

THE CEYLON FRIEND.

July, 1876.

REGINALD HEBER AND HIS POPULAR HYMN.*

BY THE
REV. S. LANGDON.

(Continued from page 79.)

LIKE Obadiah, Heber could say that he "had served the Lord from his youth up." In reading his life written by what was perhaps a partial hand, you feel as if you had come across an angelic character, a spirit of light, not a native of this world, but sent down from God to illuminate the dark places of the earth. One writer says of him, "If all were like Heber, it would be difficult to make out an historical argument for original sin. He was a praying, God-loving child. His religion pervaded the whole of his life and made it golden. It leavened all his education at school. It accompanied him to the University and consecrated the talents that were exercised there. It is true that there were favourable circumstances to all this. His family was noted for its piety, and his father was a devoted clergyman of the Church of England."

There is something very touching in the pride which that old father felt in his gifted son. In his twentieth year, Heber produced his poem which secured him the Gold Medal prize

* A lecture delivered at the Wesleyan Juvenile Missionary Anniversary, Colombo, November 13, 1875.

at Oxford. It was entitled "Palestine." The theatre was crowded to hear the recitation. People of all classes and ages were there. It was not an ordinary occasion; it was a high day. But the impression that his poem would make on that crowded audience was nothing to the young prizeman compared with the way in which it would affect a certain old man in the assembly. Now look at that picture—the crowded hall. The eager faces turned towards the door where the prizeman will enter, and that old man's face more eager than they all. And now the door opens and a quiet looking young man mounts the rostrum. The visitors applaud, and the noisy undergraduates prolong the greeting with deafening hurrahs and three cheers for Heber. The old man's eyes glisten, and a smile breaks like a wave over his countenance while he mutters to himself, "He is loved by his college too." Then as the ringing voice of the young poet contrasts, in the music of his own poetry, the ancient glories of the Holy Land with its present desolation, the deepest attention and silence prevails until he comes to the concluding lines—

"Ten thousand harps attune the mystic song,
 Ten thousand, thousand saints the strain prolong,
 'Worthy the Lamb, omnipotent to save,
 Who died, who lives triumphant o'er the grave.'"

Then the cheering rose to thunders of applause. The excitement was intense. The ladies waved their handkerchiefs, and the old theatre rang with the cheers; and that old man's heart was beating wildly, and the tears were running rapidly down his cheeks. He could hardly contain the joy he felt. Why, that young prizeman was his son. The father was in feeble health then, and the joy was almost too much for him. It is said that he was never so well after that, but went down to his home and soon went down to his grave, happy in his God and in the family which God had given him. Think of that, young men. That old father may be almost said to have died of joy. Think of that and contrast it with cases of which you have heard, with cases that you have known, where sons have brought their fathers' grey hairs down with sorrow to the grave. I would rather make my dear old father's heart beat with a joy like that than take from his hands the inheritance of a county. A most unlikely alternative.

A biographer says, "After the reading of the poem and after he had got away from his friends who were tumultuous in their congratulations for two or three hours, he retired to his room; and his mother wondering at his long absence went

in search of him, and there in his room she found him on his knees thanking God, not so much for the great talents which had brought him such honour as for the happiness which he had been able to give his parents." Now, fathers and mothers, look at that picture. There is a son for you. A noble family relationship! Try to make your family circles something like that, where the glory of the son, the gifts of brothers and sisters, the father's deep affection and the mother's wealth of love are all thrown into one great family treasury, penetrated with God's love and consecrated to His service.

Soon after this he left the University where he had earned such great distinction and went earnestly to the work of a parish minister at Hadnet, a living in the family gift. Reading what is said of his life here is something like reading a gospel, so full of Christ-like sympathy, love and work.

In 1823 Bishop Middleton died, and the bishopric of Calcutta was offered to Heber. He declined it at first and then from a strong sense of duty withdrew his refusal. He was about 40 years of age when they gave him the crooked staff and clothed him with the episcopal robes and called him the "Right Reverend Father in God and Lord Bishop," and the diocese over which this comparatively young man was placed was the largest in the world if we accept the territorial boundaries of the English Church. His flock included 200 millions of souls. It came very near to realizing John Wesley's famous saying, "The world is my parish." Never was the mitre placed on a worthier head or the crosier in worthier hands. But the man who had been ornamented in this way was the same simple, unostentatious character that he had been in the vicarage of Hadnet. His single aim was to do God service. They called the ceremony through which he passed "consecration," but he had already consecrated his life to the work of saving souls, without which consecration the other with the symbolical ornaments would have been a solemn ecclesiastical farce.

He had a continent for a diocese, and he determined to visit every part of it. In his journeys he attended to the wants of the English chaplaincies of course, but his chief attention was given to those who were struggling with the darkness of heathenism. His was a life of sacrifice. He threw himself with all his heart and soul into the great work of evangelizing the people, and worked as hard as any agent of any Missionary Society in India. It required some courage even for a bishop to stand up for missionaries in those days, but he encouraged them everywhere by his presence and kind, sympathizing letters.

