THE CEYLON
CHURCH MISSIONARY
GLEANER

She gleaned in the field until even.

JUNE, 1906.

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Ceylon Intercourse—(See Outside Pages.)
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The World’s Refresher.

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<table>
<thead>
<tr>
<th>Product</th>
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<tr>
<td>Pectoline Balsam for coughs and colds</td>
<td>Rs. 1.00</td>
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<tr>
<td>Asthma Relief Powder—a specially good remedy</td>
<td>2.00 tin.</td>
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<tr>
<td>Dhoby Itch and Ringworm Ointment, a sure cure</td>
<td>1.00 bottle.</td>
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<tr>
<td>Quinine and Iron Tonic, for all those feeling “run down”</td>
<td>2.00 do</td>
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<td>Johnson’s Digestive Tablets, of undoubted efficacy</td>
<td>2.50 do</td>
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<td>Pile Ointment, a sure relief</td>
<td>1.00 do</td>
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<td>Corn Solvent, seldom relief</td>
<td>1.00 do</td>
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<tr>
<td>Beetlebane, try this if you wish to get rid of cockroaches</td>
<td>1.00 do</td>
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<td>Mange Lotion for dogs, safe and certain</td>
<td>1.50 do</td>
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<tr>
<td>Household Ammonia, large bottle</td>
<td>1.00 do</td>
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<tr>
<td>Rosodal Tooth Powder, cleansing, purifying and pleasing in use</td>
<td>1.00 tin</td>
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<tr>
<td>Diarrhoea Mixture, safe and reliable</td>
<td>1.25 bottle</td>
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<tr>
<td>Menthol Inhalers for colds and sore throats,—these are very useful</td>
<td>1.00 each</td>
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The Colombo Apothecaries Co. Ltd.
JUNE, 1906.

Ancient Collect.

O God, Who art the unsearchable abyss of peace, the ineffable Sea of love, the fountain of blessings and the bestower of affection, Who sendest peace to those that receive it; open to us this day the Sea of Thy love, and water us with plenteous streams from the riches of Thy grace, and from the sweet springs of Thy benignity. Make us children of quietness and heirs of peace. Enkindle in us the fire of Thy love; sow in us Thy fear; strengthen our weakness by Thy power; bind us closely to Thee and to each other in one firm and indissoluble bond of unity. Amen.

Dig channels for the stream of Love, where they may broadly run; And Love has overflowing streams To fill them everyone.

But if any time thou cease Such channels to provide, The very founts of Love for thee Will soon be parched and dried.

For we must share, if we would keep That good thing from above; Ceasing to give, we cease to have— Such is the law of Love. R. C. T.

The Features of Love.

"God is Love, and he that dwelleth in Love dwelleth in God and God in him."

Love "suffereth long." Nature seeks to effect everything instantaneously, or gives it up entirely. If the man does not see immediate amendment in the mind of another, he rejects him entirely. If another cannot at once accept his views and follow his advice, he turns him off. But real love suffereth long; she looks on awhile; she does not disoblige her neighbour; she can labour long, endure long, amend long, wait long, try again, love long, and love again.

She "is kind," so that her obliging and amiable bearing, her words and works of love, rejoice and benefit everyone, and openly show how she devotes herself, and all that is in her power, for the use and enjoyment of others.

Love "is not jealous" but is willing that others as well as herself should be, have, enjoy, and be capable of doing something, whether it be in temporal or spiritual things, and rejoices at it as cordially as if she herself had performed it or had enjoyed it.

Love "is not puffed up"; does not proudly pass over others; she prefers serving and being subject to others. She does not wish her actions to be seen, nor to receive many thanks for them. The reason and motive why she loves, is love. She is her own reward and crown. Love therefore always thinks others do too much for her, but that she herself has hitherto done little or nothing (Matthew xxv. 27).

She "does not behave herself unseemly" by a harsh demeanour, when others do not act according to her mind, Love is like a little child—she is soon pleased, she is far from putting others to the blush by an improper behaviour, reproaches, or the like; but condescends and adapts herself to the feeblest, the most wretched and the poorest individuals, and bears it all with a becoming submission to being ashamed of them.

She "seeketh not her own" as Nature always does, even in her best things. Real Love regards neither her own advantage and convenience, nor the approbation of others: she puts all to the stake. If she can only give, gratify, please, and be serviceable to another, she forgets herself. She is delighted if he whom she loves is pleased, and esteems his temporal or spiritual happiness as her own.

She "is not easily provoked" although she be often ill-treated, vexed, excited, and even although the worst construction be put upon her love and her good actions. If another have fire she has water enough in her meek fountain to extinguish it, by a modest friendly bearing, by silence, and by doing good. Nor is she excited to anger by the evil she sees in others, but to compassion. She "thinketh no evil" and malicious inferences, nor misinterprets the conduct of another, but rather excuses him and explains all for the best, in simplicity of heart as much as she is able. She takes an account of the wrong she does to others and the good they do to her; but does not regard the good she does to others and the evil others do to her: that is all as nothing, a cipher to her. She has forgiven and forgotten it unasked.

