

# THE CEYLON FRIEND.

February, 1876.

AUTOBIOGRAPHY  
OF THE LATE

REV. CHRISTIAN DAVID.

**T**HE name of Christian David is a well known one in the history of Christianity in India; and forms a link between the days of the illustrious missionary Schwartz and our own times. The present autobiography of the venerable minister has been submitted to us by his grandson, the Rev. Christian David, an esteemed minister of the Church of England in Colombo. The composition is in the form of a letter addressed to the writer's son, "Mr. Solomon David, Government catechist, Cotanchina, Colombo." With the exception of a little condensation of the language and some other necessary editing for the press, the work is substantially as it was left by the author. It will we doubt not prove edifying to Christian readers and interesting as a record of men and times fast passing into oblivion. [ED. C. F.]

MANY highly distinguished Christians have often advised me to prepare a brief memoir of my life, whose good and kind advice I thought useless, remembering the unerring words of our ever blessed Saviour to His disciples—"But rather rejoice because your names are written in heaven." (Luke x. 20.)

In the year 1839, in the month of February, when His Excellency the Governor, Sir A. S. Mackenzie, made his first

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circuit to Jaffna and in company with the Government Agent condescendingly paid me a visit at St. John's Church, His Excellency very kindly among other very interesting things enquired the period of time since I was employed in ministerial duties, and what success I made. To which I humbly answered, "Nearly *forty years in Ceylon*, and the Lord has blessed my weak labours in this province and also my periodical visits in outstations, and among my flock of different classes of people in this Island." Upon which, His Excellency mentioned to me as follows:—

"The Rev. Mr. B. Bailey, the senior colonial chaplain of Government, informed me that you left with him several years' correspondence in manuscripts and documents, and at my request kindly lent me all those books &c., which I kept with me for a few months and perused them at my leisure hours and exceedingly rejoiced to find how the Lord had blessed your unfeigned labours in the vineyard of our Lord in this Island: and that gentleman, the Rev Mr. Bailey further said that he intends to publish a short memoir of your life after your death, but I would strongly advise you to write your own life in your life time."

I then respectfully observed, "I shall be grateful to my gracious Creator if my unworthy name be written in the Lamb's book of life!"

Again that good Governor very seriously observed, "First, it is your grateful and bounden duty to acknowledge publicly that God according to His predetermination has graciously chosen you for your own temporal and spiritual happiness and also used you as an instrument in His hands to promote His glory and His knowledge among your benighted countrymen for their temporal and spiritual happiness here and hereafter; secondly, to evince as a token of your gratitude towards your spiritual father and benefactor whom God raised to be your instructor, helper and supporter from your infancy; and lastly, that your own family and your converted countrymen and others may read your life and perceive how that a merciful God so loved and wonderfully guided you hitherto, and that it may be the means of stirring and stimulating them up to follow your example to their own temporal and spiritual happiness here and hereafter."

I then very respectfully thanked him for his disinterested and Christianlike advise, and promised him, God willing by His grace if I be spared, I will by His help write a brief sketch of my life according to His Excellency's kind suggestions. Afterwards His Excellency ardently and affectionately

wished me every success and prosperity in my ministerial duties during my life, and bidding me farewell returned with Mr. Dyke to the Kutcherry where he was then residing.

Before I attempt to write a short sketch of my life, I think it right to relate some very short account of the life of my most affectionate and pious father, with a hope that my own family and whoever else reads will derive some benefit.

In the year 1723, in the month of November—the day unknown—my father was born in the Fort of Tranquebar who was a *Vellan Chetty* of the sect of Siva, from respectable parents. My beloved father often said to me that when he was young his father every day, in the morning and especially in the evening times, procured and selected some flowers of different kinds, considered by the heathens as sacred to be offered to their gods, and used them for an offering to Siva. Out of the same he keeps some separately, and after having done with his heathen ceremonies, he brings them holding with his both hands together with pure water throws them towards heaven, loudly exclaiming, O God of the Christians bless my poor son and make him Thy child. The moment the son sees that his father has finished the usual ceremonies, he slowly runs to his bed room and lies down flat pretending himself to be asleep. When his father comes near him, seeing his son fast asleep, he puts a cross on his forehead and breast, praying slowly O God of the Christians bless this child and make him Thy son. My father mentioned to me that his father took great pains by placing him in a good school under a learned master, so that he may attain a regular Tamil education; his ardent wish and desire was towards his son's education to bring him up first of all in the Tamil language. Before my father was twelve years old, he completed his Tamil course of studies in Grammar, Arithmetic, &c., and he became a complete master of the same language in literature and the sciences, and then he was appointed by the Danish Government, through the recommendation and request of his father, as a superintendent over the Mint, in which situation he gave full satisfaction to his superior.

The wise and gracious God excited in him a great desire to seek and procure most of the valuable works of the Indian philosophers who unanimously write against the idol worship, plainly and strongly proving that there is only one God who is the great Creator of heaven and earth, and that except people worship Him they cannot enjoy true happiness here or hereafter. My beloved father having collected most of the said

works, in process of time made it his business to study them daily. While he was earnestly perusing them he found out that the heathen religion which was published by Vedewiagen and others was false, and that whosoever believes in their doctrines will never go to heaven; and his mind was perplexed about the religion he then professed and how to find the sure way to know and serve the only true God

God graciously moved the heart of one of the pious Danish kings to send from Denmark to Tranquebar the first devoted and celebrated missionary, Ziegenbolg, to preach the ever blessed gospels to my benighted countrymen in the East Indies.

