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வங்காளதேசத்திருந்த நாம. பிரசமமாதேவர்
செய்தத்தியப்பிரகாசம்.
தொடர்ச்சி.

நாம் விக்கிரகங்களை வணங்குகிறோமோ? அவ்விக்கிரகங்களிலே அதிஷ்டமானாயிருக்கும் உற்பத்திநாசம் இல்லாத சர்வஞ்சத்துவமுள்ள பாப்பிமங்கலையல்லவோ அவ்விக்கிரகத்துவாத்தால் வணங்குகிறோமென்று விக்கிரகபத்தாகிய நீங்கள் சொல்வீர்களாகில்; அதற்குத்தாம்.—

வேவ்வேறான இந்தப்பிமங்கலையெல்லாம் பாப்பிமமோ? அன்றேல், இவைகளில் ஒன்றுமாதத்தாம் பாப்பிமமோ இதற்குவிடைசொல்லுங்கள். இரண்டுமாவும் தகாதே, ஏனெனில், இப்பிமங்கள் ஒவ்வொன்றும் தனித்தனி பாப்பிமமாவும், ஒன்றேபிமமென்றதுயிடும் வேதங்களெல்லாம்பொய்யாதமே: அன்றியும், பாப்பிமம் அநேகமுண்டென்று சாதிப்பது புத்திக்கே விநோதமாமே. ஐந்து அல்லது பத்துப்பாப்பிமமுண்டானால், அவைகள் ஒவ்வொன்றுஞ்சீருஷடி, ஸத்தி, சங்கராமைன்னும் திரிவித கிர்த்தியங்களையும் சர்வசாமர்த்தியத்துக்கடுத்த மற்றுஞ் சத்திகளையும் உடைத்தாயிருக்கவேண்டுமே. சர்வசாமர்த்தியமில்லாதிருந்தால், அதைப் பிமமென்பதேப்படி? சர்வசாமர்த்தியமுள்ள ஒரு பிமம் சகசீருஷடியாதிகிர்த்தியங்களெனத்தும் இயற்றவல்லதாகில், அதற்குன்னியமான பிமங்கலையெல்லாம் அப்பியோசனமாமே. இப்படியிருக்க, முன்சொல்லிய பிதியேகபிமங்கலையெல்லாம் பாப்பிமம் என்று நீங்கள் சாதிக்கத் தகுமோ; தகாதே.

இன்னும் இவைகளில் ஒன்றுமாதத்தாம் பாப்பிமம் என்று சொன்னால், அதுவஞ் சாலதாத்திற்கும் யுகத்திற்கும் விநோதமாமே. ஏதிலெனில், புராணதீகர் சீலவிடங்களில் எல்லாவந்துக்களுக்கும் மேலானதொன்றே பாப்பிமம் என்றதுயிடும்; வேறுசில இடங்களில் அன்னியபிமங்களையும் தனித்தனியே பாப்பிமம் என்றுஞ் சொல்லுகின்றன. இப்படி ஓர் ஓர் தீர்த்தி சொல்லப்பட்டதைச் சத்தியமென்

ON HINDU IDOLATRY, &c. INQUIRY INTO TRUTH.

[Continued from page 9.]
If the advocates of image-worship say—we do not adore the images themselves, but only the several deities 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 universal 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 your assertion is indefensible. For, if each of them separately be deemed Brahma, then the Veds are false, and no longer authority, because they everywhere declare Brahma to be one; moreover, to speak of many great Supremes is to contradict the judgment of reason; for, say there are five or ten distinct independent Brahmas; then all of them must be regarded as possessed of the powers of creation, preservation and destruction, as well as of all other powers included in the notion of omnipotence; for a being who is not omnipotent 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 it follows, that you cannot affirm each of your various deities before mentioned to be severally a Brahma, or independent Supreme Being.

Equally contrary to reasonable inference is it to assert any one among them to be alone the Supreme. Because, while the Purans and other Shastras, in some passages, attribute the supremacy to that one, and declare him to be Brahma, they yet in other passages equally attribute it to the rest, and proclaim them Brahma respectively. Now to consider the same attestation as expressing in one passage a plain truth, in others what is not true (or a mere accommodation,) is 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, although 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 various, their wives and children distinct, and although they follow also a variety of separate aims; exercising anger, concupiscence and other passions under different circumstances, and carrying on mutual hostilities, or entering 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 but 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 one thing, while yet their forms, colours, locations, aims, operations, and uses are all manifestly various and distinct. The truth is, those several deities are born and die as we do; and they, as well as we, the beasts, the birds, and all things, are but of temporary duration; the only difference is this: we are born and pass away more expeditiously, they have a little longer date of existence: as it is said—“Brahma, Vishnu, Shiva, and the other deities, with all animate beings formed of elemental matter, shall undergo dissolution and pass away; therefore, let every creature practice what may best secure to him salvation and future happiness.”

Again, as man and the lower animals are subject to the disturbing impulses of sexual desire, anger, and other appetites and passions, so too were those deities always under the influence of lust, wrath, covetousness, and delusive error, and ever engaged in mutual wars and contests!

