

THE CEYLON FRIEND.

OCTOBER, 1880.


“VARMER BOB.”

A STORY OF THE TIMES OF JOHN WESLEY.

BY A FATHER AND DAUGHTER.

CHAPTER IV.

VARMER BOB VISITS BEER.

“ A S T E R Whitefield's words were different from 'ort I ever heard afore, but somehow what he said got mixin' up with what Mistress Alice had said, and arter a bit I got tu think a purty sight more 'bout her, and those big tender eyes o' hers, filled with tears, and that long golden hair, than I did 'bout the salvation of my immortal soul. 'Twas the very thing preacher warned us 'gainst, 'twas idolatry. I knowed that, but 'twas such a beautiful idol that I carried home next day to Nosworthy, and her was so good that I thor't God couldn't be angry with me for any idolatry like that. 'Tedn't a graven image,' I said to myself ' 'tes a livin' breathin' angel 'pon earth.' 'But my conscience told me 'twas wrong to come away from such solemn talk as I had had, with my mind filled with a creature

when it ought to be filled with God, and heavenly things. All the same, conscience couldn't drive away that beautiful picture with the big tear-filled eyes, and the long flowin hair out of my mind. And when Squire laughed at me, and said he 'sposed that I was converted now like the rest o'mun, and Ned Lakeman sneered and asked if I'd 'got to be a changed character', I got mighty angry, and said words I repented of, arterwards. No, it wadn't the right thing at all that I got then, Mistress Alice was a gurt deal more to me at that time than Jesus Christ, my Saviour.

Things went on for two or three weeks as usual, with only a little sneer from Squire, or Passon Flummocks, when I met um. And sometimes the other farmers would shout "Hallelujah," "Glory," or "Praise the Lord!" as I passed um, and sometimes they'd ask me to preach. And I should have joined in the laugh and mockery, only I thor't as how if Mistress Alice was there and heard me mock, 'twould bring the tears to her eyes again, and praps make her hate me. 'Twadn't the love of Christ that kept me back at all.

One day I did get reg'lar savage. Pitts, he never quite forgave me for not blowin' up the preacher, because in that case he wouldn't have got burnt. It was cattle-market at Otterleigh, and we was all, us Hatherton farmers, in at King's Head Inn. Some of us had been drinkin' more'n was gude for us, and Pitts he was always a gurt thick-head, specially when in liquor, he says out afore 'em all:—"I know what 'Varmer Bob,' got converted fur, 'twas tu git the gude-will of young Mistress Morwell, the Tamar Beauty as they call her, but 'tes no use Varmer Bob, her's gwain to be married tu a young officer that's just come home from the wars. He's mad arter her, and his people be just mad with him for lowerin' of himself. He's a sort o' second cousin to Squire Hatherton. You'll have to stop a run-away hoss a gude many times to make a young lady give up a red-jacket."

I sat holdin' uv my breath till he'd finished and then I gets up, and holds my fist over un. 'Tes nothin' but skin, and bones

now, but 'twas a fist then. I could make a bullock shake under'n, and they knowed it. And I says 'Master Pitts if thee durst mention that lady's name again in my hearin,' and talk 'bout me like that, I'll make you feel the weight o' this, and 'tedn't all feathers as you know.' He was quiet enough arterwards, but you can see that I wadn't in a state of grace then. And I couldn't git that officer out of my mind. I knowed that Squire had some relations out that way; and that one of the young gentleman had been to the wars, and made a great name for hisself, so the people said. And I says to myself, "There's no chance for a poor plain farmer, though he is a yeoman, 'gainst a man like that, who'th been to the wars, and travelled in furrin' countries and been to see the King." But still I thor't of that little squêeze of the hand her gove me when her was leavin', and then looks go fur somethin' tu.' And I made up my mind, I'd go tu see Master Morwell about some cattle he told me he wanted tu sell. I thor't 'twould luke better to have a bit o' business like.

So I told my father where I was gwain, and saddled my hoss and rode off tu Launceston, and then crossed the Tamar again, and on and on I went by the river till I got into Beer parish. And the river got swellin' bigger and bigger, and looked as if he was no relation to the river up alongside of us. The market-boats was comin' back from Plymouth. And the market-women jabbered, and the boatman sang rowin' songs, and the bittern screamed as it flew across, frightened by the splashing of the oar. And the river hissed as it got caught in leafless branches of the trees overhanging its side.

Then in the distance on the Beer side I saw a small boat shoot out from a meadowy cove, with only two figures in it, and I thought it must be Mistress Alice, and the young officer, but as it came nearer and nearer, I saw that it was a miner, from the lead mines near, taking his sweetheart out for a short excursion. "What right had I to think such jealous thoughts?" I asked myself, and the little boat went by, and the mine-maid sang as the boatman rowed, and the song

echoed and re-echoed in the valley. I didn't know it then but I found out arterwards, and I know it well now for one of Master Charles Wesley's beautiful hymns.

"In darkest shades, if Thou appear,
My dawning is begun;
Thou art my soul's bright morning star,
And Thou my rising sun."

Every word was clear and distinct as the little boat shot on through the shadows of the rocks, and the overhanging wood.

I knowed that the song was 'bout the Saviour, and I couldn't say that of Jesus Christ, at all. Instead o' that, I'd been makin' o' myself miserable 'bout a poor human creature that I'd only seen for two or three hours. I've always been a rough sort of a fellow, but I can't stand sweet singin' without meltin'. And I felt as if my heart would break on that autumn evenin', listenin' to the maid singin' that sweet purty hymn.

Passon Flummocks used to say 'twas all feelin', and a religion of feelin' wadn't wuth much. But a gude feelin' is a gude feelin', and is a purty sight better'n a bad feelin', and a religion that'll giv'ee all gude feelin' is what I call a gude religion.

