

THE CEYLON FRIEND.

SEPTEMBER, 1879.

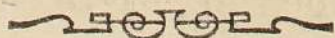
THE WESLEYAN CONFERENCE commenced its Ministerial sessions at Birmingham, on Tuesday, July 22nd. For the first time in Methodist history, no member of the *Legal Hundred* had died during the year, and instead of, as usual, there being five or six vacancies to fill up by election, there was only one gap, through retirement on account of age, and this fell to a senior minister,—the Rev. R. M. Willcox.

General expectation had marked out the Rev. S. Coley, as the coming President, but he was too ill to attend Conference. His nomination was so popular that no other name had been fairly brought forward, and, therefore, when the ministers met, it would have been rash to say confidently who would be “the Wesley,” or “the Top-lady”* for the year,—if we may borrow the terms in which the President and his wife were once introduced to Mr. Spurgeon, by one whose ruling passion for a pun was strong in death. The voting, however, was Rev. B. Gregory, 301. Rev. E. E. Jenkins, 75. Dr. Osborn 36.—Mr. Gregory, the new President, is the Editor of Wesleyan Publications generally, and of the Wesleyan Methodist Magazine in particular. He is himself an excellent writer, the author of the Fernley Lecture on *The Holy Catholic Church, the Communion of Saints; The Thorough Business Man, (Memoirs of Walter Powell);* &c.

* Top-lady, to whom we owe the hymn, “Rock of Ages,” was one of the ablest and severest opponents of Wesley, in the Calvinistic controversy. His pamphlets called forth Fletcher’s magnificent “CHECKS,” to Antinomianism.

The President is also a man of great and graceful taste and sensitive refinement, and is much esteemed as an eloquent preacher, and a faithful, earnest, loving pastor. He is Benjamin Gregory *the second*; his father's name being still cherished in Methodist circles, with much tenderness and affection, as a wonderfully powerful and successful, though somewhat eccentric Methodist preacher of the old stamp. It is he of whom the story is told that he was once, when riding the circuit horse, taken to task by a sporting parson, more famed for leaping hedges and hurdles than for attention to ministerial duties. The clergyman, with a curious cynical glance at the scarred knees of the Nonconformist steed, said: "Mr. Gregory I always thought that you Methodists were a very praying sort of people; but isn't it rather a stretch of devotion to make your horses go down on their knees too?" "O Sir!" replied the Itinerant, "It is, I am sorry to say, with my poor horse, as with some of you clergymen, *a mere matter of form.*" It was Benjamin, the elder, too, who preached the sermon from Acts xvii 16, with the famous divisions: I. The world has long been *down-side up*. II. It is therefore high time that it should be turned *upside-down*. III. We are the men who have '*come hither*' to do it. Nevertheless, Mr. Gregory's standard of preaching was very high;—with him it was "sound speech or swift silence." They tell, at Louth, that when he was once preaching in the chapel there, he suddenly stopped and declared that he found his text too much for him. A venerable friend encouragingly exclaimed, "Go on, Benjamin, you can preach well if you try." Whereupon the preacher looked down on the ruling elder, and said:—"I shall not talk nonsense to please you or anybody else, Sir. Let us pray."

Of Conference doings generally we will reserve our notes, until we get the complete reports. Many in Ceylon will, however, hear with sorrow that the announcement was made, during one of the sessions, that Dr. Kessen had died, somewhat suddenly at Jersey, on Saturday evening, July 19th.



PERRAN COOMBE.

A TALE OF THE METHODISTS OF CORNWALL.

BY

A CORNISH LADY.

CHAP. XIV. CHRISTMAS.

(*Continued from page 152.*)

GENERALLY, on Christmas-Eve, the singers sang their carols outside the house, and thought themselves lucky if the Squire gave them half-a-crown at the end ; but to-night the hall-door was flung wide-open, and to their wonderment they were invited in, and plied with cake and ale, while the family and guests looked on and listened, and the servants grouped themselves in the doorways.

The singers were young men and women from the mines, and as they were going away Pen called after them :—" I say you fellows, send up the players."

" Who are the players ? " asked Henry Forrest.

" Oh, St. George and all his men. They have been practising down in Teague's empty pig sty for the last month. You'll see when they come."

About half an hour afterwards the players arrived, a " motley crew," decorated with handkerchiefs and streamers of ribbon, wearing high caps of pasteboard adorned with beads, bits of looking-glass, and coloured paper, and each carrying a drawn sword of bright tin, Father Christmas being among them, a very old man in mask and wig, who hobbling into the hall, announced, :—

" Here comes I, old Father Christmas
Welcome or welcome not,
I hope old Father Christmas
Will never be forgot."

Then came in a Turkish Knight, who in boastful words defied St. George to battle, which of course St. George being close

at hand, overheard, and, doing battle with the boastful knight, quickly despatched him, and after vain attempts on the doctor's part to cure the deadly wound, the whole company capered in and carried off the body. Then followed a dance and song and lastly the "Box-holder," a ridiculous figure, made the round of the company singing:—

"Gentles and ladies the sport is now ended,
Come pay to the box, it is highly commended ;
The box it would speak if it had but a tongue,
Come, throw in your money, and think it no wrong."

"During the performance, which certainly was absurd enough, Mrs. Forrest sat breathing languid scorn, and looking utter disdain through her half closed eyelids, which Mr. Deane observed, and proceeded to enlighten her as to the meaning of the play, of which, however, he could say but little excepting that it was a very ancient institution, at first connected with religious observances, but gradually assuming the form of a romantic play. Then, though Mrs. Forrest did not seem much interested, he gave her an account of many of the Cornish superstitions connected with Christmas-Eve,—how at midnight all the oxen kneel as if in prayer, making a dismal groaning, and more than this, how the "little people;" the "old men" of the mines, met at midnight on Christmas-Eve at the bottom of the mines, and held a mass. Then any one who went into the mine, or even listened at the shaft-mouth, heard sweet voices, accompanied by organ-tones that made the earth quiver, singing:—

"Now well! now well! the angel did say,
To certain poor shepherds in the field who lay,
Late in the night, folding their sheep ;
A winter's night, both cold and deep.
Now well! now well! now well!
Born is the King of Israel !"