Thus, of the pretended Brahmas so revered by idol-worshippers, one had his head cut off just as he was born, and afterwards had his tusk fractured in battle! Another Brahma (Shiva) was wounded in fight and fainted from loss of blood; whilst a third (Krishna) lost his life, struck by a deadly arrow shot from the 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 supreme, (Durga, wife of Shiva) died of grief, the victim of a powerful curse or imprecation laid upon her!

The proofs of these facts you have in the Mahabharat, the Purans, and other (alleged) scriptural authorities. Now of precisely similar accidents and calamities do we daily see our fellow-men the subjects.

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 but one.” &c. These passages are sufficient proof that whether gods, or men,

றங்கீகரித்து மற்றிடத்திற்குச் சொல்லப்பட்ட அந்தக்காரியத்தைத்தான் மித்தியமென்று தள்ளுவதற்கு எந்த விதமும் நியாயமில்லவே.

அந்தத்தேவர்கள் வேவ்வேறுபிமங்கலையல்ல: பிமம் ஒன்றேயுள்ளது. அந்தப்பிமம் ஒன்றே பலபலர் மித்தம்பலபலவடிவமெடுத்ததென்னபீர்களாகில்; அதற்குத்தாம்.—பலபலதேவர்களாகிய இவர்கள் வேவ்வேறு வடிவங்கலையெடுத்து வேவ்வேறுஸ்தலங்களில் வாசம்பண்ணி வேவ்வேறுஸ்தீர்களை விவாகஞ்செய்து வேவ்வேறுபுத்தீர்களைப் பெற்று வேவ்வேறு தொழில்களைக் கைக்கொண்டு அங்கங்கே காமக்குநோதாதிகளிலும்புந்தி, ஒருவனோடொருவர் ஒவ்வொருகாலயுத்தஞ்செய்து ஒவ்வொருகாற்சந்தியானுர்களென்பதுகேட்டதுண்டே. இப்படியிருக்க, இவர்களை ஒன்றென்று சொல்பவன் மனுஷாதீசெந்துக்களும் கடபடாதிக்களுமாகிய சமஸ்தமும் ஒன்றென்று சொன்னால் என்ன! உருவம், வர்ணம், ஸ்தானம், பியத்தனம் கிரியைமுதலியவற்றில் ஒன்றுக்கொன்று பேதமாயிருக்கும் பலவஸ்துக்களை ஒன்றென்று சாதிப்பவன் நேத்திராதிநீந்திரியங்களை இழந்தவனென்றே வேறல்ல. அந்தத்தேவர்களும் நம்மைப்போலவே பிறந்தும் இறந்தும் உலகீறர்கள். இன்னும் அவர்கள் நம்மையும் மிருகம் பட்சி முதலிய மற்றுஞ் சீவசெந்துக்களையும் போல அற்பகாலமாதத்தாம் இருந்திருந்துபோகிறார்கள். அவர்களுக்கும் எங்களுக்குமே பேதம் ஒன்றே: நாங்கள் சொற்பகாலஞ் சீவக்கீறும்; அவர்களோ அத்திலுஞ் சற்றற்காலஞ் சீவக்கீறர்கள். இதற்குப்பிமாணம் “பிமா விஷ்டுணு உருத்திரன் முதலிய தேய்வங்களும் பஞ்சபூதக்கூட்டாவால் உண்டாகிய தேகத்தைபுடைய சகல போருள்களும் நாசமடைதலால்; சகலரும் மலபாபசகானுபு முத்தியைத்தருநற்கேற்ற ஞானநெறியிற் பயிலக்கடவர்கள்.”

இன்னும், மனுஷாதீ சீவசெந்துக்கள் காமக்குநோதாதிகளில் அமிழ்ந்திச் சஞ்சலப்படுவதுபோல; இந்தத்தேவர்களும் காமக்குநோதலோப மோகங்களில் அமிழ்ந்தி ஒருவனோடொருவர் யுத்தஞ்செய்து வந்தார்கள்.

விக்கிரகபத்தர்கள் வணங்கும்பிமங்களில் ஒருவர் பிறந்துவான் சீவசெநமப்பண்ணப்பட்டார். பின்பு ஒரு யுத்தத்திலே இவருடைய ஒற்றைத்தந்தம் முரிந்துபோயிற்று. வேறொரு பிமம் யுத்தத்திற்கு காயப்பட்டு இரத்தப்பிவாகத்தாற் சேர்ந்துபோனார். மூன்றும்பிமம் ஒருவர் ஓர்வேடன் பியோகித்த பாணத்தினால் தனது உயிரை இழந்தார்.

சூரியனென்னும்வேறொருபிமம்கன்னத்தீர்ப்பட்ட அடியினால் தன் பல்லையிழந்தார். இன்னும் இவருக்குப் பல்லிலலாமையைப்பற்றி, அரிசீமாவைத் தன்னவீற்றிகளைத்து நைவேத்தியஞ்செய்கிறார்கள். ஐந்தாவது ஓர் தேவசாயம்பெற்றுச் சோகித்து உயிரை இழந்தார்.