That singin' brought back all the feelin' I had when I was listenin' to the great preacher in at Tavistock, and seemed to go right into my soul just as Master Whitefield's preachin' did. I went on through the woods thinkin' 'pon the hymn, and what it meant, and wonderin' whether the Saviour would ever be like that to me, and it seemed that I could hear it comin' back 'pon the river. You can hear a long way, and any music most is sweet 'pon the water—when all at once I heard a rustle in the leaves close by, and there, right afore me, was Mistress Alice and the young officer.

"I thought it was you Master Willoughby," she said in the heartiest way possible, holdin' out her two hands. And I didn't care a straw for the officer then nor for all his regiment. "I thought it was you, though I couldn't see your face; you were looking back on the river, but I knew they were your

great shoulders. I am so glad you've come. This is Captain Bramwell, who seems to have been afraid that I should get eaten alive at the preaching. He has a great horror of a methodist service."

"Then that was where the maid comed from who sing'd that purty hymn 'pon the river," I said. "Somethin' 'bout, 'darkest-shades,' and the 'mornin' star.'"

"That was the last hymn we sang. It was a mine-maid probably. There were many lead-miners there."

"It cannot be right Mistress Alice, all this appealing to the feelings by singing, and shouting," said the Captain. "We had a Colonel called Gardiner, poor fellow, he died at Preston Pans, he was always getting the men around him, and they were never happy unless they were singing or shouting Hallelujahs. Not but what the Methodists make good soldiers. There is no doubt that great good is done with all their enthusiasm, but it should be done decently and in order."

"I'm a plain farmer myself," I said "and I han't a been in furrin' parts, nor been to college, but seemin' to me 'tes a purty sight better to have the good done, though there is a lot of noise and enthusiasm, than not to get it done at all. And I don't see why people shouldn't be as enthusiastic 'bout religion as they be 'bout other things that han't got no religion. You don't say 'tes wrong to have enthusiasm 'bout 'lections. "That's what Passon Flummocks saith, that 'tedn't Scriptural or proper to shout "Hallelujah," and 'Praise the Lord to the King of Kings, as the people du under the preachin' of these Methodists, but bless my soul, you should have seed 'um at the 'lection 'pon the day when Squire Hatherton's cousin was made a Parliament man. How they waved their hats, and the ladies their handkerchers, and shouted at the tops of their voices, when the name of King George was mentioned—God bless 'un. And there was Passon Flummocks there 'pon the hustin's a leadin' o' mun on, and he didn't say 'twas *tu much enthusiasm* then. And I've heered Passon, huntin'

a fox wi Squire, make ten times as much noise as you'd ever hear at a Methodist meetin', not that I'd like any religion to be anyway like that." I could see a kind o' light in Mistress Alice's eyes that made me go on like that, or else I shouldn't ha talked so much.

And the officer he just shook his head, and he saith in a mighty fine sort of a way. "Ah, yes, my friend, it's all very well for you to talk like that—and—well—ah—yes—it does for some people."

I knowed what he meant, but Mistress Alice, her up and said quite peart like, "Yes Captain Bramwell, it does very well for me."

And then he begged her not to think he meant anybody present, he wouldn't be so rude as that, he referred only to ignorant poor people."

And then we got near to the farm. And nothin' could be heartier than the welcome which Master Morwell gov me. And Mistress Morwell was kind tu, but I thor't her favoured the Captain a gude bit, and I seed in a minute how the land lay.

It was one of the purtiest spots I ever seed in my life. Mistress Alice took me out to see the place next day, and though 'twas autumn and the dead leaves rustlin' 'bout, I thor't 'twas beautiful as spring. Some of the trees was all aflame with the yellow tints, and the brooks were runnin' on through the woods and the meadows, and filled all the valley with music as they ran down to the river, and it seemed to be the music of the hymn I had heard the evenin' afore. And Mistress Alice her talked 'bout Master Whitefield, and 'bout the preachin' the day afore, and her said as how it was a preacher from Plymouth that had been sent up by Master Whitefield afore he left for America. Master Whitefield had gone to America to see 'bout an orphan house that he had set goin' out there. And then her went on to say that 'twas very fortunate that I had come when I had, because they, were expectin' the Reverend John Wesley there in a day or two, and she hoped I would stay to hear him.

Bless her heart! I only wanted the excuse to stay. I found out a lot 'bout the Morwells the day or two that I was there. Mistress Alice it appeared, had been brought up in a private school in Plymouth, and that was how it was that her was so different in talk and manner from all the farmer's daughters I had ever seed. And I thor't while I heard her talkin' that 'twadn't for a gurt country 'lout like me, wi no schoolin' to speak of, to think about a young lady like that. The officer seemin', had met her somewhere near Plymouth, he was a leftenant, then, a sort o' 'prentice and had falled in love wi her like, and I don't know how he could help it. She was a little young thing then, and he had to go to the wars, but when he comed back he hadn't forgotten her and his rich friends got angry wi 'un for thinkin' o' lowerin' hisself tu a farmer's daughter. Mistress Alice didn't tell me all that, her talk was about the great change of heart and life that we all needed to make us gude children of God. And while her talked, her looked like the Bible saith 'bout the Martyr Stephen, as if her had seen an angel, or as if her was the angel herself.

It was Master Morwell who talked to me 'bout her, or else I asked him 'bout her, I hardly know which, in the evenin' o' the same day when we went out over the farm to look at the cattle he wanted to sell me. And when we got back to the house who should be there, just gettin' off his hoss, wi a gurt buke in his hand that he had been readin' comin' along, but the Reverend Master John Wesley.

