


# THE CEYLON FRIEND.

April, 1876.

## REGINALD HEBER THE YOUNG BISHOP, AND HIS POPULAR HYMN.\*

BY THE  
REV. S. LANGDON.

N the Kensal-green cemetery there are many splendid monuments with wonderful inscriptions in poetry and prose, but none of them speak with such power as one which bears only seven words—an epitaph of infinite pathos and meaning. It is surmounted by a bust of Tom Hood the poet, and underneath you may read this simple sentence, “He sang the song of the shirt.” And that is enough; that will live when all else will have died. Do you want to make your name live for ever? Go and write a book, write a good book; above all, write poetry, true poetry, something that shall live in the hearts of men; and you raise for yourself the most enduring memento that can be erected by human hands. I know very well that this is pretty safe advice, there is not one in a million who can do it. But the subject of our lecture did it. He made his name immortal by the writing of one small hymn. It only contains four verses, 32 lines, and yet it has embalmed the name of the good man who wrote it in tens of thousands of hearts. It has raised him a monument which will last perhaps till the Millennium comes. As long as there is work in the world for the gospel of God, as long as

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there are earnest men trying to overthrow the evil in the world and establish the good, and while the Church of Christ retains its missionary sympathies, there will be people everywhere singing Reginald Heber's Missionary Hymn.

Who was Reginald Heber? Why do you not know? He wrote "From Greenland's icy mountains." Everybody knows that; but everybody does not know that he was the second Bishop of Calcutta, that he was the author of a big volume of Bampton lectures, a life of Jeremy Taylor and a prize-poem called "Palestine." It is sufficient for the world to know that he wrote its favourite missionary hymn. He lived a noble life and he wrote thousands of pages of poetry and prose, very good poetry and very good prose it was too. But that beautiful life and those thousands of pages are small compared to the power of that little hymn. Who can tell what the power of that hymn has been, sung in every Sunday school and in every congregation speaking the English language all over the world, enlisting their sympathies with God's work and deepening in their hearts those feelings which form the universal brotherhood of man. Heber was never so much a missionary, never in all his life rendered such good service to the Church of God, as when he wrote those lines.

These are the men of power, the men who move the world, the singers who take hold of the emotions that are for ever beating in the human heart all the world over, and express them in the universal heart-language, the language of song. The simplest hymns are the most powerful, and they live the longest. Heber's was a simple hymn. It has sometimes been called a children's hymn, and children's hymns are perhaps the most powerful of all. They never leave us, they grow up with us and help us to fashion our lives. They live for evermore in our hearts and there they make music which is eternal from chords that are never out of tune. A year or two ago, a grand old man was dying in Edinburgh, it was the eloquent Dr. Guthrie, and on that death-bed, while his friends were weeping around him, he raised himself with one last effort and said in the dialect of his old home, "Gie me a bairn's hymn." They knew what he meant. It was the hymn he had sung as a child at home which had been living in his heart all through his life and had perhaps helped him to keep that life the beautifully simple thing it was. With sad hearts and tearful eyes the friends of the great preacher gathered around him and sang the "bairn's hymn," "There is a happy land, far, far away." And that grand old man's soul went off to glory to the music of the hymn he loved so well.

There is a mighty effectual power in such simple words, not calculable by algebra, not deducible by logic; but mysterious, effectual and mighty as the hidden process by which the tiny seed is changed into tall stem and broad leaf and glowing flower, it goes far to mould our lives. We may believe that Heber's simple, beautiful hymn has been such a power as that in many lives. We know that it has in some, has given them as children their first impulses to assist in the Godlike work of regenerating mankind, and helped to strengthen those feelings as time advanced.

Heber's hymn has not only made his own name immortal but it has conferred an immortality—though perhaps a doubtful one—on Ceylon. At any rate it has made this island more famous, has carried its name further, than the fragrant berry has. This, I dare say, sounds something like treason to king Coffee. But is it not true that thousands of people sing about "the spicy breezes" who know nothing about Ceylon "parchments," or "plantation coffee," and the excellent breakfast-cup it makes? Has anybody ever made a speech during the last forty years about Ceylon without referring to those "spicy breezes"? Has anybody ever addressed a congregation in England about mission work in the East without the help of these two lines,—

"Where every prospect pleases  
And only man is vile"?

And I venture to say that very few have written their first home-letter from Ceylon without quoting four lines of Heber.

When I was coming out to this country for the first time, about eight years ago, it seemed as if nobody could talk to me and avoid using that hymn. I got rather tired of it then. The talk was, "Oh I hear you are going to Ceylon, 'the isle of spicy breezes,' you know." "Yes, I thought I knew that. I have heard it once or twice before," I said with a humble attempt to be facetious. Some kind friends thought they would give me a small testimonial on leaving, and in Methodist fashion they got up a tea-meeting; and in every speech that evening the "spicy breezes" were introduced, and a good, earnest man in concluding the meeting with prayer, prayed that God would preserve his servant while he journeyed in that land,—

"Where every prospect pleases  
And only man is vile."

Some Sunday school teachers made me a present of a Bible and hymn book, bound together, and one of their number who

could write a flourishing hand read out the inscription he had written on the fly-leaf,—“Presented to Mr. S. Langdon on his departure for Ceylon, ‘the isle of spicy breezes.’ by,” &c. It was rather “too much of a good thing,” but I devoutly believed in the “breezes” then. We put in at Portland for a day or two from stress of weather. The harbour chaplain came on board. Shaking hands with me as he was going down the side of the ship, he said, “Good bye. I envy you your trip; in two or three months you’ll be inhaling ‘the spicy breezes.’ Good bye.” The thing was getting quite monotonous.