இந்தக்கதைகள் மகாபாதபுராணதீகளிலே சொல்லப்படும் இந்தப்பிகாராம் மனுஷர்கள் நானுவதி விக்கினங்களிலும் மூபத்துக்களிலும் அனுதினமும் அமிழ்ந்தியிருக்கிறுர்களென்பது பித்தியட்சமாய்த் தேரியவரும்.

மேலும், பிமம் என்னும்பதம் தேவர்களுக்கேயன்றி மனுஷாதிக்களுக்கும் பியோகிக்கப்படுகின்றதே. இதற்குப்பிமாணம்; “சர்வம்பிமமயம்” — “ஞானக்குச் சகலமும் ஏகம்” இந்தச் சாஸ்திரப்பிமாணங்களே நாசாதிகள் எல்லாம் பிமமேயென்பதற்குத் தீருஷ்டார்

MORNING STAR.

Jaffna, 12th February, 1846.

JAFFNA FRIEND-IN-NEED SOCIETY.

The Fourth Anniversary of the Jaffna Friend-in-need Society was held in Jaffna, January 21st, 1846.

MAJOR COCHRANE, President, in the chair.

Moved by the Rev. J. C. ARNDT,—Seconded by F. TOUSSAINT, Esq.

I. 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. GRENIER.

II. That the thanks of the Meeting be given to the President, the officers and members of the Committee; and that the following Gentlemen be requested to form the Committee for the ensuing year, viz: MAJOR COCHRANE, President; H. TEMPLER, Esq. Treasurer; Rev. P. PERCIVAL, Secretary; the Rev. J. C. ARNDT, Messrs. TOUSSAINT, GRAITTAEN, GRENIER, FERGUSON and MUTTUKISTNA.

Moved by H. TEMPLER, Esq.—Seconded by F. C. GRENIER, Esq.

III. That the thanks of the Meeting be tendered to P. A. DYKE, Esq. for the use of the Queen's House for the Meetings of the Committee, &c.

Moved by Mr. PERCIVAL,—Sec'd by Mr. MUTTUKISTNA.

IV. That the thanks of the Meeting be presented to MAJOR COCHRANE for his kind attention to the business of the present Meeting.

REPORT.

In laying before its members an account of the past year, the Committee of the Jaffna Friend in Need Society have little to do but to present a detail of the Finances confided to them; brevity therefore, as on former occasions will be the most prominent characteristic of the Fourth Annual Report. However interesting to the sympathies of the friends of suffering humanity the recital of the various instances of distress and destitution they witness, might be, the Committee conceive it quite unnecessary to obtrude them on the notice of the supporters of this Benevolent Institution. It were needless to state that owing to the ravages which the late awful pestilence has made, the wretchedness they are accustomed to deliberate upon at their monthly meetings has been greatly multiplied. It was some alleviation to the members of the Committee to be in possession of the means of meeting every case that seemed to demand relief. The Subscribers will be gratified to learn that at no period of the Society's existence were its funds in a more flourishing condition.

There are two forms of destitution which constantly present themselves to the Committee for which they regret to state, no adequate means of relief are at present provided—they are the cases of orphans or children whose circumstances are equally helpless, and those of the sick. In localities where the community is larger, and where there is a greater development of the principles of civilization, such cases are met by the establishment of Orphan Asylums, Workshops, and general 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 to the means of protecting and training in the useful arts of life, youth, who in the absence of such an institution grow up in indolence, that fruitful source of every vice. In the mean time the Committee can only record their regret on these two points and an earnest hope that ere long the desiderata will be supplied.

During the past year nine of the regular monthly pensioners have died and seven have been struck off the Society'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 demand it. Indeed in every case where it appears that charity must be sought, the officers of the Society endeavour to prevent the circulation of private petitions, by an adequate donation.

The receipts of the Society since the last annual meeting are £123 9s. 7d. and the disbursements £190 13s. 2 1-4 leaving a nett balance in the hands of the Treasurer at the end of the year 1845 amounting to £27 16s. 4 3-4.

With this brief detail of the Proceedings for the year the Committee would in conclusion again commend the interests of the Society to the care and blessing of Almighty God, and also to the continued patronage of its friends and supporters; not doubting that whilst they evince a becoming 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 beneficence should be regulated by the principle of necessity yielding to extremity, convenience to necessity and superfluity to convenience.

[From the Madras Native Herald.]

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 idolatry, and of all heathen abominations?

We have seen that the Hindu religious books represent caste as a religious institution, and that the living Hindus not only regard it in the same light, but rigorously carry it out in their practice. We have also seen how God's Word denounces idolatry among the Israelites, and as we have proved caste to be inseparable from Hindu idolatry and of the same nature and tendency as idolatry itself—a sin for which God has been wont to pour down on the heathen as well as on His own people, the Jews, his severest and most dreadful judgments,—it has from the first been our deliberate conviction that caste is most hateful in God's sight, most injurious to man, and antichristian in its nature and effects. It was with these convictions that I broke my caste, and renounced caste for ever, at my baptism in June 1841.