He was a true hearted Christian gentleman. Ah, there it is—gentleman! He was that, all expressed in that word in its best and fullest sense. Thackeray, in his lecture on George IV, contrasts Heber as a gentleman with the man who at that very time was called “the first gentleman in Europe,” the man whose royalty was all in his crown and whose claim to the great English title of “gentleman” lay in his coat and waist-coat. This is what he says: “Thank God, we can tell of better gentlemen; and whilst our eyes turn away, shocked, from this monstrous image of pride, vanity, weakness, they may see in that England over which the last George pretended to reign, some who merit indeed the title of gentlemen, some who make our hearts beat when we hear their names, and whose memory we fondly salute, when that of yonder imperial mannikin is tumbled into oblivion.” After referring to Walter Scott, Southey and Collingwood, he goes on to say, “We have spoken of a good soldier and good men of letters as specimens of English gentlemen of the age just past. May we not also—many of my elder hearers, I am sure, have read and fondly remember his delightful story—speak of a good divine, and mention Reginald Heber as one of the best of English gentlemen? The charming poet, the happy possessor of all sorts of gifts and accomplishments, birth, wit, fame, high character, competence, he was the beloved parish priest in his own home of Hadnet; counselling his people in their troubles, advising them in their difficulties, comforting them in distress, kneeling often at their sick beds at the hazard of his own life; exhorting, encouraging, where there was need; where there was strife the peace-maker, where there was want, the free-giver.”

“When the Indian bishopric was offered to him, he refused at first; but after communing with himself (and committing his case to the quarter whither such pious men are wont to carry their doubts), he withdrew his refusal, and prepared for his mission and to leave his beloved parish. ‘Little children love one another and forgive one another’ were the last sacred words he said to his weeping people. He parted with them, knowing perhaps he should see them no more. Like those other good men of whom we have just spoken, love and duty were his life’s aim. Happy he, happy they who were so gloriously faithful to both. He writes to his wife those charming lines on his journey:—

‘I spread my books, my pencil try,
The ling’ring noon to cheer,
But miss thy kind approving eye,
Thy meek attentive ear.

‘But when of morn and eve the star
Beholds me on my knee,
I feel, though thou art distant far,
Thy prayers ascend for me.’

His affection is part of his life. What were life without it?
Without love I can fancy no gentleman.”

(To be concluded)



A BRIEF MEMOIR
OF THE LATE

REV. D. A. FERDINANDO.

BY THE
REV. G. E. GOONEWARDENE.

(Concluded from page 70.)

SHORTLY after Mr. Ferdinando's return from Wáwwa in Giruwá Pattu, he was taken ill; but his sickness, though severe, did not at first appear to be dangerous. On the Sabbath following his illness, he arranged for the local preachers to take up the preaching appointments for the day. Two services were taken up by them, and quite unexpectedly Mr. Ferdinando walked to the Godapitiya chapel for the afternoon service. Taking for his text, Rev. ii. 4, 5, he preached a very earnest and faithful sermon. This was his last public discourse. Little did his hearers then think that they were listening to their beloved pastor for the last time.

On the Tuesday, following, Mr. Ferdinando visited the Mudliar and felt a little unwell whilst at the Mudliar's house, but he was able to walk back home. The Mudliar and several other friends visited him on the same day and found no occasion for any alarm.

After the interesting services in connection with the laying of the foundation stone of the Wesleyan chapel at Mátara, on the 10th November, 1868, the Rev. J. Scott and Rev. J. Nicholson paid a visit to Godapitiya. They were met on the road by Mr. Gogerly who informed them that Mr. Ferdinando had been several days indisposed, and was unable to attend to his work.

Referring to this visit, Mr. Nicholson writes, "Going direct to Brother Ferdinando's residence, we found him seriously ill, and gave him medicine, from which he obtained some relief. The next morning he appeared to be a little improved, and we paid a visit to one of our members. Mr. Scott preached to a nice congregation at 11 o'clock on the 12th. After the service, we visited the Mudliar's family, took breakfast at the minister's house, had some converse with Brother Ferdinando, as to the station and its prospects, and then, after committing him and ourselves to the Lord, left Godapitiya, by bullock cart at noon, and reached Belligam by six in the evening."

Every possible attention was now being paid to Mr. Ferdinando by the Mudliar, his family, and other members of the congregation. A doctor was sent for from Mátara by the Mudliar, and preparations were made to send a messenger to Galle to get down Dr. Vanderstraaten or get his advice. During the few days of Mr. Ferdinando's illness, the Mudliar and another member read to him portions of Scripture and prayed with him. On the morning before his death the family prayers at his house were conducted by the Mudliar. At Mr. Ferdinando's request the eleventh chapter of the Epistle to the Romans was read, and when the Mudliar was going to kneel down Mr. Ferdinando wished him not to address any prayers for his recovery. He was perfectly sensible to the last moment of his death, and he told several persons in attendance that "he was going to his Father's house." This was repeated by him, adding that he had no fear at all. By his desire the fourteenth chapter of St. John's Gospel was read, and Mr. Ferdinando attempted to exhort his friends and expound the portion of Scripture read at his request.

In a letter which the Mudliar sent to the writer, he says, "We expected that he was then in his last stage. His pulse though low was good, but it seems that he had believed that was his last evening in the world. At about eight o'clock, suddenly he got a severe fit of convulsion, as a person suffering from epilepsy, which lasted for about fifteen minutes, and he revived though it weakened and prostrated him much, and in about fifteen minutes he had a relapse and slept in the bosom of the Lord, without a struggle beyond three strong hiccups, following one after the other." Mr. Ferdinando's death took place on the 13th November, 1868, in his 41st year.

