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O merciful Lord, preserve me, Thy servant, from all evil, lead me into all good; change my sorrows into comforts, my infirmity into spiritual strength; take all inquiry from me, and let Thy servant never depart from Thee. I am Thine, O save me; I am Thine, sanctify and preserve me for ever; that neither life nor death, health nor sickness, prosperity nor adversity, weakness within, nor cross accidents without, may ever separate me from the love of God, which is in Christ Jesus, my Lord. Amen.

Jeremy Taylor.

Lord, grant us grace to mount by steps of grace From grace to grace, nearer, my God, to Thee; Not tarrying for to-morrow, Let us lie down in sorrow, And never come home. Unveiled Thy face.

Lord strengthen us; lest fainting by the way We come not to Thee, we who come from far; Lord bring us to that morrow, Which makes an end of sorrow, Where all saints are On Holy day.

Where all the saints rest who have heard Thy call, Have risen and striven and now rejoice in rest; Call us too from sorrow, To rest in Thee to-morrow; In Thee our Best, In Thee our all.

C. R.

Revival.

(Continued from last No.)

The Revival in India.

Even before the Revival began in Wales, there had been prayer and preparation for a great spiritual awakening in the Khassia Hills. For some years special services and conventions for the deepening of spiritual life had been held—lasting for a week at a time, and often preceded by a week of prayer and preparation. There had been a longing for a Revival, and many had been praying definitely for it. At Pariong, at the Presbytery, or District Meeting of the Church, “the Spirit came down as on the day of Pentecost” and the glad news was heralded by the missionaries, “The Revival has broken out in Khassia, confessing, singing and praying, and all are in tears.” “We saw with our own eyes the Holy Spirit descending with power on the people assembled there. From that day many are like new creatures; they love the services, the Word of God and prayer; they love their neighbours, and are bold and more active in preaching. The heathen wonder at the transformation in the Christians.” Some, who, at the beginning, had condemned severely those who had cried while praying, were broken down with conviction themselves, and wept like children.

From this centre the Revival swept through the whole district, breaking out on March 26th, 1905, at Cherava. A young girl began praying in anguish, asking God to save her relatives. The Spirit of conviction fell upon the congregation, and scores were crying for forgiveness, confessing sin, and wept like children. Many of the heathen, in agony, appealed to God for mercy... .Many of the heathen, in agony, appealed to God for mercy... .Many cried for mercy, the people fell under the mighty hand of God. Worldly young men, in agony, cried for mercy. “One irreverent youth was for days unable to leave his bed. He is now a changed man. The church has sometimes been crowded day and night as the Spirit of power has possessed the people, and the result has been shown in the changed lives of many.” At Mesoiphang, also, after three years of prayer for revival on the part of a faithful few, “everything has been changed, men are daily seeking the Saviour.” At a District Meeting, where some thirty churches were represented, a wonderful spirit of prayer was poured out. Men wept for their sins. The Rajah of the District, who is not a Christian, was in the meeting all day, remaining until late at night, and was visibly affected. Many non-Christians decided to give up their heathen practices, and to join themselves to God’s people, others spent the whole night in prayer and praise. “Some cried for mercy... .Many of the heathen, in agony, appealed to God for pardon, many even fainted, so great was the power. It was a pleasure to hear some of the older Christians cry, ‘The Church now lives.’ The whole village was roused. All work was given up for the whole week, days and nights were spent in prayer. Day after day men were not one would have guessed to Christ.” There was another hardened Church that had sunk to the lowest level, where nearly all the members were given to drinking, and others given to smoking ganja. “They quarrelled, they fought, they lived immoral lives, and shielded each other. It
 seemed a hopeless Church. This went on for many years. Under the power of the Revival they were softened and broken and confessed their sins. Drink was given up. Ganja smokers were converted. Quarrelling ceased, and men asked for forgiveness. Peace and love seemed to take possession of them. They gathered in the houses and in the church for prayer, and a new spirit pervaded the whole place."

The missionaries reckon that at least 3,000 persons have been added to the Church during the year. Mr. J. Pengern-Jones draws three lessons from the Assam Revival, which are significant.

"(1) The Spirit has not yet visited any prayerless Church, but the persevering, praying Church has invariably been blessed. In some Churches there were only a few praying men at first, but these persevered until the Spirit compelled others to join them.

"(2) The second lesson is this, that obedience to the Spirit is necessary. We have seen instances of men praying earnestly for the Spirit, but absolutely refusing to obey Him, and so the blessing was withheld. In praying we must be willing to implicitly obey the Spirit, otherwise the blessing cannot come. We have seen others deeply under the influence of the Spirit, and by one disobedient step forfeiting the whole, and backsliding into a terrible state of indifference.

"(3) The Cross of Christ must have the first and foremost place. The Cross of Christ will uplift India! This is the road to a wonderful spiritual awakening all over India."