The said missionary, after his arrival at Tranquebar, made it his chief business to study the Tamil language. After he became tolerably acquainted with it, he thought it his duty to publish an affectionate address to my countrymen, proving that "there is one God and one Mediator between God and man, the Man Christ Jesus;" and at the same time he did not forget to prove strongly that the heathen religion is the invention of wicked men through the instigation and malice of the prince of darkness and great enemy of mankind. The said benevolent Mr. Ziegenbolg without loss of time wrote the said address and caused many hundred copies to be printed and distributed among the heathens in and about Tranquebar and Tanjore. The gracious God by His own overruling providence directed one of the said addresses to be given to my beloved father, who with great attention and desire read it night and day, after which he was fully convinced in his mind of the truths of Christianity. Then without consulting with his flesh and blood or his relations, he immediately went with the said tract and opened his mind to the royal Danish missionaries, the Rev. Messrs Saguline, Kohlhoff, Wideberg, and Schwartz, who were then residing at the Fort of Tranquebar, shewing the said address, telling that he had read in that precious epistle that there is only one Creator, a Redeemer and a Comforter; he expressed his anxious desire to be baptized and become one of the disciples and followers of Jesus Christ, the only Saviour of the world.

In the year 1756, on the 12th of November, at the age of 33 years, he was baptized by the Rev. Kohlhoff senior, in the Church called "Jerusalem" at the Fort of Tranquebar. On that joyful occasion, the venerable Father Schwartz became one of the sponsors to my worthy and affectionate father.

The merciful God who brought my father so far to the saving knowledge and light of the gospel, also graciously raised him a Christian friend, the most devoted and worthy Danielpulle, the grandfather of the Rev. J. Dewasugayam who is now one of the Church Missionaries at Tinnevely who are related to us by intermarriages. He was then the first and confidential Interpreter to the Danish Governor, and an elder of the Lutheran Church at Tranquebar. Particularly he was appointed by the Danish Government as a confidential and fit annual ambassador between the said Governor and the Tanjore king. My father and Danielpulle became good friends as Jonathan and David both of their souls being knit together.

As they lived close by each other, both of them daily increased in their Christian friendship towards one another. Danielpulle had a regular morning and evening prayermeeting in his upstairs house, where respective Christian families assembled, and my father was one of the regular attendants there; he used to take me also with him.

Danielpulle used to read one of the precious works of C. H. V. Bogatzky, called "the Golden Treasury," in the German language. While he was translating every day's meditation into Tamil, my father immediately copied it out; so that in the course of one year he completed that valuable work. I am moreover happy to mention that it was afterwards revised by the learned and talented Fabricius, a missionary of "the Society for Promoting Christian Knowledge," and printed in the Vepery Mission Press and circulated among the Christians in different parts of the coast of Coromandel, as well as in this Island. I am sure that every one who with sincere prayer and attention reads the said precious work will enjoy the true happiness both on earth below and in heaven above. I am likewise exceedingly glad further to state that even the Roman Catholic priests and Christians when they had heard and read it expressed their opinion that this valuable book is very instructive and profitable to Christians of different denominations.

I consider it my bounden duty to inform the Christian community at large that the said Danielpulle had translated from the German language into Tamil the Histories on the sufferings of our ever blessed Saviour, the famous and useful work, "Pilgrim's Progress" by John Bunyan, "Scriptural History" called the "Young Man's Companion," "Spiritual Refreshment," and many other edifying tracts. Now these

are being collected by the Hindoo Religious Tract Society at Vepery, over which the Right Reverend the Lord Bishop of Madras is Patron, and the Venerable the Archdeacon is Vice-Patron for the time being. The said Hindoo Christian book society have already caused some of them to be printed and circulated among the Christians.

(*To be continued.*)



## THE ORGANIZATION AND RELATIONS OF MANKIND.

BY

JAMES LOOS ESQ., M. D.

### LECTURE II. THE VARIETIES OF MAN.

(*Continued from page 10.*)



MORE recent writer, Dr. Pritchard, has also generalised from the formation of the head and considers that there are three principal forms of the skull to be observed among mankind. 1. The *prognathous*, indicated by a prolongation or extension forwards of the jaw; and this is found among the rudest tribes of men, hunters and savage inhabitants of forests, dependent for their supply of food on the accidental produce of the soil or on the chase. 2. A second shape of the head belongs principally to the nomadic races, who wander with their flocks and herds over vast plains, and to the tribes on the shores of the Icy Sea, who live partly by fishing and in part on the flesh of their rein-deers; these nations have broad and lozenge-formed faces and pyramidal skulls. 3. In a third class of mankind, the skull is oval or elliptical, and these are the most civilized races who live by agriculture and the arts of civilized life. Numerous instances of transition from one shape of the head to the other are found in nations who change their manner of life.

The question then is, how many varieties of the human species are there? The great French naturalist, Cuvier, considers that there are only three eminently distinct varieties, and this corresponds to the Scripture account. To these three

primary races, Blumenbach adds two more. Cuvier's primary races are, (1) the White or *Caucassian*, (2) the yellow or *Mongolian*, and (3) the black or *Ethiopian*; Blumenbach adds (4) *American* and (5) *Malay*, but Cuvier does not consider them to have sufficiently distinct characteristics to be regarded as separate varieties. Pritchard has grouped the nations of Mankind into seven classes:—1. The *Caucassian*, which he prefers to call *Iranian*. 2. *Furanian*, corresponding to the *Mongolian* variety. 3. The *Native American Nations*, excluding the *Esquimaux* and some other tribes. 4. *The Hottentot and Bushman* races. 5. *Negroes*. 6. *Papuans*, or woolly-haired natives of Polynesia. 7. The *Alfouren* and *Australian* races. He does not consider these as entirely distinct races, but as merely groups separated from each other by strong lines of difference. Latham has formed Mankind into nine groups, according to their phisognomy and the structure of their language.

As the classification of Blumenbach is the one generally adopted and is best suited for a cursory notice of the Varieties of Man, I shall consider Mankind as he has grouped them into 1. *Caucassian*. 2. *Mongolian*. 3. *Ethiopian*. 4. *American* and 5. *Malay* races.

