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பலவகையம்போதரங்கம்.

இன்னுஞ் சிலபேர்களானவர்கள் பராபரனுடைவாயும் அவருடைய ஒன்றான குமாரனும் ஆவியுமான வருமாகிய சற்குருவின்னது இயல்பு அல்லது அருள்வேத சுவீசேஷத்தின் சாரங்களை வாசித்து அதன்பொருட்களைத் தெரிந்தமட்டும் உரைக்கிறதும்ல்லாமல், மனிதர் பார்க்க ஊழியஞ்செய்யாமலும் அவர்கள் மனைச்சாகாமாய் ஆண்டவரொருவர் பார்க்கிறாரென்று பயபத்தியான நினைவோடும் ஊழியஞ் செய்கிறவர்கள் ஆத்துமாவக்கு நற்கதியையி்க்கி காரணக் குருவின்னது ஊழியக்காரருக்குடன்வேலையைச் செய்து பிரயாசப்பட்டுவருகிற அமேரிக்காநாட்டின் மிசியோனரிமார்களும் உபதேசிக்காமான மூன்றாம் போதகரென்பப்பட்டிருக்கிறார்களென்றதும்ல்லாமல் மேற்சொன்ன அம்மெய்யான காரணக்குருவே மூலப்பொருளாயிருக்கிறாரென்று பிரத்தியட்சமாய் வெளியாகின்றது.

வெண்பா.

தோன்றலார்த் தோன்றலாய் தொன்னசரையாபுரியி—லான்றலாய்வந்தமைந்தவையெனநா—னூன்றலாய்ச்—சீந்திப்பதல்லாமற் றேவரென்றும் மற்றவரை—வந்திப்பதுண்டாமெனம்.

என்பதில் அரசர்கரகைப் பழமையான நசரையாபுரியில் மடாட்சிமையோடு வந்தமைந்தவையெனநாநூன்றலான சார்பாயென் சீந்தையின்னைப்பதல்லாமற் றேவரென்று மற்றவரைவணங்குவதுண்டோ மனமென்க.

கலித்துறை.

மனமேயின் நீ மறஞ்சேருநீதிங்கைமறந்துவிட்டுக்—கனமேவியவரணைமற் நசராபுர்க்காவலனைத்—தினமேகருத்தியான செபதவைச் செய்தலொய்—தனமேவியவரணைமுடைந்தீட சந்ததமே.

என்பதில் மனமே இன் நீ பாவஞ் சேரும் பொல்லாங்கெல்லாம் மறந்துவிட்டு மேகமுலாவியமதிக்குந் நசரையாபுரியரசனைத் தீனமும் நினைத்துத்தியான செபதவைச் செய்யக்கடவாய் இனிப்பொன்னுலகிள்ளுள் வான்றத் பாக்கியத்தைபுமெப்போதும் நீயடையும்படியாயென்க.

கலிப்பா—இனியராகம்.

மடையறுகடியிடு படைமடலறுகைத் தொகையறுமுரமொடு துணீவுளவாரியனை மருடரு வினைவினமறமுடிதெய்கவே தெருடருகதிரொளி திகழணியுடலினை குறையுறை துயரின் குரையென வழிவறுபொறைநிறை முறையுறை யொருவரு மறையினை

இறையிடலிறைவரெழிலுறுமிறையினை துறையுறை யறமலித்துதிவிதியினை.

என்பதில் பகையுள்ள பசாசுக்கள் செய்யும் படையின் வலுமகெட அளவிறந்த வல்லமையுந் துணீவுளவா சிங்கமாராய் மயக்கந்தரும் வினைகளை விவாதித்த பாவமுழுதுமொழியவேதெளிந்த கத்திரொளியிலங்குமழகுருவாகிய குறையுறைந்துயரமினிநீர்க் குமன்பொலழியப் பொறுமையுமடாட்சிமையுமுறமையுமுறைந்துவலிக்கரிய வேதமாராய் அரசரிறை கோடுக்கும்வடிவுவள்ள அரசையுநல்லொழுக்கமுந்தருமமும் வாழ்த்துதலும் புகழமுண்மையுமடையென்க.

வண்ணவீருத்தம்.

இறையிடுத்தவுழையுநீந்தம்ருமைபெற்ற தலைவரிற்றவிரணவீரர் மறையிடுத்தவுரைக்கற்றுமவுனமுற்றுப்பொழியடக்கும் வலியினுலங் கறையிடுத்த சனனமற்றகசடழிக்கநசரையுற்றகருணையாதி முறையுறைத்துறையகற்றுமுதிருமுத்திப்பெய்வதிற் பின்புடிபுதிவே.