She "rejoiceth not in iniquity," when others stumble that she may appear the more pious. She sees it not willingly, but with grief, when any wrong or injury is done to another. And should one who is adverse to her, or who had previously found fault with her, stumble and disgrace himself, she does not rejoice at it from secret revenge, but is heartily grieved at it. She "rejoiceth in the truth," whenever it prospers, whether in reference to herself or to others. When she sees many children walking in the truth—when the virtue, piety and uprightness of others is known and commend-ed—she rejoices over it with the others, even though herself should be forgotten and less esteemed on account of it, she loves truth when she finds it, even if it be in her adversaries.

She "bear eth all things." Nature hides her own evil, and is fond of talking of her neighbours but divine Love only sees that which is good in others and hides their misery and weaknesses. She excuses such characters as much as possible, both to herself and to others, in all simplicity. She speaks unwillingly of their failings afterwards, except when it must be done for the improvement of others; that which is good is her proper object. Hence it is said—

She "believeth all things," because she is good, faithful and sincere herself, she gladly believes the best of others. If she hear any good news of her neighbour, she does not seek out many doubts and scruples, as corrupt reason does. She does not easily believe ill of others. In such a case, she requires full certainty. But, because she loves and wishes that which is good, and which may glorify God, she therefore also willingly believes it.

She "hopeth all things" and does not readily cast away the hope of the amendment of others; in this
hope she prays and labours as much as she is able. Though she sees the evil before her yet she still hopes and thinks the individual is already sorry for it, he may have already repented of it or will still do so, God can recover him again. He may still become better than she is etc. She hopes where nothing is to be hoped for.

She “endureth all things;” although she be ridiculed and oppressed for bearing all things, believing all things, hoping all things, and always loving, yet she endures it all, and whatever trials and sufferings may be imposed upon her in her labour of love, even from those whom she loves, yet she is not weary in her faithfulness and patience, even though the trial should be of long continuance. She endures unto the end. Yea, she is invincible in suffering and finally is victorious over everything. For—

Love “never falleth away.” Whether, indeed should she fall, since she is already in the deepest abyss of himself, beneath all? A man may have much of what is good, but if he has not Love, it avails nothing; he falls away again. Nay, much of what is good, must fall away from the pious, that the best—that is pure love—may fill its place. This Love never fadeth, it endureth for ever; it is pure gold, it is the life of God in the soul, which is shed abroad in the heart by the Holy Spirit. Now, he that abideth in Love abideth in God, and God in him, so that he can never fall away. Amen.


**A First Furlough.**

What a request to be met with immediately one returns to the Mission Field—an account of one’s furlough as soon as possible!!

Numberless calls on my time prevent anything more than a brief summary of my doings:

**First.** The journey home: It was one of continual spiritual feasts—a real change from the continual giving out which is the missionary’s usual lot. I was going home alone and our Bible-women had been praying that I might find friends on the boat. Their prayer was more than answered; for on my way I met at Galle Face Mission House an old Cambridge friend of one of my brothers, Mr. Steward Holden who also knew my brother and whom I had met at a Boarding House in India was also one of the second saloon passengers and these with a missionary and his wife returning from India made a very happy party.

My furlough proper seems to arrange itself conveniently into periods.

1st December 1904 to February 1905 inclusive, rather weary months, spent in trying to do nothing, by Dr. Harford’s orders. “Still I was not quite idle. Being the “Own Missionary” of St. Mary’s, Bury St. Edmunds all the parishioners seemed to think they had a claim upon me, and day after day I had engagements for afternoon teas or some small function, when two or three non-sympathizers in Foreign Missions would be invited in order to give me the chance of speaking about the work and showing a few sketches and photos. May I say to those who dislike taking meetings that I found this a capital and quiet way of stirring interest.

**2nd Period.** March to end of May 1905—Meetings! Meetings! Meetings! Public anniversary Meetings at Bury, addresses to schools, Men’s Bible classes—Women’s Bible classes, Boys’ Bible classes, Girls’ Bible classes, Y. W. C. Association, Y. M. C. association and addresses in several country parishes of West Suffolk. I had taken home a small photo of some of our little Mohammedan school girls in their bright silk costumes and jewels. This I had enlarged to about 3 feet by 4, then painted it. It was a great attraction to young and old wherever I showed it and helped them to realize something of the kind of material we have to work on.

**3rd Period.** June to middle of September, change and rest. A round of visits, none extending to three weeks. Amongst there was a most helpful time at the Women’s Conference (missionary) at St. Leonards and another at the Keswick Convention. You will have heard all about these from magazines, so I will not weary you with my version but only say that to a large extent they satisfied the great longing for communion with God’s people, the natural outcome of several years spent with few opportunities for intercourse with fellow Christians.

**4th Period.** Middle of September to X’mas 1905. A course of medical training at the Society’s Home at Bermondsey—Very nasty, very good for one—very useful. The lectures were delightful, the串联ing dreadful—they can best be summed up in the three words, sin, suffering, sorrow.

January, a fairly quiet rest at Bury after the hard work of Bermondsey.