Unlike Master Whitefield, he had very sharp features, most 'bout like a lady's face. And he had piercin' eyes, that could be very tender sometimes, for all that. He told us that he had come all the way from Plymouth Dock that afternoon, he had preached at the Dock in the mornin' and met his Society, and now he was on his way down into Cornwall, but he thought he would come up and cross the Tamar near Beer so that he might preach the Gospel in the villages about. He would like to preach in Beer, if possible, that evenin', he said.

You shall hear all 'bout that in another chapter.

NOTES OF A MISSIONARY TOUR, TO STATIONS IN THE GALLE AND MATARA DISTRICTS.

BY THE REV. ROBERT TEBB.



N reading the last month's '*Friend*,' and seeing the wish of the Editor to be supplied with particulars of the recent Missionary Anniversary Services in the southern part of the District, I felt an obligation was laid upon me to discharge a disagreeable because unusual duty. However as a brief account of these services may encourage some who are praying for the extension of Christ's Kingdom, and induce others to assist in the work we are endeavouring to do I will make an attempt to give the information.

The ACTING CHAIRMAN of the District having arranged to be at Amblamgoda on the 5th August, accompanied by the Rev. G. E. GOONEWARDENE, I started for that station on the 4th. We were met at Madampe by the minister of the circuit the Rev. I de PEENTU, as we intended to visit Batapola, a sub-station of Amblamgoda. The journey to this village was by boat across the lake, and ultimately by a canal in some places more deserving the name of a ditch. The village though distant not more than eight miles, was not reached under three hours, the canal alias ditch being so narrow, shallow, and tortuous. In one place, one of the boatmen making herculean efforts to turn a corner, fell into the water, and as it was in that place rather deep he had an unexpected bath. In other places we ran a—ground. However as the longest lane has a turning, eventually we got to the end of the canal, and after a walk of a mile or so reached Batapola. This is an interesting station. It was formerly the head of the circuit, and in consequence was the residence of the learned DAVID DE SILVA, the venerable PAUL RODRIGO, and other ministers appointed to the circuit. It was gratifying to hear some of the villagers speaking with affection of

these departed worthies. The work at Batapola is under the care of a Catechist, who had announced our coming, and in consequence most of the christians gathered for a service. These with a number of children filled the small chapel. No intimation had been given of a collection, so at the close of the addresses a temporary difficulty was experienced. A child's reading book was appropriated for a collecting plate and about Rs. 2 was subscribed. Some of the people were unable to attend owing to an attack of typhoid fever, and I am sorry to hear that the epidemic has spread. Several have been dangerously ill, including the Catechist, and a few have died.

The next morning in response to a numerously signed petition I visited Watagedara, where a strong desire was entertained for a school. A number of the inhabitants collected, a site was pointed out, and a promise given that a large number of children would attend if a school were opened. I have since had a promise from the people that the land necessary for a site should be given on deed, and that a strong cadjaned roofed building should be put up at their expense, on condition that a teacher was appointed. I hope the request will be granted eventually though at present it seems impossible to guarantee the support of the master. On enquiry some of the petitioners said that it was useless sending the children to the Pansala as they learned nothing there fitting them for actual life.

On our return to Amblamgoda the anniversary meeting was held. The attendance was encouraging. The children from the Amblamgoda and Madampe schools, with the adults, filled the new chapel. The addresses though numerous were short and interesting. The greatest surprise, however, was the collection. The Acting Chairman had privately intimated to Mr. Peento that he would give an equal sum to the amount raised by the congregation, a promise which he generously repeated at most of the places where we subsequently held meetings, and in this way was led to an expenditure of at least Rs. 125. At Amblamgoda, I thought there was no great risk in making

such a promise. When the chapel was opened, though the Principal of the Galle High School was one of the Sunday preachers, the collection was about Rs. 6, and as the preacher was a contributor of Rs. 5, the people did not over-do themselves. The collections last year for the anniversary service were only Rs. 5, but to my surprise the collection at the meeting this year was Rs. 12 12, and an equal sum was paid by Mr. NICHOLSON. After the meeting we drove to Galle, and arrived there soon after 6 o'clock.

Next morning the 6th, a meeting was convened at Akmeemana, one of the extension stations, to assist in the erection of a much needed school chapel. About 60 school children were in attendance, but besides the ministers and teachers of the mission only one adult formed the congregation, though several villagers stood near watching with interest the proceedings. A surprise again, as the collection in aid of the building was Rs. 6 63, and a similar sum from the chairman made the first collection at Akmeemana a memorable one. The building is now in course of erection, the expense of which is expected to be about Rs. 300, and as not more than a third of that sum has been even promised, a golden opportunity is afforded to any who may be seeking to assist necessitous, and deserving undertakings.

The same evening at 6 o'clock the anniversary meeting was held in English, in the Fort Chapel, Galle. The venerable building was full. The chairman of the meeting was the good friend of all christian work, Dr. T. MORGAN. And besides the missionaries connected with the mission, excellent service was rendered to the cause by the Presbyterian Chaplain, the Rev. H. L. MITCHELL, M. A. The anniversary sermons were preached the following Sunday, by Mr. NICHOLSON. The attendance, specially in the evening service, was very encouraging. The collections at the public meeting, and in the services on the Sunday were good.

On Saturday the 7th September, an interesting and largely attended meeting was held at Kalaha, a village about four

miles from Galle. This place is in the Meterembe circuit, and is the residence of the minister. The convenient Mission House was bought, (alas! mostly with borrowed money) more than two years ago, and a useful building has since been erected which is now used for a well attended girls' school, and also for preaching purposes. The collection at the meeting was Rs. 20, more than Rs. 5 in advance of last year.

