

THE CEYLON FRIEND.

JANUARY, 1881.


“VARMER BOB.”

A STORY OF THE TIMES OF JOHN WESLEY.

BY A FATHER AND DAUGHTER.

CHAPTER V.

THE FOUNDER OF METHODISM.

 I'VE heard some people talk of Master John Wesley, and call 'en another St. Paul, and I've heard others call 'en by names that hev'n't got much of St. Paul in 'em. Passon Flummocks called 'un “emissary,” like he did Master Whitefield, and Captain Bramwell said he was a downright Jacobite, and the cleverest spy the Pretender had in all the kingdom. All I know is that he never put me in mind of any emissaries and spies, but he made me think a gurt deal about Jesus Christ, and about my own sinful heart. He did put me in mind of St. Paul too. When he talked as he did that first evenin' at Beer in Master Morwell's parlour about the places he'd a been preachin' at, and the persecutions he'd endured, it was most about like the Acts of the Apostles done over again in England. Not that he wanted to talk 'bout hisself, but Master Morwell, was cruel hard

upon 'en trying to draw en out, and I think Master Wesley was willing to tell all about his work because he saw it was doin' the old Varmer a power o' good. The old man fairly broke down, and I felt as if I could weep like a young cheeld when he told us the story about the gurt change that had been wrought amongst the people of West Cornwall, of how the wreckers were leaving their sinful ways, and the fishermen and miners were turnin' to the Lord Jesus Christ. He told us about the conversion of some of the worst characters in the country, and the stories most about melted us all to tears. I've heard neighbour Tredinnick, who came up from those parts say that 'twas all as Master Wesley had said. He (Tredinnick) was a little boy at the time, but he minds how bad the people all were at St. Agnes where he lived, before Master Wesley came down into Cornwall.

He, Master Wesley, talked too, about some Methodist soldiers with the army in Europe. There was one John Haime who had been witnessing a good confession. And when he came to talk about him, he got up as lively as a young boy of twelve, and bowin' to Mistress Morwell as if her was a grand lady instead of a plain Varmer's wife, he went off to his saddle-bags, and soon returned with a letter that he wanted to read to us from the soldier preacher Haime. 'Twas a beauty of a letter. Mistress Alice asked leave to copy it. She showed the copy to Captain Bramwell later in the evenin' and I heard 'en tell her that 'twas very vulgar to go makin' so much of a letter from a common soldier.

"I know the fellow well," he said, "he was always ranting and raving and shouting Hallelujah, like those people at the meeting the other night. They are a vulgar set, Mistress Alice, you may be sure of that."

"And is it vulgar to be good?"

"Well, no, not exactly that, but it is not fashionable to pull long faces, and to be always talking about pious things."

"Do you call Master Wesley, vulgar?"

"Ahem, haw! No, not that, but I will tell you after I've heard him preach," and then he turned towards me where I was a standin' near them, all unintentional, and he says, "but I'm afraid all this talk is not pleasant to our Herculean friend from the North."

"I don't know what you mean by Herculean, may be you mean farmeren, but I've got sense enough to know that you might very well call me vulgar if I was to boast about somethings in farmiren' which would be just as much Greek to you Sir, as Herculean is to me." I didn't like to look at Mistress Alice to see how her took it, but I could feel somehow that her was vastly delighted.

"Ah yes" said the Captain, but here is Master Wesley coming, and he, at any rate, is an educated man."

We were soon on our way to the meetin' and Master Wesley walked with me into the village. It was a fine moonlight night, and all the farmers' men, and the people from the mines, came walkin' down the lanes, and the children kicked the dry autumn leaves about as they passed us. And they laughed, and thought it purty fun when they sent the leaves flyin' over our heads. Master Wesley laughed as hearty as they and he took two of 'em by the hand, and led 'em all the way to the house where the preachin' was to be. He talked to 'em first 'bout things all children like talkin' about, and then he talked about their souls, and the little heathen didn't seem to know that they'd got any souls. One of 'em, I remember, asked the old gentleman if he was Jesus Christ. And the other answered by saying that he heard somebody say that the preacher, was a "Tender," meanin'. I suppose an agent of the Pretender.

When we got to the place where the preachin' was to be—it was a big room belongin' to the lead mines—he took the children to their parents, and then he went in, and I went in 'arter, and purty hard work we had to get up to the head of the room; it was fillin' up with people of all sorts, and all sizes.

Varmer Morwell and Mistress Morwell, Mistress Alice and the Captain, came in soon after us, and we all had chairs to sit upon up near the preacher. I noticed that the Captain for near half the service was lollin' 'bout upon the chair, and makin' of it creak, and then he took out a big watch, and looked at 'en and then he yawned, or pretended for to, cause, I believe it was all put on, and that he was tryin' in that way to disturb the preacher. I couldn't help thinkin' I would just as soon have rotten eggs, and turmits throwed at me. And I remember that Mistress Alice afterwards took the Captain to task for it, and asked of 'en if he dedn't think the presence of gentlewomen ought to keep 'en from doin' like that, if he hadn't got any respect for the worship. Would he do like that in a drawing room with some of his fine friends? her asked. Bless your heart her knowed what was what, as well as he did. And he said he never looked at it in that way afore, and he begged a thousand pardons.