Another writes, "The Spirit of God moved upon the unsaved in converting power as soon as the Christians were in harmony with God. The Spirit flows out upon the world as the people of God are brought into harmony with Him. And the work in Wales shows us that He does not wait for the Church, as a whole, to fall into line, but He will break out in single congregations, or specific gatherings, as they are brought into one accord with Him."

But the present Revival has not ended in the Hills, for, "our God is a God of the plains also." In Bengal, the Revival has broken out at Assamal. The senior missionary had become so discouraged after long years of relatively fruitless work that he was on the point of resigning and going home. Upon hearing of the Revival, however, he and others began to pray, and at the conclusion of one of the Sunday morning services in December, 1905, the Indian Pastor invited those burdened with sin to come forward for prayer. All unexpectedly a spirit of deep conviction possessed the people, who cried aloud for forgiveness. "The Holy Spirit was poured out in Pentecostal fulness." In the meetings that followed, the unconverted cried for mercy. Meetings lasted for hours. The muggedy were converted, and lives were permanently changed. Even the poor emaciated lepers literally danced for joy under the power of the Spirit. Those who know Bishop Robinson will specially value his testimony as a rational, conservative witness, when he writes, "I must frankly state that the scenes I have witnessed cannot possibly be described so as to convey an adequate impression of what actually took place. Some will be disposed to imagine, as I myself would, had I not been present, that the scene witnessed was an outburst of oriental demonstrativeness. Far from it. Among those most deeply affected were the Europeans present. The Missionary-in-charge himself lay prostrate on the ground for quite a time, so overcome, as to be unable to take part or speak. So powerful was the manifestation of the presence of the Holy Spirit that I, with all reverence, that it would not have surprised me had I then tounge of fire descend upon the missionaries present, or had I heard them speak with other tongues, as the Spirit gave them utterance."

"I myself honestly confess that I never expected to see such a day in India. I now look forward joyfully to seeing many such days. Confusion there was, it is true, but it was orderly confusion. The writer has never been a lover of any kind of religious excitement, but he prays God that he has lived to see Indian Christians filled with the Holy Ghost, and wondrously transformed in connection with the meetings, which, if he had only read of them, would have awakened his suspicion and caused him pain. But, if the testimony of the evangelists and apostles be true, that there is a living Spirit who can lift people out of a merely nominal Christianity into joy and freedom, then—without a shade of doubt—that gracious Spirit was present in power and wrought mightily in these wonderful meetings."

In Western India also the Revival has begun. At the beginning of 1905 Pandita Ramabai had it laid upon her that every one among the 1,500 souls in her homes was to be prayed for daily. The long-prayed-for Revival at last came, and a European, who was present, writes, "I have never seen such repentance, such heart-searching, such agony for sin. They repent, restore, confess and finally come forth into such joy that it knows no bounds. Hundreds pray audibly together, and this sometimes goes on for hours. A spirit of prayer and supplication for India has been poured out like a flood. Some of our worst girls have been completely changed in heart and life." And after many months the Revival is continuing and spreading in several places in Western India.

In the Punjab also, the Revival has begun in places. A wonderful spirit of unity and humility and prayer pervades the missionaries. More than a year ago they issued a Prayer Circular, asking, "Will you join with the others in the Punjab who are praying for new power of the Spirit in ourselves, in our fellow-workers, in the Church? Are you willing to hold on in prayer until God sends a mighty Revival into the Punjab?" In answer to this prayer the Holy Spirit has been vouchsafed in power at Sialkot, Kathala and elsewhere. At Sialkot a professor of philosophy writes, "All I can say is that the Holy Spirit came and filled the people and for days the sound of praise and prayer went on day and night. It seemed as if God were just showing us a little of what He could do. There never has been anything like it before in the Punjab."

At Meerut and elsewhere in the United Provinces the beginning of God's mighty work has been seen. The Benares District Missionary Conference has issued a circular, in which they are "greatly perplexed and distressed at the slow progress of God's Kingdom, and in humiliation and prayer they are seeking a spiritual awakening." The Madras Missionary Conference, also, has issued a call to prayer, "under deep conviction of the urgent need of a great outpouring of the Holy Spirit; ... humbly confessing their shortcomings, they affectionately invite God's people everywhere to join with them in special prayer."

The Decennial Missionary Conference also, representing all the leading missions throughout India, adopted the
following resolution, "Believing that a great Revival is urgently needed at the present time in the Churches of Christ in India and Ceylon, the Conference would recommend that the missions should concert measures with this end in view, fervent, intercessory prayer being continually made for a great spiritual Revival in India and Ceylon."

