





MORNING STAR.

Jaffna, September 23d, 1847.

PATRIARCHAL CONTEMPORARIES.  
[From the American Biblical Repertory.]

Adam	930	Adam.	930
Enos	800 912	Seth.	130 1042 912
Cainan	695 807 906	Enos.	235 1140 905
Mahalaalel	605 717 815 910	Cainan.	325 1233 910
Jared	535 647 745 840 935	Mahalaalel.	395 1289 935
Enoch.	470 582 680 775 880 982	Jared.	460 1329 982
Methuselah.	308 385 463 548 603 735 810 969	Enoch.	632 987 985
Lamech.	56 163 266 361 416 518 113 723 777	Methuselah.	824 1651 777
Noah.	94 179 224 365	Lamech.	1056 2006 950
Shem, etc.	100 95 150 100	Noah.	1556 2156 600
		Shem, etc.	1656

TABLE I.—From the Creation to the Flood, exhibiting—1. the number of years that each Patriarch was contemporary with the others; 2. The years of the world in which each was born and died; 3. The age of each.

CHRONOLOGICAL TABLES.

and eighty, Caiman seven hundred and seventy-five, Mahalaleel eight hundred and thirty, and with himself nine hundred and sixty-two. The horizontal column of names and the perpendicular line of figures under them, show the generations after them with which each was contemporary, and the length of time. Thus take the name Jared over the perpendicular line of figures, and follow it down, and he will be found to have lived with his son Enoch three hundred and sixty-five years and survived him with Enoch's son Methuselah seven hundred and thirty-five years, with Lamech five hundred and forty-eight, and Noah three hundred and sixty-six.

These two combined show the whole number of generations with which each was contemporary. Thus, Adam was contemporary with none before him; but all after him down to Lamech. Again, take the horizontal name Methuselah, and trace it along the horizontal line of figures, and you find him contemporary with all before him, till you come to himself; then turn down the column under his name and his contemporary with all after him down to the very year of the flood, being one hundred years with Shem and his brothers.

In this way it will be found that all the generations from Adam to the flood were eleven. Of all these Adam was contemporary with nine, Seth with nine, Enos ten, Caiman ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven, Noah eight, Shem and brothers four. Thus there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels, through which the account might be transmitted.

III. Another important point illustrated by this table, is the occurrence of the flood at the precise time, and the only time, when it could have occurred, without contradicting the sacred history, and the chronological account. The reason assigned in sacred history for the deluge, was the great wickedness of men, for which all were to be destroyed except Noah and his family. Now, if the flood had occurred ten years sooner than it did, it would have involved Methuselah and Lamech in the destruction of the wicked; for the former lived to the very year of the flood, A. M. 1656, and the latter within five years of it, A. M. 1651. And again, it would have involved a contradiction, for if the ark had been completed in fifty instead of one hundred years and the age of Methuselah and Lamech had been given as it is, it would have brought their death fifty years after the flood! And there is not one year from the creation, at which the date of the flood could have been fixed without involving such a contradiction, till the very date given! This is very remarkable coincidence; and if the accounts given are fabrications, a most fortunate escape from a fatal blunder.

[To be continued.]

SELF-EDUCATION.

One form of education is Self-Education. Here the individual forecasts an end and forms a plan for himself, and confides the development of his powers to his own energies. Such was the education of the great men who have appeared in all ages of the world, and who, when as yet no movement had been made in the great cause of education, and when no institutions of learning had yet been reared up, came out from the mass of ignorance, superstition and violence around them, the self-created lights of the intellectual world, to scatter the first rays of truth and to give the first rays of truth and to give the first impulse in the march of mind. Such too has been the education of many of the most illustrious of our race in the different departments of the sciences and the arts; who, although they may have had their birth where the institutions of learning were flourishing, yet from their obscurity were unable to gain access to the halls of science, and were thrown upon their own resources. To this class belong Simpson, Watts, Hunter, Davy, Lee, Franklin, Rittenhouse, West, and a thousand great names beside. And such too must be ultimately the education of every thoroughly educated person. The education of authority may happily conduct us through childhood and youth; but there is a period when we possess our individuality; when the parental roof is forsaken and the seminaries of learning no longer harbor us, and we go forth into the broad field of the world to take our part in its great and small affairs. It is then at least that self-education should be determined upon as the order and great interest and advancing glory of life.

