


# THE CEYLON FRIEND.

June, 1876.

## WONDROUS LOVE.\*

BY THE  
REV. J. O. RHODES.

CONCLUDING PAPER.

E have written of Mr Moody as pre-eminently a “*seer*,” possessed of a crisp and clear perception of those topics with which he deals. To this great gift is added another, the power of *saying* what he sees, and of giving his hearers the full advantage of his own stand-point. Regarding Mr. Moody simply as an effective orator—though we would not, even for a moment, seem to ignore his spiritual qualifications—perhaps in nothing is his skill more marked than in his perfect mastery of this last mentioned art. Both friends and foes speak of the marvellous spell which he threw over his vast and varied audiences, isolating every conscience, and making each one feel alone with the truth; so that people forgot the ten-thousands around them, forgot to watch the preacher, forgot altogether that they were listening, and could only think of the message delivered, and of its claims upon their acceptance. Nobody ever more thoroughly realised Dr. Payson’s ideal of a good sermon than Mr. Moody—“Paint Jesus Christ upon your canvas, and then hold Him up to the people, but so hold Him up that not even your little finger can be seen.”

These powers of *seeing* and *saying* are by no means always found together. Many a farmer may be safely trusted with

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\* Fifteen Addresses by D. L. Moody.

the management of land, who can no more describe his methods of working than he can fly. We know not a few captains, in whose ships we would very confidently venture our lives, and yet than hear whom lecture, even on nautical matters, we would almost rather endure the horrors of sea-sickness. Nor does this detract at all from their professional competence. General Butler mentions a civil service candidate in America, who wrote against the question, "What is the distance of the sun from the earth?" that he could not tell the exact distance, but he did not think that it was near enough to interfere with his duties as a Post Office clerk. A case more to the point, perhaps, is that related of a General appointed as Governor of one of the West Indian Islands, in which office he had to combine both financial and judicial duties. He knew nothing of law, and was sorely puzzled how to act. In his perplexity he applied to Lord Mansfield, whose advice was, "Pronounce your decisions, but never give your reasons; the former will probably be right, the latter will almost certainly be wrong." The old soldier followed this advice with complete success, but at last there came an appeal—the first. Lord Mansfield found the conclusion right, but the reasons given absurd. The General elated by his legal triumphs had, for once only, disregarded Lord Mansfield's counsel.

Preachers, however, are supposed, from their very position, to be able to express their thoughts somewhat better than this. Nevertheless, all of us need to "read, mark, learn and inwardly digest" the caution, so carefully enforced by Whately in his "Rhetoric," that our very knowledge of our own meaning may tend to obscurity, by making us forget that what by long habit has become familiar to ourselves, may not be so familiar to our hearers.

Of course, there must always be the *intention* to be understood; otherwise, aiming at nothing, we shall, in all likelihood, hit it. Our much loved classical tutor at Richmond, the Rev. B. Hellier, taught us to ask one question, which he himself invariably put on a Friday morning, about the trial sermon of the previous evening—"What is this sermon calculated to do?" It was wonderful how hazy the answer sometimes was. On this principle of having something definite to say in every discourse Mr. Moody consistently acts. Would that all did so! Dr. Guthrie tells us of an honest body, who, on being asked whether she understood one, whom she called a grand preacher, replied, "D'ye think I wad *presume* to understand him? Na! Na!" And it would be presumption, indeed, to profess to comprehend what some speakers say, who

do not even comprehend themselves. They remind us of Lord Palmerston and the Schleswig Holstein problem, of which he humourously observed that only he and one other man in England ever understood it, and that the other man was dead, and he, Lord Palmerston, had forgotten all about it. Dean Ramsay has a story about a clergyman in the country, who had a stranger supplying for him one morning, and meeting his beadle he said to him, "Well, Saunders, how did you like the sermon to-day?" "I consider, sir," was the reply, "that it was rather ower plain and simple for me. I like those sermons best that jumble the joodgment, and confoond the sense. And, sir, I never saw any one that could come up to yourself at that." Such a compliment is certainly not to be desired. We would rather covet a testimony like that paid by an old woman, at Sheffield, to Dr. Dixon, one of the most magnificent preachers Methodism has ever known. The old woman was asking her class leader who the new minister was to be, and, when she was told, she said, "I don't know his name; but I don't mind if only they will send us some plain man, somebody that one can understand, like Mr. Dixon." This merit certainly belongs to Mr. Moody, but he has not acquired it hap hazard. He acknowledges that Dr. Punshon's lectures on Elijah and Daniel, delivered at Chicago, first impressed him with an overwhelming sense of the intense, breathing, moving power of the teachings and narratives of Scripture, and led him to study with all his might, to develop and set forth their living, though sometimes latent, beauty. The anxiety to do so is manifest everywhere. Thus in the first sermon we read, "Let us make the Bible stories *real* for that is what they are;" and again, preaching on "Son, Remember," he says, "*Let us be real*. If there is no hell let us burn our Bibles.....If there *is* a heaven and a hell, let us act as God would have us act."

How far Mr. Moody has attained in this endeavour to be real, the whole history of his work bears witness. We are tempted to quote many examples of the graphic skill with which he re-tells the old, old stories; but one of the shortest specimens must suffice "A very sweet thought it is to me, 'The Lord is my Shepherd; I shall not want.'.....A friend of mine, who had been in Eastern lands, told me he saw a shepherd who wanted his flock to cross a river. He went into the water himself and called them; but no, they would not follow him into the water. What did he do? Why he girded up his loins and lifted a little lamb under each arm, and plunged right into the stream, and crossed it without even

looking back. Whenever he lifted the lambs, the old sheep looked up into his face and began to bleat for them; but when he plunged into the water the dams plunged after him, and then the whole flock followed. When they got to the other side he put down the lambs, and they were quickly joined by their mothers, and there was a happy meeting. My friend noticed that the pastures on the other side were much better and the fields greener; and on this account the shepherd was leading his flock across. Our Great Palestine Shepherd does just that."