But, I must beg your pardon for bein' so long talkin' 'bout Captain Bramwell when I ought to be sayin' somethin' 'bout the sermon. Fact is, I thought a purty sight more 'bout him than I did 'bout Master Wesley or 'bout Master Wesley's Master for nearly all first half of the service. The sermon was upon Faith, and the text was from the words, of the Apostle, to the Hebrews,—“Without Faith it is impossible to please him.” I've told you why, I dedn't pay much attention to the beginnin' of the preachin', but when I once begun to hearken then I begun to think, and when I begun think, I begun to feel.” Master Wesley made it all so plain there was no gettin' away from it. Fact is, I never knowed what *Faith* was afore. I used to think it was a sort o' sayin' “I believe,” and didn't know that it had much to do with a man's heart and life.

There was all the difference in the world between the two preachers, Master Whitefield and Master Wesley. The sermon at Tavistock was as Varmer Morwell said afterwards like a flash o' lightnin' that struck a man down, most about

afore he knowed where he was. But this Sermon at Beer was like lettin' in the day-light into a man's heart, showin' up all the weak places, all the pitfalls and all the dangers.

People often ask me about Master Wesley's preachin', and some people call'n a orator and all that, but I always say "He preached the Gospel." It was always mighty powerful, and always plain and understandable. If that's a orator, then the founder o' our societies, was one o' the biggest orators that ever lived.

In that Sermon at Beer, he began wi' askin' the question. "But what is Faith?" Seemin' to me then, 'twasn't necessary to ask it, and he looked so earnest about it. I thought everybody knowed what *Faith* was. He showed us clear enough that everybody didn't know. He spoke of the different sorts of faith that there was in the world, and he made it out as clear as anythin' that we was most of us no better than so many Mahomets. I don't believe any Mahomets that ever lived, ever felt so bad as I did under that sermon. Then he went on to tell us that true, savin' faith, was the gift of God, and he gov us chapter and varse to prove it. And it was then, when he was comin' to the close, and makin' what he called the "exhortation," that he got powerful earnest, and then I thought he was somethin' like Master Whitefield. People was sobbin' all over the place, and I made a detarmined resolution that I wouldn't rest till I had got that savin' faith that Master Wesley had spoke of.

I think the best idea of what the preachin' was like was in what Master Morwell said afterwards. He was in a deep study, and I asked 'en what he thought of it, and he just said, slowly, one word:—"Con-vin-cing."

I have talked, and wrote a lot about that preachin' because it marked a turnin' point in my life. It was under that sermon that I was first truly convinced of my sinful state before God. I prayed that night as I never prayed afore in my life. It was all quiet in my own room, and there I sat up thinkin' and prayin' till near four o'clock in the mornin'.

when I heard somebody a stirrin' in the next room. And I knowed it was Master Wesley, because he had told us the night afore, that he always got up at that time, and that gettin' up in the mornins like that had been a great blessin' to 'en, in body and soul.

He went away most about so soon as it was day-light, on his Cornish journey, and I went nearly down to the ferry with 'en. We met the work-people goin' to their work in little groups here and there, and they was mostly singin' the hymns that we sang at the meetin' the night afore. Master Wesley stopped one lot and talked to 'em about singin'. I always think of what he said then, whenever I open a hymn-book.

They was singin', men and maidens, all together, the hymn beginnin'. “ Jesus the name high over all.”

They was comin' up slowly, up the hill, and we was goin' down towards the river, and all the valley seemed to be filled with the praises of God. They was singin' the verse:—

“ O that the world might taste and see
The riches of his grace!
The arms of love that compass me
Would all mankind embrace.”

Master Wesley stopped for a minute or two, and said he didn't think they was late, and he would like to say a word or two. He told 'em that the hymn was made by his brother the Reverend Master Charles, and that his brother had made it for plain people to sing. There was no sickly sentiment about it. He would like to know whether they was singin' it from their hearts. He said that singin' “ Psalms and hymns and spiritual songs,” was a very important part o' our duty as Christians. They should learn to sing well. They had good voices but they wanted a little trainin' he said. He advised 'em to practise together often, so that when they held their meetins, the service of God might not be marred by discords. It was no use, it wasn't proper praise, if they didn't *think* about what they was singin' and if it didn't come

from their hearts. He told 'em too that they was to put the best tunes that they could get, to the words. The devil had a lot of music in his service which oug't to be taken from him, and used in the service of God. He wished 'em good-bye then and gove 'em a kind o' blessin', askin' God to fill their hearts with his love that their “ mouths might show forth his praise.”

After we left 'em he told me that the gracious Revival of religion which was spreadin' through Cornwall and Devon was caused a great deal by the singin' o' these hymns. The people was nearly all born singers, he said, and God was leadin' of 'em partly by the preachin' of the pure Gospel, and partly by the singin' out from darkness into light.

Then he talked to me about myself, and gove me some fatherly advice and spoke to me earnestly about tryin' to get a few people together when I got back to Nosworthy for talk about our souls. He said I should find that the greatest help in the world. And he would come and see us, as soon as possible.

Then he took me by the hand, as I had to go back, and I did feel just as if I could go down upon my knees and kiss his hand, just as they say people do when they go to see the king, God bless him!


I stayed with the Morwells for two days longer, and I had one or two precious talks with Mistress Alice about the work of *Faith*. It was strange that the same things used to make just the same impression upon both o' our hearts. She was feelin' just the same as me about Master Wesley's Sermon. Master Morwell got very thoughtful, and didn't say much. Mistress Morwell talked more about, “ The Captain,” than ever, and I began to be afraid, jealous lout that I was, that even Mistress Alice was gettin' dazzled with all the Captain's fine talk.