Is there not, alike in this unprecedented sense of need and appeal for definite prayer for Revival throughout India, and also in the revivals which have already been vouchsafed in more than a score of places that might be mentioned, in Assam, in Bengal, in the Punjab, in Western India, in Travancore and Southern India—is there not, we repeat, a call of God to the entire Church of Christ in India, to humble itself in this crisis of visitation and of mighty opportunity, to seek God while He may be found? "Jesus of Nazareth passeth by" with healing and reviving power. We have laboured long, we have prayed, we have worked, we have waited, we have sown in tears: shall we not reap in joy? Shall we for ever say, "there are yet four months, and then cometh harvest," postponing God’s mighty works to an indefinite and ever-retreating future, and to "the next generation," or delegating them to the past, when God is saying, "Behold, I work a work in your days, which ye will not believe though it be told you?" "Behold, I say unto you, lift up your eyes and look on the fields that they are white already unto harvest." "I sent you to reap." A little child wrote out to her father in India this prayer, "Oh, Lord, send a Revival, and let it begin in me!" It is a prayer that thousands are praying to-day in many countries of the world. Could we not unite in India in praying this prayer? Could not you pray this prayer? Whatever our own preferences and prejudices, do we not agree that God has often worked in times of distress and are we ready to fulfil them? When a Revival is needed. "When there is a want of brotherly love; when there is a worldly spirit in the Church; when the Church finds its members falling into gross sins; when the wicked triumph over the Church; when sinners are careless and unconcerned, it is time the Church should bestir itself." If these indications are true, is there not need of a revival in India to-day? Mr. Finney proceeds to show when revivals may be expected. "When the wickedness of the wicked grieves, humbles and distresses Christians; you are going to have one or not? Do you need a Revival here? Do you expect to have one? You see why you have not a Revival; it is because you do not want one, because you are not praying for it, nor anxious for it, nor putting forth efforts for it. I appeal to your own consciences, are you making these efforts now to promote a Revival? Will you stand up and say that you have made efforts for a Revival, and have been disappointed, that you have cried to God, ‘Wilt Thou not revive us?’ and God would not do it? Do you wish for a Revival? Wilt thou have one? If God should ask you this moment by an audible voice from heaven, ‘Do you want a Revival?’ would you dare to answer, ‘Yes’— ‘When shall it begin?’ would you answer, ‘Let it begin to-day—let it begin here—let it begin in my heart now.’"

In closing then, is there not need of a revival in India? In your Mission? In your Church? In your heart? Are you ready to say, “Lord, let it begin in me”? If you fulfil the conditions, and are right with God, nothing can prevent you from being revived. Are you willing, for the sake of others, to get right yourself, to say with our Lord and Master, “For their sakes I sanctify myself that they also may be sanctified.” Are you willing to make the sacrifices necessary to carry on a revival? Am I willing to give up every known sin? Am I willing to surrender absolutely to God, to allow the Holy Spirit to have His way with me? Am I willing, instead of the self-wisdom, self-love, self-effort, self-glory, self-sufficiency, which are so natural to me, to deny myself, take up my cross daily and follow Him? Am I willing to give up every known sin in my life; and I willing to surrender every doubtful thing, until, with assurance, I can do it for the glory of God? Has God full possession of my heart? Am I revived? Does He dare to trust me with much power, and could He mightily use me in my present condition to bring a revival? If not, will I surrender?

(1) **Surrender.**—“My son, give me thine heart.” “I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice unto God.” Am I willing to surrender absolutely to God, to allow the Holy Spirit to have His way with me? Am I willing, instead of the self-wisdom, self-love, self-effort, self-glory, self-sufficiency, which are so natural to me, to deny myself, take up my cross daily and follow Him? Am I willing to give up every known sin in my life; and I willing to surrender every doubtful thing, until, with assurance, I can do it for the glory of God? Has God full possession of my heart? Am I revived? Does He dare to trust me with much power, and could He mightily use me in my present condition to bring a revival? If not, will I surrender?

(2) **Faith.**—“Have faith in God.” “He that believeth—greater works than these shall he do.” “He that believeth—from within him shall flow rivers of living water.” God says, “Believe ye that I am able to do this?” Faith is simply believing that God tells the truth, or as George Müller defines it, “reliance on God’s Word through the assurance that He will act truthfully.” It is not trying to believe some thing, but trusting a person, trusting His promise, and acting accordingly. Do I believe God?

(3) **Prayer.**—“Ask and ye shall receive.” “This kind cometh out by nothing save by prayer.” “Ye have not, because ye ask not.” Dare we assume that there will be no revival if we have not fulfilled the conditions? Should we not put God to the test? Should we not claim the promises, and “ask,” “seek,” “knock”? Have we prayed as we ought? "Ye that are the Lord’s remembrancers, take ye no rest and give Him no rest.” Have we prayed with importunity, "I will not let Thee go unless Thou bless me?" "Give me India, or I die?" And are we praying, not only with our lips, but with our lives? Some of us might be willing to die for a revival, but are we willing to live for it? Are we willing to pay the price of a holy life, to live the life of a “righteous man”, whose prayer availed? If so, shall we begin to-day? Let us begin a personal life of prayer in secret, holding on until the
answer comes. Let us set apart sufficient time for prayer. Let us not allow work, however important, to crowd out prayer. For when we pray, God works. Shall we not, also gather together a group of others of like mind, that at least two of us may agree as touching this thing; praying for our local church, for our own mission and for India? And, again, should we not meet God half-way, should we not only pray, but also watch and work? Should not special meetings be held, sermons preached and means used to promote the revival? Moody loved to say, "God always does His work next to our work." Shall we not act with the expectation of results? Let us put in the sickle and reap. The opportunity is ours to-day. "Now is the accepted time." Let us surrender, let us believe, let us pray, now, and let us hold on until the answer comes, for "in due season ye shall reap if ye faint not."