1. The *Caucassian* variety is the most developed and perfect, pre-eminent for elegance and beauty. The characters of this race are an oval face; skin fair, inclining to brown, deepening in shade with exposure to sun and warmth of climate. The hair is abundant, soft and wavy, varying in colour from red or brown to glossy black, the forehead high and expanded; no undue prominence of the cheek bones. The head is globular. The figure is also well-formed and graceful. Not only in bodily structure, but also in intellectual and moral endowments this race is distinguished above all others. In this group are included all the nations most advanced in civilization. The term *Caucassian* is very old and was derived from an idea among the ancients that the white race of Mankind issued from Mount Caucasus, and the other races from some other high mountains. The *Caucassian* variety cannot be regarded as synonymous with the *Shemitic* branch of Mankind, for it also includes the *Indo-Europeans*, or *Aryan* race, as it is now styled, who are believed to be the descendants of Japhet. In Europe, the *Caucassian* variety is almost universal, the only exceptions being the *Laplanders* and some of the *Hungarians*, who belong to the *Mongolian* variety. In Asia, the nations of the *Caucassian* race inhabit countries which stretch even to the *Ganges*, embracing *Turks*, *Syrians*, *Armenians*, *Georgians*, *Circassians*, *Jews*, *Persians*, *Arabs* and *Hindoos*. Several of

the more civilized nations inhabiting the north of Africa are also Caucasian; but in America none of this race exist, except the descendants of European colonists. The native Americans are a distinct race.

2. The second great variety of Mankind is the *Mongolian*. In them the face is broad and flat, with the cheek bones prominent. The breadth of the head from side to side is nearly equal to its length from front to back. The nose is flat; eyes drawn up at the outer angle; the skin is of a yellowish brown colour, the hair straight, the beard scanty. The stature is under sized; the trunk of the body large, square and massive; the extremities short and thick. The Mongolian variety of Mankind includes the inhabitants of China, Japan, Tonquin, Cochin China, Burmah and the territories east of the Ganges, Thibet and the neighbouring countries; the nomadic tribes of Central and Northern Asia, the inhabitants of the northern part of Europe and the Esquimaux in the northern parts of America.

3. The third variety of Mankind is the Ethiopian or Negro. The prognathous countenance is most marked in this race. The cheek bones are prominent, jaws projecting, forehead receding, nose broad, thick and flat. In the worst form of the countenance, there is an approach to the snout of an animal. The head is elongated and is larger behind than in front. The skin is of a dark colour, and sometimes jet black. The hair is woolly, short and crisp. The figure is ungainly; the knees are turned in, the calf small, and the sole of the foot rests more on the outer edge than in other men. The intellectual grade of the Negro is the lowest compared with other races. In character he is impulsive, volatile, fickle, easily excited by striking objects, capable of warm attachment or bitter enmity. In fact the Negro is a very unfavourable specimen of humanity and some would approximate him more to monkeys than to man. The characters I have described are, however, those which mark only the more savage and degraded portions of the race in the equatorial parts of Western Africa. Passing from the equator, the characters of the race become modified and their physical appearance and complexion improve. In the regions of the lower Senegal, the *Julafs*, are tall, well-made men with the nose less depressed and the lips less prominent. The *Fulahs* are lighter-coloured and differ considerably from the typical Negro, so much that those of the Gambia are red Fulahs.

Not long ago, the Ashantee War on the Gold Coast was an absorbing topic, and it may be of interest to say something



about the African tribes in that region. For the particulars regarding them I am in a great measure indebted to Latham's *Ethnology of the British Colonies*. But it may be premised that the Coasts of Western Africa to the north of the Equator are divided into Senegambia and Guinea. The Coast of Guinea was formerly divided into the Grain Coast, the Ivory Coast, the Gold Coast and the Slave Coast. These terms are now forgotten, with the exception of the Gold Coast. Besides the British, other European nations—the French, the Dutch and the Portuguese—have had possessions on the Gold Coast. The Dutch possessions were, just before the war, ceded to the British. Of the native states upon the Guinea Coast, the most powerful are *Ashantee* and *Dahomey*. Dahomey was the scene of frequent slave-hunts and warfare, by which its population has been much diminished. Among its army are 50,000 Amazons or female warriors. Ashantee is an extensive territory. *Coomassie*, the chief town taken by the British, is 120 miles from the Coast. The Ashantees are described as a warlike and highly spirited people, whose ambition has been somewhat checked by the Amazon troops of the King of Dahomey; but they had no equals in Western Africa till they came in collision with the British. The *Fantees*, another African tribe on the Gold Coast and the allies of the British, suffered greatly from the invasions of the Ashantees. The Fantees are an indolent and timid people who have been found worthless as allies by the English. Dr. Latham describes under the term *Fanti* all the population of the Gold Coast. "The term *Fanti*," he says, "has a double sense—a general and a specific signification. The particular population of the parts about Cape Coast is *Fanti* in the limited sense of the term. The great section of the Negro family, which comprises besides the *Fantis* proper, the Ashanti, Boroon and several other populations is *Fanti* in the wide sense of the term. The *Fanti*, Ashanti and Boroon forms of speech are merely dialects of one and the same language." Of these, he further says, they are all truly Negro in conformation and miserably Pagan in creed; the only organised government is that of Ashanti. The proper *Fantis* have a system of clanship, chieftainship or captainship. They are divided into sections, each with its own chief or captain, its own standard and band of music. Each has its own badge or device; so that there is the tribe or clan of the leopard, the cat, the dog, the hawk, the parrot, &c. On certain days there are festivals and processions, when the captain is carried in a long basket on the heads of two men, surrounded by umbrellas and attendants. Slavery in its worst form is in Dahomey.