The painful intelligence of Mr. Ferdinando's death was communicated to the Chairman who had only just returned to

Galle with Mr. Nicholson from his visit to Mr. Ferdinando. Mr. Scott in a communication to the Committee says, "On the morning after our return to Galle a letter was received, stating, that Mr. Ferdinando had died on the preceding evening—the 13th instant. Accompanied by the Rev. D. de Silva, I hastened to the distressing scene, and, by travelling through the day and the following night, reached Godapitiya on the morning of Sunday, November 15th. The sudden removal of a valued fellow labourer and the bereavement of the people of his charge, made the occasion a sad one indeed. But we sorrowed not without hope nor without thankfulness. Mr. Ferdinando left the memory of a most devoted and holy life, and most of those who wept around his grave were his own spiritual children. The very circumstances of his sickness and burial proved the power of the Gospel. His kindred were far away and those who ministered to him and bore his body to its long home were those who, but for the power of Christianity, would have left him as a stranger and a man of another caste to die neglected and be buried without honour. But such feelings were swept away by the force of Christian love. His people eagerly fulfilled all offices of kindness however humble: and the Mudliar of the District, a man truly honourable and Christian, ministered to our brother in his sickness, read and prayed beside the bed of death, and fixed for the grave a spot beside that of his own son. In the house of mourning there were many tears, but no wailing after the native custom; and in the beautiful chapel, in which the previous Lord's day the pastor had in much bodily weakness, given his last exhortation to his flock, a hymn of praise was sung around his corpse."

A portion of the burial service was read in the chapel by the Rev. J. Scott; the Rev. D. de Silva offered up a prayer, and the Rev. Z. Nathanielsz spoke a few words of exhortation. The concluding portion of the burial service was read at the grave by Mr. Scott.

There was another gathering in the chapel on the afternoon of the day of Mr. Ferdinando's burial, when Mr. Scott preached a funeral sermon from the words, "By faith he being dead yet speaketh." On the following Sabbath references to our dear brother's death were made in several of our chapels in different circuits, and much sympathy was felt for his widow by all his friends.

Subsequently on an appointed day a memorial service was held at the chapel at Rāwatāwatta, Morotto, on which occasion in the presence of a large number of Mr. Ferdinando's

relatives and friends, another funeral sermon was preached by the Rev. Mr. Scott. Several of the native brethren also who knew our deceased brother gave addresses on the occasion.

Mr. Ferdinando truly "left the memory of a most holy and devoted life," and he still lives in the grateful recollection of many to whom he ministered the words of eternal salvation.



THE ORGANIZATION AND RELATIONS OF MANKIND.


BY

JAMES LOOS ESQ., M. D.

LECTURE III.

MAN IN RELATION TO ANIMALS.

(Continued from page 106.)

 **F** we believe that the manifestations of mind are connected with the brain, we cannot deny that the higher animals make some approach to Man in mental endowments. The nervous system, with which sensation, volition and thought are connected, exists in animals as well as in Man, and in fact distinguishes all animals from plants. This system is found in its simplest state in the lower animals, and advances to greater complexity and perfection as animals rise higher in the scale of being. The brain, a part of this system, is peculiar to the vertebrate group. There are certain actions which are performed by both man and animals, and which depend upon the nervous system. Some of these actions have been termed *reflex*—they are performed involuntarily, and the body in such cases is a mere machine, an automaton, responding to unconscious impulses from within. These actions are found in the highest animals, including Man, as well as in the lowest. A higher class of actions are the *instincts*, which are characteristic of brutes, and also not absent in Man. Instinctive actions are performed with consciousness, but from an uncontrollable impulse. *Conscious and voluntary actions* with superadded intelligence, are only found in the highest animals, more peculiarly in Man, and are evidently connected with the possession of the brain.

There seems also to be no reason for denying that the mental emotions or feelings exist in a limited degree in brutes. An animal has never been known to laugh or smile; but there are those who assert that brutes have wept under befitting circumstances. Joy, love, fear, anger, jealousy, gratitude are emotions which no one will deny to animals.

Memory and thought probably exist in brutes to a limited extent: but they lack the power of combining their perceptions, and of forming them into *general ideas*. They have not the power of accumulating knowledge and transmitting it from generation to generation, so that the discoveries and inventions of one age become the property of, and are profitable to, another. Man advances in knowledge and civilization; brutes are stationary. Man subjugates the outer world by his ingenuity, adverse circumstances are made favourable, and he roams at will over the world to accomplish his designs; whereas this adaptability to all climates and external conditions is wanting in animals, and more especially in those which approach nearest to him in organization, the monkeys. Destitute naturally of the weapons of offence and defence, such as exist in brutes, Man devises for himself instruments, whether in peace or war; so that Franklin says, Man should be defined as "a tool-making animal."

A still more remarkable prerogative of Man which further establishes his superiority over animals is *language*, or the power of speech. This faculty is also not without its counterpart in brutes, by which they are enabled to express their wants and desires; but what a contrast do the howls and cries of brutes present to the articulate vocal sounds of Man!

We might go further and plead for another spirit in Man which raises him infinitely above the rest of the animated creation. Although some learned writers have contended for a soul in brutes and for its immortality, it has not been in a sense which entitles them to be regarded as moral agents, distinguishing good from evil and responsible for their actions. *The moral sentiments and feelings*, therefore, pre-eminently distinguish Man. He only is endowed with *conscience*, and feels that he has a relation to a Being higher than himself, as well as to the lower beings on this earth over which he has dominion. This feeling of relation to a higher Being exists even among the most benighted and degraded races of Mankind. Travellers have in vain sought for a nation or tribe among whom the belief in God does not exist.

It is, therefore, evident that in bodily structure animals approximate very closely to Man, and that even in mental

constitution there are points of resemblance, although, in this respect, the contrast is much greater. The fact is undeniable that there is a resemblance, and yet a vast difference, between Man and animals. Even a superficial glance at the animal kingdom satisfies us that there is a gradation of beings from the lowest and simplest to the highest and most complex, and in this scale of organization Man occupies the highest place. He is, as has been well observed, "the crown of the work of the Creator."

A survey of our position in the world proves that we are not only related to animals, but to plants and the soil upon which we tread. "All go unto one place, all are of the dust "and all turn to dust again." There is a connexion, an interdependence, and to some extent an identity between the three Kingdoms of Nature—the Animal, the Vegetable and the Mineral. But they cannot be said to have the same nature and destiny. The lower seems destined to minister to the higher—the inorganic to the organic.