என்பதில் இராசாக்கள் மந்திரிகள்கீழ்த்தம் பெருமைபெற்ற படைத்தலைவரிற்றவிரணவீரர்வந்தம் பலத்தாலும் வேதத்திலுள்ள மிகுந்த சொல்லைக் கற்றும் மவுனமாராயம்பொறியென்னும் கண், முக்கு, கந்து, வாயுடலையடக்கினவர் தம்பலத்தாலும்முத்திமோட்சமடையக்கூடுமோ? கூடாத தேங்குநமென்னில் இரத்தம் நிறைந்தவிச்சனனங்கொண்டசென்மக்களங்கத்தைத் துடைத்து நசரையாபுரியில் மேவையகருணையாகியகடவுளொழுக்கமாயுரைத்த வேதநூல்வழியால் இச்சென்மக்களங்கத்தைத் துடைத்து முத்திசேர்வதென்ற இவ்வழியடையாமல் வழிவின்வற்குமுடிவுகாலங் தீ நரகமாமென்க.

கேதாக்கிரந்தசலோபம்.

ஆசையாபத்ததேலோகேசம்ருபெளவு சிந்தையா ஆயுஷஷாணமநயாநாஸ்தீதலைமாசாக்கிருதாசாக்கிருதா.

உ. காமக்குறோதஞ்சாமோகஞ்சா தேகத்திவட்டிதஸ் கற்காக கீனானரத்திப்பகா ஆரேகு தலைமா சாக்கிருதாசாக்கிருதா.

ந. சென்மதுக்கஞ்சேராதுக்கஞ்—சாயாதுக்கமுனபுனகா—சமுசாரஞ்சாகரந்துக்கந்—தலைமா சாக்கிருதாசாக்கிருதா.

சு. மேலும் ஆதியிலே சிருட்டித்த பிதாவாகிய தெய்வத்தைக் காட்டியபின்பு குருவையும் பிதா மாதாவையும் காண்பிக்கவேண்டியது பிரதானகாரண மூலமாயிருக்கிறதைவிட்டு இந்து சமயத்தார் அதிப்படியே செய்யாமற் தெய்வத்தைக் கடைசியிலே காண்பித்து முதலிலே மாதா, பிதா, குரு, தெய்வமென்றுரைப்பதைக் கவனித்தால் அது இவ்வுலகத்திற்குத்ததாயுந் சரத்திக்கும், யுத்திக்கும், பரத்துக்குமே மற்காததாயிருக்கின்றது. அதுபடிபடியெனில், ஆதியிலே நாதமாயிருந்தவார்த்தையானது வஸ்துவாயிற்று. அவ்வஸ்துவானவரே மனித அவதாரமெடுத்திருக்கிறபோது மாதாவைமுந்திக்காட்டவேண்டிய காரணமேது? அவர் மனுவைப்படைத்துத் தான் தம்மை வணங்குவென்றிருக்கிறதிலே அவரை விசேஷமாய் முதலிலே காண்பிக்கிறதேதத்திற் கடைசியிலே அவரைக் காண்பிக்கக்கூடாதென்றிருக்க, அவர் தம்மையேயன்றி தங்கனையென்று வெகு வசனமாய்ச்சொல்லாமலிருக்கிறபோது அனேகந் தேவர்களுண்டென்றும், அவர்களை இதன்டியிற் காண்கிறதாயிருக்கின்றது. ஆனால் அவர்களை மெய்த் தெய்வமென்றெப்படிப் பணியலாந் சொல்லுவீர்களாக. அப்படிப்பட்டதமிழர்களுக்கு இந்தக் காரியங்களை உற்று விசாரிக்கிற விசேஷித்த அறிவுவேண்டாதானே ன்றிருக்க, நாங்கள் வேதத்துக்குறுயோக்கிய ரென்றும் சொல்லப்படும.

இன்னும் வரும்.

குண்மமெட்டின் குணமும் மருந்தும்.

கபாலகுண்மம்.

வயிற்றையமுற்றி மேல்நோக்கி வாய்கீழிந்த தலைகனத்தே—யுயிர்ப்பழியுக்கிறுத்துமோடியடங்குமுடலதன்னல்—மயக்குடலும் வேர்வெழும்புமதிக்கப்படவே மாறுது—சுயிற்பெடைகன்போல் மொழிநல்லீர்குறுந்தலைசேர் குண்மமீதே.

யந. தலைபுங்கனத்து வலித்தும்கத்தறுகாதழற்று முதிர்முட—லலையும் மயக்குங்கிறுப்பதாசும்ரண்டு கண் புருவ—முலையுமதிர்ந்து பிடரிநரம்புனாயு மனத்தால்

வாயுறுங்—கலையும் பற்றியுடலெங்கும் கபால குண்மமீதுகாணே.

ஏலஞ்சந்தவாசித்திப்பிணங்குங்காய மீலவங்கங்—கோலஞ்சிறந்த குங்குமப்பூக் குலவுங்கரம்புமதரமுடன்—ஞாலஞ்சிறந்த பல்லுலம் நலமாயொன்றோர் கழஞ்சரைத்து—வேலென்றேநல்லிழிமயிலே விளங்குஞ்சீதை சிற்றமட்டி.

யரு. மட்டியுடன்கற்றுவன கையான் வளஞ்சேர் பசுப்பாடெள்ளெண்ணெய்—திட்டமாகநாழிவிட்டுச் சிறக்கக்காய்ச்சிமெழுகானலவட்டமுலையீர் வடித்துநக்கவாகாய்ச்சீரகதன்ற்பொருத்த—வுட்டணகாந்தீகபாலகுண்மமுலற்றுஞ் சுரங்கள் மாய்நீடுமே.

