THE CEDON CHURCH MISSIONARY GLEANER.

NOVEMBER, 1908.

Annual Meeting of the Central Council.

The annual meeting of the Central Council of the Churches connected with the C. M. S. was held at Galle Face on Wednesday, 14th October, when 47 members were present. The proceedings commenced with the usual service with Holy Communion in "Galle Face Church, when the sermon was preached by the Rev. J. Backus. The business meeting commenced immediately afterwards, being held in the Boys' Brigade Hall. Among the items of business transacted were the voting of the usual allowances to the widows of deceased clergy and their children, the consideration of requests for recognition from certain Church Committees, the forming of certain Privileged Church Committees which had before been connected with District Councils, and the passing of an important Resolution emphasizing the necessity of setting apart men for the work of producing literature in answer to the prevalent objections urged by non-Christians in the Island against Christianity. The members all sat down to breakfast provided in the Sinhalese School-room by the Colombo and Cotta District Councils and Church Committees.

North Central Itinerancy.

For some time there seems to have been a yearning for revival among our workers so they asked me if we might have a Convention among ourselves at different centres once in three months or so. We held the first at Madawachchinya 30 miles from Anuradhapura in March last, and it proved a blessing to several; a good many heathen came night after night to inquire and hear the message of salvation, and after the Convention we went round to the villages in small bands preaching. Both interest and opposition were stirred up. J. P. Ekanayake is the Catechist there and there is a C. M. S. school too. Please pray that the workers at this outpost may see much fruit from their labours. Being encouraged by the first effort, I thought to try and reach both Christians and heathen in the town of Anuradhapura and therefore invited Mr. C. F. Hettiaratchy for a fortnight in September. The first week was taken up by meetings for our workers in Sinhalese and Tamil, and a meeting was held in the school-room afterwards. Many Buddhists and Hindus came under the sound of the Gospel. At one of the after meetings the head boy of our school came forward publicly and decided for Christ. The magic lantern was shown in the Court House and also at Talawu and large numbers listened attentively to the story of the life of Christ.

At Talawu two converts have lately been baptized and three others are under instruction, one of them Kapuru Hamy being specially bright. Please pray for these.

G. MATHISON.

Mampe.

Monday, 21st September, 1908. Three members of the Mampe Missionary Band started for an itinerating tour at 4 A.M. Our first halting place was at Pallonnaruwa six miles from Mampe, where we spoke at three centres to about one hundred and sixty persons, and were able to sell some books.

From Pallonnaruwa we proceeded on to Olabuduwa where we visited two houses, and thence to Yalahakelle where breakfast was prepared for us.

Here we were joined by another friend for a day. We reached Horana, six miles from Pallonnaruwa, at 3.30 P.M. This is a populous village where there are a Rest House, Gampabawa, Police Station, and an historic Buddhist temple. At present no Christian work is being done here; but one and a half miles away a friend has built a school to be presented to the C. M. S. He also generously volunteers to pay the teacher for one year. We preached at the Junction where we had a very attentive hearing by over two hundred people.

Tuesday, the 22nd September. We preached to the coolies at morning muster and then our friend from Yalahakelle left us. We proceeded on our way and had to take shelter from the rain at two houses to the inmates of which we preached, and sold some books; at one centre we were able to have an open air preaching.

Our next halting place was at Maputugalla where we slept at the house of the only Christian family in the village.

Wednesday, the 23rd September. We visited a Buddhist family at Maputugalla. Bidding good-bye to our friends we proceeded, and reached Ingiriya Estate at noon.

We were then at Nambapana twenty four miles from Mampe. We visited five houses, but owing to heavy rain we could not have an open air meeting. We spent the night at Reygama Estate, where we found six Christian people.

Thursday, 24th September. The single handed evangelist at Nambapana volunteered to join us for a day. We preached at the Bope junction, and visited the Government boys' school. Our stock of books was now finished, but we were given money to send some by post. We reached Labugama at noon and visited the reservoir. Passing through Wagga where we breakfasted in the Sinhalese School-room by the Colombo and Cotta District Councils and Church Committees. Here we were joined by another friend for a day. From Pallonnaruwa we proceeded on to Olabuduwa where we visited two houses, and thence to Yalahakelle where breakfast was prepared for us.

Friday the 25th September. We had our breakfast at Angampitiya, and held two prayer meetings there. Then we went on to Liyanawella, and had evening service at the Mission House where the Christians had assembled.

Saturday the 26th September. We held two open air meetings, visited three houses, and reached Homagama just in time for breakfast. Here we visited six houses.