Proposed T. C. M. Church for Matale.

A public meeting was convened on the 26th instant, at 4 p.m. at the C. M. S. School room to adopt steps to build a Church for the use of the Tamil Cooly Mission in the town of Matale. Mr. Daniel Joseph, J.P., presided, and Mr. S. Tambyraya acted as Secretary.

The Chairman—urged the necessity of having a place of worship for the Tamil Cooly Mission. He said that all denominations of Christians, and Buddhists, Hindus, Mohammedans, &c. had their places of worship in the town of Matale, but this Mission which had been labouring in the district for more than half a-century, had no place of worship of its own; that the Catechist had to wait to hold the service on Sundays in the Parish Church in a very inconvenient time—that is, till noon, until English and Sinhalese Services in that Church were over. He believed that the European Matale Planters, under whom many of the cooly Christians were employed, would generously help their efforts. The following resolutions were then unanimously adopted:

**First.**—"That in the opinion of this meeting the time has now come that this long-felt want should be supplied by the erection of a Church for the use of the Christians connected with the Tamil Cooly Mission, in a convenient and central site in the town of Matale."

**Second.**—"That the following gentlemen do form a Committee to carry out this object with power to add to their number:—Rev. R. P. Butterfield, Messrs. Daniel Joseph, S. Tambyraya, E. C. Tenent, Ponniah Raja, E. C. Tenent, J. V. David, S. Thomas, Moses David, G. Henry, Dooresamy and the Chairman and Secretary."

**Third.**—"That subscriptions be received from all who are in sympathy with the movement."

**Fourth.**—"That Rev. R. P. Butterfield be appointed Hon. Treasurer."

A paper was then sent round, when Rs. 450 was subscribed on the spot. The meeting terminated with a vote of thanks to the Chairman. Among those present were:—Rev. R. P. Butterfield, Messrs. Daniel Joseph, S. Tambyraya, E. C. Tenent, Ponniah Raja, M. Aservatham, S. Arumanayagam, A. Thomas, J. Hastings, M. Moses, S. S. Ponniah and others.

The "harvest festival" in connection with the Cooly Mission was celebrated during the early part of the same day for the first time, when about Rs. 70 was realized by the sale of articles sent by Tamil Christians connected with the above Mission.

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A Christian village woman.

I want to write a short account of one of our Christian women called Caroline. She has been a Christian for a good many years but she was married to a Buddhist and seemed to get cold and careless.

Last March we had a mission, and she used to come to the meetings. During that time, she was drawn closer to her Saviour again. And though her heart had seemed burdened with a longing desire to lead her little ones to Him. One night at one of the mission meetings she went up to the front of the room and knelt down and gave herself afresh to her Saviour. The next night, when those who wanted to take Jesus as their Saviour were asked to go forward, she again went up—Miss Karney asked her if she had not really come back to Jesus the night before. She said "Yes but O I want to bring my children to Him." At the end of the Mission when those who had received blessing were asked to give testimonies, she stood up and told how she had been brought back to the Lord Jesus, and that now her great desire was to bring her little ones to Him. She was most anxious to have them baptised but the husband would not give his consent.

Some months after this a great trouble came to her. Her youngest boy, a merry little chap of about 4| was taken ill. She says, one day when he was playing with his brothers a big board fell on his head. They did not take much notice because it did not seem to have done him much harm, but a few days afterwards the bad effects shewed themselves. The poor little boy became very ill. He lay in this dangerous state for a long time—no medicine seeming to do him much good, and the poor distracted mother first tried English medicine and as it did no good immediately, she went off to native treatment. Then her Buddhist relations came round, and persuaded her to take the child to their village, promising to give her a house to live in. Attracted by this promise she went with them, but she went without seeking God's guidance, so like Lot going down to Sodom, only trouble resulted from it.

Then the relations began to try to make her bind charms on the sick boy to make him well. Her faith seemed to grow very weak at this time and at last she yielded to their persuasion. Sometime after the boy began to get better, and of course they said the charms had driven away the sickness, but the poor mother found that his eye sight was gone, he could never run about and be the same as before.