And one venturesome man, daring too much, once made his way into the very heart of these mines, and there, for an instant, he had a vision of a temple of pearl and ivory, lighted

by great flashing diamonds, and of a vast company of worshippers, beautiful as angels, all singing "Now well! now well!" but no sooner did he look upon them than the lights vanished, a great "whishing" like hundreds of wings in flight went by him, and he was left in utter silence and darkness. When he recovered a little from his fright, he lighted his candle which the "whishing" had put out, and looked around, but there was nothing to be seen but wet, grey walls of rock, and a heap of rubbish which the miners had left. The mine, before that, had been a rich one, but, from that day, it got poorer and poorer, till before the next Christmas-Eve it was shut up altogether. The man himself, as the mine got poor, got thinner and thinner without any cause, and died at midnight on the next Christmas-Eve, exactly one year since he disturbed the "old men" at their mass.

"Surely the people do not believe in such nonsense?" asked Mrs. Forrest.

"Indeed they do,—many of them at least. There is a ridiculous story going about now, of a hearse with black horses which was seen on the downs out here, only last week, by a very decent old woman, though I must say she might have been a little excited for she had been attending some wild Methodist meeting."

"It is all a pack of nonsense!" burst in the Squire. "I beg you pardon, Mrs. Forrest, but it makes me wild to hear such stuff. A hearse and horses! It was old Betsey Tippet, was it not? She is fitter for Bedlam than most who are there."

Of all the houses in Perran surely Capen John's was the brightest on that Christmas-Eve.

Since early morning, long before daylight, Jenefer had been bustling about, doing nearly everything herself, in spite of the protestations of the stout girl, who had been installed some months ago to take the burden of housework off her failing shoulders.

"I know best how master Fred do like things," she said, and—"Why, my dear life! Sarah, I couldn't sit down to

knitty, I should get the fidgets all over, thinkin of the dear boy."

So with her gown pinned up, and her patterns on, Jenefer clicked around, indoors and out, and would only be persuaded to sit down when the house was shining from top to bottom. Even then she was continually getting up to see if the weather were still fine, or whether "any body," as she said, were coming, or she was startled into thinking the house on fire, by the unwonted sounds of crackling wood and dropping cinders in the parlour, where, to-night, as in the cheery front kitchen, an enormous fire leapt and blazed.

Capen John had gone to Truro to meet Fred. And what a glad meeting theirs had been!

Here they were at last, the two stalwart men, at home just as the grey twilight darkened the snowy moors.

"Here he is Jenefer! Here he is!" shouted Capen John, and before the gig had well-stopped, Fred had leapt out, and nearly wrung off Jenefer's excited, trembling hands.

"Oh isn't it good to be at home again!" he exclaimed, "Jenefer, it is nearly worth going away for. I haven't seen any place half so delightful as this, and you, why you beat the Plymouth beauties, out and out."

'Do ee hear en," laughed poor, shaking Jenefer. "He's 'xactly the same, Master, isn't he? Not altered a bit," she went on fondly, unwinding his wraps with her own trembling fingers. "Not a bit, 'cepts the whiskers 'pon his lip."

"Oh yes, my moustache," drawled Fred, putting on a dandified, languishing air. "It takes a deal of trouble to keep it in order."

"Yes, he's exactly the same, Jenefer," said Capen John, nodding at her, and laughing heartily. "And the house do look fairly like home, now you're here again my son. Hullo, Jenefer, what's this hanging up in the front kitchen? Mistletoe, surely!"

"Now that's that Sarah's work"—began Jenefer.

"Don't tell me," laughed Fred, "you thought you would

get some kisses on the sly to-night Jenefer. I know your ways. Well, I have no objection. See, here is something to heighten your charms," and out of a big parcel came the very thing Jenefer most wished for, a delightfully warm red cloak and hood. It made Jenefer's happiness brim over at her eyes, most of all to think that her "dear child" should have so remembered her.

At the tea-table, and by the fireside after, Fred told stories of his life in Plymouth, Jenefer sitting with the front of her dress turned lining outward, to save it from scorching, and her outspread, bony hands making a shield for her face, from the fire.

Then he listened to the Perran news, some of which he had had by letter,—how Dick Penrose had been found, and here, Jenefer's hands dropped listlessly for a few minutes, into her lap; of how well Whealtry promised, of Betsey Tippet's cruelty to Waif, at which Fred gave the fire a tremendous whack of indignation, which made the sparks fly out in a cloud; of the sad state of the Teagues; of the revival and its results; and then, what Fred had been longing to hear about but the first word of which made his firm lips twitch suddenly, and his face turn aside into the shadow of the mantel-piece,—the likelihood of a wedding, by and bye, at Borlase house.

"I do see them allus about together," said Jenefer. "Miss Helen comed up to see me the other day, when she heered I had rheumatics, and brought en with her. As high as you be, he is, master Fred, but whisht and thin. He do love the very ground she walks upon. A blind man could see that."

Something,—a great, aching lump,—so stuck in Fred's throat that he could not utter a word on this subject, and fortunately for him, just then came a trampling sound in the porch, a titter of laughter and then a full chorus of voices,

"Hark! the herald-angels sing
Glory to the new-born King
Peace on earth and mercy mild
God and sinners reconciled."