A man of thought, and energy, and hope, will not be willing, after a mere elementary education, to resign his mind to casual, uncertain, and ever-varying influences. He will aim to make the progress of his being a gain to his higher capacities and interests, by forming, prosecuting, and incorporating in the habits of his life wise methods of self-instruction and mental development. Then will time, as it loads him with years, crown him with honour and blessing, and old age, as it lays him in the grave, be changed into the youth of immortality and life.—Prof Tappan.

A SINGULAR SERMON.

Four gentlemen and an old minister were assailed on the highway by three robbers, who demanded and took possession of all their funds. The old minister pleaded very hard to be allowed a little money, as he

was on his way to pay a bill in London. The highwaymen, as our authority informs us, "being generous fellows, gave him all his money back again, on condition of his preaching them a sermon." Accordingly they retired a little distance from the highway, and the minister addressed them as follows:

Gentlemen, you are the most like the old apostles of any men in the world, for they were wanderers upon the earth, and so are you; they had neither lands nor tenements that they could call their own, neither, as I presume, have you. They were despised of all, but those of their profession, and so, I believe, are you; they were unalterably fixed in the principles they professed, and I dare say, so are you, they were often hurled into jails and prisons, all of which sufferings, I presume, have been undergone by you; their profession brought them all to untimely deaths; and if you continue in your course, so will yours bring you. But in this point, beloved, you differ mightily, for the apostles ascended into heaven, where, I am afraid you will never go; but as their deaths were compensated with eternal glory, yours will be rewarded with eternal shame and misery, unless you repent of your sins.

PERSEVERANCE.

"I recollect," says Sir Jonah Barrington, "in Queen's County, to have seen a Mr. Clarke, who had been a working carpenter, and when making a bench for the session justice at the Court House, was laughed at for taking peculiar pains in planing and smoothing the seat of it. He smilingly observed, that he did it to make it easy for himself, as he was resolved he would never die till he had a right to set thereupon; and he kept his word. He was an industrious man,—honest, respectable, and kind hearted. He succeeded in all his efforts to accumulate an independence; he did accumulate it, and uprightly. His character kept pace with the increase of his property, and he lived to sit as a magistrate on that very bench that he shaved and planed."

AN EXAMPLE FOR TEACHERS.

Mrs. Wesley was a woman of singular talents and rare excellence, so learned that she was able to prepare her sons for the College. She had the chief education of her numerous children. One day, her husband, the worthy rector of Epworth, being busy with his learned labour, probably with his "Commentary on Job," Mrs. Wesley was teaching the children in the same room, and had occasion to repeat again and again the same lesson. Mr. Wesley, perhaps irritated by his abstruse studies, arose and said with much feeling, "My dear, why do you teach the children the same thing twenty times over." She replied, with feminine meekness, "Because, my love, nineteen times won't do."

THE TONGUE.

There are but ten precepts in the law of God, says Leighton, and two of them, so far as concerns the outward organ and the vent of the sins there forbidden, are bestowed on the Tongue, one in the first table, the other in the second, as though it were ready to fly out against both God and man, if not thus bridled.

FOR PARENTS.—Pour water hastily into a vessel of narrow neck, little enters, pour gradually, and by small quantities the vessel is filled. Such is the simile employed by Quintilian, to shew the folly of teaching children too much at a time.

ESSENTIAL TRUTHS.—I can conceive a living man without an arm or leg, but not without a head or a heart; so there are some truths essential to vital religion, and which all awakened souls are taught.—Newton.

BAD MEMORY.—"Robert, do you know what the name of the first man was?" asked a lady teaching a school, of one of her scholars. "No, Ma'am." "Well, I will tell you, it was Adam; that of the first woman, Eve. Now try to remember that." A few days afterwards Robert was called up, and asked if he remembered who was the first man? "Yes, Ma'am, Adam." "And who was the first woman?" "Mrs. Adam."

REMARK.—Little do we know when we go forth in the morning, what God means to do with us ere night.—Bishop Hall.

NATIVE SKILL.—There is a native blacksmith at Manepy who is able to melt iron. He makes a small furnace in the earth and raises the heat by incessantly working with relays of hands two native bellows. It takes him between two and three hours to raise the heat to the melting point.

