

THE MORNING STAR.

Vol. 51.

Jaffna, Thursday the 30th of April, 1891.

No. 9.

RIGHTEOUSNESS EXALTETH A NATION; BUT SIN IS A REPROACH TO ANY PEOPLE.

RECEIPTS FOR THE MORNING STAR.

1890.		
Batticaloa	Dr. S. W. Nathanael	1.75
Colombo	Mr. Alfred A. Dana	1.75
1891.		
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Paumotu	Dr. S. W. Nathanael	2.00
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B. Ghose's Sarsaparilla.

A Purely Vegetable Specific for the cure of Weakness, Rheumatism, Gout, Sore Eyes, Eruptions of Mercury, and all other diseases arising from impurities of the blood.

It can be used at all times with perfect safety and without changing diet or fear of taking cold. It is prepared from some harmless American and Native ingredients. Four phials are required for perfect cure.

Price Re. 1 per phial. Packing As. 4.

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A medicine for Nutrition of Nervous System. A few days' use brings about the natural condition. Cures Weakness, Failure of Memory, Dizziness of sight, Stricture, menues or any sorts of unhealthy discharges. One phial is sufficient for a patient. Price Rs. 1—8 per phial. Packing As. 4.

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This medicine is positively a certain specific for Asiatic Cholera, Diarrhoea, and Dysentery. In cases where all medicines fail it has been seen to succeed.

One phial is sufficient for 5 or 7 patients. It should be kept in every household. Thousands of lives have been saved by the use of the remedy. It is more effective than Chlorodyne and spirit of Camphor. A liberal discount allowed by the dozen or gross to city Missionaries, Sisters of Mercy and Ministers. Price As. 8 per phial. Packing As. 2.

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NOTICE.

I Thampoo Hemphill of Batticaloa do hereby give notice that I shall henceforth sign my name as C. H. Thampoo. Batticaloa, 30th April 1891.

ORDER NISI.

In the District Court of Jaffna.

In the matter of the Goods and Chattels, Estate and Property of the late Ravanna Mana Kana Chithamparam Chetty of Nattoocta in India deceased.

Testamentary } No. 412.
Jurisdiction. }
Chithamparam Chetty Sokkalingam Chetty of Nattoocta in India now residing at Vannarponne. Petitioner.
1. Chitta widow of Chithamparam Chetty and
2. Chithamparam Chetty. Thenappan both of Nattoocta in India.

This matter coming on for disposal before Patrick William Conolly, Esquire, District Judge, on the 17th day of April 1891 in the presence of Mr. T.M. Thampoo, Proctor, on the part of the Petitioner, Chithamparam Chetty Sokkalingam Chetty of Nattoocta in India now at Vannarponne and the affidavit of the said Chithamparam Chetty Sokkalingam Chetty dated 15th day of April 1891 having been read, it is declared that the said Chithamparam Chetty Sokkalingam Chetty be, and he is hereby declared entitled as one of the heirs of the said late Ravanna Mana Kana Chithamparam Chetty issued to him unless the above named Respondents or any other person

shall, on or before the 15 day of June 1891 show sufficient cause to the satisfaction of this court, to the contrary.

P. W. CONOLLY
Jaffna 17th April 1891. Dist. Judge.

READY FOR SALE.

ÆSOP'S FABLES in Tamil.

BY
R. O. D. ASBURY.

Price 25 cts.

Can be had of Messrs Strong & Asbury; Printers & Publishers, Manippay.

விளம்பரம்.

மட்டக்களப்புத் திரிகோணமலைக் கச்சேரிக்களில் நடப்பட்டுள்ள பொதுவான வகுப்பாசனத்துடன் சமீகலாண்டு நெய் கவக்துப்பிக்க கேரீக் கப்பட்டு ஒருவராலும் தன்னுடையவைகளைத் து உரித்துக் கூறப்படுமாறு டிஸ்த்ரிக் கோட்டே வகக் காளிகளுடைய பணங்களைக் கோப்பு சமீகலாண்டு பங்குள்ளி க்கவக்துப்பிக்க இவர்க்க இவ்வகைக் கவக்துப்பிக்க "காசேற்" அணுபத்தத்திற் பிரகாசிக்கப்பட்டிருக்கின்றதென்று இத்தால் அறிவிக்கிறேன்.