சூலைகுண்மம்.

பொருளும் வயிற்றில் நெஞ்சேரிக்கும் புரண்டேயுடம்பு தன்வெலும்—வெருவுந் துவாலதைவனமற்றிக்கும் வினாயுங்குருப்பழிவிக்குங்—குருதிசொரியுங்கட்டிபடுங் கொத்திக்கும்வாய்கீழறிவீழ்ஞு—சொரியுந்தழற்போலும்புலருஞ்சூலைக்குண்மமீதுகாணே யெ.

உள்ளி இஞ்சி இந்துப்பூ வுற்ற கடுக்காய் சீவதையின்வேர்—கொள்ளீர்நிலவாகையின்வெருங் குலவும் மீளகுத்திப்பியு—முள்ளேரண்டவேண்ணெய்யுடனீசையும் முடக்கொத்தானசாகந்—தள்ளாதொக்கக்கள்ளிப்பால் தண்ணேடெரித்தும் எண்ணெய் கொள்ளேன்.

யடி. கொள்ளீர் குண்மங் குடல்வாதங் கொடிபீலிகையிட்டலிகை—யுள்ளேதீரண்ட மலக்கட்டுமுடனேபிறந்தமலஞ்சீதங்—கொள்ளீர்ப்பக்கவுலைவல்தும்மும்வாய்வுபெருவயிறு—பின்னகழிந்துபோமென்று பெரியோருரைத்தவகையிதுவே,

இன்னும்வரும்

உதயதாரகையை நடாத்துந் துரையே,

ஹிம சந்திரிய வசிய சூத்திரனென்னும் நான்து பகுதிகளில், மடப்பளி அல்லது மடைப்பளி அல்லது மடப்பள்ளியென்னுஞ் சாதியார் யாதிர்சேர்ந்தவர்களென்றும், அச்சாத் வந்தவகையேதென்றும், அதிலே எத்தவசிகையென்றும், தாங்கள் அல்லது தங்கள் பத்திரிகையை வாசிப்போர் இத்தை அறிவிக்கும்படிக்கேட்கிறேன்.

இப்படிக்கு,
ஓர் உசியன்.

உதயதாரகை.

யாழ்ப்பாணம், து.அ.ச.ம. (ஸ்ர). வைகா. மீ. ௨௭.

திருச்சபையாருக்குள் அன்னியொன்னிய ஐக்கமுண்டாவதற்கானபன்னிரண்டு உசிதப்பிரமாணம்.

க. எவ்விதத்திலும் நாங்கள் எல்லாரும் தாழ்ச்சியடையவும் தளர்வுகொள்ளவும் ஏதுவாயிருக்கீறேமென்று நினையாமல்விடாதே.

உ. ஒருவருக்குடனான பாரத்தை ஒருவர் சுமந்துகொள்வதேயன்றி மறுபெருடைய தாழ்ச்சியையெடுத்துத் தாற்றிப் பருப்பிக்கக்கூடாது.

ந. வெளியரங்கத்திலும் பிரதானமாய் அந்தரங்கத்திலும் ஒருவர்க்காக ஒருவர் செம்பண்ணுங்கள்.

ச. இந்த வீட்டிற் புதினமென்ன அந்த வீட்டிற் புதினமென்னவென்பதை விசாரிக்கவும் மற்றவர்களுடையகாரியத்திற் றலப்போட்டுக்கொள்ளவும் வீட்டுக்குவிட்டு போகாதே.

ரு. கோட்சொல்லித்தீர்கிறவனுக்கு இடங்கொடாதே போதுமான நியாயிருக்குதென்று கண்டால்ல்லாமல் மற்றும்படி.பொருவணையுங் குற்றமாய்த்தீராதே.

கா. ஒருவன் தப்பித்துச்செய்தால் அதையெடுத்தப் பகிரங்கத்திற் பலருக்குஞ் சொல்லமுன் அதை அவனுக்கு அந்தரங்கத்திற் சொல்லு.

எ. ஒருவருக்கொருவர் நம்பிக்கையைக்கப்பயப்படாதே. உன் சத்துருக்கள் உண்ணப்பற்றித் தீங்காய் நினைத்தபோதைக்கும் நீ அப்படிநினையாதே.

அ. போர் கலவாதத்திற்முன் வாதாட்டத்தை நெக்கிமுன்று சாலோமோன் ஞானி சொல்லுகிறார்.

க. ஒருவன்துற்றஞ்செய்தால் அவன் செய்ததை

MORNING STAR.

Jaffna, May 27th, 1847.

SIGNS OF THE TIMES.

[Concluded from page 35.]