EXECUTION.—Two of the prisoners sentenced by the Supreme Court at its last sessions in Jaffna to be executed, have had their sentence commuted to transportation for life—the other unhappy man underwent the sentence of the law on Tuesday the 21st inst.—We understand, that under the religious instruction he has enjoyed in the prison, he manifested "most encouraging state of mind" and on Sunday last received Christian baptism from the Rev. Mr. O'Neill.

ROBBERY AND ASSAULT.—Mr. W. Boyd was assaulted by some low country Cinghalese, on his way from Kandy to the Plantation of Moorogaha Oya, on the

From this table several very valuable points of information are gained. The thought has probably arisen in the mind of every liberal student, "Is there not reason to apprehend that the account of creation and of the early events in the history of the world, such as the garden of Eden, the temptation, fall and expulsion of our first parents, etc., would be greatly corrupted by passing through so many generations, when there were no letters to perpetuate a historical event? Would not the imaginations of men and the love of the marvellous intermingle much of fancy with truth, in the account transmitted to subsequent generations?"

This sceptical suggestion arises from the idea that the story must have passed through many narrators, and that few opportunities of comparing and correcting one account by another were enjoyed. Look at the table as illustrating these points.

And first, the number of times that the story must be repeated by different persons. Noah and his three sons could receive the account of creation at the second rehearsal, and that through several distinct channels. 1, Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah for eighty-four years. Or, 2,—Adam, during six hundred and five years could discourse of it to Cainan, and Cainan one hundred and seventy-nine years to Noah. Again, 3, Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, and Mahalaleel for two hundred and twenty-four years to Noah. 4, Adam had four hundred and seventy years to instruct Jared in those sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah. Through these four distinct channels Noah could receive a direct account from Adam. But again, 5, Adam lived till Methuselah was two hundred and forty-three years old; time enough surely to obtain an accurate knowledge of all those facts pertaining to the dawn of created existence; and Methuselah lived six hundred years with Noah, and one hundred with his three sons. And once more, 6, Adam lived to see Lamech, the father of Noah, till he was fifty-six years old, and Lamech lived with Noah five hundred and ninety-five years, and ninety-five years with Shem, Ham, and Japheth. Through these six channels the account could be brought down to the time of the flood.

Now the directness of this communication is the same as the following. My grandfather was a sergeant in the revolutionary war, and was wounded in the arm by a musket ball. How do I know that, seeing he died before my birth? He related it to his children, among whom was my mother, and she to me. He was contemporary thirty years with her, and she twenty-five years with me, and that fact is as well established, distinct, and certain to my mind as any recorded in history. Precisely such was the directness of Noah and his sons' information relative to creation; and at the same time the certainty of accuracy was increased by much longer periods of contemporary life, and a six-fold chain of testimony.

II. This table shows how many opportunities there were of comparing and correcting different accounts. The perpendicular column of names shows how many were contemporary with generations before them, and the figures in the horizontal line denote the number of years common to both. Thus, Jared was cotemporary with Adam four hundred and seventy years, with Seth five hundred and eighty-two, Enos six hundred

Knuckles range, severely beaten and robbed of about £90. An account has been received of the detection of one of the thieves.

**DEATH OF J. A. NAPIER, Esq.**—J. A. Napier, Esq. Comptroller of Customs, Colombo, formerly of Jaffna, died at Colombo on the 8th inst. from the effects of a severe hurt he received few months back by being thrown out of his bandy to the ground, on his horse taking fright.

**PUBLICATION OF THE VEDAS.**—We learn from Calcutta Papers that the Publication and translation of the Hindu Vedas is about to be undertaken by the Calcutta Asiatic Society aided by the Court of Directors.

**HINDU CONVERT.**—A Student of the General Assembly's Institution at Calcutta, having expressed a desire to embrace Christianity, his father, being anxious to prevent it, was desirous to secure his person. The question was brought by a writ of Habeas corpus before the Supreme Court, when Sir Lawrence Peel, the Chief Justice, decided that the youth was of sufficient capacity to be guided by his own free-will, and on his declaring his desire to return to the Institution, the Court ordered that he should be protected in acting according to his will. The claim of the father on his person was therefore disallowed.

**MESMERIC SURGERY.**—A late Friend of India states that a tumour weighing no less than 70 pounds had been removed from a patient at the mesmeric hospital at Calcutta in the presence of a large number of spectators. The bleeding was profuse, but though the man showed signs of pain during the operation, when consciousness returned he declared that he recollected nothing since going to sleep in the morning.