மேலும் இத்தடாப்பப்பற்றிய விளம்பரங்கள் மட்டக்களப்புத் திரிகோணமலைக் கச்சேரிக்களிலேயும், கோழம்பேட்டிலேயும் "லோகப்போட்" கத்தோரிலும் பெற்றிருக்கின்றனவாம். கோழம்பேட்டிலும் "இப்படிக்கு கச்சேரிக்களில்" J. R. Saunders.

விளம்பரம்.

இத்தால் சகலரும் அறிவேண்டியது களிப்புறக் குடி நாகேத்திரஜார் பெண்டி க்காமான் ஆசிரியர் கள எனது மாண்பு சம்பவிக் குக் காலத்தின் நிச்சயத்தை அறியாமையால் எனக்குப்பிற்கால் என்னுடையவம் எனக்குக் கோவேண்டியதுமான சகல அசைவுள்ளும் அசைவற்றதுமான சகல ஆதனங்களும் கோசும் வித்தத்துக்கு சென்றதை மா தம் அகிகர் யாழ்ப்பாணம் பிரசித்த நோத்தாரிக் அ சீவரத்தினம் மததாலில் உருவில்குடி கோ. முருகேசர், வே. வயிறுமுத்து. வே. முருகேசர். வண்டி. குடி. அ. விசுவலிங்கம் என்பவர்கள் காட்சியாக எதை புறவுண். ந. நாகேத்திரஜையரை எக்சிக்குயிற்றித் துவகாராக நியமித்து ஒரு மரணசாதனை உறுதி எழுதி முடிப்பித்த என் கைகப்பம் வைத்திருக்கிறேன் என்பதை விளம்பரப்படுத்துகிறேன்.

இப்படிக்கு. ஈ. நாகம்மா, கச்சேரிக்களில் சித்திரைமாதம் உசரக் திசுதி.

NOTICE.

To the Unemployed

Overseers and metal breakers are wanted by L. CREASY, P. W. D. Jaffna.

Local and General.

—Our Bombay Correspondent writes as follows: "It has been well said that Bombay is fast becoming the London of the East. The physical features of the island have certainly produced a very important effect on its destiny. It is already the first city not only in India but in Asia, but it resembles London in nothing so much as in the way it deals out patronage to new comers whatever their profession and nationality. It is not quite a month since Fillis' Circus left Bombay and close upon their heels has come in Sequa an American who professes to cure rheumatic pains and other kindred affections in no time. Placards may be seen in every part of this large city bearing the inscription "Sequa speaks at the Bori Bunder every evening at 5.30 p.m. Come and hear him."

He then continues at some length on this subject but as Sequa has already been in Ceylon it is not especially new.

—Pt. Pedro. Mr. William Sreetharanantha Swamy is conducting a series of meetings in this station and

they are well attended both by Hindus and Christians. The impression made on both the communities is very good. On the 16th inst. he spoke to a large congregation in the English School about his own conversion. On the 17th, at the same place, he spoke on "the origin of Hinduism." On the 20th and 21st he preached in the school chapel at Alway North on "The need of a Religion" and "Is there salvation in Hinduism", respectively. On the 22nd in the chapel his subject was "war between Christ and Satan." On the 23rd his subject was "Nosalvation by manthrams." These kinds of meetings in this part of the peninsula were much needed in consequence of the stir lately made by the Anti-Christian tracts and preachers. The Rev. Mr. Restarick and Pastor Walton are indefatigable in their exertions to make the meetings popular. These meetings will continue to the end of this month. The striking feature of these meetings is the preacher's quoting profusely "Slokams" from the four Vedas, Puranas and the standard Hindu Authors in support of his statements against caste and idolatry, pilgrimage and penance &c. Com.

—It appears that at the Clerical examination the English paper was given at one of the stations on the day for Dictation. Then the paper was sent to other stations and the dictation paper received in return. In consequence the examination in these two papers has been cancelled at 12 stations, none of them in Jaffna, and a fresh examination ordered for the 30th inst.

