No. 391. JULY, 1906.

JULY, 1906.

THE CEYLON CHURCH MISSIONARY GLEANER.

She gleaned in the field until even.

CONTENTS.

PAGE
The Opium Question. By K. S. .......................... 97
Editorial Notes ........................................... 98
A Royal African School. By the Rev. H. W.
Weatherhead ............................................. 100
A King's Schoolboy's Letter .............................. 101
Some of our Indian Clergy. VII. By E. S. 102
From the Foreign Field. Recent News .............. 103
By the aid of the Moon and a Magic Lantern.
By the Rev. T. S. Johnson .............................. 104
Church Extension in Lucknow. By the Rev.
A. J. Harvey ............................................. 106
The Quiet Hour. Notes, Topics for Prayer. 107
Schools and Churches in the Western China
Mission. By the Rev. O. M. Jackson .... 108
From the Home Field. Notes, &c ................. 110
Ceylon Intelligence —(See Outside Pages.)

CHURCH MISSIONARY SOCIETY.

SALISBURY SQUARE.

LONDON, E.C.

ALL RIGHTS RESERVED.
The New Temperance Drink.

"BILZ"

Non-Alcoholic.
The World's Refresher.

Manufactured by
The New Colombo Ice Co. Ltd.

COLOMBO.

The Mineral Water Trade Review, of the 18th June says,

It is Palatable, Wholesome, & Attractive. The drink is a delicate blend of a number of fruity flavours, none of which unduly predominate, and has a very pleasing, fragrant aroma when poured out, it has no cloying or disagreeable after taste and is very clean on the palate, and is one that we consider an Eminently Superior Beverage.

In addition to the foregoing, we manufacture all the usual minerals sold in Ceylon, it will pay you to ask for quotations before buying elsewhere.

The New Colombo Ice Company Ltd.

The Colombo Apothecaries Co. Ltd.

The Dispensary is replete with every requisite for the sick room, and is quite up to date in all respects Physicians' prescriptions made up at all hours by qualified chemists of long experience. The undermentioned specialities are of undoubted merit—not "cure alls," but articles of proved value which should be found in every bungalow.

Pectoline Balsam for coughs and colds R. 1.00 and ..Rs. 2.00 a bottle.
Asthma Relief Powder—a specially good remedy ..2.00 tin.
Dhoby Itch and Ringworm Ointment, a sure cure ..1.00 bottle.
Quinine and Iron Tonic, for all those feeling "run down" ..2.50 do
Johnson's Digestive Tablets, of undoubted efficacy ..1.06 do
Pile Ointment, a sure relief ..1.00 do
Corn Solvent, seldom fails ..1.00 do
Beetlebane, try this if you wish to get rid of cockroaches ..1.00 do
Mange Lotion for dogs, safe and certain ..1.50 do
Household Ammonia, large bottle ..1.00 do
Rosodal Tooth Powder, cleansing, purifying and pleasing in use ..1.00 tin
Diarrhoea Mixture, safe and reliable ..1.25 bottle
Menthol Inhalers for colds and sore throats,—these are very useful ..1.00 each

The Colombo Apothecaries Co. Ltd.
O Blessed Spirit dwell in us and with us, according to our Lord's own promise. Without Thee we are as orphans in this lonely world; leave us not comfortless we beseech Thee. We are weak with suffering and with struggles against sin, and we know not what we should pray for as we ought; pray Thou for us, we beseech Thee, before the heavenly Throne; help our infirmities; purify our hearts; breathe into our souls evermore the breath of Thy divine life, that our whole body and soul and spirit may be presented blameless and sanctified as an holy temple by Thine indwelling presence. Amen.

The day of the Lord is at hand, at hand:
Its storms roll up the sky;
The nations sleep starving on heaps of gold;
All dreamers toss and sigh;
The night is darkest before the morn;
When the pain is sorest, the child is born,
And the day of the Lord is at hand.

Gather ye, gather ye, Angels of God—
Bring home to us our guilt, with whatever pain and grief need be, that we may grieve for having grieved Him, and so He may become for us the "Comforter," and rejoice over us and give us joy in the solemn determination we here shall make never again to grieve Him as we have done in the past.

Grieving the Holy Spirit.

Rev. J. Pakenham-Walsh, S. P. G.
(at Kodai-Kanal Convention 1906.)

We have been thinking much during these days about God the Holy Spirit—His Person, His Work, His Relationship to ourselves; it is reserved to-day to dwell on a theme, which more than any other will impress on our minds the Reality of His Personality, the proximity of His Presence, and the Intensity of His Love—"Grieving the Holy Spirit." This marvellously inspired expression which occurs in the most evangelical of the prophets, (Is. 63. 10) and is re-echoed with the still deeper insight of the Spirit-filled St. Paul, is verily a Revelation of the Holy Ghost. At the same time it portrays to us with a voice of most earnest warning and entreaty about the ill-treatment which we may inflict on that tender, patient, loving guest—it speaks of a neglect, a disobedience, and even an enmity on our part, as a possible return for His care, His directions, and His Love.

May He Himself guide our hearts and thoughts, give us a knowledge of Himself, unfold to us the mysteries of His sacred grief, and so enter the thought of His agony into our hearts, that we may strive from this day forward never again to grieve Him.

In speaking of the grief of the Holy Spirit we are not dull using the imperfect and inadequate language and figures of the earth, to describe heavenly mysteries beyond our understanding.

To grieve a person is to wrong his Love. That is the essential thought. On the one side there is Love and anxiety, on the other ingratitude and neglect. We may think of the grief of the Parent over the unloving, self-willed, wandering child; of the Husband or the Wife over the unfaithful Consort who still is loved but still refuses love; of the Brother or Sister over the estranged one of the family; or of the Friend forsaken by his friend.

On the one side there is Love and Wisdom, Care and Protection, Self-sacrifice and Devotion; on the other side there is Coldness and Folly, Ingratitude and Disobedience, Neglect and Separation.