After a little while God graciously began to draw this wandering child of His back to Himself again. Alone amongst the heathen relations she began to feel her need of Him. The relations began to trouble her and talk to her about her religion but it only seemed to drive her closer. When she spoke of her God and His power to protect her, they chaffed her. An uncle asked her to lend him her Bible but she refused knowing she should not see it again if she did. Afterwards he went into her house and got it. Then he and another man used to try and dispute with her. Things got very bad, and she was in real danger from that man, so at last she decided to go away from that part. They would not let her take her belongings but she told them that she believed God would give her all she needed. They said "We shall see if God will give you back your
belongings." She told them she believed they would see that God would give her back all she needed.

She returned to the part where she had lived before: and when Margaret (the Bible woman) went to see her she was very bright although she had lost most of her things. And she did not see at all troubled or anxious. She just seems to have learnt in a deeper way to trust God, and to have proved that the life lived in fellowship with Him and under His smile is by far the happiest.

I believe her trust in God and her testimony of His faithfulness in her trial are being a help to another woman who lives near called Clara. When I went to see Caroline the other day she immediately sent for Clara to hear the Gospel message. Clara seemed more interested than I have ever seen her before.

Caroline's husband has withdrawn his opposition to the children being baptized, and I was told that he now seems touched and to be more inclined to better things, but we have not been able to prove how real it is yet, or whether his motives are sincere.

A Christian Funeral.

Sunday evening, 3rd June 1906, witnessed a very large gathering of Christians as well as Buddhists at the historic C. M. S. Burial Ground at Cotta. They had assembled to pay their last tribute of respect to the remains of the oldest Christian lady in the District. Her parents, both of whom lived to the age of about one hundred years were among the first converts of the pioneer Missionaries of the C.M.S. who settled at this important Station. The deceased herself had a vivid recollection of the time that the buildings now standing on the Mission premises were erected and used to relate how the first Missionaries lived in a small hired house in the neighbourhood, whilst superintending the erection of the buildings and what self-denial they practised.

The late Rev. R.T. Dowbiggin used to tell her sons, when they happened to visit her in the village, that old as she was, she seldom if ever, missed the Church on Sundays or a prayer meeting on any weekday. Seldom did a death take place in the neighbourhood of her residence, without her sympathy towards the bereaved being shown in some way.

Her regular habits of early rising &c. were remarkable. To this may be attributed the unusual immunity from sickness she enjoyed during a long life and the perfect command of her senses up to within a very short period of her demise, when the Holy Communion was administered to her by the Rev. R. W. Ryde. Two days previous to her death, when Mrs. Dowbiggin visited her, though quite unable to speak, she signified her willingness to see her esteemed friend by a long drawn breath. She passed away full of peace, in the morning of Saturday, 2nd June 1906, surrounded by her sons and grandchildren. A service was held at her residence by the Rev. G. B. Ekanayaka, in the course of which an appropriate address was delivered by the Rev. O. J. Gunasekara of the Wesleyan Mission. The coffin was carried by her grandsons, followed by her great grandsons. The cortege was met at the entrance to the Church premises by the Rev. R. W. Ryde with the Rev. G. S. Amaranekara and the Rev. G. B. Ekanayaka on either side of him. Her only daughter was married to the late Rev. H. De Silva of the C. M. S., and the wife of the Rev. G. S. Amaranekara is one of her many surviving grand daughters. Her husband Don Johannes Ekanayaka, an agent of the C.M.S. predeceased her forty years ago. It may be of interest to record here that he hailed from Widagama, a remote village in the Western Province, noting as being the place of residence of the Buddhist Priest Widagama so well known in Classical Sinhalese Literature as scholar and poet and to whom is also ascribed the authorship of "Sewul Sandesaya," a poem in which occurs a glowing description of the beauties of Cotta, when it was the seat of the Sinhalese Government. In Widagama, the future agent of the C.M.S. received his Sinhalese education under the Buddhist Priesthood, as usual in those days, and afterwards proceeded to the Colombo Seminary, which was the oldest Educational Establishment in the Island where English was taught. About this time the Missionaries at Cotta were making arrangements for a translation of the Bible into Sinhalese and had to apply to the Colombo Seminary for the services of one who could write both English and Sinhalese. The young pupil of Widagama accepted the post and came to Cotta, never to go back to his village as a Buddhist. For one he embraced Christianity and eventually became a zealous worker under the Mission and served as one of its trusted agents up to the time of his death. Here he made his early acquaintance with the Christian family to which his wife belonged, and subsequently married her. As a result of this Christian union, there survive now 58 persons, being children, grand children and great-grandchildren, all of whom are well grounded in the Christian faith, afford ing a bright illustration of how Mission work progresses.

Early Days in the Tamil Cooly Mission.

