

THE MORNING STAR.

Jaffna, Thursday 16th of Sept., 1897.

No. 19.

RIGHTEOUSNESS EXALTS A NATION BUT SIN IS A REPROACH TO ANY PEOPLE.

THE NEILLORE GIRLS BOARDING SCHOOL
will re-open Thursday September 23rd. Examination of candidates for admission will be held on Monday September 20th, 8 A.M. Fees Rs. 21 per annum. English Class Rs. 30. Term fees to be paid in advance by all, except C. M. S. Agents. (English Class, C. M. S. Agents 27 Rupees.)

THE CEYLON STEAMSHIP CO. LTD.

The Company's Steamer "Lady Hav-

lock" is appointed to sail from Kan-

gesatunru for Colombo on the fol-

lowing dates.

Via Puttalam 14th Sept.

28th "

The "S. S. Lady Gordon" is appointed to sail from Kangesatunru for Colombo on the fol-

lowing dates.

Via Point Pedro 15th Sept.

1st Oct.

W. MATHER & SON.

Agents

THE JAFFNA COMMERCIAL CORPORA-

TION LIMITED.

OFFICE: BANK HALL, SEA STREET, JAFFNA.
The company opens current accounts with sums of not less than Rs. 100 and allows interest at 2% per annum on minimum monthly balances of Rs. 500, and upwards.

Fixed deposits received on the following terms:-

For 12 months interest at 6% per annum allowed
" 6 " 5 " "

" 3 " 3 " "

Approved bills discounted. Money advanced on pledges.

Receivances made to and from Colombo, Colombo Bankers, National Bank of India Ltd. Cheques and foreign draft and bills of exchange on the Colombo Banks cashed.

Inland and foreign goods imported on Commission.

Office hours from 10-30 A.M. to 4 P.M.

W. MATHER,
Managing Director

THE JAFFNA COMMERCIAL CORPORA-

TION LIMITED.

In connection with our Store Department we are prepared to undertake and sell by public auction any property, Household furniture, Effects &c &c, which may be entrusted to us. If desired we will advance half the value.

For terms and particulars apply to the Manager

The Jaffna Commercial Corporation, Ltd.

ORDER NISI.

In the District Court of Jaffna,
Testamentary No. 678.

To the matter of the estate of the late Ramasamy Ayer Chellayer of Tellipalai deceased. Arunassalem Swaminatha Ayer of Chavagachery Petitioner.
1. Ramasamy Ayer Irsisha Ayer of Tellipalai
2. Tangamuthu Sammi widow of Sinniah of do
3. Mutusamy Ayer Undara Ayer of Chavagachery.

Respondents.
Ayer of Chavagachery praying for fresh grant of Letters of Administration to the estate of the abovenamed deceased Ramasamy Ayer Chellayer of Tellipalai coming on for disposal before Samuel Haughton Esquire, District Judge, on the 20th day of August 1897 in the presence of Mr. Tambiah S. Cooke Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 13th day of August 1897 having been read, it is declared that the petitioner is the guardian of the two heirs of the said in testate and is entitled to have fresh grant of Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall on or before the 20th day of September 1897 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 20th day of SAMUEL HAUGHTON,
Aug. 1897.
District Judge.

ORDER NISI.

In the District Court of Jaffna,
Testamentary No. 671.

To the matter of the estate of C. V. Vyavaranaiar Nallatambu of Jaffna, deceased.

C Vyavaranaiar Chinnappillai of Vannarpone Petit, Letchumy widow of Nallatambu of Kulamankal in Tellipalai South Respondent.

This matter of the petition of C. Vyavaranaiar Chinnappillai Pillai of Vannarpone praying for Letters of Administration to the estate of the above named deceased C. Vyavaranaiar Nallatambu of Cumbaknam coming on for disposal before Samuel Haughton Esquire, District Judge on the 27th day of August 1897 in the presence of Mr. Tambiah S. Cooke on the part of the Petitioner and the affidavit of the Petitioner dated the 16th day of August 1897 having been read, it is declared that the Petitioner is the brother of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall on or before the 23rd day of September 1897 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 27th day of SAMUEL HAUGHTON,
District Judge.