Another characteristic found in these discourses, and one essential to a preacher if he would have the common people hear him gladly is the use of the picked and packed words of our dear mother tongue. Big Latinisms may have their place, but we do not think that their place is in the pulpit. He was a shrewd Yankee who cried out from the crowd to the stump orator on the hustings, "And pray what may that be when it is byled and peeled?" Many fine deliverances would be sadly spoiled if they were thus treated; yet there can be no better exercise than to strip a grand sentence of its showy dress and see if it means anything when done into plain English. It would, moreover, save speakers occasionally from deserving the remark made by Curran once, when he was asked after a brilliant oration in Parliament, what he thought of the debate. "I had," replied he, "only the advantage of hearing Lord ——— *air his vocabulary.*" That backwood's preacher, for instance, had better have used the word "*tear,*" than the periphrasis, "The small particle of the aqueous fluid, which trickles from the visual organ over the lineaments of the countenance betokening grief." We once heard a worthy minister commence a sermon, on "I die daily," nearly as follows:—"The apostle's dictum does not denote that his corporeal constitution diurnally suffered the process of dissolution;" but we cannot say that we were edified by what followed. Such grandiloquence may accomplish something. We all claim acquaintance with the dear good lady who found so much comfort from "that blessed word Mesopotamia," and that must have been a friend of hers who was so delighted by the frequent repetition, in a certain discourse, of the word "Metaphysics," explaining her joy by saying that the preacher had told them that the Gospel was both the meat and physic of the soul—a good idea, however bad an exposition. But such accidental effects are dearly purchased, and there is a much "more excellent way." That way Mr. Moody has pursued, and, consequently, the nerve and verve of his utterances come

right home to all. "The way-faring man, though a fool, need not err therein."

An old writer has said, "If we would preach to purpose we must bring our hearts, as well as our heads, into the pulpit." It is one thing to form a clear idea, another thing to express it in terse and telling phrase, but it is yet another thing to send that thought pulsing and quivering into the silent places of invisible souls. Here again Mr. Moody excels. It is only "the spirit of a man" that can commune with man's spirit. If we would reach the hearts of others our own hearts must be deeply stirred; otherwise, the truth may be as clear as an icicle—and as cold.

"Faultily faultless, icily regular, splendidly nil."

Hence, whilst not slighting the most careful preparation, indeed very solemnly urging it—for our rule ought always to be "*pure oil* BEATEN" for the lamps of the sanctuary (Exod. xxvii. 20.)—we do vehemently deprecate any mode of preaching that will not allow full scope for God-given thoughts and feelings to gush straight from the mind, and clothe themselves as they come. We do not think that reciting, whether from the manuscript or the memory—for, after all, memoriter preaching is only a superior kind of reading—can fairly be called "preaching" in the Scripture sense. It may be an exceedingly useful means of grace, and none can deny that God has often greatly blessed sermons that were read. All we say is that "it is not ministering after the precedent of Pentecostal Christianity."\* It may be elegant and precise, and tasteful and correct, but it is comparatively unimpassioned and unimpressive, and can only be said to be right "from the heart" in the sense implied in a smart saying of Lord Byron's against an opponent, whose defect, as a speaker, arose from this habit.

"Ward has no heart they say, but I deny it,  
Ward has a heart; he gets his speeches by it."

As for the reading of sermons from the MS., an anecdote told by Dr. Begg during a discussion which took place at a Free Church Presbytery in Edinboro', some time ago, so admirably conveys what we want to say that we cannot forbear quoting it. "I remember an incident which occurred in my young days in my father's church. He was a thoroughly popular and vigorous preacher, and had always a large congregation. One Sabbath, being from home, one of the young men, called by the people "paper lads," took his place, and was not

\* See "The Tongue of Fire," by Rev. W. Arthur, A. M.

well liked. When my father returned he received a poem from one of his flock embodying a strong complaint. It was somewhat long as well as strong, and I only remember some of the lines. After describing the entrance of the youth into the pulpit, and the opening exercises, the writer proceeded:—

“ He slipped the Bible in the dark,  
Thocht nane wad see,  
Awa wi’ siccan smuggled wark,  
It’s no for me.

And thinking he wad no be seen,  
Did something in the Bible preen,  
But ah! there were over monie e’en  
On him that glanced,  
And ca’ed it weak and unco mean,  
What he advanced.

I never likit sermon readin’,  
It’s but a dry and sapless feedin’,  
Sae tell your chiel for to be heedin’,  
If he come back  
His sermons dress in ither cleedin’,  
Than white and black.”

Now Mr Moody neither seeks to insure success by reading nor by committing, but though he doubtlessly masters his subject beforehand and seeks “to find out acceptable words” and apt illustrations, yet having done his best to discover “the mind of the Spirit” in his text, and to get his whole soul bathed in the love of God, and filled till it beats and throbs with the burning truths of inspiration, he casts himself for utterance fully and entirely upon the promised help and presence of the Saviour. Hence, the naturalness, the individuality, the earnest talk rising to forceful appeal. His heart is brimming over with “the glorious Gospel of the blessed God,” and “out of the abundance of the heart, the mouth speaketh.” Thus what Guizot says of the marvellous pulpit eloquence of the sixth century, we may apply almost word for word to Mr Moody. There is “not one thought of expressing himself nicely, of combining images and ideas with art. The orator goes to the point; he wants to do a work; he turns and turns again in the same circle; he has no fear of repetition, of familiarity, not even of vulgarity..... This is not sacred eloquence; it is religious power.”

