


THE CEYLON FRIEND.

JULY, 1879.

THE LONDON MAY MEETINGS.

 our readers take a warm interest in Christian work we devote the greater part of the present number of the *Friend* to extracts from the reports lately received of the recent gatherings in London. We begin with that which will be, for obvious reasons, the most interesting to many in Ceylon,—the Anniversary Meeting of the Wesleyan Missionary Society held in Exeter Hall, on Monday the 5th of May.

The chair was ably filled by R. Haworth, Esq. J. P. of Manchester. The Report spoke of progress in every department except the Financial. The Methodist people will have to grapple with a debt of £ 40,000. The cloud, no doubt is a dark one, but there is a bright silver border in the *Thanksgiving Fund*, which has already received promises to the amount of £160,000, and still the gifts come, week by week. It is fair also, in this connection, to remember an explanation made by the Secretaries and enlarged upon by the Rev. W. O. Simpson:—"Bad as the case is, it is not so bad as it seems, for this year's accounts take over nearly three months of last year's expenditure. Hitherto these Bills have been reckoned in the expenditure of the year subsequent to that in which they were drawn. The Missionary Finance Committee have resolved to count that expended in 1878,

which belongs to the liabilities of 1878, though the Bills may not have been met till a later date". This readjustment of the accounts adds £ 13,244 to the actual debt of the year, which is really about £ 8,000,—a sum which can hardly be wondered at, considering the bad state of trade, and the fact that the appeal mentioned above, as having been so nobly responded to, has crossed the current of other appeals. Should the £ 300,000, aimed at for the Thanksgiving Fund be reached,—and that this will be the case there can be little doubt,—the debt of the Missionary Society, with all the other Methodist debts, will be fully cleared off.

After the Report and the Chairman's speech, the President of the Conference,—the REV. J. H. RIGG, D. D.—delivered his soul on some matters of petty Ritualistic interference, with great fervour, and amidst very sympathetic responses. Then came the REV. JOHN SCOTT, whose speech was frequently applauded. He said:—

My Christian Friends,—I am exceedingly obliged to you for the kind welcome you have given me on this occasion. The idea of my having to speak at Exeter Hall has been to me a cause of considerable trepidation for some time past. I would very much rather address an audience of this size if it were composed of Singhalese people than speak to this assembly of English persons. At the same time, I remember that you consist of units, and that each unit bears a Methodist heart. I have to tell you this morning a very simple story indeed; and my chief anxiety now is that I may be able to make you hear. Although a very long residence in the tropics has scarcely

impaired my general health, I fear it has not tended to strengthen my voice. But I should like to pass from the formality of a speech to something of a lovefeast experience. I have to say to you this morning a very few words on behalf of your South Ceylon Mission, and they must necessarily be very much compressed. Ceylon is divided into two Districts, viz. north and south. In Exeter Hall, as well as in other parts of Methodist Christendom, North Ceylon,—to use a cricketer's expression,—has had a very good innings. Such men as John Walton, who has gone on his Mission of peace to South Africa; such men as John Kilner, who is now one

of the quartermasters at the helm of our Missionary vessel, have the power of speaking. They are the men, "to manner born," whom I cannot attempt to imitate. At the same time, I am not afraid to say that, however worthy the theme of North Ceylon may be, South Ceylon is a very much worthier theme. At all events, I do not disguise my preference, and although I have a very great interest and sympathy indeed with brethren in North Ceylon, and with the brethren in India, yet I must say that, if only we had some gifted men to tell you of what God has wrought by your Missionaries in the regions of South Ceylon, then this great meeting would indeed "thank God and take courage." Sometimes when I have been speaking with our friends on this subject, there has seemed to be a kind of feeling—I will hardly say prejudice—against Ceylon because it is not one of the very big countries of the world, because it is not one of those continents in portions of which it is the privilege of some of my Missionary brethren to labour. It is very true that Ceylon is an island; but I really do not think that the people of England can object to it on that account. It is also true that Ceylon is about the size of our sister kingdom; and I am sure that the Irish representative, who, as I understand, is present here this

morning, will admit that that fact relieves Ceylon from insignificance. Then it is thought that India has such paramount claims upon the Missionary contributions of the Christian people at home that the claims of other parts of the world must be placed in subordination. I believe as fully as any person that the primary duty of English Christians is to try to win India for Christ, but I think Ceylon comes within the scope of that conviction. It is true that physically there is a "silver streak of sea" that separates us from the great Continent of India; and the people of Ceylon have good reason to be thankful that they are so separated, because that separation means that they are not burdened with Indian debt, or Indian deficit, or with the cost of Indian wars. But as far as Christianity is concerned—as far as our purpose this morning is concerned—I maintain that Ceylon may well be considered as part of our Indian obligations. The people of Ceylon, the languages, and the religions, are all derived from India; and I think I may ask you British Christians, when you are resolved to send the Gospel to your Eastern fellow-subjects, to remember that Ceylon has great claims on your regard. There is such a thing as Missionary sentiment; and although I have not much

to do with sentiment this morning—I hope we have more to do with conscience—yet I do think I may be allowed to speak a word or two with respect to that lovely island in which I have spent so many years. We all know the general Missionary sentiment about Ceylon. Why, some of our Transatlantic cousins have come on a pilgrimage in order to see that beautiful island which Bishop Heber, by his great Missionary hymn, has made classic soil. They come to me and ask me to point out to them the various scenes in that lovely island celebrated by that hymn, and to show them some of the triumphs of the Gospel there, that they may go back home and talk about the regions of the far East,

Where every prospect pleases
And only man is vile.

That was your first Mission in Asia. It was the Mission that Dr. Coke was about to found when God called him to rest, and caused his body to find a fitting grave in the ocean which washed so many continents: those continents which were enshrined in his Missionary heart. And it was from South Ceylon that the first band of Dr. Coke's companions separated for the different parts of India, some going to Jaffna and some to Madras, to begin the work which has been so successfully carried on.