The four or five years following 1876 proved a critical period in the history of the T.C.M. The retirement from the island of the veteran superintendent, the Rev. W. Clark, followed closely by the great coffee crisis, when many planters succumbed to the financial depression and many old friends were obliged to curtail their generous subscriptions brought the Committee face to face with a considerable shortage of funds, to say nothing of the fact of the whole work devolving upon the Rev. A. R. Cavalier. At this juncture the Parent Committee came to the help of the struggling Mission with reinforcements and financial aid. Mr. Cavalier was transferred to Kandy and the Rev. W. E. Rowlands was appointed to superintend a freshly constructed Central Division while residing at Nuwara Eliya. In addition to this the Rev. W. P. Schaffter, the son of an old and highly esteemed Tinnevelly missionary, and who had himself been engaged in missionary work among the Tamils upwards of 25 years, arrived in Ceylon and was appointed to the Southern Division with his head-quarters at Haputale. Shortly after, the state of his health necessitated his return to Tinnevelly and eventually to England. The Rev. W. E. Rowlands taking his furlough in 1879, the whole work again rested upon the shoulders of Mr. Cavalier.

Tinnevelly was again drawn upon and the Rev. V.W. Harcourt succeeded to the Southern Division, taking up his residence in Badulla.
Mr. Rowlands returned from England in 1880 and all seemed fair for the direction of the mission, but circumstances occurred, by which the staff of superintendents was again soon reduced from three to one. Mr. Harcourt resigned from the Ceylon field and left for Tinnevelly, in addition to which Mr. Cavalier's health broke down, and change to Colombo having proved insufficient, he was ordered to England. The whole administration thus again fell on the veteran, the Rev. W. E. Rowlands. The Rev. F. Glanville was then appointed by the Parent Committee to the T. C. M. and as soon as possible took over the Southern Division, directing the work of the agents around Badulla and Haputale as best he could, while studying Tamil, the Rev. W. E. Rowlands taking Sabaragamuwa and Monuwak Korale. The Rev. H. Horsley, for six years a missionary in North Tinnevelly was sent to take Mr. Cavalier's place in Kandy, accompanied by Mrs. Horsley, whose influence and knowledge of Tamil was quickly felt in the Kandy Girls' School and amongst the Christian women of the congregation. Shortly after the death of Mrs. Glanville in 1882 the Rev. F. Glanville was ordered to England through ill-health. The succeeding missionaries—the Rev. J. D. Thomas in Kandy and the Rev. J. D. Simmons in the Central and Southern Divisions as well as the younger missionaries the Revs. W. Welchman and H. C. Townsend bring us down to comparatively recent times and may be left to a future historian.

**History of the Work.**

We have seen that the Mission commenced operations with two Catechists. The first Report mentions 5 others as having been added to the number, drawn chiefly from Tinnevelly, their passages being paid as far as Colombo by the Tinnevelly Auxiliary Missionary Society, and one from Jaffna. The Catechists were not stationed, but worked chiefly by tours, visiting a given list of estates and returning to Kandy at the end of ten or twelve days for rest and instruction, afterwards setting out on other tours. The distant provinces of Uva and Sabaragamuwa were not visited at this time. Muster preaching seems to have been the means adopted from the first of getting at the coolies, and in this the planters gave valuable assistance. The first place in which a Catechist was stationed was on Elkaduwa Estate, where a small company of Christians came from India. Being only seven miles from Nilloomally in the Kelbokke District where there was a large Christian congregation, he was able to attend to both.

In 1858 several attempts were made to establish schools, with but small success. The only school which succeeded was that in Kandy itself, and which has from that time been a prosperous school. One estate school financed by the estate was only indirectly connected with the Mission.

We hear in 1880 of the beginnings of a Native Church. This was called the Tamil Christians' Friend Society, and was supported by the subscriptions of Tamil Christians, and managed by a Committee chosen by the subscribers from amongst themselves. Its object appears to have been to help any destitute Tamil Christians who might apply to them for help. They afterwards raised money for the erection of a Tamil Hostel in Kandy, which being then the hub of the Coffee universe needed a house for the temporary accommodation of Christians passing through either to Tinnevelly or to the estates. This building has been lately sold to Government. The Tamil Christians also contributed to the fund for the endowment of native pastors.

A great number of the Tamil Christians seem to have preferred the neighbourhood of Pussellawa, where services were held regularly in Tamil every Sunday by a resident Tamil Catechist connected with the S. P. G. acting under the chaplain.

It will be interesting to read the statistics given for the year 1859 and by comparing these with those given in the Report for 1905, we may gather some idea of the way in which the work has progressed.

