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SCRIPTURE STUDIES.

BY THE EDITOR.

THE CHURCH.

FOURTH PAPER.

N our former papers we have shewn that the term church is applied to any assembly of the professed followers of Christ in whatever place they may reside, and also that there is but one text in the four Gospels in which the general or Universal Church is named. From that text (Matt. xvi. 18) all that is to be learned is that Christ has an assembly or church, that it is founded upon the Rock, that our Lord himself will build it, and that the forces of evil shall never overcome it. In the Acts of the Apostles, as we have seen, there is no certain reference to the One Church, and in the great majority of the apostolical epistles it is not mentioned. There is, however, one epistle of Paul which may be called the Epistle of the Church, namely that to the Ephesians; and it is to this epistle we must look for our fullest information on the subject.

At the close of chapter i., after a description in the grandest language of the exaltation of Christ, it is said that God the Father "hath put all things under His feet and made Him to be Head over all things to the church, which is his body, the fulness of him that filleth all in all." The last clause is from the nature of the subject not easy of explanation; but

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we shall probably not be far wrong in saying that in the Church there dwells in brightest exhibition the fulness or abundance (*pleroma*) of the peculiar glories of the Incarnate Son of God in His grace and truth. (John i. 14.)

The former expression—"the church which is his body"—may be taken as the leading inspired definition of the One Church of Christ; and as to the meaning of this we are not left to any "private interpretation." For we have an apostolic commentary on this apostolic text, and so here, as elsewhere, Scripture explains itself. In this epistle (ch. iv. 15—16) the words, "the body," are expanded, their meaning rendered clear. In the epistle to the Colossians, which in many respects is the companion and parallel epistle to this, we have (ch. i. 24) the same definition of the Church—"for his body's sake which is the church"—and (chap. ii. 19.) a similar explanation of the meaning. In the epistle to the Romans (xii. 4, 5) and in the first to the Corinthians (xii. 12—27) there is the same idea of Christians being members of the Body of Christ though the word Church does not occur.

It is evident that our safest, and indeed only right course is to adopt these Scriptural explanations of the expression "the body of Christ" as applied to the Church, and to discard any other interpretation of our own, however plausible it may appear. We must remember the old familiar saying that "parables do not go in all fours," that is to say, we ought in giving the sense of any of the metaphors of Scripture to confine ourselves to the main idea which was intended to be conveyed, without foisting upon the interpretation every possible resemblance which the figurative expression may suggest to fanciful minds. For instance, it might be said that since the human body is a visible object, the Church being called the body of Christ must be visible; and hence the inference might be drawn, as indeed it has, unhappily we think, been drawn, that there is some one society or organization upon earth which only is the one true Church of Christ, inheriting the privileges of the Gospel to the exclusion of all who do not belong to it. A sufficient reply to this notion might be drawn from the fact that if the body is visible its head must be visible; but since the Head of the Church is now invisible (Acts i. 9), the Church must be His body not in the sense of visibility but in some other sense. But a better reply still is that in the apostolic explanations cited above the visibility of the church is not at all referred to.

Take the passages we have referred to as the apostle's own explanation of his meaning in calling the Church "the body

of Christ." "Speaking the truth in love," that we "may grow up unto him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv. 15, 16.) "Not holding the Head from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." The truth taught in these sentences of Scripture evidently is that there is a vital union subsisting between Christ and the members of His Body, the Church. This was the reason why Paul chose the human body as the best illustration of the true idea of the Church. The body is **LIVING**, head and members share the same life. Those persons, then, who have not a vital union with Christ, who are not living souls in Him, that is to say, who do not share His grace and love and holiness, are not members of His body; or in other words, do not belong to His one true Church. Now as every Christian society, or so called church on earth, contains many unholy, un-Christ-like sou's, it is certain that the one true Church or Body of Christ cannot be identified with any one of those societies or churches with which we are familiar. Christ's Universal Church consists of all those, and of those only, who are truly united to Him, who actually, though no doubt imperfectly, resemble Him in holiness and love.

In his explanation of this subject addressed to the Romans (xii. 4, 5) and the Corinthians (1 Cor. xii. 12—27), the apostle enforced the duties arising from the fact that true believers are "many members in one body." In the last mentioned epistle, we find the following words: "For by one Spirit are we all baptized into one body." (xii. 13.) These words show (1) that the method of incorporation into the mystical body of Christ is baptism; but (2) this incorporating is not the outward sign of baptism by water, but the true baptism, namely, that by the Holy Spirit; and thus (3) all who have the Spirit of Christ are members of His One true Church.

Let us now consider what further information on the Church we may find in the epistle which deals most prominently with the subject, namely, the one to the Ephesians. At the close of the second chapter although the church is not named, it is certainly referred to in the following passage. "Now, therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God."