The very first sermon ever preached by a Wesleyan Missionary in Ceylon was preached in a church where I have often stood—the old Dutch Presbyterian Church in Galle. It was a sermon preached by Mr. Squance. Lord Molesworth, the nobleman who was then Commandant of Galle, was converted to God under that sermon. A young man, who, was of Swiss descent, received his first religious impressions under the same sermon, and that young man became the very first of the noble company of native Ministers. Now, I think these facts appeal to Missionary sentiment and feeling. I hope you are not going to give up Ceylon; I hope you are not going to cripple Ceylon, but, on the contrary, I hope you are resolved that there shall be no retrenchment there at all. Now, Mr. Chairman, the Sinhalese people are not the only people we have in that large portion of the island which has been committed to my charge for some years past. Mr. Kilner, Mr. Simpson, Mr. Stephenson, all tell you about the Tamils. Who has been here to tell you about the Sinhalese? I can tell you but little about them, because our time is short. I will, however, say that they are a very interesting people. They have claims upon the consideration of the antiquary, for some of

the old ruins of palaces and temples in the interior of Ceylon are very remarkable places. The Sinhalese have a claim also upon the interest of the historian for their great national work, the *Mahawanso*, is the only authentic history contributed by any Eastern people. And how great are their claims upon the interest of the Christian! Numbers of these people have abandoned the ancient and singularly fascinating system of Buddhism. I believe, with the exception of your Mission to China, your Mission in South Ceylon is the only one you have sent to the Buddhist people. Many of these Sinhalese have abandoned Buddhism, and, as I hope to show to you, are living the lives of true Christians. It is among these people that I have mainly worked. We have a large population of Tamils, a small population of Portuguese, and a considerable number of people who speak English. In these four languages your Mission is carried on in the island of Ceylon. It is a sort of Babel. But I do hope that as people of different nations, and tribes, received at Jerusalem a pentecostal blessing, so this gathering together of so many different peoples in our towns and villages of South Ceylon is to be the beginning of a wonderful baptism of God's Holy Spirit. Now, Sir, I wish to

speak a few plain words, about the growth of our work amongst the Sinhalese. I wish to stand before you rather as a witness than as an advocate. Let us suppose that one of the legal gentlemen on the platform—the learned Queen's Counsel, and member of Parliament, whom I see on my right (Mr. Waddy), had me under cross-examination. I am very thankful that I am not in that unpleasant position; but if I were, I believe he might ask me, in order to get to the heart of the matter, "Is your Mission in South Ceylon a growing and increasing Mission?" In order to be certain of what I am saying, I will confine my one or two remarks to the period of time in which I myself have had the honourable but very onerous charge of our Mission there; namely, for the last thirteen years. I will give you one or two contrasts between the state of things which existed at the end of the year 1865 and the state of things at the end of 1878. In that time we have added in Church members, 1,000, or rather, to be strictly accurate, 999. That is the exact increase, including the members on trial. We have now 2,525, as against 1,526. I would like you to notice this one fact, in illustration of the friendly rivalry between the different missions in the returns made to the last

Conference. North Ceylon, Madras, Mysore, and Calcutta Districts, put together, report a smaller number of full Church members than did our one South Ceylon District. If the same learned gentleman to whom I have referred had me under cross-examination he would, I think, ask the question: "Are you doing anything to make the ordinances of the Gospel permanent, and to obtain native Ministers?" Well, as to that, we have an increased number of native Ministers. Thirteen years ago we had sixteen, now we have thirty-four or thirty-five; so that we have more than doubled the number of native Ministers. Then, with regard to the schools, thirteen years ago we had 73, now we have 132; and the children attending those schools have increased from 2,500 to 5,800, which is considerably more than double. Now, in this meeting there must be a vast number of persons who are deeply interested in Sunday-school work. I can assure you that, however enthusiastic your love for Sunday-schools may be, it does not exceed that which our Sinhalese brethren have for the same blessed work. In the thirteen years, the number of children attending Sunday-schools has increased from 670 to 3,500 and upwards. I fear I am inflicting a great deal of tediousness in the shape of

figures, but I must present one more comparison, because it is on a subject of universal interest—namely money. I can imagine that I might be cross-examined as to what our people give: "Do they take all they can from English Christians, and give nothing?" My reply is that thirteen years ago our people gave for the support of their native Ministers about £ 300, or a little over that sum. Last year they gave upwards of £ 1,100. If you take all that we have given, with the aid of the members of our congregations there and others, for Missionary purposes, for building chapels, and for keeping up schools, you will find that, whereas what they gave thirteen years ago amounted to £ 885, their contributions towards the same object last year reached no less a sum than £ 4,000. The money we have received from England has been laid out to the best advantage. Upwards of 240 persons are provided for as Mission Agents in the Ceylon District out of the money that comes from England, together with local funds. But, anxious that your money should be given purely for Missionary purposes, we have, during the last four or five years, established an Extension Fund on this principle—that the Missionary Society should give one-third and the people of Ceylon two-thirds.

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use exaggerated language, or to speak in too strong terms of the wonderful services and the wonderful results, both religious and social, which have attended the Wesleyan Missions in the Pacific. All those who are acquainted in the slightest degree with the history of Wesleyan Missions must be more or less acquainted with the history and origin of their Mission to Fiji. You all know, therefore, what was the state of the country when that Mission was undertaken. You all know what, within the memory of living men, that condition was—perpetual tribal wars, cannibalism, infanticide, murder of widows, every kind of evil and wickedness perpetrated universally. Those were the characteristics of the people of the Fiji Islands. What is their condition now? Their condition now is as different from what it was then as can possibly be conceived. Out of a population of something like 120,000 more than 102,000 are regular attendants at Wesleyan churches, and the remaining 18,000 are not heathens, but for the most part members of other Christian Churches. Those who have not made open profession of Christianity are but a few old men here and there, who are not to be considered or thought of when speaking of the Fijians as a people. The people of Fiji are now a Christian people. Not to mention smaller and inferior places of worship, about 800 churches have been built. Of course there are some persons who will say that this conversion to Christianity is often but external and unreal. Those statements I certainly am prepared emphatically to deny. No doubt in some cases, where you come to a population of these numbers, the profession of Christianity will be but slight and external. No doubt also, in many cases, their ideas of theology may be different from our own. I dare say that many Fijians habitually use words and expressions which we use, attaching to them very different meanings and ideas from those which are associated with them in our minds; but still, on the whole, I am quite sure that the lives and hearts of thousands among them are really swayed and guided by Christian principles and that Christian doctrine does exercise a real and true influence over their lives and actions. Out of sixty-two ordained Ministers now employed in those islands, over fifty are natives, and nearly all the lesser teachers, such, for instance, as school teachers, numbering over 3,000, are natives also. I, for my own part, never lose an opportunity of going into a native church, and hearing a native Minister preach. I

We have worked out this scheme by putting new stations in entirely heathen districts, where the Gospel was never heard of, and where the depravity and ignorance of the people were such that in this hall they cannot be described. In four or five years we have established fourteen centres of light and influence. That Extension Fund, in addition to your ordinary grant to our District, was taken up in the time of Mr. Perks and Mr. Wiseman, and they said they would, at all events, continue it for the four years. Those four years are nearly over, and I cannot get from the Secretaries a distinct answer to our appeal. I want you this morning to encourage the Secretaries to give us a very definite answer. I want you to say that your

Missions in South Ceylon shall be sustained and extended. Whenever a letter comes from the Secretaries at the Mission House here, I am almost afraid to open it lest it should be telling us to give up something. We have had the blossom in Ceylon, and now there comes the rumour of a chilling frost. Why, it will almost break our hearts if we have to give up any of the good work in which we have been engaged so long and so successfully. I beseech you, in the name of those precious souls, in the name of the great triumphs of grace that God has enabled your representatives to win, in the name of our Lord Jesus Christ, that you will not allow the work in South Ceylon to come to an untimely end by any failure of supplies.