After I had been here two or three months and had got rather sceptical about “the spicy breezes,” I went home with what I thought a considerable number of interesting facts about this country and especially about mission work here, to help me in any addresses I might give about my tour in the East. There was one address which I made for Sunday school children, and it was almost entirely about Ceylon; and as Heber’s missionary hymn was in every Sunday School Collection, I could make that address last a long time by getting the children to sing that hymn and taking the “spicy breezes” for a text. It went all right two or three times but there was one occasion when it did not answer, and I have not tried it since. I was going to give the afternoon address to children in connection with a Sunday school anniversary, and you know that such anniversaries are very festive affairs in the provincial towns at home, and the place where the service is held is always crowded at such times. Well, the place was crowded at this time, and as I had never delivered my precious address about Ceylon in the neighbourhood before, of course I embraced the opportunity of giving out the usual hymn and enlightening the minds of the people about “the spicy breezes” of Ceylon. I said, without looking at the book—I knew it so well—“Let us sing the 177th hymn.” I opened the book at the right place, and there to my sorrow and disgust I found that a new edition of the Sunday school hymn book was used in that school and that somebody, who knew that the lines were not strictly true about Ceylon, had altered the well-known lines thus,—

“What though the fragrant breezes  
Blow soft o’er *Java’s* isle.”

My text had been taken away. What could I do? I had not a leg to stand upon. The breezes of Java were “spicy,” no doubt, but what was that to me? I had never been to Java in my life, and my address was all about Ceylon. However,

after stammering an explanation, I managed somehow to deliver an address that was all about Ceylon on a text that was all about Java. Wandered just a few hundreds of miles from my text, that was all.

Of course we all think it was wrong and foolish to try to mend Heber's beautiful hymn. "Java" does not make nearly such good poetry as "Ceylon." But we live in an age of hymn-tinkers and we must expect such depredations from the literary vandals who bring their matter-of-fact minds to the work of improving our hymnology. The "Glasgow Herald," a few months ago, contained an elaborate report of a meeting of the synod for the purpose of improving their hymn-book which contained specimens from the best authors. They altered almost every hymn that was brought under their notice except *one*, and that was one by James Montgomery which contained these lines,—

"Still let the mountain-dew descend,  
Refresh Thy saints, oh Lord!"

An ardent teetotaler suggested that the words "mountain-dew" should be altered to "heavenly dew." But the whisky-loving element prevailed, and the synod decided that *that hymn* should remain as it was.

The event which brought out the hymn was this. A royal warrant had been issued, authorizing special collections in all the Churches in Great Britain (State Churches) on behalf of the S. P. G. Mission. A missionary service was to be held in the cathedral of St. Asaph. The Dean, Heber's father-in-law, was to preach the sermon. Missionary hymns were not so plentiful then as now, and a suitable hymn was needed for the occasion. Heber's friends, acquainted with his great poetic talents, persuaded him to write one, and the result was the hymn that we all love so well, which was first sung at this missionary service. It was called *impromptu*, but the materials out of which that hymn was built had been labouring for expression in Heber's heart for years. It was the work, the thought, the feeling of a life. Let us try to analyse the feeling which produced it. Its purpose is to penetrate the heart with the spirit of Christ's gospel, and to make men world-wide in their sympathy and love. It was a picture of mingled sadness and joy, darkness and light, hell and heaven, which inspired the hymn. Beneath was a whole world lying in darkness in the arms of the wicked one, while above, there was all heaven moved with mighty sympathy and the King of heaven stooping to save. No natural beauties could compensate for

the sad fact that millions of people of all races were slaves to the most degrading superstitions and the cruellest idolatries that have ever desolated the earth or polluted the mind of man.

It begins with that vein of sorrowful thought. From the regions of eternal ice, the cry of the people comes for something holier, something better and stronger than their low animal creeds could give them, that should support them in the difficulties of life and light their way in the darkness of death. There are millions of Hindus engaged in suicidal ceremonies to appease the wrath of their blood thirsty deities. The Brahman and the Sudra alike aiming after a glory that was out of their reach. The African was sacrificing human life and pouring the blood of his brother on the altars of a Fetish. To the poet it was the same thing all the world over—the earth bound down to degradation and shame by the chain of error. But there was one bright spot in the dark picture, Una, the Angel of Truth, of the hymn-writer's favourite poem, the white robed Deliverer had come, bringing love, peace, joy and everlasting life in her train, opening prison-doors, snapping chains asunder and crying to the millions of slaves groaning beneath the tyranny of their dark faiths, "Ye shall know the Truth, and the Truth shall make you free." That bright spot, the throne of the Deliverer, was the cross of Christ; and from that throne he saw the light of salvation stream forth over the world and then catching the triumphant spirit of the first gospel-singers, who sang, "Peace on earth, good-will towards men," with a heart full of hope and joy he saw the golden tide of regeneration go forth from that cross and spread over all the earth. He saw the radiant angel fly in the midst of heaven scattering the good news of God throughout all lands, announcing the emancipation of our race and the coronation of the Son of God. This was the burning inspiration that filled the poet's soul. Now the music rises something like one of Beethoven's grand symphonies from the low wail of sorrow up into the thousand voiced chorus of joy. "Let every thing that hath breath praise the Lord." Bring hither the harp and the psaltry. Draw out the stops and let all the music of earth swell the diapason of praise. Let all the elements of nature join to proclaim their King.