So far citizenship and the family are the similitudes employed, but in the succeeding words the illustration adopted by our Lord in His memorable address to Peter concerning the Church is taken up and enlarged upon—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." Like the former comparison to the body, this comparison of the Church to a building is not so expressed as to countenance the idea that the One Church consists of an outward visible organization, containing many deceitful and wicked members. The Church is a spiritual building; it exists in Christ, its members are "fitly framed together;" it is more and more a "holy temple;" and its members are included in it as "a habitation of God through the Spirit." In the first epistle of Peter, where the same figure of speech is used, the notion of a merely formal but not real membership in the Universal Church is clearly set aside; for there it is said that those who truly come to Christ "as lively stones are built up a spiritual house" (1 Pet. ii. 4, 5) And to this agrees the vision of the final and glorious state of the Church of God in the new heaven and new earth, where the description of "the great city, the holy Jerusalem," closes with the words, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

There is another reference to the Church in the third chapter of the epistle to the Ephesians, where the apostle says that the revelation of the Gospel had been made "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. iii. 10.) From this we learn that the One Church of our Lord is not confined to earth; it includes also glorified saints (and possibly though not certainly the angelic hosts) in heaven. A parallel text to this is Heb. xii. 22, 23, where we read, "Ye are come unto mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn" ones "which are written in heaven." The usual view of these words is, we believe, that they refer to that near approach to heaven and communion with it which is the privilege of believers; but considering the entire passage (verses 18-24), it appears that the true meaning is the contrast of the new covenant with the old shewing the vastly

superior privileges of Christians to those of the Jews. "Mount Sion," "the city of the living God," and "the general assembly and church of the firstborn," appear thus to signify the whole company of the saints of God, as well those who are imperfect as those who are perfected, saints on earth as well as saints in heaven. But whether our interpretation of this particular text be correct or not, it will not affect the just inference to be drawn from the above cited words from Eph. iii., viz., that the one Church of God includes His people in heaven as well as those on earth. The common contrast between the "church militant" and the "church triumphant" though very natural and as a mode of speaking not improper, is destitute of strict Scriptural authority.

Again, in the fifth chapter of the epistle to the Ephesians, the apostle, writing of the duties of married life, makes constant reference to the Church as the Body of Christ and the object of His love. "The husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.....For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones... ..This is a great mystery; but I speak concerning Christ and the church." (vv. 23—32.) Here, the Church is represented as subsisting in the closest possible union with Christ, as the object of His most special and tender love, and as designed by Him to be made perfectly holy and spotless. Such statements are most true when applied to sincere believers in the Lord Jesus, but they would be unmeaning if referred to the members of any existing visible association, so many of whom are Christians only in name, insincere and "dead in trespasses and sins." Under the same similitude the Church in her perfected and glorified condition is spoken of as "the bride, the Lamb's wife." (Rev. xix. 7, 8; xxi. 2, 9.)

Thus, an examination of those texts of Scripture in which the Church is mentioned leads us to conclude that the one Universal Church consists of all those and those only who are united to Christ by faith and who have His Spirit (Rom. viii. 9);

and each particular or local church consists of all the professors of faith in Christ who reside in any one locality, whatever may be the reality or degree of their piety. How these conclusions bear upon the controversies and state of Christians in modern times is a question of deep interest, but our space does not suffice for its discussion at present.



THE ORGANIZATION AND RELATIONS OF MANKIND.

BY

JAMES LOOS ESQ., M. D.

LECTURE II.

THE VARIETIES OF MAN

(Continued from page 36.)

SOME of the most horrible customs exist among the Malay variety of Mankind. One of these is the practice of head-hunting, which prevails in Borneo, Celebes and Phillipine Islands. The natives keep in their houses the heads of persons they have slain as trophies, and exhibit them with as much pride and satisfaction as the hunters of more civilized races would shew the tusks of elephants or the skins of wild beasts. *Running-a-muck* or madly rushing about and killing every person that is met with in the streets is a peculiarity of the Malays, who are also noted for piracy. Another very horrible custom, that of cannibalism, prevails among this race especially among the Polynesians and notably among the natives of Fiji. In other parts of the globe, cannibalism has occurred from extreme necessity or from savage ferocity, but the Fijians have it as a custom. The Rev Mr. Waterhouse, who laboured for many years as a missionary among the Fijians, says, "The cannibalism of the present day is practised on the grounds of revenge, religion, pride and appetite." After stating how human flesh is eaten on account of revenge, religion and pride, he says, "It cannot, however, be denied that many are cannibals from actual liking. However repulsive this food may be at the first, the taste is soon created and the appetite henceforth craves after it. I have

" myself seen and conversed with a monster who killed and ate
 " his own wife. There have been several instances in which
 " professing Christians have actually returned to this horrible
 " diet. On one occasion the people of a town, under my own
 " ministerial charge, who had only recently abandoned heathen-
 " ism, could not resist the temptation to eat the body of
 " a woman, whom they had killed at the request of her husband.
 " Women are not generally allowed to partake of human flesh.
 " Notwithstanding this, certain Bau ladies, I have good reason
 " to know, are reformed cannibals. One lady who was ill of
 " dysentery and was receiving English medicine for that com-
 " plaint, was found to be secretly indulging in this diet, and
 " was not cured until she had abstained from it. There have
 " been no instances of cannibalism in consequence of scarce-
 " ness of food. The teeth of the devoured victims are made
 " into necklaces; the thigh-bones are formed into needles for
 " the purpose of sewing sail mats, and the skull and other
 " bones are hung on trees. There have been cases in which
 " the skull has been used as a drinking-cup. The tobe (orna-
 " mental tuft of long hair) is frequently preserved as a memento
 " and worn in the girdle of the conquering chief."