Thus far our inquiry has not carried us much into debatable ground. The gradation in nature has long been known and acknowledged, and also the fact that in one sense Man is an animal. But the discussion has of late assumed a more recondite character, and it has been sought to connect Man more intimately with brutes, as being similarly descended and possessing a common origin.

At the close of the last century there were free-thinking Frenchmen, and the infection spread to England. On the whole it may be said that objections to Scripture were drawn from the Bible itself, and whatever foundation infidelity had for scoffing at revealed religion, many objections could not be drawn from the state of the sciences at the time. With the progress of knowledge, however, doubts and difficulties have arisen which have gone into the armoury of the infidel; but dispassionately viewed, these difficulties need not disquiet the Christian who can patiently wait for further light. Science is imperfect and shifting, while the doctrines of Christianity are founded on the "Rock of Ages."

At the beginning of this century, Paley published his "Natural Theology," a work which has had even more success than his well-known "Evidences of Christianity." The structure of Man and animals and the adaptation of the wondrous mechanism of their bodies to the physical conditions of their existence were explained with a clearness and force which seemed to place the "argument from design" for the existence of God on a solid and indisputable basis. Not many

years afterwards, the adaptations of external nature to the organization and habits of animals, to prove the same argument, were ably illustrated and explained in the "Bridgewater Treatises."

At the commencement of this century, Geology, at first a mere speculation, began to assume the character of a science. Observations were made which proved that the world was not formed in a short period of time, but that it was gradually produced in the course of ages, which sets at nought all chronological computation. The order of succession of the rocks or strata composing the crust of the globe was determined chiefly by means of the petrified remains, or *fossils*, as they are termed, of plants and animals found in those strata. At first the truth of the Bible statement as regards the creation of the world was questioned; but a way was found for reconciling the discoveries of science with the account of the Creation in the first chapter of Genesis. From this account it would appear that organic beings came into existence in four days; and the researches of Geology agree with the order in which they were said to have been created. In the lowest primitive or unstratified rocks and in the lowest strata of the stratified rocks, no organic remains whatever are to be found, and hence they are termed by geologists *azoic* or without life. In the succeeding strata, there are remains of plants and animals mingled with fishes, and more especially the shells of Molluscous animals. For a long period animal life was confined to the sea—"let the waters bring forth abundantly after their kind." The first series of events was the production of vegetable life, and then of the lowest marine animals. In the strata apparently next formed are found the remains of birds and reptiles; and in still more recent strata, those of the Mammalia or highest animals. The remains of Man are not to be found in the formations classed by geologists as *primary*, *secondary* and *tertiary*, but only in the most superficial, named *post-tertiary*. It was conclusive that the earth was gradually formed for the habitation of Man, the last and highest of God's creatures, made in God's own image and who was to have dominion over all other creatures. It was also clear that the term *days* was not to be taken in a literal sense, but that it means epochs or long periods of time, just like the prophetic days of Scripture. The discoveries of science were felt by most persons to harmonize with the statements of Scripture, and the cavils of objectors were satisfactorily answered.

The truce between science and theology, however, did not last long. In 1844 appeared an anonymous production—"Ves-

tiges of the Natural History of Creation"—which originated discussions still agitating the scientific world. In this book were revived theories started before, but which had not made any great impression on the public mind. The most notable of these theories was that the organisms on this globe were not specially created, but came into existence in procession, whether through the agency of a Higher Power or not was a question difficult of solution which might be well ignored. There were no good reasons for supposing that animals were called into existence by successive acts of creation. There is a gradation of organization found among animals; but this, it was suggested, would be better explained by a theory of *progressive development* than by the supposition of separate and successive acts of creation. Organisms were supposed to have advanced from lower to higher forms. In primeval times, all animated beings were exceedingly simple in structure; but the lower animals, in course of time, were changed to higher ones. The characters of a species became modified in successive generations,* and it was transmuted into one of a higher form. In this manner, a reptile was changed into a mammal; an ape into a man.

(*To be continued.*)




AUTOBIOGRAPHY

OF THE LATE

REV. CHRISTIAN DAVID.

(*Continued from page 135.*)

 IN 1797, after my arrival at Tranquebar, at the end of the same year, the missionary, my benevolent tutor Dr John, who first prepared me by his wholesome advice that I may worthily partake the Eucharist, kindly advised me again to become a catechist; but the immortal enemy of mankind hardened my heart again to decline the said good offer, and I remained there thoughtless for about a year, abandoning the service of God, and the world and worldly things accompanied all my thoughts.

But as the gracious and wise God does often in His infinite mercy and justice visit His backsliding children

with severe trials in order to bring them back to Him, so He chastised me and my family by a severe calamity which brought to my mind the sins I committed against my heavenly Father, and which made me to repent. Immediately I resolved to go to my tutor, Dr. John; and while I was just going towards the Danish church, and turning to his house, I saw him walking in his upstairs; I was then immediately confounded and felt ashamed to go to him. But he having perceived my turning back, God moved his heart to call me with a loud voice to come up to him, which encouraged my heart. That generous missionary, who still had that pastoral feeling towards me, received me, as a tender father does a returning prodigal, not only with many demonstrations of kindness, but also relieved me from my pecuniary wants for my journey from Tranquebar to Tanjore, and also advised me that I should immediately proceed to Tanjore promising at the same time that he write to the Rev. Messrs. Jaenicke and Kohlhoff, so that I may be employed again as catechist in my former situation. I thought it also my duty to go to the most pious and learned Danielpulle, whom I have already mentioned. Accordingly I went to him and acquainted him with what Dr. John proposed, which made him rejoice. He also gave me a letter to the said Messrs. Jaenicke and Kohlhoff. Without consulting my wicked and perverse heart and relations and friends at Tranquebar, immediately in the name of God I set out to Tanjore, in the 1798, the month of April, and there I was employed again as a catechist under the Rev. Messrs Jaenicke and Kohlhoff, and went on with my duties to the edification of the congregation.