**NEW STEAM COMPANY.**—We are glad to learn that a new company is in the course of formation to compete with the Peninsular and Oriental Company on this side of Suez. We suppose the result will be that we shall have mails once a fortnight to point de Galle. *Obs. Sept. 13.*

### OVERLAND INTELLIGENCE.

The last mails from England were received here on the 21st inst. They bring us intelligence down to the 7th of August.

In England, the Election Returns were the most engrossing subject. The *Morning Chronicle* remarks taking the three-fold division of parties which is now commonly adopted, viz. Liberals, Protectionists and Peelites, the Liberals have gained 30 seats from the Protectionists and lost 7; and from the Peelites they have gained 15 and lost 10, making a total absolute gain of 23 by the Liberals on the borough elections.—The probable results of the new elections are stated to be Liberals 833, Peelites 97, Protectionists 228.—Whatever doubts however, may arise respecting the numerical strength of the different parties, there can be none in reference to the strange results of the elections in regard to the *personnel* of the new House of Commons. So great a number of unexpected vicissitudes has been experienced by no Parliament since the passing of the Reform-Bill. There was a rumour of an impending coalition between Lord John Russell and Sir Robert Peel.

**LORD DALHOUSIE**, one of the most practical members of Sir Robert Peel's Cabinet, has been appointed to the Governor Generalship of India, and Sir HENRY POTTINGER, as Governor of Madras. Sir H. Smith is to succeed Sir HENRY POTTINGER in the Governorship of the Cape of Good Hope.

The affairs of Switzerland have at length assumed so important an aspect that the other European powers can no longer be indifferent to their probable consequences. The Diet have adopted a resolution, declaring the alliance of the seven Catholic Cantons, incompatible with the provisions of the federal compact. This resolution has thrown the seven Cantons into open revolt, and an armed force is already organizing to resist any attempt which may be made by the Diet to enforce its decision. Civil war is supposed to be inevitable, and the public believe that supplies of arms are furnished to the rebellious Cantons by France and the absolute powers.—From Rome we have the details of a remarkable conspiracy against the Papal government, which was discovered on the very eve of its explosion. This conspiracy had for its object the overthrow of the Pope and the massacre of Roman people while the whole city was engaged in celebrating the anniversary of that amnesty which Pius IX. had granted with so much generous sagacity twelve months before. Cardinal LAMBRUSCHINI, a well known agent of Austria, and Monsignore GRASSILLINI, the Governor of Rome, were the chief movers of the plot. The troops had been corrupted, and were to have been the principal instruments of the massacre; and every precaution had been taken to make the intended catastrophe appear the act of a people not ripe for freedom. The people however were themselves the discoverers of the plot, and, with the most eminent of the Roman nobility, they rallied round the Pontiff, organized on the spot the new National Guard, and made a demonstration of national power such as Italy has not seen for centuries. The principal conspirators have fled; but some of the inferior actors in the tragedy have been arrested, and circumstances have since transpired which show that the movement had ramifications in the Provinces; and that a general rising throughout the Papal States was to have taken place on the same day.

**RUSSIA.**—The *Presse* announces that the emperor of Russia had determined to construct forthwith a vast line of railroads to connect the three capitals of St. Petersburg, Moscow, and Warsaw.

**UNITED STATES AND MEXICO.**—The grain harvest in the United States promised unprecedented abundance. In the Southern States the harvests were completed and crops had proved above the average. In Mexico the delay of the Americans in advancing from Puebla had enabled the Mexicans to assemble an army estimated at 15,000 men for the defence of

the capitol. Santa Anna had been declared Dictator, on condition that he will not, under any circumstances, treat for peace; and it is generally supposed by those who are best acquainted with the Mexican character that the Americans must conquer the whole country before there can be an end to the war. Almonte, the late ambassador to the United States was in prison at Mexico. A forced contribution of 1,000,000 dollars had been decreed, from which foreigners were not exempt. The American army under General Scott, 10,000 strong was supposed to be on the eve of marching against the city, and that a battle would be fought at El Penon, three leagues distant. A communication from Mr. Buchanan, dated Washington, April 15, had been received by the Mexican Government, informing them that Mr. Trist would accompany the army with full powers to treat for peace.—The fever was raging dreadfully at Vera Cruz, especially in the American army; there were between 600 and 700 in the hospitals, or churches converted into hospitals. By the medical reports 20 died daily; rumour, however said between 25 and 30 daily. It is generally supposed that when the rainy season sets, in the mortality among the American troops will be fearfully great.