**5th Period.** February to April 20th. A round of farewell visits—visits to Dentist and the inevitable outfitting, farewell addresses etc. Certainly interest in Foreign Missions has greatly increased during the last six or seven years.

Lastly. Another beautiful answer to prayer on my return journey and such a lesson in the blessing we lose if not ready to do God’s will every step of the way.

My travelling companion Miss Young and myself both asked to stay in England until the beginning of June, but we were asked to return on April 20th and gave in. We were more than compensated for the little disappointment and soon realized all was His appointment. There were a number of little children on the third deck who seemed to find “board ship life” irksome. We determined to start a sewing and reading party amongst them and at Plymouth bought necessary materials. Every possible afternoon we spent an hour with them and this gave an opening for many a chat with their parents and others. Besides this we had amongst our small group of second saloon passengers several earnest Christians, with whom we had helpful conversation several of these as we left thanked us for help unconsciously given. Finally I believe God graciously used Mr. Senior and myself to lead to Christ one of the passengers we had the privilege of nursing in his last illness. The crowning joy to an intensely happy furlough.

H. Edith Payne.
We are living in an age of Revival. God seems to be saying to us, “Behold, I work a work in yours.” God is speaking to our own age and to our own land in the mighty reviving work of His Spirit in Wales, in Assam, and in many places in India. After long and patient seed-sowing, after years of preparation and prayer, we have reached a time of reaping. It is a time of opportunity and of crisis. We shall pass this way but once. “Now is the accepted time, now is the day of salvation.” Can we not all, with one heart and mind and with one accord in prayer, seek the Lord, at this time, for a mighty revival throughout the Church of Christ in India?

What is a Revival?

By “Revival” we mean a cleansing and awakening of the Church to an apprehension of its normal life in Christ and to service for the unconverted. There may or may not be unusual outward manifestations; there may or may not be emotional excitement. The test of a revival is in its fruits. It is true that there is today in India a natural prejudice, on the part of many, against the very word “revival,” because of the excesses of some and because it is felt that shallow, emotional excitement has sometimes evaporated without moral change or permanent fruit, but such is not a genuine revival. Every work of God has its counterfeit and caricature. In seeking a revival of religion, at this time, we do not reflect upon what has been done in the past, but rather, because of the deep foundation already laid, we desire to build upon it; because of the patient seed-sowing of past years, we expect a commensurate harvest. We do not know, nor ask to know, the times or seasons, the manner or method, of God’s working. We do not place emphasis upon the outward, emotional forms, which doubtless will vary according to times and circumstances. But may we not, at this time, unitedly seek the mighty working of God’s Spirit, which has been vouchsafed in other places?

Is it not possible that there is lack of unity at present in seeking a spiritual revival throughout India because of the misunderstanding or prejudice of some and because of the abuses or excesses of others? We have heard of visions and voices in the present revival, and we rejoice in every real vision of truth or of Christ, but many earnest, thinking men have been unfavourably impressed with much of what they have read or heard. These things are common to every revival. As surely as there is a mighty work of God’s Spirit, so surely there are accompaniments of excitement, which are often not desirable. With the kernel there will always be the husk, and with the wheat the chaff; but the chaff does not hurt the wheat, nor the counterfeit coin disprove the true. At best, however, the outward manifestations are the accidents rather than the essence of revival.

Are there not two extreme views regarding the excitement of revival, which are alike dangerous? On the one hand, there is the man of emotional temperament, who seeks emotion for its own sake. In such cases there has sometimes been no permanent moral change in the life and no abiding fruit. The emotional rather than ethical has been over-emphasized. On the other hand, are there not those of rational or volitional temperament, who are by nature or training, perhaps, prejudiced against all emotion, and who expect the revival to conform to conventional custom and propriety, so that perhaps, with an unmeaning and unmeaning insistence on traditional regularity, Christ is able to do no mighty works in their midst, because of their unbelief? Could we not agree, avoiding both extremes and both dangers, to place the emphasis, not on passing emotion, but on permanent results, counting no vision genuine or desirable, which does not issue in holier life and more earnest service; and on the other hand, allowing no experience of others, however subjective it may seem to us, to call forth our resentment or prejudice if it results in the fruit of a holy life and loving service? “By their fruits ye shall know them.”

President King of Oberlin in his lecture “Christian Training and the Revival as Methods of Converting Men,” shows, on the one hand, that while there may be danger from excesses in revival, if it demand one kind of experience from everyone, if it places an over-emphasis on the outward form, upon the imitation of others, upon a mechanical view of the Holy Spirit, or if there is any “forcing” on the part of men; yet, on the other hand, there is an even greater danger on the part of those who, refusing all revival, insist on the educational method alone, while they place an over-emphasis on the intellectual side of life, losing the grip of the entire personality through warm feeling, and removing God afar off.

