At the last two meetings of the Union in Colombo very few members have been present, but those who attended had the privilege of hearing most interesting accounts of our Society's work in Colombo.

Speaking for the Tamil Section in October, the Rev. J. Ilsley told of the great encouragement he and his helpers were meeting with in the open-air work at various centres in Colombo. The account of an open-air meeting, giving a description of the systematic presentation of the Scripture truths concerning Sin and Salvation, helped one to realise the value of a definite plan of attack, and to hope that such testimony by experienced workers would bear fruit, under God's blessing, in the conversion of many of the hearers. We are more and more convinced of the importance of vigorous and well sustained preaching and teaching with which goodly numbers of hearers gather to listen is a stimulus to our further efforts.

The monthly gathering of the Cotta Gleaners' Union took place on the 22nd of October in the Church. A paper on "Samuel Crowther," the first African Bishop, was read, when about 45 were present; the collection towards the Evangelistic Fund was Rs. 1.28.

The Christians of Cotta, Talangama, and Liyanwela, gathered together in the Cotta Church on Saturday, the 24th of October at 4 p.m. to say "Farewell," to the Rev. R. W. and Mrs. Ryde who were leaving the place after a stay of three and a half years of zealous work for the Master. The proceedings began by singing the Hymn, "O God our help in ages past," and a portion of scripture was read by Mr. J. Wijesinghe, of the Training School, after which Mr. H. Wijesiri of Liyanwela, offered a prayer. Rev. G. B. Perera read an address which was beautifully illuminated and framed, and Rev. D. L. Welikala presented a group photograph of the Christians with Mr. and Mrs. Ryde as the central figures. Mr. Ryde replied at some length, after which Mr. C. C. Cooray, a very old member of the Cotta Church, spoke a few words.

M. A. P.

Mampe.

5th October 1908. The Rev. R. W. Ryde laid the foundation stone of a substantial school building in place of the dilapidated mixed school at Pannipitiya. Money required for purchasing the site for the school and for the building, were kindly collected by Mr. Ryde from friends.

22nd October 1908. The half yearly pastoral aid meeting was held. Mr. Godwin De Livera, Muhandiram occupied the chair. The Christians of the Mampe pastorate availed themselves of the opportunity of bidding "Good-bye" to the Rev. R. W. Ryde. The Rev. J. H. Wikramanayaka spoke a few words in appreciation of the Rev. Mr. Ryde's services, and presented him with a tea-set as a token of love and regard from the Christians. A group photograph was afterwards taken.

23rd October 1908. A new school was opened at Wawulagalla Estate, the gift of Mr. C. E. Dias of Panadure. It is very gratifying to see that the way is thus opened to start some work at Horana. The prayers of readers of the Gleaner are requested for the Lord's blessing on this work.

28th November 1908. The Mampe Native Missionary Society celebrated its first anniversary. At about 7 a.m. the members started for Homagama. On the way they held two open-air meetings, and visited five houses, sold some Christian Literature, and distributed several tracts. At 3.30 p.m. a Missionary Meeting was held at Homagama in the drawing room of "Cissanne Grove" kindly lent for the occasion. Owing to the unavoidable absence of the Rev. J. W. Ealing who was expected to preside, the Rev. J. H. Wikramanayaka occupied the chair. He gave a short account of the
Society's work during the year. Addresses were delivered by Messrs. J. D. Rodrigo and A. S. P. Smythe and by Miss K. Gedge.

J. H. W.

The British and Foreign Bible Society.

We would heartily commend to our readers the Illustrated Report of the Bible Society for 1907-1908. We append some extracts from it.

The Bible in Madagascar

The incalculable value of the Scriptures in the Mission Field is strikingly illustrated by the following extracts from an article contributed to "The Bible in the world" for June 1908, by the Anglican Bishop of Madagascar, Dr. G. L. King.

"No Missionary can doubt the wisdom of those early pioneers of the Gospel in Madagascar, who made the translation of Holy Scripture into the common tongue their first and greatest task. "The common people heard Him gladly" in the days of old; it is scarcely strange that all sorts and kinds of men in this partially heathen land are ready to purchase the book which speaks of Christ.

"Great attention is paid to Bible teaching by the English, Norwegian, and French Protestant societies at work in Madagascar. It is read in all churches, taught carefully in all schools. Naturally, however, what I have to say on this subject is chiefly drawn from the Society of which I am myself a member—the S. P. G. In our central stations upon the East Coast, practically all adult church-goers are members of a Bible Class.