### MR. POOR'S LETTER TO HIS LATE PUPILS OF THE BATICOTTA SEMINARY.

Second Series, No. 3.

DEAR FRIENDS,

In my first letter of the present series, I informed you of the results of efforts commenced on the thirtieth anniversary of my settlement at Tillipally, to procure funds from Native Christians and others friendly to the object, for the erection of small but substantial Village Churches in the Villages connected with the stations of the American Mission.

Since the date of that letter the following donations have been received.

From Messrs. L. Lawton, and J. S. Christmas £. s.  
Mr. J. S. Tappan 7. 6.  
Mr. John Woodhull 7. 10.

The whole amount contributed in aid of the "Village Church Fund" is 103 11 3. Of this sum £ 11. 5. were contributed by three individuals for the purpose of securing the erection of a church in their native village by availing themselves of the aid to be furnished from the "Village Church Fund"—they having contributed the sum of £ 3. 15. to the Fund itself. Arrangements are now in progress for the erection of a small but substantial walled and tiled church at an estimated cost of £ 22. 10. Such a building, it is believed, will be sufficiently commodious to meet the wants of the small village, in which these three individuals reside.

In view of the present state of the Mission field my hope is, that I shall live to see, at least seven churches erected on the terms proposed. The circumstance however of my seeing them erected is not essential to the main object I have in view in securing the requisite funds.

If the funds already contributed be not soon demanded by the villagers on the proffered conditions, they will be invested in the Savings Bank in trust for the American Mission, and held sacredly devoted to the object for which they have been obtained. Being thus deposited, they will serve the two-fold object of a *standing invitation* to the inhabitants to avail themselves of the proffered aid, for the erection of churches consecrated to the worship of the One true God—and of a *standing memorial* to the generosity of Native Christians, by whom about one half of the above mentioned sum has been contributed. Viewed in the light of a *standing invitation* to the villagers, the funds thus deposited, may be regarded as the *appropriate means to an important end*. Thereby may the people, who are partially enlightened by the oracles of truth, be excited and encouraged by the erection of Christian Churches, to lay the foundation at a very trifling expence, of a *new order of things among them*,—not only in their own villages, but throughout the Province. All past experience and observation on matters of this sort among the Hindus justify the belief, that it will be easier for seven villages, to come forward simultaneously, though by slow degrees, to make the proposed innovations and improvements, than for the inhabitants of a single village to do this. Thus has it happened in regard to the establishment of Mission schools in the Native language—Charity Boarding schools for Tamil and English—Day schools and Boarding schools for females—assessment of fees from our English day schools,—payment for board in our Boarding School and Seminary—payment for English and Tamil books and stationery, and for various other objects, by which the subject of Christian education is placed upon its proper basis—in the hands of the people and at their expence.

But I am aware that some of my late pupils, even those who have arisen to the very zenith of pecuniary emolument by means of their education, are not prepared either in their principles or feelings, to contribute for the erection of Christian Churches. To meet the ease of such, and to accomplish another object, more immediately practical and impelling, but scarcely second in importance to the erection of Christian Churches, I beg leave to solicit donations in aid of the erection of *Substantial and commodious school-houses*, at an average expence of about £ 15, and on the same terms on which we propose to build Village churches i. e. on condition that the inhabitants defray one-half of the expence. Such commodious school-houses are needed, in reference to the establishment of schools of a higher order, than have hitherto been established in our Villages. The schools here contemplated are designed (1) to furnish instruction both in Tamil and English, on condition of receiving the fees usually required in Government schools, and (2) to furnish instruction in Tamil only by an educated teacher, in such branches of useful knowledge as are best adapted to the state of things in the country and to the wishes of parents and pupils.

These school-houses will be made over to the Mission, and will be used for the object indicated, so long as the school shall be sustained, in part by the fees of the pupils, and so long as it may be thought worthy of support by the Mission.

I remain, very truly, Yours,  
Tillipally, Sept. 1847. D. Poor.

### ACKNOWLEDGEMENTS

OF SUBSCRIPTIONS RECEIVED SINCE OUR LAST.