In Northern India, the Church Missionary Society has twenty-six missionaries, and more than 3,000 baptized natives at Krishnagur alone. The missionaries, both of the Baptist and the London Society are nearly as numerous, and about half that number from the Presbyterian Church in America; so that there must be not far from 90 missionaries, and at least 6,000 baptized natives, including children. It is stated that, besides the converts at Krishnagur, 2,796 adult natives have been baptized since the commencement of the missions in Northern India, 53 years ago, exclusive of three or four hundred at Serampore. To this number is to be added three hundred, perhaps, baptized in infancy, who subsequently have ratified the covenant thus made for them, and professed Christianity. There have been, in all in that part of India, about 203 foreign and 50 East Indians and other missionaries.

In Burmah more than 8,000 converts have been won to Christ since labours there were commenced. One hundred and fifteen persons have lately been baptized at Barisal.

In Southern India, not to speak of the large accessions to the missions in Tinnevely and Travancore, one of the American missionaries at Madura baptized thirty-four adults on a short tour last year. The recent conversions in the Free Scotch Church at the Presidency have shaken Madras, while the excitement in connection with this event, and the disputes concerning the Sudder Court, growing out of attacks upon Christians at Tinnevely by the heathen show that Christianity is not lifeless. It is only a living Christianity that is feared and persecuted.

India stereotyped, indurated, unchangeable as it has been, is fast coming into a transition state. There are signs of conflict. Hinduism is beginning to arouse itself as we have seen, and Romanism is wide awake. The Bishop of Castoria and Vicar Apostolic of Madras informs the Pope, that "nearly 8,000 persons in this vicariate alone, within a few years have been converted to the true faith from the errors of Protestantism, and more than twice that number from heathenism!" We should like to have known the number of years and class of persons here designated; but whether this is all as it appears to be or not, this zealous Bishop attributing to the Roman Pontiff, "the exclusive power of feeding the whole flock, both sheep and lambs, both pastors and people," and saying, "to your Holiness belongs, by divine right, the primacy of order and jurisdiction over all the earth," must consider all Pastors not under this shepherd, even Episcopalians Bishops, as "thieves and robbers." Indeed he says so. Addressing the Pope, whom he puts in the place of Christ, he adds, "whosoever gathereth not with you scattereth." There must then be conflict. Rome draws the sword of extermination. She will use it with such art and power as she has. Let us be prepared for the onset, and meet her with the panoply of the Gospel; especially taking the shield of faith and sword of the Spirit, which is the Word of God. There is no armour like this, and we need no other in the contest with that "wicked," whether Pagan or Papal, "whom the Lord shall consume with the spirit of His mouth and destroy with the brightness of His coming."

TWELVE EXCELLENT RULES

TO PROMOTE HARMONY AMONG CHURCH-MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with, and not magnify each other's infirmities. Gal. vi. 1, 2.
3. To pray one for another in our social meetings, and particularly in private. James v. 16.
4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.
5. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person until well founded.
6. If a member be in fault, to tell him of it in private, before it is mentioned to others.
7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with. Prov. xvii. 14.
9. If a member has offended, to consider how glorious, how god-like it is to forgive, and how unlike a Christian it is to revenge. Eph. iv. 2.
10. Remember that it is always a grand artifice of the devil, to promote distance and animosity among members of churches; and we should therefore watch against every thing that furthers this end.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. Eph. 32; 1 Peter ii. 21; John xiii. 5, 35.—Am. paper.

POPISH SUPERSTITIONS IN THE YEAR 1846.—At Echternach, a small town of the dutchy of Luxembourg, Germany, is an image of the virgin Mary, the object on Monday of Pentecost week, of a numerous pilgrimage. The pilgrims are required to leap or dance all the way, taking two steps forward and one backward, accompanied with music playing the air of a popular German song: *Adam hatte sieben soehne*, ("Adam had seven sons," &c.) They are to march or leap in this manner three abreast, young and old, from Treves to the church of Echternach, a distance of about six miles. Musicians are stationed in each village along the road to play for the encouragement of the pilgrims, and near the end of their journey, rations of brandy are distributed among them to recruit their exhausted strength. When they arrive at the chapel they are more than half-drunk. Near the chapel is a female convent where four nuns are constantly on their knees upon the garden wall, with uplifted hands praying for the pilgrims. The pilgrims enter the chapel leaping and dancing, take a turn round the altar on the step of which a priest stands erect, without saying a word, his hands and eyes raised on high, and go out by a second door, which closes the scene; but here being exhausted by the long violent exertion, men and women, young and old, lie stretched on the ground together.—Archives du Christianisme.