—Admiral Sir Ed. Freeman of Trincomalie, while on an elephant hunting expedition was accidentally wounded by his own cartridge. This wound, it is said, is not very serious.

—The new Admiral of the station arrived at Trincomalie by the S. S. Manora, to take the place of Admiral Freeman who leaves this for Malta. —Mr. Thos. Dickson, Junior, who left Ceylon about a year ago, has returned to the charge of the Lebanon group of tea plantations. Meantime he has travelled over the American continent from New York to San Francisco and from New Orleans to Toronto: In New Orleans he found Ceylon tea drunk regularly at the oldest club in the city.

—JAMES M. HENSMAN Esq. B. A. This gentleman from India is now amongst us for his midsummer holidays. He is now appointed Acting Principal of the Rajahmundry College; we congratulate him at his well-deserved promotion, and gladly make room for a fuller account of him in "The Christian Patriot" of the 16th inst. "We congratulate Mr. J. M. Hensman B.A., on his appointment as Acting Principal of the Rajahmundry College during the absence of Mr. E. P. Metcalfe, M.A., on furlough. This is the second instance of a Native of India being appointed to act in such a responsible position. The first to act as the Principal of a Government First-Grade College was the late Rao Bahadur Gopal Rao, the well-known educationist, and now we are glad to find that a Native Christian gentleman has been chosen to fill so distinguished a place. Mr. Hensman has had a most successful career in the Educational Department. He has been at the head of a number of Second-Grade Colleges, and before he was appointed first lecturer in the Rajahmundry College, he was doing duty as Head master of the Calcut College. He is an excellent English Scholar, and good all round, and we have not the slightest doubt that he will acquire himself with great credit in his present responsible post. It is hoped, that it will not be long before a place will be found for him in the regular Graded Service."

—The eldest daughter of Mr. S.K. Lawton was married to the second son of our Tamil Editor on the 23rd Inst. The solemnization took place at Naval Club. Mr. William Mather the brother-in-law of the bridegroom came from Colombo to witness the ceremony and returned after spending a few days with the happy parties.

—Mr. J. H. Crosset of Ahmednagar High School is now in Jaffna for his holidays. He expects to return to India in a few months.

—Captain Donnan is strongly of opinion that there can be no Fishery next year.

—TRANSIT OF MERCURY. This interesting event is to take place Sunday morning the 10th May.

—PEARL FISHERY. On the 24th closed the most successful fishery of the century the total Govt. share being Rs. 960,000. The divers and boatmen receiving half as much are quite satisfied with their rich harvest.

WHAT IS GOD.

God is a spirit, and the Creator. In our last we stated that the most important characteristic of spirit was its possessing the faculties of knowing intuitively, judging, and experiencing or feeling, or having *nous, logos* and *pneuma*. In the case of God the knowing is omniscience, and foreknowledge, and hence predestining and planning and law-making. The work of a judge is to apply the laws, to bring out their meaning and show how they apply to different cases, so that the second work which is judging is also revealing. (In speaking of the conscience we inadvertently omitted the second faculty, and divided the third. The *impulse* and the *feeling* are both of the third faculty. The second should have been given as *judging* as we stated a little after.) In God the feeling is his joy, or eternal blessedness, it is also that impulse which he applies to us to impel us towards right.

God as *mind* (Ro. 11: 34) and will as the planner (Mar. 13: 32), and law-giver is the Father. God as the revealer is the *Logos* (Jno. 1: 1, 14) who is also the judge (Jno. 5: 22). God as the one who works on the heart and impels to righteousness is the *Holy Spirit*. He unites in himself the legislative, the judicial and the executive departments of government over us. The *Logos* is called the Son because being the revealer he expresses Deity. The necessity of this is seen in the nature of love which is the flowing forth of the being toward an adequate object. But there can be no adequate object of the divine flowing forth except deity itself. Therefore deity expresses itself, in order to be the object of the divine love, or as the Bible says, the Father has loved the Son from all eternity, (Jno. 17: 24), and the Son is the express image of the godhead. (Heb. 1: 3, 2 Cor. 4: 4) It is for this reason that the *Logos* came into the world to reveal God's nature to us. The Hindus seem to have had a dim idea of this deity taking form to be the object of the love of deity, but not distinguishing between sensual love and the pure spiritual love, they have expressed it by coarse and obscene forms which may not even be mentioned. This is always their error, making matter and the senses prominent.