"My own method of teaching Holy Scripture, and, I believe, that of others also, is to take long easy passages, to give only a few necessary explanations, and to leave the Bible to do its own teaching. I do not in any way undervalue the sort of Bible instruction which is usually given in England, when a short passage is read, commented upon, and developed by references to other parts of the Book into a definite religious lesson centred in one leading idea. But our coast people are not yet able to benefit by such methods; they do not yet know what is in the Bible, and it seems to me wiser to let the Word speak to them with as little human interpretation as possible.

"We must go back to the days when our Bible was first translated—to the reigns of Edward VI, Mary, and Elizabeth—if we would find a parallel for the solitary and dominating influence of his (comparatively) newly translated Bible upon the mind of a Malagasy. It has a weight and power among our Christian people, which those who live at home would find it hard to realize. The exact form which Christianity will ultimately take in Madagascar as the result of the missionary agencies now at work, is among the hidden purposes of God; we may, however, predict with safety that it will be a Church with an open Bible, and one which appeals to the Bible for proof of all it teaches.

The Bible in New Britain.

Early in 1908 we received, through the Rev. Dr. George Brown, Secretary of the Australian Methodist Missionary Society, a cheque for £110—from the proceeds of the sales of Testaments among the natives of New Britain. Dr. Brown writes: "Perhaps I am far more surprised than you will be that I am able to send this amount. I am generally regarded as a very sanguine man; but if any one told me, when I was working amongst those people, that the time would ever come when they would purchase, or have any wish to purchase, God's Word, I should have thought his opinion of very little value. Then, they were not only crouched, naked savages, but the most niggardly people I had ever met with in the South Seas. And the fact that they have worked to get the money to pay for these Testaments is a proof of the appreciation in which they hold the Word of God."

Carrying the Bible to Mecca.

Five well-dressed Mohammedan negroes from the Gambia River entered our depot at Tangier last year, and asked for a Bible in Arabic. After buying the Book, they all sat down on the floor and for a considerable time continued to read it. Only one of them understood Arabic—their native language being Mandingo, which is spoken south of the Gambia River—and as he read, he translated and explained it to his friends verse by verse. On saying good-bye, he mentioned that they had come thus far across Africa on their pilgrimage to Mecca, and that they had bought the Bible to read during the sea-voyage and the journey across the desert to the holy city of Islam.

"It so appeals to me."

A missionary in the Panjab writes:

"A Sikh lecturer called to see us. He seemed perfectly satisfied with the explanation we gave of some Bible difficulties. He added, 'How is it that when I read other religious books, I feel ready for controversy but when I read the Bible it so appeals to me, that all desire for controversy ceases?' This was a man well versed in Sanskrit and in Moslem literature."

A Living Person drawing you.

Before the bombardment of Casablanca—which destroyed all the Society's stock of Scriptures—we had a depôt in that town. Several well-to-do Moors often visited that depôt, and would listen carefully while the Gospel was read aloud. They confessed that, though there was much good advice in the Koran, it could not be compared to the New Testament. For as one of the Moors said:—"When you read the Injîl, you feel that there is a living Person drawing you to Him."

O Taste and See.

"You tell me that your book is the Word of God; but you have no proof of it." So said the owner of an orchard in North Italy to Colporteur Mariani, who offered him the Scriptures as he stood admiring the fruit-trees. "What fine-looking pears," said the colporteur, suddenly changing the subject, "but what a pity they are of such poor quality." "What!
From December 3rd to 9th were red letter days in the history of Trinity College, Kandy. Indeed from the moment when the gaily decorated compound rang with the cheers announcing the arrival of Sir Andrew and Lady Fraser, to the last hour of their all too brief stay, events crowded on each other so rapidly, that writing just after the visit it is difficult to disentangle and record the outstanding features of the whole. On the 4th there was a reception for the College masters, on the 5th tea for the prefects, and in the evening Old Boys and Present Boys filled the chapel to overflowing for the annual sermon preached by Sir Andrew from the text “I was not disobedient to the heavenly vision.” On Monday came Prize Day, followed in the evening by the Old Boys’ Dinner at the Queens Hotel at which 95 were present. On Tuesday a visit to Hillwood with an address to the girls in the morning, was followed in the afternoon by the final events of the school sports on Bogambora, and the presentation of prizes to the successful competitors by Lady Fraser. Perhaps the newspapers were right in describing the Prize Day as epoch-making in the annals of the College. It means much at the beginning of a new era in its educational history, to have won as Sir Andrew happily put it “the affectionate encouragement of both Church and State.” The first speaker, the Rt. Rev. the Lord Bishop of the Diocese after cordially welcoming the chairman of the day Sir A. H. L. Fraser K. C. S. I. L. L. D. and his eldest son, the returning Principal of the College, went on to say that though they could not expect great results at once, the foundation had been laid when with a further Christian training and a better scientific teaching men would be going forth from Trinity College with greater power, and greater zeal and keenness to further Christianity in this country. He had no hesitation in saying, that the main object for which this College was founded was for the glory of God and so it was now being carried on.