Anyone—whether as Father, Mother, Brother, Sister, Friend—who has watched the growth of indifference, broadening of suspicions and distrust, ending in enmity and separation; who has felt the bitter pain of man's ingratitude—"sharper than a serpent's tooth," keener than the "wintry wind"—who has watched a dear one drifting down the stream of ruin, and thrusting aside the hand stretches out to help—such as one has known the earthly counterpart—the pale earthly reflection—of the grief of the Spirit.

And now we are to consider how we grieve the Holy Spirit, and may He Himself—the "Convicter"—bring home to us our guilt, with whatever pain and grief need be, that we may grieve for having grieved Him, and so He may become for us the "Comforter," and rejoice over us and give us joy in the solemn determination we here shall make never again to grieve Him as we have done in the past.

I. We grieve the Holy Spirit by our Disobedience. St. John has laid down that concise and marvellous definition of sin (1 John 3. 4.) which can only be properly translated into English by two sentences "all sin is lawlessness—all lawlessness is sin." The term disobedience covers therefore every sin; and every sin grieves, in a degree beyond our comprehension, the Holy Spirit.

What we know of the exceeding sinfulness of sin, is just as much as we have been capable of learning from the Holy Spirit. He alone knows the sinfulness of sin, loathsome-ness of sin, the lawlessness of sin. He feels every SIN in its fullest intensity. The sinless One lives with sinners and bears the brunt of their sins. Take the grief of a good man for his sins, take the agony of David in Psalm L. of St. Augustin, of Bunyan, of Bishop Andrews, what is it, in its deepest intensity, but just so much of the unmeasurable grief of the Spirit, as He was able to put into their hearts—cold, unresponsive hearts at best? The fountain of all holy repentance is the Holy Spirit; and it is from that fountain that we sinners draw our few tears of penitential grief. Behold and before our penitence lie the "groanings which cannot be altered" of the grieving Spirit.

But if all sin grieves the Holy Spirit, what must be His grief over unrepented sin? What if all His pleadings and groanings are unheeded, what if all His warnings and yearnings are coldly set aside.

THE CEYLON CHURCH MISSIONARY GLEANER.
Unrepented sin must at last drive the Lord and Giver of Life out from the city of Mansoul with sorrow more poignant, with tears more bitter, than those of the exiled David driven away by the son he loved—Sam. 15. 30. Brothers and Sisters, if it is possible, God forbid that it should be possible, that there is one here who has carried through these meetings some unrepented sin—some cherished, secret idol—impossible, God forbid that it should be possible, that there is one here who has carried through these meetings some unrepented sin—some cherished, secret idol—impossible, God forbid that it should be possible, that there is one here who has carried through these meetings some unrepented sin—some cherished, secret idol

Sorrow more poignant, with tears more bitter, than the Giver of Life out from the city of Mansoul with—still, small—yet terrible Voice of the Holy Spirit calling to repentance—O let this message of the grief of the Holy Spirit come home to him this evening. Will you let that Holy Guest depart with the awful words of unfathomable grief—well were it for that man that he had never been born?

But others have repented, and yet in their repentance have never thought of the grief they had caused to the Holy Spirit by their sin. They may have thought how they had grieved Christ Jesus; they may have thought how they had grieved the Heavenly Father; but they gave no thought to Him who, in a sense, is the nearest victim of grief—to Him who still grieves because His sorrow is as nothing to those who pass by—God the Holy Spirit.

Shall we not fill up that which is lacking in our repentance by grieving deeply for having grieved the Holy Spirit?

But there is another sort of Disobedience—very grievous, and very sinful, though not a breach of the moral law: I mean disobedience to military orders.

In the great campaign of Christ's Church militant here on earth—that tremendous conflict of spiritual forces—that increasing war "against the principalities, the powers, the world rulers of this darkness, the spiritual hosts of wickedness in the heavenly places"—the Holy Spirit is the Commander-in-chief.

Earthly commanders may fail through lack of wisdom or knowledge, through lack of power, or because of the mistakes committed by responsible officers; but in no good army does he ever fail through disobedience of his officers or men.

On the other hand, our Commander-in-chief has infinite knowledge, wisdom, and power. There can be no failure here; but alas! He fails—and is grieved—by the disobedience of His officers and of the rank and file.

God's Almighty Power is limited by man's disobedience; and every disobedience is the loss of a strategic position—it may affect the salvation of thousands of souls, of nations and of continents, of generations unborn.

Ah! how often do we depend on our own foolish judgment, and either disobey or are deaf to the Holy Spirit's orders. In warfare and disobedience, such carelessness, would be death.

Most of us here have been placed by God as leaders, as officers, in His Army. Surely we need to ponder this well—we are not given any liberty to follow our own judgment; we are not, as earthly officers, allowed discretion in details, and trusted with responsible carrying out of general orders: the enemies we have to fight are so vastly superior to us in cunning and in power, as we were reminded yesterday, that it would be perfect madness for us to pit our strength and our wisdom against them. To do so is the sure road to defeat. But in our war the Commander-in-chief is beside every officer, and beside every private, and if we will but listen we may always hear His commands. Is. 30. 21.

Let us now consider two great turning points in the early campaign of the Church, and notice how clearly the Holy Spirit ordered, how His officers obeyed, and how the strategic points were gained.

The first is recorded in Acts 10. The critical moment had come for the call of the Gentiles into the Church; the man who received the order was St. Peter.

The command was, as you well know, clear, contrary to his private judgment, it cut across the grain of his deepest prejudices, it ran counter to some of his most cherished religious convictions. It was contrary to all the ideas of the early Christian Church, and it seemed contrary to the very Bible itself; and do we not know that there is nothing harder to give up, nothing harder to combat, than a misinterpretation of Holy Writ?

St. Peter thought that the law as to the eating of clean and the abstaining from unclean animals was itself a sacred law of universal obligation; that every Gentile who would enter the Church must do so by the door of circumcision; that obedience to this law of food; that it was unlawful to break caste as a Jew—a Christian Jew—by eating with those who profaned God's law by their unclean meats. It is clear from the narrative that St. Peter would never have obeyed such a revolutionary commandment, had he not been overcome by the clear unmistakable command of the Holy Spirit—v. 14, 20, 28. Acts 2. 3, 17. In the trance he thrice refuses to obey the command, he thrice disobey calls that common which God told Him not to call common.