SIR A. GORDON followed Mr. Scott, and is acknowledged to have made the speech of the day, but our space will only permit us to give passages from his long and magnificent address. He said:—

My testimony to the work which I have seen going on in the Pacific is not perhaps really of much importance. Still, it is the evidence of a man who is not a member of the Wesleyan body, and who in the course of a varied life has had opportunities of observation which, if he has not wholly thrown them away, must enable him, more or less, to form some judgment on what is put

before him. It is the testimony of one whose official position ensures his being made acquainted with all that can be said against the Missions, and with every kind of accusation that can be brought against them. In that capacity, I say, my evidence may not, perhaps, be considered as utterly valueless. I, therefore, give it; and I say that in my opinion it is impossible to

have listened with great admiration to sermons preached by native Ministers,—admiration, not only of their intellectual power, as showing that they had grasped and understood the doctrines they were preaching, but also as evidencing that they themselves felt that which they desired to teach to others. There are many of them to whom I have listened with pleasure, and, I trust, not wholly without profit. But I must pass on (for I am occupying you too long) to say something of that which perhaps more immediately concerns my own point of view—the secular results of the Mission. These are as great and as satisfactory as, to my mind, the religious results have been. Before I leave the purely religious aspect, there is one thing I want to tell you because it speaks volumes. It may be that those are right who say that, here and there, there is an ignorance among many of these beliefs; but they have elevated the customs and habits of the daily life of them all, as I think you will say when I tell you that I believe there is not a house in Fiji in which there is not morning and evening prayer. I have never yet been in a house in Fiji—and I have been in hundreds—in which I have not heard family worship carried on. But to turn now to the secular side. The first

secular result—that which you will say is of most importance—is the spread of education. A good deal has been done in the way of education. There are about 1,500 day-schools in Fiji—in fact, there is one in nearly every village; but of course the education given in many of them is poor enough and elementary enough; in fact, not to put too fine a point upon it, it is often disgracefully bad—but still it is something; and in many places the education is very fair indeed. The elements of education—reading, writing, and in most places arithmetic—are taught; and, after all, considering what the state of countries much nearer home is, I do not think the Fijians have any need to be dissatisfied. Besides these common schools, there are higher institutions, in the different provinces, attached to each European Missionary circuit, where persons are trained for the Ministry, and where others also receive an education; and above all them there is one central college, at Navuloa, where a really superior education, native and English, is given to those who are preparing for ordination, and to a large number of others of the best native families in Fiji, who are not intending to enter the ministry, but who will be all the better qualified for the work they will have to perform

in after life by the training and education they have gone through there.... It would be depriving what I have said of any value it may possess if I were not to speak with perfect candour. Therefore, I think it right to add that, while of the Mission I know best I know nothing but good yet I confess. I should like briefly to indicate what appear to me the principal difficulties and dangers to which Missionary enterprise is exposed. I am in the hands of the meeting whether I go on. (Applause, and "Go on.") One of the great difficulties or dangers which beset Missionary enterprise, not only in the South Seas, but elsewhere, is the difficulty which sometimes arises, naturally enough, in perceiving when a purely Missionary enterprise becomes converted into something more resembling an ordinary pastoral charge. There is a danger of calling down sneers by speaking sometimes, when that second or pastoral stage has been reached, as if the Missionary agents were still in a condition of Missionary warfare. One cannot but feel it would be ridiculous for anyone living now in a comfortable house, with only ordinary domestic discomforts to contend with, to consider that they were in the same position as were Mrs. Lyth and her companions, when they went with whales' teeth in their

hands to beg a savage tyrant to desist in the midst of a course of murders. There is another great danger, as it appears to us secular people; but it is one from which the Mission in Fiji is, I may say, almost perfectly free; indeed, I have never known one so free from the narrow Judaical spirit which would impose upon the people, not Christianity, but those particular externals of civilisation to which the Missionary himself has been accustomed. Now, I confess it does seem to me that that is really just the spirit which that greatest of Missionaries, St. Paul, condemns; and that, as many of the early disciples thought that men could not become Christians unless they adopted the Jewish habits and Jewish customs of the race to which the disciples themselves belonged, so some Missionaries now-a-days think that Christianity must be accompanied by cloth coats and trousers and things of that kind. I think they gravely mistake. I do so for two reasons. I think, first of all, they are wrong in principle. It is again, I think, very wrong in practice, because I believe that if Christianity, instead of being associated with the native's own life, is looked on as a foreign thing, which belongs to coats and trousers, it is likely to be cast off with them. Therefore, I think that

is a great obstacle to the Missionary. But, in saying that, let me bear witness to the very opposite conduct of the Missionaries of Fiji. In Fiji there has been no interference whatever, so far as I can perceive, with any harmless native custom. Their dances, their games at ball, their reed-throwing, wrestling, and other athletic exercises, and the ordinary and very becoming dress are not interfered with in the least. All these are kept up; and even into the highest matters the same species of conformity has been carried and the natives continue their practice of prostration in the act of prayer, the result of which is that to the external eye, on going into a Fijian church, the interior appears far more like a Mohammedan mosque than a Christian chapel. I believe the continuance of that practice to be very wise. The interior of their chapels, owing to that custom, has always struck me as exhibiting a most striking spectacle. But this has not been the case everywhere, and I am bound to say that I think the results of an opposite and, as it seems to me, mistaken policy have been disastrous alike to the highest religious interests and to the social welfare of the people. But the greatest of all the dangers to which, as it appears to me, Missionary enterprise is exposed, arises

from the state of society in those countries to which its operations extend. That state of society, roughly speaking, may be said greatly to resemble that of Europe in the middle ages. The Missionary is the most intelligent and best-instructed person among them. He also shares, in the minds at all events of the more ignorant, something of the superstitious reverence which was paid to the old heathen priest. Church censures also have a very marked civil effect where the community has become entirely Christian. Now all these things give to the Missionary, quite apart from any exertions or any effort on his part, (and for the same reason), a species of influence resembling that possessed by the clergy in the Middle Ages. The fact of professing a purer faith no doubt enables them better to resist the temptations which such a position exposes them to, but the temptation is not the less real. The possibility of misusing such influence is one of the dangers that should be kept in mind, whether as regards the exercise of an influence which would tend to make the Church secular, or the exercise of an influence in the way of promoting subscriptions, which would render it sordid. Both these are things to be guarded against. Now, ladies and gentlemen, I feel the greatest