CHUNAM.—Too little attention is ever given, we fear, to the proper proportion and trituration of the ingredients used in making chunam, for building purposes either in Ceylon or elsewhere in the present era. In ancient times the superiority of the Roman mortar, was owing to the care taken in obtaining the proper material, and to allowing it to attain proper maturity before it was employed in the construction of buildings, many people suppose that it is impossible to obtain mortar of equal qualities with that of the ancients—this is a mistake; for if due care be taken in the selection of limestone and it be perfectly calcined, well slaked, and mixed with a clean sharp kind of silicious sand, with pure water, it will, if kept for some time out of contact with the air become as firm a cement, as that used in the construction of ancient buildings. Old masons will tell you that the more sweat which drops into the Chunam "the harder it becomes;" the meaning of this is, that the more you pound it with as little water as possible the better mortar it will become. In Ceylon the masons drown the Chunam to save trouble in mixing. The best Chunam for common purposes is made of three parts of fine sand, one part of coarse sand, and one part of good slaked Chunam—this may be used immediately, or if not wanted, it may be stored in pits well covered up, for many months—in fact the older it is the better, for it becomes more thoroughly hydrated, and well mixed with the sand, every grain of which takes a crust of the lime. If wanted for use, it must be dug out of the pit as wanted, mixed with a little pure water, and it will on being used, immediately dry or set. In all cases, well burned quick lime should be used,—the water used in slaking it should be of the purest kind—no muddy water should be allowed, as any earthy particles destroy in a great measure the power of the lime. Sea sand should not be used, or if no other can be procured as is the case in Colombo, it should be well washed before use, with fresh water. The best method of slaking lime is to put it warm from the kiln into bamboo baskets, suddenly dip these into a reservoir of water, withdraw them suddenly and empty into a close vessel or pit with a door to its mouth. The steam is thus prevented escaping and thus the more easily converts the Chunam into hydrate of lime.—Ceylon Times.

AMERICAN MADURA MISSION.

We have received a printed copy of "a Report of the American Madura Mission for 1846," a brief notice of which will not be unacceptable to our readers.

After mentioning the death of two of its members (Mr. Lawrence and Mrs. Muzzezy) and the accession of four new families; (viz: "Rev. Messrs. J. Herrick, J. W. McMullan, J. Rendall and E. Webb, with their wives,") the different Stations are noticed in detail in the following order; a summary of particulars being all we have room for.

Terunungalum—Reverend J. HERRICK, Missionary.—A Church of 25 members, seven received within the year under review; six persons are candidates for admission to the Church; the Sabbath congregation varies from 275 to 300 persons. Connected with this Station are four villages, which have formally renounced heathenism and adopted Christian worship, in which are four Christian schools, with 155 scholars.—There is a Boys' Boarding school at the Station containing 40 Pupils.—8 x of the pupils were removed during the year, to the Seminary. There are four native free schools in the town, and four others in near villages, which pursue the study of Christian lessons and are under the missionary's superintendence. Twenty-five girls, belonging to one of the schools recite their lessons at the mission house and receive the especial attention of Mrs. Herrick.

150 portions of Scripture, and 7,000 Tracts and Books have been distributed here within the year. The monthly missionary prayer meeting is observed and 20 Rupees have been collected for benevolent objects.

The SEMINARY (at Pasumali), two miles from Madura Fort is under the care and instruction of Rev. W. TRACY and A. NORTH, Esq. assisted by five native Teachers.

The first and second classes contain each 11 Pupils; third class 13; fourth 21; total 56. 21 of the Pupils are members of the Church, eight of whom were admitted during the year. Three of the native Teachers are graduates, and all are Church members. The whole number of Church members at the Station is 26; one out of the Seminary has been admitted during the year.

Seravunga—Rev. E. WEBB, Missionary.—The Church contains 58 members; 34 adults were received to the Church within the year, and 23 children baptised. The Sabbath Congregation averages 300. Here, as at Terunungalum, are several villages (it does not appear how many) turned from the heathen or Catholic to the Protestant Christian faith.—At the Station are a Boys' Boarding school containing 40 Pupils; a Girls' Day school, containing 18 Pupils (superintended by Mrs. Webb) and six native free schools containing 270 scholars.

Poothoocotta—under the care of Rev. H. CHERRY, Madura.—Here is a Church of 40 members, 6 of whom were admitted during the year; an English school and 6 native Free schools, and 7 native catechists and readers.

Terunpovannu, Rev. H. S. TAYLOR, Missionary.—Here is a Church of 23 members, 14 of whom have been added during the year. Four persons were candidates for admission. The congregation on the Sabbath has averaged about 250 persons. Thirty-five Rupees have been collected from natives for benevolent objects. One thousand one hundred thirty-five portions of Scripture and 10,316 Tracts and Books have been distributed during the year. Here is a Boys' Boarding school, containing 34 Pupils, a Girls' Day school under Mrs. Taylor's care, containing 30 pupils; and 10 native free schools containing 754 pupils of whom 65 are girls. 513 of the pupils are able to read.

Connected with this Station are 15 Christian villages, comprising 50 families and 181 persons 10 of whom are church members. Among them are 15 schools containing 10 girls and 210 boys. Seven villages have adopted Christian worship within the year.

Dindigal.—Rev. J. RENDALL and Rev. G. W. McMILLAN, Missionaries. Here are a Church of 52 members, nine of whom were received during the year; 13 candidates waiting for admission; a Boy's Boarding School of 37 pupils, and 9 Native Free Schools containing 178 boys and 20 girls. 11 Rupees have been contributed for benevolent objects. Connected with this station are 29 Christian villages, comprising 189 families and 959 persons. 26 of these are members of the Church. Among them are 14 catechists and readers and 19 schools containing 55 girls and 287 boys.