Now, I must give that maid o' mine a chance to write a bit.

INDIAN SKETCHES.

BY J. L. DEWAR.

J E Y P O R E .

HE native state of Jeypore in Rajputana can be reached either from Delhi or Agra by a narrow gauge railway. As the trains are heavy, and the engines light, the "slow mixed train" is slow indeed. Jokes are current in that part of the country, of foot passengers on the line overtaking the train, and on the guard wishing to do a friendly turn, suggesting that they should take a ride, refusing the offer on the plea that they were in a hurry. This may seem like a gross exaggeration, but it really is not so much so as at first appears. We ourselves saw a youth whose hat had fallen off, evidently debating in his mind whether he should not jump off the train; pick it up and return to his carriage while the train was in motion. He did not do it however, but it looked as if it could have been done. If the speed be slow, the carriages at least are very comfortable, and the country although far from fertile, is broken up with undulating hills, and their variety and picturesqueness are a pleasing contrast to the flat plains which usually form so much of the landscape for the sight-seer in India.

At the time when Aurungzebe was carrying on a fierce persecution against the Hindu religion, and spreading terror into every city in the land, the towns of Jeypore was spared, as its Maharajah had rendered to the Emperor some valuable services. The place was in consequence inundated with Brahmins who had fled from other parts of the country, and it became for the time being a second Benares. This circumstance had a direct effect upon a valuable addition to the library of the British Museum, for it was from Jeypore that the first entire copy of the Veda was obtained, and this at a

time when there was an almost universal scepticism among European scholars as to its existence.

Jeypore is quite a unique place, and certainly for a native state it is wonderfully advanced. The late Maharajah was a man of considerable enlightenment, albeit he had eight wives, and an innumerable number of "assistant wives" as our guide euphoneously put it. His capital was in many respects like an European city. There were gas-works—the gas being made from castor oil—to light the palace and streets; water works for a supply of pure water all over the place; a school of art where the students were taught drawing, painting, sculpture, watch-making, pottery, goldsmith work, engraving, embroidery, wood turning, carpentry, wood carving, and general blacksmith's work. There was a public library; a college; a girl's school with English ladies as teachers; an observatory; mint; a public garden; pillar letter boxes at the corners of the streets; an hospital, called the Mayo hospital built in memory of the Viceroy who was assassinated at the Andaman Isles; a fine statue of the same nobleman; a Zoological garden—with the finest collection of tigers to be seen in India; a theatre, where a Parsee troupe played once a week; a band; and two large ice-machines for furnishing a supply of ice during the hot months.

The city is regularly laid out in squares, and is said to have been designed by an Italian who was in the service of a former Maharajah. He had travelled at the Maharajah's expense over most of Europe, for the purpose of collecting the newest ideas in city building. This fact, has however, been partially questioned, as the Hindi works on architecture give rules for laying out villages on a similar plan. The principal streets of the city are remarkably clean, but the narrow lanes and bye paths have not much to boast of in the way of tidiness. The natives seemed happy and well to do. The houses are of a strange fantastic style, coloured light red pointed with white, and have imitation windows of a fair size, the real windows being only large enough when opened to put your hand through. On the walls were some spirited

sketches of elephants, horses, and soldiers such as are sometimes to be seen in Ceylon, only the Jeypore ones were much higher art. The very poor build their houses of a kind of straw the supports alone being of wood. These are exceedingly neat, every stalk being laid close, and straight and sewn together.

Jeypore is rather famous for its fine arts, and the late Maharajah in founding, and endowing the School of Art there did what he could to give the geniw of his people, an impetus. The enamel work is especially prized. Dr. Birdwood,—the greatest authority on Indian Art, has said, “It is the mingled brilliances of its greens, and blues, and reds which laid on pure gold, make the superlative excellence and beauty of Jeypore enamelling. Even Paris cannot paint gold with the ruby and coral reds, the emerald greens, and turquosise and sapphire blues of the enamels of Jeypore.” Garnets, carbuncles, and turquosises are very plentiful in Jeypore, but as there is no market there for good stones, the best are sent to Calcutta and Bombay.

A large portion of the city of Jeypore is occupied by the palace and its gardens. The parts of the palace which we saw were dirty and uninteresting, but some of the best rooms were closed as the Maharajah was mourning the death of his favourite wife. In what we did see there was a strange mixture of the East and West. The council of the nation composed of Rajpoot nobles was sitting on the ground in a verandah discussing the affairs of state; the heads of the treasury department were in another place, with heaps of Jeypore currency on the ground beside them; the durbar hall was filled with English furniture; and there was a large room in which a specimen of almost every kind of velocipede was to be found. In the stables of the Maharajah there were some three hundred beautiful horses, and the master of the stud kindly brought some of them out to exercise before us. He took great pride in one or two performing ones, which would have brought down the plaudits of any circus, especially one horse which went through the figure eight at full gallop in

a space where he had not much more than room to turn. Over the sandy ground of exercise, horse after horse was urged at its swiftest speed, only to be stopped dead in its mad career when the word of command was given. They were all gaily caparisoned, and we knew not which to admire more, the horses or the fearless riders who bestrode them. On offering a gratuity it was respectfully declined, as the Maharajah they said would dismiss from his service any one guilty of receiving such a thing. Some of the other servants of the Raj had not the same scruples, as we afterwards discovered. There were a fine lot of elephants in the elephant stables. The Raj publishes a bi-weekly newspaper; a yearly directory; an illustrated guide-book; and there is a European photographer attached to the palace.