Clarke, also, in his rational “Outline of Christian Theology,” defining a revival as “a large simultaneous movement of spiritual activity in a great mass of people, resulting in salvation to many, and in the permanent elevation of the standard of Christian life,” shows that “revivals of religion constitute so important an element in the spiritual progress of Christendom, that Christian people should never cease to count upon such large movements of the gracious Spirit.” “No such work of grace is free from imperfections, since human creatures are never perfect, but these are genuine works of the Holy Spirit in the world, helping to bring the Kingdom of God with power.”

Above all, let us remember that a revival is not a kind of spiritual monsoon, with which we have little or nothing to do, and which may or may not arbitrarily “strike” us. Rather it is a harvest of our own planting and watering, in which God alone gives the increase. As Charles Finney says in his “Lectures on Revivals”: “A revival is a purely philosophical result of the right use of constituted means. There has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged by the ordinary rules of cause and effect. Suppose a man were to go and preach this doctrine amongst farmers, about their sowing grain. Let him tell them that God is a sovereign, and will give them a crop only when it pleases Him, and that for them to plough, and plant, and labour, as if they expected to raise a crop, is very wrong, and taking the work out of the hands of God. Why, they would starve the world to death. I fully believe that if the facts be known, it would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with greater uniformity than temporal ones.”
We believe that great revivals are the direct work of the Spirit of God at special times in the history of the Church, either as a natural result and culmination of a long period of seed-sowing and preparation, or as a sudden awakening of religious earnestness after a period of deadness and decay. A revival, on the divine side, is simply allowing the Holy Spirit to have His way in the hearts of men; and, on the human side, it is a new beginning of obedience to God. It is not an arbitrary work of God outside the realm of spiritual law, but a matter of sowing and reaping, of cause and effect, of prayer and answer, of promise and fulfilment. A study of the revivals of the past will show that each genuine, spiritual revival has been preceded by prayer, and followed by permanent fruit.

NOTABLE REVIVALS.

If we understand by a revival a new realisation of life in Christ by a community, with or without unusual external manifestations, we shall find, if we look back over the centuries, that the whole history of the Church, in its best days, has been a long record of revivals. It was so in the early Church. Watch that little group of men, with the great command to “make disciples” and “preach the Gospel to the whole creation,” ringing in their ears, as they first seek the Lord’s feet in prayer in that upper room, waiting importantly for ten days for the mighty promise of the Spirit. For “these all with one accord continued steadfastly in prayer,” not only till Pentecost was received, and the first thousands converted, but before attempting a miracle or a new preaching tour, before each problem or obstacle, we find them waiting on God in prayer, and receiving fresh anointings of power. The Acts is one long history of prayer and revivals. It is a mission report, giving an account of the methods and results of their work. In nineteen out of the twenty-five instances, where the results of their preaching are stated, we find definite conversions. In fifteen of these instances “many,” or “a multitude,” or “all” believed. These men achieved results, large results. But in proportion to their work in public was their prayer in private. Refusing to be diverted from this mighty ministry of intercession, they said, “We will continue steadfastly in prayer and the ministry of the word.” It is no wonder that they were revived and that the Church of the first three centuries showed the result of the revival. It was then the normal state of the Church. It is true that these revivals of the early Church waned and ceased, but not till fervid prayer had waned or ceased long before; and with it waned the high standard of apostolic morality. But when we find the Church awaking from the long sleep or death of the dark ages, we find each great revival preceded by prayer and followed by lasting results, as Mr. Stead and Mr. F. B. Meyer have pointed out.

Green, in his “History of the English People,” speaking of the revival of the twelfth century, says, “England was stirred by the first of those great religious movements which it was afterwards to experience in the preaching of the Friars, the Lollardism of Wycliffe, the Reformation, the Puritan enthusiasm and the mission work of the Wesleys. Everywhere in town and country men banded themselves together for prayer. A new spirit of devotion penetrated alike to the homes of the noble and the poor, and the trader. The result of this revival eventually laid the foundation of the Great Charta.” The moral effect of this revival in England was felt for more than a century.

So, too, in the 13th century, the revivals under the Franciscans and Dominicans, and in the 14th century under Wycliffe, were each preceded by prayer, accompanied by a fervid preaching of the Gospel, and followed by lasting moral gain. The same was true in the 16th century in the revivals connected with the Reformation, whether under Tyndale in England, or later in Germany or Scotland: there was first a return to prayer and the Word of God. See Luther, in the pressure of his busiest days, for hours together in prayer. Hear John Knox crying in prayer to God, “Give me Scotland, or I die.” Born in prayer, these spiritual awakenings resulted in the permanent freedom of Protestantism. Is there not need of a revival in India to-day? Is there none to cry, “Give me India, or I die?” No land can be cheaply won. Oh, for a spirit of importunate prayer poured out on India, till we cry like wrestling Jacob, “I will not let Thee go except Thou bless me.” When God’s people are ready, the revival will come. When we seek Him with our whole heart, we shall find Him.

Before the great revival in the 18th century, under the Wesleys and Whitefield, religion had fallen to a low ebb in England. Green tells us that “there was a revolt against religion and churches, the masses were ignorant and brutal. Yet a religious revival burst forth, which changed the whole tone of English society. The Church was restored to life and activity . . . . The revival began in a small knot of Oxford students . . . Women had been converted; strong men were smitten suddenly to the earth. The preacher was interrupted by hysterical sobbing. All the phenomena of spiritual excitement followed on their sermons; yet it was this revival “which reformed our prisons, abolished the slave trade, and gave the first impulse to popular education.”

