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GதாLர்ச்ச́




 அதற்த்த்த்．－





















 ஈGதான்றே பாப்ப்ாமம் என்றறதத்ப்ட்டும்；வேறுசி




## ON HINDU IDOLATRY，\＆c．

Inquiry into＇Truth．
［Continued from page 9．］
If the advocates of image－worship say－we do nota－ dore the images themselves，but only the several dei－ ties which they represent，those various divine beings who are all equally exempt from the accidents of birth and death，that is，without beginning and immortal； who are all the omniscient，supreme Brahma（or uni－ versal spirit；）we but worship the deities by means of these their images ：－
I reply，by asking，whether these various divinities are all equally the great Supreme，or if any one of them in particular is to be regarded as such？In either case our assertion is indefensible．For，if each of them separately be deemed Brahma，then the Veds are false， and no longer authority，because they everywhere de－ clare Brahma to be one；moreover，to speak of many great Supremes is to contradict the judgment of rea－ son；for，say there are five or ten distinct independent Brahmas；then all of them must be regarded as possess－ of the powers of ereation preservation and destrue－ d of the powers included in the no－ tion，as well as of all other powers included in the no－ tion of omnipotence；for a being who is not omnipo－ tent cannot be termed Brahma or Supreme．But，now， if the creation and preservation of the universe，with the superintendence and governance of its affairs，that is the exercise of a general and particular Providence， be sufficiently provided for in one Omnipotent Supreme， then all the others are clearly and every way useless． Hence follows that you cannot affirm each of you Hence it follows，that you centioned to be severally a various deities before mentioned bo be
Equally contrary to reasonable inference is it to as sert any one among them to be alone the Supreme．Be－ cause，while the Purans and other Shastras，in some passages，attribute the supremacy to that one，and de－ clare him to be Brahma，they yet in other passages e qually attribute it to the rest，and proclaim them Brah ma respectively．Now to consider the same attesta ma respectives．Nass a plain truth，in oth tion as expressing in one passage a plain truth，in oth－ ers what is not true（or a mere accommodatio
surely every way unreasonable and indefensible．
surely every way unreasonable and indefensible．
If，again，you should say，that they are not so many distinct Brahmas，but in reality one sole Supreme，al though visible in so many separate bodily forms－then I reply，that if these various deities，although their bodily forms are different，their places of abode vari ous，their wives and children distinct，and although they follow also a variety of separate aims；exercising anger， concupiscence and other passions under different cir－ cumstances，and carrying on mutual hostilities，or en－ tering into mutual leagues and compacts；if these，I say，be after all but one and the same being，then why may not men and other animals，with all the natural and artificial objects around us，nay，the whole universe itself，be bat one thing likewise？No man，however， who has not taken leave of all his senses，his eyes and understanding alike，will assert many things to be but und the forms，colours，locations，aims， one thin all manifestly various and dis－ peratone tinct．The truth is，those several de beasts，the birds，and as we do；and they，as well as we，the beasts，the birds，and all things，are but of temporary duration；the only diff－ erence is this：we are born and pass away more expe－ ditiously，they have a little longer date of existence as it is said－＂Brahma，Vishnu，Shiva，and the other as it is said－with all animate beings formed of elemental matter，shall undergo dissolution and pass away；there－ matter， to him salvation and future happiness．
Again，as man and the lower animals are subject to he disturbing impulses of sexual desire，anger，and other appetites and passions，so too were those deities always under the influence oflust，wrath，covetousness， and delusive error，and ever engaged in mutual wars and contests！
Thus，of the pretended Brahmas so reverenced by idol－worshippers，one had his head cut off just as he was worn，and afterwards had his tusk fractured in bat－ was tle！Another Bras ef blood whilst a third（Krish and fainted from loss of blood；whilst a third（hats los his life，struck by a deadly arrow shot from the
na ）lost hand of a hunter

Another Brahma（Surjya，or the sun，）had his teeth shivered by severe blows on his cheeks；and to this day believing him to be toothless，you bring him offerings of ground rice mixed with water！Whilst a fifth su－ preme，（Durga，wife of Shiva）died of grief，the victim pf a powerful curse or imprecation laid upon her！
The proofs of these facts you have in the Mahabha The proors and other（alleged）scriptural autho－ rat，the Pur rities．Now of precisely similar accidents and ca

Again，the term Brahma is applied to men and other things，just as it is to the deities；as in the following instances：－＂This whole universe is Brahma．＂＂To him who reflects，all things are butone．＂\＆c．These pas－ sages are sufficient proof that whether gods，or men，

றூ
 నீதழம் 币 ஈயกய











 படாதீகளூமாகீய சமஸ்தழம் 叩ன்டறன்ற சசான்ன








 ள் Cசாற்பぁnतண் சீவ்க்தீறேம்；அவா்களேn அதீவ்்









 ءள்．















 யவநம்．






 சூதீப்பGgy？




 ணा்க



 ஸூக்துண்டாதத் சசனனமாரण





உண்மை











 Нண்ண
 ுுஷட



 தமாய் அவளாக் Gகாடுத்த கLவுள்，அவநடடே ஈ




















or aught else，all things are regarded as Brahma．How then do you venture to assert that the gods alone are Brahma；and that men and all things besides are not Brahma．
If you say that birth and death，lust and wrath，an－ ger and malice，fainting＇and error，and all other weak－ nesses in the gods，are but illusion－that in reality they are not subject to sueh affections：－
Then I reply－that souls or spirits，indeed，whether they be those of men or gods，are certainly altagether unaffected by such accidents．In all alike there is a mere attribution to the spirit，of the accidents of birth， and death，of emotions and actions，properly those of the body alone．For，the gods，like all the other varie－ thes of animated being，were possessed of material forms， ties of animated being，were possessed ofions and condi－ tions，and were occupied with the concerns of all em－ bodied souls．If then you regard the accidents of birth and death，decapitation，and other injuries，and the movements of anger，hatred，and other passions in the gods，though obviously matters of fact，（according to gods，though obviously matters of fact，（according to al；then what should prevent you from admitting the same accidents of birth and death，the same emotions， same accidents of birth and death，the same emotions，
passions and appetites in men，beasts，and all other an－ passions and appetites in men，beasts，and equally unreal？
For，viewing things in their true nature and essence， the whole world is but one greatillusion．＊Wherefore， the whole world is but one greatillusion．＂Wherefore，
to esteem the aims and efforts，the griefs and sorrows， to esteem the aims and efforts，the griets and sorrows，
\＆c．，of one embodied soul or spirit as only an illusion， （or the sportive play of the great spirit，）and yet to re－ gard the same things in other embodied souls as actual realities，is every way illogical and unsatisfactory