The struggle on that house-top between the private judgment and the blind prejudice of the Apostle and the clear repented command of the Holy Spirit, must have been severe. To obey was a fearful wrench to St. Peter and no one less Spirit-filled would have obeyed.

We can measure the amount of prejudice and opposition to be overcome by the fact that on his return he—he the leader of the Apostolic Band—is censured at a gathering of the Church, and called on for an explanation of his conduct—an explanation given without the slightest trace of resentment or of wounded pride at the vote of censure passed on one of his position.

Years afterwards St. Peter—in another great crisis—when the obedience of the whole Church to a similar command was trembling in the balance, referred to this selection of himself for the unwelcome command as the greatest honour that God had done him. Acts 15. 7.

The second great turning-point was the call of St. Paul to evangelize Europe. Acts 16. 6. What a strategic moment in the campaign! On St. Paul's obedience that day hung the future destiny of Greece, of Italy, of England. Would we be here this day, would England be holding India to train for God, would China and Japan be casting aside their chains to-day, had St. Paul refused to alter all his plans, carefully, prayerfully formed plans, and to obey the Holy Spirit's leading? We tremble to think what the results of his disobedience might have been. He first essays to go the left; he is forbidden; he then essays to go the right, he is not suffered.
Almost unwillingly he is driven to the sea-shore, and there the meaning of the strange negative commands are made known, by that thrilling positive command “Come over into Macedonia and help us.” And then (v. 10) there comes the willing obedience.

Brethren is not the lesson plain for us; and do not our hearts convict us of having again and again disobeyed—through sloth, through disbelief, through cowardice (misguided cowardice), through reliance on our own judgment or that of others, through prejudice, through a false interpretation of God’s Holy Word? And in every case, as I have said, some strategic position has been lost, not for ever lost, thank God, for the final victory is certain, but lost now, lost for us, lost by us. And oh! who shall measure—who shall ever dare to speak of the Holy Spirit’s grief. He has been yearning for some souls, He has been longing to reach some wanderers through us, He has designed a very river of blessing for some whole family, aye for some whole tribe, or nation, or continent through us—and we would not obey! Be tender in obeying the Holy Spirit; listen for His slightest wish; haste to fulfill his every command. Satisfy yourself (and you always can by Prayer and Bible-reading and Meditation) that it is His Command, and then set aside your own judgment fearlessly, set aside your own pleasure, set aside your preconceived ideas, set aside if need be the ideas of your nation, of your Society, even of your Church; and do what you are told, “grieve not the Holy Spirit.”

II. Secondly we grieve the Holy Spirit by Worldliness. The three passages on the paper, 1 Cor. 3. 10: 6. 19, and 2 Cor. 6. 16; 7. 1 all alike speak of the Holy Spirit’s Temple, or shrine, the Holiest of Holies, the human heart.

Worldliness is nothing more nor less than the setting up of an idol in that shrine—anything to which we give greater honour, greater love, greater attention, than we give to the Holy Spirit. What must be the grief of the Holy Spirit to be dethroned, and to have an idol set up in His desecrated shrine.

The grief that breathes through Ps. 74 is only the grief of a worshipper at the desecration of the outward temple—the beautiful carved work of the House of God.—v. 6. 7. But now we are speaking of the unutterable grief of God Himself, whose temple is worse than desecrated by the worshipper himself, who has set up his idol in his heart. If it be true that the unclean Spirit driven out from his usurped home, has still a restless, craving longing to return, how much more intense is the craving to return to His temple on the part of Him who alone is to be worshipped.

We cannot now enter into the meaning of these three passages further than to point out that in 1 Cor. 3. 18 the temple referred to, seems to be especially the congregation defiled by worldly teaching. The lesson here is to us builders, not only to build on the right foundation, but to build with purely spiritual materials. The responsibility laid on us for the building up of Christian character, for the teaching of pure and sound doctrine, for the construction of the National Church of an Eastern people—is enormous. “Let each man take heed how he buildeth.” Grieve not the Spirit by using earthly wisdom, self-devised doctrine, or lifeless words in this holy work, but bring all your materials to Him to test and to bless, and lay stone upon stone in entire dependence on His direction. (See 1 Cor. 2. 6; 2 Cor. 1. 2; 2. 17; 4. 2, 6.)

In the second passage 1 Cor. 6. 19, the special reference is to the Body defiled by impurity. That we shall consider under the head of self-indulgence.

In the third passage 2 Cor. 6. 16; 7. 1, the temple referred to is the Church defiled by worldliness. The deep tap-root of this giant growth of worldliness is the setting of honour from another, and not seeking the honour that cometh from God only. For in that springs all those miserable shoots of strife, envy, divisions in the Church; all those worldly activities, so vigorous, yet so dead—that wearies itself in accomplishing nothing; all that covetousness which keeps the mind continually thinking of money, of place, of influence, of fame, of position; all that fear of man which makes us such cowards in doing what we know we should do. And surely we do well, we to whom the all too true name is given—“the religious world”—we do well to see that we are not practising in that little circle of labourers in the vineyard, that very worldly spirit which we profess to have given up.

Don’t look for the world outside you; don’t say, “am I to give up this, am I to give up that?” The world for you is in your heart. and there it must be renounced, till you can say “I do not want to do, to have, this, or that,” till all worldly desires that are contrary to the Holy Spirit die in you, and every idol of the heart falls down Dagon-wise, broken on the threshold before the Ark of God.

III. Thirdly we grieve the Holy Spirit by self-indulgence. Here is a most insidious foe, always lying ambushed in our flesh, creeping on us before we know it—always so plausible, so pleasant, so convenient. So long as we are in the body—the old nature—the animal nature—the old Adam remains—dead in one sense alive in another; dead so long as we keep him crucified to the Cross of Christ, dead so long as we give our bodies wholly up to the Holy Spirit; dead—kept in chains and bound by the Stronger than he. But alive the moment we relax our vigil, the moment we forget or turn aside, the moment we turn back to the flesh-pots of Egypt.