relief in having come to an end on that part of my subject, for I confess I do not think I ever did such an impudent thing in my life as to come and lecture people about their own duties; but I felt I should hardly be an honest man if, in giving my strong testimony, my cordial and emphatic testimony, to the good that has been done I did not state also where I thought there were rocks ahead and dangers to be avoided. I need not here be restrained from what would be called in Fiji "*kere-kere*"—*i. e.*, begging—by any delicate scruples that those we ask will feel compelled absolutely to give. But I wish my authority as a Governor extended for a few minutes

within the limits of this room, and enabled me to put in force the Fijian institution of "*kere-kere*." I should make it binding on all of you, and would proceed at once to "*kere-kere*" you for subscriptions to the funds of the Missions. Without intending to beg, though I do not know that I need be very delicate on the point, I will conclude by saying that I do trust that these Missions, which have proved of such utility, which I believe have had God's blessing resting upon them, and which I believe will yet do an infinity of work for the benefit of those islands of the Pacific, will not be starved for want of adequate contributions.

THE REV. M. C. OSBORN, who has just returned from an official visit to the West Indies,—in honour whereof he humourously said that he had been credibly informed that a good number of children *in esse* and *in posse* would go down to posterity under the names of "Marmaduke Osborn," others of "General Secretary" and others, more unfortunate still, as "Deputation"—gave a very comprehensive and encouraging account of Mission work in those Islands. We cannot forbear from one quotation:—

I think Methodist people ought to know that in the case of the several churches in the West India Districts the grant is according to what they raise in the Districts for Mission purposes. They have their Missionary meetings and collections, and what they raise for Missionary purposes is the

amount of our grant. In British Guiana, in class and ticket money, these poor people last year raised £1,500; in Barbadoes, £1,200; St. Vincent, £2,000; Antigua, £2,500; in Jamaica, £2,620; for trust purposes, and for all purposes an aggregate of £16,282. Many of the people

are, in giving their money, subjected to the same sort of influences as people at home. For instance, some time ago a Missionary meeting was being held, and the Minister was reading the contributions, and cried out, "Nelson Coffee, one dollar." Nelson Coffee was in the chapel, and he said: "You say, Mr. Nelson Coffee and I give you two dollars." "Well," said the minister, "If you will give me five dollars I will say, 'Nelson Coffee, *Esq.*'" "Massa, me pay the money." That seems to be apportioning the honourable designation of "Esquire" there pretty much as we do at home. I do not know by what principle people who prepare subscription lists are governed, or why they call one person "Mr. John Smith," and another "John Smith, *Esq.*;" but if ever they have a difficulty they will perhaps recollect how it is got over in the West Indies. Some time ago a letter was delivered at a house in the West Indies, addressed John Matthews, *Esq.*" The lady of the house said: "We have no John Matthews, *Esq.*," here. Just then the negro groom stepped up with, "Please, Missey, that letter for me." "Oh," she said, "I did not know you were

'Esquire.'" "Oh, yes," answered the man, "gentlemen that wear shoes and stockings are always called 'Esquire.'"

I make a present of that little anecdote to my brethren who have to prepare letters, and they will in future know by what principle to be guided. I have one more word, and only one. We have a great work to do in the West Indies, and a great interest at stake—a work we must not abandon or starve, and a work which, I maintain, has paid us very well in the past. We have now 50,000 members of Society, 150,000 people under our Ministry, and 50,000 children in our Day and Sunday-schools. We must not starve the work, and we must not think of giving up, just now, the result of our toil and sacrifice for a hundred years. We must wisely and judiciously consolidate and extend this work, and put it upon a better basis. I am quite sure the West India Islands are deeply grateful, and I venture to say to this great meeting and to the President of the Conference, in the name of these good people of the West Indies: "Have patience with us, and we will pay you all."

We are sorry to pass over the masterly speeches of S. R. Edge, *Esq.* M. P. and the Revs. J. Nance, and W. Gorman, but we must make room for extracts from the statesman-like, interesting, and eloquent address of

THE REV. EDMUND RIGG, of Jaffna:—"As my time is necessarily very limited, and I must get all I have to say in very small compass, I will waste no words by way of introduction, but proceed at once with my subject. You have heard much of South Ceylon from the Chairman of that District this morning, and of its great and cheering success in Mission-work; but great as that success is, I think that the statistics of the North Ceylon District for the last twelve years will show equally rapid development, and equally cheering results. Look at them for a moment or two. In 1867 we had only some 29 chapels and preaching-places of all kinds, now we have 100; then we had only 4 native Ministers, and none of them ordained, now we have 14; then we had only some 25 day-schools, now we have 123; then we had only 1,194 day-scholars, of whom 241 were girls, now we have 7,960, of whom about 1,600 are girls; then we had only 312 "full and accredited Church members," now we have 806; then we raised for the support of the Native Pastorate only £ 35 12s. 8½d., the last year we raised for this alone £ 428 2s. 3d. This is what I call progress, and for which I would record our grateful thanks to Jesus, the Great Head of the Church. Sir, I

have just received a brief report of the last year's work from the Rev. E. Martin, written at the request of the Rev. J. Brown, the very able and energetic acting Chairman of this District. Allow me to quote a word or two from it. "You will rejoice," writes he, "in the unparalleled success we have experienced, and not fail to make known our good news to our helpers and friends in England when opportunity offers. We feel that last year's work on each station is a story that will bear telling, and we trust you will find it evoke a response of sympathy and financial aid. Ninety additional members, 223 on trial, 147 baptisms, and 1,475 additional scholars make us thank God and expect 'the showers of blessing.' You will also look with interest at our financial progress. We have increased our Native Pastors' Fund in proportion to the increase of members in the district. Point Pedro claims now to be self-supporting, and the native subscriptions at Trincomalee are enough to cover the Pastor's salary." That, Sir, is a despatch worth reading; there is not much word-music in it, but it has a power of its own, and is most eloquent in its terse rehearsal of facts. Look for one moment at them. Ninety additional members! And this, too, in one year, and on Indian territory, and

in spite of social ostracism! "You will be glad to learn," writes the native Minister of Point Pedro to me last month, "that I have seen eleven adults baptized during the last six months. One of these cases is deeply interesting. For months the young man delayed his baptism owing to the stern opposition of his father. At last he resolved to brave his father's anger, saying, "I will take up this Cross!" After baptism his father asked him what had induced him to take this step. "To save my soul," was the reply. Whereupon his father, growing angry, beat him so severely as to make him seriously ill, and then removed him forty-five miles off to Karàchy, away from all Christian influence and friends. All this he has borne patiently and with such fortitude as to have caused his classmates when they heard it to say, "We also will follow his example." This is not a solitary case..... We honour those who, in the midst of their researches into the domain of nature, record the laws of atom upon atom, and the whole behaviour of natural phenomena—Tyndall, and Huxley, and Darwin, and our own Dallinger among Scientists—and why should we not render equal honour to those who have observed and laid down the laws of Mission toil and success—Wilson and