Madura Fort.—Rev. H. CHERRY, Missionary. Here are 16 native Free Schools containing 580 pupils. About 500 persons attend public worship on the Sabbath. About 4,000 Tracts and books have been distributed.

Madura East.—Rev. C. F. MUZZY, Missionary. Here is a Church of 23 members, of whom 15 have been received during the year; ten candidates for Church membership; a Girl's Boarding School containing 72 scholars, of whom nine are Church members and six are candidates; ten native Free Schools, containing 635 pupils, of whom 450 are able to read; and a *Preparandi class* of about 12.—About 500 persons attend public worship on the Sabbath. Connected with this station are 14 Christian villages, comprising 100 families and 351 persons; among them are 11 schools containing 205 scholars. Five of these villages were received during the year.

The Report closes with the following paragraph.
"In conclusion we see cause to thank God and take courage. The great objects of the mission are the establishment of Christianity and the salvation of souls. At the close of the last year there were in all our Churches 120 members, of whom 24 had been added that year. This year the Lord has added to them 97 more, and the public worship of God, though of an unimposing kind, has been established in 20 new Congregations. The door of access to the people for preaching is open; Christian Education is limited only by our means; and a public sentiment is forming more and more in our favor. Our work however is but begun. There are mountains of difficulty yet to be levelled. We need more help. Especially do we need larger measures of the divine blessing."

DR. WARD ON THE USE OF VINOUS AND ALCOHOLIC DRINKS.

To the Editors of the Colombo Observer.

SIRS,

In your issue of the 25th, this subject was treated mainly in a medical point of view, and it was admitted that wine and spirits are useful medicines. I have seen a few cases where they were of great benefit to the sick. But I am persuaded they are prescribed and taken far too frequently and too freely; and that the state of the system requiring their use in general continues but a short time.

The habitual use of these drinks, even in moderate quantities, with a view to the preservation of health or the increase of strength, I regard as an error. After what was said in the last letter, it may seem needless to say more on the point. I mention it for the purpose of noticing a common objection to the abstinence principle, viz. that the experience and appearance of the Am. missionaries in the N. Province who act on this principle confirms the view that persons in this country require fermented or spiritous drinks. My first remark is, whatever may be said of the health of those few, that I do not think they would be the better for the use of such drinks. I have not hesitated to advise their use whenever it appeared probable they would promote health. Other medical advisers have sometimes prescribed wine. But in most cases my own prescription and those of others in this way, have proved of no benefit. In most cases the causes of feeble health among the persons referred to, are of a nature not to be removed by the use of stimulants. My second remark is that my observations have hitherto failed to convince me that the American missionaries are laid aside from their labours by failure of health in larger proportion than are other persons similarly employed who deem it proper to indulge themselves in the moderate use of the drinks under consideration.

It is not chiefly in reference to their medical properties that men use vinous and alcoholic liquors. It is from the place they hold in the social usages of every day life, that they deserve the greatest consideration.

The most prolific source and the stronghold of intemperance is the practice extensively adopted in social life of drinking

to each others health. It would ill become me to speak disrespectfully of the customs of a great and generous nation; but I cannot help thinking that due regard to the welfare of our fellow-men requires a change. If it is deemed a necessary part of hospitality to place wine before guests, why should it not be with the understanding that every one would be as much as liberty to let it alone as to partake? Why should there be less liberty now than there was in the Persian Court when "none did compel."

How can a good man contemplate, without grief, the influence of the present usages of society in this respect? What parent acting conformably with such usages, can have any satisfactory assurance that his son or daughter will not be led into habits of intemperance? or what assurance can a good neighbour have that the influence of his example will not lead some, and perhaps many, of those around him into the miseries of a drunkard's life and of a drunkard's end?

The extent to which intemperance has spread and is spreading among natives as well as Europeans is alarming. It would be interesting if some one who has access to sources of correct information would favor the public with a statement of the quantity of intoxicating drinks consumed in Ceylon. One would judge from the appearance of the advertising pages in Colonial Papers the last ten years, it must have been very great.

What is to be the result? Is the flood of intemperance to sweep over this fair island and blast the prospect of a rising colony? Is a vast native population to be borne away by this flood?—Or will good men—Christian men combine together to prevent these fearful evils? Let such men abstain from intoxicating drinks and employ their combined influence to dissuade others from the use of them, and great would be the good they would confer on society—and that without injury to themselves.

It is matter of regret that there are not more good men in the Island to "reason of temperance." It is time they should begin to look soberly at this subject, and for each to inquire what is his duty.

Some persons feel objections to taking the pledge according to the practice of Temperance Societies, and ask what is the use provided they are abstinent in practice? In circumstances in which a man is sure to be invited if not urged, to drink, and where those inviting will think the better of him for compliance, he is not likely to abstain for any great length of time unless he resolve to abstain; and he may as well make the resolution in the form of the Temperance pledge as any other. If a person can see his way clear to come to such a resolution he should do it publicly; for the community are entitled to the benefit of his good example, and on the other hand, he is entitled to the support of public opinion; and if he takes the ground of total abstinence in a becoming manner, he will have that support. No man will urge him to drink, or think the worse of him for declining the hospitality that consists in taking a glass of wine. The combined influence of numbers uniting in the adoption of the Temperance pledge would tend to reform the usages of society and be productive of great good to the community.