<table>
<thead>
<tr>
<th>Year</th>
<th>Baptised Christians on Estates</th>
<th>Communicants</th>
<th>Adult Baptisms</th>
<th>Children Baptised</th>
<th>No. of Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1859</td>
<td>247</td>
<td>79</td>
<td>9</td>
<td>11</td>
<td>65</td>
</tr>
<tr>
<td>1905</td>
<td>3353</td>
<td>1175</td>
<td>75</td>
<td>131</td>
<td>1928</td>
</tr>
</tbody>
</table>

In 1861 so great was the need of more Catechists that one of the C.M.S. Training Institutions in Tinnevelly offered to maintain and educate candidates especially for Ceylon, which offer was gladly accepted. The plan of giving a Catechist a definite district to work was adopted in 1866, when the Districts of Matale East, Matale West, Kelebokke, Hunasgiria, Matarata and Kolutale were first set apart for this kind of work. It is interesting to note, in view of the Northern route being reopened for coolies, that the T. C. M. Committee proposed stationing a Catechist at Mannar who should deal with the large numbers of coolies continually arriving from India. The Superintendence of this man was entrusted to the Rev. T. Good, the C. M. S. Missionary in Jaffna.

R. P. B.

**The Tamil Convention.**

If God wills, a Convention for the Tamil Workers of the T. C. M. and Colombo District will be held at Trinity College, Kandy, beginning on August 15th.

It is expected that the speakers will include the Rev. T. Walker of Tinnevelly and Mr. Sherwood Elyd.

Prayer is earnestly asked for these meetings, that the workers may receive much blessing and return to their different spheres better equipped for the work.

There will be considerable expense in connection with these meetings, and any contributions towards the expenses will be gratefully received by either Rev. R. P. Butterfield, Kandy, or Rev. W. Booth, Colombo, or Rev. T. S. Johnson, Haputale.

**Jubilee of the Rev. George Daniel.**

On Saturday June 9th, the Rev. George Daniel, Pastor of Chundicully celebrated the 50th anniversary of the day on which he first took up work in connection with C. M. S.

Mr. Daniel began work as a Catechist. He was ordained to the ministry in the year 1893 and has been pastor of Chundicully for the last four years.
During the afternoon of the Anniversary Day, a Thanksgiving service was held in St. John's Church, where many of Mr. Daniel's friends met with him to praise God for His goodness to His servant during the past 50 years. The sermon was preached by the Rev. J. L. Pickford on Heb. xiii. 7. The service was followed by a reception at Mr. Daniel's house, where several speeches were made, and an illuminated address in English and a bag containing subscriptions given by the congregation of St. John's were presented to Mr. Daniel. Light refreshments followed, and to crown all a performance on a gramophone, kindly lent for the occasion. During the afternoon a photograph was taken by Mr. Lawton of Mr. Daniel surrounded by his numerous friends, a copy of which was presented to Mr. Daniel. The service was held in St. John's Church, Jaffna, O. B. A.

THE CEYLON CHURCH MISSIONARY GLEANER.

A "Mission" at Galle Face Church.

The efforts to secure a special Mission for Galle Face Church have at last been successful. The Rev. H. Pakenham-Waish, of the S. P. G. College, Trichinopoly, whose address at Kollam Convention was printed in last month's Gleaner, having kindly consented to come and hold a series of special services for the English congregation from 14—21 October. Earnest prayer is asked that this special effort may be owned and greatly blessed of God.

St. John's College, Jaffna, O. B. A.

The second anniversary of the Colombo Branch of the St. John's College, Jaffna, Old Boys' Association was celebrated on July 7th, in the Galle Face School-room. The general meeting was preceded by a conversazione at which a band of Indian musicians proved a great attraction. The Rev. R. W. Ryde M.A. presided at the general meeting. It was decided to offer to the present boys at St. John's College two prizes for proficiency in the Tamil language. The Rev. J. Thompson in thanking the Association for the warm reception they gave to Mrs. Thompson and himself, announced the munificent gift of the C. M. S. of £100 for acquiring the property adjoining the College and for the erection of a residence for the Principal.

A Dream.

One night, after several days and nights of utter weariness and pain, such as come to us all at times I suppose, when life's burden seems too heavy, and hope and strength have willed failed, because we have stumbled and fallen in the darkness and dreariness— I saw in a dream and lo ! I was standing on a high wide roof—where— I know not— but all around were men and children busy at their work or play. Hindus, Mohammedans, Buddhists and hosts ranging themselves in triumphal processions! The fear was calmed and I looked up to see, dazzling bright even in the lightning's exceeding light, glimpse after glimpse of the glories of Heaven as through an open door. Vivid, clear, and near were those glimpses but what they portrayed I could not tell now. Three times these visions came, as distinct, as real, as if thrown on a sheet by the most powerful lantern—then all was dark again—I looked behind me to see what the people on the roof thought of the wonderful sight—but alas ! alas I all were careless, indifferent, or too engrossed in their occupations to give more than a passing glance; all except the little Christian group. With bitter sorrow one turned away, when lo! in the far north eastern sky there glittered a radiant, brilliant star, which burst forth and grew in magnificence and radiance as it literally seemed to dance for joy all along the eastern horizon, revealing through its pathway of trailing light, far far away in the dim distances of the sky, multitudes upon multitudes of gathering heads, raising themselves in triumphal processions! But a moment the vision lasted, and all was dark again, but as we still stood awe-struck, spell-bound, rooted to the spot, a glad voice rang out through the stillness and the gloom, school and echoed by all the Christian band, "The Star! the Star! the Bright and Morning Star!!"—I woke—the night was still early—the weariness and pain were still there—but hope had revived—the darkness had lifted—the Light—the True Light—had shined again. Brothers and sisters, workers together with God I has this dream vision brought any message to you I wonder? Does all our work seem but a failure? Are our hearts sad and wearied by the indifference to, or rejection of, all the glimpses God would give to those around us of His love, His yearnings, His mercy, by the message which He sends us to give them? Ah! but His heart is more grieved than ours, and He would remind us that the night is darkest before the dawn—The Day Star is arising—the Star that ushers in the dawn—and the dawn in turn will usher in the Day—the day that will grow in glory and brightness till—"the glory of the Lord shall cover the earth, as the waters cover the sea."