The two principles are there and must be there within us till we die.—Gal. 5. 17.—What a wonderful verse! Do we remember a time when we read it and accepted it calmly in exactly the opposite sense that St. Paul intended. When we agreed that it was impossible for us, on account of the flesh’s lusts, to do the good things we wanted to do? Do we remember a glad surprise at discovering, and a still deeper joy in experiencing the true meaning, that it was impossible for us any longer on account of the Spirit’s desires within us, to do just the things that we liked? Ah! it all depends who is on the throne of the heart, what Deity is in the shrine of the temple. “His seed remaineth in him and he cannot sin because he is born of God.” But it requires constant watching, deliberate mortifying and self-denial if we are to keep this Flesh and its Lusts from regaining the mastery. The Holy Ghost cooperates with those efforts and makes them effective; but still He needs them; we must ourselves strive for the mastery. Look at St. Paul’s inner life as he reveals it in 1 Cor. 9. 27, what self-discipline, what self-denial it implies. “I bruise my body black and blue, I lead it about as a slave, lest after I have acted as a herald (is he thinking of the Grecian games?) to others, I myself should be rejected—should be disqualified.”
Self-indulgence destroys that unsilishness which is the atmosphere of the Holy Ghost; it weakens our sympathy for others which is the human faculty through which He most works; it draws our thoughts away from Him to self; little by little it renders us "unfit for Service." O shame on the army of the Cross if its soldiers are lying through their own vile self-indulgence, unfit for service, when the trumpet-call to battle is sounding through the land.

I sometimes wonder whether we Anglo-Indians, with our luxurious homes, our delicacies and comforts, our ease in travelling, our retinue of servants and attendants, our position of authority and respect, can dare to call ourselves missionaries in the same breath as those heroic men in the fifth and dangers of China, the discomforts and hardships of Africa, the isolation and bitter cold of the Arctic.

Let us at least remember, as Henry Martyn long ago warned us, that India is an enchanted ground with everything lulling us to sleep and to softness and to self-indulgence; and let us constantly call to one another to make sure that we are keeping awake, and that we are not grieving the Holy Spirit by a life of ease and self-indulgence.

IV. And lastly we grieve the Holy Spirit by our lack of Bible Study and Prayer. It means one of two things, either lack of love, distance, coolness; or incredible folly, inordinate miscalculation and deficiency in the sense of proportion.

To neglect this is to neglect everything. We might just as wisely neglect food and sleep. No excuse is valid here—we must find time or make time; we must, at whatever apparent sacrifice of 'work' fence off and keep sacred our time for waiting upon God. We must as someone has finely said, have faith to do less.

Look at the charge to Joshua, Josh. 1. 8, 9. The Captain of the Lord's Hosts has appeared: what is His charge? Not a word about swords and arrows and javelins; not a word about drills and panades; not a word about manoeuvres and tactics—but the one essential command to preserve a right spirit—very bold and courageous and conscious of God's presence—and to preserve that Spirit by constant meditation "day and night""—yea in the busiest days of marching round Jericho or in destroying Ai—constant meditation in the book of the Law.

And in the New Testament in the very commencement of the Church's warfare, we have the same truth emphasised, the duty of the leaders above all others to give themselves to prayer and to the ministry of the word, Acts 6. 4.

If we neglect this we grieve the Holy Spirit; if we continue to grieve Him we lose Him; if we lose Him we not only lose all power ourselves, but we force Him to fight against us. Is. 63. 10. God turned from Saul and became his enemy.

Brothers and Sisters is it possible for any one of us to leave these gatherings and to go back to a life of grieving the Spirit; is it possible that we should ever willingly grieve Him again? His Love to us is the whole Love of the Father and the Son brought near to our souls; His grief is the grief of the Father "grieved to the heart" (Gen. 6. 6, Ps. 78. 40; 95. 10), and of the Son "grieved at the hardness of their hearts," Mark 3.5. Weeping over the City, Luke 19.41, agonising in Gethsemane and on the Cross—"Thou hast put Him to grief."

His grief is grief over men who should be His joy (Zeph. 3. 17; Is. 62. 5; Is. 65. 19). An Apostle's greatest joy is when his children walk in truth; (2 John 4), an Apostle's bitterest grief is when his children fall away: 2 Cor. 12. 21, Gal. 4. 19. What is this but a small drop from the ocean of the Holy Spirit's joy and grief, entering a human heart.

And O blessed thought that, as with the Apostle's converts so with us, we who have grieved the Holy Spirit, are the very ones who can bring Him joy again. 2 Cor. 2. 2. When we grieve that we have grieved Him, when we turn in love to grieve Him no more, then do we fill up the measure of His joy.

And still more blessed thought—all spiritual grief is fruitful—all grief yields at length fulness of Joy. The Son endured the Cross for the joy that was set before Him, the Holy Spirit of Jesus shall likewise see of the travail of His Soul and be satisfied; and in that joy we who once grieved Him shall have our share.

Surely there is a sense beyond all comprehension in which these words are true.

"He that now goeth on his way weeping etc."
"Heaviness may endure for a night etc."
"A woman in travail etc."

Yes sorrow shall be turned into joy—sorrow is being even now by our obedience turned into joy and we shall have our everlasting share in the unspeakable joy described by Isaiah in chap. 65. 17-19.

J. Pakenham-Walsh.

Fifty Years of Work in the Tamil Cooly Mission.

It is well, now and then, to stand still, and recall to mind the events of the past. By so doing we may gain encouragement to persevere in a good cause, as well as learn from past disappointments both to moderate our expectations and avoid mistakes. Such a review of the history of the T. C. M. at the present time will shew ground for much encouragement though it will at the same time shew how much has yet to be done. It is to be hoped that it will also provide an answer to the oft-repeated question "Are you doing any good?"

BEGINNINGS.

We are indebted to our friends of the Baptist Missionary Society, for the first Christian work done among the Tamil coolies on the estates who employed a Tamil Catechist at Tinnevelly named Philip. But this was only in and around Kandy. The Tamil Cooly Mission now carrying on the work was commenced about the year 1854 (the same year in which the Planters' Association was inaugurated) at the wish of several planters, but chiefly at the instance of Dr. Murlock, formerly Master of the Government School in Kandy.