"Waft, waft ye winds, His story,  
And you, ye waters roll;  
Till, like a sea of glory,  
It spreads from pole to pole."

That is something like the thought and feeling which I imagine must have given rise to that noble composition.

So much for the hymn. Now let us talk a little about the man who wrote it. I cannot give you his complete history here to-night. All that I can do is to give a brief summary and look at two or three prominent features in his character. And I think we cannot help coming to the conclusion that there have been few who have led more holy and beautiful lives than the man who wrote "From Greenland's icy mountains."

(To be continued.)



## WONDROUS LOVE

BY THE  
REV. J. O. RHODES.

FIRST PAPER.



**E** can hardly conceive of any thoughtful person taking up with indifference the little book which bears as its title the above heading. This modest looking volume contains fifteen of Mr. Moody's most characteristic sermons, to each of which, when spoken with the living voice, God signally "set His seal" by the conversion of many souls. They have been "carefully revised from short-hand notes," we presume by the preacher himself, and so we have an opportunity of studying the very words, which, when delivered, produced such marvellous results. Friends and foes of the Gospel alike bear witness that these sermons were accompanied by mighty spiritual power, which swept like a wave over Scotland, Ireland and England, bearing down much opposition, and carrying on its crest young and old, prejudiced and unprejudiced, noble and ignoble, scholar and dunce, saint and scorner by thousands and tens of thousands. Here are phenomena which must needs be of profound interest whether viewed from a philosophical or Christian stand-point. We regard this period of religious excitement and enquiry as one of "the times of refreshing from the presence of the Lord" promised in the Bible. Of course we know that there are those who think differently, but with such we have not

\* Fifteen Addresses by D. L. Moody.

now to do. The writer of this paper writes as a Methodist to Methodists, whose church not only owes its origin but its increase, its establishment, its everything in fact, to revival upon revival, and on whose sanctuaries and schools and synods "Ichabod" will most certainly be written should the day ever come when these visitations from on high shall cease to be vouchsafed. He writes also as a preacher to preachers, who in word as well as in deed avowed when the ministry was committed to them by faithful men that henceforth they had nothing to do but to save souls, and who year by year at their District Meetings renew and repeat their vow. Whatever sarcastic journalists or witty men of the world may say about the work wrought by Mr. Moody and his fellow-helpers, the end achieved by them is the end to achieve which we Methodist ministers owe the reason of our being, and whether their purposes and principles be their glory or their shame, ours and theirs are openly and professedly one and the same. To us, therefore, it becomes no mere curiosity but our bounden duty to ask whether the unusual success of these American evangelists may be at all attained to by ourselves, and if so, how? We should deem that physician unworthy of our confidence, who, knowing on undoubted testimony that thousands of lives had been saved by a certain treatment of cholera, neglected to make any, nay, every enquiry about such treatment, and that though scores of cholera patients were dying on his hands. And surely they are infinitely more worthless than the wretched quack a doctor like that would be, no matter what was the College whose diploma he disgraced, who, though they allow that it is their only real business to seek and save not dying bodies, but dying souls, fail either by listlessness or idleness to inform themselves how the object which they ought to have at heart has most effectually been accomplished.

In trying to answer this question we do not undervalue the labours in the recent revival of others than Mr. Moody. Unless the ploughman wearily plods after his plough-share, and the sower goes forth to his tearful task, the reaper may as well leave his sickle to rust upon its hook. In the harvest time the sower and the reaper rejoice together, for have they not equal cause? We gratefully acknowledge not only the preaching of the one evangelist, and the singing of the other by which responsive echoes of the sweetest music have been awakened in many a sinner's heart, fresh torn and broken though the harp strings were by the rough hand of repentance, but we also note and praise God for the prayers of multitudes



of His children in every section of the Holy Catholic Church; for the house to house visitation of holy women not a few; for the previous breaking up by years of painful toil of the fallow ground; and for the after watering and watching in many nurseries and by many hands of the tender plants of grace, without which lasting fruit might have been looked for in vain. We believe that the support of God's servant by God's people was as needful to the victorious advance of the banners of the Lord's spiritual host, as the holding up of Moses's hand by Aaron and Hur was to the triumph of Israel in the day of Amalek. But, nevertheless, after every remembrance of all other agencies employed, none will deny, we think, the important part with which God has honoured Mr. Moody in this "day of salvation," and though we confine our present study to the consideration of these fifteen discourses we can no more complain with reason of being cramped, than can the mariner grumble for want of sea-room on the broad Atlantic, or the astronomer murmur because he has only the firmament of the southern skies to survey.

Let us then, in the spirit which becomes those who mourn because they are such unprofitable servants, question this little book. Of course there is much which it cannot reveal. In accounting for the success of these sermons we must first and always look up to God. None, we are sure, would more sincerely and earnestly exclaim than Mr. Moody "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." It is ever so with those to whom God gives the wisdom to win souls. Nothing humbles a man so much as the grace which enables him to lead the weary and heavy laden to Jesus. O for more of this blessed humbling! Thank God we need not plead for it in vain. Whatever else Mr. Moody has more than myself and the reader of these lines, he has no superior claim to present at the bank of heaven the promise of soul-converting power. You and I have each a blank cheque, nay a million blank cheques, which we may fill up to any amount we please, and never, never shall one of them be dishonoured. Nay, "God is able to do *exceeding abundantly* above all that we ask or think." Is this so? Is it possible that I, even I, might have been robbed with heavenly might; that I, even I, might in the Spirit's name have blown an awakening blast by which untold numbers now in darkness and in the grasp of the devil might have been rescued to happiness and heaven, but that my prayers have been so cold, so drowsy, so inconstant? Well may we lay aside our pen and in deep sorrow, with strong crying and tears

implore and importune our heavenly Father to forgive our faithlessness and feebleness, and in pity and in love to remove far from us this fearful curse of barrenness.