In connexion with the war now prosecuted by the Dutch
 against the Achinese, it was shortly before stated in one of
 the local papers (the "Ceylon Observer") that the Achinese
 have for their allies the Battas, who are cannibals and always
 carry with them lime juice and salt to impart a flavour to
 their food. The *Battas of Sumatra* are noted for cannibalism.
 They are said to be in some respects an advanced and even
 polished people, agriculturists, with landed property, a currency
 and regular laws and government; but, nevertheless, they are
 cannibals and most remarkably so from affection. They eat
 their own parents. In Pickering's *Races of Man*, the following
 quotation is made from Dr. Leyden's paper, in the *Asiatic*
Researches: "Marsden confines their cannibalism to two cases,
 " that of persons condemned for crimes and that of prisoners
 " of war; but they themselves declare that they frequently
 " eat their own relations, when aged and infirm; and that not
 " so much to gratify their appetite, as to perform a pious
 " ceremony. Thus, when a man becomes infirm and weary
 " of the world, he is said to invite his own children to eat him,
 " in the season when salt and limes are cheapest. He then
 " ascends a tree round which his friends and offspring assemble,
 " and as they shake the tree, join in a funeral dirge, the import
 " of which is, 'The season is come, the fruit is ripe and it must
 " descend' The victim descends, and those that are nearest

“and dearest to him deprive him of life, and devour his remains in a solemn banquet.”

The New Zealanders were cannibals when they were first found by Captain Cook, but they have since improved very much and have adopted the habits of the European settlers. They are described as the finest specimens of a still savage race. They are tall and well-formed and many of them have countenances which are pleasing, animated and intelligent. The practice of *tattooing*, very common among the South Sea Islanders, also prevails among the New Zealanders, and it is with them by no means a slight or simple operation. The cuts are deep and painful. The quantity of marking is according to the rank of the individuals, and each chief has a pattern.

The dark-complexioned tribes of the Malay variety which form a separate group, have more of the characters of the Negro type. They are the predominating population of New Britain, New Ireland, New Hebrides and some other adjoining islands; but the interior of the places inhabited by the other division of the Malay variety is where they are principally found, and hence they are regarded as the true aborigines driven inland. The natives of the *Andaman* Islands in the Bay of Bengal belong to this group. The *Papuans* of New Guinea and some adjacent islands are remarkable for their large bushy masses of woolly hair. The *Alfouros* are considered to have been the earliest inhabitants of the Malay Archipelago, who were extirpated or driven into the mountains and desert places of the interior by a more powerful people of another race. These *Alfouros* are to be found in the Molluccas, Celebes, the Phillipines and some other places. They are of very dark complexion; their hair, though black and thick, is lank. They have a peculiarly repulsive physiognomy. The nose is flattened, so as to give the nostrils an almost transverse position; the cheek-bones project; the eyes are large, the teeth prominent, lips thick, mouth wide; the limbs long slender and mis-shapen. Not unlike the *Alfouros* are the *Australians*, or savage tribes of Australia. The *Tasmanians*, or aborigines of Van Dieman's land, are on a level with the Bushman of Africa, and are a very degraded and puny race. A remarkable circumstance related of the *Tasmanians* is that they do not know how to kindle a fire; unlike the American Indians who do so by rubbing together by pieces of stick. The importance of having a perpetual fire is therefore keenly felt, and it is the duty of the females to carry it about during their wanderings. The memory of the tribe does not furnish an instance of the fire having gone out.

The characters of the five divisions of Mankind which I have now given, apply to the more typical members of the varieties. They graduate into each other, and there are even proofs of the characters of one race being converted into those of another. There are several nations who cannot be precisely apportioned to any one of these divisions, and the inhabitants of many places have become ethnological problems from admixture and other causes.

An important question suggests itself whether the differences found among the varieties of mankind are so great that they cannot all be supposed to have a common descent from one pair of progenitors. Alluding to these differences and to the question of the origin of all from a common parent, Dr. Symonds most eloquently says, "Does the Bosjesman who lives in holes and caves, and devours ant's eggs, locusts and snakes belong to the same species as the men who luxuriated in the hanging gardens of Babylon, or walked in the olive groves of Academe, or sat enthroned in the imperial home of the Cesars, or reposed in the marble palaces of the Adriatic, or held sumptuous festivals in the gay saloons of Versailles? Can the grovelling Wawa, prostrate before his fetish, claim a community of origin with those whose religious sentiment inspired them to pile the prodigious temples of Thebes, and Memphis, to carve the friezes of the Parthenon, or to raise the heaven-pointing arches of Cologne? That ignorant Ibo, muttering his all but inarticulate prayers—is he of the same ancestry as those who sang deathless strains in honor of Olympian Jove or of Pallas Athené—or of those who in a purer worship are chanting their glorious hymns or solemn litanies in the churches of Christendom? That Alfouro woman, with her flattened face, transverse nostrils, thick lips, wide mouth, projecting teeth; eyes half-closed by the loose, swollen upper eye-lids; ears circular, pendulous and flapping; the hue of her skin of a smoky black, and (by way of ornament) the septum of her nose pierced with a round stick some inches long—is she of the same original parentage as those whose transcendent and perilous beauty brought unnumbered woes on the people of ancient story, convulsed kingdoms, entranced poets and made scholars and sages forget their wisdom? Did they all spring from one common mother? Were Helen of Greece, and Cleopatra of Egypt, and Joanna of Arragon, and Rosamond of England, and Mary of Scotland, and the Eloisers and Lauras, and Janthes—were all these, and our poor Alfouro, daughters of her who was 'fairest of all her daughters'—Eve? The

“Quaigna or Sabo, whose language is described as consisting of certain snapping, hissing, grunting sounds, all more or less nasal—is he, too, of the same descent as those whose eloquent voices ‘fulminated over Greece,’ or shook the forum of Rome—or as that saint and father of the church surnamed ‘Golden-mouthed’—or as those whose accents have thrilled all hearts with indignation, or melted them with pity and ruth, in the time-honoured walls of Westminster?”