In the year 1800, when Mr. Jaenicke visited Tanjore from Madras, he proposed me to go to Jaffna as a Tamil tutor to his God-son, Mr. Fredrick Gehagen, who was then assistant to the Commissioner extraordinary, for the Northern Province to Colonel Balbet. Though his proposal was against my inclination, I was compelled by a sense of my duty to my gracious Creator and gratitude to the missionaries who were my spiritual fathers. Upon this subject I likewise consulted with my pious brother, Rev. Nyanapragasam, who was then catechist, and also my tried Christian friend, Sandasiapulle, then elder of the Tanjore congregation. Both of them advised me to accede to the proposal. In the same year, on the 28th of February, I set out for Jaffna and arrived there on the end of March. But on the 28th of May following, the said Mr. Gehagen left Ceylon for Madras. I also accompanied him and landed at Negapatam from whence I went to Tranquebar, and that gentleman sailed to Madras.

In the year 1798, the Earl of Guildford was appointed as Governor to the Island of Ceylon. His Lordship's notice was attracted by the neglected state of religious instruction in the island, which had been conducted to a satisfactory degree during the time of the Dutch Government. The said Governor thought it proper to adopt good measures for re-establishing again those beneficent institutions and appointing preachers of the Gospel in different parts of the island. In the latter end of October, 1800, His Excellency made his first circuit to Jaffna, accompanied by the Rev. James Cordiner, After their arrival, His Excellency convened a Committee, which, by the kind recommendation of Mr. Gehagen, appointed me to be superintendent of schools and preacher of the Gospel at Jaffna, Manaar and other places,

(To be continued.)



CHRISTIAN MORALITY.

THE morality which the Christian Religion inculcates affords us sufficient evidence of its Divine origin. A close observation of the Christian doctrines and the systems founded by Buddha, Mahommed, Confucius, Zoroaster and other philosophers of the East, and Pythagoras, Socrates, Aristotle and others of the West, would be convinced that the former differs entirely from the latter.

The ancients attaching great weight to abstruse metaphysics and the beauties of versification, their philosophers took advantage of the prevailing fashion and taste of the times to compose books accordingly, being convinced that they would thereby gain adherents to and admirers of their several systems. The Divine Author of the Christian religion possessing a keener insight into human motives and actions—as He was true God and true Man—hath founded a system which He knew would in time supersede all the religious dogmas devised by man. He, knowing full well that abstruse metaphysics are not of general application and not within the mental calibre of all mankind, made His system (religion) as simple as the circumstances of the case admitted of it.

Let us take for example the following among many others which could be adduced, viz:—

1. “Do unto others as you would that they should do unto you.” Experience has taught the world the soundness of this rule, and the beneficial effects resulting from its observance.

2. *Blessed are the meek; for they shall inherit the earth.* Here we find the arrogant spirit of man condemned and a blessing promised to the humble. The truth of which experience fully proves.

3. *Resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also.* Here we find the spirit of revenge which reigns triumphant amongst mankind to their great prejudice and ruin, checked. Peace and happiness are ensured by an observance of this salutary law

4. *“Love your enemies, bless them that curse you and pray for them which despitefully use you and persecute you.”* The various tortures at which humanity shudders, enacted by heathen nations in remote ages on the captives taken in war and the consideration shewn to the latter in our days amongst Christian powers, affords us conclusive evidence that this Law has taken hold of the hearts of the followers of Christ.

5. *“When thou doest alms, let not thy left hand know what thy right hand doeth.”* The pomp and splendour with which the heathens proclaim their acts of charity is herein condemned for obvious reasons; and our Divine Teacher says they have their reward and praise amongst men; pointing out that the object of a Christian should be above vanity, and that he should without any mixture of pride in his sentiments practise alms in secret, so that his Heavenly Father who seeth him in secret may reward him openly.

6. *And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets that they be seen of men. Verily I say unto you they have their reward.* The austerities which the heathens practise and the pomp and pride attending their religious ceremonies are unmistakeable signs that they do them with hypocrisy to be seen of men. The Christians are, therefore, warned not to cherish such notions, but to perform their prayers &c. in secret, unmindful of human applause.

7. *That it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven.* By this the Heavenly Teacher points out the difficulties in the way of a rich man to enter into heaven, considering the various temptations he is placed under, and the spirit of pride which such a condition tends to produce.

J. A.



CEYLON ECCLESIASTICAL ENDOWMENTS.

RETURN to an Address of the Honourable the House of Commons, dated 2 March 1876;—for “Copies or Extracts of all Papers and Correspondence having reference to the Question of Ecclesiastical Endowments of whatever kind in the Island of Ceylon.” (Mr. Alderman M’Arthur) Ordered by the House of Commons to be Printed, 4 April 1876.

No. 1.

Governor Sir *Hercules Robinson*, K. C. M. G.,
to the Earl of *Kimberley*,
(Received 11th September, 1871)

Encloses copy Resolution.

ENCLOSURE IN NO. 1.

EXTRACT from the minutes of a meeting of the Executive Council held at the Pavilion, Kandy, on Saturday, the 13th day of July 1871.

PRESENT:—His Excellency Sir Hercules Robinson, K. C. M. G.,
The Honourable C. P. Layard,
The Honourable R. F. Morgan,
The Honourable G. Vane.