I therefore regard caste as opposed to the main scope, prin-

ciples and doctrines of Christianity: for, first, either caste must be admitted to be true and of divine authority, or Christianity must be so admitted. If you admit caste to be true, the whole fabric of Christianity must come down; for the nature of caste and its associations destroy the first principles of Christianity. Caste makes distinctions among creatures where God has 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 equally guilty*—and, *that all men's souls equally need his salvation.* We are taught in the Word of God that "God 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 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 of the Jewish nation, and what is true of them is true also of the whole world—"I was shapen in iniquity, and in sin did my mother conceive me." Men are all equally aliens from God's favour and love; for, "all have sinned, and come short of 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 God applying to their souls the blood and righteousness 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 uncircumcision; but faith which worketh by love." "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."—"There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all."

All of us who have faith in Christianity, whether originally of high or of low caste, must admit that to limit impurity to any one particular class is to limit the efficacy and preciousness of the blood and righteousness of Christ. It is destructive 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 to another and more necessary 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 times with publicans and sinners. When He was sitting at meat in Simon's house, he permitted 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 doctrines, pointed out to all the same fountain of cleansing, to bring them to God as equally needing the same mercy and salvation. The choosing of the apostles chiefly from such a low and mean class of the Jews as fishermen, Galileans and publicans,—and the mixture of believers on the day of Pentecost, people gathered from all countries and taken from all ranks of Jewish society, some of them once priests and public sinners, eating their bread, from house to house, and having all things in common,—are further proofs that nothing like the distinction of caste ever entered into their minds. The example of Paul clearly proves the same: once a Pharisee, most rigid in his principles and strong in his prejudices, and full of inveterate enmity to Christianity, he freely mingled after his conversion with all classes of men who appeared to have the mind of Christ—whether Jews or Greeks whether bond or free. From his epistles we see that all were one to him in Christ, whether "born again" from among philosophic Athenians or luxurious Corinthians, whether Philemon a master or Onesimus his slave.

From all this we see that Christianity gives no countenance to any such distinctions, as caste, but looks upon men's souls as equally impure and guilty by nature, and when brought into the church of Christ as being equally the sons of God and as receiving an equal title to the tree of life.

Third, caste is opposed to brotherly union and love and other fruits of the Spirit, and tends to create the very opposite fruits.

The early churches, where much of the spirit of God was given and the true nature of Christianity was strongly manifested, exemplified in a high degree the spirit of union and love. It pervaded all the churches planted by the apostle Paul. When the Christians in Jerusalem were in want, the converts at Philippi and in other Gentile churches readily sent them help. The fact also that Paul was accompanied into Asia from Ephesus by Sopater, Aristarchus, Secundus, Trophimus and other Gentile converts, proves that the early Christians mingled freely with each other, and exchanged their thoughts and feelings without any hindrance. Whereas caste sows seeds of division and separation, of contempt and abhorrence towards inferiors by birth, which kill and wither Christian unity and affection. Caste causes wrenches in the affections, and destroys the very end and object of Christ, which is, that all who believe in Him should love one another as he hath loved them. All the finer 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 those who are inferior in birth and rank. True Christian love and sympathy raise men quite above the distinctions of worldly rank, without destroying a proper regard for these distinctions. It was this deep yearning love and affection for souls that carried Brain-deep among the rude and barbarous American Indians, where his lodging was a little heap of straw in a log-room without a floor. It is this love that is the very soul of Missions. It is this love that moves one christian to sympathize with another, that fills him with flaming zeal and with pantings of spirit for the salvation and rescue of other souls. But if the principles of caste be maintained and perpetuated, the spirit of condescension and self-denial, the bearing of one another's burdens, which Christ hath commanded and which is set before us in his own example and that of the apostles in their measure, can never be practised to any great extent in the native church. How can one Native Christian sympathize with and bear his fellow 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 tends to create are kept up? It can never be.

Fourth. A native Christian who strictly adheres to caste can 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 pollution; he cannot sit with them, he cannot preach to them, as fellow-sinners having the same nature, feelings and desires as himself.