Duff, Shaw and Gogerly, Hardy and Kilner. Why, Sir, I owe much of what I know of Missionary principle and action to the repeated observations and teaching of my dear old Chairman, now one of your honoured Secretaries. May God long preserve him to us! What, then, are some of these principles which we so thoroughly believe in, and upon which we stake to a great measure our permanent success? 1st. We believe in Mission agency being indigenous. European agency is an exotic, and can never be permanent. The Native must be evangelised by the Native. He alone can understand and follow in all their sinuous intertwinings those involutions of thought which make Mission work among the Easterns so difficult. Hence one of our first aims is, by God's blessing, to call forth and educate a native Ministry. I see one of these dear brethren now. He comes bustling up to the study, and with a hasty rap, in he walks. Well, what is it? Without any remark he quickly deposits on the table a bundle of papers containing a plan of some building to be erected, an estimate of the cost, and a deed of conveyance. Now, Sir, says he, if you will put on your hat and drive up to such and such a place, we can together lay out the foundation and commence work. I

have ordered the mason and his coolies to be there by the time we come, so that there may be no delay. Now, that was something like business, and would not disgrace even an English Superintendent. Alas! Sir, we were not long to retain the active service of this energetic Minister. Death came, and, laying his cold hand upon that broad frame, breathed into his face a shivering blast of jungle fever. He quivered and fell, and when he fell there was not a native Minister who did not feel that he had lost a beloved brother, nor a Missionary a faithful and devoted colleague. Sir, Henry de Silva is but one of a band whom I have been privileged to see grow up and develop into Christian manliness and heroism during the last thirteen years. Most of them are men of mark—all men of piety. One noted for his subtlety in dialectics and his general erudition; another for his evangelical fervour; another for his faithfulness as a Pastor; and yet another for his singleness of aim—the Moulton of our Native Ministers—a B. A. of Madras, and an M. A. of Calcutta—for, rejecting all present emoluments and future prospects, he came over to Jaffna shortly before Mr. Kilner left and offered himself as a candidate for our Ministry, and is now teaching our senior students at Batticaloa on a salary

of £60 per annum. Nor are they idle in literary pursuits, for they have added to the ordinary burden of circuit work this also, the translation of the whole of the new Wesleyan Hymn-book into Tamil, which, with the aid of their old Chairman, Mr. Kilner, they have well-nigh accomplished. 2nd. Then we believe in teaching our churches to support their own Native Ministry. We do not like pauper churches. We wish each church to feel that it holds an honourable independence in this respect of the home Committee, and I am thankful to state that we have not a single town congregation which does not now contribute very handsomely to the maintenance of its Pastorate. Nay, more, for one church not only supports its own Pastor, but sends out also a Catechist to “the regions beyond.” Surely, this is a matter of great encouragement. We in India think so, for the last thing a Hindu will part with is his rupee. And he rarely, if ever, gives without looking for a substantial *quid pro quo*. Thirteen years ago the total amount raised in the North Ceylon District for the support of the native Pastorate was only £ 35 12s. 8¼d., last year the amount raised for this object totalled £ 428 2s. 3d. That, Sir, is what I call progress. 3rd. We believe in Christian Education.—I am not going to fight the battle of

the schools this morning; I know that opinions differ as to the value of Mission education. Some hold that a great deal too much is made of it; that its usefulness is over-rated; that results are not so rapid nor so large as they ought to be; that the education given is too secular, and that the Missionary had better be occupied in preaching in the bazaars or the villages than in teaching in the schools. Our experience is the very opposite of all this. We look upon schools not only as an adjunct, but as a necessary part of our operations, and for these reasons. Truth needs iteration and reiteration, "line upon line, and line upon line, here much and there much, here a little and there a little," and nowhere can this be done so efficiently as in our schools. Here we lodge a truth and watch over it. Again, the dislodgment of any accepted dogma of Hinduism shakes the whole system, for Hinduism, according to the Veds, is a compact whole and of Divine inspiration. When, therefore, modern science proves the absurdity of the Vedic notions that the earth is flat as a lotus leaf, and that eclipses are the result of an attempt on the part of the dragon (Kètu) to swallow the sun or the moon, faith in Vedic inspiration vanishes, and the credulous piety of unsuspecting ignorance

gives way before the hard facts of modern research. Then, again, no other organisation has yielded such direct and satisfactory results both in the conversion of souls and in the enlightenment of the conscience as our schools.... Now, Sir, the question presses home upon a Missionary's heart—What is to be done with work such as this? Are these new energies to be cramped, repulsed, suppressed, or damped out, or are they to be allowed fair play? Is the cry for more help to be met with a Methodist *non possumus*? *Non possumus*! Has our Christian liberality fallen so low as that, our self-sacrifice so low as that, our faith so low as that? Oh, Sir! I do protest by all the labours and self-sacrifices of your Missionaries and their wives now on the field, by the supplications of rescued ones, and the sighs of those still in bondage, by the new-born love of the little ones, and the gratitude of myriads yet unborn, by the experience of the past and the triumphs of the bright tomorrow, hold not our hands, weaken not our energies, play not false with our expectations. Come ye up to the help of the Lord! "to the help of the Lord against the mighty." There is a glorious future for us if we be but faithful. Riding through the forests one night the dark shadows fell rapidly athwart our path, the

clouds gathered, the thick, damp mists descended; the chants of the coolie ceased, and naught was heard save the crashing of a branch or the distant cry of some wild beast restless for its prey. Hour by hour passed, and still on we jogged, silently and wearily. At last our reverie was broken by a twitter close by our side, and then another, and yet another. Looking up, what was our astonishment to behold the bright morning star beaming down upon us in all its glory. The dark clouds were rolling aside, and the fresh light of early morning was already mirrored on the eastern sky. A few moments more and the solitary twitters had swelled to a full chorus, which increased and rolled on in volume as bird and insect from

every tree and every bush and on every blade of grass outspoke their shrill hosannahs! Oh, it was glorious! The night had vanished and the full orb'd sun was running his splendid course. So shall it be in these lands of heathendom. Dark and dense has been the night, and long has it held the world in thrall; but the morning dawns, and the song of praise has already been heard rising from one and another of the dark places of the earth. Soon shall the Sun of Righteousness appear in all His strength, and then not one here and another there, but a universal shout—the voice of a great multitude, as the voice of many waters, shall proclaim, “The kingdoms of this world have become the kingdoms of our Lord and of his Christ.”