## HAPPINESS WHICH GOD OFFERS TO MAN．

The infinitely wise，great，and glorious Benefactor of the $U$－
niverse，has offeres to take men by he hand lead them throur niverse，has offered to ake men by the hand，lead them through
the journey of life，fud conduct them to his own house in the the journey of life，and conduct them to his own house in the
heavens．The proof of his sincerity in making his offer is here－ in manifested．He has given his own Son to live，and die，and
rise and reigu，and intercede，for our race．Herein is love，if rise and reigu，and intercede，for our race．Herein is love，if
there ever was love；not that we have loved him，but that he has loved us．That he，who has done this，should not be sincere，is impossible．St．Poul therefore，triumphantly asks，what none
can answer．He，that spared not his own Son，but delivered can answer．He，that spared not his own Son，but delivered
him up for us all，how sluall he not wilh him also freely give us him up for us all，how shall he not with him olso freely give us
all things？Trust，hen，his word with undoubting confidence； all things？Trust，hen，his word with undoubting confidence；
take his hand with humble gratitude；and with all the heart o－ bey his voice，which you will every where hear，saying．thics bey his voice，which you will every where hear，saying，this
is the way，walk ye therein．In siekness and in healih，by night and by day，at home and in crowds，he will watch，over you and by day，at home and in crowds，he will watch over you
with tenderness iuexpressible．He will make you lie doun in with tenderness inexpressible．He will make you lie doun in
green pastures；lead you beside the still waters；and puide you
in puthlso of righteousiness；for his name＇s sutce．
 table before you in the presence of your enemies；and caus
your cup to run over with blessings．When you pass throu your cup to run over with blessings．When you pass through
the waters of affiction，he will be with you；and throush the riv－ ers，they shall not overfllow you．When you walk through the fire，you shall noo be burned；neither shall the flume findle on
you．Fronn their native heavens，he will commisioul you．From heir native heavens，he wil commission those
charming twin－sisters，Goodness，and Mercy，to descend and follow you all your days．
But if yon wish GOD be your guide，and your friend，you must conform to his pleasure．Certainly you caimot wonder
that the infinitely Wise should prefer his own wisdomn to yours that the infinitely Wise should prefer bis own wisdom to yours；
and that heshould choose for his children tlieir allotments，rath－ and that he should choose for his children their allotments，rath－
er than leave them to choose for themselves．That part of his er than leave them to choose for themselves．Inat pari of his
pleasure，which you are to obey，is all summed up in the single pleasure，which you are to obey，is all summed up in the simge
word，duty；and is perfectly disclosed in the Scriptures．The whole scheme is so formed，as to be plain，easy．profitable； every part，and precept，of the whole，is calculated
and will make you only wise，good，and bappy
and will make you only wise，good，and happy
Fill up life，therefore，with obedience to God
Fill up life，therefore，with obedience to God；with faith in the Lord Jest：Christ，and repentance unio life；the obedience
to the two great commands of the Gospel；with to the two great commands of the Gospel；with supreme love to
God，aud universal good－will to men；the obedience to great commands of the Law．On all your sincere endeavours to honour him，and befriend your fellow－men，he will smile， every virtuous attempt he will bless；every act of obedience he will reward．Life in this manner will be pleasant amid all its sorrows，and beams of hope will continually shine through the
cloom：by which it is so often overcast．Virtue the seed gloom；by which it is so often overcast．Virtue，the seed that
caunot die，planted from heaven，and cultivated by the diver cannot cie，planted from heaven，and cultivated by the divine
hand，will grow up in your hearts with increasing vigour and hand，will grow up in your hearts with increasing vigour and
blossom in your lives with supernal beauty．Your path will be that of the just；and will gloriously resemble the dawning light，which shines brigater and brighter to the perfect dug．
Peace will take you by the hand and offer herself as the con－ stant and delightful companion of your progress．Hope walk before you，and with an unerring finger point out course，and Joy，at the end of the journey，will open her arms to receive you．You will wait on the Lord and renew your strength；will mount up with wings，as eagles；will run，and
not be weary；will walk，and not faint．－PREs．Dwig\＃T．
＊The author here speaks as a Vedantist；but it is manifes his opinion is equally opposed to reason with the one he com－ bats．We will only remark upon it，that if all the acts，\＆cc． of the deities，be ouly marja，that is，the unreat deceptive cre－ ations，play，delusive sporis and pastimes of the Supreme Brah－ ma－（for such is the force of the term）－then you must admit that among those sportive acts are enumerated many，very many most abominable deeds，deeds of which a good man，not to say a good god，would never，even in sport，be guilty．A－ gain，if all be illusive and unreal，then all distiction between good and evil，right and wrong，vanishes；and with it all the guift of the one，all the virtue of the other；and no motives re－ main by which you may either impel to deeds of excellence or main by which you may either impel to deeds of excellence or
deter from the practice of vice．－Azglicanus．







 £யதேவன் உங்கள் ஸூனத்தீலும் தமது நூானத்யை







 Cெ ன்டே மோக்கப்பட்டிநுக்க்ன்ற தும
店 $\ddagger 5$ しே







 யத்கை セேசீக்க ரீ ச்ய்யும் ஜேர்மையான


 பலழிறையும் ஈ்்்்்்ைை காாட்படலத்தை ஊடுநவி，அதன் கிா ணம் ரீதம
 ட பபட்டுத் தீவ்ய \＆ாத்த்ஜல்வளர்க்கப்படுチன்ற சா










 தன் கைகえா வீர்க்தiD．＂ஜீ்்ઘள் அப்போ கர்த்த



## 

(Ps. Ixxxvi. 1-5., 8-11.)



 க் 5ாத்தந円ப்．नண் தேவ்னே，உம்னம ஙம்ப்க்தா ள்ளூதீற அடி யே ணை த் தேோர் \＆ாட் ச்த்தநளூட்．－\％ ธ்்டவளா，எனக்க்ாங்த்்．ாாடோறும் உம்யை டோ

 யேனூடய ஆத்துமத்கை


 8நநக்£றீడா．

ஆண்ரடவளா，தேவா்க துத்தள்ளே உமக்த ஈஈர் థ


 வாா்கள்：－Cத்வர்ா் ம க த்துவு


ஙீர் மாத்தீா் தேவன்，பராாயானே，உமது மார்க்கத தை எனக்தப் போதீத்தநநூம்．तनன் உமது சத்தயய



## 

Trub．அத்தீயாயம்．
 ாசாக வயயலீடை்்சலுக்தள்ளானதும்，காாதீப бூுㄴ் சகபாஷணண்் சசய்ததும்．




















 டிப்பळை｜fறத்த்ச்சசய்வார்க்．அூத்தந்் அவ









 ஸ்ளவர்யள் அவந்்க


 பயీ்்றற்்．




 īspint．




 யட்டிற்போலத் தன் தேைக்தள் அணுட்க்ப்பட்டி











 தீசேநடோ் என்பது சத்தயம் \＆ळை நப்க்ぁத் தத



 8றதぁதல் அவீயயமாம என்பதே．





[^0]A few Chapters from the Life of Luther．
［＇Taken chiefly from D＇Aubigne＇s History of the Reformation．］ Chapter iil．
Luther a Monk－his religious distress－interview with the Ii－ car General．
Luther，on entering the convent changed his name to that of Augustine．The monks treated him harshly，and imposed upon hum the meanest offices．He was obliged to be door－ keeper，to open and shut the gates，wind up the clock，sweep
the church，and clean the rooms．Then，when the poor monk， who was at ouce porter，sexton，and servant of the cloister，
whe Who was at ouce porter，sexton，and servant of the cloister，
had finished his work，．With your bag through the town，＂ cried the brothers；and，loaded with his bread－bag，he was obliged t＂go through the streets of Erfurth，begging from house to house．But he bore it all patiently．
Overwhelmed with toil，he eagerly availed himself of every moment he could suatch from bis uegrading work for study． But the brethen soon forced him to leave his books：－＂Come， come！it is not by study，but by begging bread，corn，eggs， fish，meat，and money that you cam benefit the cloister；＂and Luther submitted，put away his books，and resumed his bag． Then it was that the inflexible perseverance with which he ever prosecuted the resolutions he had once formed began to develope itself．God was exercising him first with sh
als，that he might learn to stand firm in great ones．
These severe trials did not，however，last so long as Luth er might have feared．The prior of the convent，upon the in tercession of the university of which Luther was a member， freed him from the mean offices the monks had imposed upon him．The young monk then resumed his studies with Iresh zeal．
He found in the convent a Bible fastenedby a chain．＂He had constant recourse to this chained Bible．Sometimes he would meditate on a single passage for a whole day；at another time he learned by heart some parts of the Prophets．