Local & General

Weather. The wind blew from the south west the past week, but since Monday there has been a lull and we are now experiencing the usual terribleness of September. Recent rain all over the island show that the August rainfall has been unusually heavy. The weather is as in many localities and more rain will be met with soon.

Maddavaly Convention. The Protestant Christians of Vadagnakadai and Teekandai held a series of pleasant and profitable meetings in the new Kudukkula church on Wednesday and Thursday of last week. About 300 were in attendance and it seemed to be a very good feeling. The General Secretary of the S. S. Union, the Rev. R. Burges, was present on the second day and his words added much to the interest of the meetings.

Dr. and Mrs. Bowring. These devoted Missionaries sailed from Colombo today, and have our best wishes for a safe and pleasant voyage.

PUBLIC SERVANTS AND RETIREMENT. It is expected that there will shortly be some changes in the public service.

Sir F. Saunders, Sir E. Walker, Mr. Justice Lawrie, Mr. Justice Brown, and Mr. A. M. Walker of the Forest Department, are all over 60 and may be asked at any time to hand in their resignations. There are a number also in the Ecclesiastical and Medical departments that are over the 55 years limit.

The late Mr. Ad. Nagalingam. A large attended meeting was held in the District Court Room at 4 P.M. of the 11th inst. in honor of the late Mr. Nagalingam. Mr. J. Castechettie Magistrate of Point Pedro and Chavagachery presided, the Editor of the "Hindu Organ" was appointed the Secretary and Mr. V. Casippillai the treasurer. The object of the meeting appeared to be to raise funds to establish a scholarship in the name of Mr. Nagalingam in the Royal College Colombo for a Jaffna student. An oil painting of Mr. Nagalingam will also be paid for out of the funds to be hung on the hall of the "Hindu College". At the close of the meeting a large amount was raised by subscription for the purposes aforesaid.

Mr. Pedro—Chavangacherry Courts. Mr. Castechettie having obtained leave for three weeks from the 6th inst. has come to town for rest, and is now staying in the "Queen's House" Fort. Mr. Advocate Ranagapai acts for him as the Magistrate of the Courts.

Orbituary. We regret to record the death of Mr. Davasigayam of Point Pedro which took place last week. The deceased came out as a Proctor of the District Court of Jaffna, very recently and established his practice in the Court at Pt. Pedro.

Mr. G. W. Woodhouse. Mr. Woodhouse, the officer assistant of the Jaffna Kachchiori, is expected to be here by the end of the month. He leaves England by the "S. S. Prince Regent Luitpold" which is due in Colombo on the 24th inst.

Jaffna Gymkhana. The sport in connection with the "Jaffna Gymkhana club" will be held in the first week of October. Dr. Grenier the Hon. Secretary of the club called a meeting of its members in the "Jaffna Library" the 11th inst.

Jaffna Wesleyan Mission. Special village meetings were held last week. The annual meeting of the "Home Mission" connected with the Jaffna circuit was held on the 13th inst. in St. Peter's Chapel. Evangelistic work through the agents of the church is done by the "Home Mission" at Karai and Elampakkadavai. This society is reported to be doing good work to those parts of the Wanni District.

Personal. Dr. Solomon has assumed his duties in the jail and Civil Medical Office, replacing Dr. Nicholas who has assumed duties at the Dispensary at Chavagachery. Mr. O. De Kretsch has taken up duties as District Engineer Jaffna.

Plague. A telegram from Bombay dated Sept. 10th reports the plague as increasing alarmingly in the Poona Districts, and also steadily increasing in Bombay, whilst cholera is decreasing. There is again as much reason now for being on our guard here as in Ceylon, as there was last year. It is not the time to be too diligent or careless with regard to this dread disease.