The concluding speech was made by the Rev. W. O. Simpson at one time a Missionary in Madras, who, as the *Recorder* says, held a brief for embarrassed Secretaries, and did the work confided to him with mingled skill, humour, earnestness and power. Then came the collection:—£475. 10. 9.

THE WESLEYAN MISSIONARY BREAKFAST MEETING.

This Meeting was held, as usual, on the Saturday preceding the larger gathering at Exeter Hall. The chair was taken by Thomas F. C. MAY, Esq. of Bristol, to whom is largely due a successful effort to raise the stipends of the country Ministers in England to a comfortable minimum, and the Meeting is

spoken of as having been of the brightest and pleasantest character. The REV. J. KILNER read the Report, which related specifically to Ceylon and Africa,—Mr. Kilner hoping, perhaps, that the attention of the speakers would be turned in those directions. If so the hope was doomed to disappointment, for neither place was again referred to, and the Rev. E. Rigg, who, at least, was prepared to be true to his text, had, for want of time, to possess his soul in patience, and bide till Monday.

However, the speeches delivered were all most excellent ones. The REV. G. PIERCY, of China, met with an enthusiastic reception and gave a quiet but telling account of the work being done amongst the teeming millions of that vast country, to which Mr. Piercy was providentially guided as the pioneer of Methodist Missionaries. DR. RULE, who first was sent as a Missionary to Spain in 1826, from which land he has also just returned after a visit as Deputation on behalf of the Missionary Society, pleaded for the sphere of his earliest Ministerial labours, and of his undying love, with all the vivacity and fervour of a young man. The wise and witty speech of the REV. W. L. WATKINSON, was as catholic as it was beautiful. No mean foeman for the truth himself, Mr. Watkinson could afford to “poke a little fun” at the controversialists in the Church, who, he said, remind one, almost, of the Irishman, who wrote home to his friends that he went into battle with a sword in each hand, and a pistol in the other. The advocates of Missions can, however, easily justify themselves in the presence of their adversaries.

Our critics give us grand theories for our leisure moments—and, mind you, they never prove failures, for they are never proved at all. If they were, they would be disastrous failures. It would be very much with them as with a man who bought a cheap sofa, took it home and used it, when it soon came to ruin. He fetched the cabinet-maker, who said to him, “Why, you stupid you have gone and sat on it.” Christianity has very little time for abstruse speculation. Christianity is content in the spirit of the Great Master to point to the noblest civilisation this world has ever seen, and say to all her critics, “Believe me

for the very works' sake." I say what Christianity has done for England, in our simple belief—we are simple people—it can do for all mankind. We are told that Christianity is a failure, and that it is dying. If it is we are quite ignorant of the fact. My recollections in this respect remind me very much of a story they tell in Lancashire about Rochdale chapel. When that chapel was being opened there was a panic. The people cried out. "The gallery is going." After considerable excitement, an old gentleman, with a touch of satire, said, "Keep your seats, friends, it is going slowly." It is going slowly indeed; it is not going at all. The Christian Church stands to-day more broadly based on the public will, and the public conscience, and the public affection than it ever stood before. We have very little reason for apologists in

respect of our critics, but it is a very different thing when we stand before God. Then we are lowly: then we are abased; then we feel that we have not done all that we might have done, and all that we ought to have done. I do trust that in these meetings the true fire will be kindled in our souls, and be sustained, more brightly burning in all the coming days. The feeblest of us can do a great deal. Do not forget that. When you stand under the dome of St. Peter's in Rome, it is a strange thing to remember that the beating of your heart stirs that dome 400 feet above your head. Quite true; a man's personality, his deepest life, touches the whole world at a million points; and, if we only think for the world, pray for the world, and give for the world, the grand work shall be achieved."

We have kept to the last our reference to the modest and manly, the honest and hearty utterances of the REV. JOSEPH POSNETT, who, however, was the first of the speakers, in more senses than one. The appeal, we subjoin, struck a chord which vibrated throughout the whole Anniversary, and the words, "*Colours thirty paces forward*," were taken up as a watch-word, and quoted, again and again, by speakers at other Meetings than that in which Mr. Posnett took part,—notably by Mr. Simpson in his eloquent collection-speech at Exeter Hall.

The question comes to this: Is this Society to go forward? What is to be the policy of this Society? Are we prepared to surrender that glorious banner under the shadow of

which tens of thousands of the pious dead rest in hope? Are we prepared that that flag of victory under which our forefathers have carried on this glorious warfare, should be, in a manner, stained in the hands of its present possessors? Rather, ten thousand times, I hope, every one, seizing that banner as our fathers seized it, will say, if not in the very words, at least emphasising the spirit of the utterance of a young colonel, in the war between the Northern and the Southern States, who, in the very moment that he was pierced by a rifle ball, shouted, "Colours, thirty paces forward!" That young colonel was leading his regiment up a long and difficult slope, swept by a perfect wall of fire. The ground was strewn with the dead and dying. Yet onward he pressed his thinned column, getting thinner and thinner as they were met by a perfect storm of shot and shell, when, a rifle-ball, passing clean through his body, he fell; but, with the valiant spirit of a true soldier, cried, in the moment of death, "Colours thirty paces forward!" Now, it happened that the colours were carried by a young colour-sergeant yet in his teens, and Marshal Ney used to say there is nothing like lads for storming a battery. Hearing the colonel's words, this young colour-sergeant had

scarcely seized the banner—now all riddled and torn—when he, too, was fatally pierced by a rifle-ball. With life fast ebbing out, and, in the true spirit of military chivalry, for he loved the colours, and could die a thousand deaths for them, he seized them, then lifted them high, and with all his expiring might drove them firm and deep into the blood-stained soil crying in death to the colonel—who, however, heard him not—"Colonel, colonel, I can't; but the colours shan't trail;" and instantly fell dead beneath the honoured flag. Sir, that is the stuff that great soldiers are made of, and this is the kind of stuff also, translated into ecclesiastical and Christian politics, that great Missionaries are made of—men that will stand like a rock amid the storm of battle; men who will hold fast with determined purpose and unflinching resolution to duty, though the full thunder-cloud over them burst. Thank God that He has given us such Missionaries—men who will never permit the colours to trail or the standard itself to droop and fall! Therefore, I ask myself this morning, What is our position? We are already within the lines of the enemy's entrenchments. We have not got where we now are except through God's grace, and immense sacrifice, not only of