Burning with desire after that holiness which he had sought in the cloister，Luther gave himself up to all the rigour of an ascetic life．He endeavoured to crucify the flesh by tastings， nacerations，and watchings．Shut up in his cell，as in a pir－
son，he was continually struggling against the evil of his heart． son，he was continually struggling against the evil of his heart．
A little bread and a smgle herring，were often his only foud． A little bread and a smgle herring，were often his only foad． Never did the Romish Church contain a monk of more pi－
ety；never did a cloister witness efiorts more sincere and un－ ey；never did a cloister witness eflorts more sincere and un－
weaved to purchase eternal happiness．Luther afterwards deciared：＂H ever a monk could have entered into heaven by his monkish merits，certainly I should have obtained an en－ trance there．All the monks who knew me will confirm this；and if it had lasted much longer，I should have become
literally a martyr，through watchngs，prayer，reading，and literally a martyr，through watchngs，prayer，reading，
other labours．＂－But Luther did not find in the tranquility the cloister the peace he was in quest of．＂I tormented my－ self to death，＂said he，＂to procure for my troubled heart and passed with thick darkness， 1 nowhere found peace．＂
One day，overcome with sadness，he shat himself in his cell， and for several days and nights suffered no one to approach him．One of his friends，Lucas Edemberger，uneasy about him，took with him some young boys，choral singers，and wen and knocked at the donr of his cell．No one opened or answer d．Edemberger brook open the door，and found Luther stretch ed on the flour without any sign of life．His friend tried in vain
to recall his senses．Then the young choristers began to sing a sweet hymn．Their clear volces acted like a charm on the poor monk，to whom music had always been a source of delight， and by degrees his consciousness returned．But if for a lew moments music could restore to him a degree of serenity，an－ other remedy was needful for his malady；he needed the sweet and penetrating sound of the Gospel，whichis the voice of God He felt this to be his want．Accordingly his sufferings and fears impelled him to study with unwearied zeal the wruings of the apostles and prophets．
At this period the Vicar General of the Augustines，John Staupitz，arrived on a visit to the convent．He treated with kindness the monks subject to his authority，and Luther soon attracted his notice．＂As in water face answereth to face，so the heart of man to man．＂Staupitz had found fuith int Cherist the source of peace to his own soul；and he understood the wants of Lulher．His heart responded with sympathy for his distress．Luther felt towards him a confidence he had never felt to any other．He opened to him the cause of his sadness， he described to him the horrid thoughts that distressed him． ＂It is in vain，＂said the dejected Luther to Staupitz，＂that I make promises with God；sin is always too strong for me．＂
＂Oh，my friend，＂answered the Vicar－General，＂I have would live a holy life，more than a thousand times that I make no more vows，for I know well 1 shall not keep them． If God will not be merciful to me for Clirist＇s sake，and grant me a happy death when I leave this world，I cannot，with all my vows and good works，stand before him；I must perish．＂ The young monk was terrified at the thought of Divine jus－ e．He confessed all his fears to Staupitz，who，having found pace by believing in Christ，thus expostulated with him： ＂Why，＂said he，＂do you distress yourself with these specu－ lations and high thoughts？Look to the wourds of Jesus Christ， to the blood which he has shed for you；it is there you will see the mercy of God．Instead of torturing yourself for your faulis，cast yourself into the arms of the Redeemer．Trust
in him，－in the righteousness of his life；in the expiatory sacrifice of his death．Do not shrink from him；God is not against you；it is you who are estranged and averse from God．List－ en to the Son of God．He became man to assure you of the Divine favour．He says to you：you are my sheep；you hear my voice；none shall pluck you out of my hands．＂
＊Rare and valuable books were then not unfrequently se ured in this manner．－Ed．A1．Star．
















 ய்க் கீதத்தல் ததy ற்றலூத்த்் அவர்கள் 『யையு்








 क्र்कní．














 க்கையை அんர்மேல்வைத்து த்ன் சவ்ப்ப்்காாணண ह்






 தூயぃL்ச சணण TF


























 மங்ळை
 டிடா்ா，என்பGத．

（Difference between right and wrong．）





















 Cூவதேயன்ற இ இப்டபாழதy ஈன்மை




























































 வலவாய்க்கீணாய！
 லம்லவே．ஆஞவ் அவர்கள் மார்க் கக்கோட்பாட்டி லல் 10 万ள் அーை

 தீயாデமம் மாうததாயும் எவ்வகைப்யட்ட வஸ்துக்ட்



 Сயன்ற பதுபற்றத டைய 8லட் சணுமம LDMற ேேண்டும．8லட்சணाம மாறவே கடவுளுங் கடவுणாயீந்்கமமாட்டnர்．ஆத
 ண்டி सIS゙．

## 



 றேற்மையுணீன்று Gோழீலறச்சசய்தூட்டு｜ कூ த்தன் புறப் ULடடக்கால்

| U\＄0 | セかை |
| :---: | :---: |
| தோல் | －தோலாロா¢์ய |
| மை | மைGயன்னு｜மடம்ளன் |
| உத் | 2ள்ளே |
| ｜fன்ற｜ | இநந்து |
| Gத¢¢§ |  |
| அp | ழற்ற5 |
| 6சய்து | Cெய |
| உளட்லும் | உのட்டூதல்Gசu゙丩ு｜ |
| En த்தூ் | 2uír |
| பறロビUL゙L | Cவள์யฺற் புpப்பட்L |
| கกல் | ¢nロ0த்த் |
| 历пп் | ஈாரீலல்－（அவ்வுடம்டை，） |
| Cதாடு | おட்டி |
| ஈர்க்ீ்் | 18ழூத்தால் |
| என் | बன்ன |
| ¢ன்று | ஈன்ற¢ |
| 8山்它或 |  |
| அட்்ீல் | அடக்கஞ்சசய்தூல் |
| என் | என்ன |
| பกп் | பூம்uீன் |
| ジゆ | த¢ய¢ல் |
| 6นய்யீல் | CuILiL |
| என் | என்ன |
| பล்லேnก் | பலしேர் |
| பழ்க்வ்ல் | பழ்்தால் |
| என் | என்ன，எ－M1． |

 த்தாGலன் என்று Gசால்வது Gunநibத்து

## A THANKSGIVING OFFERING FOR THE

## NEW YEAR 1346

## Mr．Editor，

The practice of observing＂watch night，＂originated，if I mis－
ake not，with the Wesleyans．1 had no experience of the pleas－ take not，with the Wesleyans．I had no experience of the pleas
ures and advantages of the practice till I came to this country The recent anniversary of the closing year I found it conven－ ient to observe in private．After taking a retrospective view not only of the past year but of thirty years past，I began to
bethink myself，as the last sands were running，as to what would bethink myself，as the last sands were ruming，as to what would
be an appropriate salataiton to the new year，and an accept－ able offering unto the Lord；as an appropriate acknowledge－ ment of thirty year＇s mercies．My device on the occasion was，
to make a public offer of the sum of $£ 710$ for the most approv－ to make a public offer of the sum of $£ 710$ for the most approv－
ed Essay that may be produced in the course of the year on ed Essay that may be produced in the course of the year o
the following theme，viz．What course is to be pursued，s the following theme，viz．
far as humaninitstrumentaty ing transfer of the province，from the usurpation and tyranny of imaginary deities，to the dominions of Him＂whose right it is＂to whom＂the heathen＂have been ceded for an inheritance＂ and＂the uttermost parts of the earth for a possession．＂
Together with other topics appertaining to the theme Together with oiner topics appertaining to the theme propo－
sed，the successful essayist should，with some prominency， touch upon the following．
．In the new order of things，what account may be made of existing materials，usages，appliances，\＆c．－such as idol temples，－habits of the people in raising funds for idolatrous purposes，－taste for stated celebrations，－patient end

By what fair and legal process may the lands and reven－ ues，now held by the imaginary deities of the Province，and
deeded to them by those who have rone to reap the reward of deeded to them by those who have gone to reap the reward of
their benefaction，be diverted with the least concussion in So－ ciety，from their origimal design，and appropriated with the ciety，from thieir original design，and appropriated with the
greatest degree of efficiency to useful purposes－to ebjects
subservient to the worship and service of the true God，and in
accordance with the new views and wishes of a majority of accordance with the new views and wishes of a majority of li
people？ people？
3 ．In view of the approaching change，what counsels shoul
he given to Brahmins，who he given to Brahmins，who are now identified with the pre－
vailing system of idolatry，and by which they have arisen to their present state of cminence，both in regard to wedith an influence over the minds of the people？How ean their prese
elevated position be turned to account • in the kingdom heaven＂which＂is at hand？＂Why should they not be sufff ciently prudent to foresee the evil that is to befal them，and b a change of principles and practice，
new and more exalted administration？
4．What can be done for the more numerous classes of $p$ darams，Gooroos，sorcerers，exorcists，and a host of other who by means of the prevailing system of Hinduism，notv re any other possible means by which they may obtain subsistence A census of this class of the community should be taken，
an induction of particulars presented，illustrative of course of life and of their inflience upon society．
course of lite and of their inflience upon society．A due a
tention in this subject would be eminently conducive to the pro gress of every good thing in the land．What encouragemen honest livelihood？

5．There are happily men of influence in the Province，suf
ciently enlightened＂to know that an idol is nothing，＂and tha that which is offered in sacrifice to idols is nothing，who neve theless，from a blind adherence to custom，feel constrained an nually to spend handsome sums of money，not for the lo and glory of the Gods，but for their owon honor and glory，in
splendid celebrations of heathen festivals．What ean be done to show these influential individuals，that they themselves woul be far more highly honored in the estimation of all intelligen
men，by the breach than by the observance of the national cus－ men，by the breach than by the observance of the national cus－
tom to which I here refer？Why should they not understand that by giving a new direction to their liberality，they might
become indeed benefactors to their country and examples of a become indeed benefactors to their country and examples of a
genuine public spirit，of which it has scarcely entered into the mind of a Hindoo to conceive．