The last, though certainly not the least quality possessed by Mr. Moody, which we had marked for comment, is his use of illustrations. He regards the whole visible world as a parable of the invisible world, and makes all nature and all history his treasure-house out of which to bring "things new and old." Perhaps, the criticism is not uncalled for, that, in Mr. Moody's preaching, the weakest part is the want of authentication in his stories; still, if the purpose of illustrations be, as one of the greatest masters of the art says, "like a float to keep truth from sinking; like a nail to fasten it in the mind, like the feathers of an arrow to make it strike, and like a barb to make it stick," few preachers have used this pictorial power more effectively than the American Evangelist. But the subject in general seems to us so interesting and important that rather than crowd our remarks upon it into the fag end of a paper already too long, we will reserve them as a further test of the reader's patience at some future time.

We have far from exhausted our theme, but the remembrance of the Spanish Proverb, "He leaves nothing in his inkstand," warns us how tedious and wearisome we may become, if we try to do so. Our one and only excuse for this lengthened notice of "Wondrous Love" is the painful longing we feel for more of that true power of Christianity, which is promised from above to all who preach, and for the absence of which, therefore, we ourselves must give an account before "the great white throne." Oh! for a rich increase of that "even strong desire," that "calmly-fervent zeal" which made Howe, when Chaplain to Cromwell at Whitehall, sigh to get away from the pomp and turmoil of the palace, and to get back again to his beloved work at Torrington, and which prompted him to write to his "dear and honoured brother," Richard Baxter, "*I have devoted myself to serve God in the work of the ministry, and how can I want the pleasure of hearing their cryings and complaints, who have come to me under conviction!*"



# SCRIPTURE STUDIES.

BY THE EDITOR.

## THE CHURCH.

FIFTH PAPER.



T the beginning of our series of papers on this subject we stated that our object was "to ascertain, with as little reference as may be to modern opinions or controversies, what is the New Testament idea of the Church." Now that our examination of passages of Scripture has been brought to a close it may be permitted to us to enquire what light is thrown by those texts on some prevalent ecclesiastical assumptions. Readers who have considered the texts in which the Church is mentioned—and we believe that all the passages in the New Testament bearing on the subject have been noticed in these papers\*—will be able to say whether there is any Scriptural authority for the claim of any religious community now existing to be exclusively the Church of God. In what part of Divine Revelation is it asserted that there is an outward religious association to which all must belong on peril of their soul's salvation? How does it appear either directly or by fair inference from any part of the written word that the efficacy of the sacraments depends on their being administered by men episcopally ordained? When did our Lord or His inspired apostles declare that the mark of the one true Church was the possession of three distinct orders of clergy? How can the necessity of what is understood by apostolical succession—the succession, that is, not so much of men of apostolic faith and character as of ministers ordained by bishops, those bishops themselves being ordained by other bishops, and so in unbroken line to the time of Christ—be proved from Scripture? We are confident that these questions can only be answered by the admission on the part of candid and intelligent persons that there is no authority in the New Testament for the "church principles" so much vaunted at the present day. We have no wish to use any reproachful language towards the upholders of these principles. Many of them are men of sincerity, zeal and piety. They may be, and we trust will be, of great service in spreading among the heathen population surrounding us those great truths concern-

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\* See Ceylon Friend, 1875, pp. 73, 129 and 184; and 1876, p. 49.



ing the Lord Jesus and His kingdom of righteousness, beside which controversies concerning church government and the terms of communion are small indeed. But when it is asserted by persons in other respects truly estimable that all who do not belong to their church are in a state of sinful schism, it becomes a duty to bring these assertions to the test of the only true standard, viz., the Holy Scriptures. After the most careful examination of the teaching of Scripture we have no alternative but to conclude that the claims of the so called Catholics (whether Roman or Anglo Catholics) for the exclusive validity of either of their churches are, as far as the New Testament is concerned, based not on the rock but on the sand, or more truly perhaps upon the clouds. Whatever may be made of the testimonies of Popes or councils, or the Fathers of the Nicene age, or whatever those testimonies may be worth, the plain clear authority of the Book of God gives no support to the claims or principles of high churchmen.

Surely the assertion on behalf of any portion of Christ's professed followers, that their association is so exclusively the Church, that all who do not belong to it, however devoted they may be to the faith and service of Christ, are living beyond the pale of the covenanted mercies of God and even in mortal sin, ought not to be made without the most express authority of the Divine Word. The New Testament often refers to the assemblies (translated churches) of Christian men in various localities, but without giving any definition of the constitution or government of such assemblies. It also refers in the most animated terms to the one assembly or church as the body and the spouse of Christ; and these references can, as we have seen \* be most fairly explained of the company of Christ's real and holy people both on earth and in heaven, as distinguished from the hypocritical and unholy who it is to be feared form a portion of every visible church organization. Even if this explanation be not admitted, and the One Church be regarded as a visible organization, there is not a word in Scripture to confine it (say) to a Society having three distinct orders of ministers. In this case the visible church must be understood of the collection of all churches upon earth. Those who would unchurch all Presbyterians, Baptists, Congregationalists, and Wesleyans, on the ground not of any false doctrine or impiety, but of not possessing the three orders in the so called apostolical succession, are bound in vindication of their own honour and in charity to the souls of these nonconformists to

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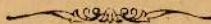
\* See pp. 50, 51.

produce clear evidence from the only admitted authority—viz., the inspired Scripture—that the three orders and the succession (in their sense) are necessary for the validity of a Christian Church.

This we are certain can never be done. That bishops or presbyters in apostolical times formed distinct orders is simply contradictory to the few texts, in which those names of ministers are found; and that a succession of ministers by any particular form of ordination is never referred to in the New Testament as essential to the constitution of the church, is evident to all careful readers of that divine volume.