(*To be concluded*)



ESSAYS ON BUDDHISM.

BY THE LATE

REV. D. J. GOGERLY.

CHULA KAMMA WIBHANGA SUTTAN OR *SUBHA SUTTAN*,

THE DISCOURSE ON THE MINOR RESULTS OF CONDUCT,
OR THE DISCOURSE ADDRESSED TO SUBHA.

THE following discourses of Goutama, a translation of which I have the pleasure to lay before the Society,* will tend in some measure to illustrate the ethics of Buddhism. The first of them is exceedingly popular, and is regarded as a perfect solution of the difficulties connected with the unequal distribution of prosperity and adversity in the present state. But in this solution a discriminating Providence is not recognized; no judge, no examination, no sentence of an intelligent being, whether supreme or otherwise is acknowledged; but the whole is referred to an occult power, an irresistible fate, resulting from the merit or demerit of actions performed in a previous state of existence.

In the discourses attributed to Buddha there are many verbal repetitions which add nothing to the meaning, although in the original they are supposed to contribute both to the

* A paper read before the Ceylon Branch of the Royal Asiatic Society, August 17, 1846.

elegance and force of the passages. A contrary effect, however, results from a literal translation of them into English, in consequence of which I have frequently omitted them, still preserving the sense entire.

When Bhagawá was residing near Sewat, in the monastery founded by Anátha Pindikó at Jétawany, a young man named Subha the son of Todeyya, came to his residence, and after a respectful salutation sat down. Being seated, he said, Venerable Goutamó, from what cause or by what means is it that among mankind some persons are in prosperous and others in adverse circumstances? It is seen, Venerable Goutamó, that some men are short lived while others live long, some are much diseased while others have good health, some are disgusting in appearance while others are beautiful, some are without influence while others are powerful, some are ignoble while others are high born, some are wise while others are foolish. From what cause, Venerable Goutamó, or by what means is it that among mankind some are prosperous while others are in adversity?

Young man, living beings receive the results of their own conduct,* their conduct forms their inheritance, their birth, their relationship, their circumstances in life. Conduct apporitions to living beings prosperity or adversity.

I do not distinctly understand that which has been thus briefly and obscurely spoken by the Venerable Goutamó. Will the Venerable Goutamó be pleased to explain fully the doctrine which has been thus briefly stated, so that I may comprehend it?

If this be your wish, young man, attend carefully, and I will explain it.

Subha, the son of Todeyya, replied, Let the Venerable One do so.

Upon which Bhagawá said, If in this world a woman or a man be a destroyer of life, cruel, bloody-handed, ever-slaughtering, and destitute of kindness towards living beings, upon the dissolution of his frame by death, in consequence of the conduct to which he has thus been so fully accustomed, he will be born in hell, wretched, miserable and tormented; but if, upon the dissolution of his frame by death he be not born in hell, wretched, miserable and tormented, but again becomes a man, wherever he may be born, he will be short lived.

* Conduct; *කම*, kamman, signifies an action performed, and also the merit or demerit of the action.

The path which leads to shortness of life is this, the being a destroyer of life, cruel, bloody-handed, ever-slaughtering, and destitute of kindness towards every living thing.

If in this world a woman or a man abstain from destroying life, lay aside the club and the knife, if he be gentle and compassionate to all living beings, upon the dissolution of his frame by death, in consequence of the conduct to which he has been so fully accustomed, he will be born in heaven, in a state of happiness; or, if he be not born in heaven but again becomes a man, wherever he may be born, he will be long lived. The path which leads to longevity is this, the abstaining from destroying life, the laying aside the club and the knife, and the being gentle and compassionate to every living thing.

If in this world a woman or a man be a tormentor of living beings with the hand, with stones, sticks or knives, upon the dissolution of his frame by death, in consequence of the conduct to which he has thus been so fully accustomed, he will be born in hell, wretched, miserable and tormented; but if, upon the dissolution of his frame by death, he be not born in hell, but if he again become a man, wherever he may be born, he will be much afflicted with disease. The path which leads to a state of disease is this, to be a tormentor of living beings with the hand, with stones, with sticks or with knives.

If in this world a woman or a man be not a tormentor of living beings with the hand, with stones, with sticks or with knives, upon the dissolution of his frame upon death, in consequence of the conduct to which he has been so fully accustomed, he will be born in heaven, in a state of happiness; or, if he be not born in heaven but if he again become a man, wherever he may be born, he will enjoy good health. The path which leads to the enjoyment of good health is this, to abstain from tormenting living beings with the hand, with stones, with sticks or with knives.

If in this world a woman or a man is wrathful and very passionate, if when a few words are spoken he becomes angry, wrathful, enraged and malicious, giving way to anger, hatred and discontent; upon the dissolution of his frame by death, in consequence of the conduct to which he has been so fully accustomed, he will be born in hell, wretched, miserable and tormented; or, if he be not born in hell, but if he again become a man, wherever he may be born, he will be ill favoured. The path which leads to ugliness is this, to be wrathful and passionate; when a few words are spoken to be angry, wrathful, enraged and malicious, giving way to anger, hatred and discontent.