For thirty years past，systems of education，on an exten－ sive and liberal scale，have been sustained at an fnormous ex－ pence，for the diffusion of light and knowledge throughout the
Province．What can be done to embody the enlightened ta－ lent of the educated portions of the community，for a well di－ rected and continued onset upon the gigantic，but tottering sys
tem of Hinduism，－concerning which an educated Hindoo tem of Hinduism，concerning which an educated Hindoo
theist in Calcutta has well abserved．＂If there be any thing which I or my friends look upon with the greatest abhorrence，it
is Hinduism－the greatest promoter of evil－the most hurtful to is Hinduism－the greatest promoter of evil－the most hurfful to
the peace，comfort and happiness of Society，it is Hinduism． In a letter received from one of my late pupils，in Tinnevel－
，he observed that＂Hinduism is now a huge pyramid，stand－ ing on its apex．＂
7 ．What should the Government $d o$ and what should they not do in furtherance of the approaching change？Does it not
devolve on them to show the way on legal grounds，whereby devolve on them to show the way on legal grounds，whereby
conscientious men may withdraw property now formally in their hands from holding fumds confided to their care，and le－ gally appropriated to idolatrous purposes；and whereby funds
ihus invested and consecrated to the honor and service of dif－ ferent Swamies，may，by a legal compromise，be appropriat ed to objects of great public utility as soon as it is well under－ stood that no such Swomies exist，and when those more imme－
diately concermed shall awake to the reality that by all their expenditures in the service of idolatry they have proved them－ expenditures in the service or idolatry they have prove
selves guilty of high treason against the Majesty of and exposed themselves to his righteous indignation． qually evident that nothing is required of Government that which every salutary change of this nature must b 8．A comparison，grounced on a comprehensive and min－
ute acquaintance with the subject，should bemstituted between what is requisite，on the score of expenditure and per
effort，for the support of idolatry，and what would be site to sustain the institutions of the＂glorious gospel of the
blessed God，＂throughout the Province．While the demand of the former，is－＂break off the golden earrings which are ears of your wives，and of your sons，and of your daughters，
and bring them unto me，＂（＂for Aaron had made them naked to their shame：＂）the demand of the latier is＂Wherefore do ye spend money for that which is not bread？and your labor for that which satisfieth not？hearken diligently unto me，and eat
ye that which is good and let your soul delight iself in fatness．＂ ＂for the blessing of the Lord，it maketh rich and he addeth
no sorrow therewith，＂but＂confounded be all they that worship no sorrow there
graven images．

What modifications，in existing Educational Establish－ ments may now be called for in order to meet the pressing de－
mand that must ere long be made upon them for Christian teachers；Christian Schoolmasters for every village，and licensed preachers for every parish，and，ordained Elders
in every part of the Province，to whom may he safel in every part of the Province， 10 whom may he safely
the interests of the Native Church－beiug themselves with arthority to＂commit the same to faithfal men， be able to teach others also．＂－ls it not reasonable that in this day of wonders，there are even now in the obscurity in this Province，some youthful reformers e Hindoos，who with the spirit of a Luthe
in which they have been nurtured，and to become the instru－ ments of imparting light and liberty to their enslaved men？For whom is reserved the hone
honor of setting an example to their countrymen of an uter re－ nunciation of idolatry and a their countrymen of an utter re－ the worship and service of the trine God？
In this connexion it would be refreshing to present in the Essay now called for，a brief sketch of the progress of many thousands－even whole villages and districts have turned many thousands－even whole villages and districts have
from the worship of dumb idols to the service of the livin －where many scores of idol temples have been utterly ed and abandoned，or converted to purposes of public utifity

> Brilipally，Jan．1st， 1846.
British Rule in Ceylon．
> ．S．The Essays that may be written on the subject pro－ posed will be submitted for examination and selection to ${ }^{\text {a }}$ sion Union．＂They may be written ether in Tamil or Enguis

## MORNING STAR. <br> Jaffna, 12th February, 1846.

## JAFFNA FRIEND IN-NEED SOCIETY.

The Fourth Anniversary of the Jaffia Friend-in-need Socity was held in Jaffia, January 21st, 1846.
Major Cochrane, President, in the chair,
Moved by the Rev. J. C. AR̂ndt,-Seconded by F. TousI. That the Report now read be adopted and offered for Publication to the Editor of the Morning Star.

Moved by P. F. Toussaint Esq.-Seconded by Mr. E.

## dremime.

II. That the thanks of the Meeting be given to the President, the officers and members of the Committee; and that he the ensuing year; viz: Major Cochrane, President; H.
 Moved by H. Templer, Esq.,-Seconed by F. C. GreMER, Esq.
III. That the thanks of the Meeting be tendered tor P. A. Dyke. Esq. for the use
of the Committee, \&c.
Moved by Mr. Percival,-Sec'ed by Mr. Muttuilistana.
IV. That the thanks of the Meeting he presented to MAJOR
Coctrane for his kind attention to the business of the presCocmrane
ent Meeting.

REPORT
In laying before ils members an account of the past year, the Conmittee of the Jaffia Friend in Need society have litlee to brevity therefore, as on former occasions will be the most prom-
inent characteristic of the Fourth Anuaal Report. However interesting to the sympathies of the friends of suffering humanity the recital of the varions instances of distress and destituity the recival witness, might be, the Committee conceive it quite this Beinevolent Institution. It were needless to state that ing to the ravages which the late awful pestilence has made, he wretchedness they are accustomed to deliberate upon at
their moutly meetings lias been greatly multiplied. $i t$ was their mouthy meetings has been greaty multiplied. It was
some alleviation to the members of the Commitue to be in possome alleviation of the means of meeting eevery case that seemed to demand relief. The Subscribers will be gratified to learn that at
mety Hourishing cundition.
There are two forms of destitution which constantly present
Thishing culturich themselves to the Committee for which they regret to state, no
adequaie means of relief are at present provided-they are adequaie means of renier are of orphans or children whose circumstances are equally helpless, and those of the sick. In localities where the com-
munity is larger, and where there is a grealer devolopement munity is larger, and where there is a greater devolopement tablishment of Orphan Asslums, Workshops, and general
Hospitals. It may reasonably be hoped that the Colonial Hospitals. It may reasonably be hoped that the Colonial
Government will eventually provide an Hospital for the sick, and the same expectation may be entertained with reference life, youth, who in the alsence of such an institution grow up in
indolence, that fruitful source of every vice. In the mean time the Committee can ouly record their regret on these two points and an earnest hope that ere long the desiderata will be supplied.
Buring the past year nine of the regular monthly pensioners
have died and seven have been struck off tho Society's list. have died and seven have been struck off the Nociety's list.
There are now on the list forty-eight persons.
The Committee have during the year afforded temporary aid to numerous persons whose circumstances seemed to de-
mand it. Indeed in every case where it appears that charity mand be songht, the officerss of the Society endeavour to pre-
ment the circulation of private petitions, by an adequate donaThe receipts of the Society since the last annual meeting are
ziont the circulation of private £128 9s. 7d. and the disbursements. £100 13s. 2 1-4. leaving
a niett balance in the hands of the Treasurer at the end of the a nett balance in the hands of the treasurer at the end of the
year 1845 amounting to £27 16 . 43 -1.
With this hrief detail of the Proceedings for the year the of the Society to the care and blessing of Almighty God, and also to thie continued patronage of its iriends and supporters;
not doabting that whilst they evince a brcoming sympathy with the miseries of their fellow men, he will amply recompense
them by the gracious retributions of Providence. It cannot be too fully impressed on our minds whilst situated, as we are, in a world of change and suffering that our beueficence should be
regulated by the principle of necessity yielding to extremity, convenience to necessity and superfluity to collrenience.