Amber city—the old capital—is one of the sights of Jeypore, for which we started on a chill morning. The air was clear and cold; a thin blue mist clung to the dewy earth; in some places there appeared to be hoar frost; and the natives had collected ice, which had formed during the night, in small shallow pans put out for the purpose. The flocks of peacocks, which swarm there were waking up, and strutting about contemplating their own beauty. A little way out of the city is a lake; on its edge stood a deserted palace, weird and ghost-like as seen through the haze, and the still surface of the water which was “as misty as the autumn sea, ’neath the first hoar frost,” was undisturbed save by the splash of the fish, or the paddling of the numerous water-fowls. The fishing and shooting there is strictly preserved, watchers being regularly employed to prevent poaching. After a drive of about two miles you reach the bottom of the ghaut, which leads to the gate of the ancient city. It is too steep for a carriage, but through the courtesy of the Maharajah, and the Residency we found here an elephant awaiting, to take us to the old capital. Very little remains of Amber, save the gateways; the fortifications; and the palace; and you travel along a steep road, with high hills hemming it in; past ruinous places over which the scant vegetation is struggling to grow; down to the lake at the bottom; and then winding

round it, ascend for a long distance over a stone causeway to the gates of the famous palace, which is on the very top of the hill. We dismounted in a great courtyard, and were soon at sea in a perfect labyrinth of passages, among whose mazy windings one might wander for a day without getting out. The palace as a whole is in fair preservation, but the hand of neglect, and decay was very visible in the carved sandalwood doors which were falling to pieces. The zenana quarter is almost as good as new and the numerous suites of rooms spoke eloquently of the extensiveness of the old Rajah's establishment. They were plainness itself, and in those belonging to the Maharanni there was a beam to which the ropes of her swing had been attached; swinging being the most serious occupation of her life. The crystal palace was a curious room; its walls and roof being ornamented with pieces of mirror, representing, birds, flowers, and other devices, which had a fine effect; but the gem of the place was the "house of rest," to which in the fierce heat of the Rajputana summer, the Rajah retired to be refreshed by any light wind that blew. It is built of marble, and through its open screen-work, you looked down from the giddy height upon the sleeping lake; the deserted hill sides, where of old the busy stream of life ebbed and flowed, now the haunt of the tiger and the boar; the towering walls of the city ramparts ran along the hill-tops, breaking the sky-line with tower and fortress; and through the wide valley looking north and toward Delhi,—the old trade route of northern and southern India,—there were houses, clumps of trees, green fields, and beyond all the sandy waste. It was a charming view, and the blue haze which hung over all heightened the beauty of the scene. Wonderful men were those old Rajahs; with a keen eye for the beautiful and a rare susceptibility to enjoy it; and yet, so prodigal of their resources, that for a mere whim, a place like Amber was forsaken, and its natural and artificial advantages were for ever after simply to be looked at not lived in and enjoyed.

In the palace is a small temple, where a daily sacrifice of a

goat is offered to Silla Davi—the female essence of Siva—and we saw the Brahmin priest preparing the animal for death. The tradition is current that in early times a human victim was used for expiation, and the Maharajah Jey Singh, having let the bloody rite lapse, he had a fearful dream in which the enraged deity demanded of him the reason why her image was suffered to remain dry. Troubled in mind the humane prince thought of a compromise, and the blood-thirsty goddess was pleased to accept of a goat as substitute. We fancy, however, that this tradition—which is quoted from Bishop Heber,—is but the expiring echo of much earlier times. The idea of a human sacrifice is so repellent, that long before Jey Singh's day, the Brahmins in their respect for humanity and life had explained the reason of its disuse. "The gods" they say "killed a man for a victim. From him thus killed the part which was fit for a sacrifice went out and entered a horse. Thence, the horse became an animal fit for being sacrificed. The gods then killed the horse, but the part of it fit for being sacrificed went out and entered an ox. The gods then killed the ox, but the part of it fit for being sacrificed went out and entered a sheep. Thence it entered a goat. The sacrificial part remained for the longest time in the goat; thence, it became pre-eminently fit for being sacrificed," (*Hinduism M. William.*) It is possible, however, that although the human sacrifice had not the direct sanction of the Brahmins, yet in the presence of some dire national calamity, a human victim may at times have been immolated.


Another tradition which has lingered about the old palace of Amber, has lately received striking confirmation. When the audience hall was being built, it was designed from one in the Imperial capital. The rumour of its beauty reached the Emperor, and he was enraged that any of his princes,—however powerful he might be—should have presumed to have had carved pillars, such as he had. Accordingly he dispatched a general with an army to bring the Rajpoot chieftain to his senses. News of their coming soon reached Amber, and orders were at once issued to have all the fine red

sandstone pillars plastered over. When the general arrived he was shown the result, and the anger of his royal master was appeased. Lately the lime has been picked off one or two of the forty pillars which support the vaulted dome of the audience hall, and the exquisite carving is to be seen to-day, as fresh and rich as when the rumour of its beauty raised anger in the Imperial breast, and put an army in motion.