An illustration on one of these points, viz., succession by episcopal ordination, may be employed here from the case of a well known body of Christians. The American Episcopal Methodists have the three orders, or at least three classes of ministers: bishops, presbyters and deacons. Whether they do wisely or not in having them is beside the present question; many persons may think they would do better without such distinctions, who would nevertheless admit the Episcopal Methodists to be very good Christians. A high churchman however, might say "These so called bishops, presbyters and deacons are not really such, because they have not been ordained in succession from the apostles." But they have been ordained in succession from the Apostles. For the present ministers of the Episcopal Methodist Church have received ordination in direct line from Bishop Asbury and Dr. Coke, who were ordained by John Wesley as Bishops for the American Methodists; America having had at that time no Bishop from the Church of England, and having been deserted on the occasion of the war of Independence by nearly all the clergy of that Church. Of course John Wesley was in the apostolical succession, whatever value it may have been to him; he believed it to be a fiction, and we quite agree with him. Our keen sighted high church objector will, however, perceive his occasion here: "John Wesley was in the succession as a presbyter only; he had no authority to ordain bishops." But how is that proved? The only authority that can be recognized by Christians other than Roman Catholics, who believe in the Church because the Church tells them to do so, is the written Word of God; and where is the text that says that ordination by a bishop, and by a succession of duly consecrated bishops, is essential as a mark, or to use Dr. Newman's expression, a "note," of a true church? We repeat our conviction that these "church principles," as they are called, cannot be sustained by any fair and judicial enquiry into the teaching of the New Testament.

Article VI. of the Church of England declares (and surely no Protestant will be a dissenter from this) that the "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite as necessary to salvation." Now if non-communication with an Episcopal Church having the (supposed) apostolical succession is the sin of schism, the salvation of non-conformists must be grievously in peril; and our High Church friends are bound to prove to us by Holy Scripture that the three orders, episcopal ordination and the succession were divinely instituted. If they cannot show from Scripture that these things are necessary to salvation, non-conformity is no sin, and separation from the Episcopal Church is no schism.



AUTOBIOGRAPHY

OF THE LATE

REV. CHRISTIAN DAVID.

(Continued from page 86.)

**I**N the year 1785, April the 13th, on the ever memorable day of the crucifixion of our Saviour, I received for the first time the Holy Sacrament of the Eucharist according to the Lutheran confession from the hands of the Rev. Drs. Rottler and John. In the latter end of the same year, the Ven'ble Schwartz, in one of his usual visits to Tranquebar Mission, came also to the Seminary to examine the scholars; and when he saw me among the students he clapped on my right cheek, and blessed me, saying, "May God make you a useful harbinger to carry the good tidings of salvation to your benighted countrymen;" and he spoke with the Missionaries on behalf of me. After getting their consent, he took me along with him to Negapatam, and placed me under the tuition of the Rev. Mr. Jaricke, who was there a sincere and laborious minister for the English, Dutch, Portuguese, and Tamil congregations, and under whose able tuition I acquired a knowledge of the English language and the principles of Christian Theology.

In the latter part of 1786, I returned from Negapatam to Tranquebar and placed myself under the tutorage of my confessor, Dr. John. In the same year, when Mr. Schwartz visited again Tranquebar for the purpose of ordaining the Rev. Mr. Kohlhoff junior, in the mission church called Jerusalem, and invested him with the priesthood according to the ritual of the Lutheran Church, Mr. Schwartz took again a lively interest on my behalf and requested the Missionaries at Tranquebar to send me to his mission station at Tanjore with a view to bring me up in the service of my Lord.

On January 3rd, 1787, I left Tranquebar with my mother and sister. We arrived at Tanjore on the 7th. I waited upon Mr. Schwartz, who very kindly received me and directed one of his catechists to give me a house in his garden; and that pious minister immediately appointed me as a schoolmaster and catechist in his mission. At the same time he desired Josephpulley, his steward, to deliver to me all the things and placed them under my care, treated me with all the solicitude of a father, used to call me his Timothy, and particularly took me with him to his itinerant preaching in the capacity of a catechist.

In the year 1788, the month of April, by the particular order of the Madras Government, the Rev. Mr. Schwartz made his long journey, in company with three civil gentlemen, who held up high situations next to the Governor, to visit the central province of Madras, for the purpose of inspecting and enquiring into the state of the inhabitants and especially of the revenue of every district. Accordingly we travelled through high mountains and jungles, in danger of fierce animals. This journey we completed within a few months, and arrived in the month of September 1788, at the presidency of Madras, where my spiritual father, Mr. Schwartz, took his abode at the Vepery Mission House till the middle of October. During his stay there, he preached on Sundays and holy days regularly, in the Vepery Mission Church, and occasionally in the Fort St. George Church, when the Governor, Councillors, and many other gentlemen and their respective families eagerly resorted to hear his sermons, which he preached in English. It is needless for me to say that all his hearers of different denominations were delighted and edified by his sermons and returned thanks to God who graciously brought him to renew his visits there.

Neither lapse of time nor of distance has obliterated from my recollections the places and countries and the occurrences in our said travels, which were providentially connected with

many interesting and remarkable events, concerning which I have no words to express here how our gracious God preserved our unworthy lives from many perils and dangers of wild beasts and highway robbers on the said journey for the sake of our ever blessed Saviour Jesus Christ.

In November, 1788, the Ven'ble Mr. Schwartz left Madras, and on his way to his station, he visited Sadras, Cadaloor, Tranquebar, Mayapooram, Cambaconum, and Pawanasam, and in each place he held religious meetings for exhortation and prayer. On his safe arrival at the end of the same month at Tanjore where most of his flocks assembled together and offered their humble thanks to God for His mercies shown towards their father Schwartz, in preserving him from various dangers and bringing him back in sound health among them.