and there are slave-hunts to obtain possession of slaves. The administration of justice is of a rude and savage description. Superstitious rites for the detection of crime are practised through the agency of fetish-men, women and children, and tortures of the most cruel kind are resorted to. The *fetish-man* is a sorcerer, priest or medicine-man. The objects of worship are the most disgusting reptiles, and their ceremonies are most absurd and degrading. They have some idea of God whom they call the *Great Fetish*; but the evil spirit is also believed in and invoked much in the same manner that devil-worship is practised in Ceylon. One of their horrible customs, described as peculiar to all West Africans, is that of burying living persons with the corpse of the dead. If the dead person be poor, he is interred by relatives and friends quietly in dense jungle; but if rich, not only are gold and jewels buried with the corpse, but human victims as well. The number of persons to be buried with the dead body is fixed, the coffin is carried to the grave by slaves, and the retainers and friends press forwards, stun the required number of individuals by sudden blows on the head and throw the still breathing victims into the grave and cover in the earth.

In South Africa there are two chief African tribes or nations—the *Hottentots* and *Kaffirs*. The Hottentots are the most western, and it is the tribe with which the European colonists at the Cape of Good Hope are most acquainted, and by whom many of the Hottentots are employed as farm-servants and herdsmen. The Hottentots are of low stature, with slight limbs, less black than the typical Negro, inclining to brown or yellow, with prominent cheek-bones, depressed nose and tufted hair. Although a degraded race, they are capable of much improvement, and become very attached to their masters. The Kaffirs are a more fierce and independent people. Some are found living at the Cape on the Coast, but they are chiefly pastoral tribes under chieftains, migratory in their habits. As a race they are superior to several of the African tribes. Although with dark complexions and woolly hair, they have fine forms, and often the features are regular and of a European cast. The most degraded of the African tribes, and indeed the very worst forms of humanity are the *Bushmen* or *Boosjesmen* of South Africa. If any human beings can be said with truth to approximate to monkeys, these may claim the unhappy distinction. They indulge in the grossest sensual vices; live often upon wild roots, ants, ant's eggs, locusts, snakes and even roasted skins. Their dwellings are either low, wretched huts, or caves in the earth. Their language

consists of snapping, hissing, grating sounds, all more or less nasal. In bodily structure they are an admixture of the Mongolian with the Negro. They have a prominent muzzle and thick lips, with very wide and high cheek-bones. The hair is woolly like that of the Negro, but in small tufts and when cut resembles a scrubbing brush. Degraded as these people are, they are supposed to be a branch or subdivision of the Hottentots, driven into the interior by the encroachments of European colonists and further demoralized by wars among themselves. They have thus been converted into wandering hordes and were formerly considered and treated as wild beasts, and are now so wedded to their irregular roving life that all efforts to bring them within civilizing influences have signally failed.

4. The *American* variety of mankind includes all the aborigines of America, excepting the Esquimaux who belong to the Mongolian variety. They consist of numerous tribes or nations. A remarkable circumstance connected with them is the absence among them of domestic animals. Their skin is of a peculiar red or bronze colour, which is further exaggerated by means of red paint, so that they are approximately termed *red men*. Their hair is black and long, beard small, skull and face like the Mongol but more elongated, the nose larger and more aquiline. In stature they vary from the gigantic Patagonian to the dwarfish Chagmas, who seldom exceed four feet. The depression of the forehead varies. One tribe, the *Chinooks*, has a compressed head before and behind, produced by artificial means applied in early life. Civilization has not made much progress among the *American Indians*, as they are called. When the Spaniards entered America, there existed two nations, the Mexicans and Peruvians, whose wealth, power and intelligence were extolled by the Spanish historians; but they were apparently little advanced in civilization. They had no alphabet but hieroglyphical paintings, and were scantily clad with painted feathers, girdles and other ornaments. They had some knowledge of agriculture, of mining, and other useful arts. There are, however, remains of sculpture and architecture in America which attest the existence of a more ancient civilization. At the present day, the American Indians show no disposition to adopt the habits of civilized life. They retain their wild roving habits and are gradually receding into the depths of forests, and as a race are gradually becoming extinct, a consummation which is aided by their habits of intemperance. They have a remarkable liking for *fire-water* or alcohol. They are noted for their powers of endurance.

They are perpetually engaged in wars with each other; and when taken in war, they undergo tortures with unflinching stoicism.

One remarkable tribe of American Indians was first described by Sir Walter Raleigh and they have been called the *arboreal variety of mankind*; men who live on trees. This is an exaggeration. They are the *Waraws*, a tribe who live on the delta of Onuoco, a swamp. During the rainy season, the water of the Onuoco rises several feet above the bank, and the Waraws during this period of the year construct dwellings by docking palm trees and spreading a floor on their tops, which elevate them considerably above the water.

5. The fifth division of mankind, according to Blumenbach is the Malay Variety. In Latham's classification it is the *Oceanic Group*. It includes the inhabitants of the large islands and extensive archipelagoes of the Pacific Ocean, between the South-eastern shores of Asia and the Western Coast of America. The Malays who are natives of Sumatra, Java, Borneo and other islands are thus associated with and regarded as related to the Australasians and Polynesians. The Malay variety of mankind have, as a whole, been subdivided into two groups or classes. One, the larger class, embraces the chief parts of the inhabitants of the places I have mentioned. The other considerably darker in colour and far inferior in physical development and bodily organization, is found in most of the islands, but chiefly in the interior and more impracticable parts. They are considered the aborigines or earlier occupants of the soil.

The *Malays* bear a resemblance to the Mongolian variety of mankind in form, features and colour. The *Polynesians* or South-sea Islanders vary in physiognomy and stature from the Malays and from each other; but there is an affinity in their language.

(To be continued.)

## THE NEW HYMN BOOK.

BY THE

REV. J. O. RHODES.