We reached Mampe at 8 p.m. We were able to sell over Rs. 1.60 worth of Gospel Portions, and other books and distributed hundreds of tracts during the week. Even the Buddhists heard us very willingly.
The oft-repeated request was, "Please come again." We received Rs10 as donations. We had spent during the week Rs.8, the Christians kindly giving us meals and lodging. The harvest truly is plenteous, the labourers are few. Pray ye therefore the Lord of the Harvest that He send forth labourers into the harvest.

J. H. W.

The Rev. Samuel Chadwick on Preaching.

A man's personality must determine the nature and value of his message. The preacher is not a mere seller of rhetoric, nor is he a mere conveyer of other men's messages as a postman. A man's message comes direct to him by the operation of the Spirit of truth upon his mind and heart. Hence the man's condition of heart and mind is of great importance. A man might be an artist and a bad man, or an expert in literary work and not live at a high level; but a preacher's condition is of primary importance in determining the nature of his message. Every man has his own personality, and his own angle of truth. In the writing of Scripture the inspiration of the writer did not destroy the personality but rather used it. The difficulty or ease of finding texts to preach from, again, depends upon the mental and spiritual condition of the preacher. If he keeps the heart right and open to the influences from above, and is not engrossed in secular things, then texts come without the slightest difficulty. If, on the other hand, these conditions are not observed then he has to get a topic, and look over the Bible for the hospitality of a text to use, whether timely or not.

Indian Notes.

Our prayers are needed at this time for the "Mass Movements", towards Christianity which are in progress in different parts of India. We would specially mention the movements in the C. M. S. Districts of Agra, Aligarh and Meerut. In Aligarh the call for teaching is so great that the C. M. S. cannot supply all the teachers required; in the other two districts the time is so great that the C. M. S. cannot supply all the teachers required; in the other two districts the time is clearly marked for a consolidation of work before a further progress could wisely be made.

In the Telugu country the movement continues unabated. During 1907, upwards of 2,000 persons were baptised and at its close 5,000 enquirers were on the roll. Since this, 8,000 new enquirers have been enrolled in the Khammamett and Raghavapuram Districts alone, of whom 1,300 are caste people, and the number of baptisms in the former district during the year ending 31st March last exceeded 1,000.

In the Narawal district of the Punjab 1,500 enquirers have been enrolled in the last two years; in the districts around Amritsar the depressed classes are begging for instruction and the number of catechumens grows monthly.

Among the Bhils, one of the aboriginal tribes in India, a great change has lately been witnessed. Ignorance and superstition are giving way before the steady preaching of the Gospel and within seven years the number of converts has grown from 16 to 410.

The above extracts are from, the North India Gleaners. It is indeed a call to prayer that the Lord of the Harvest may send more labourers into His harvest. Is it not also a call to thanksgiving for the harvest of souls graciously granted. God grant that the day may not be far distant when in our own Island there may be such an ingathering.

The Sinhalese Pray er Book.

[We do not hold ourselves responsible for opinions expressed by our correspondents]

It behoves us who are interested in the Sinhalese Prayer Book to consider the next step to be taken in order to secure the survival of the fittest of the three books now authorised and in use.

The old 'Cotta Version' has run through its last edition so rapidly that another edition will need to be taken in hand at once unless those who have hitherto used it are willing to adopt one of the other two.

Canon Dias' Book, well known and hallowed by many years of use, is already adopted by several of the most influential congregations in the Island. We have always been told that that version was too highly literary for our common people and so a new version was undertaken some time ago, and this is now permitted in the Church in Ceylon, so that even if the old Cotta version be dispensed with we have still to choose between the Brand New version and Canon Dias' which has stood the test of years of worship, and is greatly beloved by those who are accustomed to it.

The first great difficulty to my mind is the intrusion into our Creeds of those Latin words so meaningless to our people, and which have received from the members of the late Publication Committee such a grossly narrow-minded explanation as would make many of us dread the possibility of our simple people being "carried away with their dissimulation." The adoption of these objectionable words seems to be a necessity by those who press upon us the necessity laid upon us, and the question is now, must we throw aside the previous question "is it not also a call to thanksgiving for the harvest of souls graciously granted. God grant that the day may not be far distant when in our own Island there may be such an ingathering.

Statements to the effect that the new version had the sanction of a "Provincial Synod," and so that we were bound, more or less, to adopt it, have been declared in Synod to be inaccurate; there is no such necessity laid upon us, and the question is now, Which of the books now authorised should prevail for general use?

Those laymen who can afford it and who are really interested should, I think purchase a copy of the two versions with which he is less familiar and so be able to form a judgment on the matter.
I have done so and carefully comparing "the Canon's" with "the New," may I tabulate the results which strike me with regard to the first three portions of the book.