In the year 1789, the 21st March, my beloved and pious mother, whom I cannot forget, died, at the age of 44 years and a few days, in the village called Swartsamapooram, signifying the great and famous city of Swartz. Her remains were interred in the burial ground of the said village attached to the church where the corpses of my two elder brothers and a few of my relations were also buried. On this solemn occasion the Rev. Mr. Kholhoff performed the funeral service.

Here I must remark that the said worthy pastor, Mr. Schwartz, exerted himself night and day without minding difficulties and went about doing good like his Master in preaching the Gospel to the heathens and Christians, not only in his own country but also in several other places where missionaries are stationed, viz., Trichinopoly, &c.

A few miles from Tanjore there was a village called Vallam, where a small fort was built by the English, where a garrison was placed to which the Ven'ble Father Schwartz never failed to go once a week to perform divine service in the church he built, where I was also accustomed to accompany him. After the divine service was over, he generally reminded me to go among the people and visit as usual the Christians in the neighbourhood and particularly to proclaim the glad tidings to the Heathens, Mahomedans, and Roman Catholics. Accordingly I continued doing so and reported to him what success I made on my aforesaid visits, and in which situation I continued till the end of the year.

My said spiritual father has often proposed and wished me kindly to enter into the holy state of matrimony, with a young woman named Mary or Moottoammal, whom he himself had baptized, and with whom I was well acquainted. Upon this important subject, I thought it my duty to inform

first to my beloved father at Tranquebar to obtain his consent, who in hearing these pleasing tidings without the least hesitation not only agreed to the proposal which the Rev. Mr. Schwartz, his Godfather, had made, but himself and a few of my near relations came down to Tanjore, in order to be present at the marriage feast.

In the year 1790, April 13th, by the grace of God, the Rev. Mr. Kholhoff solemnized our marriage, and my bride and myself received the benediction from my father and the Ven'ble the tutor Schwartz. A few days after my marriage, the said Mr. Schwartz was kindly pleased to appoint me as catechist to Tanjore mission of the Society for Promoting Christian Knowledge, and I continued in my service till the end of that year.

In the year 1791, January 18th, the Ven'ble the father Schwartz directed me to go to Palamcotta as catechist to take charge of the congregation in the Tinnevely district in conjunction with the much reverend priest Sattianadan, who delivered a sermon in Tamil on the occasion of his ordination, which the Society for Promoting Christian Knowledge have caused to be translated into English and printed in England as a specimen of the eloquence of the Indian pulpit and worthy of the public eye.

The first seven years of my residence in the Tinnevely district, God used me as an instrument in his hands for the enlargement of his kingdom on that populous place where I made my periodical visits in the whole of the Tinnevely District, as well as Tuticorin, Perumkal, Manipai, and the intermediate towns and villages which were then under the dominion of the East India Company and my whole time and weak talents which God endowed me with were devoted to the benefit and blessing of the inhabitants, exclusive of all personal consideration. We could not then find in the places just mentioned more than about a few hundred Protestant Christians, but in these particular fields, through Divine direction and aid, I sowed the Gospel seed from village to village and house to house, and prayed in full confidence and belief to the Lord of the Harvest that He will in His own good time, make all these heathen villages into true Christian ones, and the inhabitants thereof sincere followers of Christ. But I must observe that the great enemy of mankind by subtlety under the shape of an angel of light, tempted me day and night, and sowed tares of spiritual pride in my heart. Relying on self-righteousness which brought me into an utter destruction of my principles, I continued to lead a course

of life altogether inconsistent with my profession. After I was betrayed and fallen into such a lamentable temptation by trying to please all parties and to glide through life without offending, this point made me like Balaam of old as recorded in Holy Writ. Numbers xxii 5.

The Rev. Mr. Jacnicke, one of the missionaries at Tanjore who was also my benevolent Pastor, pitied my fallen state, and endeavoured by his persuasion and pastoral advice to reclaim me from my backsliding. But alas! instead of listening to the advice of my spiritual father, or yielding to the inward admonitions of conscience, or giving heed to the voice of God through the influence of His Holy Spirit, most foolishly I resigned the situation of catechist in the year 1797, July the 2nd.

The moment I relinquished my post, my heart was troubled very much, and the place which was once so delightful, in which I was stationed as catechist, became so dreadful that I resolved thus to quit immediately the said place for Tranquebar, my native country, thinking a change of place and company would do me good, and bring me into my former state near my Creator, Redeemer, and Comforter. In the meantime, I must confess, I had lost sight of the unerring promise of our ever blessed Saviour who condescended to say to Saint Paul for his encouragement, "My grace is sufficient for thee." 2 Cor. xii. 9; also Rom. v. 20.

(To be continued.)



## THE ORGANIZATION AND RELATIONS OF MANKIND.

BY

JAMES LOOS ESQ., M. D.

### LECTURE III.

#### MAN IN RELATION TO ANIMALS.

(Continued from page 106.)



FROM constant observation, we are satisfied that Men are destitute of tails, these being a continuation of the bones of the spinal column. But there have been philosophers who have thought that Men had originally tails, which they lost in some mysterious manner; and travellers have been eager to verify, by observations amongst barbarous

tribes, whether there are *Men with tails*. Lord Monboddo was a learned Scotchman, who lived in the middle of the last century and became noted for holding this opinion, which was also held by Rousseau. Dr Johnson in one of his letters to Boswell refers to the opinion of Lord Monboddo, and says, "If there are men with tails, catch a *homo caudatus*." Linnæus considered the *homo caudatus* as one of the species of Mankind, and an opinion was prevalent in his days that the inhabitants of certain countries little known at that time had tails.