But in addition to that mysterious gift of the Spirit, which we call "unction" because we know of no better word, there is much even in the human instrumentality, which these pages cannot present. The modulation of the voice, the sympathetic movement of the body, the flash of the eye, these and much more cannot be put on paper; and hence the intense disappointment we often feel in reading that which, when heard, stirred our very soul to its inmost depths. But for our present purpose the absence of these is no material loss, for the lessons we want to gather are practical, and to imitate the qualities we have mentioned would be to caricature them. No preacher of the Gospel will become one whit the more useful by ceasing to be himself, however desirable in his model may be the idiosyncracies which he copies. But though we have not here "the words that burn," we have, what after all is of far greater importance, "the thoughts that breathe." Though we have not the 'silver and gold' of oratory, yet such as we have is much more precious. Anyhow let us to our task.

The first thing which strikes us after reading, and re-reading these discourses is the absence of anything extraordinary. We believe that this was a frequent remark of those who attended Mr. Moody's services. We have not met with any new idea, nor any specially new putting of an old idea. The expositions of Scripture seem to us sometimes defective, and the style is not always pleasing, at least to our English taste. But these things so far from detracting from the usefulness to us of the study, greatly add to it. We feel that the qualities indicated are within the range of common-place mortals, such as most of us are, and hope returns to the enquiry with a quickened pulse, and a cheery heart. The Editor of the "British Workman," at a Conference of Christian workers held recently in London, remarked concerning Mr. Moody, whom he had known personally for seven or eight years, that it seemed incredible that a nation should be moved by a man who could not write a letter without making blunders; yet so it was. If one lesson is more emphatically taught than another by the recent awakening, it is that we must not depend for spiritual success, either upon ministerial position or ministerial training. Without denying the importance of these, in their right place, we fear that now-a-days the tendency in all sections of the church is to overrate them. As Mr. Spurgeon says somewhere, we must have humanity along with our divinity

if we would win the masses. There is such a thing as trying to be too much a minister, and becoming too little a man. God, we think, is teaching his servants a lesson of simplicity; He is showing them where "the excellency of the knowledge" by which sinners are turned from darkness to light, really is to be found. When Protestants dare in the face of heaven to boast of the "grace of Episcopacy," and the mercy which alone comes through priestly hands; when they are fixing channels for the Holy Ghost, and pointing to their own cisterns as the only fountains of living waters, God sets aside all these human prescriptions, and uses not these human means and as of old, He "hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." The fleece to which men would fain limit the Holy One of Israel is dry, though there is dew upon all the ground.



AUTOBIOGRAPHY  
OF THE LATE

REV. CHRISTIAN DAVID.

(Continued from page 68.)

**H**ERE I must remark, that according to his invariable custom and rule, my beloved father had private prayers, either before going out or coming in. Even when he got to his office he made it his preliminary business before he took his seat on the chair to pray to God that he may grant him wisdom to enable him to execute his duty, and likewise he never left his office without returning thanks to God. Here I am happy to observe that I had a younger sister aged three years who used every day in the morning and evening to remind my father to pray, as well as loudly calling every one at home by name to come for prayers. My father merely to try her, sometimes began to pray sitting. Then she immediately said, "Not so, my father, kneel and pray." Accordingly he knelt and prayed. When she was three years and a few months old she was attacked with small-pox

which proved fatal. Immediately before her death, she asked for a Bible, and after receiving it, she kissed and put the book on the bed and fell on her face upon it with deep sighs, and happily expired.

To return from this digression, after the prayer was over, my father bade me to sit near him, and then questioned me whether I went to school, to which I was silent, knowing if I should say "No," I shall be punished, should I say "Yes," it will be against the commandment. Afterwards he desired me to bring my lessons, and while examining me, he found that I made no progress, nor attended the school, and with a pitiful tone exclaimed, "O my poor dull boy! May God bless you."

My good father in 1776 made an application to the Royal Danish Missionaries in my behalf in order to admit me into their institution, who very kindly admitted me into the mission seminary at Tranquebar.

The Fountain of all goodness and the Creator of all mankind was graciously pleased to shew His wonderful and unspeakable kindness towards me. Soon after I was admitted into the said seminary, to my encouragement and gratification. I found that the Principal of the said institution was the minister, the Rev. Mr. Klein, who baptized me in the church called Bethlehem, by which God was pleased to open to me the first entrance into the kingdom of God to enjoy the means of grace of the Church militant here below, and after death the Church triumphant above.

The said Principal every morning at about 6 o'clock, in the Lecture Hall situated between the male and female schools, regularly delivered lectures, after which he enforced the duty of earnest private prayer, proving its beneficial effects by mentioning the memoirs of little children who early devoted themselves to the Lord.

The said Principal having been pleased very kindly to grant the privilege to every student in the seminary to wait on him to ask his advice and counsel, with great eagerness I availed myself of this edifying privilege. The Professor very affectionately received me also in his study, to whom I opened my heart and begged him to give me his advice concerning my gracious Redeemer and Comforter, and how to obtain His grace, that I may fulfil my baptismal vow and His holy will. Upon which, that excellent and pious minister exhorted and instructed me on the said subject, and also chose me to accompany him in his perambulation on his visit to Christians and heathens in the neighbouring villages.