In the address beginning "Dearly beloved brethren," the Canon has the slight advantage in brevity, containing 99 words as against 103, but these 103 contain two words, to me, much more difficult for common people to understand than those they replace in the Canon's version. Certainly therefore, in this case we must give the palm for simplicity of language to the Canon, and we realise that his translation was only thought to be too difficult by a past age of Sinhalese Churchmen, so that they would now make a new version even more difficult still than the Canon's.

In the "General Confession." I see little change except that a rather difficult word is again substituted for a word in more common use which the Canon recommends, thus again proving his version the more simple of the two. But if I mistake not, the new version is guilty of a "suggestio falsi" when it renders "Restore thou them that are penitent" by words which exactly mean that those who are penitent now have been cast off by God, so that we need to pray Him § "to take them back again" instead of asking, as the Canon invites us that they may be "restored" to spiritual "health."

The Canon has so far in this prayer a double advantage.

Finally in the "A Scription" the third portion of the Prayer Book I propose considering now the Canon has again the advantage of brevity, 73 words as against 78. But he certainly lets us in for a terrible word for # "Gospel" giving the new the advantage of simplicity. But the new seems to mistranslate the end of this prayer wherein we pray that the Holy Spirit may be given "that those things may please Him which we do at this present; and that the rest of our life may be pure and holy; so that at the last we may come to His eternal joy." Here we ask for a double manifestation of God's grace in order that a grand result may be obtained. This "the Canon" faithfully renders while "the new" puts another line of thought before us in words which may be exactly translated "that the Holy Spirit may be given so that the rest of our life may be holy, and so that our present service may be pleasing, and so that we may attain to His eternal joy. There is a difference, and in this case the "Canon" has the advantage in accuracy.

I may return to this subject if it be thought of sufficient importance to ordinary English readers, but we cannot be too frequently reminded of the words in which so many thousands of our fellow churchmen have petitioned the Synod, in their first dislike to the introduction of Latin words into their creed, when they said "we have from our infancy been accustomed to the hallowed sound of "(the present words †)" in our creed," and they plead "That it would cause us "and our children much pain to be obliged to change "this familiar form of words. That all Denominations "of Christians in the Island have perfect understanding "of it, and all revisers of our Prayer Book have adopted "it for nearly 100 years, so that we cannot admit these "words to be defective, in as much as time has now "hallowed their use to this special purpose. That it is "our earnest hope that our desire for conservatism in "this matter shall be respected feeling that the intro­"duction of new and strange sounds into the creed "will shake confidence and disturb lifelong associa­"tions and so prevent the adoption of the book now being "prepared to supplant those to which we are attached."

Is it too much to ask that after such clear warning given thirteen years ago, those revisers who still insist on thrusting these Latin words into our most solemn confession of faith shall use very strong arguments indeed before inducing us to prefer "the new" to the Canon's version which satisfies us all in this respect. And may I plead with your English readers to have patience with a comparatively voiceless people in resisting innovations which give the Sinhalese as much pain as it would give our English churchmen if they were asked to make a similar change and, when reciting the Apostles' Creed, confess their faith in the Catholica Ecclesia" instead of in the "holy Catholic Church." The meaning may be identical, but for us the old is better."

J. G. Garrett.

Editorial Notes.

We would draw the attention of our readers to the many changes of location mentioned in the "News and Notes" this month, and we crave special prayer on behalf of the work and the workers affected, and also on behalf of those who have first joined the Mission. We hope that very many of our readers follow the Ceylon cycle of prayer in which day by day all our work is remembered each week before the Throne of Grace.

Cycle cards may be obtained from Mr. J. W. Ferrier, Galfe Face Mission House.

May we ask that to a much larger extent news of interest in connection with the various Stations may be sent for publication in our local pages. The object of these pages is not the circulation of extracts drawn from books and magazines however helpful these may be, but that we may all know what are the successes, the disappointments and the needs of the work of God in our midst. Will brethren and sisters in the work take note of this and send us any details of special efforts made, and of blessing vouchsafed on their work.

C. M. S. Almanac 1909.

The C. M. S. Almanac for next year has been issued. The picture "a True Witness deliveth Souls" represents the Hebrew captive maid who became a "true witness" and was thus instrumental in "delivering the soul" of her Syrian master. The picture is reproduced from a painting by Mr. F. W. W. Topham now in possession of Lord Justice Romer.
The texts have been chosen as delineating the character and work of our Lord Jesus Christ as given in the four Gospels. He is the True Witness Who delivereth souls. They speak of our Lord Christ as "Son of man," "Son of God," "Saviour of men," "Sufferer for men," "Friend of men," "Teacher of men." Intercessor for men, "Example to men," "Lord and Master," "Healer of men," "The Glorified One," the "Alpha and Omega."

A supply of the Almanac will be sent to Ceylon next month and a copy will be sent to any subscriber to the Gleaner who applies for one to the Manager Ceylon C. M. S. Gleaner, Galle Face, Colombo.