Another point of difference between Man and animals is the formation of the *jaw* and the characters of the *teeth*. The jaws, even in the most degraded races of Man, do not project so far forwards as in the apes. The teeth in Man are more regular, and are equally approximated, without any marked projection of one above the level of the rest. The apes are furnished with canine teeth of extraordinary length, between the sockets of which and those of the adjoining teeth, there is a vacant space. The pre-maxillary bone found in animals, and which contains the incisor teeth, exists in Man only in foetal life. The skulls of the young of Man and of the higher apes resemble one another, but with further development the resemblance ceases. It is after the appearance of the second set of teeth that the animal character of the ape skull becomes most marked. The lower jaw in Man is further distinguished by the prominence of the chin, a feature which is found in no animal.

The head of Man differs widely from that of animals. The head is divided into the *skull* or *cranium*, and the *face*. In the cranium we have the brain; and in the face, the organs of sense. The one may be said to be the *intellectual*, and the other the *sensual part*. The predominance of the intellectual over the sensual part of the head is a very striking feature in man's organization, while the *snout* or *muzzle*, the sensual part, is equally characteristic of brutes. Camper, an eminent Dutch naturalist, proposed to measure the proportion of the predominance of the intellectual over the sensual part, by drawing a line from the more projecting point of the forehead to the upper jaw, and another horizontal line, forming an angle with it, across the ear. In Man only, the face is placed *under* the skull, so that the line from the forehead to the upper jaw is perpendicular. In animals, the face is placed *in front* of the skull instead of under it, so that the line becomes oblique. In no animal is the facial angle so open as it is in Man, altho' in this respect there are some minor differences among mankind.



The angle in the European is usually about  $80^{\circ}$ ; in the Negro races, it is commonly about  $70^{\circ}$ . The ancient Greeks, in their statues of deities and heroes, to which they wished to give the appearance of great intellectual power, went beyond reality and made the angle  $90^{\circ}$ , or more. In the monkey tribe, the angle varies from about  $65^{\circ}$ , to  $30^{\circ}$ . In the horse, the forehead retreats so much, that it is impossible to draw a straight line from the forehead to the jaw; and in birds, reptiles and fishes, it is still further diminished.

What I have said of the head will prepare you for the statement that the *brain* of Man is different from that of animals, and is much more complex and developed. The brain in vertebrate animals is constructed on the same plan as in Man; but it is more simple and performs fewer functions. In the classes of animals termed invertebrate, there is no brain. In animals, as in Man, the *nervous system* (described in my first lecture) consists of ganglionic masses of grey matter with nerve-fibres. In the lowest of the vertebrate animals, the fishes and reptiles, the ganglionic masses in the head, termed cerebral hemispheres or brain proper, in which intelligence is supposed to reside, are very small compared with the ganglionic masses connected with the senses. In birds, the brain proper is larger; and there is a progressive increase in quadrupeds; but in Man the climax is reached. The inequalities on the surface of the brain, technically termed *convolutions*, may be said to be peculiar to the brains of the higher Mammalia, and are most marked in Man. In the lower Mammalia (birds, fishes and reptiles) the brain is smooth. In Man, there is the further peculiarity that the brain is larger in proportion to the body than in animals, and the larger brain entirely covers the smaller brain, which is not the case in animals. Professor Owen, in fine, considers that from the characters of the brain alone Man deserves to be ranked apart from the animals under the title of *chief-brained*.

About ten years ago, a book was published by Professor Huxley, under the title of "Evidences as to Man's place in Nature," which created no small stir amongst scientific men, especially as it followed in the wake of Darwin's "Origin of Species." Professor Huxley's book consists of three essays, the second of which is devoted to the relation of Man to the lower animals, and particularly compares the structure of Man with that of the higher or man-like apes. He endeavours to shew that the difference between them is after all but little, and that these monkeys and Man should be grouped together. As the *Anthropoid* or *Man-like* apes are thus made a kind

of first cousins to us, they become invested with something of interest and should receive some notice from us.

Before referring briefly, however, to these interesting creatures let me premise that in the classification of animals, they are grouped not only according to their resemblance outwardly but agreement in internal structure. Each animal is termed an *individual*, and the first point in classification is to refer individuals to the *species* to which they belong. The term *species* has been made matter of contention, and is difficult of definition; but it is perhaps sufficiently clear and accurate to say that it means a group of "animals characterized by fixed and definite forms which are transmitted and perpetuated by generation, the offspring being marked with all the bodily characteristics of the parents." The species which are nearly allied are formed into larger groups called *genera* (the plural of *genus*); the genera are again formed into groups called *orders*, and the orders arranged under *classes*.

Linnaeus, who made a noted classification of plants, also attempted a classification of animals; and he placed Man and monkeys, with some other animals, in the order which he named *Primates*. Baron Cuvier, the greatest of modern naturalists, placed Man in a separate order, *Bimana*, with only one genus *Homo*, in the class *Mammalia*. His second order in the same class is *Quadrumana*, or monkeys. Owen emphatically states that "Man is the sole species of his genus (Homo), the sole representative of his order (Bimana)." By the common consent of naturalists, Man occupies the highest position in Zoological classifications. He is the first in the class *Mammalia*, in the sub-kingdom *Vertebrata*. But the right of Man to an isolated position is challenged by Professor Huxley, who thinks that Man should be classed with the monkeys, and has revived the Linnæan order *Primates*.

The lower monkeys, by the elongation of the muzzle and their mode of progression, approach nearer to the quadrupeds, although in internal structure they resemble Man. Some of the higher monkeys resemble Man so closely in attitude and outward appearance, as well as in internal structure, that they have received the name of *Anthropoid* or *Manlike* apes. The one nearest in resemblance to Man is the *gorilla*; but there are three others so named—the *chimpanzee*, the *ouran outan* and the *gibbon*. These large apes are found in the forests of Africa and Asia. The ouran outan inhabits the great islands of Borneo and Sumatra; the gibbons are found in Java, Sumatra, Borneo, the Straits and Hindoostan.