“The singers!” exclaimed Fred, jumping up, and setting the door wide-open. And in they trooped to Capen John’s hearty call—“Come in, come in, boys and maidens, A merry Christmas to you.”

“Same to you, Capen,” they all shouted, “a merry Christmas and happy new year when it comes, and hundreds of ’em.”

“A merry Christmas to Master Fred,” said one of the girls; and they made the roof ring—“a merry Christmas!” “a merry Christmas!” “a merry Christmas!”

Seen now in the full light, it was the Perran chapel-choir, supplemented by others from the ranks of the new converts. They filled the parlour, and overflowed into the front-kitchen, so that Jenefer and Sarah could hardly get through the throng with the plentiful supplies of cake and “egg hot” which had been prepared in expectation of their visit.

Fred helped in the distribution, but the maidens had most of his attention, and, somehow, it was not Jenefer who got the benefit of the Mistletoe, when one of the prettiest girls was found to be sitting beneath it.

By and bye, after more carols, the troop departed, with pleasure in their hearts, and silver coins in every pocket, even in Tommy Treloar’s, who, though heavily conscious of having eaten too much of Jenefer’s saffron-cake, was happy as a king, and added his shrill treble to the last carol,—“When shepherds watched their flocks by night,” as they tramped off through the snow.

“It is a happy Christmas to me, father,” Fred said, as they stood alone at the open door-way. “I, like the shepherds, have found Jesus.”



ESSAYS ON BUDDHISM.

BY THE LATE REV. D. J. GOGERLY.

ON PIRIT.

(Continued from page 84.)

First Series of Buddha's discourses, being the course of reading from the second to the end of the fifth day.

1. နေဝဒ္ဓိတိယံ Dasadamma, or Ten Subjects for consideration.

I thus heard: * Buddha was residing at Jétawaney, the garden of Anát'hapindika, near Sáwatti, and calling the Priests, said "Priests." The priests replied, "Lord." Upon which Buddha said, There are ten subjects, Priests, which one retired from the world should unceasingly consider. What are these ten?

The recluse should constantly consider, I am different from others. †

The recluse should constantly consider, I am dependent on others for a livelihood. ‡

* At the first recitation of Buddha's discourses in the general convocation, held immediately after his decease, in Rajagaha, B. C. 543, the reciters professed to deliver them as they had heard them from the lips of their teacher.

† The word ခေမ္မာနိဗ္ဗာနံ signifies both a change of form, and of circumstances, and the Priest is here to reflect that he has adopted the garb of a mendicant, and a state of poverty.

‡ That he possesses no property. The order was originally instituted on a vow of poverty, the priests having proprietorship in nothing besides 3 garments or robes, (forming a complete suit) a bowl, a razor, a water strainer, a needle, and a girdle. But Buddha is represented as having afterwards, by special exceptions, much modified the rule.

The recluse should constantly consider, My mode of life must be different from others.

The recluse should constantly consider, Are my dispositions such that I may not be reproached on account of my profession of virtue. *

The recluse should constantly consider, Shall I escape from censure respecting my profession of virtue when I am interrogated by the wise and holy.

The recluse should constantly consider, I must be separated (by death) from all those whom I love and delight in.

The recluse should constantly consider, I am the result of Kámma (i. e. the merit or demerit of previous conduct;) this forms my inheritance, my state of birth, my relatives, my support; I shall be the heir of the actions I perform, whether they be virtuous or wicked.

The recluse should constantly consider, How do the days of my existence pass away? (i. e. How am I employed?)

The recluse should constantly consider, Am I desirous of being in an empty-house? (for abstract meditation.)

The recluse should constantly consider, Do I possess the chief good of man? Have I attained to the clear perception of the most excellent knowledge? Shall I not be abashed when I am interrogated by my fellow priests at the termination of my life?

These are the ten subjects, Priests, which a recluse should unremittingly consider. When Buddha had thus spoken the priests were much edified by the discourse.

2. *The Discourse called Mangala.*

[The first of the three chaunted thrice a day in full chorus.]

Thus I heard: Buddha was residing at Jétawaney, the garden of Anát'hapindika, near Sávatti. At that time a certain god, in the middle of the night, illuminating the whole of Jétawaney with his splendour, approached Buddha, and having

* i. e. That my conduct and profession may not disagree.

worshipped him, stood on one side of him, and spake to him this stanza :

(*God.*) Multitudes of gods and men, thinking what things are excellent, desire prosperity : Declare the things of superior excellence.

(*Buddha.*) Not to serve the unwise, but to attend on the learned, and to present offerings to those worthy of homage, these are chief excellences.

To live in a religious neighbourhood, to have been a performer of virtuous actions, and to be established in the true faith : these are chief excellencies.

To be well informed in religion, instructed in science, subject to discipline, and of pleasant speech, these are chief excellencies.

To honour father and mother, to provide for wife and children, and to follow a sinless vocation, these are chief excellencies.

To give alms, act virtuously, aid relatives and lead a blameless life, these are chief excellencies.

To be free from sin, to abstain from intoxicating drinks, and to persevere in virtue, these are chief excellencies.

To be respectful, kind, contented, grateful, and to listen at proper times to religious instruction, these are chief excellencies.

To be mild, subject to reproof, to have access to priests and to converse with them on religious subjects, these are chief excellences.

Mortification, celibacy, the perception of the four great truths, and the ascertainment of Nirwana, these are chief excellencies.

To have a mind unshaken by prosperity or adversity, inaccessible to sorrow, free from impurity, and tranquil, these are chief excellencies.

Those who practise all these virtues, and are overcome by no evil, enjoy the perfection of happiness, and obtain the chief good.

The Discourse named Ratana, or Jewels.

