Have we thought that because we are so and so and have such and such a position therefore we had a right to deal with the erring one and to deal successfully?—No wonder we failed. The first qualification—qualification which includes all other qualifications is the possession of God's Holy Spirit. "Ye which are spiritual"—Friends, are we included? Do we answer to St. Paul's description?—Are we spiritual? Are we qualified to bear the burden of the one who has suddenly and unexpectedly fallen away?

The 2nd question we consider is, How are we to engage in this Christ-like work?

We are to deal with the wandering one in the spirit of self-examination:—"Restore such an one—looking to thyself"—when we approach the fallen one we do so, not feeling our own goodness, our own fitness for such a task, not feeling his unworthiness, not magnifying him or his sin, not putting him into the prominent place—our eyes, as it were, are to be turned from him and fixed upon our own hearts. We are to realize that we are of the same nature as he is, that our positions might have been changed— we the fallen and he the restorer—and many yet be changed. We are not to try and come down to his level—there must be no condescension. Self-examination will keep us in a humble spirit. Every fall on the part of a Christian brother or sister should be a call to self-examination, on our part—Why did he or she fall? What prevents me from falling likewise? should be personal questions.

Friends is it not but too true, that very often the fall of one Christian leads to the self-glorification, the self-exultation of many—when such a feeling begins to steal over us, nothing but the sternest self-examination in the sight of God will keep us from the spirit of the proud Pharisee. In the light of God's Holy Word and with the aid of His Holy Spirit self-examination will reveal in us so many inconsistencies, so many neglected duties, so many flaws, such a degree of falling short of what we know we ought to be and can be, that we know God expects of us, such a tendency towards sin that we shall be humbled in the dust and fitted to exercise that spirit of meekness in which the work of restoration is to be done. The erring one will feel that Chist's own spirit animate us and will allow us to speak and act on behalf of Him and as His representatives.

Restore such an one in the spirit of meekness. Now let us consider what is our duty towards the one who has sinned? It is expressed by two significant words—restore—bear—

Restore such an one—one commentator says the Greek (of Restore) is used of a dislocated limb reduced to its
place."—Is not this word Restore then a very significant word? We know that a dislocated limb is still part of the body—an essential part—without it the body is a maimed body, a part which must be restored to its former position if all the functions of the body are to be properly performed. So is the Christian who has fallen into sin—he or she is but a dislocated member, still a member of Christ's Church, an essential member without restoration Christ's Church is a maimed Church.

Just as the dislocated limb is put back to its original place so our duty is to restore the fallen one to his or her original place (in Christ's Church.) Nothing less than this is to be our aim. To be sure we cannot in our private capacity (the capacity we are considering now) restore those who are under official censure, to their forfeited Church privileges, but we can in most cases prevent the Christian man or woman who has in a weak and unguarded moment fallen into sin from living in that sin and remaining in an impenitent state. We can go to such a one in a humble spirit and remind them that Christ still loves them, that they are still His, (just as the prodigal never ceased to be his father's son), that He and we long just for one thing not for their punishment but for their restoration to their original place in Christ's flock. That without them Christ's body is but a maimed body.

How tenderly and carefully such a task must be performed. We know the carefulness and the tenderness a medical man displays when he sets a limb which has been put out of its place. All rough handling is avoided—only necessary pain is given—there is no hurry—there can be no hurry in such an operation.

In our individual dealing with those who have lapsed we must follow the example of the Great Physician. Jesus Christ never paraded the sin of the guilty who came before Him—He treated them with the utmost kindness. Look at the case of the woman who was a sinner whom cruel Scribes and Pharisees brought to Him and declared that Moses had ordered that such should be stoned. They published abroad her sin. How did Jesus act? We read "Jesus stooped down and with his finger wrote on the ground." They continued questioning Him so He said unto them, "He that is without sin among you let him first cast a stone at her" and (read) "He stooped down and wrote on the ground." Why did Jesus act so? Let me quote for you an explanation given by a recent writer (Slatty page 138) "This writing on the ground has always perplexed commentators; but the simplest explanation is the best what could it have meant, but that He, in his infinite kindness, wished to draw from that frail and sinful woman the cruel staring of her accusers, most of all to avoid adding Himself to her awful shame by studying her guilty eyes; How useless it is to speculate what He wrote. It may have been anything or only meaningless lines; but in any case the woman was having a respite. The eyes that had burned the red shame on her cheeks were turned to His letters in the sand. How delicate, how merciful, how masterful was that divine kindness."

He loved therefore—He could restore. Let us have but a grain of His Divine love and compassion for others in our own lives and we shall be able to do as He did.

"Only a word; but 'twas spoken in love, With a whispered prayer to the Lord above And the angels in heaven rejoiced once more For a new-born soul entered in by the door."

But our duty towards the erring one is not simply confined to restoration to his former position—We are also to bear his burdens—"Bear ye one another's burdens." (While I confines the meaning of the exhortation to the erring brother I know that many commentators give it a much wide meaning. But the limited interpretation is included in the wider one.)

The burdens of temptations which beset the erring one, the burdens of failure in his Christian life which press so heavily upon him, the burdens of shame, of remorse, of heart searches, the burdens of the scorn and success of those who rejoice at his failure—in all these we must have a part. We must show him that because he has failed—we as members of that Body of which he is a member partake in his failure—we must prove to him by acts (not words merely) that the words of the Apostle are true if one member suffer all the members suffer with it.

Is not the cause of so much of our failure in dealing with erring ones due to the fact that they do not realize that their burdens are anything to us—that we have failed to prove to them that we do bear their burdens. If we can but prove to others that we are burden-bearers—that we feel their sorrows, failure, and also their joys, and successes we shall have the power of restoring them.

How often they imagine otherwise that good intentions are due not to a desire to benefit them but to benefit ourselves or our church not because we wish to remove the burden of sin and shame from their shoulders but because we wish to purge ourselves and our church of the disgrace their face has brought. Terrible indeed is the condition when Christians either individually or as a body give such an impression to the backslider—"that the sinner's restoration is desired for the good of the church to remove a stain—not merely for the good of the sinner."

How can we bear the burden properly? as Christ did—Bear ye one another's burdens and so fulfill the law of Christ.

We have spoken of great and important Christian duties, duties concerning ourselves and others—of self-examination—of Restoration—of Burden-bearing—but the whole secret of successfully carrying them all out lies in the last word of our text—Christ.

The law of Christ. It but brings us back to our first point—ye which are spiritual:—He is given to us as the great example of Burden-bearing. We know how patiently, how self-sacrificingly, how lovingly he bore with others and for others. He said, "As I have loved you that ye also love one another."

His love for us—His sacrifice for us—are to be the measure of our love and sacrifice for others. May our daily prayer be expressed in the words of the hymn.

"Tender Spirit dwell with me, I myself would tender be; And with words that help and heal Would Thy life in mine reveal. And with actions brotherly Speak my Lord's sincerity."

This—the revelation of Christ's life through us to others—is the desire of all our hearts—may our consideration of St. Paul's words, enable each of us to see the desire fulfilled in our daily lives, then we shall be able to restore the erring, and bear their burdens in the Christ-like spirit.