In this world, a woman or a man is neither wrathful nor passionate, but when much provocation is given is not angry, wrathful, enraged nor malicious, and does not give way to anger, hatred or discontent; he, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born in heaven in a state of happiness: or if he be not born in heaven, but if he again become a man, wherever he may be born, he will be beautiful. The path for obtaining personal beauty is to be free from anger and passion; even when much provocation is given to be neither angry, wrathful, enraged nor malicious, and to avoid giving way to anger, hatred and discontent.

In this world, a woman or a man is an envious person, jealous of the prosperity, honor and respect enjoyed by others, and dissatisfied and annoyed at perceiving these marks of honor conferred on others; this person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born in hell, wretched, miserable and tormented; or, if he be not born in hell, but if he again become a human being, wherever he may be born, he will be destitute of power and influence. The path which leads to a destitution of influence is to be envious, jealous, dissatisfied and annoyed at the prosperity, honor and respect enjoyed by others.

In this world, a woman or a man is not an envious person, is neither jealous, dissatisfied nor annoyed at the prosperity, honor or respect enjoyed by others; this person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born in heaven in a state of happiness; or, if he be not born in heaven, but if he again become a human being, wherever he may be born, he will be possessed of extensive power. The path for the attainment of great power is to be free from envy, and to be neither jealous, dissatisfied nor annoyed at the prosperity, honor or respect enjoyed by others.

In this world, a woman or a man does not give to samanas and bramins, meat, drink, garments, a conveyance for travelling, flowers, perfumes, ointments, a couch, a chamber, a lamp. This person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born in hell, wretched, miserable and tormented; or, if he be not born in hell, but if he again become a human being, wherever he may be born, he will be poor. The path leading to poverty is to omit giving to samanas and bramins meat, drink, clothing, a conveyance, flowers, perfumes and ointments, a couch, a chamber and a lamp.

In this world, a woman or a man gives to samanas or bramins meat, drink, clothing, a conveyance, flowers, perfumes and ointments, a couch, a chamber and a lamp. This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death, will be born in heaven in the enjoyment of happiness; or, if he be not born in heaven, but if he again become a human being, wherever he may be born, he will be rich. The path for the attainment of riches is to give to samanas or bramins meat, drink, clothing, a conveyance, flowers, perfumes and ointments, a couch, a chamber and a lamp.

In this world, a woman or a man is proud and haughty, not worshipping those who ought to be worshipped, not arising from their seat in the presence of those who should be thus revered, not requesting those to be seated who are worthy of that honour, not removing out of the path when eminent persons approach, not treating with hospitality, respect and reverence those who should thus be respected. This person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his body by death will be born in hell, wretched, miserable and tormented; or, if he be not born in hell, but if he again become a human being, wherever he may be born, he will be of ignoble birth. The path which leads to an ignoble birth is this, the being proud and haughty, not worshipping those who ought to be worshipped, not rising up in the presence of those who should be thus revered, not offering a seat to those worthy of that honour, not giving the path to eminent persons, not treating with hospitality, respect and reverence those who should be thus respected.

In this world, a woman or a man is not proud nor haughty, but worships those who ought to be worshipped, rises up in the presence of those who should be thus revered, requests them to be seated who are worthy of that honour, gives the path to eminent persons, and treats with hospitality, respect and reverence those who should be thus respected. This person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born in heaven in the enjoyment of happiness; or, if he be not born in heaven, but if he again become a human being, wherever he may be born, he will be of honourable parentage. The path for obtaining honourable parentage is this, not to be proud nor haughty, to worship those who ought to be worshipped, to rise up in the presence of those who should be thus

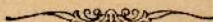
reverenced, to request them to be seated who are worthy of that honour, to give the path to eminent persons, and to treat with hospitality, respect and reverence those who should be thus respected.

In this world, a woman or a man does not wait upon a samana or brahmin to enquire of him saying, Sir, what constitutes merit and what demerit? what actions are criminal and what are innocent? what things ought to be done and what left undone? what actions are those which if done will produce protracted distress and wretchedness, or what are those which will be productive of lengthened tranquility and happiness? This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death, will be born in hell, wretched, miserable and tormented; or, if he be not born in hell, but if he again become a human being, wherever he may be born, he will be destitute of wisdom. The path to mental imbecility is this, to neglect to wait upon a samana or brahmin for the purpose of enquiring of him saying, Sir, what constitutes merit and what demerit? what actions are criminal and what innocent? what things ought to be done and what left undone? what actions are those which if done will cause me protracted distress and wretchedness, or what are those which will be productive of lengthened tranquility and happiness?

In this world, a woman or a man waits upon a samana or a brahmin, and enquires of him, saying, Sir, what constitutes merit and what demerit? what actions are criminal and what are innocent? what things ought to be done and what left undone? what actions are those which if done will cause me protracted distress and wretchedness, or what are those which will be productive of lengthened tranquility and happiness? This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death, will be born in heaven, in the enjoyment of happiness; or, if he be not born in heaven, but if he again become a human being, wherever he may be born, he will be possessed of great wisdom. The path for the attainment of great wisdom is this, to wait upon a samana or brahmin for the purpose of enquiry, saying, Sir, what constitutes merit and what demerit? what actions are criminal and what are innocent? what things ought to be done and what left undone? what actions are those which if done will cause me protracted distress and wretchedness, or what are those which will be productive of lengthened tranquility and happiness?