The temple of the sun, which is one of the sights of Jeypore, is visited more for the view than for any intrinsic beauty in the building. It is perched on a high hill, and is reached by a broad causeway, which was made by a Rajpoot noble in honour of the god. The finest view of the city is got from this point, and beyond its green borders are vast sandy wastes which are billowy but motionless; barren as the sea, but without its glitter and freshness. There is a sense of deep depression as you look on it—a territory never to be reclaimed.



Educational Notes.

 H E Report of the select Committee has been given to the Legislative Council. It recommended the proposal of the Managers that an additional clause be inserted after clause 12, providing for the publication in the *Government Gazette* of all applications for new schools or proposed changes in the location of any existing school.



The towns as distinct from villages are at last defined as Colombo, Kalutara, Negombo, Galle, Matara, Kandy, Batticaloa, Trincomalee, and Jaffna. This clause wants still clearer definition. Kandy is a town. Some people call it a city, but we presume it is called so not on account of the numbers of its population, but because of its being the chief town in the central province and the number of English, and English

speaking people in and around it, but there are villages and groups of villages in other parts of the Island which can shew a much larger population in proportion to the area than the Municipality of Kandy. The Church Mission Society School at Gatembe will probably be closed in consequence of this want of discrimination and clear definition. "Municipal limits" in Kandy means considerable distances and in some places, thin populations.

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We do not quite understand what is meant in the Report by "the proposed average attendance for schools in the C. class was agreed to." Does it mean the proposal in the Conference petition, or the attendance proposed in the Code?

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We congratulate managers on securing a good broad scheme of Superior Instruction. It will be remembered that the First Draft of the Revised Code made provision under this head only for the Cambridge Local Examinations. We complained that this was too limited, and that these Examinations were wanting in the important element of the local adaptation. We therefore suggested that specific subjects should be introduced, having special regard to Science teaching, and that the Examination of the Indian Universities, being in choice of subjects better suited to Ceylon Schools, should be combined with the Cambridge Local in the scheme for Public Examinations. Both these important amendments have been adopted.

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The Director charges us with saying, that it was suggested by the Wesleyan Missionaries of South Ceylon, that the scheme for Superior Education was "an attempt to coerce managers." The definition of a *High School* in the First Draft ran as follows :—"High Schools are schools in which scholars are prepared for the Cambridge Local Examinations." Our readers can judge for themselves whether that clause allowed managers much latitude. We are glad to find that important scheme so greatly modified and improved.

The provision for higher education is now a liberal one. We wish we could say as much for the most important branch of Public Instruction Primary Education. The average attendance clause, of which the Conference complained that if carried into effect it would be "disastrous to education of the most necessary kind," a phrase which seems to have had a "red-rag" sort of influence on the Department, has been retained by the vote of the Council. Anything more undignified than the manner in which that majority was obtained cannot well be conceived and would surely not be tolerated in any Legislative assembly in any other British Colony. The average attendance was considered on both sides to be of the greatest importance. The Conference shewed that it would close a large number of schools. The Director allowed that it would close at least fifty-seven. The Lieutenant Governor promised the Hon. member, who brought the petition forward that evidence would be received and witnesses examined. We believe that the only witness examined was the Director of Public Instruction. We know that several managers connected with different denominations were waiting and anxious to come forward with evidence, and were immensely surprised to find the Sub-Committee bringing in its report without calling on a single witness except the Director.

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One-sidedness is bad enough in the treatment of an affairs so important to the public, but when that one witness is permitted to carry his point by charges of "fraud and irregularities," on the part of the educational agencies, without giving them a chance of reply, and carrying the clause against them on the strength of the indignation excited by these charges of dishonesty, it really becomes too bad, and must too lower in minds of all thoughtful people an administration which has never stood very high in public estimation.

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The charges of fraud will of course been fully investigated, but that investigation should, in all fairness, have been taken

up by the Sub-Committee before presenting its Report. It showed how little importance was attached to the charges by the official members that an instant investigation was not called for before producing the Report.

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Notwithstanding the assurance of the Lieutenant Governor, and the Director to the contrary the charges of dishonesty conveyed the impression to one mind at least, that of Mr. VAN LANGENBERG that the Missionaries were implicated. We can understand Mr. VAN LANGENBERG's favouring the Code after the flattery heaped on the Roman Catholics by the Director, and also from the fact that the large if feeble schools of that body in the villages would probably absorb the children shut out from the small schools closed under the attendance clause, but we cannot understand why he should consider the Missionaries implicated in the Director's indictments against Grant-in-aid schools, unless the Director himself had used—or abused—his position as the one privileged witness to insinuate a participation in the dishonesty on the part of managers.

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It would be stooping to the undignified methods of the Department to charge Government schools with "frauds and irregularities." A well-known planter asked on reading the debate whether the Public Works Department, or any other Public Department, even the Public Instruction Department could lay claim to be entirely free from them amongst the subordinates. But the best reply will be a full investigation.

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The necessity for a Government Commission of Enquiry will now be evident. We were disposed to think the Sub-Committee of Council would answer the same purpose. The result proves how mistaken we were. The Executive Council should now be asked to appoint a Commission, which should investigate, not only the one or two cases referred to by the Director, but the entire history of the Public Instruction

Department, so far as it is contained in Reports, and the official documents of the Public Instruction Office. It would of course summon witnesses, and call for the evidence which the Sub-Committee seemed so unwilling to receive.

If the Government will not consent to the appointment of such a Commission, as seems not unlikely, the managers interested should report as fully as possible to their Committees in London, in order to secure the attention of the Secretary of State to the subject, or, if necessary, the House of Commons. Whatever the Director may have intended by his remarks they have led to insinuations against, and attacks on the Agents of the Missionary Societies, which can only be sufficiently answered by a Public Commission Enquiry.