With these views, how can I for a moment regard caste as any thing else than part and parcel of idolatry and of all heathen abominations, as a quencher of all Christian love and sympathy, as an institution opposed to all righteousness, to God himself, to the well-being and amelioration of my fellow-sinners and countrymen? As such I renounced caste at my baptism, 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 Paris, 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 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 Governor 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 19th, and 20th, there were no military operations; but on the afternoon of the 21st, when all 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 Sikhs, after the severest conflict, in which we have ever been engaged since the day we first set foot in India. Never in our Indian annals have we met so bold and resolute an enemy. Never has the carnage on both sides been so fearful. The loss on the part of the enemy in killed and wounded is estimated at 20,000; in ours, we fear it will be found rather to exceed 4,000, of whom one-half are among the slain. The Sikhs defended their position with the most unflinching resolution. The attacks by our troops were made with the most chivalrous valor in the face of a most destructive fire, which mowed down rank after rank. Some of the officers who had witnessed such conflicts in other fields, declared that they had never before seen anything to compare with the terrible effect of the enemy's artillery. It would appear that our army was not provided with guns capable of silencing those of the enemy; and their position was therefore carried by the undaunted and reiterated charges of our brave men. It was apparently a repetition of the scene of Mularajpore, but infinitely more severe and bloody. Our loss has consequently been greater than in any preceding engagement. It is to be feared that the number of officers killed amounts to more than fifty and that a hundred and fifty, 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 most severely, as it appears from a night attack of the enemy, who were enabled through some treachery in our ranks to discover the place where his excellency and Commander-in-Chief were bivouacking for the night, and brought their guns to bear on the position. The only person 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 Broadfoot, ever foremost in the path of danger. The final attack appears to have been made on the morning of the 22nd December, and resulted in the total discomfiture of the enemy who retreated with the utmost precipitation. The 23rd and 24th were devoted to the interment of the brave men who had thus fallen in fighting the battles of their country, and the next day, being Christmas day, the Governor General invited the officers to meet at his tent, and join his Chaplain in offering a tribute of thanksgiving to God, who had given them the victory. It must have been a most solemn and impressive service after such 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 exultation 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 this act of devotion on the field of battle.—*Friend of India.*

OVERLAND INTELLIGENCE.

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

From differences of opinion in the Cabinet with regard to the measures demanded by the country in the next session of Parliament, Sir Robert Peel was led to resign his Office of Premier. Her Majesty then 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 ROBERT PEEL 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 negotiations respecting Oregon were understood to be going on at Washington. The President's Message which was to have been delivered on the 1st of Dec. was waited for with much interest. It was expected that he would renew his former strong expressions regarding Oregon, and recommend a reduction of the tariff to a revenue standard, but it was doubtful whether the congress would support his views.—The wheat crop of the United States is about 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 a barrel.—It was expected that Prof. Morse's Magnetic Telegraph would be in operation on the 16th of January, from Boston to Washington, a distance of 456 miles.

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

MEXICO.—A negotiation had been opened between this Government and the United States for the settlement of all differences. The Mexicans are now ready to acknowledge Texas as one of the United States, and to remain in terms of peace and friendship with their sister Republic.

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 themselves than they could obtain in their own country. Some of them through the influence of pious Protestants 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 only and all sufficient Saviour.

LEGER RITTY, is one of these converted German Catholics. The following narrative of facts gives an interesting view of his labors and the success that attends them.

He entered a poor dwelling, where he found a Catholic 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 to?"
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."

W. "What is this religion?"
R. "It is the religion of the heart—a spiritual religion. Faith and love are the whole of it. The heart must be changed by the spirit of God."

W. "How can one get this religion? In the Catholic Church?"

R. "No: by prayer. Pray in your closet; read the word of God, and you will find how great your sins are and will think you must go to hell. But from the Bible, you will learn that when you loathe your sins and would escape from them, you must go to Jesus Christ for pardon."

W. "How 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 I come with a broken heart he hears me; and he will hear you, if you come to him and confess your sins."

W. "You have some books, I see."

R. "Yes: I have the Bible, which is God's word; and some excellent books about this heart religion, of which I 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."

W. "I will work and get money to pay for it."

R. "No; take it without money and without price; and here's a book for the children handing them Baxter's call.

He conversed and prayed with the sick daughter and with the family. A few months afterwards he visited that family again and found the woman and all her children hopeful converts to the religion of Christ and members of the Protestant Church. One of the daughters bought some Testaments and other publications, and went out to instruct her neighbours in the Gospel.

MY DEAR STAR,

I have for a long time been wishing that some of your correspondents, better qualified than myself, would make some remarks upon the style of writing 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 qualified for the task; but because I feel deeply interested 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 subject, viz. what is the great object for which the Star is printed and circulated. Judging from the style of many of the article in 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 useful and interesting to the Tamil people. But in order to accomplish this object, the Star must be read and understood. But in order to this, it must be written in 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 understood; 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 reading people; and that it will be a long time before they will support even the best conducted News-paper as 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 vulgar Tamil. But to convince you 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 vulgar 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. I 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 translate 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 object to write high Tamil, they should write to do good; and in order to do this, their articles must be plain neat, intelligible, and attractive. I 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 without fear 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 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 not be so easily understood by most of his hearers.

Let no one infer from these remarks that I object to the use of high Tamil at all times and in all places. There are times and places when and where it is appropriate—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 usefulness of the Star. It is because I feel deeply interested in 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 deceitful." I repeat that they have talents to be very useful to their country-men. It is their duty and privilege 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 understood by the people.

I have selected from the Star quite a number of examples to illustrate 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 acknowledge the justice of my remarks. If they think me in the wrong, let them say so.

But if you think, Mr. Editor, that illustrations of this subject will be useful, I will send you quotations from the Star, "giving chapter and verse," which will illustrate these remarks ad nauseam! My own opinion is that they are not called for at present. I hope that a word to the wise will be sufficient.