Accordingly I accompanied him in his ministerial visits, and by his admonitions and examples I am happy to say that I daily increased in the knowledge and love of God, and in the faith of Jesus Christ.

By the over-ruling Providence of God, when I first entered into the said seminary, I was placed in the alphabetical class among boys who were younger than myself. The great progress they were making not only made me ashamed but also excited great emulation and desire in my mind in order to exercise in learning; but when I found my desire and endeavour to be in vain, it made me remember the advice of the Professor, who in his daily morning lectures never failed to mention to pray without ceasing, and the benefit we would derive by prayer especially in private. By the blessing of God and by the help of the Holy Ghost, I resolved to pray always before I take in hand to commit my lessons to memory, by which means I made quick progress in my daily tasks, with a view to be promoted to the first or higher class.

The annual examination generally took place in the early part of January. In 1777 the said examination took place, when the Professor, the Rev. Drs. Rottler, John and other missionaries, with all the native elders of the Church and some of the parents and relatives of the children were present. They all assembled in the said Lecture Hall, between the male and female schools, which was beautifully decorated with flowers &c. on the day of examination.

The Professor, the Rev. Mr. Klein, took the Chair and opened the discussion with singing and ardent prayers; and then the scholars were arranged according to their first admittance in the Seminary. I was then placed among the alphabetical class, agreeably to the standing rule, and was examined by one of the native members who immediately placed me from the 6th to the 5th class, and from the 5th to the 1st class and I was examined by the examiners of every class.

On that joyful occasion, the aforesaid devoted Daniel-pulle and my uncle Solomon Chettiar strongly recommended the Committee that I am a fit candidate to be promoted to the first class. Accordingly I was fixed in the said higher class and also had the privilege of catechising the lower class in the History of the Bible, translated by the said worthy Daniel-pulle from the German to the Tamil language.

From the year 1777 to 1785 I remained in the said institution nearly eight years. Really I have no words to express the mercies and kindness Providence bestowed on me during

that said period. However, I think it proper to state that a few of my fellow pious students and myself formed a prayer-meeting every evening between 7 and 8 o'clock. After singing we began to communicate to each other of our experience and feelings and of spiritual things, afterwards each of us prayed, and we concluded the meeting with songs and prayers to Almighty God.

(*To be continued.*)

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## THE ORGANIZATION AND RELATIONS OF MANKIND.

BY

JAMES LOOS ESQ., M. D.

### LECTURE II. THE VARIETIES OF MAN.

(*Concluded from page 58.*)

**B**EFORE stating our reasons for believing that all mankind have one common origin and belong to the same species, or in the words of the Bible, that "God hath made of one blood all nations of men for to dwell on the face of the earth," it is but fair to state what has been said on the negative side.

Besides holding in general the opinion that the wide differences in bodily structure and natural endowments are *prima facie* evidence that they also vary in origin, it is said that the creation or springing of more pairs than one would more satisfactorily account for the peopling of distant islands, inasmuch as their inhabitants are too numerous for us to suppose that they had migrated thither and at an early period they must have been too rude and barbarous for skill in navigation, beyond the management of canoes. Another argument is that founded on the discovery by Belzoni of paintings in the tomb of an Egyptian king, supposed to be more than three thousand years old. These paintings, coloured and in good preservation, prove that at a period of remote antiquity the same differences in colour and physiognomy existed among mankind as at the present time.

There are certainly difficulties connected with the subject. The subject is not devoid of mystery and we are perhaps not acquainted with all the causes which have led to the striking diversity of appearance found to obtain among mankind: but we are aware of the action of some causes, which, within our experience, have a powerful influence over the human constitution, and the pre-ponderance of argument is certainly in favour of the common origin of mankind and the identity of species.

*Climate, temperature and altitude* are found at the present day to alter greatly the character and appearance of mankind. Latham says, that on the earth, "the differences of climate, sea-level, vegetable productions and the phenomena of animal life are as great as those between the most extreme varieties of our species." He observes that "as a general rule, the lower the sea-level of a locality, the more alluvial its soil, and the moisture the character of its heat, the blacker the tint of its inhabitants." All the dark races are those who inhabit hot climates. It is a familiar fact that exposure to the sun tans or imbrovns the skin and avoidance of the sun's rays keeps the skin fair and unfreckled. Sunshine and shade have the same effect on animals and plants as on man, and the variegated tints on the feathers of birds and the petals of flowers in tropical regions are ascribed to the effects of the sun. A contrary effect is produced by cold and as we approach the poles, bears and foxes as well as human beings are white.

*Food*, wholesome and regularly taken, exerts a manifest influence on the bodily shape and appearance. Good food with moderate heat is said to be favourable to increase of stature. Hunger and ignorance are noted as the two great brutalisms of the human race. Latham gives instances of this. "A population is naturally and normally somewhat undersized in point of weight, mongolian in physiognomy and olive-coloured as to its skin. With deficient nutrition, deficient clothing and deficient civilization it becomes thin and black."

Races still more favoured have under depressing influences undergone marked deterioration. The Irish are a handsome and well-proportioned people. Some of this nation fled into mountainous and sterile parts after the Irish Rebellion of 1641 and 1659, and their descendants are very unfavourable specimens of humanity. Their countenances have even become prognathous. The opposite of this is stated of African nations who have come within civilizing influences and adopted better habits of life. Dr. Pritchard gives instances of alterations in the shape of the head from a change in the mode of living.