UCH is the phrase under which the latest publication of importance issued from the Wesleyan Conference Office is referred to just now by some millions of people throughout every part of the globe. We do not think that the author of an unsurpassed translation of Dante, and who has in that work proved that he himself is no mean poet, exaggerates when he says "The Wesleyan sanctuary has become so extensive, that, like the song of the angels, the sound of those hymns which its founder published knows no intermission, either by day or night; for ere it ceases in one place, the strain is taken up in another and then in others, and is continued by different bands of the mighty choir, from dawn till night, and from evening till the morning watches; and thus its music and melody, keeping pace with the swift steeds of time, perform the circuit of the world." We are reminded, as we ponder over this fact, of David's invocation, "But Thou art holy, O Thou that inhabitest the praises of Israel," as though imagination would picture "the voice of thanksgiving and the song of gladness" as crystalized into a vast and noble and ever enlarging temple, under whose pillared dome, Jehovah Himself delights to dwell.

And this represents a great truth, and since it is so, can we wonder that a book, which has hitherto been the embodiment of so large a proportion of the praises of not the least musical of the tribes in the one glorious commonwealth, should be highly prized and jealously guarded; a book which has been at once the liturgy and the psalter of what under God's blessing has grown into the largest Protestant church in Christendom; a book of which nearly every page not only is but *has* a history, sending memory back to many a crisis of spiritual conflict and to many a night of deep affliction when heavenly fingers strangely touched the broken harp strings of our hearts and awoke the sweetest songs of trust and peace, and to many a triumphant deathbed when the gates of the celestial city appeared so near, that we seemed to see the streets paved with gold, and to hear the joy bells ring and to note the bliss of those redeemed out of great tribulation as they cast their crowns before the throne, "which when we had seen we wished ourselves among them!" We once

heard a good woman, in a love-feast in Lancashire, say that her experience was "better felt nor telt," and like that is the remarkable characteristic of every true Methodist which makes him confidently claim as "*our own*" every minister in the "Minutes." known or unknown—though their names differ as much as that of Brother Se of Fiji from that of our dear Brother of this district who rejoices in the family cognomen of Káriyakarawana-patabendi-samarasiṅha-sakalasúriyamahawidánelágé—and every member on a class-book, whether his circuit be Labrador or Nuiatobutabu, or Little Popo Whydah, and every hymn introduced by Mr. Wesley's marvellous preface from "O for a thousand tongues to sing" to "Go on; we'll meet you there." God forbid that this connexional bond should ever be tampered with.

But all these considerations increased the difficulty of revision, and we venture but little in saying that never was there a more delicate and anxious task entrusted to any Committee in the history of Methodism than that laid upon the Revs. Dr. Osborn, Dr. Moulton, Dr. Punshon, Dr. Jobson, B. Frankland and B. Gregory; nor are we more venturesome when we add that never was any task performed with greater completeness and success. Like everybody else we took up the New Hymn Book with considerable nervousness, but like everybody else we are compelled to acknowledge that after all critical deductions we never handled an English Hymn Book which came anything like so near our ideal of such a work as the present "Collection for the use of the people called Methodists." A friend told us that we should find its perusal a "means of grace," and so we have. We thank the revisors, and we thank God for the help given to them. Even in what may seem to some little things, we discover cause for much gratitude. Whether by design or otherwise, nearly all the hymns which have been the most blessed in their influence are found in the same position on the page as heretofore, so that after all the book seems the selfsame dear companion as of old. We refer to such hymns as "Jesu, Lover of my soul," "Depth of mercy," "Now I have found the ground wherein," "Rock of Ages," &c. The plan of the work is simple. Mr. Wesley's original Hymn Book is retained with as few alterations as possible. A few hymns in this part are left out,\* and other Wesleyan hymns substituted. We very much like all these new ones. Occasionally verses have been omitted,

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\* Namely, Hymns 24, 25, 48, 53, 90, 149, 153, 443, 445, 453, 460.

as the following in the hymns named: 16 vv. 5, 7; 17 vv. 5, 11; 106 v. 3; 116 v. 2; 144 vv. 4, 9 (a great improvement); 166 vv. 2, 3; 183 v. 3; 238 v. 3; 359 vv. 3, 4; 402 v. 4; 459 vv. 5, 6; 462 vv. 8, 9; 496 v. 4; 481 v. 7. A reference to these verses will show how greatly the lyrics are advantaged by the pruning knife. Many of the eccentricities which have puzzled and amused us from our youth up we shall miss, not, however, without roguish regrets; e. g., where "the whole company" in heaven "faint," or where "Tophet gaped," or that pugnacious line—"Blast and scatter with mine eyes," or that other—"Take the two sticks into Thy hand," or that terrible tirade against Mahomet—"that Arab thief as Satan bold," or the request for "a lot of love," or the prayer—"From idols to the living God, the dark Americans convert," with a few others. In the place, however, of verses left out we have excellent additions to some of the hymns, though, we fear, that certain namesakes of our own may occasionally be "favoured" with the misquotation of one of these (147 v. 6).

We have marked some exquisite emendations, and yet in making this statement we need not dread the shade of John Wesley, for we believe in nearly every case the change is but a return to the original. The following may illustrate our point. Hymn 11 v. 3, line 4. "goodness" is substituted for "mercy." Hymn 260 v. 2, line 2, "Three" is substituted for "One," and what looked very like Socinianism becomes a beautiful statement of the doctrine of the Trinity—

"One, inexplicably Three,  
Three in simplest Unity."

Similarly of old hymns in the new supplement we find No. 553, by Dr. Watts, v. 1, lines 4—8 thus improved—

"Come, saints, and with your tears bedew  
The Sufferer, bruised beneath your load;  
He poured out cries and tears for you,  
He shed for you His precious blood."

And W. M. Bunting's sweetly solemn covenant hymn is all the sweeter by a return to what the author wrote when not eighteen years old, e. g., the word "trust" is restored for "take" in the line,

"That blood I trust, that blood alone,  
And make the cov'nant peace mine own."