As in the 18th century, so in the 19th. The revivals of 1825, 1857-59, and those of our own day were preceded by prayer and followed by permanent results. In the biography of Charles Finney in America, we find constantly such references as the following, “The praying power spreading and increasing, the work took on a powerful type; so that the Word of the Lord was not only a strong man down upon them entirely helpless.” “The striking characteristics of this revival were a mighty spirit of prevailing prayer, overwhelming conviction of sin, sudden and powerful conversions to Christ.” In Rochester, during the first revival there, he says, “The spirit of prayer was poured out powerfully, so much so that persons stayed away from the public services to pray, being unable to restrain their feelings.” The results of this revival were that 100,000 persons connected themselves with the Churches in one year. In reference to that great culmination of the Spirit’s outpouring in the Northern States of America in the years 1857 and 1858, in which some 500,000 were said to have been converted, he says, “It was carried on very much through the instrumentality of prayer meetings, personal visitation, and by the energetic efforts of the laity—men and women. There was such a general confidence in the prevalence of prayer that people seemed to prefer prayer to preaching. The general impression seemed to be, — ‘We have had instruction until we are hardened; it is time to pray.’ The windows of heaven were opened and the Spirit poured out like a flood.”

(To be continued.) G. Sherwood Eddy.
Anuradhapura.

The Rev. C. T. Williams at the Anniversary Meeting of the Anuradhapura Church gave an account of the work there for the year of which the following is an abstract—After making a few remarks on the state of the Finances, which had caused some anxiety but were at the end of the year through the kindness of friends in a fairly satisfactory state, he passed on to Pastoral and Evangelistic work.

Speaking of the former, he called attention to the fact that it is rendered rather difficult by the fluctuating character of the congregation, which makes it almost impossible to work any organizations such as Y. M. C. A. He records the Baptism of six infants and one adult and the Confirmation of two young men. Speaking of Sunday Schools he says that besides those taught in the Vernacular by the teachers he has a class in English for about 20 children of Christian parents, in which work he is helped by two residents. He asks that friends would encourage him in this important work, by visiting the School and offering prizes.

With regard to the Church Services, he gratefully acknowledges help rendered by Major Mathison and his Sinhalese workers, and the assistance given with the music by Miss Vigors, Mr. Joseph and Mr. Solomon.

Referring to the new Church building he says he thinks anything he can say will fall short of the importance of the subject: but feels how right and suitable it is, in a country and place so fraught with religious history, all should do their utmost to erect such a building to the name of the living God which shall be a monument to their zeal in his service. Of the laying of the Foundation Stone of the new Church he says—"We have been privileged to witness the beginning of this work in this ancient and historic town, the very stronghold of Buddhism and the solemn Service at the laying of the Foundation Stone will always remain in our memory. But the work we have taken in hand largely depends on the zeal and help of others and requires more funds to be thoroughly completed. It is acknowledged that this work is not in the interest of one body of Christians alone, but that the ensign of the Cross may be planted here and the kingdom of the Lord extended. Wherefore let us work vigorously to complete our undertaking and to promote the welfare of all."

Finally, referring to Evangelistic work he says:—

"This duty I have always regarded as a privilege. Besides preaching in the hospital, in the jail, and in the open air, I have taken up village preaching among the Tamils in the Lines and in the outskirts of the town. For lack of funds to meet travelling expenses this work was suspended for a time, but seeing its importance Major Mathison has promised a small sum towards this work and more still can be done if you also will show your practical sympathy in it.

It may interest you to hear how the message is received. In three instances a man and two women said that it was the first time they had heard of God's Love in coming down to earth to pay the ransom for sinners. Another woman said she used to hear the Gospel preached on the Tea Estates and she now forgets her own gods and thinks of Jesus Christ in her devotions.

Two overseers in the lines bought Bibles and are reading them, and about 36 Scripture Portions have been sold and given away. Three educated Sivite men received an English Bible and two New Testaments. These instances I quote to impress on you the need for evangelistic work among the Tamils in this district."

Kodai Kanal Notes.