The annual report of the C. M. S. for the years 1851-1855 thus describes the origin of the Ceylon Tamil Cooly Mission. "The presence of Mr. Knight in Ceylon was the occasion of commencing this new branch of Missionary operations in the Island. Mr. Knight was invited by some of the Coffee Planters to visit their large settlements of coolies from South India and to devise if possible some means of promoting their moral and religious welfare, while they remained in the Island of Ceylon." Then after discussing the scheme proposed at some length it gives the following summary of it:
"The coolies in Ceylon receive the benefit, the native Christians in Tinnevelly supply the Catechists, the planters liberally provide the salaries, the C. M. S. is henceforward the management and superintendence of the whole work."

At its commencement it was under the Superintendence of the Rev. E. T. Higgens. But as he was unacquainted with Tamil and at the same time conducted work among the Sinhalese, it was placed in 1856 under the charge of the Rev. Septimus Hobbs, who had been several years in Tinnevelly, and was well fitted for the post both by knowledge of the language and experience of Mission work among Tamils. It was at this time that the Mission took its present form and from this time that it dates its report.

It was on the 1st of May 1856 that the operations of the Mission under its amended organization commenced and it was at the same time that a Committee, chosen from among subscribers, was entrusted with the management of the affairs of the Mission and even to carry on the work in the event of the unexpected removal of Missionaries. From that period to the present it has been systematically carried on growing and in the extent of its operations and fulfilling in a greater or less degree the object for which it was begun. From the first Report published April 30th 1857 a document consisting of 14 pages, we learn that in May 1856 there was one Missionary assisted by two Catechists and one Schoolmaster, that the number of subscribers to the Mission was 61, and the total of subscriptions £240, 3s. 4d.

EUROPEAN STAFF.

We have already noticed that the Rev. Septimus Hobbs was the first Superintendent of the Mission under its amended form. From 1856 to 1863 he laboured almost uninterruptedly with Kandy as his headquarters. The arduous nature of the work, culminating in a severe attack of malarial fever lasting three months, told upon him and he eventually had to seek change of air in Colombo, two other Missionaries of the C. M. S. kindly volunteering their help in the meantime as far as their own duties would permit. In spite of this interruption Mr. Hobbs was able in his last year to accomplish 13 long journeys (difficult in early days) amounting in the aggregate to 676 miles. They had "labour" difficulties in the mission in those days for in 1862 we find Mr. Hobbs going off to the "Coast" recruiting, apparently with good results. In the same year (1864) he was obliged through illness to leave the Island and the Rev. W. E. Rowlands from Colombo was appointed. No name is remembered by the older planters with such love and esteem as that of Mr. Rowlands. He seems to have won the hearts of the older planters with such love and esteem as that of Rumboda, Punduluoya, Dimbula, Dickoya, and Maskeliya, taking up his residence in Dimbula. A new element was introduced into the work at this time in the persons of two laymen, Messrs. Ferris and Taylor. The former however after a few months residence in Kandy, broke down in health and was forced to return to England. The latter gave valuable help in evangelistic and school work, but left the work shortly after.

In 1871 Mr. Griffith having passed the one language examination then required—2 months after his arrival, was appointed to a new division, that now known as the Southern, together with Newera Eliya and Oode Pesivila (I adopt the quaint spelling of the time). He established himself in Badulla as his headquarters. In 1874 Mr. Clark again assumed the supervision of the whole mission, the Rev. E. M. Griffith having returned to England on medical certificate. He was quickly relieved by the Rev. A. R. Cavalier, who passed his examination in Tamil, and took charge of an extended Southern Division, embracing in addition to those already mentioned, the districts of Maturata, Kambola, Panduluyoga, Dimbula, Dickoya, and Maskeliya, taking up his residence in Dimbula. A new element was introduced into the work at this time in the persons of two laymen, Messrs. Ferris and Taylor. The former however after a few months residence in Kandy, broke down in health and was forced to return to England. The latter gave valuable help in evangelistic and school work, but left the work shortly after.

(To be Continued.)

R. P. BUTTERFIELD.

In Memoriam.

JOSEPH DE SILVA MUDALIYAR.

Mr. Joseph De Silva was the second son of the late Mr. Thomas De Silva, Catechist, a native of Hikkaduwa, in the Southern Province. Born in Cotta in 1842, he had the advantage of a Christian home and a Christian education, from the first. He completed his education in the Cotta Christian Institution under the Rev. C. C. Penn, M.A. It may be mentioned here that on the last visit of the Rev. C. C. Penn as a Deputation with Rev. J. Barton, he took a particular interest in according him a hearty welcome with the old boys of the late Cotta Christian Institution. Having worked for a short time as a teacher, under the late Rev. R. B. Tonge, who had a high regard for him, Mr. Silva left the Institution.
All his life, as a public servant, Mr. Silva was connected with the Ceylon Government Railway, being employed, first in the construction of the Colombo-Kandy Railway in 1864, under the contractors, and being employed by the Railway Department as Station Master, at Henerygoda, on the opening of the first section in 1865 and afterwards at Veyangoda, Kadugannawa, and Peradeniya in succession, the last named station being a most important place during the coffee days. Here he had the honour of being presented to the Prince of Wales, our present King, when he visited Ceylon in 1875.

In 1877 he was appointed Station Superintendent of Colombo and was subsequently raised to the position of District Superintendent of Kandy and later, Station Superintendent of Colombo from which place he retired owing to failing health, after thirty years of faithful service to Government during which period his high character and devotion to duty gained for him the respect and esteem of all with whom he was brought in contact and the approbation of Government, as a token of which he was given the honorary rank of Mudaliyar in 1884.

He was to the very last a very warm friend and a loyal supporter of the C. M. S., and took a keen interest in the church and mission work connected therewith. The site on which Christ Church Mirihana is built was given by him and he also liberally contributed towards the building fund. He was an active member of the Cotta District Council and for several years past was also one of the lay delegates of the Nugegoda Parish at the Synod of the Diocese. He was never absent from the annual prize giving of the Cotta Schools (an important day for the C. M. S. Kotte District) and was the donor every year of a prize to the best girl all round of the Cotta Boarding School. His last public act in connection with the church work of the District was to preside at the prize giving to the Sunday School children at Nugegoda last December. He was in every sense of the word a pillar of the church in the Cotta District, especially of the parish where he lived. Though towards the end of his career he had taken his residence in Kotahena mainly for the benefit of his children's education, yet he never forgot his "mother church." As was his life so was his death, full of peace. His death is a terrible loss to the church in the Cotta District and especially to the parish of Nugegoda and Mirihana.