We have an idea that the Public Instruction Reports will hardly bear out the remark in the Director's memoranda that, "The Roman Catholic managers have never encouraged the unnecessary multiplication of schools, and of the practical success of their operations, no one familiar with the schools in Ceylon can entertain a reasonable doubt." Mr. BRUCE, is reported to have replied to a query of Mr. RAMA NATHAN'S that the Roman Catholics were free from such irregularities as he had attributed to the other societies. These are the straws which indicate the direction of the stream.

What constitutes a feeble school? is a question, to which the Departmental answer is found in a remark on the Kollupitiya Boys' School in the list of schools likely to be struck off the Register by the new average attendance clause. "This school has now 80 boys on the list, the fact that in 1879 only 17 boys, were presented for examination out of 76 seems to indicate that the school is a very feeble one," and yet, by a strange inconsistency, in the Revised Code average attendance is made the test of strength.

It will probably be borne in mind by the readers of the memoranda that the letter from the Bishop of Colombo comes from a Government servant. It would also be expected of course, that the remarks of the Society of the Gospel Propagation agents on the Revised Code should be leavened with the same spirit. The *Diocesan Gazette* says that the opposition to the Code has come only from "the sects." The Roman Catholic Church is not a sect according to the same authority. But the Church Missionary Society evidently is, for Messrs. DOWBIGGIN and WOOD, have rendered valuable service in the controversy, and Mr. SIMMONS' statements laid before the Sub-Committee appear to have provoked especial resentment.

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An effort is about to be made by the people of the Kandy Circuit, to establish new girls' schools, and strengthen old ones in the places occupied by our Extension Work. At present, according to the last Report there are only 326 girls attending schools in the entire central province as compared with 2,909 boys, out of a population of 495,340! The southern province educates 1,033 girls out of a population of 399,755. The western 10,350 out of population of 766,285. We should hope that, in face of the fact that all the girls at present receiving education in the large central province could receive it in one good big school, the Government will encourage the Establishment of Girls' Schools in the neglected parts of that province in every way possible. A Fancy Bazaar, with this object in view is to be held in Kandy in February.

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On the subject of the educational discussions, we have received the following notes:—The speech of Mr. Obeysekera, in the debate on the Revised Code was a very extraordinary production. We will quote a few sentences in order to shew the reason for which Mr. Obeysekera voted for the Director's proposals. "As for the objection of the Tamil member as to children of tender years coming up

to the standard required he (Mr. Obeysekera,) thought it was a question which should be viewed in two ways. *It would be very difficult in many cases,* but at the same time they should note that they would RID those schools of THE REFUSE *which should not be in the SCHOOLS.* They would rid them of children who had no natural talent or gifts which would suit them for mental labours, and they would select and RETAIN THE FEW, who were fitted for the pursuit of study. Therefore he thought it was *a step in the right direction* if they could possibly DRIVE AWAY *from those schools* children not adapted for learning, and sent them away to such avocations as they were naturally fit for, thus *keeping in the schools only such* of their boys, as were naturally gifted by talent, which would develope in the future. THEREFORE he thought there could not be much objection to the code which was at least worth a trial." It is much to be regretted that sentiments should have been uttered and allowed to pass without rebuke in the Legislature of Ceylon. Not to stigmatize poor degraded children as "Refuse" but to labour for their elevation and enlightenment, not to neglect the masses for the sake of "the few," not to "drive away" children from the schools but to draw them into the schools is the part of sound statesmanship, as it assuredly is of benevolence and christian charity. We commend to the notice of the Government and Director the force of Mr. Obeysekera's "therefore."

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That we may dismiss Mr. Obeysekera, from our pages as soon as possible we may as well notice here his virulent attack on the veteran Educationist of world wide experience JOHN MURDOCH, L.L. D. After the exhibition in the debate on the Revised Code, this attack will effect the reputation of no one but that of the speaker himself. Because Dr. Murdoch differs in opinion on a question of practical education from Mr. Obeysekera that gentleman declares his contempt for him. What a falling off from the manner of the late eminent representative of the Sinhalese, the Honble. James Alwis!

Returning to the debate on the Revised Code, we observe that His Excellency the Governor declared that the object of the Government was to strengthen the hands of the missionaries. We appreciate the kindness of the remark, but we should have been glad if His Excellency had condescended to enter into some detail showing how the Code could possibly have that effect. To us it appears only as a rap on the knuckles. We also regret that in closing the Session of the Council His Excellency should have referred to "miserably inefficient schools." An irritating expression of that kind might well have been spared, since it has been clearly shewn in the discussions on the Revised Code that on the ground of the Director's own statistics it is applicable to more of the schools of the Government than of the missionaries. For our own part we do not believe that a school is inefficient merely because it is small. On the contrary, with respect to vernacular schools we have known small schools in which better discipline was observed and sounder instruction given than in large ones, and that for a very simple reason. Children in vernacular schools pay no fees, and the Government grants are not usually adequate to provide a sufficient number of teachers qualified to control and instruct a great mass of children. In a school of moderate size each child receives special attention and is likely to profit to the utmost. We know this is contrary to the theory on which the Revised Code is framed; but then the fault of that Code, throughout is that it is founded on theory, not on experience.



Local Church News.