The increasing popularity of this hill station was shown this year as far as Ceylon was concerned by the increased numbers of the contingent that was tempted from Ceylon to cross the water between Colombo and Tuticorin. In some houses one could fancy oneself in a Ceylon encampment, so many faces of friends were to be seen. There is no intention here of attempting to describe the natural beauties of Kodai Kanal. There are always the wonderful approach to it up the ghat, the lake on which to row, the many delightful spots for picnics, the horrors of the Chimney, the magnificent views of birds and mountains rising, the dear old English garden flowers and the invigorating air. These were all as delightful as before, but there was something this year that made Kodai different. There was a sort of general expectation of some thing better to come. During the last twelve months we have been hearing of showers of blessing falling upon different parts of the world, while we must acknowledge this has not been the case with the much-prized spiritual ground of Ceylon. That we must still seek earnestly with prayerful expectation. Meanwhile there was a quiet expectation that the convention annually held at Kodai Kanal would this year be a time of great spiritual help and refreshment. It was sight to make one's heart rejoice that about two hundred for the most part of one heart and one mind, with minor religious differences suppressed, gathered twice daily on May 9, 10, and 11 to hear addresses on the Holy Spirit. The opening address was given by the Rev. R. F. Ardell (C. M. S. Palamcottah) on the Promise of the Spirit in type and prophecy. A very searching address on grieving the Holy Spirit was given by the Rev. H. Pakenham Walsh (S. P. G. Trichinopoly) of which some notes are given. The following day we gave us a very helpful side-light on its preparation when he explained how God had used the preparation of that address to convict himself more deeply of sin.

We had the pleasure also on May 11th of hearing G. S. Eddy Esq. only just returned from attending a most interesting conference in Cairo of workers amongst Mohammedans.

One who had attended almost all the seventeen conventions held at Kodai Kanal declared that this was the best of all.

On the morning of May 12th there was an informal gathering at which prayers were offered for many objects, and explanations and confessions given with much of the freedom that has characterized similar gatherings in other places.

As many had expressed a strong desire to hear something of the work of revival that has been going on in different centres, it was thought advisable that a special meeting should be held on the evening of May 12th, at which those who have been in the midst of revivals would report, and that praise should be offered to God for what He had done and prayer for a continuance of the work with power.
This was an intensely interesting meeting and from occurrences at six centres we gained some idea of what the prayer of faith can secure in the operation of the Holy Spirit.

The Rev. A. Parker L.M.S. Trevandrum gave a simple statement of facts, remarking that conditions in the places he mentioned were similar to those in many parishes of England and America. In answer to prayer that the Holy Spirit’s power might be manifested, there was at Trevandrum a strong conviction of sin on many and increased earnestness on the part of converts to evangelize non-Christians. Night after night a hall containing from one to two hundred was filled with those who were anxious about their sins. Some who came to scoff remained to pray. He enumerated some of the fruits from the revival. A number truly converted to God have passed through an experience which others have witnessed: in the case of domestic servants a marked decrease in housekeeping expenses; censorious opponents have asked to be forgiven: pastors have a new sense of spiritual insight and recognize that those of humble birth should not therefore be excluded from Church privileges.

Miss Digby (C.E Z. Bezwada) related how on February 2 of this year she and her people determined to stop work and pray for India, and how they were driven to pray for themselves. There was one case of demoniacal possession apparently. Then they prayed for the whole Telugu district and three weeks after such an opening was given in a village as they had rarely received. One woman was broken down and constantly exclaimed, “The Jews crucified Jesus once, I have crucified Him again and again.” There are now signs that God is working in quarters un-reached before.

The Rev. F. W. Breed (C. M. S., Sachiapuram) encouraged our faith in a God that bears prayer by mentioning as an Epoch-marking day, November 26 last, the first day of the week of prayer for India. His account was touching as he realized that God does use children to manifest His glory, and that they have a great influence on others in leading them. The children, dispersing for their holidays, carried the tide of prayer with them. The speaker could name 10 or 12 villages where God’s Holy Spirit is working and from there a power is going forth which is bringing life to the heathen round about.

Let us continue in prayer for the manifestation of such power throughout the world in general and in Ceylon especially: let us pray with confession and faith that God will prepare Christians for the opportunities it will bring.


The Committee seek once more to record their appreciation of the blessings of Almighty God which have attended their labours during another year.

There is nothing very exceptional to report regarding the work of the past year. We have endeavoured to carry out the aim of the Society in printing and circulating healthy Christian literature among the peoples of this Island. Though we had formed plans for the increased efficiency of the Society, we regret, that owing to various causes, we have not been in a position to carry them all into effect.

Owing partly to changes in connection with the Wesleyan Mission Press, which has done nearly our Sinhalese printing for many years, the out-put of general Christian literature has been less. But this inability of the press to undertake all our work is being fast remedied, and we are looking forward to increased efficiency on the part of the press in the near future.

Again, there has been the difficulty of funds. Our House Committee have continued their usual grants for which we are deeply grateful. But the Committee of the London Religious Tract Society, owing to a falling off in their missionary income, were compelled to reduce their grant nearly £80. This great reduction has hampered us not a little. We owe the Committee of the London R. T. S. a great debt of gratitude for all they have done for us in the past; and we sincerely trust that during the current year they will be in a position to renew their invaluable aid.

Altogether we have published during the year 419,500 copies of various publications, containing no less than 7,280,500 pages, as against 438,250 copies and 7,489,750 pages for the previous year.