A Lesson on Sin for Village Women.

Begin with a lyric or native song.

Chorus.—Jesus truly is my Lord,
The Jesus who saved me truly is my Lord.
There is no merit in me. (Chorus.)
I belonged to hell. (Chorus.)
I was bound in sin. (Chorus.)
He left for me the joys of Heaven. (Chorus.)
He suffered shame, sorrow, and death. (Chorus.)
He gained for me the joys of Heaven. (Chorus.)
What have we been singing? "There is no merit in me." Perhaps you say, "Oh, but I do merit." But have you done any meritorious? if so, the merit you have done has spoilt the merit. All our merit is mixed with demerit.
And the question is not, "Have you done most merit or demerit?" "But have you done any demerit at all?" If you have a glass of pure water and pour even a little dirty water into it the pure water is spoiled. If you are cooking rice and your enemy secretly puts a very little poison into it the pure water is spoiled. If you are cooking glass of pure water and pour even a little dirty water liave you done any demerit at all?" If yon have a 5? " (Have you done most merit or demerit P) "but the floor has not been swept, and you say, "I can't stay if you ask them. If you go into a room and the windows are shut you can just see through the door a big bed and a big almirah (wardrobe), and you think this is a very grand room, very beautiful, but if you open the windows, or bring a lamp, you see the bed is broken, and the door is off the almirah, and the walls want whitewashing, and there is a heap of dirt in the corner, and the floor has not been swept, and you say, "I can't stay in the room until it has been made clean." People sometimes think their hearts are good, but it is because the light of God's Holy Spirit has not shined in.

Sin is the sickness of the soul, and religion is the medicine of the soul. What is our sickness?

1. We have all the sins we have done ever since our little days. When we were quite little children we began to say, "I gave more than Punchona" and the pride in her heart is demerit, which spoils the merit. Some people think they don't do demerit, and are angry if you ask them. If you go into a room and the windows are shut you can just see through the door a big bed and a big almirah (wardrobe), and you think this is a very grand room, very beautiful, but if you open the windows, or bring a lamp, you see the bed is broken, and the door is off the almirah, and the walls want whitewashing, and there is a heap of dirt in the corner, and the floor has not been swept, and you say, "I can't stay in the room until it has been made clean." People sometimes think their hearts are good, but it is because the light of God's Holy Spirit has not shined in.

2. Then there is the other sickness. We cannot live a pure life. Even if we knew that all our old demerit was done away we should not be able to live a pure life. If you owe Rs. 5 at a shop will it be enough to go to the shop and say, "I will in the future pay all my money regularly?" No, he will say, "That is good, but first pay me the five rupees you owe." Until that is paid you can't start afresh. Can we ever pay off all the demerit we have done?

Perhaps you say, "But I am no worse than others." That may be. Now, you and I have our "ordinary" clothes on. We are not ashamed of them, because we are none of us grandly dressed. Even if your "rede" is faded or torn, or a little dirty, you do not mind, for there are plenty of others as bad. But, supposing we were to go to the king's palace in dresses like this, how ashamed we should be. All the ladies would have bright, shining dresses on and beautiful jewels, and our "ordinary" dresses would spoil the beauty of the palace. You remember I told you how pure and holy God is. When you come near Him you will see your sin and be ashamed. He made you to be pure and holy, and it is against Him you have sinned. Listen to what His Holy Book says. Jer. xvii. 9; St. Mark vii. 21.

Our Autumn Reinforcements.

News has been received from the Parent Committee that two ladies, Miss A. M. Tisdall and Miss E. B. Sparrow, have been located to the Ceylon Mission. A clergyman will also probably be sent out, and there is the possibility of a lady being transferred from South India.

The return of the Rev. and Mrs. J. W. Balding is still uncertain.

Miss Howes of the C. M. S. Tamil Mission at Kandy acting on medical advice is postponing her return to Ceylon till October.
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