Leaving Mr. NICHOLSON to conduct the Sunday services at Galle, I proceeded on Saturday afternoon to Weligama, 18 miles from Galle, and on the following day preached and administered the Lord's supper. On Mr. NICHOLSON's arrival next morning we had the anniversary meeting. The time however, was not convenient, as several members were distant and the service had not been widely announced. A few adults were present, and a large number of school children, so that the chapel did not present such a bare appearance as the minister anticipated. The average of late years was maintained.

The same afternoon we drove to Mirissa, one of the new stations under the Extension scheme. Here the frail building which has been used as a girls' school, and preaching room, had been enlarged. The presence of so many girls respectably dressed and carefully attended to, was a source of thankfulness, remembering what had been their former state. It is doubtful if, excepting the mission agents, there is one christian in the village, yet a large number of persons surrounded the place, and shewed great interest. May the time soon come when they all shall know and love Jesus Christ. The collection was Rs. 7 33.

Intending to start early next morning from Mátara, for Tangalle, via. Medaveyangoda and Hakmana, the horses for relief were sent on early. But to our surprise on driving from the Fort of Mátara we saw the animals being led across the bridge. The explanation was given in a few minutes. A wrong turning had been made, and after some miles travelling, the horsekeepers returned to the place from which they

had started two hours before. This mistake caused delay. We, however, went on to Medaveyangoda, expecting to hold a meeting, but the catechist in charge of the station not being able to make what he thought suitable arrangements had postponed the meeting. We were able, however, to examine the school, and having done so to proceed to Hakmana.

At Hakmana we held a meeting in the building used as a boys' school room. Hakmana is an Extension station, and we were thankful to find there, three adults who were candidates for baptism. The room was well filled, and several, unable to find sitting room, stood around the building. The collection was a novelty. The minister had not announced one, and explained that he thought we should only give advice in the way of a sermon or something of that sort, and not make a collection, as it had not been usual to make one on former occasions. We replied that as Buddhists the people had been accustomed to make offerings, and now as they had renounced idolatry we must provide an outlet for their religious liberality. The result justified the expectations. Small silver coins, and copper money were quickly produced. With the chairman's moiety, the amount was Rs. 5 50. The amount may seem small but considering the circumstances we took it as a pledge of liberal things in future. Some of the people afterwards expressed their earnest desire for the speedy erection of a substantial chapel. This necessary erection must be delayed for some time for want of sufficient funds.

We had arranged to conduct another service at Kahawatte, a place about 8 miles from Hakmana, and almost on the direct road to Tangalla. We had made the appointment on the impression that there would be no serious hindrances on one of the public, and frequently used highways. But in this we were mistaken. After proceeding three miles, we found within two hundred yards of each other two broken culverts. There was fortunately, not much water, but under this favourable circumstance, unyoking, displacing baggage, lowering the bandy down a steep embankment, dragging it

through paddy fields, and hoisting it on to the highway again, caused so much delay that our visit to Kahawatte was acknowledged doubtful. Having got on the journey again, we had not proceeded a mile before we came to more formidable obstructions. A bridge thrown over a wide stream in which was a strong current several feet deep, was quite unfit for use, and a culvert 100 yards beyond had been completely destroyed. Owing to the water, the descent of the bandy into the paddy fields could not be voluntarily made this time. We got what assistance we could, placed the timbers of the bridge as conveniently as possible, and were thankful that in dragging the carriage across, the crazy tottering erection did not drop us all in the water. The boards from the bridge were afterwards placed over the other obstruction, and with great difficulty we found ourselves on the other side. The horses were forced down the embankment, and through the water. It was then we found how dangerous had been a fall from the bridge. It seems strange that such a state of things should be allowed on the most important, indeed the only public road from Beliatta bazaar to Hakmana, and on to Mátara, but we were told it had been in that disgraceful condition for months. All hope of visiting Kahawatte was abandoned. It was soon dark and at a walking pace, along a wretched road, we reached Tangalle completely worn out.

The next morning (Wednesday) we left early for Hambantota. What a peculiarly interesting journey; the wave like appearance of the road, the unique jungle, the strange deposit of shells, the numerous wild birds and animals, the salt formation, the moving mass of sand near Hambantota, all these deserve separate notice, but time for the purpose is not available. We arrived at our destination about 5 30 P.M. The meeting was to be at 7 o'clock, and the proceedings conducted in English, which was a relief after so many services in Sinhalese. At the time appointed we were met by six residents, and the Circuit Minister. The prospect seemed gloomy but as we were told it was suitable time, and the service had been well announced, we held a meeting. The medical officer of

the station is a devoted Wesleyan and gave us an excellent speech. The service was enjoyable, and the collection, with Mr. Nicholson's moiety was Rs. 36 50, or an average of more than Rs. 7 for each person present. This made the Hambantota Missionary Anniversary a memorable meeting. On Thursday morning after a committee meeting to settle about the proposed school room, we left for Tangalle and arrived there before dark.

As we did not visit Kahawatte on the journey from Hakmana we started early for that station on Friday morning. Our visit was unexpected, but the conversation with the young man labouring in this Extension scheme station, and the call we made on the headman of the village, were well worth the sixteen miles journey. On our return we hurriedly left for Dickwelle where we had appointed a meeting at 10 o'clock. This is also an extension station, and except for this effort would be entirely neglected. A large number of boys have been collected, the school has been recognized by Government. At present we are holding religious services and keeping the school in a hired house which is an inconvenient arrangement, but we hope eventually to secure land, and collect money to erect a suitable and much needed school chapel. After the examination of the school we held a meeting, but though several adults crowded round the doors, not one of them could be induced to enter and take a seat. This however was not an unmixed evil, as seats were not plentiful, and the children fairly filled the room. The collection was Rs. 8 10. Having finished our work here, we drove off without delay to Dondra, where a service had been fixed for 4-30. At this place we obtained the assistance of a native gentleman to act as chairman of the meeting, the first place where we had secured this help since the meeting in Galle the week previous. I was very glad to meet Mr. C. A. SENEWIRATNA, the President of the Gansabáwa, whom I had baptized in Kandy six years previously, and to take part in a meeting under his presidency. Mrs. SENEWIRATNA is a devoted christian lady, and showed her courage and religious principle by attending the

meeting though she was the only female present. We had on this occasion good assistance from the minister and catechist stationed at Mátara, who met us for the purpose. The collection was Rs. 8 75.