**News and Notes.**

The Rev. and Mrs. W. G. Shorten and infant, and Miss M. Johnson of the Gampola Zenana Mission left for England on Tuesday 27th October, in the P. and O. S.S. Namur.

Miss Griffin and Miss D. Stubbs, who are on their way to Hongkong for educational work in connection with the Society there, arrived by the P. and O. Himalaya on 31st October, and after spending a fortnight in Ceylon for the purpose of seeing as much as possible of the educational work here, proceeded in the Devanha on 14th November. They have spent some time at the Clarence Memorial School, Kandy, and have seen the Colombo Ladies’ College and the Training Schools at Cotta.

In the “Caledonia” on Tuesday November 3rd arrived the following ladies for Ceylon. Miss P. E. Henrys who has taken up residence at the Lodge, Glenie street, Slave Island, and will assist in the Tamil work in Colombo; Miss A. F. Horsley who has joined the staff of the Ladies’ College in Colombo; Miss E. M. Hargrove who has proceeded to Kandy and will there study Sinhalese and Miss E. Garrett who has rejoined her parents.

The Rev. and Mrs. J. W. Balding and Mr. E. Balding arrived in Ceylon by the Ophir on Monday, October 26th. After a few days residence at the Mission House, Galle Face, they proceeded to Cotta and have taken up the work that has been for the past 3½ years in charge of the Rev. R. W. Ryde. Mr. E. Balding has secured an appointment with Mr. H. P. Church, Charterd Accountant, Colombo.

The Rev. R. W. Ryde has removed to Colombo where he will continue the charge of the Sinhalese work, and will also act as incumbent of St. Andrew’s Church Anuradhapura, succeeding the Rev. W. G. Shorten in that office. It is greatly hoped that a much needed development of the Evangelistic work among the Sinhalese in Colombo will be one of the results of Mr. Ryde’s residence in Colombo. One scarcely realises how little is being done to reach the unevangelized Sinhalese population in the larger towns of Ceylon. May the Lord move the hearts of His people to provide the means for the extra Evangelists needed, to extend the work.

Consequent upon the departure of the Rev. W. G. Shorten on furlough, the Rev. R. H. Phair, who has been acting for some months for the Rev. S. M. Simmons in the Baddegama District, has been appointed to the charge of the Kandy Native Itineration and has taken up residence at Kegalle.

Miss R. G. Gedge is kindly undertaking the charge of the Girls’ Boarding School at Kegalle until next spring, and it is hoped that Miss E. B. Sparrow who went to Gampola to assist Miss Lambe on the departure of Miss M. Johnson, may be able to go to Kegalle on the arrival of Miss Naish who has offered to come from England to help at Gampola.

Miss A. Higges, Miss H. E. M. Walker, and Miss H. E. Hobson have booked their passages in the P and O Syria leaving London on Nov. 14th and due in Colombo on the 11th December. Miss Higges will resume work among the Sinhalese in Colombo; Miss Walker will probably go to Baddegama and study Sinhalese there; and Miss Hobson goes to Jaffna in connection with the work in the Girls’ High School at Chundicully, Jaffna.

The Rev. and Mrs. J. P. Gibson, two children and Miss E. M. Armitage, and the Rev. S. M. Simmons have booked passages in the “Herefordshire” which leaves Liverpool on Nov. 19th and is due in Colombo on the 14th December. Mr. Gibson joins Mr. Fraser at Trinity College, Kandy; and Mr. Simmons will resume charge of the work at Baddegama.

Until the arrival of the Rev. S. M. Simmons, Mr. G. A. Purser will in addition to his work at the Industrial School, Dodanduwa, superintend the work of the Baddegama District.

Miss S. A. Dixon, connected with the Victorian Church Missionary Association leaving Melbourne on the 10th November in the S.S. China is due in Colombo on the 25th November. She proceeds to East Africa, via Aden, to resume work there after a short furlough in Victoria.

Mr. and Mrs. A. G. Fraser and three children together with Mr. K. J. Saunders and Mr. N. P. Campbell arrived in Colombo by the “Oruba” on Monday Nov. 9th and proceeded to Trinity College, Kandy.

Mr. S. Somasunderum after successfully completing a course of theological training at the Society’s Cambridge Nicholson Institution in Travancore returns to Ceylon next month and will offer himself for ordination to the Bishop of Colombo for work in the Jaffna Province.

The Rev. W. E. Rowlands preached the Annual Sermons in aid of the Tamil Cooly Mission at Christ Church, Galle Face, Colombo, on Sunday 1st November and the Rev. J. W. Balding preached the sermon on behalf of the same Mission at St. Luke’s Church, Borella on the same day. The offertories in all exceeded Rs. 250.