It would probably be easy to multiply examples of these slight but important variations from the hymns as they stood

in the old book, but space forbids. For our own part we could have wished that the correct taste of the revisors had been exercised a little oftener; e. g., they might have removed the intolerable rhyme in the couplet with which hymn 27 v. 4 ends by the substitution, say of the word "bliss," for which most likely "wish" was a misprint. So we should have liked to see the original of hymn 97 v. 5 restored—

"Whate'er obstructs Thy pardoning love,  
Sin or self-righteousness remove,  
Thy glory to display."

As a writer on the old hymnbook remarks, "this former reading commends itself to the mind for its correctness, and to the ear for its euphony." Again, that most delightful hymn 358 would have been better, we think, if v. 1, line 7 had read,

"Still and *gentle* is the sound."

To speak of a "silent sound" seems to us unjustifiable. However, these are but spots on the sun, and very small spots, we are sure, our readers will deem them. Nevertheless, they are the worst we can find, and after all we have a lively apprehension that we are earning an application of the rod of John Wesley's preface. Be it so; we will still kiss the rod, for we are very glad to see it retained; how could we possibly have dispensed with *that*?

Instead of the "additional hymns" and old "supplement," we have now one new supplement; but excepting about thirty,\* all the former hymns have been incorporated. Amongst those omitted, there are only two or three we ever heard used in public services. We are sorry, though, to lose hymn 634,

"What equal honours shall we bring,"

and the three verses of the Pentecostal hymn by Mr. Brackenbury, commencing

"Come Holy Spirit raise our songs."

But as compensation we have enough to satisfy the most exacting. The first section of the new supplement contains one hundred and one of the Psalms of David in metrical form,

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\* Namely, Hymns 542, 549, 550, 552, 558, 577, 583, 584, 593, 603, 604, 611, 612, 613, 631, 634, 644, 653, 658, 680, 684, 687, 688, 692, 701, 705, 715, 716, 719, 724, 740, 752, 754.



and we shall be very much surprised if this does not become one of the most popular parts of the whole book. The version of Dr. Watts furnishes the type of these compositions, and eighteen of their number; but some of the most beautiful renderings, to our taste, are by Charles Wesley, who with his brother John gives us thirty-one. There are seven others of great merit by Montgomery, six by Dr. Kennedy, seven by Tate and Brady, five by Sandys, four by Lyte, and twenty-three by miscellaneous authors amongst whom we may particularize Addison, Prior, Miss Steele, Keble and Samuel Wesley Senior, "the grandfather of Methodism."

It is necessarily very difficult to characterize the remaining sections of the new supplement, embracing 384 hymns on a very comprehensive range of subjects, selected from the most various sources. In addition to the authors who have contributed to the "Select Psalms," we find such names as the following: Bishops Ken, Coxe, Heber and Wordsworth, Archdeacons Haie and Churton, Deans Milman, Alford and Stanley, Canons Stowell and Kennedy, Dr. Neale, Dr. Monsell, Dr. Irons, Horatius Bonar, Mrs. Bulmer, Miss Elliot, Dryden, Cowper, Kirke White, Sir Walter Scott, Sir R. Grant, Crossman, Hervey, Baxter, Doddridge, Toplady, Newton, Raffles, Lynch and last but not least Thomas Carlyle. Then, of Methodist preachers, there are Thomas Olivers, B. Rhodes, W. M. Burdett, W. M. Punshon and E. E. Jenkins. Surely, as the Committee says, "the names of these authors will help to exemplify the substantial unity existing between all believers in Christ, notwithstanding the many causes which at present hinder its full manifestation to the world."

We must not forget the translations from the German amongst which are some of the grandest hymns in the English language. Of course those magnificently rendered by John Wesley are here, but we have also some resplendent gems by Miss Winkworth and others; e. g., "A safe stronghold our God is still," "I will not let Thee go," "Out of the depths I cry to Thee." Then from the Latin we have that tenderly touching hymn (753) "Holy Ghost, my Comforter," the solemn strains of the "Dies Iræ" (933), the jubilant shout of the Alleluia hymn (663), and the sweet lyric (943) by Bernard of Clugny, "Brief life is here our portion."

Doubtless, each of us would like to add some favourite compositions which we look for here in vain, but no portable hymn book could have met every wish of everybody, and that must be a strangely perverse judgment which, taking the

aim of the compilers into account, is not pleased with the result of their labours. Personally, we are so grateful for what we have got that we are ashamed to grumble. We have already enjoyed the sensation of being able to sing with a company of very orthodox Methodists from "our own Hymn Book" such hymns as "Holy, Holy, Holy Lord God Almighty," "How sweet the name of Jesus sounds," "Holy Spirit pity me," "Art thou weary," "Just as I am," "There is a fountain," "Abide with me" "From every stormy wind," "Thy way, not mine, O Lord," "Sweet peace, sweet peace alone!" and that beautiful group 841 to 858; and the experience was so delightful that we are exceedingly thankful that it is to become a common one. We cannot help saying, however, as our closing remark, that, whilst we welcome the strangers from all quarters, we doubly welcome those provided from Charles Wesley's newly published works. Good as the former may be none exceed in fervour and force, in sublimity and unction many of the latter such as "Head of the Church triumphant" (853) and "Rejoice the Lord is King" (729), which last, though unaccountably absent from previous compilations, was, with hymns 9 and 147, set to music by Handel.