## [From the Madras Native Herald.] <br> DISCUSSION ON CASTE.

[The translation of this article will be given in our Next No.]
(Continued from page 13.)
III. Should Caste be regarded as part and parcel of idol-
try, and of all heathen abominations?
We have seen that the Hindu religious books represent caste
as a rellgious institution, and that the living Hindus not only segard it in the same light, but rigorously carry it out in their practice. We have also seen how God's Word denounces i-
dolatry among the Israelites, and as we have proved caste 10 dolatry among the Israelites, and as we have proved caste to
be inseparable from Hindu idolatry and of tie same nature and tendency as idolatry itself-a sin for which God has been wout to pour down on the heathen as well as on His own people, the
Jews, his severest aud most dreadful judgments, it has froin the first been our deliberate conviction that caste is most hateful in God's sight, most injurious to man, and antichristian in its natare and effects. It was with these convictions that $I$ broke my caste, and renounced caste for ever, at my baptism in
I therefore regard caste as opposed to the main scope, priu-
ciples and doctrines of Christianity; for, first, ei iher caste must be aumited to be true and of divine authority, or christianiny
must be so admitted. If you admit caste to be true, the whole fabric of Christianity must come down; for the nature of easte and its associations destroy the first principles of Christianty.
Caste makes distinctions among creatures where God lias made none, it attaches moral impurity where God does not, and makes one class of men clean and another unclean, in direct opposition to the Word of God, to fact, and to the actual state of the world. The two first principles that are implied in the offer of salvation by Christ to sinners are-That all men's souls are equally precious and eqzally suilly-and, that all men's
souls equally need his salvution. We are taught in the Word of God that "Good hath made of one blood all nations of men for to dwell on all the face of the earth" and that therefore
they are equally precious, as it is elsewhere said, "Have we they are equally precious, as it is elsewhere said, "Have we
not all one Father, hath not one God created us?" And when men are spoken of as guilty they are said to have all equally departed from Him and broken His laws, and are equally vile and sinful in His sight. What David spoke of himself is true the whole world-"I was shapen in iniquity, and in sin did my mother conceive me." Men are all equally aliens from God's the glory of God:" "There is none righteous, no, not one;" statements entirely destructive of all caste holiness and purity. Even after men are renewed by the regenerating influence of the Spirit of Gnd applying to their souls the blosd and right-
eousness of Christ, their equality in God's sight is still maintained in the Scriptures. In regard to all true Christians, the language of the New Testament is, - "In Jesus Christ neither circumcision availeth any thing, nor uncircumeision; but faith
which worketh by love." "In Christ Jesusneithercircumcision availeth any thing, nor uncircumcision, but a new creature.""There is neither Greek nor Jew, circumcision nor uncircumand in all
All of us who have faith in Christianity, whether origmally of high or of low caste, must admit that to limit impurity to any one particular class is to limit the efficacy and precious-
ness of the blood and righteousness of Clrist. It is destractive of the doctrine that Christ is the Head over all things to His Church; it makes Him the Head and Saviour to one more than 10 another and morenccessary to one class than to another, and
is therefore quite subversive of the doctrines in which the equality and the sinfulness of souls are implied.
Second, Caste is opposed to the example of Christ and his
apostles, in regard to meats, drinks, and social fellowship Christ mingled with all classes of men without exception. We find Him eating in a Pharisee's house, and at other tumes with
publicails and sinuers. When He was sittingat meat in Simon's publicails and smuers. When He was sitting at meat in simon's
house, he permiuted a woman who was a sinner, a harlot, to
anoint His head, to wash His feet with her tears, and to wipe them with the hairs of her head. There were no such distinctions, as caste creates, with Christ Jesus: He reached out his
salvation equally to all, preached to all the same precepts and salvation equally to at, preache to all he same precepts and
doctrines, pointed out 10 all the same fountain of cleansing, to bring. them to God as equally nending the same mercy and sal-
vation. The choosing of the apostles cliefly from such a low and mean elass of the Jews as tishermen, Gatileans and publipeople gathered from all countries and taken from all rauks of ewish society, some of them once priests and public sinners, in common, -are further proofs that no, hing like the distinctiou of caste cearly proves the samo: once a Pharisee, most rigit in tis prim-
ciples and strong in his prejudices, and full of invelerate enmity to Christianity, he freely mingled after his conversion with whether Jews or Greeks whether bond or free. From his epistles we see that all were one to himin Christ, whether "born again"
froin among philosophic Athenians or luxurious Corinthians, whether Philemon a master or Onesimus his slave. to any such distinctions, as caste, but looks upon men's souls to the church of Christ as being equally the sous of God and as receiving an equal tille to he tree of life.
Third, caste is opposed to brotherly uni other fruits of the Spirit, and tends to create the very opposThe early churches, where much of the spirit of God was giv-
en and the true nature of Christianity was strongly manifesied, en and the true nature of Christianity was strongly maniested, pervaded all the churches planted by the apostle Paul. When
the Christiaus in Jerusalem were in want, the converts at Philthe Christiaus in Jerusalem were in want, he converts al Philippi and in other Gentlue churches readifto Asia from Ephesus
fact also that Paul was accompanied int hy Sopater, Aristarchus, Secundus, Trophimus and othe with each other, and exchanged their thoughts and feelings
without any hindrance. Whereas caste sows seeds of division with separation, of contempt and abhorrence towards inferiors by birth, which kill and wither Christian unity and affection. end and olyject of Christ, which is, that all who believe in Him end and olject of Christ, which is, hav and them. All the finer
should love one another as he hath loved feelings of the new nature and the best fruits of the spirit of God are cherished and brought to clearer light, where much of
the spirit of love and unity exists towards hose who are infethe spirit of love birth and rank. True Christian love and sympathy raise men quite above the distinctions of worldy rank, without de-
stroying a proper regard for these distinctions. It was this stroying a proper regard for these distinctions. It was this
deep yearning love and affection for souls that carried Braindeep yearning love and affection for souls ihat andians, where
ard among the rude and barbarous American Indiand his lodging was a little heap of straw in a log-roon without a
floor. It is this love that is the very soul of Missions. It is this ove that moves one christian to sympathize with anoluer, that
fills him with flaming fills him with flaming zeal and with panumgs or spation and rescue of other souls. Butif the principles of caste salvation and rescue of other souls. Butif the principles of caste
be maintained and perpetuated, the spirit of condescensioin
and self-denial, the bearing of one another's burdens, which Christ hath commanded and which is set before us in his own Christ hath commanded and whe the in their measure, can never example and to many great extent in the native church. How
be praclised to Christian's burden, so that heart shall melt into heart and hand join in hand, if such differences of habit and of feelings as caste ends to create are kept up? It can never be.
Fourth. A native Christian who strictly adheres to caste
Fan never imitate Christ in the way of seeking and saving those
that are lost. He cannot enter into the houses of pariahs and
castes lower than his own without contracting pollation; hes cannot sit with them, he camnot preach to them as fellow-sinners having the same nature, feelings and desires as himiself. any thing else than part and parcel of idolatry and of all heathell abominations, as a quencher of all Christion love and sympathy, as an instutution opposed to all righteousness, 10 Gud iimers, to the well-being and amelioravion of my fellow-sinbaptism, even as I did idolatry, and every other heathenish abomination.
Prayer for the Conversion of Protestants.-A Notice has been stuck up in all the principal churches in Pa ris, stating that "at the request of the Roman Catholic Bishops of England," prayers will be offered up to God during eight days, for the entire return of the English nation to the Catholic, Apostolic and Roman faith

What a blessing it would be if all the world of kings could be brought once more to go to Rome and kiss the Pope's toe, and solicit his favor as they were wont to do when Popery was in its glory. Let those who think this a consummation to be wished for, pray for it

Death of the Bishop of Jerusalem.-Dr. Alexander-
Bishop of Jerusalem, died suddenly near Balbeis, on his Bishop of Jerusalem, died suddenly near Balbeis, on his way across the desert from Syria to Cairo. The disease of which he is represented to have died, is either apoplexy or ossification of the heart