On Saturday we had arranged to hold the anniversary meeting at Mátara at 6 o'clock, but finding a cricket match in active operation at that time, we postponed the service till 7-30. The gentleman who had been expected to preside, was prevented, and we were thus left to our own resources. Mr. NICHOLSON, willing to do anything to further the cause, took the chair. The circuit minister gave an earnest speech, the attendance was good, and we had an enjoyable and successful meeting in spite of counter attractions. Mr. NICHOLSON continued the anniversary services by preaching two sermons on Sunday, to large congregations. The total collection Rs. 45 95, a considerable advance on the amount raised last year.

Leaving Mr. NICHOLSON to conduct the service in Mátara, I left early on Sunday morning for Godapitiya, a distance of 15 miles. At this station I preached and administered the Lord's supper in the forenoon, and in the afternoon went to Balukawala chapel for a baptismal service. As I had been a martyr to neuralgia for some time, I felt seriously unwell, and was thankful to get the assistance of the minister from Hakmana who gave us an excellent sermon.

Mr. NICHOLSON joined me on Monday morning, and as soon as possible, we met the congregation gathered in the chapel for the anniversary meeting. As, beside the minister of the circuit, we had ministers from Mátara and Hakmana, and catechists from Mátara and Morawa Korle, and another friend from an adjoining village, it may be expected that the meeting was not a short one. Though the proceedings extended over three hours the interest was unflagging, and the monetary result was Rs. 26 31. As we had promised to attend a Sunday school treat at Weligama the same evening, we lost no time in bidding farewell. The 9 miles to Weligama became 11, owing to a broken bridge necessitating a long deviation from the direct road, and though we used our

best endeavours, the shades of night were falling fast before we reached our destination. We found a chapel crowded with delighted children, who had been partaking of tea and cake, and were then receiving prizes. A number of adults were also present and we were thankful to have an opportunity of speaking a few words of encouragement to the young people. As a conclusion to the meeting, three school girls were baptized. This final renunciation of Buddhism was made with the full consent of the parents, who acknowledged that since the children had become christians their conduct had been exemplary. The two candidates from Mirissa, before alluded to, were to have been baptized at the same time, but on the morning of the expected dedication, a distant relative arriving in the village asked for further information about the meaning of baptism before he would give his consent, so the service was put off until the uncle could be carried through the same course of instruction which had satisfied and convinced the nieces. We hope the delay will result in winning the whole family for Christ.

The meeting for Tuesday was in the new, Richmond Hill, Chapel. So we were glad next morning to get home and find all well. The anniversary meeting was at 4-30, and I was gratified to see the large chapel well filled at that hour. Our excellent friend, Mr. J. D. S. WIJESINGHA, Modliyar of the Governor's Gate, ably filled the chair. Various addresses were well received, and a collection of Rs. 42 was made at the close of the meeting.


On Wednesday morning, the 18th, we were due at Boossa at 9 o'clock. This is an Extension station about 6 miles from Galle. The attendance was encouraging, and as several had kindly come from a distance to assist, the meeting did not close till 11. The collection was Rs. 10 10. In the afternoon at 4-30 we were according to appointment at Magalla, a sub-station in the Galle circuit. The work here has always been carried on under great discouragement. The school is well attended, and has always in secular matters given satisfaction, otherwise there is little to encourage. The attendance at the

meeting was largely made up of school children and friends from a distance. Mr. NATHANIELSZ, the minister living in, and who has charge of the Magalla work, had done his best to get up a good meeting, and he was not disappointed. This was the last missionary meeting of the series arranged, and after several addresses had been delivered, Mr. NICHOLSON seemed somewhat surprised to find in the plate by way of a collection Rs. 37 87½ which liberal amount, as he had promised to give an equal sum, raised the Magalle contribution to the second place in the anniversary services, and the first where only a meeting had been held. This result must have highly gratified Mr. NATHANIELSZ and his family, who had devised liberal things in order to secure it.

Though the last of the public missionary meetings had been held, another service, which we thought would make a happy conclusion to a successful tour, had been arranged. At Hapugala, a village about 4 miles from Galle, a work had been commenced by Mr. ABEYESEKARE on his appointment to the Galle circuit. As it was his native place he felt a great interest in the village, and shewed it practically by giving an eligible site, and building a suitable school chapel at his own expense. A school mistress was appointed and the work has invariably given great encouragement. On Thursday morning we went there, and ten candidates for baptism were presented by Mr. Abeyesekare, eight of them females, and I think with one exception all had been scholars in the school. These candidates with ages varying from 10 to 23 were solemnly dedicated to the Divine Service. The impression made on all present during the consecration will not be soon effaced.

Though I have hurriedly passed over the events of the tour, and left many things unrecorded, yet I am sorry the report has become so long. I cannot, however, close without gratefully acknowledging the generous, willing, and able assistance Mr. Nicholson gave to the circuits under my care, and also devoutly recording the watchful protection and blessing of Almighty God, in preserving and helping us during this long and trying journey.

CHURCH CONTRIBUTIONS.