Rev. J. Scott. As the time for Rev. J. Scott's arrival at Colombo was drawing nigh, preparations were being made at the Mission House at Kollupitiya, to give him and his family a hearty and cordial welcome. The Acting Chairman entered

very heartily into the wishes of the people, and the demonstration on behalf of the District on the day of Mr. Scott's arrival at Kollupitiya was a complete success. On the day fixed for the public reception the Chapel at Kollupitiya was crowded. There were ministers and members and other friends from most of the Circuits in the Western Province. The Rev. James Nicholson was called to the Chair. After devotional services, the address which is printed below from the laymen of the district was, owing to the unavoidable absence of Mr. Advocate Eaton, read by Mr. C. VanRooyen of Colombo.

Addresses were delivered by Rev. Z. Nathanielsz who purposely came up to represent the friends in the Southern Province, Mr. Joseph Pieris, and Mr. L. Isaac D' Silva, of Morotto Circuit, Rev. Henry Pereira who represented the circuits in Negombo and round about and by Rev. J. W. Philips. Grateful allusions were made by several speakers to the satisfactory and business like manner in which the Acting Chairman, The Rev. James Nicholson, sustained his duties during Mr. Scott's absence.

The following are copies of the address and reply.

TO THE REV. JOHN SCOTT,

*Chairman and General Superintendant of the
Wesleyan Mission Society, in South Ceylon.*

Reverend and dear Sir,

We the undersigned representatives of the various Circuits of the Wesleyan Missionary Society in South Ceylon, do not think we need offer any apology for trespassing on your time and attention so soon after your landing in the Island for the third time in your life. We would rather regard this address in the light of a duty we owe you as the Chief Pastor of our Church; whose return to the Island we hail with feelings of the warmest welcome and sincerest pleasure. Having commended you to the watchful care of our Heavenly Father on your homeward journey; having followed you with our prayers for your welfare during the period of your absence

from amongst us; it is but natural that your safe return to the scene of your Missionary labours, should be a source of unmingled pleasure to those who have learned to esteem you for your worth and work, and who have looked forward to your renewed connection with us as an event with which, their most ardent hopes for the extension of the work of God in this Island, were intimately associated.

We feel assured that you are coming back to us with fresh vigour of mind and body, and with a heart consecrated to the performance of those high duties to which the human founder of Methodism directed the attention of his associates in labour when he said, "YOU HAVE NOTHING TO DO, BUT TO SAVE SOULS." We would therefore hail your return with deep thankfulness to Almighty God for His Gracious Providence in watching over you and your family during your temporary separation from us, in enabling you to advocate so forcibly and earnestly as you have done in your public addresses in England, the interests of the South Ceylon Mission, and in bringing you back again to the scene of your ministerial labours in Ceylon, and to your presidency over the Churches which have thrived and prospered under your wise supervision and fostering care. We pray that the Lord may give you a long life of holy and happy toil in this part of His vineyard; and that the years to come of your connection with us may be marked by greater revival power and success than any that has been vouchsafed in the past to the Churches under your superintendence.

Every wish we have expressed towards you personally, and every word of welcome with which we would greet you on your return, we cordially extend to Mrs. Scott, and Miss. Scott and the children you have brought back with you. Our relations with your family have been so uniformly pleasing and uninterruptedly happy, that we cannot dissociate the thought of them from the thought of you. That God's richest blessing may rest upon them all, and that the two loved ones you have left behind you may be watched over and cared for by the Good Providence of God, and spared to gladden your

hearts and home, by their safe return to this Island, is the fervent wish of the friends who now ask you to accept their congratulations this day.

We cannot omit all reference to our acting Chairman in this address. He has very worthily filled your place during your absence, and has given the most unwearied personal attention to the important and heavy duties that devolved upon him. It will gratify you to know that Mr. and Mrs. Nicholson have endeared themselves very much to the people of this district, by their disinterested labours during the past two years.

Again wishing you and your family, long life and success,

We remain, Revd and Dear Sir,

Your sincere friends and well wishers.

REPLY.

MY DEAR FRIENDS,

Accept the warmest thanks of myself and family for your kind and generous address. During our absence from Ceylon we have been cheered by the remembrance of your touching farewell, and the cordial welcome we have received on our return fills us with confidence of happy intercourse and successful co-operation in the time to come.

I trust God will give His Grace to all of us to labour unitedly for the developement and selfsupport of our Churches that so the resources provided by the Missionary Society may be increasingly available for the proclamation of the Gospel of Christ among the non-Christian population around us.

For myself I earnestly pray that I may according to your desire be successful in leading many to Christ; and for my wife, sister and the children who are with us I thank you for your kind expressions and wishes. I would ask your prayers for the two children from whom for our Master's sake we are separated.

I would take this opportunity of offering praise to God for His mercies to His servants the Missionaries, Ministers and

others engaged in carrying on His work and for the grace enabling those whose absence from our midst we lament to finish their course with joy. I cordially unite with you in the recognition of all that our Mission owes to the labours and abilities of the Rev. J. Nicholson.

May God even our own God bless us, and may "His way be known upon earth, His saving health among all nations."

Your most affectionately,

JOHN SCOTT.

The Rev. S. R. Wilkin has also received addresses of welcome. We hope to publish the one from the pupils of Wesley College.