If we analyze carefully our own experience we may find in ourselves, unless perverted, a form of self-love which is not selfishness, but is the very opposite, and is indirectly commanded by Christ, because we are to love our neighbor as we love ourselves. That is our rational spirits are to flow out of themselves toward all rational spirit, and in doing so the first object that the outflowing finds is in itself, as if it were not itself: the *nous* loves the *logos*, and the bond of union is the *pneuma*. Thus every spirit has in itself a copy of the divine Trinity. We do not expect to make all this very plain to the casual reader, even a whole treatise could not do that, but we assure our readers that if they will carefully study these suggestions and compare with Scripture and what they find within themselves they will see the truth of this. The Hindus have perverted this threefold activity within the indivisible spirit into creating preserving and destroying. The reason of this is two fold, first their inability to understand real creation, and second their undue exaltation of matter, from which also comes their idolatry. Their idea of creation is that it is the complement of destroying and is only a change of the form or state.

In true creation God begins in certain centers, certain definite unvarying activities which may be called exertion of force. These forces as we have seen before are space-filling, gravitating etc. There was a beginning of activity where there was no activity before, therefore it is creation out of nothing. God was not inactive before, if we can use the word *before*, but his activity was not before of this kind. The Trinity was involved in creation, the Father planned, the *Logos* revealed the plan by creating (Jno 1: 3) and the Spirit perfected. (Gen. 1: 2. Job 26: 13). But they are more concerned in redeeming. The Father loved the world, the *Logos* became man to redeem man, the Holy Spirit carries on the work.

CELESTIAL LOCOMOTION.

Those who are in too great a "hurry" to put this and that together, have to borrow the "spectacles" of others to see what is very plain. The angel Gabriel said that he received the command to go when Daniel began to pray, and by flying swiftly arrived at the time of evening sacrifice, which the best authorities put about sunset. Daniel set his face to seek a revelation by prayer and fasting. When a man sets himself to fast he usually begins it in the morning, therefore we must suppose that the prayer recorded is a summary of Daniel's prayer during the day, and the time would be ten or twelve hours. In speaking of the universe we said that it takes light more than 20 000 years to come from the farther side of the universe, and that without doubt the center was where God reveals himself. This would give 10 000 years more or less for light to come from that center. We do not pretend to dogmatize on such matters and therefore said "apparently." Such subjects are not made prominent in Scripture, but a reasonable amount of consideration of them may help to make the spiritual world more real to us, and if we put together facts of science and hints given in Scripture, we may get much light.

LIFE POWER.

Our contemporary who is able to imagine a substance without properties, ought not to have difficulty with the idea of a life power. A power is a user of force. The life power of a man is that which uses the forces which are arranged as atoms. It may be said to reside at the centers of the atoms it uses. It has neither gravity nor impenetrability, but it is in atoms which have these qualities. It is not such that we can "grasp and hold a handful of" or that we can "touch and see." But it is the quality of being able to use these forces that the ordinary uneducated mind does not distinguish between the forces and the user of forces, calling the forces body which are used by the true immaterial body. We did not say that the "soul of man does not differ from the soul of the brutes." We say it is similar in nature, but differing in degree; nor did we say "it is not united to the spirit," or that "it has no connection whatever with the spirit." Critics will please not impute to us things opposite to what we said. We did say that the two are separated at death. But during life the two or rather three are so intimately united that only those who learn to discriminate things that differ can note the difference, and every act of each affects each of the others. The act of any one of the three is of the *ego*. Even hunger and weariness have their effect on the spirit, and purely spiritual exercises influence the immaterial body called *soma* in the Bible, and through it even the bodily frame called *kros*.