Read Despatch from the Secretary of State, No. 104, of the 16th May 1871, transmitting extract of a letter from Bishop Cloughton resigning the appointment of Bishop of Colombo.

Resolved, that the Secretary of State be requested not to fill up the vacancy. The ecclesiastical establishment in this Colony is too small to require the services of a resident bishop. The island was formerly under the diocese of Madras, and the bishop of that See paid periodical visits; receiv-

ing a stated allowance therefore, and exercised episcopal jurisdiction over it. With the present increased facilities of communication, this arrangement can again be advantageously resorted to. The senior colonial chaplain of this island can act as arch-deacon, with an allowance of £200 a year, and a considerable saving be thus effected in the expenses of the ecclesiastical establishment of the Colony.

(Signed) James Swan.

No. 2.

The Earl of *Kimberley*

to Governor Sir *Hercules Robinson*, K. C. M. G., dated,
Downing Street, 18th September, 1871.

Sir,—I have to acknowledge the receipt of your Despatch of the 27th July, forwarding a copy of a resolution passed by the

Executive Council requesting that the vacancy caused by the resignation of Bishop Claughton of the Bishopric of of Colombo may not be filled up.

I have to acquaint you in reply that as I had no reason to suppose that the Colony desired that the bishopric should be abolished, and no new circumstances had arisen, as far as I was aware, affecting the office, I submitted, before the receipt of your Despatch, the name of the Venerable Arch-deacon Jermyn, formerly of St. Kitts, for Her Majesty's approval, as successor to Bishop Claughton. Her Majesty having signified her approval, the preparation of the formal instrument only awaits the acceptance by the Metropol-

itan Bishop of Calcutta of Bishop Claughton's resignation, and the appointment cannot now be revoked.

I may add, however, that unless it was thought desirable to discontinue all State allowance to the Anglican clergy in Ceylon, I should much doubt the expediency of depriving the diocese of the immediate superintendence of a bishop. If it were determined that the Anglican community should be left to support their Church from their own resources, it would of course be for them to decide whether they would provide means for the support of a bishop, or would place themselves under the bishop of some other diocese.

No. 3.

Governor Sir *Hercules Robinson*, K. C. M. G.
to the Earl of *Kimberley*, dated,
Queen's House, Colombo, 14th November, 1871.

(Received 16th December, 1871.)

My Lord,.....2. As far I am aware there has never been any general desire on the part of the public here for the abolition of the bishopric. When I received your Lordship's Despatch of the 16th May, I had no reason to suppose that there was any feeling on the subject amongst the Members of the Executive Council, and so the Despatch was dealt with in the ordinary manner, being marked to be laid before the Council at its next meeting. At the meeting the Queen's Advocate observed that he thought the salary of the bishop might well be saved to the Colony, and

he proposed a resolution, which was concurred in by the other members present; but there did not appear to me to be any strong feeling in the Council on the subject. It was felt, I think, that the post was not absolutely necessary, and that if the selection for it were by any chance to fall upon a person less tolerant and liberal in his religious views than Bishop Claughton, such an appointment might possibly be productive of sectarian strife and jealousy, and lead to much local unpleasantness.

3. My own opinion is that a Bishop of the Church of England

is not indispensable here but that so long as the Colony maintains from the General Revenue, as it does at present, a number of Episcopalian chaplaincies, it is desirable that there should be a head of the department, and that in the present flourishing condition of the finances the difference between the salary of an archdeacon and of a bishop is a matter of but little importance; so long, therefore, as the present State allowances to the Anglican clergy are continued, and so long as the right man can be found for the place, I think the additional expenditure entailed

by maintaining the bishopric is well invested, in a social, as well as in an official, point of view.

4. I have known Archdeacon Jermyn intimately for a number of years, and I am satisfied that it would have been difficult for your Lordship to have selected any person more suited than he is in every respect for the post which has been vacated here by Bishop Claughton's resignation; and now that the nomination is announced, I think the general feeling here is one of satisfaction that the appointment has been filled up.

No. 4.

Governor the Rt. Hon. Sir *W. H. Gregory*, K. C. M. G.,
to the Earl of *Carnarvon*, dated,
Nuwara Eliya, 31st March, 1875.

(Received 3rd May, 1875.)

My Lord,—I received by last French mail a letter from the Bishop of Colombo in which he informed me that his medical advisers had notified to him that the state of his health was such as to render it impossible for him to return to the Island.

2. This announcement has caused me much grief; during his ministration here, the bishop endeared himself to all who had relations with him; his kind and charitable disposition, in the truest sense of the word charity, conciliated the respect and goodwill of those who differed with him in religious opinions; totally devoid of all theological intolerance, his aim and wishes were to work cordially, if allowed to do so, with all whose object it

was to spread Christian education throughout the Island. The influence he had obtained among the planters was remarkable; his geniality and heartiness of manner made his visits to be hailed with pleasure, and they responded to his appeals to enable him to spread Church ministrations throughout their districts, with the most praise-worthy generosity; over work, and neglect, I fear of proper and ordinary precautions when travelling in the wild unhealthy parts of the Island, have cut short a career the good effects of which, had his health and strength been spared, it is impossible to over-

3. In reply to his letter..... I told him that, however much

I lamented his resignation, it would nevertheless be my duty to represent to your Lordship the strong objections I entertain to the appointment of another bishop paid by the Colony.

4. It appears to me that every argument which applied to disendowment in the case of the Irish Church applies with far greater force to disendowment in Ceylon.

The State-subsidised Church here is the Church of a far smaller minority than the Church of England in Ireland; the Protestant denominations in the Island number 55,000 persons, and of these 10,000 Church of England and 3,000 Presbyterians are subsidised, in a population of 2½ millions.