The chimpanzee and gorilla—large, formidable animals—are allied species, and belong to Africa. In the skull and brain, the young of these African apes approach somewhat closely the human form; but there is a divergence in the adult state. St. Mivart remarks that the structural characters of Man cannot be found in any single species of the monkey tribe, but that in tracing a resemblance the characters found in several species of apes must be combined. The gibbons have very long arms which nearly reach the ground when the animal is upright; and they rarely assume the upright posture. The gorilla is better fitted for erectness by its organization; but, in walking, the arms are placed behind the heavy head to support it, while in Man the head is entirely supported by the powerful muscles of the back.

One of the arguments of Professor Huxley for the close relationship which he considers to exist between Man and animals is the mode of development, which in the case of Man is the same as in animals. All organized beings develop and expand from the condition of an embryo. The parts of the future plant spring from the seed, and all animated beings originate from an ovum or egg, which is hatched *out of the body* in Oviparous, and *within the body* in the Mammalia. The latter bring forth their young alive, and are hence called Viviparous animals. Man is no exception to this fact, and his mode of development, in Huxley's opinion, "is sufficient to place beyond all doubt the structural unity of Man with the rest of the animal world, and more particularly with the apes." This same conclusion is then sought to be established by a comparison of the mode of growth and the condition of the various parts and organs in the adult or perfect state. He attaches less importance to the cerebral development of Man than Professor Owen, and he winds up with the expression of an opinion that "whatever part of the animal fabric, whatever series of muscles, whatever viscera might be selected for comparison the result would be the same—the lower apes and the gorilla would differ more than the gorilla and man." He grants that there are structural differences, between man and the apes; that there is a chasm or gap; but he thinks that too much has been made of this difference and that it is no greater than that which separates other classes of animals.

It is, however, taking a limited view of our subject to compare Man with animals only in physical structure and pronounce on their identity or nearness. Man has higher characteristics, and a comparison of the mental faculties

or *psychical functions*, as they are also termed, of Man with those of brutes, will furnish a more remarkable contrast. We may well exclaim with regard to Man, "How noble in reason! how infinite in faculties!" But, on the other hand, how defective and limited are the mental powers of the brutes.

Some have altogether doubted whether brutes possess reason. Milton, in Book VIII of the "Paradise Lost," has this passage with regard to brutes,—

"They also know  
"And reason not contemptibly."

And again, in Book IX, occurs the following:—

"What may this mean? language of man pronounc'd  
"By tongue of brutes, and human sense express'd.  
"The first of these, at least, I thought denied  
"To beasts, whom God, on their creation day,  
"Created mute to all articulate sounds;  
"The latter I demur, for in their looks  
"Much reason, and in their actions, oft appear."

Locke believed that animals do in certain instances reason; and Cuvier thought that the superior animals have a certain degree of reason, which he says, "resembles the dawning of intellect in the infant mind previously to the acquirement of speech."

(To be continued.)




▲ BRIEF MEMOIR  
OF THE LATE

REV. D. A. FERDINANDO.

BY THE

REV. G. E. GOONEWARDENE.

(Continued from page 70.)

 S in the case of Hambantota, so with respect to Wáwwa in Giruwá Pattu, Mr. Ferdinando's earnest desires have been realized. Both Giruwá Pattu and Kanda-boda Pattu are now on the list of stations supported by the "Mission Extension Fund." The agents sent to labour in these divisions of Eastern Mátara are nephews of the subject

of this memoir, and God has in His Providence permitted the Rev. Don Joseph Ferdinando, on whom we sincerely pray that his uncle's mantle may fall, to carry on the good work which his uncle was instrumental in commencing. The venerable Mudliar, Mr. N. Wijésingha, has received the mission agents very gratefully, and services are now held regularly at his home; and he intends to build a chapel on the very land which he appropriated for the purpose during Mr. Ferdinando's visit to him.

Mr. Ferdinando was desirous of having a minister sent to Morawa Korle also. This large tract of country was taken on the list of the Wesleyan Mission stations in the year 1871 and another of his nephews—the Rev. D. P. G. Ferdinando—voluntered to go there as the minister for the first time.

A reference to the very interesting Report of the Wesleyan Mission Extension Fund for 1875 will give us some idea of the work carried on in the "Extension" stations above referred to.

"This station (Kandaboda Pattu) was included under the heading of Eastern Mátara, but by the decision of the District Meeting this large tract of country was divided into two circuits. This arrangement has worked well and enabled us still further to extend our efforts. In this circuit we have now four Sabbath services. The large bazaars of Hakmana and Beliatta have had frequent visits. We have commenced a Tamil service through interpretation, and it is pleasing to see how much it is appreciated. A Tamil cooly who was led to a knowledge of Christ died soon after professing unshaken confidence in Him as his Saviour.....Giruwa Pattu is the second division of the Eastern Mátara work alluded to above. Here also services have been increased and our sphere of usefulness extended in consequence of the change. Besides the former places where various agencies have been employed, we have commenced a service in a private house at Dikwella. At Dammulla, a friend has promised to render every assistance in his power for the erection of a school-chapel, and we think there is good prospect of soon commencing building. The Mudliar here continues to give us encouragement." (From the "Second Report of the Wesleyan Mission Extension Fund, South Ceylon, 1875.")

Much has been done during the last few years, especially in connection with the Mission Extension Fund, for some of the hitherto unoccupied portions of the Galle and Mátara districts; but much more is required to be done.