We do not feel obliged to explain the precise method of union, but it is not very difficult to believe in its reality, when we remember that all three are immaterial, and, although in space, do not fill space, so that any two or more can be in the same point at the same time. Moreover although the body or life power is the builder of the frame, and thus distinctively the user of force, the other two also seem to be capable of using force from their general likeness in some respects to each other and their fitness for each other.

It is because the three are united so closely and their action interacts it is necessary for them to be reunited in the resurrection, that we may receive

in the body the reward of the deeds of this life
2 Cor. 5: 10.

THE NAUGHT.

The *Hindu Organ* goes out of its way a long distance "to take up the cudgels against the Morning Star" and refers to an article we wrote seven months ago. He says he is more interested in the abolition of nautch dance than we are, and so far agrees with us. But he goes into a string of ridiculous questions, such as, "Did he ever help a lady to a dance? Did he ever attend a ball?" etc. We are thankful to say, no, to all, and can only pity the veranda that would ask such questions. Again he thinks he has impaled us on the horns of a dilemma, in reference to the pandal reception to the Governor last July. "Either our contemporary was partial—or has become accustomed" etc. We leave the horns for his benefit, we were not at the reception, and did not know of that of which he complains. He has evidently read our article very carefully for in it we condemn most strongly the countenance of the nautch by those who call themselves Christian gentlemen, and we also objected to some European dances. We did not particularize because it is a subject with which we are not familiar as observers.

—ORDINATION. Mr Frank Anketell who has been stationed at Pungutiv for over a year in the employ of the Native Evangelical Society, and is the eldest son of the late Rev. A. Anketell of Tellipally was ordained on the 23rd inst. The examination in Bible and Theology was conducted by Dr. Howland, and in Homiletics and Church History by Pastor Eliatamby. The sermon for the occasion was delivered by Rev. W. P. Nathanael after opening exercises conducted by Rev. J. Paul. The ordaining prayer was by Rev. S. Eliatamby, the right hand of fellowship was given by Pastor Nathanael in place of Pastor Veeragatty. The charge to the pastor was delivered by Rev. T. P. Hunt the Sec. of the Nat. Ev. Soc. and the charge to the people by Dr. Howland. A goodly number of Christians were present and all seemed to greatly enjoy the exercises. The Church is trying to get a bell for its house of worship. The guests realized some of the difficulties the poor islanders undergo when they had to wade half a mile in water too shallow for the boat. A pier or a channel would be a great blessing.

TELEGRAPHIC NEWS.

The House of Commons has passed a resolution, introduced by Sir Joseph Pease, to the effect that the Government should prohibit the production and sale of opium in British India. They discussed also an addendum to the motion requiring the home Government to reimburse the loss that would be sustained by the Indian Government from this source.

There have been several riots of striking spinners at Bradford, England. They were dispersed by the troops and many were injured.

There are rumors that Mr. H.M. Stanley will be appointed Governor of the Congo Free State.

The rumor of the slaughter of the prisoners at Manipur has been confirmed. The excitement shows signs of having communicated itself to the Nagas in Assam, and, in consequence, 200 men have been ordered to Siblagar. This is a precaution to prevent an outbreak on the part of the Nagas through whose country troops are aiming to reach Manipur. It is expected that the Manipur operation will occupy the troops about two months. The Commander-in-Chief has expressed his warm appreciation of the heroic efforts made by Lieutenant Grant and his men to save the captured officers.

Telegrams from Delagoa Bay state that the steamer "Agnes," while carrying General Willoughby with a party of settlers to Mashaonland, was fired upon by Portuguese troops and their boat seized. Gen. Willoughby states that his party consisted of five Englishmen and one hundred natives, and that they carried a number of instruments for prospecting purposes but no arms. On arriving at Beira they tendered customs duties on the implements intending to ascend the Pungive river, but could get no reply from the customs officials. After waiting two days they made a start to resume the journey, but were immediately fired upon by the Portuguese. Sixteen were made prisoners and are detained at Beira.

There has been some insubordination in the Army in England. The thirty fourth battery of the Royal Artillery stationed at Portsmouth, and the first company of the third Battalion of the Grenadier Guards stationed in Chelsea Barracks, have refused to attend parade on the ground of the excessive drills to which they have been subjected.