The Turks are sprung from the same stock as the Nomadic tribes of Central Asia, but having conquered the countries which they now inhabit eight centuries ago, they settled down to the fixed habits of the Caucasian nations, and under the influence of civilization their pyramidal skull and lozenge-shaped faces have become oval.

Not only physical, but moral influences act on the human organization. Everything which elevates and enlarges the mind and softens the heart on the one hand, or ignorance and the gratification of base desires and passions on the other, leave an impress on the outward frame.

“For of the soul, the body form doth take,  
For soul is form, and doth the body make.”

The same conclusion as to the identity of species may be drawn from the similarity in bodily functions in all the races of mankind. Pritchard says, “I believe it may be asserted, without the least chance of contradiction, that mankind of all races and varieties are equally capable of propagating their offspring by inter-marriages, and that such connexions are equally prolific, whether contracted between individuals of the same or of the most dissimilar varieties. If there is any difference it is probably in favour of the latter.” He considers this fact so important in establishing the position that all the tribes of men are of one family, that he says, “the solution of the problem might be left on this issue or considered as obtained by this argument.”

There is, however, one more consideration in accounting for the diversity of appearance among mankind which must not be passed over. We have already seen in the case of the Ancon sheep that a variation once occurring among domesticated animals may be perpetuated by careful selection of animals to breed from. It has been asked whether it is unreasonable to suppose that in man peculiarities which occasionally arose have been perpetuated in a similar manner by a favourable concurrence of circumstances. Mr. Darwin considers that new species have originated from a kind of natural selection. In early and less populous periods of the world, it is probable that from inter-marriages among near connections, varieties which, as it were, accidentally occurred were more easily perpetuated than at the present time. It is well known that particular casts of features are hereditary and have been seen in families for generations. Instances have also been known of strange and morbid peculiarities being hereditary. In one family, the occurrence of six fingers in the hands was noted



for four generations. The most remarkable instance of such a peculiarity is the history of the Lambert family, the *Porcupine man*, as he was called. In him, the whole body, except the palms of the hands, the soles of the feet and the face, was covered with hoary excrescences; and this peculiarity was transmitted to his children, grand children and great-grand children. Some members of this family were exhibited as strange specimens of mankind, and a Frenchman and his wife took them to France and Germany and exhibited them as natives of New Holland or some place little known at that time. The physician who relates this case, couples it with the remark—"it appears past all doubt that a race of people "may be propagated by this man, having such rugged coats "or coverings as himself, and if this should happen, and the "accidental origin be forgotten, 'tis not impossible they might "be deemed a different species of mankind."

The teaching of science, therefore, confirms that of the Bible, although to those who bow to the authority of the latter the subject is not one which admits of doubt or hesitation. The determination of the question, that all mankind proceed from one stock and are intimately allied, is not merely a matter of scientific interest but of very great practical importance. Our opinions influence our actions. The Spaniards, when they first went to America, looked upon the unfortunate natives as wild beasts fit for extermination, and were only stopped in their career of cruelty by a bull of Paul III, which declared the Americans to be "real men" and not "a race of animals." Other notorious instances of cruelty and inhumanity on the part of colonists are on record, and the fact of a society having been formed for the protection of aborigines proves that, even in these milder times, there are those who would act like the Spaniards, if they are not restrained. The history of the slave trade, in which Christian nations do not now participate and to put down which in Africa such strenuous endeavours are now made, proves also the consequences which may be expected to flow from a disregard of the fact that all mankind have a common origin and equal rights. A very different sentiment actuates the conduct of those good men who, believing in the unity of mankind and the capacity for improvement inherent in all races, strive to diffuse a knowledge of Christianity among all the nations of the earth.

"Heavenward all things tend. For all were once  
"Perfect, and all must be at length restored."

And the Bible says that "God hath made man upright, but they have sought out many inventions." Not only is there a unity and brotherhood among mankind but man bears the image of his Maker, and blurred as that image is in many of the degraded races which we have passed under review, it still exists. It has been quaintly said that the "negro, like the white man is God's image, although carved in ebony." In the history of mankind, there was a "golden age," and the good times are coming when that age shall be restored and God's image in man will again shine in its original brightness and purity.

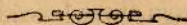
Man lost the image of his Maker, and the degradation of mankind has been in proportion to the loss of the spiritual enlightenment which once belonged to our species. In countries where Buddhism and Mahomedanism exist the enlightenment partially exists, and there is somewhat of civilization; but of most nations it may be said that "darkness covers the earth and gross darkness the people." I have read somewhere the remark that civilization is not so much a gain to mankind as barbarism has been a loss, and that it is only true of particular nations that they have emerged from barbarism and passed on to civilization. Mankind in general has receded from a condition of moral and physical perfection. There has been since the creation "a progressive darkening of the moral atmosphere and dwarfing of the moral stature of man."

What, then, is the divinely appointed remedy for man's elevation and enlightenment? I think those who hear me are in accord with me that to Christianize is in the best sense to civilize. It is impossible for the most prejudiced to shut their eyes to the success of Christian missions among even the most benighted and degraded races. We cannot look around us without being penetrated with a conviction that we have an earnest of what is to be an entire fulfilment in the future of our prayers that God would be pleased "to make His ways known unto men, His saving health unto all nations," and we may then hope that God will also "give to all nations unity, peace and concord."

As for us, my young friends, let us be thankful that Christian knowledge has extended to us. Let us as a community guard against all causes which tend to physical degeneration and aim at what will secure our moral and spiritual elevation. Living under the rule of the most righteous nation on earth, let us value our privileges; but with

privileges we have duties, and let us be alive to a sense of the duties which we owe to God and to our fellow men.