Departures. Tuesday evening the Lady Hav-

SUNDAY SCHOOL WORKERS

The Sunday School workers of Manippay, Batticotta, Panditerippo and Oodoovalle stations met in the Manippay Church at 10-30 A.M. of September 8th. The occasion of the meeting was the visit of Rev. R. Burges the Secretary of the Sunday School Union of India and Ceylon. Rev. T. S. Smith introduced the speaker as the successor of Dr. Philips whose two visits to Jaffna many would remember, and whose death had caused great regret to all. Mr. Smith also acted as interpreter for Mr. Burges, who delivered a very inspiring and helpful address. Mr. Burges first drew attention to the fact that the two institutions approved by God for the instruction of the children were, the family, and the church. With but brief reference to the former, he passed on to show how by means of Sunday schools, the church was aiming to fulfil the purpose of God for the children. He asked those present, who were almost without exception Sunday school workers, to notice four chief means by which they were to be specially useful in this most important field of Christian work.

1st. STUDY. Without this no teacher could be successful. It was not sufficient to know much about the subject but it was necessary to study what were the chief points to be impressed on the children. To select these points, and withhold much less useful, it was necessary to make careful preparation. The two chief hindrances to this were first, the feeling that already we were familiar with the subject having studied many times before. This could not be approved any more than the practice of preaching old sermons.—The second hindrance was indifference. Many neglected entirely or, at most, took a hasty glance over the lesson on Sunday morning. The result in both cases was inattention on the part of the scholars.

2nd. TEACH.—Not talk, many teachers talked for an hour and the scholars at the end knew little or nothing about the lesson. Take pains to see that the children understand perfectly what is taught. Better far to go over only a portion of the lesson, and that thoroughly, than to hurry over all, and impress none. Go over and over the point to be taught till every child truly grasps the idea presented.

3rd. PRAY.—Pray for the wisdom necessary to impart instruction, and for the blessing of God on what is taught. But more especially pray for each member of the class by name. Pray that each may be able to receive the message.

4th. LIVE.—All three previous points are of little avail in the teacher who does not live out in every day life the truths he tries to impress in the class.

Have for an aim the leading of the little ones to Christ and make every lesson the occasion for presenting Jesus as a personal Saviour.

In the afternoon at 3-30 P.M. Mr. Burges addressed the children. Over three hundred children were present. Mr. Burges gave an object lesson, on the duty of spreading the light of the truth. Taking a candle he first showed that its whole purpose and use was to give light. But to do that, it was necessary to be lighted from outside. It could not dispel one ray of darkness till it was so lighted. If lighted, it could be the means of giving the light to many others. Calling a number of boys and girls of various ages and sizes to the platform he gave each a candle and then had all lighted from the one central candle. Again, he showed how two little children with lighted candles could light the candles of the other children. Lastly, calling the pastor of the church he asked him to hold the large candle while the children with candle in one hand gathered round him, and with their disengaged hands held up the arm of the pastor. The children readily learned that they were to be lights in the world but first must be lighted from God. Then being lighted they could light others into the way of truth and that they should rally round the pastor to support and uphold him in his work.

At the close of each meeting, Mr. S. E. Lawton took a Photo of those present for Mr. Burges, who wished to have these to illustrate his annual address on the work of the

THE DISTURBANCES IN THE NORTH WEST.

The daily papers have been for some time past reporting troubles on the north-west frontier of India. As usual these disturbances are attributed to secret machinations on the part of Russia, while in reality they seem to be no more or less than a general up-rising of the restless frontal tribes which have long been suffering for lack of proper government. The Ameer, in a recent Durbar held at Cabul, publicly repudiated for himself and his officers all complicity in the recent troubles. He assured the British Agent that under his own instructions many who were secretly planning to join the insurgents, had been prevented from so doing and a number of their leaders arrested. From Peshawar the rumor comes that the Afridis who have thus far taken the prominent part in the uprising, are quieting down, and that dissensions among the other tribes are likely to prevent anything like united action and put a speedy stop to the troubles.