Wishing you every success in your endeavours to enlighten this people,
I remain, my dear Star, Yours very faithfully;
Chavagatchery,
Feb. 1845.

SENEC.

[An Answer to an Algebraic Query.]

To the Editor of the Morning Star,

MY DEAR SIR,

I beg you will kindly publish the following solution of the Algebraical question proposed by Mr. "T. A." of Tranquar in your last No.

Let X = the original stock
Then X - 50 = the remainder after spending £50
and 3(X - 50 + 50 - 3) = 2X; wh: when cleared will give.

X = £100 the original stock sought
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 all the signs of the quantities that are to be subtracted 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 } Your Obedient Servant,
24th January 1846. } J. H. WITTEBRON.

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, proposed 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 reducing to any fractional particles of number, what will be the weights of each ball, and at what rate should the goods be distributed?

Solution.

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 distributed in like manner. I am,

Toomkoor in Chittledroog } Your Obedient Servant,
Division, 18 Jan 1846. } V. Solomonpilley.

கணக்கு வினா.

ஒரு மணுவூ நீரையுள்ள நாலுதண்டினால் அனா கால் முதலாகிய சீற்றெண்ணீர் ஒன்று முதற்கொண்டு நூற்பது சேர்வரையில் வேண்டிய எவ்வளவு நீரையுள்ள சாக்கையென்கிலும் ஒரோதலையில் பிரித்துக்கொடுக்கவேண்டுமால் ஒவ்வொரு தண்டின் நீரையென்ன; சாக்கை எவ்வீதமாய்ப் பிரித்துக் கொடுக்கவேண்டும்.

விடை.

ஒவ்வொரு தண்டின் நீரை க. ஈ. கூ. உ. எ. இவைகள் யாதொன்றை நிறுத்தும்போதுமாதிரி வழங்கவேண்டும். இதற்குத்தீரட்டாந்தம், இரண்டு சேர்வேண்டுமால் க. சேர்நீரையை ஒருபுறத்திலும் க. சேர் நீரையைப் பிரித்துக் கொடுக்கும் தட்டிலும் போட்டு நிறுத்தால் வேண்டிய நீரை கிடைக்கும். இவ்வீதமாய் அத்தையும் நிறுத்துக்கொடுக்கலாம்.

கடிததாரருக்கு.

தம்போ and கவிரிப்பிள்ளை, என்று கையொப்பம் வைத்த கடிதத்தையும், தாங்கம்பாடி "தொ. அ." என்றகடிதத்தையும், மட்டைக்களப்பு "கண்ணாள் என்னுண்மையைக் கண்டவிண்ணாள்" என்றகடிதத்தையும் பிராகுஞ்செய்யாது விடுக்கிறேன்.

POET'S CORNER.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL 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 foes!

Unfurl the banneret On other shores,—Messiah's cross bid shine O'er every lovely hill of Palestine; Fair stars of glory that shall never set.

Seek ye the far-off isle; The sullied jewel of the deep, O'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 waves of gore; Look up, thou East, thy night is over past.

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, O Church, betake Thyself to watching, labour—help these men: God shall thee visit of a surety, when Thou'rt faithful: Church that Jesus bought, awake, a-

Death by cholera at Trichinopoly—23d. January 1846.—The wife of Mr. JEREMIAH MOSES, Clerk in the Superintending Surgeon's Office. Her end was peace.

DIED.—At Chundieuly, Jaffna, on the 18th January, Don GASPARRARRASO NELAY ETTOO SATTROK ALSINGA, Modiar, at the advanced age of 79 years.

The deceased was highly respected for his virtues, especially for his benevolence, and being possessed of great wealth, he had abundant means of gratifying his kindness of disposition, which he often did, in leaving the use of some of his farms for poor people without remuneration. His attainments in Tamil literature and classics were quite respectable. For 35 years he was employed in the service of Government and discharged the duties of his station with acceptance to all. His death is sincerely regretted by 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 performed by Rev. C. DAVID.

வடநாடுபற்றைச் சார்ந்த யாழ்ப்பாணத்துச் சண்டிற் குழியென்னுங் கோலிற் பற்றில் தோன் கசுப்பாறு அசுந்லையிட்ட சத்துருக்கள் சிங்கமதலியார் அவர்கள் தேகவியோகவாலாறு.

இவர் துளாசகம ஆண்டு தைமீ யஅவ புதன்கீழமை இராதீர் தேகயோக்கியமான சமாசாத்தைப்பற்றி இவருடைய சீனேகீதர்களிலோருவர் தமது நேயத்தை அத்தாட்சிப்படுத்தும்பொருட்டாய் அவருடைய குடும்பத்தாருக்கு எழுதி வாவிடுத்த இழுவோலையின் சவாதை இவருடைய மற்றுஞ் சீனேகீதர்கள் சகலரும் அறியும்படி பிரசாஞ்செய்க்கிறோம்.