Dehiwala. This is a substation in the Wellewatta Circuit, where our mission work was carried on for about sixty years and where our Vernacular Schools have given education to several generations of the villagers. Both of our schools are built on land belonging to private parties, and the Sunday service is held in the boys' school-room which is now very old and often found too small for the congregation to be comfortable. We were trying for several years past to secure a piece of land to build a chapel, and at last were successful in purchasing a site in October last in a very suitable position by the high road leading to Galle for Rs. 550. Two-thirds, of this amount had to be raised in subscription, and we take this opportunity to express our thanks to the friends who gave us help. We gratefully acknowledge the donation of Rs. 100 on this behalf from C. H. de Soysa, Esq., J. P. We were praying God for help and He, as ever, was true to His promises. The four Corner-stones were laid on the 23rd December 1880, by Mrs. Scott, assisted by the Rev. J. Scott, Mrs. J. Ferguson (Baptist), Mrs. Nicholson, represented by the Rev. James Nicholson, and H. Foster, Esq. (Episcopalian). Collection at the ceremony amounted to Rs. 142.

We have in this place a small Society consisting of poor people, and any help towards this chapel will be thankfully acknowledged.

Notes of the Month.

John Keble and Methodism. From the report of an address delivered by MR. W. C. BORLASE, M. P., at the laying of the foundation stone of a new chapel at Palruan, Cornwall, we extract the following:—

He said it was to him a source of gratification that the first public function he had been called upon to perform in his capacity of member of Parliament for his county should be one which was identified with the progress and well-being of the Wesleyan Society a society with which so many Cornishmen had from time immemorial cast in their lot—a society whose teachings were doing in the present, as they had done in the past, so much to make the Cornishman, whether at home or abroad, the religiously minded, the thoughtful, and the earnest man that he was. Methodism was as it were embosomed in English Christianity, and that some of their worthiest and most eminent Churchmen had held it so to be, he could illustrate from his own personal knowlege. It was his good fortune when a boy, both at school and college, to be well acquainted with one, who, in the purity and simplicity of his life and in the poetry of his nature, possessed much in common with the character of John Wesley—he meant John Keble. He should never forget how often he would bring the conversation round to Cornwall in order to question him about Wesleyanism—for which and for whose founder he had a very high respect and regard. And when towards the close of his life he used to come down to Cornwall for his health he would make a point of making the acquaintance of their ministers and local preachers. He trusted they would live to see this mutual respect between church and chapel even more general than it was. He was no advocate of proselytising; he was no advocate of those combination schemes by which periodically the Church of England seemed to think they should gather under the wing of the Establishment all

the extra-Roman Christianity of the world. He believed that such attempts could not be made, except at the expense of those who were the nucleus round which each separate community had grown. Let each, with God's blessing, go on, and prosper. They had definite doctrines to support, doctrines which Wesley taught them were those of their Lord and Master, and they were not bound as some were by any artificial tie to those who did not think as they did. They were not called upon to water down those doctrines in order to gain a Utopian unity. The day would come, if he mistook not, when side by side all truly Christian communities would go working together for good; when in short that now odious word "toleration" would have been brought back to its primitive meaning, "the bearing one another's burden."

The Rev. John Shipstone, deceased. We have received the sermon preached on the occasion of the death of this much lamented Missionary, with testimonies to his character and worth from several ministers. We intend to insert these in our number for February.



The Old Year and the New,

AS we write the OLD YEAR 1880 is drawing near to its end, and before these lines are in the hands of our readers it will have passed away for ever. At home during the past year there have been a decided improvement in commercial affairs and the blessing of a good harvest; but it cannot be said that even yet the hard times have come to an end, while the bitterness and increased personalities of political strife, the troubles in South Africa and Afghanistan and the deeply discouraging condition of Ireland are dark shadows upon the record of the year. In Ceylon there has been no scarcity of food and no general sickness. We believe both the paddy crops and the public health have been unusually good. These

good gifts should not be forgotten notwithstanding the depressed state of trade and the small yield of coffee. That much anxiety and suffering are to be found in the community is only too true, and we are sure that under the circumstances it will be well to follow the counsel of the prophet of old "Come, and let us return unto the Lord."

We all wish for a "HAPPY NEW YEAR," but it would be folly to trust to chance to bring us happiness. Even if prosperity and health were certain to be ours, these things could not make us happy. "Let us return unto the Lord," by the appointed way, breaking off sin and obtaining the favour and help of God. Then our real well being will be independent of outward changes.

We notice with pleasure that the week of united prayer at the beginning of the year is likely to be observed in Ceylon. Amongst the great, perhaps too great, variety of topics suggested for prayer during that week, special prominence ought to be given just now to national affairs, namely those of the British Empire in general and of Ceylon in particular. We are not all ashamed to avow our belief that now that leaf disease and the true remedy for it have baffled the researches of men, the help of the supreme Ruler might be sought with advantage. We believe that what are called, most unmeaningly by those who do not recognize God, the laws of nature are His modes of working, and that the devastations He has in His righteous wisdom permitted may, if He so please, be stayed. We do not say that prayer will be the remedy for leaf disease, but we do believe that prayer may cause a remedy to be given, and that beyond a doubt prayer will bring to those who use it in the right spirit that blessing of the Most High, whatever form that blessing may assume, which is essential to the welfare of individuals and of nations.

May the year 1881 be a year in which if it please God, outward prosperity may return to us, and especially a year marked by an increase of charity, righteousness and zeal in the churches, and by a great ingathering from the ungodly and the heathen into the fold of CHRIST.