In the meantime a large force is being raised to go against the Afridis, and General Lockhart has been appointed to take command. He is expected in Bombay this week and undoubtedly will, on arrival, set his forces at once in motion. The Viceroy has accepted with much satisfaction the services of certain troops from the Punjab states, and the thanks of the Government have been conveyed to all chiefs of native states who have shown their loyalty to the Empress Queen by tendering their assistance. This in brief is the position of affairs in the north-west at the present juncture.

It goes without saying that the English forces are likely to gain an easy victory and soon to put an end to the disturbances. Prevention, however, is better than cure, and the question may be raised whether something should not be attempted to prevent these frequent up-risings on the Indian border. There is unrest in many parts of the Empire. Whether justly or unjustly the feeling against English rule seems to be on the increase. Undoubtedly this feeling is confined to a very few who imagine that they are perfectly able to govern India themselves; but the few, if men of ability, can do a great deal of mischief, and it behoves England to take measures to repress outbreaks of disloyalty, and to remedy any really existing evils. The transportation for life of an editor of a leading paper in the Bombay Presidency for publishing seditious articles, and the imprisonment of others for a longer or shorter period, will, while it may arouse further antagonism for time, be ultimately productive of good results. Too many educated Hindoos confound liberty with license. Liberty to hold one's own opinions in a fair manly way must be conceded, but this by no means involves a hasty and unfounded attack upon existing institutions. Courteous language is always in order, while the mad ravings of an ill-balanced mind are apt to react upon the author. Protesting kindly and firmly against existing evils is one thing; inflaming the worst passions of the populace by unjust attacks on the reigning rulers is quite another, and the sooner India learns the difference the better for her. It may be poor policy to restrain the freedom of the press; it certainly lies quite within the right of Government to punish treason.

England has always been inclined to be generous to India, and a recognition of services on the part of the natives by a few well-timed rewards just now, might go a long way towards producing a better feeling between the races. Again, yielding to national prejudices where it can safely be done, would lessen the friction between the governed and the governing classes. More than this, however, a wise and firm policy is needed to keep this great Empire, comprised as it is of so many tribes and states, in a condition of peace and prosperity. Lord Sandhurst, the Governor of the Bombay Presidency, is proving himself to be the right man in the right place, and we predict a speedy settlement of all these troubles. The *Ceylon Observer* quotes from a recently published letter of General Grant, as follows:—“In my opinion if England should withdraw from India and the East, rapine and murder and wars between the native chiefs would begin, and the retrogression to absolute barbarism would be instantaneous.”

MADRAS UNIVERSITY RESULTS.

From the *Christian Patriot* we call the following statistics.

The number of candidates that appeared for the Matriculation examination was 5,320, of whom 1,642 passed.

In the F. A. examination 1,628 candidates presented themselves of whom 481 passed. In the two divisions of the B. A. degree examination 1,741 appeared of whom 900 passed.

It will be seen that about 30 per cent of the candidates in the first two examinations passed while a little over 50 per cent of the B. A. candidates passed. Two thirds of those who went into the Science Division of the B. A. examination succeeded in getting their degree which proves either that the examinations in this division are easier than in the English language division, or that the Hindoo mind can master scientific subjects more easily than the intricacies of the English language. Turning now to the different classes of population represented in these figures we find,

that 516 Native Christians appeared for the Matriculation examination, 137 for the F. A. and 132 for the B. A. In percentage the Brahmins come first in the Matriculation and second in the F. A. examinations; while the Native Christians take the second place in one and the first in the other. In the B. A. examination the Brahmins are first and the Native Christians second. We leave out of comparison in all the above the small numbers of Mohammedans and Parsees.