வயோதீபமுள்ளவாய் நெடுநாளாய்ப் பலவீனப்பட்டு வியாதியாய்க் காலஞ்சென்ற முதலியார் தன் வங்கிஷித்தவர்கள் சகலரிலும் பணத்திலுங் தனத்திலும் மீது பாக்கியனாயும் இனத்திலுந் தனத்திலும் வேதயோக்கியனாயும் இருந்ததும்ன்றிக் கிறிஸ்து சமயநூற்கவாயும் அவற்றினுள்ளுறையான சாத்தாங்கவாயும் அறிந்த மகா நியூனாயும் தமிழாகமமுதலிய மேலான நூற்கவாதீர்தவருமாய்ப் பிரதானமாய்க் கணிதசாத்தாம், நில அளவைச்சாத்தீர், ஆயுள்வேதசாத்தாம், நியாயசாத்தாமுதலிய விற்பன்னசாத்தாங்கவா ஒர்ந்தவருமாய், உலகசாாமுறைகளிற் கூர்ந்தவருமாய் இருந்ததெனினித்தம் வேகுபேர் இவைகவாப்பற்றி அறிகுந்தரு நீத்த நீத்தம அவர்டத்தில் வாத்தும் போக்குமாயிருந்தார்கள். இவர் பேரேயார் சிறியோர் என்ற புத்தறிவில்லாமற் சகலரும் மேய்க்கவும், மேய்த்தும் பின்பற்றவுந்தக்க நடைமையும மன்தரில் மிகுந்த நேசத்தையும் பொருந்தியவாயும் இருந்ததினால் தமது ஆதனங்களில் மிகுதியானவற்றை மற்றபேரின் இலவியப்பாவிப்புக்கு விட்டுக்கொடுத்துமிருந்தார், இவர் கோவார்ணமேந்தின் உத்தியோகத்தில் ஏற்பட்டு முப்பத்தைந்து வருடக்காலமாக அத்தை யாதோரு தாழ்ச்சியுமின்றி மகா பிராயசத்துடனும் நன்னம்பிக்கை

யுடனும் பாபர்த்து மரிக்க நாலுமாசத்தீர்த முன் அத்தால் கேட்டு விலக்கிக்கொண்டார். இவர் தமது சகல தாரியங்கவாயும் ஏற்கனவே ஒழுங்குப்படுத்தித் தாமிவ்வுலகவாழ்வைவிட்டுக்கேட்ப்பும் நாட்கள் எப்போள்போவேன்றுதினந்தோறும்மகாவாஞ்சையுடனவாவுகாத்தீருந்துபோனமாசம் யஅந் தேதீ புதன்கீழமை இராதீர் இகத்தைவிட்டுப் பாத்தீர் சென்றுவிட்டார். மற்றநாள் வியாழக்கீழமைகாலமே அவருடைய பிரேதஞ் சண்டிற் குழியிற் சஞ்சுவாண்கோலிற் சவக்காலையில் வேத செனங்கள் முன்னிலையில் அடக்கம்பண்ணப்பட்டது.

மேற்குறித்த பத்தீரிகையின் சவாதாவது. "கீர்கொண்டவருடமோராயிரத் தெண்ணூறு சேருமிரு மூவாண்டினிற் செந்நிமகாமநியின் மூவாறெனுந் திசுகூரவிதி கழ் வாரமதனிவிரவிற்—பேர்கொண்ட கமுகையேமுறையாகும் நேரமிருவிர்பலிய மருவு கீர்த்திபெறு செல்வநிறை சகல கலைவல்ல மதியூகிபிரசாசமவிகை தையந்—தார்கொண்ட வுசிதகுரு குலவங்கிஷிபதி நன்மை தரு சத்துருக்கள் சிங்கத் தகுமு தலியவசெழுபதொரு நான்கின் மேலின னுசாகு மதியீரைந்தினின்—ஏர்கொண்ட புலிவாழ்வ தொருவியுயர் பரலோகவ ன்ப சுகமோக்ஷிவாழ்வினென்றுமழியா தவுத்தமதத்துவ நித்தியதிரியேகனிடம் மேல்கூனே."

துளாசக னு. டிசம்பர் மாசம், உய. தேதீ சன்கீழமையில் தும்பகோணத்தில் அ. அண்ணு பின்னாயவர்களின் மனைவியும் "Society for the Propagation of the Gospel" சங்கத்தைச் சேர்ந்தவரும், சீவ நாடகளுக்கும் இறந்து போனவருமாகிய, சங்ககையேருந்திய தோமா சகுருவின் துமாத்தியுமாகிய அண்ணன் அம்மார் வாந்தீபேதியென்னுங் கோடியவியாதியினற் பாகதியடைந்தார். இந்த இரண்டு உத்தமிகளுடைய சந்தியானமணத்தை நாங்களுழித் யறிவிக்கையில் அதேங்களுக்கு மாறாத துயாமாயிருக்கின்றது. இவர்களமிகவும் நல்லவர்களாயிருந்தபடியினாலே இந்தக் தும்பகோணப்பட்டினத்திலுள்ள சனங்கள் யாவரும் இந்த இரண்டு உத்தமிகளுடையபேரை என்றும் ஞாபகத்தில் வைத்திருப்பார்களென்று நம்புகிறோம். விசனத்துக்கேதுவாகிய இந்தச்சங்கத்தையும், சீவநாளாய் இந்தத்தும்பகோணப்பட்டினத்திலும், மற்றவிடங்களிலும் வாரியடிக்கிறகொள்வானோயையும் நாம ஊன்றிநினைக்கும்போது, நாமெல்லாருஞ் சீக்கிரத்தில் இறந்துபோகவேண்டுமென்பது நிச்சயமாயிருக்கின்றது.