 E call the attention of our readers to the following excellent remarks in the *Ceylon Observer*, of September 6, 1880:—"The support of the ministry is an individual duty or rather privilege, and it is one of the curses of the State connection and State support, continued in some cases through centuries, that it has destroyed the sense of responsibility, and dried up that liberality which ought first and foremost, in gratitude to "the Giver of all good things," to flow towards his ambassadors and ministers. Men utterly forget now-a-days that they are but stewards of that material wealth they call their own, and where, outside a circle who are regarded pretty well as fanatics, do we hear of men tithing their incomes in order to apply even one-tenth to religious and charitable purposes? If Bishop Copleston did his duty, he would not cease preaching the duty of Christian benevolence until he convinced his adherents, from the Governor of the Colony down to the Government or mercantile clerk, of the plain duty lying before each, according to the Scriptures, in this matter. If men are to be honest let them openly repudiate and deny the authority of the Scriptures and then button up their pockets. "Churchmen," above all others, ought to understand the force of such injunctions as 'the Lord hath ordained that they which preach the gospel should live of the gospel,' 'let him that is taught in the word communicate unto him that teacheth in all good things.' We may be told that "a chaplain" is a luxury which planters who dare hardly consider themselves "solvent" cannot afford in this time of depression. We should be the last to minimize the force of the command to "owe no man anything," but before men can lay the flattering unction to their soul of dispensing with "a ministerial luxury" in order that they may the easier pay their way, let them be quite sure there is no other luxury which ought first to go. What about the subscription

to this or that club, to this or the other sporting institution, and can nothing be given up out of the liquor or the tailor's, or even, let us say, 'the printer's' bill? These and other similar questions must be faced and conscientiously dealt with, before Dimbula residents dare decide for themselves that they cannot afford to have a minister of the gospel resident among them."

It is to be feared that the state of things which the *Observer* so strongly, and so justly, condemns in the above paragraph is not confined to Dimbula, or to Episcopalian Churches. We have large and intelligent congregations availing themselves of the services of the Missionaries, but what do they pay for those services? We would suggest that, as an appropriate question to the individual members of our various congregations. It ought to be a humiliating thought to every intelligent christian attending such services, that his religious services are mainly supported by the voluntary contributions of very poor people in England. It is not quite so bad—though not very far from it—as having church benefits purchased by the taxation of Dissenters and heathen. These remarks, of course do not apply to very poor people, or to any who give as much as they can and ought, to the cause of God, and especially to that church of whose services they avail themselves.


As an additional reason for liberal contributions it must be remembered that in our churches there are *no pew-rents*. Our Missionaries have everywhere in Ceylon adopted the principle of free seats, and tried to make the churches in the most literal sense, *free churches*. The churches of the Establishment are assisted by pew-rents as well as by the subsidies of the Government. The free seat principle was adopted in our churches in the first place, in the hope that the congregations would give the equivalent, voluntarily, in the ordinary chapel collections, the richer members giving in a way that would compensate for the smallness of the gifts of the poorer. That hope has not been realized.

"How much ought I to give?" is an important question

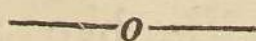
for every one's own conscience. The giving is not worth much if it does not involve some amount of self-denial. The Jew gave a tenth of his income, and that, not after the fashion followed so largely now of "first deducting current expenses."



Educational Notes.

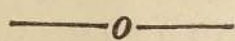
 HE Governor's speech at the opening of the Legislative Council on Wednesday, September 15th, contained the following reference to the Grant-in-Aid Code, and the Educational Grant :—

Increase in Estimates. "This is notably the case with the provision required for the Department of Public Instruction. A great impulse has been given to public education within the last year. A Revised Code, which will be laid upon the table, has been promulgated for the administration of moneys voted by this Council for Grant-in-Aid Schools, and while the requirements of the code are designed to prevent any payment of money to schools which do not shew good practical results in the examination of their pupils, and also to prevent the multiplication of small, and feeble schools, the provisions of the code are more liberal than the old regulations in the aid given to higher class schools and to girls' schools. The total sum which the Council is asked to vote for the public instruction of the people next year is 496,668 rupees, being an increase of 52,914 rupees on the total expenditure last year. I believe that the members of the Council will now, as they have always done, take a deep interest in the cause of education, and support the Government in the strenuous efforts now being made to increase the number, and efficiency of all our schools."



The Grant is not illiberal. That it should be wisely and

inpartially administered, is the question with which we are most concerned. The Revised Code shows the proposed methods of administering these funds. It is difficult to see how so much money can be spent on Public Instruction with the reduced scales of payment, and the difficulties put in the way of obtaining them, in the Revised Code. It is not by any means an extravagant sum. It would compare favourably, or rather, *unfavourably*, with the rates of educational grants in other countries as given in the *Observer*, the other day. The rate this year, supposing the grant to be all spent, would be about Rs. 5, or eight shillings a head, in proportion to the population, or to what the population was ten years ago.

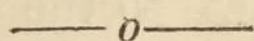


The Governor's reference to the Code is significant, and somewhat contradictory. In the closing sentence of the paragraph he calls on the members of the Council to "support the Government in the strenuous efforts now being made to increase the number, and efficiency of all our schools!" Now that is exactly what should be the object of the New Code. But H. E. says in the same paragraph that the object of the Code is, "to prevent the multiplication of small and feeble schools'." In some places it must be "small and feeble" schools or nothing. It will be said that in such places, the clause for C. schools will apply. But unless nearly all our vernacular schools are to be classified under this head the compensation in that clause will be simply *nil*. We trust that our Legislative Councillors will see to it that the conditions of that clause, which is almost the only liberal thing in the code, are strictly defined. If it is to be confined to what is *now* the C. class, in outlying villages, and sparse populations, it will be almost worthless in the way of encouragement to general Vernacular education. To compensate for the illiberal clauses which refer to the other classes of schools, in A. and B. sections, managers should be allowed to make *every* Vernacular or Anglo-vernacular school, outside the big towns of Colombo, Kandy, and Galle, a C. school.