Oh ! all ye demons who are assembled, terrestrial or celestial, may you all possess happiness ! Listen attentively to the things spoken !

Therefore, ye demons attend ! Be friendly to the race of man, and unremittingly protect those who, by day or by night, propitiate you by offerings !

Whatever wealth there may be in this or in other worlds, or whatever superior gem in the heavens, these cannot be compared with Buddha. This gem-like Buddha is superlatively excellent. By this truth let there be prosperity !

Has the tranquil sage of the race of Sákya perceived the most excellent Nirwana, free from attachment and concupiscence ? No doctrine can be equalled with his. This gem in his doctrine is superlatively excellent. By this truth let there be prosperity !

Is there a pure and uninterrupted tranquillity praised by the supreme Buddha ? with this nothing can be compared. This gem in his doctrine is superlatively excellent. By this truth let there be prosperity !

Are there eight classes of men, in four divisions, praised by the holy ? These disciples of Buddha are worthy of receiving gifts, and that which is given to them produces abundant fruit. This gem in his priesthood is most excellent. By this truth let there be prosperity !

Are there any who, with an unshaken mind, are free from concupiscence ? These being established in the religion of Goutama, having secured Nirwana, live in the enjoyment of the liberty they have obtained. This gem in the priesthood is most excellent. By this truth let there be prosperity !

Thus a pillar having its foundations deeply seated in the earth cannot be shaken by the four winds. To this I compare the holy man who clearly understands the eminent truths. This gem in the priesthood is most excellent. By this truth let there be prosperity !

Do any deeply meditate on the eminent truths, fully declared by him of profound wisdom. They cannot, by any allurements, be brought eight times more into a state of being.* This gem in the priesthood is most excellent. By this truth let there be prosperity!

He who, together with the perception, (of the path to Nirwana,) shall be weaned from these three things, namely, the looking for corporeal enjoyments, religious doubts, and the desire of advantages from the performance of virtuous actions, he is delivered from the four hells, and can no more commit either of the six great crimes. This gem in the priesthood is most excellent. By this truth let there be prosperity!

Should any one sin in thought, in word, or in deed, he must not conceal it; this is pronounced to be unlawful to one who perceives Nirwana.† This gem in the priesthood is most excellent. By this truth let there be prosperity!

As the buds put forth in the forest during the first month of summer, even so are the glorious doctrines declared by Buddha most delightful to the perceiver of Nirwana. This gem of Buddha is most excellent. By this truth let there be prosperity!

Excellent to the wise, most satisfying to the most eminent, and irrefutable, are the glorious doctrines declared by Buddha. This gem of Buddha is most excellent. By this truth let there be prosperity!

He whose former things (merit or demerit) are withered away shall have no reproduction; he who is fully free from the desire of future existence, his seed (of future existence) is withered away, and shall never again grow. This eminent person like a lamp shall be extinguished. This gem of the

* That is, at the expiration of the seventh they obtain Nirwana. This is the lowest grade, that of a Sowan, in the paths leading to Nirwana.

† The Priests use a kind of auricular confession among themselves, in some instances performing penance before they obtain absolution.

priesthood is most excellent. By this truth let there be prosperity!

Ye Demons, who are here assembled, celestial or terrestrial, we adore Buddha, the Tatágata worshipped by gods and men. May there be prosperity!

Ye Demons, who are here assembled, celestial or terrestrial, we adore his doctrines, the Tatágata worshipped by gods and men. May there be prosperity!

Ye Demons, who are here assembled, celestial or terrestrial, we adore the associated priesthood, the Tatágata worshipped by gods and men. May there be prosperity!

3. *The Discourse named Karaníya Metta.*

I declare the Protection (or Pirit) by the power of which the demons shall display no dreadful sights; by which he who is diligently occupied, by day or night, may sleep securely, and sleeping see nothing evil.

These things must be attended to by the man wise in securing advantages, who desires to ascertain the path to Nirwana. Let him be skilful, upright, honest, mild in speech, gentle, free from arrogance.

Let him be cheerful, contented, unencumbered with business, with little property, having his passions under control, wise, temperate, not desirous of obtaining much from those who assist him.

Let him not engage in any low pursuit for which he might be censured by the wise. May everybeing experience happiness, peace, and mental enjoyment!

Whatever sentient being may exist, erratic or stationary, or of whatever kind, long, or tall, or middle-sized, or short, or stout; seen or unseen, near or remote, born or otherwise existing, may every being be happy!

In whatever place they may be, let no one deceive, or dishonour another! Let there be no desire, from wrath or malice, to injure each other!

As a mother protects with her life the child of her bosom, so let immeasurable benevolence prevail among all beings!

Let unbounded kindness and benevolence prevail throughout the universe, above, below, around, without partiality, anger, or enmity!

Let these dispositions be established in all who are awake, whether standing, walking, sitting, or reclining, this place is thus constituted a holy residence.

If the virtuous man, who has not attained to perfection, yet perceives it, subdues his desire for sensual objects, certainly he shall not again be a liar in the womb.*

These three sermons having been chanted in full chorus, the following verses are recited in the same manner.

The most merciful Lord, for the benefit of all beings having fulfilled the preparatory duties,† became a supreme Buddha. By this true declaration may you obtain the feast of victory!

As the joy of the conquering Buddha increased at the foot of the Bo-tree, so may you obtain the victory! May there be to you the feast of victory!

Buddha, that excellent gem, is an infallible medicine, the chief delight of gods and men: by the prosperity resulting from the glory of Buddha, may you be freed from danger and have all your sorrows assuaged!

The doctrines of Buddha, that excellent gem, is an infallible medicine, the chief subduer of the heat of the passions, by the prosperity resulting from the power of these doctrines, may you be freed from danger, and have your fears banished!