These results while not up to what they might and should be, are nevertheless fairly creditable. No less than 74 Christian B. A.'s have been graduated this year. We wonder what has become of them all. No doubt some of these are pursuing their studies still higher, but many must have gone out in search of employment. Surely mission Colleges in India cannot be fully manned by Christian teachers at the present stage of progress.

One thing strikes us in glancing over these figures i. e. that the Native Christians are rapidly coming to the front in results obtained at examinations. It should be remembered that many of them come from the humbler walks of life and have many obstacles to contend with in their pursuit after a higher education. The other Hindoos that are not Brahmins do not come up to the Native Christians in percentage of pass; so that we are not surprised that the Brahmins still take the lead. Missionaries are realizing more and more that their institutions must be first class in every respect if they would obtain good results. While we should not lower the purpose for which our institutions were founded, we realize that a thorough education is not incompatible with Christian instruction. The latter should be our first aim, but the former should by no means be ignored. And one way of securing good results both from the Christian and Educational standpoints, is by employing as teachers *Christian* graduates. We hope that the time is not far off when all our missionary educational institutions in India and Ceylon, will have only Christians on their staff of instructors.

H. E. THE GOVERNOR AT WESLEY COLLEGE

From the Governor's speech at the prize distribution, at Wesley College, as reported in the *Ceylon Observer* we take the following words which are well worth pondering—

“We have done and are doing all we can for you, and when I say ‘you’ I am addressing Ceylonese youths, but we expect you to do something yourselves. If you will not help yourself we cannot help you. You cannot all find Government employment. I hope you will not think it necessary to forsake the avocations of your fathers, more especially Agriculture; your education will not make you look down upon it or despise it; but on the contrary that education will be most useful to you in those pursuits and enable you to be most useful to you with greater skill and activity..... My advice to you is to *Think*. That seems a platitude, does it not—a truism. You say, of course we think. We could not speak without thinking. Can't you? You are very different from most of my acquaintances. To speak merely to speak what is passing through your mind, but to think is to give serious consideration in what is passing through your mind—reflection, meditation and so forth.

The whole aim and object of education is to teach you to think. It is not so much what you learn as the act of learning. What physical exercise does for your body education does for your mind, strengthens and develops it, gives it tone, fortifies the nerve, in short the whole aim and object of education is to teach you to think, to discriminate between what is true and what is false, between what is good and what is bad. I do not think the advice is unnecessary. In the bustle and hurry of life, men think it a waste of time to pause and think. And yet how many mistakes would be avoided, and therefore how many misfortunes would be averted if men would only think before they act. Indeed I would go further and ask you to think before you speak! It was not an ideal impossible of attainment in this 19th century. The Bishop of London, the other day, said ‘not to know and yet to express an opinion is an act of the greatest folly.’ Boys, how many fools there must be in the world! What an unlimited vista of folly does such a thought as this suggest!”

CHURCH MISSIONS.

The Annual Report of the Church Mission Society for 1895 and 1896 has lately been published. “It has been

compiled” (says the Record) “with the greatest care, and the mass of statistics have been got together and published in the simplest and most comprehensive form possible. The C. M. S. affords a splendid example in the promptitude in which it produces its lengthy and detailed Report; indeed, it is a marvel how such a portly and growing volume—if it extends this year to just on 900 pages—can be prepared and issued in so short a time, practically within three months from the date of the Annual Meeting. The statistical table is most valuable, and enables one to see at a glance the exact position of the Society. We reproduce the totals, and, for the sake of comparison, give the figures for 1896.—

	1897	1896
STATIONS	483	462
MISSIONARIES, &c.—		
European Clergy	372	364
“ Laymen	110	94
“ Wives	293	299
“ Female Missionaries	238	213
Eurasian Clergy	20	19
Native Clergy	341	319
“ Laymen	4,108	3,997
“ Females	1,211	1,077
NATIVE CHRISTIAN ADHERENTS:—		
Baptized	203,701	193,674
Catechumens	29,409	24,151
Communicants	62,785	53,554
BAPTISTS DURING THE YEAR:—		
Adult	8,020	6,725
Children	8,399	9,080
Schools and Seminaries	2,171	2,130
Scholars and Seminarians	92,804	88,205
MEDICAL WORK:—		
In-Patients	7,749	6,432
Out-Patients	500,674	417,928

The Record then proceeds to give some interesting facts called from the Actual Report. We give a few examples,

WORK IN THE JOHN COUNTRY.