Mr. Silva’s life and work may be cited as an evidence of the solidity of the work of the Missionaries of the C. M. S. in Cotta both in their educational and parochial branches.

A.

British and Foreign Bible Society.

REPORT FOR THE YEAR ENDING SEPTEMBER 30TH, 1905.

The year's work which the Committee of this Auxiliary are now about to review represents substantial progress on every hand. In all our experience the demand for the Scriptures was never greater. This is instanced by the fact that the circulation has materially increased, being 2,663 copies in advance of last year. In fact the circulation for the past year constitutes a record. The free contributions likewise have not been so high for many years. The Revised Sinhalese New Testament, on which the Revision Committee have been working for several years, was completed during the year. It had not come from the hands of the binder at the close of the year, and therefore was not on sale. Several books of the Old Testament have yet to be revised; but as he will not entail much labour on the part of the Revision Committee, it is hoped the Committee's work will take little more than one year. Good work has been accomplished during the year by our Bible-women and Colporteurs. The number of Bible-women supported was 19. Three Colporteurs were also at work. Details of their work are given further on in this Report; as also full particulars regarding circulation, revision, &c.

We are glad to be able to report a large increase in sales. In fact the circulation of the Scriptures during the year under review surpasses all records in the history of the Auxiliary. The total sales number 27,568. They are made up as follows: 1,987 Bibles; 628 Testaments; 24,953 Portions. The figures for the previous year were: 3,848 Bibles; 550 Testaments; 16,917 Portions, giving a total of 21,356. The circulation has therefore increased by 6,212 copies. The total circulation amounting to 27,568 represents the distribution of the Scriptures in twenty-five different languages. As would be expected the circulation is the largest in Sinhalese; next comes Tamil; and then English. But part of the total increase is owing to the large number of Russian Scriptures that have been disposed of among the Russian Refugees, prisoners, &c., returning to Russia from the East. In not a few instances the Scriptures were eagerly sought after. On one occasion the officer in charge of the transport not only purchased a book for himself, but he gave a donation to help to pay for copies to be given to those who could not afford to purchase for themselves.

While we rejoice over the increased circulation of the Scriptures, we cannot forget that as sales increase, so does our expenditure. Were the Bible Society merely a business concern, increased distribution would be received with unfeigned pleasure; but it would doubtless mean larger profits and therefore increased dividends. We do rejoice, and that with all our hearts, because of the increasing demand for the Scriptures in our midst, for the Bible Society exists for the sole purpose of placing the Book of God in the hands of all; but what we desire to impress upon all Christians is—_the more Scriptures sold the greater is our loss; for the great bulk of the Scriptures is sold very much under cost price, the reason being that the vast majority of mankind could not afford to pay even cost price.

During the year 19 Bible-women have been supported through this Auxiliary. They are stationed in various districts, and in nearly every case are directly supervised by a Missionary or lady-worker. Their reports show that on an average 1,267 women had the Scriptures read to them weekly, and that 111 were taught to read the Scriptures for themselves. This is most encouraging, when we consider the influence of the mother in the home. The sales effected by the Bible-women amount to 776 copies against 665 for the previous year.

Notwithstanding several urgent applications for grants towards the support of Colporteurs in needy Districts, we have been unable, owing to the state of the Parent Society's funds, to increase their number. As in the previous year there were only three at work, wholly supported by our Auxiliary. They sold
3,335 copies of the Scriptures, and their receipts amounted to Rs. 461.58. The circulation and receipts show a slight falling off, chiefly owing to the fact that certain portions which were in demand could not be supplied.

The work of the Colporteurs in South Ceylon is not always easy and encouraging. Sometimes they travel many miles without selling a Scripture; occasionally they leave a village weary and despondent owing to non-success in distributing their books. But their journals show that in most places some one is ready to listen and to purchase the Word of God. Their reports show that they have travelled more than 4,000 miles during the year, and have visited 2,168 villages.

In accordance with the Committee's practice during recent years free grants of Scriptures have been discouraged as far as possible. The free grants for the year only number fourteen Sinhalese Bibles. Six of these, on the pressing application of a missionary, were voted for the use of Buddhist priests who were desirous of reading the Scriptures for themselves. Six more copies were given to poor school boys in the North-Central Province.

The outstanding event of the year's work has been the publication of the Revised Sinhalese New Testament. The labour of the Revision Committee on the New Testament came to an end early in the year; but it took several months longer to pass the final forms through the Press. The full recognition of our indebtedness to the Revision Committee members will naturally be made on the completion of the Old Testament; but we cannot allow this opportunity to pass without thanking them most heartily for the successful completion of their devoted labours on the New Testament.

The revision of the Old Testament was completed a few years ago, before the New Testament was taken up; but several of the books are being re-revised, to bring the style and orthography into harmony with the New Testament. It is hoped that the Revision Committee's work will be over some twelve months hence. The Old and New Testaments in their revised form will be published in one volume in due course.

When the Revision Committee was appointed to revise the Sinhalese Bible, some 19 years ago, definite instructions were laid down as to the lines of procedure. Now that the New Testament is published it may be well to record some of these. The English Revised Version was taken as the basis of the revision. This has caused very considerable alterations throughout the existing Sinhalese version. Frequent changes have also been made in rendering plain the passages incorrect or obscure. In this connection it has been the aim of the Revision Committee to translate difficult passages which were more or less paraphrased in the old version, and to supply here and there words or sentences which had been omitted through inaccuracy or on account of the difficulty of the passage. Perhaps the subject that has most constantly exercised the Revision Committee in the course of their work has been that of the style of language to be used. And the difficulties under this head have been increased by the fact that the Sinhalese language as written has been progressing in the direction of a more grammatical and classical style whilst the revision has been proceeding. They have, however, tried to keep a middle course, avoiding on the one hand such language and such colloquial forms as would be likely to offend the scholar, or, on the other hand, anything unnecessarily high, and such as would be beyond the comprehension of ordinarily intelligent readers. The observance of the first of these reasons has led them in some respects beyond the grammatical style of the old version of the New Testament; but this was under the circumstances simply unavoidable, as many expressions found therein would be regarded nowadays as inadmissible from a grammatical point of view in any ordinary book.