The associated priesthood, that excellent gem, is an infallible medicine, which is worthy of being resorted to and honoured by offerings: by the prosperity resulting from the power of the associated priesthood may you be freed from danger, and delivered from all your diseases!

Whatever various or excellent gems may be in the world,

* That is, he shall not be born again, but upon death migrate to the highest of the Brahma worlds, and after residing there the necessary time, cease to exist.

† In previous states of existence.

none of these can be compared with Buddha: by this may prosperity attend you!

Whatever various or excellent gems may be in the world, none of these can be compared with the doctrines of Buddha: by this may prosperity attend you!

Whatever various or excellent gems may be in the world, none of these can be compared with the associated priesthood: by this may prosperity attend you!

I have no refuge but Buddha: this refuge is supreme, by this truth may you obtain the feast of victory! (The same to be repeated for the doctrines and priesthood.)

May all your fears be banished! may all your diseases be cured! may you be free from danger, and enjoy a long and happy life!

Then follow verses recited on the first day, marked 5, and 6, but no incense is burnt.


The Mangala, Ratana, and Karaniya Metta discourses, with the supplementary verses are repeated thrice each day in full chorus. After each recitation two priests only continue the reading.



SCRIPTURE AND SCIENCE *

BY

THE REV. J. O. RHODES.

 Our readings from *Job* we have tried to illustrate the principle, that, though Scripture does not profess to teach Science, nor to discover to man, whom Lord Bacon aptly calls "the minister and interpreter of Nature," what man, by searching, may, sooner or later, discover for himself, nevertheless, rightly understood, the Revelation of God's

* The substance of a course of Bible Lessons given to the senior boys of WESLEY COLLEGE,—the Text-Book being *JOB*.

Word never is, and never can be, out of harmony with the Revelation of God's Works. Both testimonies come alike from Him, "with Whom is no variableness, neither shadow of turning,"—Who "cannot deny Himself,"—and, therefore, any seeming conflict between them must be through our misapprehension of what one or both of the records report, and not through any real discrepancy. Theology,—the study of what God has said,—is closely related to Science,—the study of what God has done ;—but, as sometimes unfortunately happens amongst relatives, these studies, not seldom, have been "a little more than kin, and less than kind." Some Theologians are too ready to assume that they can bring *out* of the Bible what, in reality, they only bring *to* the Bible, and thus it comes to pass that,

" This is the Book where each *his* judgment sees,
This is the Book where each *his* fancy finds."—

On the other hand some Scientists are so greedily and wilfully eager to grasp at any weapon, which may be used as a cudgel against the old faith, that they have very often "trusted upon the staff of a bruised reed, on which, if a man lean, it will go into his hand, and pierce it." Both the Theologians and the Scientists have reason to exercise much indulgence towards one another, and to be mutually on their guard against the world-wide propensity to overweening self-confidence, and to over hasty generalisations. Still we must carefully distinguish between the Bible and Nature themselves, and mere human inferences from the Bible and Nature. It is well to sing with Dr. Watts :—

" Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind Thy Gospel to my heart."—

Nor should we exclude from the treasure, which we thus hold in trust, the Gospel according to Moses, any more than the Gospel according to Matthew. And yet it is equally well to

make our own the sentiment of those exquisite lines from Coleridge's *Æolian Harp* :—

“Methinks it should have been impossible
Not to love all things in a world so filled,
Where the breeze warbles, and the mute still air
Is music slumbering on its instrument.”—

The Book of Nature contains no mistakes, yet it may be sadly misread and misunderstood. Science is the comment, not the text; and though the text be infallibly true, it does not follow that the commentator has made its meaning clear, either to himself or others. We have heard of a learned and reverend author who had edited Bunyan's *Pilgrim's Progress*, with explanations and elucidations of his own. He gave a copy of the work to one of his parishioners, and some time afterwards, asked her what she thought of it. The good lady, with charming *naïveté*, told her pastor that she had greatly enjoyed the part printed in the larger type, and found no difficulty there at all; and though the notes, which she was now reading, puzzled her a good deal, yet she dared say that, by and bye, she would manage to get through them. This has often struck us as exactly the case between Nature and some of Nature's interpreters, who, however, seem to “fancy themselves to be on a mountain, because they are lost in a mist.” The mirage in Mongolian deserts renders it almost impossible for the sportsman to use his rifle, for the game appears to float in the air, shifting and indefinite; and some such mirage spreads about the “oppositions of Science falsely so called.” Genuine Science is essentially progressive, and its march onwards is strewn with the wreck of inadequate and illusive hypotheses. A true Astronomy, is only a few centuries old; Geology and Biology have hardly yet made good their claims to scholarly attention; and it is but as yesterday that Harvey said he could not get any man under forty to believe in the circulation of the blood. Numbers of theories, which, quite lately, were accepted by all who would be thought knowing, are now cheerfully forgotten, or re-called only for our

wonderment and amusement; and he would be bold indeed who should assert that many of the *dicta*, so unhesitatingly propounded by the men of the nineteenth century, may not be laughed at, as childish, before the twentieth century has entered upon its teens.