Yours very truly,
N. WARD.

MISSIONARY.—Information has been received of the arrival of the *Orestes* (on which Dr. Ward and family sailed for England) at Cape Town April 1st. Three invalid soldiers had died on the passage.—The health of Mrs. Ward had improved since reaching cool weather.

THE BIBLE IN GOVERNMENT SCHOOLS.—The Council of Education at Madras recommend the introduction of the Bible as a class book into Government Schools, and the measure is approved by His Excellency the Governor. It is however to be left optional with the students to attend the Bible class or not.

INFANTICIDE.—One of the most effective means for abolishing the horrid practice of infanticide in the native Indian States has been found by experience to be to limit the sum to be expended in the marriage ceremonial, and to prohibit any excess of this expenditure.

Lord and Lady Torrington will be out by next Steamer.

It is confidently stated that Sir Emerson Tennent goes to Kong Hong.

Major General Smelt comes out as Commander of the Forces.

A Mr. Mac Carthy has been appointed Auditor General.

The *Seaforth* was dismantled on her way to Bombay and reached that Port two days subsequent to the departure of the Mail Steamer. To complete her repairs the *Seaforth* had to wait two days at Bombay after the arrival of the *Acbar* with the English mail of 7th April.
Col. Observer.

TO THE REV. ROBERT PARGITER,
Late Minister St. John's Chundicully.

REVEREND AND DEAR SIR,

We, whose names are subscribed, members of the Congregation of St. John's, Chundicully, to which you have been a pastor for a period of more than a year, desire to express our cordial gratitude towards you for your increasing exertions to promote our spiritual welfare, and to declare the high esteem and warm affection with which we regard you.

We believe that with you it is a very small thing to be judged of man's judgment, but we think that it will be some encouragement to you, in reviewing your pastoral labors, to feel, that what you have done is appreciated by your flock, and that it will cheer you under troubles and anxieties to be assured of the sympathy of your own people. We also deem it a duty under present circumstances, to bear our testimony to the zeal and faithfulness with which you have discharged the duties of your sacred office among us, in all things approving yourself as the minister of God; not contenting yourself with the public ministrations in the Church; but with affectionate earnestness seeking to turn your private intercourse with us in your visits

from house to house to religious improvement.

We would particularly acknowledge your late exertions, when, deprived of your usual aid, through the sickness of your respected colleague, you cheerfully undertook and accomplished a double portion of ministerial services.

We desire that you should possess a lasting memorial of your connection with us and of the respect and attachment which we feel towards you as our pastor and we therefore beg you will gratify us by accepting this Testimonial which we now present.

May God preserve you long to minister to the flock you are about to take charge of, and when you have finished your work here, may it be his good pleasure to carry you home, to spend the remainder of your days in your native land, and at last in the presence of our Lord Jesus Christ at his coming, may you find many of your people to be unto you a crown of rejoicing.

Jaffna, 17th May, }
1847. } members of the Church of England.

ACKNOWLEDGEMENT

OF SUBSCRIPTIONS RECEIVED SINCE OUR LAST.

Rev. E. P. Hastings, Batticotta	1 Copy.
Rev. E. J. Robinson, Jaffnapatam	1
Rev. Dr. Macvicar, Colombo	1

ஐயாவே,

சுப்பையர் சாத்தீகேசய்யர் சொல்லிய இத்துடன் வருகின்ற சரம கவியைத் தங்களுதயதாரகைப்பத்திரிகையிற் பிரசுரஞ்செய்யவும். அதன்செலவு என்னிடத்தில் அறவிட்டுக்கொள்ளவுந் தங்களைக் கேட்டுக்கொள்ளுகிறேன்.

தங்கள் நேசன் தாழ்மைத்தாசன்,
மா. முத்துக்குமாரு.

Obituary Notice of Cadgamer Sinnatamby.

கதிர்காமர் சின்னத்தம்பியின் தேகயாத்திரையைக் குறித்துச் சுப்பையர் கார்த்தீகேசய்யர் சொல்லிய சரமகவி.