The Late Battle with the Sikhs.-The first action with the enemy occurred on the 18th, when an attack was made
on the Governo General's camp, by the division of Rajah Lall Singh, who commanded it in person, but fled across the Sutledge as soon as the assault proved unsuccessful. During the 19 hh , and 20th, there were no military operations; but on the afternoon of the 21 st, when a!l our divisions had been brought together, a combined attack was made on the enemy's
entrenched position defended by 60,000 troops, and fortified with a hundred pieces of artillery, many of them of large calibre. The night but partially suspended the engagement, which
was renewed the next morning with increased ardor, and ended, at the close of twenty-four hours, in the total defeat of the engaged since the day we first set foot in India. Never in our Indian annals have we met so bold ard resolute an enemy. ever has the carnage on both sides been so fearful. The loss $t 20,000$; in ours, we fear it will be found rather to exceed ,000, of whom one-half are among the slain. The Sikhs deattacks by our troops were made with the resolution. The valor in the face of a most destructive fire, which mowed down rank after rank. Some of the officers who had witnessed such any thing to compare with the terrible effect of the enemy's artillery. It would appear that our army was not provided with ans capabie of silencing those of the enemy; and their post-
con was therefore carried by the undaunted and reiterated
harges of our brave men. It was apparently a repelition of the scene of Muharajpore, but infinitely more severe aud bloody. Our loss has consequenly been greater than in any preceding engagement. It is to be feared that the number of ofiifilty, at the very least, have been wounded. H. M. 62d Regt has lost in killed and wounded no fewer than sixteen officers
out of twenty-two. The Governor General's staff has suffered out of twenty-two. The Governor General's staff has suffered
most severely, as it appears from a night attack of the enemy, who were enabled through some treachery in our ranks to dis-
cover the place where his excellency and Commander-in-Chief cover the place where his excellency and Commander-in-Chief vere orvouacking for the night, and brought their guns to bear
on the position. The only persoa on his staff who escaped being killed or wounded, is Captain Hardinge. The army has
also to deplore the loss of Sir Robert Sale and Major Broadpears to have been made on the morning of the $2 \%$ ad December, and resulted in the total discomfiture of the enemy who retreated with the utmost precipitation. The 23 rd and 24th fallen in fighting the battes of their country, and the next day, day the Governor General invited the officer o meet at his tent, and join his Chaplain in offering a tribute
of thanksgiving to God, who had given them the victory. It of thanksgiving to Grod, who had given them the victory. It
must have beell a most solemn and impressive service after stch a scene of carnage: of all the individuals assembled in that tent, there was not one who had not the loss of some dear friend, or relative, or comrade to deplore. Amidst all the exaltation of success, it was a melancholy Christmas to the mourning survivors; yet nothing could have been more appropriate to the
occasion, or so admirably calculated to soothe the wounded feelings, or to brace up the mind for the arduous conflicts which yet await that army than
battle.-Friend of India.

## OVERLAND INTELLIGENCE.

The last Overland mail brought intelligence from London ta Dec. 24.

From differences of opinion in the Cabinet with regard to the measures demanded by the country in the next session of Pariament, sir Robert Peel was
led to resign his Office of Premier. Her Majesty then led to resign his Office of Premier. Her Majesty then
summoned Lord John Russel one of the Chiefs of the summoned Lord JoHn RuSSEL one of the Chiefs of the
Whig party and commissioned him to form a new Cabinet. He accepted the commission, but for want of sufficient unity in the leading members of that party he was unable to form a Cabinet, and was compelled to resign his commission, when Sir, Rorert Peez was again summoned to resume his place and undertake the business of Government He accepted the summons It is supposed some members of the old Cabinet will find it necessary to retire, and that their places will be filled with members of a more liberal stamp.

## United States.-The negociationa respecting Ore

 gon were understood to be going on at Washington livered on the 1st of Dee. was waited for with much interest. It was expected that he would renew his for mer strong expressions regarding Oregon, and recom mend a reduction of the tariff to a revenue standard but it was doubtful whether the congress would suppor his views. - The wheat crop of the United States is a bout 125,000,000 bushels, the largest ever known.-The prospects of a short crop of grain and potatoes in Great Britain, had caused the price of flour to rise $\$ 2$ on barrel.- It was expected that Prof. Morse's Magnetic Telegraph Would be in operation on the 16 th of Jan-nary, from Boston to Washington, a distance of 456 uary,

Canada, -Sir Charles Metcalf had retired from the Governorship of Canada, on account of his increasing indisposition.

Mexico.-A negociation had been opened between this Government and the United States for the settle ment of all differences. The Mexicans are now ready
to acknowledge Texas as one of the United States, and to acknowledge Texas as one of the United States, and to remain in te

Happy results of the labors of converted Romanists. Many Roman Catholics have removed from Germany
to the United States to obtain a better living for them to the United States to obtain a better living for themselves than they could obtain in their own country. have been led to renounce the errors of Romanism and receive the "heart religion" of the Bible. When their own eyes are enlightened to see their former errors they manifest great interest to lead others of their countrymen to Jesus Christ as the orly and all sufficient Saviour
Legar Putry, is one of these converted German Catholics. The following narrative of facts gives an interesting view of his labors and the success that at tends them.

He entered a poor dwelling, where he found a Cath olic woman, with four daughters and a son, one of the daughters lying sick. He spoke at once of the Saviour's dying love, and of their need of an interest in his atoning blood

## Woman. "What church do you belong

Ritty. "O, I am an old Catholic, such as they were in the Apostle's days. I believe in the Bible and in the religion it teaches, and I want to get Catholics back on the old ground.

R . "It is the religion of the heart-a spiritual reli$R$. "It is the religion of the heart-a spiritual reli-
gion. Faith and love are the whole of it. The heart must be changed by the spirit of God.'
W. "How can
W. "How can one get this religion? In the Catho
tic Church?" lic Church?"
R "No: by word of God, and your. Pray in your closet; read the are and will think you must go to hell. But fiom the Bible, you will leavn that when you loathe your sins and would escape from them, you must go to Jesus Chist for parden
W. "Now do you pray? Do you pray out of a book R. "No: out of the heart. I come before the Lord
just as a child comes to his father for bread; and when just as a child comes to his father for bread; and when hear you, if you come to him and confess your sins.
W. "You have some books, I see
R. "Yes: I hate the Bible, which is God's word; and some excellent books about this heart religion, of which 1 have been speaking,
W. "I wish I could get the Bible and some of your
books: but I am poor and have no money. My dear daughter is sick and things all go wrong.
R. "Here madam, is a Bible, which you may keep, and may it lead you to the Savior."
R. "No; take it without money to pay for it
and here's a book for the children handing them Bax ter's call
He conversed and prayed with the sick daughter and with the family. A few months afterwards he vis ited that family again and found the woman and all her
children hopeful converts to the relicion of Chal children hopeful converts to the religion of Christ and members of the Protestant Church. One of the daugh ters bought some Testaments and other publications, and went out to instrnct her neighbours in the Gospel