And yet whilst Scientists have need of patience, no less is this grace required by Theologians. Henry Rogers well says:—"The Bible has its difficulties and mysteries, as Nature has; and it requires, just as Nature does, prolonged thought and effort to penetrate or decipher them. Both have their level plains, where the eye sees far and the feet travel softly; but both also have lofty summits, which only persevering toil can scale, and deep abysses, which keen eyes and adventurous feet can alone explore."—And both, we may add, are alike free from error, seeing that they have proceeded from the same Divine Author. It is related that whilst Velasquez was engaged in painting one of his great pictures he found himself vexed by perceiving, as it were, the effect of a shadow cast by some of the drapery. Again and again, in endeavouring to do away with this shadow, Velasquez undid portions of his work, but again the insidious shadow stole upon his vision, until at last the painter seized a brush and prepared to dash it across the canvas. The 'shadow' was really in the painter's wearied eyes and morbid brain.* And so the supposed blots and flaws, which confuse some objectors to the Bible, are in the mind or heart or conscience of the men themselves, and not in "the Sacred Oracles Divine." What is needed is the prayer:—

* We have taken this illustration and a previous one from an exceedingly able series of papers, by the Rev. W. L. Watkinson, in the Wesleyan-Methodist Magazine, January, to April, 1879. They are entitled THE NEW RELIGION, and contain a most clear, masterly, and scathing examination of Comte's Philosophy. Though the subject is somewhat different from ours, we could not resist the temptation to adapt and adopt illustrations, which so well point the moral we wish to express, nor this further temptation to commend earnestly to the attention of our readers five most enjoyable, and very valuable articles.

“Open Thou mine eyes that I may behold wondrous things out of thy law.”

The Bible, if true at all, must be true for all time; and true, in substance, whatever it may be in form, to the *reality* as well as to the *appearance* of things. The former quality of realness we must emphatically demand, though we contend, as we shall do soon, that it is quite consistent with the language of appearances. This condition would, we admit, be unreasonable if we regarded the Bible merely as a human production; but we do not. We claim for it a Divine origin, and what is impossible with men is possible with God. If He who “made heaven, and earth, the sea and all that in them is,” and “that made the stars also,” is one and the same God as He who “spake in time past unto the fathers by the prophets, and hath in these last days spoken unto us by His Son,” then the words of everlasting truth, which the Christian believes, must not only be suited for the universal perusal of each generation in turn, but they must never reflect the false Science and vain speculations of any age, or of any system. They must stoop to man’s ignorance, and yet so stoop as not to be partakers of it. They must be intelligible to those who believe that the earth is flat, and the firmament solid; and yet, at the same time, they must be consistent with the absolute certainties of established Science. They must present nothing repugnant to the seeming experiences of mankind in the world’s infancy, and yet it must be capable of demonstration, in days of clearer knowledge, that though it was not the will of the Giver of the Bible to uplift the curtain from Nature, and thus to interfere with the mental and moral discipline to be gained by man’s own independent penetration, yet that He was thoroughly acquainted with all the secrets of the Physical Universe, and perfectly knew, from the beginning, all that would hereafter be found out. This is a hard test for the Revelation to which we cling, but it can be endured; and there is no more convincing argument for the Divinity of the Holy Writings, than that, under the reserve and simplicity of their style, they have abundantly anticipated, and

accurately sketched out the greatest and widest generalisations of modern Science.

It will be seen from the above remarks that we are not amongst those who would yield to our opponents, with any measure of complacency or unconcern, the less spiritual parts of the Bible, because we acknowledge that there are more spiritual parts. The fourteenth of John, or the twenty-third Psalm, the Epistle to the Ephesians, or the Sermon on the Mount, may belong to the Holy of Holies of the Temple of Truth, but the very outermost courts are sacred, and unsandalled feet must not be suffered to tread recklessly their precincts. We may not abandon the outworks of the citadel, even though we should still be able to entrench ourselves in the Bible within the Bible, in the spirit within the letter. The outworks around a Fort, though not of the first importance, are a great source of strength to the defenders; and to give them up to the assailants would certainly not diminish the difficulties of the garrison. The Christian warrior cannot afford to make the sacrifice, nor is there any necessity for such a step. Whilst the attack and resistance are going on, he may wait in tranquil confidence. Why should he quail? Why should he capitulate? The individual soldier may sometimes be worsted, through his lack of skill, but the outworks, as well as the strong tower in which we trust, are well worthy of defence, and we may depend upon them to withstand the fiercest onslaught. "God is in the midst of our Zion, she shall not be moved : God shall help her, and that right early." As my honoured classical tutor, the Rev. B. Hellier, preaching on this subject, once put our point :—

"It may be said :—Here is a Scientific fact which no one disputes, and here is a statement in the Bible, which you yourself cannot reconcile with it. Suppose I admit all this. What then? Will you triumph? Your triumph is a very poor one, for it is only over me, not over the Bible. I may not be ready with any solution, but that by no means proves that no reconciliation is possible. Are there not ten-thousand unexplained problems in the material world? Surely it is

supreme folly and arrogance to make man the measure of all things, or to suppose that the poor mind of man can comprehend fully either the Works or the Words of the infinite Creator."—Enough for us that no clear Scriptural statement can ultimately prove to be opposed to any indubitable Scientific fact.

We do not, of course, mean to imply that God has spoken, in the Bible, in the technical vocabulary of the schools. So long as Science is imperfect, its language must necessarily be imperfect; the one will grow in beauty and precision with the other. Galileo would have been puzzled if he could have heard, in his day, some of Newton's modes of expression, and we can imagine how bewildered Newton would be, could he awake,—after the fashion of the Seven Sleepers, in the legend, who were miraculously kept alive, in slumber, for almost two centuries,—and find himself suddenly in the midst of the *savants* of the British Association. Their professional communications would, no doubt, sound strange in the great Astronomer's ears, but Newton would find no more difficulty in understanding our professors, than our professors would in understanding those who may be filling their chairs a hundred years hence. If, therefore, on those few questions where the paths of Physical Science and of Scriptural Revelation meet and pass one another, the Creator must needs have spoken to His creatures in the fixed and final phraseology of perfect Science, He must so have spoken that neither Galileo nor Newton, Faraday nor Tyndall, nor indeed any other mortal being until time shall be no more, could have comprehended his Maker's message. The language of the Bible is, it is true, the language of appearances; but is not that the universal language of common life, and of common sense, amongst those who are wise, as well as amongst those who are otherwise? Lockyer and Proctor, we suspect, talk between themselves pretty much as we ordinary people talk. They tell their servants to rouse them exactly at midnight to make an observation, and not to re-call their higher functions to full consciousness, from their state of temporary abeyance, when the nadir of the heavens shall have been brought into the plane of the