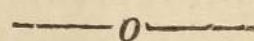
If the Code circulated among managers a few months ago is to come into force, we cannot agree with H. E. that "the provisions are more liberal than the old regulations in the aid given to higher class schools."

If by *higher class*, the A. class is meant, we do not see how the conditions could well be more stringent and illiberal. The Governor would scarcely call the two or three scholarships proposed for the Cambridge Local Examination, and the paltry payment for passes in that Examination, liberal. We believe, however, that the code has been re-revised, and a scheme has been made for extra subjects in high schools, in which case we trust there will be a liberal provision.

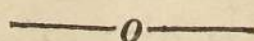
Girls' schools are treated in the code with greater liberality. It was time that they should be.



If the policy of the past year or two is to govern the working of the New Code, the Government will not wear itself out in its "strenuous efforts to increase the number, and efficiency of all our schools." The Chairman of the South Ceylon Wesleyan Mission says that every school presented by him for registration last year was declined. If the presentations from other missions have met with similar success, our readers may be sure that the educational expenditure of the last year was not excessive, and the additional grant over that expenditure for this year, is not by any means extravagant.



We have had our say on the Code. The March number of the *Friend* contained a lengthy review of it, made out in the meetings of the school committee. We hope that the objections contained in it, as well as the representations of other missionary bodies, will be treated with the courtesy, and seriousness, due to the opinions of men who have devoted a great part of their lives to Public Instruction in Ceylon, without any thought of personal profit.



In our March number we suggested that the unofficial

members should call for a *Government Commission*, to enquire into the general subject of education in Ceylon. We repeat the suggestion now. The subject is one of immense importance, and there are general questions as well as particular cases, on which it would be satisfactory to the Public to have a Report from such a Commission. The Commission should, of course, be thoroughly representative. We have no doubt whatever, that the Hon'ble P. Rama Nathan, who has already made one or two excellent speeches in Council on education, will, acting up to the traditions of the Tamil seat, see that the views of the public are fully represented.

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The following are the schools in the South Ceylon District, of the Wesleyan mission, down on the Director's list for Examination in October and November.

October. *Rawatawatta, G., Angulana, B., and G., Dehiwela G., Katubowila, B., Karagampitiya, B., Kehelwatta, B., and G., Koralawalla, B., Lunawatta mixed, Morotumulla mixed, Ratmalana G., Sarikkamulla, G., Suduwella, G., Telawalle, B., Villorawatta, mixed, Wattalpola, B. Wellewatta, G.*

November. *Kalutara, B., Petiyagoda, B., Welisara, B., Andiambalama, G., Dikbedda, B., Dunagaha, B., Horempala, B., Kamaragoda, B., Minuangoda, B., Minuangoda, G., Miriswatta, B., Panadura, B., and G., Polwatta, B., Wekada, G., Ampitiya, B. Kandy, B.*

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The following remarks on the work of Inspectors we take from an English contemporary:—

“The proper inspection and examination of an elementary school is a matter of no slight difficulty. Rightly to appraise a year's work in the short time at the disposal of an inspector requires a great amount of tact, judgment, and knowledge. The inspector owes a duty to the children, teachers, and managers, and also to the Department through which the nation gives grants for the encouragement of popular education. The inspector who fills his office with pleasure to the teachers and satisfaction to the Government is worthy of all

honour, and we always record with much gratification all examples which come to our notice. Mr. Graves, we are told, has so successfully accomplished his task as to win the esteem and approbation of the teachers, and at the same time to receive the favour of the Department in being promoted to the chief charge of so important a district as Huddersfield. We are glad that Mr. Graves has afforded another example that a proper and conscientious performance of an inspector's duty towards the Department is not incompatible with kindly interest and hearty sympathy with the teacher's work and aspirations. How is it that so many inspectors fail to realise this? The want of experience, judgment, and sympathy, makes some inspectors a terror to children, teacher, and managers, mars their work, and retards rather than stimulates, education in the district."—*Madras Journal of Education*.

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We have known one or two Inspectors in Ceylon to whom the above remarks might apply. We commend what is said above, with the "Directions to Inspectors" issued by the Public Instruction Department, to certain Sub-inspectors, who seem to imagine that "a proper performance of an Inspector's duty towards the Department," is "incompatible with kindly interest and hearty sympathy with the teacher's work and aspirations."

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The Boarding school for Girls at Richmond Hill, Galle, has already proved very successful. Commodious buildings, very well adapted both for residence, and teaching, have been erected at a considerable cost. At present there are 19 boarders with the prospect of an increase. Very great attention is paid to the institution both by Mr. and Mrs. Tebb. Girls from Amblamgodda, Weligama, Meteramba, and from places near Galle, are the boarders. The school does not interfere with any other English school for Girls in the neighbourhood. It deserves encouragement from the Public Instruction Department, and it is hoped when an application is made for a Grant, the Director will not be slow to register it as an English School.

Local Church News.

Adrian Cyril Pullenayagam. It is with feelings of the deepest regret that we chronicle the death of Adrian Cyril Pullenyagam, who died of typhoid fever on Sunday August 31st, at the early age of twenty-one. One of the first batch of pupils admitted to Wesley College, he gave promise of a bright and successful future, leaving at the end of 1877, to join the Medical School. We do not propose to follow up his career during the year he spent in that institution. Suffice it to say that he soon succeeded in winning the good opinion, and respect of his Principal, and all with whom he was brought into contact. A dissecting wound which for months confined him to his bed made necessary the suspension of his studies for a time. He had just resumed them, when the fever seized him of which he died. He died on Sunday Evening, August 31st, relying on his Saviour to the end. His remains were consigned to their last resting place in the Borella Cemetery on Monday evening, whither they were followed by a large number of sorrowing friends, and relations.