The annual cost of our religious establishments is £10,394, and to this must be added pensions to clergymen. The average attendances in 1872 at the service of Chaplains paid by Government were Church of England, 2,197, Presbyterians 803.

The Roman Catholics, who number 184,000 souls, receive £'00, while 13,000 Protestants receive over £10,000 annually.

The State paid Chaplains, as a rule, minister in cities where their congregations are well able, and ought, to support them.

In Ireland the greater portion of land paying the tithe rent-charge had been purchased subject to the charge; the purchaser was indemnified for the charge by the diminished rate of purchase, and had consequently no practical grievance. In Ceylon, all denominations are annually taxed for the support

of a religion from which they differ.

5. I think it right to mention that at the time when it was contemplated to appoint the present Bishop there was a discussion on the subject in the Executive Council, and a resolution was passed that it was not expedient that a successor to Bishop Claughton should be appointed, but that the Bishop of Madras should be invited to pay triennial visits, as of old to confirm, ordain, and inspect. The appointment was, however, made before this expression of opinion reached the Secretary of State.

6. It can hardly be denied that State paid religious establishments are contrary to the tendency of public opinion in the Colonies, and that they cannot long be maintained. Had it not been for Bishop Jermy's vigour and popularity, I should not have hesitated to assert that they were doing more harm than good in Ceylon from the resentments engendered by them and from the tendency to apathy which the certainty of salary without any necessity to work, except the spurs of conscience too often produces.

7. I do not advocate immediate disendowment, but I think this is an excellent opportunity of letting down the present system without jar or conflict. The salaries of the colonial chaplains as vacancies occur, should be struck off the annual estimates, and I have not a doubt that local subscriptions, aided by the great religious societies at home, would provide for an adequate Church

of England ministrations hereafter..... I trust your Lordship will forgive me for expressing myself with freedom, but I think it my bounden duty to inform you 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.

No. 5.

The Earl of Carnarvon

to Governor the Rt. Hon. Sir *W. H. Gregory*, K. C. M. G., dated,

Downing-street 31st May, 1875.

Sir,—..... 3. With respect to the last paragraph of your Despatch, I am glad to have the full and unrestrained expression of your opinion, as I am sensible that in questions of this nature it is right and most useful, in aiding me to form a proper conclusion, that I should have all sides of the case brought clearly before me.

4. I had, however, already submitted to Her Majesty the name of a clergyman who is, I trust, very highly qualified, alike by his opinions, his age, and physical constitution (a consideration of no slight importance) as by his special disposition, for missionary work amongst Indian races, for the continuance of that great work in which his predecessor has been cut short.

5. But although the question of appointing another bishop under the letters patent, with a salary charged on the colonial revenues, was thus decided before the receipt of your Despatch, I feel it due both to you and to the opinion which you state exists in the Colony on the subject, as

well as to myself, to say frankly that I do not agree in the views expressed by you

Even assuming that the disestablishment and disendowment of the Irish Church is an unquestioned measure of State policy, on the propriety of which all persons were and are agreed, I do not recognise sufficiently parallel conditions in the case of Ceylon to accept the analogy which you draw.

6. But, without disinterring past controversies or entering into a necessarily long and detailed discussion of the questions arising out of this subject, I prefer to draw the more hopeful anticipations which form so large a part of your Despatch, and in which you dwell with so much force on the work upon which Bishop Jermyn was engaged, the good he was doing, the number of persons whom he had conciliated to an interest in his missionary labours, and the promise of the much larger results which were to be expected but for his premature retirement.

No. 6.

Governor the Rt. Hon. Sir *W. H. Gregory*, K. C. M. G.,
to the Earl of *Carnarvon*, dated,
Nuwara Eliya, Ceylon, 25th March, 1875.
(Received 3rd May, 1875.)

My Lord,—I have the honour to forward to your Lordship a Memorial from the Wesleyan ministers of the South Ceylon District on the subject of payments to the bishop and chaplains out of the revenues of the island.

ENCLOSURE IN NO. 6.

(For Memorial, see *Ceylon Friend* for 1875, p. 92)

No. 7.

The Earl of *Carnarvon*
to Governor the Rt. Hon. *W. H. Gregory*, K. C. M. G., dated,
Downing-street, 31st May, 1875.
(See *Ceylon Friend* for 1875, p. 201.)

Notes of the Month.

Statesmen and Bishops. The publication of the papers (the substance of which we have given above) on Ceylon Ecclesiastical Endowments is of so much interest to those who believe that these endowments are unjust and a hindrance to the spread of Christianity, that, although we have no love for controversy, we feel bound to note these points which are brought into clear light by these documents.

On reading these papers, it is clear that the balance of evidence is altogether on the side of those who would bring these endowments to an end. The Executive Council in 1871 and the present Governor in 1875 were without qualification against the appointment of a State-paid bishop, and the latter gives the strongest opinion in favour of not filling up the Chaplaincies as they fall vacant. Indeed, Sir *W. H. Gregory's* bold and emphatic condemnation of the present system is in the highest degree gratifying to us and is simply unanswerable by the other side. Lord *Kimberley* appears to be neutral, though he doubts the expediency of ceasing to pay a bishop while chaplains

continue in the service of Government. But he evidently considers the discontinuance of all state allowance to the clergy as a contingency not at all alarming or improbable. Sir H. Robinson too thinks that a bishop is not indispensable, though he prefers one to an Archdeacon, because there is plenty of money to pay him.

Lord Carnarvon is very polite and very decided. He does not agree with the Governor and is not prepared to do what the Memorialists ask. As there was once an Emperor who was above grammar so possibly the Secretary of State is above reasons. At all events he does not give any

“Reasons! heaven bless you he has none to give, Sir.”