Nearly two-thirds of the hymns in our new hymn book we owe to Charles Wesley, so that the cheerful and festival spirit which so largely pervades his poetry will still continue to give its tone both in "the confidential meeting of the faithful, and in the congregation," and will still enable Methodists to carry out the apostolic injunction, "In every thing give thanks." Well may we glorify the great Head of the Church for the gifts of the sweet singer of our Israel in that, to quote the words of Dr. James Hamilton, "like the fabled flying courser, whose foot-print opened the well-spring of Helicon, Charles Wesley's mounting genius struck open a warm fountain of thoughts in a wintry age;" so that now the "pleasant stream which started therefrom is marked by the glad verdure on either brink in its course through many lands; the psalms, the thankful praising hymns, which have become a distinctive of Wesleyan Methodism, but have also told benignly on the Church at large."

A BRIEF MEMOIR  
OF THE LATE

REV. D. A. FERDINANDO

BY THE

REV. G. E. GOONEWARDENE.

(Continued from page 17.)



FEW months afterwards, at the request of a gentleman who was much impressed with the spiritual destitution of the neglected portions of the Southern Province, and with the consent of the then superintendent of the Galle circuit, the Rev. J. Nicholson, Mr. Ferdinando visited Tangalle and Hambantota, where he was cheered by the many opportunities he had during this tour to preach the Gospel. At Hambantota he preached in the Bazaar and Gaol, and conducted prayer-meetings in the houses of some Burgher gentlemen and in the Court house. He was favourably received by the few Christian residents at Hambantota.

Referring to this trip, Mr. Ferdinando states, in a letter to the Committee: "During these days we preached, held prayer-meetings, &c.; the gentry shewed kindness and these services were pleasing. The Lord was nigh and worked. Some began to doubt concerning Buddhism; some admitted that Buddhism was false; some began to enquire after religion; those who were weak in faith were made strong; some were inclined to obtain salvation; some were led to repentance; some began to get earnest; and some were led, we may say, to realize the blessings of forgiveness more and more. I praise the Lord with my whole heart for having given me to see such days of happiness. That part of the Island needs a minister. It will speedily become the Lord's."

He addressed several people at Walawé Wanduruppa and Amblamtota, and came to Tangalla, where he preached in the Court house. Mr. Ferdinando continues, "It was grievous. On the 4th, although I was not quite well, I took a walk; I had nothing to give me pleasure, except in one house. In that house, I exhorted and prayed; and having returned to my lodging, I made preparations to come back to my circuit. Were it not, first for that house, and secondly for three gentlemen, the remembrance of Tangalla would be a source of grief to me. With sorrow and disappointment I left Tangalla."

He was much impressed with the need of a minister for Hambantota. In a letter to the writer, soon after his arrival at home, he says, "A minister is certainly needed for Hambantota."

It may not be out of place to mention here, that the gentleman, at whose request this journey was undertaken, gave, during his residence in the Southern Province, many practical proofs of his deep sympathy with our work. He always responded very generously to every appeal that was made to him for help, and in many private ways endeavoured to promote our Master's glory.

The call to labour at Hambantota has been an "ancient" one, and it would not be void of interest to refer to the appeal made by J. Bennet Esq., C. C. S., author of a History of Ceylon.

Mr Bennet says, "that among other means for improving the temporal condition of the natives.....and considering the deplorable situation of the Mágampattu, which was altogether destitute of a single place of Christian worship, and contiguous to the very meridian of Paganism (Kattregam) to present an extensive field for missionary labours, I had offered my house at Wanderopé (upon the banks of the river Walawé, within a mile of the sea, and in the most healthy part of the district) for a missionary residence, and to erect a temporary chapel free of expense to the Mission; and that, in answer to my proposition, I had received an assurance, by letter from the excellent Wesleyan Missionary, the Rev. Mr. Clough, dated 22nd September, 1826, *that if the Mission could stretch its lines as far as my regions, a missionary should be sent there*, but the Veddahs have had the preference, and the Mágampattu is as destitute as ever.

"Referring to the preceding page, and to obviate the possible misconstruction of its concluding paragraph, I feel it my duty towards the inestimable Wesleyan Mission, to add a few words.

"That the Mágampattu district has been so long neglected has doubtless arisen from the paucity of missionaries in the island, and not from any latent disposition, to circumscribe the range of their usefulness."

It is gratifying to add that in connection with the Extension Fund this promising field of labour has been taken up by our Mission and a native minister sent there early in the year 1874, who was received very favourably by T. Steele Esq., the Assistant Government Agent and other residents. A house and premises have been purchased by the Wesleyan Mission, and subscriptions are being collected for building a chapel.

Walaway has also received a labourer. The resident minister at Hambantota and the catechist at Walaway are much encouraged in their labours by the periodical visits of the superintending missionary from Mátara.

The Buddhistic and other very interesting remains in this district, "Mulgrigala," one of the most flourishing and picturesque Buddhist monasteries, and the Kahagala wiháare founded seventeen hundred years ago, have been described in most elegant and eloquent language by T. Steele Esq., in his Notes on Kusajátakaya (pp. 232—240) and in some of the able Administration Reports which he has forwarded to Government.

From this very long digression we must return to the subject of our Memoir. Again Mr. Ferdinando met his ministerial brethren assembled at the District Meeting, at which he presented the mission with the whole of his personal salary for 1867 (Rs. 440) as a thank-offering to God for having converted him from heathenism and called him to the Christian ministry through the agency of the Wesleyan Mission.

( To be continued )

## Extracts.

**Eternal Punishment.** The second distinctive feature of Christ's teaching of the life to come, is that He holds out no prospect of a change from one side of the great gulf to the other. He does not forbid us to entertain the ideas of growth or advancement; going, as it were from strength to strength, as star differs from star in glory (though in a kingdom where humility is greatness it is hard to say who will seek it): on the other hand, He does not exclude the dread possibilities of eternal pain, or of falling from one depth to another of self condemnation. Only in His doctrine the great gulf remains fixed; the impulse given in this life upon earth is suggested as determining for ever the line of character and of destiny.