We regret that a career which began with such promise, should so suddenly have been cut short, and our regret is all the greater when we think of the bereaved parents, and large circle of friends he leaves behind. We offer them our heart-felt sympathy.

The Rev. E. S. Burnett, appointed to work in Colombo, by the recent Conference, arrived by the *S.S. Manora*, on the 3rd instant.

The Rev. S. R. Wilkin has been visiting the Trossachs, and other places of interest in Scotland. He expects to leave England for Colombo during the present month.

The Rev. John Scott. We learn from the *Sunday School Magazine*, that a considerable part of the stay of the Rev. J. Scott, in England, has been occupied in the revision of the

examination papers sent in monthly by the competitors for the prizes offered in our denominational Magazines for young people. The correction of the many hundreds of papers sent in month by month, must have had the effect of curtailing the Chairman's well earned holiday.

Mr. F. T. Sirimana, Church Mission Catechist. This able controversialist and eloquent native preacher died at Dodanduwa recently. His speech at the public meeting at the Kotta Jubilee meeting some years ago, and the address at the Panadura Buddhist controversy were much admired by those present on the occasions referred to. The deceased was a son-in-law of the late Rev. A. Gunesakera, C. M. S.

Extension Fund. The following sums have been received in aid of 'Extension Fund,' for 1880, which are gratefully acknowledged.

1 In support of BOOSSA and AKMEEMANA Circuits.

<i>From Galle.</i>			Rs.	Cts.
Collections at Fort Chapel	..	..	47	22
Do. Richmond Hill	..	..	42	00
Do. Magalle	..	..	75	75
R and Mrs. Tebb	..	..	50	00
By registered letter 8289	..	..	50	00
R. Christison	..	..	5	00
Mrs. Karunaratna	..	..	5	00
Miss J. Jansz	..	..	10	00
A Donation	..	..	5	00
'G. E. G.'	..	..	9	13
Small sums	..	..	0	75
From Boosa Circuit	..	..	10	10
Do. Meteremba Circuit	..	..	4	00

2 In support of CIRCUITS IN MATARA DISTRICT.

Mirissa Circuit	..	..	7	34
Hakmana Do.	..	..	6	00
Welleboda Pattuwa	..	..	8	10

It is proposed to hold bazaars towards the close of the year in aid of the extension fund in the Galle and Matara Circuits. A contribution to purchase materials has been made in Matara, and upwards of Rs. 100, collected.

Kandy. The Sunday School Anniversary Sermons were

preached on Sunday, September 5th, by the Rev. T. Little of Batticaloa. On the following day the public meeting was held, at which interesting and instructive addresses were delivered by the Revs. C. Carter, J. Watt, Messrs. J. H. Eaton, E. Walker and A. Paterson. The Rev. T. Little also addressed the meeting. The chair was taken by Mr. W. D. Gibbon. The report, which was read by Mr. A. Vanderstraaten, the Superintendent, was the record of a year of successful work. We are sorry that pressure of other matter, prevents our giving it in this month's *Friend*.

Notes of the Month.

The Conference. A decrease of over nine hundred members in the Wesleyan Methodist Societies was reported to the last Conference. One of the sittings was devoted to the consideration of the subject. The position was described by Dr. Pope in the words:—"Methodism is prospering as a church but not as a Society." The numbers returned to Conference are only of such members as regularly meet in the Society classes. The Methodist church, if by that term we may include adherents, and regular worshippers who would call themselves Wesleyan, is larger than ever it has been. We trust that the idea of the Society will not be absorbed in that of the *Church*. The Fellowship meeting is needed as much as ever, and as the foundation of our organization, should be strictly maintained. We are thankful to find that nearly all the Mission Districts, including North and South Ceylon, report a very considerable increase.

Dr. Anthonisz. In common with other Ceylon journals we have to record with regret the retirement of Dr. Anthonisz from the Ceylon Medical Service. He is so well known and his services, and attainments are so much appreciated here, and elsewhere, that no words of ours are necessary to ensure a hearty and liberal response to the Testimonial started as a recognition of his services, extending over more than a quarter of a century.

“**The Theosophist.**” One or two numbers of this journal, the organ of the Theosophists, printed at Bombay, give some exaggerated accounts of the reception accorded to Colonel Olcott and his party, at Galle and elsewhere.

A writer in the *Satyalankaraya* quoting passages from the July number of the *Theosophist*, makes very severe criticisms on them.

The following are some of the passages quoted and commented on by the *Satyalankaraya* correspondent.

(1.) “At every locality the committees of reception have composed the leading men of the community.....And the most pious and revered ladies have come in their richest attire to shew their respect to Madame Blavatsky.”

(2.) “And on the 17th, when the *Ethiopia* was signalled, a new crowd of nearly 6000 was in waiting. A committee of 25 of the first native Gentlemen of Galle, had charge of all the arrangements.”

(3) “Colonel Olcott has already spoken twice in public, last evening at the Fort Barracks, the *largest* room in Galle, and this afternoon in the compound of a gentleman’s house, when fully 3,000 Buddhists listened to him..... The entire *English Colony* was present last evening, (the *Italics* are ours.)”

(4.) “The Buddhist women seem to respect her as a deity dropped from the clends.”

(5.) “Their host at this town (Panadure) was the venerable, and wealthy Mudliyar, Andris Perera.....His sword and baldric alone are computed to be worth at least £,2500!”

These exaggerated accounts may prepare grander receptions for Colonel Olcott when he visits other places out of the Island.

What would the Déwa Nilema and the other admirers of Colonel Olcott at Kandy, say to this?—“Of the relic itself we need not speak, since it has been described in detail more than once, except that it most assuredly was never anchored in a human jaw.”