earth's orbit. For them, the equinoxes recede, the planets advance and are accelerated, stop and retrograde. And why should we find fault with the writers of the Scriptures if they also decline to use modes of speech which would be utterly meaningless to a great proportion of those for whom the Bible was unquestionably intended, and indeed would only serve to "darken counsel" to any except,—we will not say the very learned, but the comparatively few,—in all times, and in all countries? Think, for example, of the effect which would be produced should that plain text from James:—"*The sun is no sooner risen with a burning heat, but it withereth the grass,*" be rendered in some such fashion as the following:—"The earth having rotated on her axis sufficiently to bring the horizon of a place into such a position that its plane will cut the heavens at a lower elevation, than the sun's,—the elevating effect of refraction, and the depressing effects of parallax being duly considered;—and there having been produced the sensation of intense warmth, by the temperature of the body being raised, to a high degree, from the flow towards it of caloric, in a subtle invisible stream; when, immediately, moisture being absorbed from the endogenous plants, these plants enter upon that stage of dissolution, which the vulgar erroneously speak of as death." You say that this is simply ridiculous nonsense, and you are not far wrong; but something very like it would be the only result, if the Bible were to be altered so as to set forth the realities, or what are supposed to be the realities, as distinct from the appearances of things. Such a demand is so foolish, that, if he who makes it is answered according to his folly, he has no just ground of complaint.

The Scriptures refer to Scientific topics just as any thoroughly informed and sensible Scientific man, perfectly master of his subject, and long past the new-fangled stage of pedantic hobbledehoyhood, would do now-a-days, under similar conditions, and in similar circumstances. One of the most eminent Astronomers was, we are told, never so happy as when he was surrounded by his children; and it requires little effort to

imagine him joining in their prattle some evening about the "gimlet holes in heaven to let the glory shine through," and talking to them concerning the theme, which he so enthusiastically loved. He would not pretend to teach Science to the little ones ; but were their elder brother, the Senior Wrangler of the Cambridge University, present, he would discover nothing in his father's discourse which would not be Scientifically accurate. That great man might be silent about his principles and might keep back, for the time, wisdom which would only be bewildering to his tiny listeners ; but, by his choice of words, and by turns of expression, he would drop, without affectation, and even without intention, suggestive hints, the full bearing of which his children would recognise, in after years, with affectionate admiration.

Thus it pleased the Ancient of Days to speak to man;—as a Father, and yet as a Father who knows all his house. The Bible is as Scientifically correct as any book can be, which is to be "understood by the people." By this we mean not only that the Bible, properly interpreted, is free from Scientific error, but that it contains indirect, yet incontestible, indications that He, Who inspired it, was well acquainted with all such truths of Science as are absolutely proved. The Bible abounds in latent meanings, capable of almost prophetic expansion, and these meanings are like the *Lia Fail*, which used to vibrate when the true king stood on it to be crowned. The intention of Scripture was not to dispense with the needs-be for Science, but let a Scientific statement once be verified to be a fact, and that fact is found marvellously to correspond with what holy men of old wrote and spoke.

In illustration of our assertion, refer again to some of those verses we have noted in our study of *Job*. Concerning these and similar passages in this magnificent poem, Dr. Cook says in the *Speaker's Commentary* :—"How Job knew these truths, demonstrated by Astronomy, is a question not easily solved by those who deny the inspiration of Holy Scripture. Kepler and Lord Bacon (*Advancement of Learning*),

recognise the deep insight of the author of this Book, 'which if it be revolved with reverence, will be found pregnant and swelling with Natural Philosophy' "

Job ix. 9. This verse, rightly rendered, must, almost of necessity, be held to imply a knowledge of the true structure of the earth, and of the earth's axial revolutions; though the vast starry depths of "the chambers of the south," were regions unsurveyed for centuries after the era of Job and his contemporaries. The same note applies also to *Job xxxviii. 14.* "*It*" (the earth) "*turns itself as clay to the seal;*" the allusion being to the cylinder seal, such as is found in Babylon, which leaves its impression upon the clay, as the clay is rolled around it; so the earth, *turning itself about* towards the morning light, (*vv. 12. 13.*) hills, valleys, trees, rivers, and other objects, come out into prominence, as though the earth's surface had been stamped by a signet.

Job xxii. 14. (Compare also *Isaiah xl. 22. Proverbs viii. 27*) These passages are explicable only on the supposition that the form of the earth is that of a globe, above which, and the vault of the sky encircling it, God "*sits.*"

Job xxvi. 7. "*He hangeth the earth upon nothing.*" That this means that the earth is self-poised in empty space is, we believe, undisputed.

Job xxviii. 25. Of the air, or "wind," the ponderability of which was unknown before Galileo, it is said "*God gave to the wind its weight,*" as well as that He has adjusted its gravity so that no injury should be caused.