We are neither reasoning here with those who contemplate extinction in death as the lot of man, nor blaming those who, in humanity shrinking from monkish pictures of torture, or in charity

imagining for themselves the love of God, conceive of a place of repentance beyond the grave. Neither of them is Christ's doctrine; the first has all His authority and all our best hopes against it; the second can plead nothing but sentiment, which would be more consistent if it could deny the sad reality of pain. I am not blaming either view; but understand the first while I shrink from it; and admire the feeling, but cannot recognize the reason of the second.—Dr. Rowland Williams *Life and letters* vol. ii. p. 152

**A Test.** At a recent trial in Liverpool Dr. Cartwright said that when he wished to ascertain whether a person was sober or not he asked him to pronounce the words, "truly rural." An intoxicated person invariably replied, "Toory looral"

Poetry.

"Not slothful in business; fervent in spirit." Rom. xii. 11.

**T**HEIR earthly task who fail to do,  
Neglect their heavenly business too;  
Nor know what faith and duty mean,  
Who use religion as a screen,  
Asunder put what God hath join'd,  
A diligent and pious mind.

Full well the labour of our hands  
With fervency of spirit stands;  
For God who all our days hath given  
From toil excepts but one in seven:  
And labouring while we time redeem  
We please the Lord, and work for Him.

Happy we live, when God doth fill  
Our hands with work, our hearts with zeal;  
For every toil, if he enjoin,  
Becomes a sacrifice divine,  
And like the blessed spirits above  
The more we serve, the more we love.

C. WESLEY.

*From Wesleyan Hymn Book, New Edition.*

## Notes of the Month.

**The late Hon'ble Sir R. F. Morgan.** It is with the deepest regret that we record the death of Sir Richard Morgan. To give an outline of his character or public services is unnecessary in this place, but we must not leave unmentioned the interest of the deceased patriot in missionary work in his native land. Sir Richard was remarkably free from bigotry; and the Baptist, and Wesleyan, as well as the Church Missionary Society, had in him a true and generous friend. It will be remembered that at the meeting of the Church Missionary Society last year, in how warmly appreciative terms he spoke of the work of the Wesleyan Mission at Moratuwa and Mátara. The payment by Government of the Bishop and Clergy was contrary to Sir Richard Morgan's convictions. The new scheme of Grants to Mission Schools by which education in Ceylon has received so great a stimulus in recent years was mainly his work. Indeed all efforts for the improvement of the condition of the people had his heartiest support. Sir Richard Morgan was probably the most distinguished of all the sons of Ceylon.

**The Rev. Henry de Silva** We are grieved to record the death of this highly esteemed senior Tamil minister of the North Ceylon District, in the 30th year of his age, and the 12th of a very able and successful ministry. He died at Batticaloa on the 24th instant of brain fever. Mr. H. de Silva was possessed of immense power of endurance, skill in organization, readiness, tact, pungency and eloquence of address, and was also a most hardworking, affectionate and zealous colleague. He excelled in study as in other things, and was the author of several powerfully written Tamil tracts and pamphlets. We deeply sympathise with his widow and family, and with our brethren in the North to whom his loss will seem irreparable. A likeness and notice of Mr. H. de Silva will be found in the Wesleyan Notices for November last.

**South Ceylon District Meeting.** Our space does not allow a full account of this meeting, but we are thankful to record an advance in every department, as will be seen from the following summary of statistics: Church members 1,835, increase 47; members on trial 348, increase 67; Day schools 95, increase 6; scholars 4,365, increase 491; total Day and Sunday scholars 5,022, increase 519. Receipts: Wesleyan Missionary

Society Rs. 1,329·27; Income of circuits for local work Rs. 10,912·87; Extension Fund Rs. 4,613·42; Miscellaneous Rs. 16,320·33; Total Rs. 33,175·99, increase Rs. 2,972·57. The Committee in London have decided on the establishment of a superior school at Richmond Hill, Galle, and have made a liberal grant for the erection of additional buildings there. Richmond Hill will thus become the centre of an important missionary work in the Southern Province. These arrangements necessitate the removal of Mr. Langdon from Colombo to Galle, which is a matter of very great regret to his numerous friends in the former place. A young man specially qualified for such work will come to strengthen the force at Wesley College, and to aid in the general work of the mission in Colombo. We give the names of the circuits in which any change of appointment was made at the District Meeting.

- Colpetty*—J. Scott, Chairman; C. W. de Silva; A Tamil Catechist; B. A. Mendis (*Publication Department*).
- Wesley College*—S. R. Wilkin, Principal; One to be sent from England. [College
- Colombo North*—D. H. Pereira, Vice-Principal of Wesley
- District Missionary Tamil Work*—J. O Rhodes.
- Colombo Tamil*—J. W. Philips; E. Gasperson, Catechist.
- Welisara*—A Catechist on trial. [burg.
- Negombo*—J. Shipstone (now in England); P. R. Willen-
- Katána*—H. Marthensz.
- Laggala*—Don Thomas Silva, Catechist.
- Héwáheta District*—J. H. Nathanielsz.
- Wellewatta*—J. A. de Mell.
- Ráwatáwatta*—D. D. Perera; L. S. Lee, Tamil Catechist.
- Rayigam Korle, Bandáragama, and Kehelhénáwa*—F. H. Pieris, Catechist.
- Amblamgoda*—S. Pieris; (*Batapola*) H. Pieris, Catechist.
- Galle*—G. Baugh; G. E. Goonewardene; Z. Nathanielsz.
- Galle Educational Work*—S. Langdon.
- Metaramba*—Hendrick Fernando
- Belligam*—P. B. Pereira.
- Mirissa*—Stephen Silva, Catechist.
- Palolpitiya*—M. P. Fernando, Catechist.
- Godapitiya*—David Fonséka.
- Walawé*—A Catechist on trial.
- Southern Province Tamil Work*—A Catechist to be sent