Bishop Ouwole writes as follows of a visit to Iebu Ode. “We rejoiced to see what we saw, but long for much more. The whole of the John country needs our prayers, but particularly our catechumens. Polygamy is a strong system in that country and presents no ordinary difficulties in the administration of the church. At a private interview we had with a select few they came out with their difficulties, and asked our pray for not only for strength of will, but for God's guidance to find the way out. Cases of persecution are not wanting, but we are thankful for grace given to endure. Still, it is a great trial which calls for prayer. We also gathered that there is just now a great rush into Mohammedanism, a religion favoured by the chiefs. This is a loud call for immediate and strong missionary efforts.”

CRAWLING TO CHURCH ON HANDS AND KNEES.

The following is an interesting incident recorded by Miss J. J. Thomas, stationed at Badami.—“Want of space forbids me to speak of many interesting cases, but we have cause to thank God daily for one poor woman brought out of neath darkness through Mr. Jay's teaching and medical care. She is so covered with disease that she can only crawl about on hands and knees, and yet an amply strong will使她 regularly attends church and class, and is always ready to show her gratitude by helping us in any small way. I have now known her for two and a half years, but I have never heard an impatient or grumbling word from her. ‘Tini’ is indeed a bright example of one who lets her light shine.”

WHO DIPPED YOU ME?

The Rev. F. Melville Jones, Head of the Training College at Oyo, writes to us of the results of his preaching in the neighboring villages—“A man came to us, dragging an old woman with him, and said he had seen the pictures, and heard what we had said, and he knew it was true, and he wanted to give up his idols and serve Jesus only. We talked with him a while, and found him really earnest. He seemed to have a real sense of sin, and a strong need of Saviour. He promised to come to see us again before we left. Both he and the woman came two days after, and then we told them that if they really trusted Jesus there was no need for them to keep their idols, as they brought them to us. The man was a worshipper of Ifa (the oracular God of the country) and the woman of Osun (a river of that name worshipped). He had long ago lost faith in his idol, but he had never before heard of any one to take its place. He was much struck with what Jesus had suffered for him, the pities of the Crucifixion having brought it vividly before him. We taught him a little prayer, in which was the petition, ‘Forgive me my sins;’ he corrected this with much emphasis into, ‘Forgive me all my sins,’ and making but that way of putting it would satisfy him. Again the day after we said the prayer to him we ended with, ‘For the love of Jesus, Thy Son, Who died for us?’ The second time we unintentionally omitted the last clause, but he added the words again of his own accord, ‘Who died for me?’ pointing to himself with such a smile of joy on his face. They promised to come and see us in Oyo, and the woman has since been, and is as earnest as ever; the man, however, is a chief in the village, and fears the opposition of his people if he comes out too boldly. He wants to be a secret believer.”

TRADE IN SPIRITS.

Regarding the trade in spirits, the Rev. N. Hamlyn writes from the Niger.—“The new house I now occupy over looks the river. I am able to see the trading canoes of the natives go up and down, to and from the traders' stores. Often the sight of those estuaries fills my heart with sadness. They go up to the trading beaches filled with palm-oil and kernels, the produce of the country, they come back laden with cases of gin. These go to the village of Gbogolo, where there is a Christian population. Some speak of this detestable traffic as being good for the trade of the country; you only this week I was told by a native trader that his import of gin has paralyzed the natural trade of the country by bringing to the people that which drives them for regular legitimate trade. How much we need the constant earnest, and faithful prayers of God's people against this evil!”

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