இதுமுதல் கருத்தருக்குப்பட்டு மரிக்கீரவர்கள் பாக்கியவான்களென்றேழுதென்று பாமண்டலத்தில் இருந்து சத்தமுண்டாகக்கேட்டேன், மேய்யாய் அவர்கள் தங்கள்பிராயசங்கவாவிட்டுழிந்து இழைப்பாறுவார்கள். அவர்களுடைய கிரியைகள் அவர்களுடைய கூடப்போகின்றன.

Combaconum, 5th January, 1846. } V. S. S. COVILPILLY.

NOTICE.

Probate of the last Will and Testament of the late Mrs. JOHANNA PETRONELLA VANDERWORFF, widow of the late Mr. ANTHONY GODFRIED KEGEL 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 property, 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 January, 1846. C. G. KOCK. J. G. GRATIAEN.

PUBLICATIONS

OF THE JAFFNA AUXILIARY BIBLE SOCIETY. TAMIL SCRIPTURES. Old and New Testament (published at Madras) 8vo. pp. 1493. Genesis and Exodus to chap. xx. 18mo. pp. 456. Deuteronomy and Joshua, 18mo. pp. 383. Ruth and Judges, 18mo. pp. 178. I. & II. Samuel, 18mo. pp. 384. I. & II. Kings, 18mo. pp. 340. Nehemiah, Ezra, Esther and Daniel, 18mo. pp. 292. Isaiah, 18mo. pp. 299. New Testament, 8vo. pp. 670. Gospel of Matthew, 18mo. pp. 213. Gospel of Mark, 18mo. pp. 149. Gospel of Luke, 12mo. pp. 146. Gospel of John, 12mo. pp. 112. Acts of the Apostles, 12mo. pp. 139. Selection of Epistles, 32mo. pp. 244.

Also on sale for distribution an assortment of ENGLISH SCRIPTURES: viz; [Published by the British and Foreign Bible Society.] Ruby Bible, 18mo. pl. calf, at 3s. Minion Bible, 24mo. pl. calf, at 3s. Nonpariel Bible, 12mo. pl. calf, demy sheep, at 2s. 3d. Nonpariel Ref. Bible, 12mo. pl. calf, at 5s. Minion Bible, 8vo. pl. calf, at 4s. 3d. Brevier Bible, 8vo. pl. calf, at 5s. 3d. Small Pica, Ref. Bible, 8vo. pl. calf, at 8s. 6d. Pica Bible, 8vo. pl. calf, at 9s. Brevier Testament, 12mo. sheep, at 1s. Long Primer Testament, 8vo. sheep, at 1s. 10d. Pica Testament, 8vo. sheep, at 2s. 5d.

[Published by the American Bible Society.] Pica Ref. Bibles, 4to. blue calf, at 19s. 7d. Pica Ref. Bibles, 4to. sheep at 10s. 5d. Small Pica Ref. Bibles, 8vo. sheep, at 7s. 4d. Long Primer Ref. Bibles, 8vo. sheep at 4s. 2d. Pearl Ref. Bibles, 18mo. sheep at 3s. 8d. Pearl Bibles, 18mo. blue calf, at 2s. 9d. Pearl Bibles, 18mo. sheep at 2s. Diamonk Bibles, 32mo. sheep, at 3s. Brevier Bibles, 12mo. sheep, at 3s. 2d. Minion Bibles, 12mo. sheep, at 2s. N. Testament, & Psalms Pica, 8vo. at 2s. 6d. Testament Pica, 8vo. sheep, at 2s. Testaments Brevier, 12mo. sheep, at 1s. Application may be made to the Depository, American Mission Press, Jaffna.

To our Correspondents.

Communications are received from "B. A." "G. C." "B. R." "A native Babe in Mathematics," and "N. Niles," which shall receive due attention hereafter. We are compelled to say to our correspondents; that Communications relating to questions of Geometry, &c which require Diagrams for their illustration cannot hereafter be inserted. The expense and trouble of preparing 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.

குறள்.

ஒழுக்கமுடையவை—Observance of the proprieties of life.

உலகத்தோடொட்டவொழுகல் பலகற்றும் கல்லாறிவிலாதார்.

பு. உலகத்தோடு பொருந்த நடப்பதைக் கற்றல்லாதவர் பலவற்றையுங் கற்றிருந்தாராயினும் ஞானமில்லாதவர், எ—று.

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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