The official despatches thus reach the same point as the public discussion did last year. There were many reasons, we think very weighty ones, adduced for abolishing these endowments, but the principle if any on which these so called Endowments are made has never to our knowledge been stated.

Sir H. Robinson and Lord Kimberley (and of course Lord Carnarvon) think that a bishop is a better head of the Ecclesiastical Department than an Archdeacon; but the first of these gentlemen uses a word which throws a curious light upon the question. According to Sir, H. Robinson “the expenditure entailed by maintaining the bishopric is well invested in a *social* as well as in an official point of view.” This is to say having a bishop makes the church of England fashionable. The expenditure gives the colony a dignitary whose “Lordship,” precedence and honours in general including the occasional “expenditure” of a certain amount of gun powder in firing salutes, exercise a fascination upon many minds, and prejudice them in favour of the church of which this dignitary is the head. All this is undeniable; but it seems to us a reason not why the bishop should but why he should not be supported by the State: i. e. on the belief that the State is bound to act impartially towards all its loyal subjects whatever may be their differences of creed or “social” standing. The expenditure might indeed “be very well invested;” if only the Church made the investment with its own money.

Both Governors and Secretaries of State lay great stress on the characters of individual bishops. Sir H. Robinson remarks very justly that “the post was not absolutely necessary, and that if the selection for it were by any chance to fall upon a person less tolerant and liberal in his religious views than Bishop Cloughton such an appointment might possibly be productive of sectarian strife and jealousy and lead to much

local unpleasantness." We hope Bishop Coplestone will take care, in the face of this prophetic warning, not to give Lord Carnarvon reason to regret the "chance" which led to the present selection. However that may be, we agree that Bishop Claughton may fairly be called "tolerant and liberal in his religious views;" that is to say he was an amiable man who very wisely thought he could obtain greater influence over people by being friendly than by being harsh and exclusive. It should however be remembered that Bishop Claughton was in reality as strictly High Church as either of the other bishops. He did not recognize the validity of any ministry but that conferred by episcopal hands, and his undisguised aim in being on pleasant terms with Protestants of other churches was to induce them to be absorbed in his communion. The fact that all four Bishops have been decidedly High churchmen is certainly not an encouragement to non-conformists to place themselves under episcopal government.

Sir W. H. Gregory's praise of Bishop Jermyn, which was doubtless the result of intimate personal acquaintance, is rather surprising to us in recalling some of the Bishop's public acts. We have no idea who those were who differing with Bishop Jermyn in religious opinions yet regarded him with so much respect. We think he must have been a most unfortunate man in concealing his real wishes, since he never made to the best of our knowledge any overture "to spread Christian education" except through the medium of his own church. His proceedings as to schools at Pantura and Batticaloa were not at all calculated to conciliate the goodwill of those who differed with him; and if he were "totally devoid of all religious intolerance," how came he to prohibit an evangelical clergyman from preaching in one of the Churches, simply because that clergyman had followed Bishop Claughton's example in conducting a service in a Wesleyan Chapel?

The late Sir R. F. Morgan. A great deal has been said, both in the press and from the Bench and the Pulpit of the loss Ceylon has sustained in the death of Sir Richard Morgan. All are agreed that a great public man has fallen; that with him has perished a splendid intellect, vast and varied experience and great power for good; that a distinguished lawyer, judge, and statesman has passed away. But there is another aspect of his character which ought to be remembered by his countrymen and the remembrance of which ought to be cherished as the richest legacy left to them. The fond and indulgent parent, the true and affectionate friend was also

"A grave and staid God-fearing man."

In all his prosperity, in the many triumphs and successes he achieved, in all the hurry and turmoil of the battle of life, he never forgot his Creator. Those who had the privilege of seeing and knowing him in the retirement of his own home, who could observe his habits and mode of life, could not fail to notice that he was animated with a true zeal for holiness, and earnest desire to walk close to God. He made no display of his religion, but his well thumbed Bible, over which he sat at 5 o'clock every morning spoke more eloquently than words that in all his ways he acknowledged his Maker. The true secret of his success is no matter for speculation. Up to the last he was true to himself. On the morning of the day preceding his death, weak and enfeebled as he was, almost at death's door, he found his way to his little room. The mark 23 - 1 - 76 in his Bible shows that the one hundred and forty-fourth Psalm had engaged his attention. "Lord, what is man that Thou hast knowledge of him, or the son of man that Thou makest account of him?" "Man is like to vanity, his days are as a shadow that passeth away" — *Communicated to the "Ceylon Observer."*

The Anniversaries. The income of some of the principal Societies for the past year is as follows:—British and Foreign Bible Society, £222,212; Church Missionary Society, £189,457; Wesleyan Missionary Society, £159,106; Society for Propagating the Gospel, £125,294; London Missionary Society, £114,553. We are unable to give the income of the Baptist Missionary Society. The Rev. H. R. Pigott spoke at the annual meeting of the Baptist Zenana Mission, and Mr. Eaton at the anniversary of the Wesleyan Missionary Society. About 130 anniversaries were celebrated in London in May. We regret to notice the death of G. H. Davis Esq., LL. D., Secretary of the Religious Tract Society. There is an increase of 4,000 members in the Foreign Missions connected with the Conference in England, and an increase upwards of 11,000 members in the Wesleyan Societies in Great Britain besides 27,000 on trial.

The Ceylon Christian Alliance. The Secretary, Mr. Bilborough having to leave Ceylon on account of illhealth, it gives us great pleasure to announce that the Rev. J. Burnett, Colonial Chaplain, has consented to take the office, at least for the present. Arrangements will we believe be made to hold united religious services in September or October.