R. W. Davidson, Esq. Jaffna	1 Copy
Mr. N. Strong, Manepy	1
Mr. H. A. Rowland	1
Mr. Mah Nina Markair, Calpenty	1

### WORDS TO THE THOUGHTFUL.

Blessed is the pilgrim, who in every place, and at all times of this his banishment in the body, calling upon the holy name of Jesus, calleth to mind his native heavenly land, where his blessed Master, the king of saints and angels, waiteth to receive him.—*Thomas a Kempis.*

There are some controversies prickly like brambles, and apt to scratch those that handle them, but yielding no savory or wholesome fruit.—*Barrow.*

When our neighbour's house is on fire, it cannot be amiss for the engines to play a little on our own. Better be despised for too anxious apprehensions, than ruined by too confident security.—*Burke.*

If the clock of the tongue be not set by the dial of the heart, it will not go right.

Holiness is the health of the spirit, and the true foundation of its permanent well-being and happiness.

The gem cannot be polished without friction, nor perfected without adversity.

Old men are long shadows, and their evening sun lies cold upon the earth, but they all point towards the morning.

Galileo, the most profound philosopher of his age, when interrogated by the Inquisition as to his belief of a Supreme Being, replied, pointing to a straw on the floor of his dungeon, that from the structure of that object alone, he would infer with certainty, the existence of an intelligent Creator.

Knowledge lies deep in a well, but there is a way to draw it up, and diligent scholars find it out.

God has made no one absolute. The rich depend on the poor, as well as the poor on the rich. The world is but a magnificent building; all the stones are gradually cemented together. There is no one who subsists by himself alone.—*Felltham.*

A right temper of mind involves blessedness in itself; it is this only change we need to endeavor. We wear out our days in vanity and misery, while we neglect this work, and busy ourselves to catch a fugitive shadow that hovers about us.—*Howe.*

The worst of men would find themselves under some restraint, could they but obtain of themselves to sit down sometimes, and solemnly think of God.—*ibid.*

### ECONOMY OF HUMAN LIFE.

Prudence.

But when thou hast proved a man to be honest, lock him up in thine heart as a treasure; regard him as a jewel of inestimable price.

Receive not the favors of a mercenary man; nor join in friendship with the wicked: they shall be snares unto thy virtue, and bring grief to thy soul.

Use not to-day what to-morrow may want; neither leave that to hazard which foresight may provide for, or care prevent.

From the experience of others do thou learn wisdom; and from their failings correct thine own faults.

Yet expect not even from prudence infallible success; for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful; yet never had a fool thorough enjoyment, never was a wise man wholly unhappy.

### மனுவாழ்வின் ஒழுங்குப் பிரமாணம்.

புத்தி.

ஆற்ற கனமுள் எவனாக ஒருவனை நீ கண்டபோது உன் இருதயத்திற் கள்ள்சீயம்போல அவனப்படிட்டி விடைமதிக்கப்படாத ஆபரணம்போல அவனை மதி.

கூலியாளுடைய தயவைக்கொள்ளாதே துட்டுருடனே நட்புக்கூடாதே அவர்கள் உன் சன்மர்க்கத்துக்குக் கண்ணீர்களாகி உன் ஆத்துமாவுக்குத் துக்கத்தைவளைப்பார்கள்.

நாளை வேண்டியதை இன்றைக்குச் செல்விடாதே பின்வருவதை முன் உணர்தலாற் சேகரிக்க வேண்டியவற்றையும், சாவதானத்தாலே தடையண்ணக்கூடியவற்றையும் மோசமாகக்காதே.

பிறருடைய அனுபவச்சீத்தியினால் ஞானத்தைப் படி அவர் தவறல்களைக்கண்டு உன் சுய தவறல்களைத் திருத்து.

இரவீர்சம்பவிப்பது பகலுக்குத் தெரியக்கூடாதபடியால் இன்னும் புத்தியைக்கொண்டு எப்போதும் காரியச்சீத்தியைக் காத்திராதே.

அறிவின் எப்போதும் அதிட்டவையிருக்கவும் இல்லை புத்திமான் எப்போதும் காரியச்சீத்தியுள்ளவையிருக்கவும் இல்லை. இன்னும் அறிவின் பூரண இன்பம் அடைந்ததில்லை. அறிவாளி முழுதும் பாக்கியவீனனும் இருந்ததில்லை. இன்னும்வரும்.

இப்படிக்கு,  
ஏகாம்பரம்.

### TO CORRESPONDENTS.

A. PONNARIPILLI is requested to forward another copy of the unpublished portion of the translations of Wesley's Hymns—that before received being either mislaid or lost.