The Committee have been not a little perturbed on account of the new Educational Policy of the Government. A Commission was appointed by Government to enquire into primary education. In the course of the year they submitted their report. If the proposals embodied in that report are sanctioned by the Legislature, it will mean that all our Readers and other text-books of a religious character (English, Sinhalese and Tamil) will be prohibited from use in all Mission schools receiving grants-in-aid from Government. The various missions have taken the matter up, and have agreed to united action to prevent, if possible, such an uncalled-for ordinance being passed. Strange to say, if the Commission’s proposals are given effect to, there will be no Readers eligible for Sinhalese schools; for the series published by Government are as much Buddhist and Hindu in their teaching and subject matter as ours are Christian.

It is plain, however, that Government mean to make education compulsory within all Municipal and Local board limits. We rejoice at this good news; for it is high time that something was done for the thousands of Sinhalese and Tamils who can neither read nor write. Our chief fear is that the education thus imparted will be wholly secular. It will believe us, therefore, to be up and doing; our efforts to put a clean and healthy literature into the hands of all will have to be greatly increased.

The need of aggressive efforts in the production of Christian literature grows day by day. The attack upon Christianity by the Buddhist Press was never so severe and confident. It boasts of the circulation of hundreds of thousands of books and tracts calculated to vilify the claims of the Lord Jesus Christ and to destroy the faith of many. Throughout the whole country, “in the bazaars of towns and villages much anti-Christian and much foolish and immoral literature is on sale—Buddhist stories, stories about Hindu gods, quack medical works, treatises on astrology and magic, plays, questionable stories. Some of it is from the West, and some is indigenous.” This literature is not
all bought by people who are already convinced that "the Church is a fraud and Christianity is a failure. The homes into which this trash goes are not all homes that have never heard the voice of prayer." The Christian Church in Ceylon in this respect has a great responsibility.

The Sinhalese Literature Committee, the formation of which we mentioned in our last report, has met a few times during the year. One project which has been before it is the starting of a Sinhalese newspaper on a Christian basis. There is a great and growing need for such a paper, and we sincerely hope that before long the matter will be taken up with avidity and carried through successfully.

We are glad to be able to report an advance in the income from subscriptions and collections. The sum contributed amounts to Rs. 763*17, as against Rs. 370 for 1903*4. It is gratifying to note that the increase is partly owing to the increased interest the Sinhalese churches are taking in the work of the Society. We look forward to the time, which we trust is not far distant, when the native churches will have more than quadrupled their annual collections; for at present the whole sum contributed by the churches scarcely pays for the postage incurred in sending out our monthly supply of gratuitous tracts and the Children's Lamp.

We desire to thank most heartily all who have in any way rendered us help during the past year. We look to all our friends for increased assistance, and we pray that the blessing of our Heavenly Father may rest more and more abundantly upon the work of the Society.

The publications for the year include ten school books numbering in all 63,500 copies: in general Christian literature four publications numbering in all 7,000 copies, 96,000 copies of periodicals were printed and 283,000 Tracts.

Scattered throughout the various provinces seven Colporteurs have been at work; three have worked full time, one seven months, and the other three only three months each. They have succeeded in selling 10,392 publications: — Books and Tracts 3,419; School Books 1,772; Scriptures 1,499. Their receipts amount to Rs. 1,473*42.

One Catechist lent his copy to an educated Hindu, but he sent the price of a new one. We missionaries owe the Society a great debt of gratitude. I do not know what we should do for literature were it not for the cheap publications of the C.L.S., and also the free distribution of valuable tracts.

The Colporteur writes of his work: "When I visit a place for the first time people do not usually buy books, but when I visit a few times they begin to buy. In several places where books were not formerly bought people now buy two cent books and one cent booklets. In Kurunegala and Hewadiwala, people who formerly would neither buy books nor listen to preaching now buy several one cent books. Two Buddhist families in Talampitiya who often bought such books from me as "Jessica's First Prayer," "The Wonderful Garden," and "Happy and Miserable Families" have come on the Lord's side and now attend Church regularly. A few days ago I sold a copy of "Buddha and his Religion" to a Buddhist who exclaimed after reading it, "the teaching in this book is wonderful!" People often ask me for the same tracts over again. A short time ago a Buddhist priest bought some little books from me; when I met him last he asked me to bring him a Bible."

Furlough in England.

The chief advantage of returning home, in addition to gaining fresh strength for one's work, is that one has many opportunities for seeing and learning fresh methods and gaining new ideas. I felt so strongly how important it is in educational work to keep up-to-date that I devoted three months during my recent furlough to a course of study and training at two of the best Teachers' Colleges at home. I went first to Sesame House for six weeks where I had a most interesting time of work. This is really a college to train girls for their future life as wives and mothers in their own homes, and it has attached to it a Kindergarten which is carried on on the lines of Pestalozzi and Froebel. Sesame House is under the management of Miss Schepel, for twenty years Principal of the large Kindergarten Training College at Berlin. It is an ideal Kindergarten and more nearly seemed to me the representative of Froebel and Pestalozzi's ideas on education than anything I had seen hitherto. I spent the whole day in the Kindergarten watching and taking copious notes of all the classes. The development of the children is simply wonderful, it is only by closely watching the children day by day that one learns to appreciate the vast difference between these methods of dealing with little children and the dreary old-fashioned system of teaching by which they were kept pouring over books for hours each day or else simply left to themselves to idle and waste their powers. I also attended a course of lectures by Miss Schepel which were most helpful and inspiring.