According to a calculation by the Rev. J. Nicholson fo Mátara, we find that "in the eleven stations under his superintendence, there are 194,477 Buddhists, 6,980 Moham-medans, 1,504 Hindus, while the entire Christian population is but 1,229. On the side of active agency, there are 660 Buddhist priests, 91 devil priests, 46 astrologers, and 178 tom tom beaters; to meet all these, there are only 8 Christian workers, and 23 school teachers. Of the teachers, some are Buddhists, who have charge of Government schools; we could not claim more than 15 as Christian. Hence there are 23 toilers for Christ, and 983 persons whose power all leans toward superstition and idolatry " The picture, though true, is very painful, and it is the sad condition of the people in the different parts of the Singhalese District, which prompted the Missionaries to appeal to the Committee in England, for a grant for Mission Extension purposes. The Committee has generously responded, and with the local help hitherto obtained the several Mission Extension stations were opened and are sustained.

When so much is being done by Christians in England to benefit our people, "all lovers of Christ amongst us desirous of seeing His kingdom extended should assist us, as God has prospered them, with such donations as other claims will permit them to make."

*( To be concluded. )*



## Notes of the Month.

**Wesley College, Colombo.** We are glad to see from a telegram from Simlah that, by order of the Governor General in Council, Wesley College Colombo has been affiliated to the Calcutta University.

**Ecclesiastical Endowments.** We regret that we have not space in this number for lengthened extracts from the papers presented to Parliament on the Ecclesiastical Endowments of Ceylon. In 1871 the Executive Council requested that the vacancy in the bishopric of Colombo caused by the resignation of Dr Claughton might not be filled up. Lord Kimberly, however, before receiving the resolution, had nominated Dr. Jermyn to the post, but evidently regarded the

determination, "that the Anglican community should be left to support their church from their own resources," as quite a possible occurrence. Sir H. Robinson's opinion was "that a bishop of the Church of England is not indispensable here, but that so long as the colony maintains from the General Revenue a number of Episcopalian chaplaincies, it is desirable that there should be a head of the department," and he preferred a Bishop to an Archdeacon. Last year, our present Governor represented the strong objections he entertained "to the appointment of another bishop," proposed that "the salaries of the colonial chaplains should be struck off from the annual estimates," and informed the Secretary of State "that the appointment of another bishop will be looked on as an injustice by all educated men in the Colony not of the subsidised church, and even by many of that creed." We hope to find a future opportunity of offering to our readers some observations on these remarkable documents. Meanwhile it is a satisfaction to note that those who appealed to our Rulers for religious equality have been justified, and that the fall of the present unjust system cannot be long delayed.

**High School, Galle** On the 1st of May, the Galle High School was begun at Richmond Hill by the Rev. S. Langdon, Principal. We are glad to learn that the progress of the new school has so far been highly encouraging, there being at present about 120 scholars, while the number of boys attending the Anglo-Vernacular school which has been incorporated with the new Institution did not exceed 40. We understand that there are two scholarships (annual) of Rs. 50 each, and an annual Mathematical Exhibition, value Rs. 100, promised for the encouragement of the pupils, by two gentlemen who come from Galle and take this sensible way of shewing their interest in the old place. We believe we are violating no confidence in mentioning their names; J. H. Eaton and H. D. Andree Esqs.

**Nothing venture, nothing have.** A correspondent of the *Examiner* newspaper, after a rather unfavourable criticism of the programme of the High School, said it was characteristic of the Wesleyans in Ceylon to attempt great things with small means. This is one of those pithy sayings which deserve consideration, and we think not only that there is a great deal of truth in it but that, however intended, it is really an expression not of blame but of praise. For it is better to attempt much with small means than to have great means and attempt little or nothing. It is better to attempt

and fail than never to attempt at all. For several of the undertakings of the Wesleyan Mission, and especially for the Extension Scheme, we may appear to have but small means, but it must be remembered that the help and blessing of God are to be relied upon for success. Side by side, therefore, with the above saying, "The Wesleyans attempt much with small means," we would place the saying of the great William Carey, "Attempt great things for God, and expect great things from God."

**Arrival.** On May 7th, Miss Eastwood arrived at Colombo by the "SS. Dorunda," and shortly afterwards proceeded to Galle to take charge of the Wesleyan Mission Girls' School at Richmond Hill. This school is henceforth to be known as the Whitefield Road School for Girls, as a considerable part of the cost is promised by the Sunday School at Whitefield Road, Liverpool.

**Mission Extension Fund.** We would earnestly appeal to all lovers of Christian Missions for liberal aid to this special Fund of the Wesleyan Mission, which bears the burden of an increasing number of new missionary stations. We give a statement of contributions, but it is not complete as the amount of several collections &c. has not been as yet reported to us. The past supporters of the Fund will not, we trust, be "weary in well doing," and it will give us pleasure to receive help from friends who have not as yet assisted one of the most important and deserving enterprises in Ceylon.

Received for the Wesleyan Mission Extension Fund, 1876:—

Colombo: Public Collections, Rs. 84·59; W. Morrison, Rs. 10; Z. N. (a thank-offering), Rs. 5; E. Martin, Rs. 20; H. B. Stephenson, Rs. 20; J. Scott and family, Rs. 60.

Kandy: N. M. Adam, Rs. 5; "A tithe of an unexpected income," Rs. 16; A. Paterson, Rs. 10; J. H. Giriagama, Rs. 2; Sunday Collections and Meeting, Rs. 75·79; W. D. Jansen, Rs. 5; Collections at Singhalese Service, Rs. 12·67; Dr. Loos, Rs. 10; J. W. Horan, Rs. 6·25; R. and Mrs. Tebb, Rs. 50; Small Sums, Rs. 1·25. Collections: G. A. Poulter, Rs. 47·87; J. A. Poulter, Rs. 13; R. de Silva, Rs. 16; Mrs. LaBrooy, Rs. 9·25.

W. D. Gibbon, for Laggala Udésiya Pattu, Rs. 100; for Pallésiya Pattu, Rs. 100; and for Héwaheta, Rs. 100.

Wellewatta—Rs. 5. Maggona—Rs. 5.

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