Thus, young man, the conduct (or path)* productive of shortness of life leads to a short life, the conduct productive of length of life leads to longevity. The conduct productive of continued sickness leads to a state of disease, and that which is productive of health leads to a state of healthy existence. The conduct productive of ugliness leads to a disgusting appearance, and that which is productive of comeliness leads to personal beauty. The conduct productive of little influence leads to a state destitute of power, and that productive of great influence leads to a state of great authority. The conduct productive of want leads to a state of poverty, and that productive of wealth leads to opulence. The conduct productive of low birth leads to an ignoble prentage, and that productive of honour leads to a noble birth. The conduct productive of ignorance leads to a state of mental imbecility, and that productive of knowledge leads to a state of wisdom. Living beings receive the result of their own conduct; their conduct forms their inheritance, their birth, their relationship, their circumstances in life. Conduct apportions to living beings prosperity or adversity.

When Goutamó ended the discourse, Subha warmly expressed his admiration and embraced the Buddhist faith.



* Conduct, or path; *සංවත්තික පඨපද* *sanwattiniká patipadá*, the path which is appropriated to that special purpose, leading to that termination and to no other. The doctrine is simple namely, that the present circumstances of men are the results of actions performed in previous states of existence, and the same law will apply to future states. The destroyer of life will in a future state, soon die, the conserver of life will live long; the cruel will be diseased, the merciful enjoy constant health, the passionate person will be ugly, the placid person beautiful; the envious man will be destitute of power, but he who rejoices in the prosperity of another will be in authority; the covetous man will be poor, and the liberal man rich; pride and arrogance will lead to low birth, rendering respect and honour to nobility; the irreligious man will become a fool, and the religious man will become wise.

AUTOBIOGRAPHY
OF THE LATE
REV. CHRISTIAN DAVID.

(Continued from page 30.)

NOW I turn from the above subject to write concerning my beloved father. The Royal Danish Government appointed him as a Native Judge in the Court of Justice at that metropolis shortly after he embraced Christianity, and also he was selected and nominated by the united consent of the Danish Missionaries in their Conference as one of the elders of the Lutheran Church at the said place. I am happy to say, that in both situations he not only gave full satisfaction to his superiors as well as to the people until his death, but also during his life time he most cheerfully and gladly employed his talents in composing many religious works, especially hymns on the precious atonement of our ever blessed Saviour Jesus Christ, strongly proving that His precious blood is sufficient to cleanse the sins of every repenting and believing sinner, "though their sins be as scarlet they shall be as white as snow, though they be red as crimson they shall be as wool." (Isaiah i. 18.)

A year prior to his death he was confined at home on his bed by a dislocation of his right leg, which he considered as a special and kind Providential visitation that he should remain at home to prepare more and more for that eternal glory which he anxiously wished to enjoy through the merits of his Saviour after were closed in death.

Whenever his friends and relations came to visit him, while he was in his sick-bed, he used to say to them, "Though death was called the last enemy of man, yet I consider it to be my last and best friend, by which I would not only be released from all the miseries, vanities and vexations, and temptations of the devil and of this wicked world and my deceitful heart, but also it will convey me into the glorious and everlasting kingdom of our ever blessed God, the Father, Son and Holy Ghost," and at the same time very affectionately advised them that they should also earnestly and daily prepare themselves through faith by ardent prayer to inherit that eternal kingdom.

A little while before his death, in his last prayer, or rather praises, he was so overwhelmed with admiration and joy, that he lifted up his hands towards heaven, and loudly expressed

with fervency, like the first martyr, Stephen, "Lord Jesus, into Thy hands I deliver my soul. Amen. Receive my spirit." Thus he lived, and died in the Lord on the 9th October 1801, at his advanced age of 78 years. His body was interred in the burial ground attached to the church called Zion, where I often went with my school fellows whenever a funeral sermon was preached there. That church was first erected in the Fort of Tranquebar by the aforesaid first Royal Danish Missionary Ziegenbalg, the celebrated translator of some parts of the Holy Bible, and the author of some religious tracts in Malabar.

While I am thinking to write a short memoir of my life, I think it my bounden duty to remark concerning many celebrated and pious native ministers, who have piously and ardently laboured for the spiritual and temporal welfare of their flock, and also of their benighted countrymen in the Coast Coromandel, as well as in this Island. The first regular ordained Lutheran minister was the Rev. Mr. Aaron, who before his conversion was called Armogam, and whose life was published in the German language by the Danish Missionaries. The first regular ordained and learned Presbyterian clergyman was the Rev. Mr. Mello. The names of these eminent and worthy ministers rightly deserve a first place in the annals of the Church of Christ in India.

In the year 1771, August the 7th, I was born at Tilleady near Tranquebar on the Southern Carnatic, and was baptized on the 2nd April, 1775, at the Bethlehem Church in Porrear near Tranquebar by the Rev. Mr. Klein, who was one of the Danish Missionaries at that station. When I was very young I had an aversion and abhorrence to worship the dumb idols and images. Whenever my heathen relations went to the idol worship, the novelty and curiosity excited me to accompany them, but nothing would induce me to go with them for their worship; but when they gave me raw rice, cocoanuts, cakes, fruits, &c., which they received from their priests, that are offered up to the idols I accepted and eagerly devoured them.