## My dear Star,

1 have for a long time been wishing that some of
your correspondents, better qualified than myself, would your correspondents, better qualified than myself, would make some remarks upon the style of woriting adopted by many of your correspondents in Tamil. It is in my opinion, much too high, in order to render the Star interesting and useful to the great majority of readers. As none of your correspondents have written upon the
subject, I venture to do so; not because I feel well subject, I venture to do so; not because I feel well
qualified for the task; but because I feel deeply inter-
ested in the prosperity of the Ste ested in the prosperity of the Star, and therefore regret any thing that hinders its extensive circulation and usefulness.
One question lies at the very foundation of this subprinted and circulated of the article sin it, I have supposed, that in the view
of the writers, the great object was, to give them an opportunity to show that they were able to write high Tamil. In my view, the great object is to be usefut and interesting to the Tamil people. But in order to accomplish this object, the Star must be read and un-
derstood. But in order to this, it must be written in derstood. But in order to this, it must be written in
a plain, neat and attractive style. Who, for instance a plain, neat and attractive style. Who, for instance,
would read a News-paper in English if written in the style of a Volume of Metaphysics. High words, many of them of Sanscrit derivation, with which the Star abounds, are inappropriate to News-paper articles, when there are good words in common Tamil, that can easily be understood. The former can only be understood by the learned.
I have latterly been making many inquiries on this subject, to ascertain how far the Star is read and un-
derstood; and I find that it is so only by those who have been well educated, and even many among these, complain of the style in which the articles are written. Common school masters feel very little interest in it. With one voice they declare that they cannot understand many of the articles, and that they take it merely to please me. I well know that this is not a read ing people; and that it will be a long time before they they ought to do. But how are they ever to become a reading people unless you set plain readable articles before them? Do not continue to disgust them by a style of writing altogether above their comprehension.
Some may be ready to infer from these remarks, that I am an advocate for the use of low vulger Tamil. But to convince jou that this is not the case, I will name a book with the style of which I am greatly pleased. It is the translation of the Indian Pilgrim by Mrs. Sherwood. Will any one say that is low vulger Tamil? The universal testimony of competent judges is, that it is written in a plain, neat and perspicuous style, that it is easily understood, and deeply interesting. T have lately been reading it to my School masters and Native Assistants; and while they will go to sleep while hearing the articles in the Star, they are all wide awake and deeply interested in the Pilgrim. Nearly every one of them, unsolicited, purchased the book and paid for it
Permit me, Mr Editor, to say a few words with reference to the educated young men who write and trans-
late for the Star. They have talents and learning to be useful to their countrymen; and I am deeply anxious that they should become so. But if they wish to do good -if they wish their articles to be read and understood, they must change their style of writing. Instead of making it their great objeet to write high Tamil, they should write to do good; and in order to do this, their articles must be plain neat, intelligible, and atiractive. I know they will tell me they have high authority for 1 know they will tell me they have high authority for
this style of writing and that they only follow the example that is set before them. All this may be true. Still I cannot on that account, retract, any thing I have said on this point.
Another thought for these educated young men. The style of writing of which I am complaining is in bad taste for News-paper articles. It is a very common but just remark, that half-educated men commonly write in a florid sophomoric style; but that men of finished education clothe their ideas in plain, perspicuous language. For instance, what is the style of the best periodical literature of the day? Look at the best Reviews-examine the leading popular Journals of great Britain and
America. Are they written in the style of which I am complaining? I assert withoutfear of contradiction, that nine tenths of the best articles they contain, are not thus written. And what is still more to the point, if they should be thus written, they would neither find purchasers nor readers.
There is an interesting anecdote related of the celebrated Robert Hall, illustrative of this subject. It is
said that he spent nearly an hour looking after a said that he spent nearly an hour looking after a Saxon
word, to substitute for one of Latin or Greek derivation, that he had used in a sermon that he was going to preach; not because the word of Latin or Greek derivation was incorrect, but simply because it would t be so easily understood by most of his hearers
Let no one infer from these remarks that I object to There are times and places when and where it is appro-priate-when the ideas cannot well be expressed in any other way. But in most of the articles in the Star which ought to be written for the benefit of all who can be induced to read them, high poetic. Tamil is out of place-in bad style and calculated to injure the usefulin the circulation and usefulness of the Star, that I write thus plainly on this subject. Let the writers and translators to whom I allude, understand that I write in love -love to them-love to the Star-and love to all those for whose benefit it is printed and published. "Faithful are the wounds of a friend; but the kisses of an enemy are deceilful." I repeat that they have talents to be very useful to their country-men. It is their duty and privilge to become so in an eminent degree. But in order to accomplish this through the columns of the Star they must write not merely to display their knowledge of high Tamil, but to be understand by the people.
I have selected from the Star quite a number of ex anples to illustrrte my remarks. But upon second thoughts, I do not send them at present. I believe that seven tenths of the readers of the Star will acknow-
ledge the justice of my remarks. If they think me in the wrong, let them say so.

But if you think, Mr. Editor, that illastrations of from the will be useful, I will send you quotation illustrate the "chapter and verse, which wil is that they are not called for at present. I hope that a word to the wise will be sufficent.

Wishing you every success in your endeavours to enlighten this people

I remain, my dear Star, Yours very faithfully;
Feb. 1845.
[An Answer to an Algebraic Query.]
My Dear Sir,
I beg you will kindly publish the following solution of the Algebraical question proposed by Mr. "T. A." of Tranqubar in your last No.

Then $X-50=$ the original stock
and $3(X-50+50-3)=2 X$; wh: when cleared will give.

$$
X=£ 100 \text { the original stock saught }
$$

This may obviously apply to the conditions of the Problem

> Another Query

Will any of your readers kindly furnish me with a proof, or rather an explanation of the truth of the rule to perform simple Algebraic subtraction wh: says,"Change ant the signs of the qual tracted or rather conceive them to be changed, and then collect the quantities together as in addition.
By inserting one of your earliest issues, you will very highly oblige
Chundiculy Seminary
24ih Junuary 1846 . Your Obedient Servant, $\quad \begin{aligned} & \text { J. H. Wither }\end{aligned}$

## To the Editor of the Morning Star.

## Dear Sir,

Knowing that you take much interest in publishing useful articles to the benefits of your readers, I have as a subscriber to your paper, submitted in the month of November last a solution of the query of four balls, pr posed in No. 16 of the 5th Vol. and finding it neither inserted, nor acknowledged hitherto, I am, in again forwarding it, infinitely obliged imprimis to observe that I B. G. have fallen into an egregious error in not giving
a correct translation, which in its present state, being so very inaccurately constructed that otherwise it would have been long ere this solved by an abler pen than mine. Therefore, in order to make it clearer to the use of those employed in mercantile transaction, I have proposed to send the original Tamil, its translation, together with their solutions, begging you will give them early insertion in your valuable paper. The translation runs thus.
If by four balls which are to be exclusively weighed for one maund, any quantity of goods required should
be distributed at once from 1 to 4 seers, without reducbe distributed at once from 1 to 4 seers, without reducing to any fractional particles of number, what will be the weights of each ball, and at what rate should the goods be distributed

The weights of each ball are 1-3-9-27, these are to be alternately used in weighing any thing: for example, if 2 seers are wanted put the 3 seers weight on one side and 1 in the distributing scale, and you shall have the required quantity. The rest is to be distribu Toomkoor in Chittledroog $\}$

Your Obedient Servant, Division, 18 Jan 1846. V. Solomonpilley.

## 


 ஜ்ாடு ஈாற்பது சேர்வாையீ ล் கேண்டிய எவ்வளั


 6ொடுக்கவேவூு ம்

## வ่ธロ1.


 ்்ஊவேண்டும. இதற்த்த்த்நட்ட


 வ்தமாய் அத்தையும iீறுத்துக்கோடுக் 5லாLம.

## 


 அ." என்றகடிதத்மெயும, LOட்டைக்களப்ப்"கண்


## अबำ क क कศघII

（Impositions of pretended Demoniacs．）
உதயதாாகையை 历டித்துங் துமாாயயர்கள்க்த ஐயกவே，










 க்துப் ப்ாnர்த்தவன சசய்வதை்் கண்டு பちத்தீ UL
 ன்று அவன் சீவூப்Gபாட்டளீஜயயு4 டு்் சீல ロாலீபாையும் வடக்கால் வम்தீந்்தம் வை த்தீயன் சீதம்பா Gமன்பவவெயுத் धேர்த்துத் தன்ா்












 Сலக்ச த்தனமமடையுது，ஐயun！8வர்கள்பயீத்தீயத்







 கमத்து｜்்கூண்ட தவ் அழ்த்தும்வாாாவவன்றேன்：பத்னமாய்ப்பே














 Hீட10 Cunய் 8வைக ஹா அறீவ்த்தேன்．




 யுங் कண்டு சீர்த்துக்ட கரண்டி நக்க் $6 \omega$ ன் ఎன அப்த


 －சால்லத்ததnடங்கீஜா！




 ண்．கண்ட சனனा்க கூூ அப்படி யே சசயயயக் कழு ஙை மாணி த்துப்போய்வ்ட்டது．8Bப்படி யே ゆநவ

 £றர்．Eni்ட்டடப்பேசுவோமமன்று Cமல்ல எனக்
 कni






 （b En வேன்றிர்கள்．ரீ்் களூம் அப்படி யே வநவீர்கள்


ケnன் மாண்டுபோर्கடி ம் கடவுGே ன்ற பே


 ஆஷன் கர்த்தாவல்லவா？


 எனன்ற S்த்ல் கர்த்தாதான்，அன்றைக்த வநத்த்்காாப்



ஆநம பயப்பட்டி வீட் கட க்கட்டம，\＆ந்தக்காலம
 ઈீறாே அதற்கேன்ன पப்்த．

 கவேணூம，அப்படி த்தாஜே？அவன் பேய்போலக் த




 £ட்ட8ாண்டுழன்று தோட்ட்்கள்．அமைக்த்்காவノ





 ஞே 8ர்க்கேேய அப்படி த்தாேேே？

 வీ．இவன் தான் படு புாளிக் கกான்．இவன்பந்த்தீ
 லே ஆ்் தீாேゥ）தன்，அல்லது ஆர் படித்தவன்．எ ல்