money, but of life. And now what are we to do? It strikes me, Sir, though I have not the knowledge of what the Committee is about to do, that there are three policies, and only three, open to us to pursue. The first is to remain stationary, a policy of "masterly inactivity;" the second is a policy, as called in the report, of retrenchment, and that, in other words, means a masterly movement in the rear; then there is another policy, and that is the policy of a cautious, deliberate, resolved, and prayerful advance, though it be slow, yet at all costs and every hazard. And to-day, Sir, I think I hear the sound of ten thousand voices; voices of the young, and voices of the old; voices not only of the living, but of the dead; voices not only of the Church militant, but also of those holy and triumphant harpers who are before the eternal throne; and what do we hear them saying? Why, all of them seem to be saying to us, "Colours, thirty paces forward!" That is the only policy which we can adopt, a policy of well-considered and resolute advance. For who would care to be a member of a Missionary Society that did not write forward on its banners? It may I know, be considered somewhat utopian by some present, but my wish, amongst other things, is this: As we have, as yet, sent no

Missionary so far as I know to the Mohammedans. I speak under correction, but I do not know that we have, strictly speaking, sent a single Missionary to the Mohammedans, and I am not unfamiliar with the all but invincible difficulties which are in the way. I know the social ostracism, domestic infamy, and national dishonour which would be entailed upon those who embrace the creed of Jesus Christ in Mohammedan countries; still I cannot ignore the fact that in all heathen lands there are no conversions more beautiful, none more thorough and marvellous than those which have taken place in the East. They sometimes remind me of two verses, teaching that character is an acquisition, that it is something answering in moral sculpture to the work of the chisel, the hammer, and the graving-tool on the block of marble—

"Chisel in hand, stood a sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy,
As an angel dream passed o'er him;
He carved it then on the yielding stone,
With many a sharp incision, [shone:
With heaven's own light the sculpture
He had caught that angel vision.

"Sculptors of life are we as we stand,
With our souls uncarved before us,
Waiting the hour when at God's
command,
Our life dream shall pass o'er us;
If we carve it, then, on the yielding
stone,
With many a sharp incision,
It's angel beauty shall be our own,
Our lives that angel vision."

THE BAPTIST MISSIONARY SOCIETY.

The Meeting of this Society was held at Exeter Hall on May 1st, when the EARL OF NORTHBROOK, late Governor General of India, occupied the chair. The total receipts of the Society for the year, excluding legacies, amounted to £46,092 only £27 less than the preceding year. Our space forbids quotations, though they tempt us much, from the able speeches of the REVS. J. A. SPURGEON, DR. PUNSHON, and others, but the following remarks by the noble Chairman, deserve and, we think, *demand* the attention of our Ceylon legislators.

With respect to the general position of Missionary work in India, I think it may be assumed as a truth that no jealousy of Missionaries is now felt by the natives of India. I believe that the natives of India are thoroughly satisfied that the British Government has no desire to force upon them the Christian religion by any improper means, and that all the British Government gives is a fair field to the Missionaries who are in the country. That, again, to my mind, is a right and just principle, that Government should not interfere with religion. It received the cordial adherence of William Carey, years and years ago. I find he used upon that occasion these words, "Whatever Government may do, let it not touch my work. It can only succeed in making men hypocrites; I wish to make them Christians." I say, then,

that the natives of India understand the position of the Government. I can say more. I have come in contact with many Missionaries in India, and I have talked with them upon the condition of the people, and I am satisfied that many Missionaries, by not being connected with the Government, have more of the confidence of the people in India than is given to the officers of the Government; and I have, on several occasions, found advantage from obtaining from sensible Missionaries their opinion of the feelings of the people with respect to the measures of the Government. I believe that this Society has been wise and right in encouraging the sending of learned Missionaries to India. In India the Missionary has to deal with old religions; he has to deal with educated men, men of a very high order of intellect, subtle in

reasoning. The Hindus are accustomed to a philosophy more accurate, I believe, than the Greek philosophy; and in dealing with Mohammedans the Missionary has to deal with men who have strong faith in their religion, and, in order to argue with them, he must master to a considerable extent the Arabic learning. I have been often asked what is the general effect of Missions in India. So far as I saw when I was in India, I could not say that there is any very great sign of the extension of the Christian religion either among the educated Hindus or among the Mohammedan population of India. There has been, I am thankful to say, a considerable extension of Christianity among some of the wild tribes of the country; and since I left India I have heard of a very great accession of Christians in the Presidency of Madras; and I must tell you that in the remarks I have just made I refer to Bengal in the North of India, and not to the South, a country of which I have no personal knowledge. There is, however, cause, in my opinion, for hopefulness. We are not falling off; every year some slight accession comes; every year the progress of English education has undermined the superstitions of the Hindu Religion; every year educated Hindus are more and more acquiring a disbelief in their

own religion. I myself do not agree with those who look, with something like aversion, to the Theistic sect which arose some time ago in Calcutta, under a very able man, Keshub Chunder Sen. I trust and hope that out of these intellectual difficulties which, after all, we know are not confined to the East, the truth will prevail, and that we shall see at least among the educated Hindus of India before long a great progress towards the acceptance of the truths of Christianity. It is hardly more than eighty years ago since, under the men on whom you look here as your revered founders, the Word of God was translated into one even of the languages of the East; and if we have seen the Word of God now, at such a very small cost, that it is in the power of any man in British India to buy it, if we have seen results achieved now, far beyond the dreams of Carey, Marshman, and Ward, when they set their feet in India, if we have seen that, we may look with confidence to the future. It is our business, each as far as he can, to further this work,—this work for which, if one dared to look into the Providence of the Almighty, this work for which the British nation are allowed to be in India. We must further this work and we must leave the results to Almighty God.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

This Society held its seventy-fifth Anniversary Meeting on May 6th, under the presidency of the Right Hon. the EARL OF SHAFTESBURY K. G. The Report, for the year ending March 1879, showed a total income of £213,811. The total issues of the Society from its commencement to the present time amount to 85,388,057 copies of the Scriptures. It will be seen, therefore, that we considerably understated the case when we mentioned in an article in last month's *Friend* that, since 1800, more than 85,000,000 Bibles had been printed. This is the accomplishment of the British and Foreign Bible Society alone, but there are many other Bible Societies, besides private publishing firms, engaged in this work; e. g. the American, the German, the Swiss, the Danish, the Scotch, the Hibernian Bible Societies and others. The *Printing Times* estimates that the present century has witnessed a circulation of the Bible amounting to the prodigious number of nearly 150,000,000. But, as Dr. Ellicott, the Bishop of Gloucester and Bristol, pointed out:—