I am now reopening my Kindergarten classes and hope to introduce many of these improvements into our own Kindergartens at the College.

From Sesame House I went on to the Froebel Institute in order to study the methods of dealing with older children, but still on the lines suggested by Froebel and I had a most useful and interesting time there. As at Sesame House I devoted most of my time to watching and taking notes at different classes as well as to attending lectures by the Principal.
If it were only for the immense advantage of gaining all these fresh ideas it is well worth going home for a time.

—— L. E. N.

Trinity College News.

The term commenced on Saturday 12th May after the six-weeks vacation, boarders returning on that day. On the 14th the Rev. W. S. Senior, the new Vice Principal arrived. The students asked for a holiday to celebrate his arrival on the 15th, but the Principal grimly granted it for the 24th, making it thus coincide with Empire Day.

On the 21st May our late College Captain, C. B. Aluwihare “fell asleep,” and on the 23rd all work was stopped at mid-day to allow the staff and senior boys to attend the funeral at Matale. C. B. Aluwihare was perhaps the best all round athlete in the Ceylon Colleges a year ago, and represented the Ceylonese xi against the Indian visitors. The fourteen months of illness greatly reduced his magnificent physique, but they greatly strengthened and ennobled his character.

On Empire Day a cricket match, a cadet corps parade, and a sham court filled in the hours.

On the 29th work was closed at mid-day and the school quietly dispersed on hearing of the death of Mr. Wace. The masters in academicals and the senior boys attended the memorial service at St. Paul’s. In him the College has lost one of its greatest friends.

The College Prize Examinations began on the 7th June. The classes are being greatly reduced in size and the staff increased. Accordingly it is proposed shortly to raise the fees which are much lower still than those of the Colombo Colleges, to meet the expenses of the improved tuition. The latest addition to the staff is Mr. J. H. Crossette M. A. Mr. Crossette has been Principal of the Canadian College at Indore, and was bracketted first in the M. A. examination of Allahabad University.

The College desks and furniture and accessories are also undergoing a complete overhauling and reformation. The Government inspection takes place in August, when also we hope for a visit from Mr. Sherwood Eddy. The vacation commences on the 14th.

In Memoriam, the Hon. Mr. Herbert Wace C.M.G.

In common with all Ceylon we were deeply grieved to hear of the sudden death of the Hon. H. Wace C.M.G., Acting Colonial Secretary. In him the C. C. S. lost, as the papers have said, its strong man. He was a splendid example of a man who worked for work’s sake, and indeed he died a martyr to his duty. No salary pays for work done in the way his was, and the standard he set was invaluable. It has been said he was unget-at-able. He was not so to those who desired in any way to forward the interests of the Island, and not their own merely. To such the busy man was always ready to give time and sympathy.

His loss will be deeply felt by the whole Central Province. In him Trinity College too has lost its warmest friend, and he cherished great plans and hopes for its future and that of his loved Kandyans. He has been called pro-native. The term means he was no little Englander, but a just, brave, righteous man who allowed no petty racial prejudice to prevent him from holding the scales evenly. Nor less will he be missed in the example he set of a true strong home life, an example so often sorely needed in the East and not least perhaps by the members of the British Colony.

The prayers of many all over the Island will be earnestly raised for those for whom we can otherwise do so little, the family who mourn his loss. It is much to remember that at just such a time as this “Jesus wept,” and that on the Throne of God the Man Christ Jesus still is touched with the feeling of our infirmities.

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Here and There.

We have very much pleasure in announcing the engagement of Major G. F. H. Mathison of Anuradhapura to Miss E. M. Tucker of Mavelikara, Travancore (C. E. Z. M. S.) and also of Miss E. G. Vines of Galle to the Rev. W. S. Hunt of Trichur, Cochin (C. M. S.). They have our heartiest good wishes for their increased usefulness and happiness.

On Thursday May 24th there was Divine Service at 9 a.m. at Cotta. By way of celebrating Empire Day sports were held for the schools in the compound and also for the Central Educational Institute at Slave Island. The sports began at 3 o’clock and with only slight interruption from a shower, a programme of twenty events or so was got through in a little over two hours. The time and spoon race, cake race and tug of war proved very entertaining. In the latter the boys of the Cotta English School proved victorious over those of the Slave Island School. The prizes were distributed by H. J. V. Ekanayaka Esq., Police Magistrate of Balapitiya, who kindly presented two himself. The proceedings terminated with three cheers for H. M. The King-Emperor and various subjects of his who had contributed to make the gathering a success.

June 1st 1906 was the 35th anniversary of the commencement of the Cotta Girls’ Boarding School. Of the pupils who were enrolled at the first day, one is with Mrs. Dowbiggin still as matron of the school and another is matron of the Female Teachers’ Training School. The present head teacher of the Boarding School joined in the first month of its existence. Old pupils of two generations owe countless blessings to the influence of the school. May the blessing of God continue to rest richly upon Mrs. Dowbiggin and all connected with the school.
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