*End of Lecture II.*




## ESSAYS ON BUDDHISM.

BY THE LATE

REV. D. J. GOGERLY.

SINGALU WADA.\*

 ON one occasion when Bhagawá resided at Kalandaka Niwápa, in the Wélu forest, near Rajagaha, the Gahapati Singálu rose early in the morning and going out of Rajagaha, stood with his hair and his garments wet, and with his clasped hands elevated, bowed down to the various quarters and worshipped the east, the south, the west, the north, the nadir and the zenith. On the same morning Bhagawá having arisen early and put on his robes, took his bowl and proceeded to Rajagaha, in order to obtain food from the charitable; and seeing Singálu engaged in his devotions he said to him, Gahapati, why do you rise early in the morning, and with wet hair and wet garments bow down towards the several quarters and worship the east, the south, the north, the nadir and the zenith?

He replied, Venerable Sir, my father when dying, said to me, Son, worship the quarters; and, therefore, respecting, honouring, reverencing, and holding sacred the words of my father, I rise early in the morning and going out of Rajagaha, and with my hair and garments wet, with clasped hands I bow down towards the various quarters, and worship the east, the south, the west, the north the nadir and the zenith.

That is not the proper way, Gahapati, according to the teachings of the holy sages to worship the six points.

Which, then, Venerable Sir, is the correct mode of worshipping the six points according to the teaching of holy sages? Will the Venerable Bhagawá explain the doctrine?

Listen, then, Gahapati, and carefully attend; I will explain it. Singálu replied, Do so, Venerable Sir.

\* A paper read before the Ceylon Branch of the Royal Asiatic Society, February 6, 1847.

Upon which, Bhagawá said, Gahapati, the disciples of holy sages abstain from the four actions which pollute the man; they are not influenced to commit sin by the four sources of evil, neither do they addict themselves to the six modes of procedure which are paths leading to the destruction of property. Keeping themselves from these fourteen evils, they are well guarded on the six sides, and are fully prepared for both the worlds; for they are holy in this world, and upon the dissolution of their frame by death they will obtain an existence in the heavenly worlds.

Which are the four polluting actions from which they abstain? The destruction of animal life is a polluting act; theft is a polluting act; illicit intercourse with women is a polluting act; lying is a polluting act. From these sources of pollution they refrain. Thus spake Bhagawá.

The excellent one having declared this, the Teacher further said, The destruction of animal life, the taking the property of another, the speaking falsehood, and debauching another man's wife, are things dispraised by the wise.

Which, Gahapati, are the four principles from which men sin? They are influenced by self-will, by anger, by fear, and by folly. But the disciple of holy sages is not led by self-will, by anger, by fear nor by folly, and does not from these four principles commit sin. Thus spake Bhagawá.

The excellent one having declared this, the Teacher further said, He who is led by self-will, by anger, by fear, or by folly, to overstep the bounds of virtue, will have his honour obscured, as the moon is obscured during the period of darkness.

He who is not induced by self-will, by anger, by fear, or by folly, to transgress the rule of virtue, shall have his honour resplendent as the moon during the period of brightness.

Which are the six modes of procedure being the paths leading to the destruction of property? The being addicted to intoxicating liquors is a path leading to the destruction of property. The wandering about the streets at unseasonable hours is a path leading to the destruction of property. The frequenting places of public amusement is a path leading to the destruction of property. An addiction to gambling is a path leading to the destruction of property. The associating with profligate companions is a path leading to the destruction of property. Idleness is a path to the destruction of property.

Six evils, Gahapati, result from being addicted to intoxicating liquors. The waste of property, contentious brawls, the accession of disease, loss of character, shameless exposure of the person and mental imbecility.

Six evils, Gahapati, result to a man from wandering about the streets at unseasonable hours. His health is neglected and uncared for, his wife and children are neglected and unprotected, his property is neglected and exposed to robbery, he is liable to the suspicion of having been in places of bad resort, evil reports circulate respecting him and he has to encounter many painful circumstances.

Six evils, Gahapati, result from persons frequenting places of public diversion. They are constantly enquiring where is there an exhibition of dancing? Where is there singing? Where is there instrumental music? Where recitation? Where sleight of hand? Where theatrical exhibitions?

Six evils, Gahapati, attend an addiction to gambling. The winner is the object of hatred, the loser is miserable, property is dissipated, his word is not credited in courts of law, his friends and relatives are estranged from him and he is not regarded as eligible for matrimonial alliances, for a gamester cannot maintain a wife and family with respectability.

Six evils, Gahapati, result from associating with profligate companions. Every gambler, every libertine, every hard drinker, every rogue, every cheat, every burglar, claims him as a friend.

Six evils, Gahapati, are connected with indolence. He says. It is very cold and he does not work; it is very hot, and he does not work; it is very late, and he does not work; it is very early, and he does not work. He says, I am very hungry and he does not work; I have eaten too much, and he does not work. He thus lives neglectful of his occupations, neither acquires fresh property, nor preserves that which he had in his possession. Thus spake Bhagawá.

The excellent one having declared this, the Teacher further said, Some friends are only drinking companions; others are friends so long as it suits their convenience, and others for the sake of gain.

Lying in bed after the sun has arisen, adulterous intercourse with women, an irritable disposition, injustice to others, consorting with profligate companions or being greedy of enjoyment, are six things which lead a man to ruin.

By gaming, by profligacy, by debauching the wife dear to the husband as his wife, by debasing pursuits and by neglecting the study of wisdom, the honour of a man is obscured as the moon is obscured during the period of darkness.