The translation of the Bible involves an amount of labour unthought of by the readers, and if I tell you that out of the 200 tongues, in which portions of Holy Scripture have been written, only fifty-six of them have the whole Bible translated, you will understand that they have still a great and holy work before them. While possessing but a small knowledge of a tongue himself, the teacher has to take down phonetically the words of the natives; he has to mould these into a living language, to

remedy all the difficulties that are usually met with in such a task, and to be his own lexicon, and out of these scanty materials he endeavours to form a complete Bible. I cannot refrain from mentioning my friend Dr. Moffat, who is now on the platform, in connection with this work. If these barbarous tongues are so difficult to reduce to writing, the polished Oriental dialects were quite as much, and the languages of China and Japan more so.

VARIOUS ANNIVERSARIES.

Our space would fail us even if we were to attempt to *catalogue* all these; we must therefore hold our hand, though the Societies we have named are but a selected few out of very many. When we think of all this activity on behalf of the truth as it is in Jesus, we cannot but rejoice. But what are the prospects of success? "Watchman, what of the night?" To this comes from all sides one response: "The morning breaketh." One of the speakers at Exeter Hall related that, when Judson was asked what were the prospects of success in relation to Burmah, he said, "As bright as the promises of God." Thank God they are the same everywhere. Commercial depression just now hangs above the nations as a heavy pall, but "the clouds are the dust of Messiah's feet;" they do not stay His chariot wheels, they are signs and heralds of His approach. We will close with an extract of one of Dr. Punshon's many speeches made during these Anniversaries. It was spoken at the Missionary Meeting of the Methodist Free Churches, held amongst the earliest, but the Doctor only beautifully expressed what was the feeling of the representatives of all the Societies:

They must maintain the stations they had already occupied, and, by God's help and blessing, occupy a good many more. What were they going to do that night with regard to the collection? These were bad times, no doubt, but there was money somewhere, and plenty of it, to carry on the work of all the Churches. "Look at that scene," said the Doctor, "there, in the sultry August, when the hot sun has it all his own way, and the

river has scarcely strength enough to propel itself along; what do those swarthy peasants mean by looking at the distant haze, the forecast of some atmospheric change? They know the time has come for the inundation of the Nile; they do not see where the water is to come from, or know, perhaps, as we know, that in the far Abyssinia, there is plenty of it, only it is locked up in ice. Locked up in ice! What is to bring it out and

make the river flow? Why, the healing sun; only let the sun shine, with healing in his wings, and the ice will soon begin to melt, the water shall be released, and everything shall live whither the river goeth; and those blackened fields shall realise the Turkish description of the climate of Egypt—that for three months the ground is white as snow, three months black as musk, three months green as emerald, and three months yellow as gold. The money is somewhere, in some far Abyssinia, or some nearer London, locked up in ice; only let the sun of Christian radiance, Christian benevolence, and Christian principle shine, and the death-frost will disappear, the water shall begin to flow, and everything shall begin to live where the beneficent river goeth. He had many a time pondered on a curious epitaph over a grave at Doncaster:

“Ho! ho! who lies here?

I, Robin of Doncaster with
Margaret my fere.”

Not *fear*, or he would not have
put it.

“What I spent, that I had;
What I gave, that I have;
What I left, that I lost.”

“What I spent, that I had,” that was true in those days, but not so now; people sometimes spent other people’s money now, but in those times they generally spent what was their own. “What I gave, that I have.” “Even so, saith the Spirit, for they rest from their labours and their works do follow them.” “What I left, that I lost;” he had gone to a world where money was not the currency, a world whose warders did not take bribes. He need not say any more to urge them to give liberally that night; he would rather bind them under the spell of that strong sorcery, “Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor that ye through His poverty might be rich;” and that other more convincing argument, which perhaps appealed with intenser power to every converted soul: “Albeit I do not say to thee how thou owest unto Me even thine own self besides.”



THE WESLEYAN CONFERENCE AT BANGALORE closed on Wednesday, June 25th. The Rev. J. Brown of Jaffna was elected Secretary. Of the GENERAL CONFERENCE, held about the same time, a correspondent writes: “It was a grand sight to see present over 100 Missionaries from different parts of Ceylon and India, some of whose heads indicated very long service. You would have enjoyed the sight.”

Notes of the Month.

THE ENGLISH DISTRICT MEETING RETURNS, lately received, show a falling off of 2600 Class Members. This is associated with an undoubted and very considerable increase in the Chapel accommodation, in the Schools and Scholars, in the number of Ministers, (132 Candidates having passed the District examinations this year), and in those who attend Methodist services, communicate in Sacramental ordinances at Methodist Chapels, expect and receive pastoral visitations from Methodist Preachers, contribute to all the Methodist Funds, think themselves and call themselves Methodists, and who, in any other than the Methodist Church, would be reckoned not only as members but as very good members. Some of the largest and most spontaneous gifts to the Thanksgiving Fund have come from those who do not meet in class. Nevertheless, all such are regarded as belonging to the outer rather than to the inner court of the Sanctuary, nor, if fellowship belongs to the very root of church life, can we think that this is otherwise than it should be. One thing should be borne in mind that since circuits are taxed for Connexional Funds in the ratio of their membership there is every inducement to keep down the numbers, and indeed the temptation to apply too strictly the rule that the members and leaders should see each other once a week is very great in the poorer circuits and in hard times.

But still the importance of the Class Meeting to Methodism was never more firmly felt than now, and "the manner" of so many, to "neglect the assembling of themselves together" demands great searchings of heart. How to secure competently instructed and spiritually minded leaders, how to adapt the gatherings to the altered conditions and wants of the time, how to keep open a common bridge of communication between rich and poor, educated and uneducated, employers and employed,—these are problems which may well be deeply pondered. And yet the best solution of all difficulties would be an outpouring of the Holy Spirit's "showers of blessing." As after Pentecost, so again, the Church will then stedfastly continue not only in Apostolic doctrine, in the breaking of bread, and in prayers, but also "*in the fellowship*" (Acts ii. 42). Once more its glad "note" will be: "I believe in the Communion of Saints."

THE KANDY WESLEYAN HIGH SCHOOL FOR GIRLS, is we are glad to learn, to have a Lady Principal from England. Miss Payne has been appointed and will shortly arrive in Ceylon.