திருவள்ளூர்சகாப்தமொரு ஆயிரத்தேழுநூறு சேறுபுதுடனேட்டினிற் றிகழ்பராபவருட மாசிமதியதனிவருதேதி பதினமூன்றின்மிக்க சேவாரமன்றையுடன்பூருவபக்கத்தசமி சிவயோகமதனிற் செப்பரியதைதுலக்கரணதனுவோரையுது தேய்வீகநற்றினத்தின் சேகமேச்சு துரைமக்களனைவர்க்கு ளொருரத்தினமென வுற்பவித்த ரிபுணன் செல்வநிறையாழ்ப்பாண நகரின்கவின் குலவு திருவேறு சண்டிருப்பாய் திவ்விய வளாகமதின்மேவுகாராளர்துலதிலகமெனவருசிரேஷ்டன் செயதுங்க கதிர்காமர் தருசிங்கமெனவந்த செல்வப்பிரதாபயோகயன்---கரு வளருயிர்த் தொகையனைத்துமேகீபாயகை வலயசுருணாகரங் கற்பனைபிறப்பிட்டு சொற் போருளிருப்பிடங்கனியுமானந்தசாரங் கடவுளருள்சொண்டகண்டாகாரவிருத்திரினைகண்டகற்பூரதீபங் கருதரியசைதன்னியவறிவுகொண்டாணவக் கரவிருரேத்து பாணு கருதுமபரஞ்சி ரிகர் கவிஞர்கள்சிரோரேத்தினகவிதைசொல்சபாரஞ்சிதங் கற்றவர்க்கிருகையுள் கற்பகமற்புத காமர்நிகர்சொன்னதேகங் கவினும் நற்குணந் தயவு தாட்சன்னியமிவைகைவந்தகமலாலையங் கன்னனைவும் புதியசொன்ன முகிலென்ன வெகுதனகாபிஷேகவாஷம்--தருவளர் திருக்கொணைமாமலையில்வாசன்வெகு சற்குணவிலாசநேசன் சகலசாம்பிராச்சிய மிகுராசலட்சமிவாசதனகையோக பீட்டு சடாதாரமெஞ்ஞானத்ததுவப்பிரகாசநிசமரச நிறைந்தவோடந்தருமமுயர்பொறையறிவுநெறியிவைகண்குஞ் சதமெனவுணர்ந்தசுண்ணன் தாண்டவம்புரிதில்லையாண்டவன்னரு ள்மாரிதன்னினிரை ரேத்தினகரஞ் சற்சமயவேண்ணீறுகண்டிகைமணிப்பணிகடன்னிலொளிர்சுத்தருபந் தனூதிகளின்மேலுறுமனூதிகள் செலாதபடி தன்னின்றகைந்தயோகஞ் சதுமுகன் விதியினோரு பருதியேனவரு சின்னத்தம்பியம்புவியைநித்து---அருள்வளருமானமாவுளானந்தவடிவமாய் அணுவுளணுவாய்நந்த அமல நிஷ்களமதாய் விமலமாயங்கங்கண்டபரிபூரணமதா யாதிருவேந்தமொன்றில்லாநிராமயமதாய் நிரா

லம்பமாகி யமலையோருகறுடையநிலமலாயாவுமாயத்துவிதமுத்திவடிவாயண்டபின் டத்துருயிர் மண்டுருவ கண்டத்து மல்லாதவப்புறத்து மாகமவிதத்தமறை நாலின்றி றத்தினுமறியாததீதமாகி யருள்வாரியாகிநம் வாக்குமனவிசுற்பங்களளவிடற் கரிதாகிய மம்பரசிதம்பர நடம்புரிபரமபரர்தன்னரு ளொளியின் மருவினே.

திருக்கோணதமலை, சீத். 1847. ச.ச.ம. (1847). உரு தீ.க.

STOLEN

From the Wesleyan Mission House, Jaffna, between the hours of eight and ten A. M. of Saturday, the 15th inst. (as it is supposed) a silver Pencil case, having the words "God is Love" engraved on a yellow stone.

Also a silver Pencil case having the initials "J. W." engraved in old English characters on a red stone—supposed to have been stolen between the hours of eight and ten, A. M. of Saturday, the 22d inst.

A Reward of 10 shillings will be given on application at the Mission House to any person who shall restore either of the above, and supply such information as may lead to the conviction of the offender.

களவுகாரியம்.

யாழ்ப்பாணம் வெசிலியோன் மிசியோன் வீட்டிலே எண்ணப்படுகிறபடி இந்த மாதம் யிருந். தேதி சனிக்கிழமை காலமே அ. மணிக்கும் ய. மணிக்கும் ஊடே "God is love" என்னும்வசனம் கொத்தப்பட்ட மஞ்சற்கல்லுப்பதித்த ஒருவேள்ளிப்பென்சிற்கு களவுபோய்விட்டது. இன்னும் எண்ணப்படுகிறபடி உடந். தேதி சனிக்கிழமைகாலமே அ. மணிக்கும் ய. மணிக்கும் ஊடேயும் பழைய இங்கிலீசிலே "J. W." என்னும் எழுத்துக்கள் கொத்தப்பட்ட சிவப்புக்கல்லுப்பதித்த ஒருவேள்ளிப்பென்சிற்கு களவுபோய்விட்டது.

இந்தப் பென்சிற்குகளவில் ஒன்றையேனும் யாதொருவன் கண்டுபிடித்துக் கொண்டுவந்து மிசியோன்வீட்டிலே தருவதுமன்றி இதைத் திருடின கள்ளனையும் குற்றப்படுத்தும்படி இன்னுணென்று தேரிவிப்பானாகில் அவனுக்கு ய. சிலிங்கு உபகாரமாய்க் கொடுக்கப்படும்.

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Application may be made at this Office, *Munip, May, 26, 1847.*