These examples, from the oldest of the Hebrew books, might be multiplied manifold from the other Scriptures, and the subject is a tempting one, since we behold, in such details, very beautifully, the signature of Him,—

"Whose every word of grace is strong •

As that which built the skies."—

How wonderful that in relating the primal illumination of the earth, Moses should tell us first of the light, and after that of the luminous body, the sun! (*Genesis i. 3. 16.*) Was Moses acquainted with the nebular theory, and the fact that light is

a form of motion? Again, in that much slighted, but grand old story, of the sun standing still upon Gibeon, (*Joshua x. 12.*) how came it to pass that the writer should have arrested the progress of the moon, for the same cause, and in the same degree as the sun? This precaution, which to an Astronomy ignorant of the diurnal motion would have been superfluous, suggests of itself the presence of the supernatural, and, that conceded, every other difficulty sinks into insignificance. Once more, the much vaunted canon of modern philosophers is the unchangeableness of law, and the special adaptation to be seen everywhere in Nature. As Dr. McCosh puts these ideas :— “Order is heaven’s first law; and the second is like unto it—that everything serves an end. This is the sum of all Science.” But, new as these principles may seem to our philosophers, they are not new to the Bible. (*See Psalms civ. cxix. 90. cxlviii. 6. Job xxxviii. xxxix. Proverbs viii. 28. Revelation iv. 11.*) Whence did David learn to sing :— “*Thou hast established the earth, and it abideth, according to Thy decrees they (i. e. heaven and earth) continue this day. For all are Thy servants?*” Yet what words could state more clearly and succinctly the conclusions arrived at, in this present generation, by inductive processes?

With two more instances of this wonderful insight of Scripture into the Science of the future, we must close.

Take *Genesis xv. 5.* It must have appeared to Abraham strange to couple the stars of heaven, with the sand upon the sea shore, in any such connection as to imply that the stars were as difficult to count as the sand. The Astronomy, so called, of patriarchal times, believed that she could stretch out her hands to grasp the luminaries of the firmament, and enter them each on her catalogues; indeed the Chaldean Pundits, at whose feet Abraham may have sat, reckoned that there were exactly 1,026,—just as many as they could perceive with the naked eye, in the clearest night. Bold scoffers, even more recently, have pronounced Moses an ignoramus for supposing that the heavenly hosts were actually “*innumerable,*”

and the faith of believers may often have been tried by the same perplexity. And yet now, 3,600 years after the ancient charter of God's people was ratified to "the father of the faithful," Herschell and Rosse have enabled us to understand that, after all, the language, in which it was framed, was only a cold statement of the plainest Natural fact, and that when we consider the heavens the work of God's fingers, we may well exclaim, in wondering awe:—"He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite." (*Ps. cxlvii. 4.*)

Take again *Psalm xix.* where David compares and contrasts the two only books in his library,—God's World-book and God's Word-book,—regarding them, severally, as but two volumes of his Father's one Work. In v. 6. singing of the heavens as God's royal tent or pavilion, David exclaims. "*In them hath He set the sun, whose going forth is from the end of the heaven, and his circuit unto the ends of it.*" The Psalmist's delightful poetry has not shielded these burning stanzas from the attacks of the irreverent advocates of Science. They have made merry in the belief that they had caught David tripping over the old notions of the immobility of the earth in space, and the motion of the sun in the expanse above. Now David is not responsible for expressing the former of these views; and neither in this verse nor, we are bold to say, in any other single text in the whole Bible, fairly treated, is it either asserted or implied that the earth is the centre of the universe. What David does say is that *the sun moves*, and that it *moves in a curve*; and was David wrong? Hear the unanimous verdict of the Scientific world, as rendered by Nicholl:—

"*The grand motion of the sun, as well as its present direction, must be received now as an established doctrine of Astronomy.*" But David said this three thousand years ago, and our wise-acres have had many a laugh at him for his pains!

Let these jottings be considered to clear the way for another paper on the Theory of Evolution as compared with the Teaching of Revelation.

Notes of the Month.

THE TOLERATION OF THE BISHOP OF COLOMBO, of which much was made at the Episcopal Visitation in May, has been, as we then feared it would be, very short-lived. His Lordship has again written letters, which would be regarded as astounding from any other man. Their purport is to demand why three of the Church Missionaries, to whom he had refused licences, and who, in consequence, have since abstained from any distinctly Ministerial acts, remain in the Island at all; and his Lordship, with something of a policeman's curtness, orders them to "*Move on.*" The offence of these clergymen is that they would not consent to take the Lord's Supper, when Ritualistic practices, the sacrificial significance of which the Bishop admits, were made essential. The Missionaries' position the Bishop acknowledges to be "tenable in a legal sense within the Church of England;" and everybody knows that this is a very mild way of representing the views of by far the greatest, though not the noisiest, section of Anglican Churchmen. But, apart from this, what of the so-called reconciliation? The *Church Missionary Gleaner* says:—"The Bishop's letters refer to circumstances occurring *last year*, and therefore, previous to the Visitation, and the apparent reconciliation then effected. *There has been no new ground of complaint whatever.*" No one can doubt that Dr. Coplestone's one evident purpose, ever since his arrival in his Diocese, has been to oust Evangelical Teachers and Teaching. Surely, the time has come for the supporters of the Church Missionary Society in England to make a firm stand! Surely, all who love "the truth as it is in Jesus" will learn what Ritualism really means, and what alone can be the consequences of any truce with this mimicry of Rome's ways!

WESLEY COLLEGE PRIZE DAY, on August 22nd, was an occasion of much interest. The prizes were distributed by the Honble. John Douglas, the Colonial Secretary, and Lieutenant Governor of Ceylon, who made an excellent speech, as did Charles Bruce, Esq. the Director of Public Instruction. The Reverends J. Nicholson, J. O. Rhodes, and the Principal also took part in the proceedings.

A LARGE MISSION PARTY for Ceylon, consisting of the Rev. E. and Mrs. Rigg, and children, of Jaffna, the Rev. A. and Mrs. Shipham, of Colombo, the Rev. Mr. Little, appointed to Batticaloa Central School, and Mrs. Shipstone, are expected to sail from England about September 20th.