 ล்லோ சசா்்னுத

வ．எட $ク$ பேயா！ழம்னே அவர்கள் Sifயயன்ற



 து போா்க் ぁண்டவன்த்ன்．

 பேทலப் பேன்ர்றீர்கள்．

வ．அத்லே தூத்தவாாயாையும ธைத்துப் பாடும்





 ढшனறூர்．
வ．历ล்லது எ ல்லாா் தெर्சுயு

க शடி லனन．

 யவனக் துமSட்டுத் தீரயக் கா




 து ஐढun！ஆண்டவளா எனஹை காத்துக்G



 ட ப்ச்சை வேண்ட пம कாயைப் ப்டி எனறவவனப்






 பேயவனக் தமத்ட்டுத் திசிகクன．\＆த2வல்லாமல் \＆ வ்விடத்த்ற் பாபுக்களூ்்த ஆண்டவன பணங்Gகn






 வேணும அல்ஷும பக வும அவன் рநுவனீலே அன் பกயநந்க்வேணை அவன் ஈல்ல வழீயைக் காட்டி மோட்சு ம சுகமே கடவுள் வைத்தும் சாத்தீநந்ந்ற் தண்டு

 ஐயn！உமக்த बழத்னேன் 8தைத் தாம கவனித்தூ




川क्ञ்தவీபாட்．

 क ஙீன்in Lルை



 தோன்பकாம 8்நுதாா்றேத்ாள்ல் எவ்வளவேனு｜ம்









 யுத்தங்களில் இதூவே கடுயுத்தம்．இத்தேய பூர்வீக









 சண்டைக ஹூக்கண்ட சீலா் 8வவர்தளூடைய！பீாக்｜




 சசய்தத́ன் ரீம்த்தமே அவா்கவா Gயாாபடி Cவல்ல



 ரீல் மாய்ங்தே月ா் சுற்றேறக் தூைய，ருய பேர்．கா






 ள கப்தான் தப்ப்வ்ட டார்，வேறீாண்GLnந வீாவான்

 ற் $\dot{ய}$ டை

## POETMS CORIN：

GO TE INTO ALL THE WORLD AND PREACBTHE GOS－ PEL TO EVERY CREATURE．

## ［By W．B．Tappan．］

Onward，ye men of prayer！
Scatter，in rich exuberance，the seed，
Whose fruit is living bread，and all your need
Will God supply；his harvest ye shall share．
To him，child of the bow，
The wanderer of his native Oregon，
Tell of that Jesus，who，in dying，won
The peace－branch of the skies－salvation for His foo
Unfurl the banneret
On other shores，－Messiah＇s cross bid shine Fair every lovely hith of Palestine；

Seek ye the far－off isle；
The sullied jewel of the deep，
D＇er whose remembered beauty angels weep，
Restore its lustre，and to God give spoil．
Go，break the chain of caste；
Go，quench the funeral pyre，and bid no more
The Indian river roll its wayes of gore；
To heal the bruised，speed；
Oh，pour on Africa the balm
Of Gilead，and，her agony to calm，
Whisper of fetters broken，and the spirit freed．
And thou， 0 Church，betake
Thyself to watching，labour－help these men： God shall thee visit of a surety，when［wake！

Death by cholera at Trichinopoly－ 1846．－The wife of Mr．Jeremah Moses，Clerk in the Superintending Surgeon＇s Office．Her end was peace．
DiED，－11 Chundiculy，Jaffina，on the 18ih January，Don Gaspar Arrasoo Neliay Ettoo Sattruk alsinga，Mod－ har，at the advanced age of 79 year．

The deeeased was highly respected forhis virtues，especial－ 1 ly for his benevolence，and being possessed of great wealth，he had abundant means of gratifying his kindness of disposition， poor people without remuneration．His attainments in Tamil literalure and classics were quite respectable．For 35 years he was employed in the service of Governmentand discharged the duties of his station with acceptance to all．His death is sincerely regretted hy a large circle of relatives and friends－as both a public and private calamity．
His remains were interred the next day in the burial ground attached to St．John＇s Church，the funeral services being per－ formed by Rev．C．David．


 யnர் அவர்க व் தேகவீயோகவாலாறン．




 சவாணை இவநடைய மற்றுஞ் சீனேக்தா்கள் சகல ந5ய் அゆீயும்படி ப்ாசாந்சசய்க்றேம்．

 £ீஷ்த்தவா்கள் சகலரிலுப் பணத்தீலுங் தணத்தீலு

 கவாயும் அவற் றீணுள்ளூறையमन சாத்தீா்் க ஹாயும்

 த்தீாம்，மீல அளவைச்சாத்திா்ம，ஆபுள்வேதசாத்தீா
 ர்ங்தவநூமாய்，உலகクசாாடிறைモளிற் சூர்ந்தவநுமாய்

 க்குமாயீநந்தார்கள்．இவா் Gபர்யேnா் சீறியேnா் எ ன்ற பத்ததゆீவல்லாமற் சகலநம் Gமu்க்க கவும்，Gம



 வiா்கோவ்ணமேந்தீன் உத்தீயோக த்தீல் ஏற்பட்டு ゆப்பததைர்து வரடடக்காலமாக அத்தை யクGதnந कி










 அடக்கம்பண்ண்ப்பட்டது．

## சமற்தゆ்த்த பத்தீகைய
















 णீக்தழமையீல் தம்பகோண த்தீல் \％．அண்ண பள்ஹயவர்களீக் ம


 சுதநவ்ண் தமமாாத்த்யுமாகீய அன்றிள் அம்மாள் வாங்தீபேதீGயன்ணு ககாடி யவీயாதீயலற் பாகதீய







 ளாய் இந்தக்தமபகோணப்பட்டி ஞ்த்த்ஓும，மற்றவி

 தீல் 8ெ ன்ற 항．

இதுழுதல் கநத்தநக்தட்பட்டு மரிக்கீறவா்கள்
 இந்ந்து சத்தமண்டாகக்கேட்டேன்，Cமய்யாய் அவா
 றுவார்கள்．அவा்களூடைய க்ரியை＇கள் அஷர்களூட னே சூLப்பேमடன்றனன．

Combaconum，
Sth January，1846．$\}$ V．S．S．Covilpility．

## NOTICE．

Probate of the last Will and Testament of the late Mrs．Johanna Petronellla Van－ derworff，widow of the late Mr．Antho－ ny Godfried Keegel of Jaffna deceased， having been granted by the District Court of Jaffna to Messrs．C．G．Kock and J．G． Gratiaen，Executors in the said Will named； All persons having claims，being indebted to， or holding Property of the said Estate，are hereby requested to send in their claims， pay their Debts and deliver over such proper－ ty，to the said Executors on or before the 1st of April next－after the expiration of which term，no claims will be attended to．

> | > Jaffna 30th | C. G. Kock. |
| :--- | :--- |
| > January, 1845. | J. G. Cratiaen. > |

## TPU BiPRICATMITNS

## \section*{of the} <br> JAFENA AUXILIARY BIBLE SOCIETY．

Tamil Soriptures．
Old and New Testamert（published at Madras）8vo． pp． 1493.
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Also on sale and for distribution an assortment of English Scriptures：viz；
［Published by the British and Foreign Bible Society．］ Ruby Bible， 18 mo ．pl．calf，at $3 \varepsilon$ ．
Minion Bible， 24 mo．pl．calf，at $3 s$ ．
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Testaments Brevier， 12 mo ．sheep，at 1 s ．
Application may be made to the Depositary，American
Mission Press，Jaffna．

## To our Corresponderts．

Communications are received from＂B．A．＂＂g． C，＂＂B．R．＂＂A native Babe in Mathematics，＂and ＂N．Niles，＂which shall receive due attention here－ after．
We are compelled to say to our correspondents；that Communications relating to questions of Geometry，\＆e which require Diagrams for their illustration cannot hereafter be inserted．The expense and trouble of pre－ paring Diagrams is more than we are able to meet． Several answers to the question of＂T．A．＂proposed in our last number，have been received．We publish one；and have no room for more．＂C．T．＇s Riddle is unexplainable by us，and is declined unless he himself can furnish the explanation．

## （ङ）$ワ$ ボ・

 prieties of life．
உலகத்தோடடாட்ட فோழகல் பலகற்がば க ல்லாாゆீவీலாதார்．

4．உமモத்தோடு டபாநந்கத நடப்பதைக் கற்றீல தவர் பலவற்றையு閏 கற்றிந市தாாnய்னும் நூனம்ல் லாதவர்，

ब－ツ．
Those who know not how to act agreeably to the world，though they have learnt many things，are still ignorant．Drew．

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