It is most gratifying to be able to report a substantial increase in subscriptions and collections. The total amount received up to September 30, the close of our financial year, was Rs. 957.49, against Rs. 495.78 for the previous year. Several amounts were received after the accounts were closed. As a result of this, and in connection with other收入, many of our friends and supporters have increased their subscriptions. This is encouraging; but there is much room for improvement. A large number of Churches and Sunday Schools showed their interest in the work of the Bible Society by contributing to our funds on Bible Sunday (March 6th, 1904); and we were hoping that most of the Churches who contributed on that occasion would continue to take up an annual collection on our behalf. But in this we have been disappointed. Out of about 120 Churches and Sunday Schools who contributed to the Centenary Fund, only twelve have sent in a collection for the past year. In view of the indebtedness on the part of all Churches to the Bible Society, we sincerely trust that our appeal for the current year will meet with a whole-hearted response.

In view of the great cost entailed in this most important work—revising, printing, publishing and distributing the Scriptures, there remains one practical question: What about the necessary funds?

Our year's expenditure has been close on Rs. 13,000. Towards this we have received Rs. 2,500 from sales of Scriptures, all of which were a free grant from the Parent Society. Local friends have contributed nearly Rs. 1,000, which is the largest amount. We have received by subscriptions and collections during the last seventy-two years. To make up the difference between Rs. 13,000 expenditure and Rs. 3,300 received by sales and free contributions, we have had, as heretofore, to fall back upon the Homé Committee, who have paid us in cash nearly Rs. 10,000.

So long as our need continues we have the fullest confidence that the Home Committee will do all that lies in their power to assist us; but in view of the Parent Society's large annual deficits during the last eight years, we cannot expect them to do everything for us. It is our duty and the expression of our gratitude to do what we can to help the Bible Society, so that other lands, less able to help themselves than we are, may enjoy the privilege of reading the Word of God in their own tongue.

We therefore appeal with full confidence to the Christian public to assist us in carrying out the great purpose for which the Bible Society exists, viz., "To distribute the Word of God without note or comment."
This great revival of 1857 in America began in the burdened heart of one man, an obscure man of prayer, named Lamphier. As he prayed, burdened in anguish of soul, for the perishing multitudes, it was laid upon his heart to call a prayer meeting at noon in Fulton Street, New York. He came to the appointed hour, but found no one there. He was not discouraged, nor did he blame others. He began to pray himself that he might be revived. Within half an hour a step was heard upon the stair, then another, and another, until six young men were bowed in prayer. We read in his diary, "We had a good time. God was with us and we decided to meet again next week." The next week there were thirty; the next over a hundred. Then the meetings were held daily. They grew until hundreds of prayer meetings, and later thousands, began to be held throughout New York City and the United States. This revival reached round the world in its mighty effects, resulting in the ingathering of nearly a million people, and the Fulton Street Prayer Meeting still continues to-day a mighty power for good.

It was the same in the Ulster Revival and throughout Ireland in 1859. This mighty work of the Spirit has been traced back, in its human origin, to four young men meeting in a school-house for prayer. We read during this revival that in some places "the habits of the people completely changed," "drunkenness and other notorious vices have almost completely disappeared," "workhouses were emptied as well as prisons," and "a strange awe was on people's minds." For instance, when Dr. Martin preached in a small town where a fair was being held, "the Spirit of God was literally poured out upon the people, thousands were turned from sin and worldliness to righteousness and to God. Scarcely an unsaved man, woman, or child remained in the town." And the effects of this revival are still felt to-day.

If space permitted the same facts might be pointed out in the great revival under Jonathan Edwards in 1740 in America, which was preceded by the memorable Call to Prayer, and in many revivals which began during Moody's work in our own day. In a word, we find throughout the whole history of the past that revivals are subject to spiritual law; that God works where men are ready; that great revivals have always been preceded by prayer and preparation and have been followed by permanent results.

**The Present Revival.**

Let us now turn to the beginning of the Revival in our own day and in our own land. As far back as 1897 we find a group of missionaries in India, spending the whole night in prayer for the awakening of India and continuing daily to intercede with God for a revival in this land. In 1898 in America we find over 800 Christians meeting every Saturday night in Mr. Moody's Bible Institute, to pray for a world-wide revival, and out of this prayer meeting in direct answer to its prayer, we see Dr. Torrey starting on his mission to Australia, and later to Great Britain.

Long before this time in Australia, we find a band of ministers and laymen, who had met every Saturday afternoon for eleven years, to pray for "a big revival." In answer to their prayer we find in 1901 more than 40,000 Christians meeting together for prayer in over 2,000 homes throughout the City of Melbourne, and as a result of this prayer, thousands were brought to God in that City and throughout Australia. In the following year—1902—a Prayer Circle was organized in South India to pray definitely for a revival in India and other lands.

In the same year, 1902, we see God's Spirit moving at the great Convention in Keswick in the formation of the "Home Prayer Circles," to pray for a world-wide revival. Mrs. Penn-Lewis, in her booklet, "The Awakening in Wales and some of the Hidden Springs" (which all should read, if possible), refers to the experience of one who had been led to pray for a revival—"I had read words to this effect, "If even one life could be fully surrendered to God to use as He wanted for prayer, most wonderful results would follow; and He needs such an one." Then I knelt down, and very humbly told Him if He would take me and use me for prayer, I would be willing. One morning, about ten o'clock, the agony became terrible, and I cried, 'Lord, what is it?' He answered, 'Come with me, and I will show you the sin of this place.' We seemed to go into all the worst parts of the district, and I saw sin as never before. I cried out for the people. The prayer was, 'O Lord, send a Revival into this place.' The same thing happened for a whole week until I was agonizing for a 'World-wide Revival.' At Keswick in 1902 'Prayer Circles' were announced for a 'World-wide Revival.' Then I went to the Lord and cried, 'Lord, why must they pray for what Thou hast already promised?' Then He said, 'This Revival is an accomplished fact in My Kingdom,' and I said, 'Why does it not come, Lord, without these Prayer Circles?' He replied, 'I am ready, but My children are not. Before it comes they must preach the word of the Cross—the message of Calvary.' Does this not show why the Revival is delayed, and why, in many places a revival never comes at all? Let us apply to ourselves the searching word, "I am ready, but my children are not." Are we ready? Am I ready? If not, will I yield myself to-day?