As my beloved father observed my unwillingness and hatred to worship the dumb idols, he wished to bring me up also for the Christian ministry. As he had already given up my three elder brothers to the kind care of the venerable Schwartz, who was his godfather, to train them up for the service of the Lord, so he was very desirous that I should first of all acquire a knowledge of Tamil, before I attended to the study of any other language. He placed me when

I was scarcely five years old under the tutorage of a school-master named Arnásalam Wáttiyár, who kept a school at his native village called Senganankara, but I made very little progress there, and was so inert that neither the rod nor persuasion could induce me to attend to my lessons. I always detested my daily task, and this induced me to be absent from the school to avoid punishment and generally unknown to my father. On such occasions I generally ran away to the jungle where my father's cattle were taken by the herdsmen to graze. But the merciful God, who desireth not the death of a sinner but rather that he return from his wickedness and live, directed my young, weak mind, while I was in that jungle, to reflect on His wonderful works, whereby I daily little by little observed and perceived the unsearchable loving kindness of the Creator to His creatures, which thoughts brought to my mind some knowledge of the goodness exhibited by the Creator, and led me to observe the plan and the work of creation and His love.

While I was absent from the school and continuing in the above awful and pitiful state, God directed the heart of the school-master who generally sent one or two stout school-boys with a strict order to apprehend and bring me direct to the school-room. Whenever these school fellows found me out, they immediately took me to the school where I was sometimes confined without getting my meals and sometimes punished.

At last having found that I was unable to prevent the boys from coming to the jungle to apprehend me, I took another cunning remedy, through the instigation of the devil and wicked boys and my own deceitful heart, to hide myself in a thick jungle called Ayanarcoil Kádu, one mile distant from my home. In this place were images of different kinds of demons, with most dreadful and ugly figures. A fearful soul would not dare approach that place, unless on the days appointed for the general offering of the sacrifices. I always got up very early in the morning, every day at about 4 o'clock, and slowly went to the cook room and took sufficient rice and curry. After eating, I went near to the main gate which I carefully opened without the least noise, fearing that should any hear the sound of opening the door, I might be caught as it happened often. Consequently I carefully opened the gate and made my way to the said jungle. I succeeded in my cunning attempt by running every day in the week to the said jungle, excepting on Sundays when God graciously inclined my heart with a great delight to accompany my parents and my Christian relations to the church called Bethlehem.

at Porrear, where I was baptized. During the week days whenever I went to the jungle, I remained there till evening without fear of school boys, man, or devils, but at the same time amusing myself with the various kinds of fruits and flowers of that jungle. Whenever I felt myself hungry, I opened the door of the temple, and without any fear entered in where the idols were placed. If I found there raw rice, cocoanuts, &c., I devoured them. After satisfying my appetite, my next business was to take a strong stick and break some horses and idols made of clay by the potters. These were placed in two rows before the temple. I usually was waiting for my father; and as I knew the hour he generally returned from his office in the afternoon from the Court of Tranquebar, I slowly and innocently entered into the house.

(To be continued.)



A BRIEF MEMOIR
OF THE LATE
REV. D. A. FERDINANDO.

BY THE
REV. G. E. GOONEWARDENE.

(Continued from page 45.)

DURING his visit to Hambantota, Mr. Ferdinando contracted a pain in his chest attended with palpitation of heart and difficulty of breathing, and was gradually losing his strength. Much anxiety was therefore felt on account of him by his friends, and they pressed him to request the District Meeting to remove him from Godapitiya, but he would not yield to their wishes.

He wished to go back and labour a little longer amongst his beloved people. On his re-appointment to the circuit for 1868, he entered upon his work with his wonted energy and zeal though his health was not good. From his conversation and his preaching, his friends observed a marked advancement in holiness about this time, and his discourses latterly were especially on the necessity of holiness.

A very intelligent hearer of Mr. Ferdinando—one who for years sat under the ministry of able preachers at Colombo—

remarked "that Mr. Ferdinando's discourses were always highly instructive and his congregation was never tired of hearing him"

Mr. Ferdinando and his flock were now called upon to mourn the loss of another of their number. D. A. for nearly fifty years the faithful companion of the catechist, Mr. D. S. Jayasingha, exchanged life for immortality, giving satisfactory evidences of her happy end both to the pastor and her numerous friends. She was truly a mother in Israel, and for several years the stay of the small society at Godapitiya. A very interesting account of her life and death furnished by Mr. Ferdinando for the "Wesleyan Intelligencer," and the hymns which he composed to be sung at her burial appear on the other side of the page of the Intelligencer which announced his own death. (See "Wesleyan Intelligencer" for October, 1868, page 95.) Mr. Ferdinando thus concludes his account of D. A's death:—"Though her regular attendance at the means of grace rejoiced us in her life time, we do not mourn now on account of her absence. As a stranger, who was present during the several prayer meetings I held with her for a week, has obtained pardon of sins and become a child of God, her (D. A's) death caused no decrease in numbers to the society at Godapitiya."

Not content with the work Mr. Ferdinando had to attend to in his circuit and the adjoining villages he undertook a journey on foot, in October 1868, to Wáwva in Giruwá Pattu. The object of this visit, and the prospects of the work about this time, may be learnt from the following extract of the last communication which he prepared to be sent for insertion in the "Quarterly Letters" addressed to the secretaries of the Wesleyan Missionary Society:—

"A family from Giruwá Pattu was residing for three or four months in my circuit. During their residence my visits were blessed to them, and one was converted to God, and others were under penitence. I paid them a visit this month and was gratified to find that on their return home two of the number have obtained remission of their sins. I made arrangements for their regular weekly meetings and appointed one of them as a class leader. I returned home with glad tidings of great joy. There is no servant of God in the districts round about my station, even at a great distance. Another cause of regret is that on account of my complaint I cannot walk. I am not able to ride, *and what am I to do?* I can only pray to Him who did ride on the ass, and be content in seeing His progress. I, who delight in witnessing that the sparks of the Spirit have fallen in places both far and near from this circuit,

and that they are kindled here and there, pray that you may blow the breeze of your prayers. Then I trust that there will be one blaze of fire in all places both in this and in the adjoining districts both far and near." The converts referred to were members of the family of the esteemed brother of our first Native Minister, the late Rev. C. Wijésingha.