He whose friends are sinful, whose associates are profligate, and whose instructors are unholy, will be ruined in this world and in that which is to come.

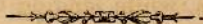
Gaming, whoredom, drinking, singing and dancing sleeping by day and wandering about by night, and an insatiate thirst for pleasure, are six things which ruin a man.

The drunkard, destitute and in abject poverty, yet thirsty and led thereby to drink intoxicating liquors like water, will increase his debts and rapidly destroy his family.

He who sleeps by day and rises at night, who is constantly inebriated and attached to lewd women, cannot remain in his own house.

The young man who says, It is too hot—It is too cold—It is too late, by neglecting his business will come to poverty. But he who, disregarding of heat or cold, performs his manly duties will not cease to be prosperous.

(*To be continued.*)



## Religious Intelligence.

### Wesleyan Mission, South Ceylon District.

THE EXTENSION FUND. For the information of some of our readers, and in order to remind others, we append the following statement, read at the Public Meeting in Colombo on March 20th. We trust there will be a continued flow of gifts to meet the outlay incurred on sending the Gospel to regions where Christ was not known. "The Wesleyan Mission Extension Fund was begun in 1873 with a view of supplementing the ordinary operations of the mission by establishing new stations in Buddhist localities. To this end the Society in England offered £1,000 in four years provided twice that amount was raised in Ceylon. In the years 1874 and 1875, £864 was raised in this district, and £432 charged to the Committee. Eleven new stations were opened in the last two years, viz., two in the Central Province, in Laggala; one in the North-Western Province (Religala); one in the Western Province (Maggona); two in the neighbourhood of Galle, near Weligama; two in Korles near Mátara; one at Hambantota, and another in that district. This year two more stations have been undertaken, viz., one in the Central Province (Héwáhette) and one additional in the Morowa Korle making in all thirteen new centres under this Fund. To maintain these stations, and especially to extend the good work, large additional resources are required, and it is hoped that the friends

of Christian missions will avail themselves of the offer of the parent society to the utmost extent. It may be remembered that upwards of one million and a half of the Singhalese people are still Buddhists."

**THE GALLE HIGH SCHOOL.** The following is the prospectus of the new school to be opened by the Rev. S. Langdon after the Easter vacation. "This Institution will be opened in April next, at Richmond Hill. The two schools at Mágalla and Richmond Hill will be connected with it. It will be taught by a staff of superior teachers under the direction of a European Missionary, appointed to the work by the Wesleyan Conference, who will also assist in teaching. The need of such an Institution as this in the Southern Province must be apparent to all. The existing schools cannot be sufficient for the wants of the population, while sending boys to Colombo is, in many cases, a matter of great difficulty and expense. A considerable sum is being laid out in order to make the buildings commodious and healthy, while at Richmond Hill a new school-house, with class-room, &c., has recently been built.

"*Subjects.* It is intended to give in the *Galle High School*, with a sound English Education, a class of instruction equal to the requirements of boys who contemplate entering professional or commercial pursuits, or a University course. At the same time, the elementary branches will receive the strictest attention. The regular course of study will include the following subjects:—

"Holy Scriptures—Daily reading and instruction.

"English—Grammar, Analysis, Composition, Literature, History, &c., Geography and Arithmetic.

"Mathematics—Algebra, Euclid, Trigonometry.

"Latin—Grammar, Composition, Classics.

"Natural Science—Physical Geography, Natural Philosophy and Chemistry with experiments.

"A good Pundit will be engaged to give lessons in Singhalese Literature to those who desire it. Some extra subjects will be taken, such as French and Music, if required, but not in school hours; and these will have to be paid for as extras. The services of an experienced Drill-master will be secured to give lessons in drilling.

"*Fees per month.* Upper Division Rs. 5 to Rs. 2.50; Lower Division Rs. 2 to Cts. 50—according to classification.

"Any further information can be obtained from the Principal, the REV. S. LANGDON, or the REV. G. BAUGH, Galle."

## Notes of the Month.

**Arrivals.** The Rev. A. SHIPHAM landed at Colombo by the "SS. Eldorado," on March 19th. He is to assist in the work of Wesley College, and in the general work of the Wesleyan Mission in Colombo. The Rev. J. ALCOCK arrived by the mail steamer on March 24th, and is, we believe, to labour again, and we doubt not as successfully as before, at his old station, Baddegama, in connection with the Church Missionary Society.

**Missionary Meetings.** An anniversary meeting of the Wesleyan Missionary Society was held in the Colpetty chapel, on February 1st.—R. V. DUNLOP Esq. in the Chair. It was an excellent meeting as far as speaking was concerned, but the attendance was small. The meeting of the Baptist Missionary Society, on February 23rd—L. LIESCHING Esq. in the Chair—was crowded, and in all respects interesting and successful. There was also a very large assembly at the meeting in aid of the Extension Fund of the Wesleyan Mission held in the Pettah chapel on March 20th. G. B. LEECHMAN Esq. presided. Addresses were delivered by Rev. S. Langdon who was about to proceed to Galle, J. H. Eaton Esq. on the eve of his departure for England, Rev. A. Shipham the newly arrived missionary, Rev. J. A. Vanes B. A., on his way to Bangalore, and N. Subrahmanayam Esq, Barrister at law, a Brahman converted by means of the Wesleyan missionaries at Negapatam. It was an occasion of quite unusual interest, and will we hope have a beneficial effect on this most deserving fund. On a previous page we have given the brief report read at the meeting.

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