The Director of Public Instruction next addressed the gathering, and the portion of his speech dealing with the proposed extension of the work of the College is of such importance coming from such a source, that it is quoted in full. “The present occasion was one of great interest to him, and he would look forward with very great interest to the future work in connection with the College. They all united in welcoming back the Principal of Trinity College. He had not been long with them but long enough to enable him to find out of what sterling and thorough value he was. Such a man was capable of doing this work. He had mastered one important point, that was, that educational work if done at all, must be done in the very best way. No one should approach it in a slip-shod way. Mr. Fraser had very soon shown that the work must be real and thorough, and had been a very great encouragement to the Department in its attempt to have teachers effectively trained. Mr. Fraser had found out the value of such training, and had come back firmly purposed to raise the general level of teaching in the College by every means in his power.

He had drawn up a very interesting programme, details of which they would all watch with the greatest interest. Higher education in Ceylon has grown up in a haphazard manner which was due to the system being defective, and the people in Ceylon were earnest to correct these defects though perhaps afraid to attempt the task. In Mr. Fraser they had one full of courage, and one quite prepared to face any difficulties in carrying on his work on proper lines to suit those born and bred in the East. He was tackling a problem never before tackled by anybody, and in it Mr. Fraser had the very best wishes and sympathy of the Department over which he presided.

Sir Andrew Fraser after expressing great pleasure in being in Ceylon, and at the warmth of his reception and referring to his friendship and co-operation in work with the most Rev. the Metropolitan as one of his most pleasant memories of India, went on to speak from personal knowledge of the value of the work of missionary schools and colleges in India and Ceylon. He said that the educational policy in India necessarily one of neutrality, had been more and more liberally interpreted since the great proclamation of the late Queen Victoria, and was more and more compatible with strong religious convictions. He had found that Orientals had the greatest respect for Europeans who had religious convictions of their own. Neutrality in India now meant that what the state looked to in any institution was to see if it was turning out good men for the next generation. Did it train character? If so such an institution, should be helped on. After an experience in India of over a third of a century he had come to feel that and more the absolute necessity for the establishment of hostels, or boarding houses, which would bring the boys under the supervision of the masters outside school hours, and so he hailed with delight the Principal’s remarks about increasing the residential portion of the College. In India a great struggle was going on between English and the Vernaculars. Sir Andrew had often had to sit as Judge when he came across pleaders (or proctors) whom he had to ask to speak in the vernacular, as he did not wish to have anybody addressing him in English, when the otherside was not represented and did not understand it. In such cases invariably he got the reply that the pleaders only learnt English and could not make a speech in the vernacular. He thought it was a scandal and disgrace not to be able to speak in the mother tongue. A full report of the proceedings of these memorable days together with a photograph of Sir Andrew Fraser and also a group of the College masters and staff will appear in the next number of the Trinity College Magazine.
News and Notes.

The Rev. Canon Hooper D. D., who has been connected with the work at the Church Missionary Society in the United Provinces since 1851, passed through Colombo with Mrs. Hooper on the 30th November on his way to New Zealand. It was hoped the Canon would have been able to preach at the morning service at Christ Church, Galle Face, but the steamer was timetowed to leave too early to permit of this. The following sketch may prove interesting. On arrival in India in 1851, Canon Hooper was stationed at Benares and after 7 years service there and at Calcutta, returned to England. Rejoining the Society in 1872, he was Principal of the Lahore Divinity School in succession to Mr. French from 1874-1879. In 1881 he started a new Divinity School at Benares which was afterwards removed to Allahabad. The Doctor's Degree was conferred in 1887, when he retired and went to join his sons in New Zealand. Dr. Hooper rejoined the Society once more in 1892, where he has since been engaged chiefly with the revision of the Hindi Bible. The doctor is also the author of Hebrew-Urdu Dictionary, Greek-Hindi Dictionary, Greek-Hindi Grammar, Urdu Pamphlet on Holy Communion, and Urdu Summaries of "Müller on Sin," "Uleman on Sinlessness of Christ" and "Derners Person of Christ." Though over 70 years of age the doctor hopes to return to India after furlough, early in 1910.