(*To be continued.*)

Poetry.

ELDAD AND MEDAD.

"*There ran a young man, and told Moses.*" Num. xi. 27.

ELDAD, they said, and Medad there
 Irregularly bold,
 By *Moses* uncommission'd dare
 A separate meeting hold!
 And still whom none, but Heaven, will own,
 Men whom the world decry,
 Men authorized by God alone
 Presume to prophesy!

"*My lord Moses, forbid them.*" xi. 27.

How often have I blindly done
 What zealous Joshua did,
 Impatient to the rulers run,
 And cried "My lords forbid!
 Silence the schismatics; constrain
 Their thoughts with ours to' agree;
 And sacrifice the souls of men
 To idol unity!"

"*Enviest thou for my sake?'*" xi. 28.

Moses, the minister of God,
 Rebukes our partial love,
 Who envy at the gifts bestow'd
 On those we disapprove:
 We do not our own spirit know,
 Who wish to see suppress'd
 The men that Jesu's Spirit show,
 The men whom God hath bless'd.

"Would God that all the Lord's people." xi. 29.

Shall we the Spirit's course restrain,
Or quench the heavenly fire?
Let God His messengers ordain
And whom He will inspire:
Blow as His list, the Spirit's choice
Of instruments we bless;
We will, if Christ be preach'd, rejoice,
And wish the word success.

Can all be prophets then? are all
Commission'd from above?
No; but whome'er the Lord shall call
We joyfully approve:
O that the church might all receive
The spirit of prophecy,
And all in Christ accepted live,
And all in Jesus die!

CHARLES WESLEY.

Notes of the Month.

The Bishop of Colombo. February has been rather a sensational month as to Church matters, and "the drum ecclesiastic" has been vigorously beaten on the arrival of the new Bishop of Colombo, Dr. R. S. Coplestone. We regret to find that the report that this gentleman was a High Churchman turns out to have been correct, and we think his remarks about "the grace of Episcopacy" altogether unscriptural. We are not, however, to condemn any one "because he followeth not with us." We trust the Bishop will build on the one foundation, even Jesus Christ; and if so we must rejoice, even although some parts of the structure he will raise may not seem to us to be of the best materials. Methodists will remember that John Wesley began life as a High Churchman. Nevertheless, he lived to say, "The apostolical succession I know to be a fable which no man ever did or can prove;" to be convinced that in the primitive church bishops and presbyters were of the same order; and in pursuance of his declaration that he believed himself to be "as good a bishop as any man in Europe" to ordain presbyters for his societies in Scotland, and bishops for those in the United States.

Bishop Coplestone's exclusion of the experienced clergy of the diocese, and his appointment of one of his own young friends, a Mr. Mathews, as Archdeacon appear to be a mistake, especially, if we may judge from the boastful utterance of the latter gentleman to the Planter's Association. He said, "they had come to make the Church of England what it ought to be, the Church of Ceylon." This admits that that Church is not now the Church of Ceylon, and therefore ought not to be subsidized by the Government. All the labours of the good men among the Church of England clergy who have preceded Mr. Mathews are passed by, and the new brooms are to do wonders. A preacher once took for his text, "The men that have turned the world up side down have come hither also," and announced the following divisions: "1. The world is wrong side up. 2. It must be turned right side up. 3. *We are the men to do it.*" Of one thing our opinion is clear, viz., that as a man of honour, Dr. Coplestone having taken the Queen's shilling cannot interfere with the religious convictions of any of Her Majesty's subjects. If he wishes to make proselytes let him give up the salary he receives from the public funds.

"**The Reverend.**" The Judicial Committee of the Privy Council has decided that the Vicar of Owston Ferry and the Bishop of Lincoln acted illegally in their refusal to allow a Wesleyan Minister to be styled "The Reverend" on a tombstone to be erected in a parish churchyard. The blow to the High Church party is the heavier because it was delivered by that sound Churchman the Conservative Lord Chancellor Cairns. We are not particularly fond of this title, "Reverend," which does not appear to us a very appropriate epithet for a Christian minister; but since it is the designation applied by common usage to ministers, we are glad that the attempt to confine it to the clergy of a particular church has failed. After all it would not be easy to replace it. The ordinary "Mr.," meaning master, is not a modest term when assumed by any person; "Esquire" has lost its meaning; "Pastor" is also a "laudatory epithet," to use the language of the Lord Chancellor, and, moreover, many ministers are not strictly speaking pastors. So if some prefix is needed to a minister perhaps "Reverend," or its usual abbreviation, is as good as any other. But we confess we do not see why ministers should be singled out from other people, either by a peculiar title or a peculiar costume.

Wesley College. Three candidates from this Institution succeeded in passing the Entrance Examination of the Calcutta University, held in December last—M. Kasipillai, J. A. Goonewardena and J. Armstrong, one in each division.