**Call to Prayer.**

That Mr. G. S. Eddy and his Tamil Co-workers, who are to conduct an Evangelistic Campaign in Ceylon during August, may be so markedly helped by the Holy Spirit in the work of preparation, that the Campaign may result in winning many young men to Christ.

That Divine guidance may be given to all who have the arrangements of this Campaign.

That a large number of young men may be led to attend the meetings.

**Programme.**

August 1 to 8—Colombo and Galle.
August 9 to 13—Trinity College, Kandy.
August 15 to 19—Tamil Convention, Kandy.
August 21 to Sept.—Jaffna District.
Ceylon Association of the Church Missionary Society.
For the assistance and development of the Evangelistic and Educational work of the C. M. S. in Ceylon.

Subscriptions may be handed to any of the Missionaries or sent to the Honorary Treasurer.

MR. J. W. FERRIER.
Galle Face, Colombo.

The "Signus" Stylographic PEN
Thousands already sold:
A boon to busy men
PRICE
Re.1'00 each.

C. M. S.
Ladies' College
UNION PLACE COLOMBO

Pupils Prepared
FOR THE
Cambridge Locals
AND
Trinity College (music) Examinations.

KINDERGARTEN SCHOOL
ON
Frobel's Principles.

A LIMITED NUMBER OF BOARDERS RECEIVED
Miss L. E. Nixon B.A., Principal
Applications &c. should be sent to the Principal

DODANDUWA
Industrial School

ORDERS RECEIVED FOR
Joining, Carving,
Printing, Tailoring.
CARVING A SPECIALITY
Any Designs carved & Made to Order.

Prices on application. Orders by post receive prompt attention.

ADDRESS
Mr. G. A. PURSER
Manager
Industrial School
Dodanduwa, CEYLON.

C. M. S. BOOK DEPOT
Church Mission House,
Colombo.

A LARGE ASSORTMENT
OF
Missionary Literature
Suitable for gifts or prizes
for sale
Catalogues post free on application.

Daily Light for Morning and Evening
from Cents 30 to Rs. 4'50

Hymnal Companion bound up
with BOOK OF COMMON PRAYER
from Cents 75 to Rs. 3'00

Hymns Ancient & Modern
bound up with BOOK OF COMMON PRAYER
from Rs. 1'50 to Rs. 4'00

Church Missionary Hymnal
With music Rs. 2
Words only Cents 25

A small supply of Devotional and Theological works also kept for Sale.
"Canterbury" Cakes
WHEN BUYING SEE THAT YOU GET THE BEST.
SWALLOW AND ARIELL'S
1 LB. TINS.
Plain (Madeira), Seed, Fruit or Ginger
Per Dozen Rs. 10.50 ... Each 90 cts.
Sultana or Cherry Ripe
Per Dozen Rs. 11.25 ... Each 95 cts.
These being packed under a patent process will keep quite fresh for months.
Obtainable from the Principal Dealers in Ceylon.
Agents—Thompson, Thomas & Co.
Australian Stores, Colombo.

The Colombo Apothecaries Co. Ltd.
DRUG DEPARTMENT.

For Medicines, and Medical requirements of all kinds.
The following are useful specialities often required in the bungalow; we confidently recommend them.

Lanka Liver Pills, for headache, biliousness and indigestion ... ... 1.00 bottle

Pectoline, a really excellent remedy for coughs and colds; safe and sure 1.00 small: 2.00 large bottle

Quinine and Iron Tonic, an excellent combination of approved remedies ... ... 2.00 bottle

Corn Solvent, gives sure relief; easily applied and painless ... ... 1.00 bottle

C.A.C. Dhoby Itch Ointment, a certain cure for this troublesome common complaint, also for ringworm ... ... 1.00 bottle

Beetlebane, if you are annoyed with cockroaches in the house try this. You will not regret it. It never fails ... ... 1.00 bottle

C.M.S.
CENTRAL EDUCATIONAL INSTITUTE
De Soysa's Buildings
Next to Slave Island Railway Station.

Girls' Department
is now conducted in the Compound
Christ Church, Galle Face,
from 9 a.m., to 3 p.m., daily.

P. CHANDIRAM & CO.,
TAILOR & OUTFITTER.
CURIO DEALER
Chinese, Japanese, and Indian Silks,
AND
CEYLON LACE ON SALE.
1 Chatham Street, Colombo.

DON THEODORIS & CO.,
40, Chatham Street, Fort, Colombo.
Jewellers and Dealers in Precious Stones
AND
Articles in Tortoise Shell, Ivory, Sandalwood & Ebony Carved Curios, &c.

Prize Medal and Diploma Paris Exhibition 1900.
Quality of Stone & Gold Guaranteed
Inspection Respectfully Solicited.

THOS. COOK & SON.
HEAD OFFICE: BRANCHES:
Passages arranged by all Lines of Steamers. No Commission charged.

Railway Tickets furnished for Tours in India, the Continent of Europe, etc.
Hotel Coupons available at 2,000 Hotels supplied to holders of Steamship and Railway Tickets, issued by Thos. Cook & Son.

Foreign Monies of all description bought and sold.
Circular Notes and Letters of Credit cashed or issued.
Representatives meet Trains and Steamers at all principal points.
Baggage Insurance arranged as required.
Passengers' Baggage collected, stored, and shipped.
For full lists of Steamship Sailing, Fares, Etc.

Apply to
Thos. Cook & Son,
VICTORIA ARCADE.
COLOMBO.