The Rev. and Mrs. J. B. Panes arrived by the "Orotava" on December 7th and proceeded next day to South India, via Tuticorin. Before furlough, Mr. Panes was stationed at Madras and acted as Secretary of the South India Mission during the absence of the Rev. Canon Sell on furlough. He returns to take up work among the Telugu people. Mr. and Mrs. Panes were accompanied by Miss Warner, who has come out to be married to the Rev. A. R. J. Young of the South India Mission. Mr. Young was to have come and met his bride in Colombo, but was prevented. The wedding has therefore taken place at Madras.

We extend a hearty welcome to Miss Higgens, Miss H. E. M. Walker and Miss H. E. Hobson, who arrived on December 11th by S. S. Syria. Miss Higgens who returns after a well earned furlough has resumed work in connection with the Sinhalese station at Colombo. She was welcomed by her friends at a reception kindly organized by Mrs. Ryde on Saturday December 12th, at Galle Face School room. Miss Walker does not go to Baddegama as reported in a previous issue, but will go to Kegalle to assist in the Girls' Boarding School there while studying Sinhalese. Miss Hobson will remain in Colombo at the Ladies' College till after Christmas, and will proceed to Jaffna after attending the Conference at Kandy in January, and take up work in the Girls' High School at Chundieully.

The Rev. S. M. Simmons returned to Ceylon, in the "Herefordshire" on Monday 14th December, after nine months absence. He is resuming the charge of the Baddegama District and will be residing in one of the coast villages near Hikkaduwa.

We have also to welcome by the same steamer the Rev. and Mrs. J. P. S. R. Gibson, two children and Miss Armitage. Mr. Gibson has joined the Trinity College staff and will be associated with Mr. K. J. Saunders in the study of Pali and Sinhalese in connection with a section of the scheme of extension at the College.

The Rev. J. W. Balding has been suffering from a severe bronchial attack during the past fortnight, but we are glad to report that he is now much better.

Miss Maud Ilsley was married to Mr. Harold Lomas at Christ Church, Galle Face, Colombo, on Monday 14th December. The ceremony was performed by the Ven. the Archdeacon of Colombo, assisted by the Rev. R. W. Ryde. Among those present at the wedding were a number of the school children from the Tamil Schools at Borella, where Miss Ilsley has been assisting during her brief stay in Ceylon. Mr. and Mrs. Lomas are spending their honeymoon at Kandy and other places up country and propose to leave for Europe by the "Goeben" on 27th December.

C. M. S. Conference.

The half yearly Conference of C. M. S. Missionaries has been convened to assemble at Trinity College, Kandy, on Tuesday January 5th 1909. The opening sermon is to be preached by the Rev. T. S. Johnson who will also have the arrangement of the devotional meetings appointed for each morning of Conference; the subject of which will be "A vision of God." The Society's work at the various stations in Ceylon will be considered and the work of the previous year reviewed.

C. M. S. London Exhibition of 1909.

The plans for the Missionary Exhibition to be known as 'Africa and the East' which the C. M. S. is, p.r., to hold next summer (June 8 to July 3) in the Agricultural Hall, Islington, are rapidly assuming shape. The organization and preparations are giving work to a large number of Sub-Committees at the C. M. House. Some of these actually meet at 8 a.m., as the members who are engaged in the City find the breakfast-hour the only time available for the frequent meetings. An army of 10,000 stewards, all volunteers, is to be enlisted and trained for the occasion. One feature of the Exhibition will be a Foreign Market. A number of C. M. S. associations and parishes in London and the Provinces are being asked to provide each £20 towards the cost of stocking some twenty shops, and also to send a band of six workers to sell at one of them for a week. Forty responses to this request have already been received. We advise our readers to secure an explanatory statement which the Society has just issued, entitled 'Africa and the East,' which explains the leading features of the arrangements so far as yet developed.