









புத்தகத்தை எனக்குக் கொடுத்தபோது நான் ஒட்டிக்கார்; என் வீடு பூரியில் ஓர் நாக வீடு; என் வளகம் அழகத்து; அவர்கள் வத்திரம் கந்தை; மணவிலி நெருங்குதல் சிறிதகைக்காரி, இப்பொழுது நாடெழு கிறிஸ்தவர்கள். நான் கிறிஸ்தவர்களாகக் கண்மையிலே நின்றகிறேன்; தேவசகயத்தான இம்மையில் அனுபவமாய் நன்னுணர்வு சந்தோசத்திற் றும் நான் வைத்திருக்கும் நித்தமத்திற்குரிய விக்கைக்கும் நீர் இறணைக்குப் பரிசீலனை முடிவாயின் முன் கொடுத்த சிறு புத்தகத்திற்கே கூடப் பட்டிருக்கிறேன் என்று. இம்மட்டையுடைய ல்லித் தன் உட்சட்டைத் தெரியையுடைய வே என் புத்தகமென்று சொல்லி ஒரு செய்ப்பைத்தான். இவன் முன்னே புக்கையிலை சம்புகிற துலால் அதற்காகப் பாலித் அச்செப்பை எடுபுத்தகம் நான் முன் கொடுத்த சிறு புத்தகத்தை வைத்து அச்செப்பிலே இரண்டு துவாரம் அறு அவற்றைக் கயிறு புட்ட அதை அங்காட் தொட இங்காள்வகைக்கும் தன் கழகத்திற் தாக்கீத்கொள் என்று இச்சங்கதியைச் சொல்லிப் பின் மார் சாத்திரஞ் சொன்னார். நான் சிலநாட்கள் முன்பே இன்னவிலத்திற் பரிசீலனைப்பண்ணிச். பிரசங்கம் முடிவானபின்பு ஒரு மணியுள்ளனன்னை வைத்து தன் சட்டைச்சாக்கியிலிருந்து கண்ணாக்கோல்களை எடுத்து நீட்டி, ஐயா நான் வைத்திலே கவர்த்துத்தி கண்டெடுக்கச் சாக்கரண்டி கடிப்போகப் பிரயத்தனப்பட்டு முன் பிரயாணப்பட்டு இன்னும் அவரமணியேறல் ஐயாதவர்க் குறவாவார் என்ன சொல்லுகிறீர்கள் இவ்விலம் வந்ததேன். கிறிஸ்தவிலம் சகல பாவங்களின்றி சத்திகாக்குமே அவர் தமது மூலமாகத் தேவனன்னை வளக்க கடைசிலவரைக்கும் இரட்சிக்க வல்லரே நீர் சொன்னீரே. அவர் என்னையும் இரட்சிப்பாரென்று வினாவினார். மேற்கிறிஸ்தவிலேயே பாவவல செயல்க்கும்படி எனது சினைகிழைப்புக்குச் சில ஆட்கள் வேண்டியிருந்ததிலால் அ அவ்விலமனுப்பினேன். அங்கே அவன்சொய்யம் நடப்பது மாத்திரமல்ல வேறும் ஐந்து நண்ப்புவைத்துக்குக் கருவியானார். சிறு புத்தக தேவையென்று சொல்லி அனுப்பினார். தகத்தின் மூலமாய்க் குணப்பட்ட ஐயவன் பிறருக்கு நேற்றும் அவன் இரண்டு வருஷம் மன்னே ஒரு சிறு புத்தகத்தைவாங்கி அதை சங்கானுக்கு நெருப்புமுட்டும்படியாய் வீட்டுகாண்டுபோய் அதை வாசித்தவிலத்திற்கு டானென்று எனக்குத் தெரிவித்தானென்று னார். சினைகிழையே சிறுபுத்தகங்களாலும் பிரயோசனங்களைக் கேட்டீர்களா? அனியே தேவனுக்கு ஊழியிற் செய்ப்பு

அது.—Can't serve God alone.—நமது ல நாம் கிறிஸ்தவர்களாயிருந்தால் போதாது வகைமேசாமையென்னும் பேசுந் தர்க்கிறிருக்கிறது நம்மிக்கிலும். அப்படியி த இவ்விலம் மேலே தோற்றும் முகவரொ டிப்பாரையும் இதன் கீழே தோன்றும் சரித் துப்படிப்பாரையு முருக்கவேண்டுமென்று கிலேயும். போதாவன் உலேஸலி (John எனும் மனாத்தமா முதன்முதற் கிறிஸ்தவ ன்தப்பெழுத நூதனமும் மந்தமுமான ஓர் ட்டுக்காரையிருந்தார். அவர் தமது நேர ததியான பங்கைத் தனிமையான தியான த்தியிலும் பொழுதுபோக்கும்படியாகத் தீர் அல்லவா செய்க்கொட்டினார். அப் யத்திருந்து ஓர் சலவையிப்போவாவாரா டுத்து உலகத்திற் பன்னுதாமடைநிதிக்கு துமார்க்கப் பத்திரகிளொன்ருகிய வெளி ருதி எங்கேயும்? போன் உலேஸலி அவ் ிமையிலிருந்துவிலத்தப்படி ஒர் ஏழைப் ப னனை அருட்டவிட்டார். தாங்குத பப்பத் தோழை கிறிஸ்தவர்கள் ஒருமுறை அவர் னது ஐயா, நீர் தேவனுக்கு ஊழியிற் செய் ப்பும் போக விருப்புகிறீர். நீர் தனியே அவ் யதல் செய்யக்கூடாதென்பதை நிலைபு ததால் நீரும்புத்தே சினைகிழைக்காகக் க யும் அவ்வது உண்டாகக்கிடக்கொள்ளும். யிருப்பதைக் குறித்து வேதமொன்றுத் த்வையே யென்று. இக்கண்டிப்படி இ கிறிஸ்தவர்களின் கண்களைத் திறந்துவி டும்மெய்ப் பத்தியின் கண்களைத் திறந்து சொல்லுகிற தேசென்று அவர் ஆராயத்

வ் வானுணவாக் கழிக்கவல்லெடுமென ஏவப்பட்டார். ஓர் துகையி லுட்கொந்து தன்னைப்பற்றி பிண ந்து உலகம் அச்சுந்து கேட்டுப்போகிறதென்பதைப் பற்றி எச்சரிக்கையற்றிருப்பதற்குப் பதிலாக இங்கிலா ந்து ஸ்கொத்திலந்து அயரலந்து அமரிக்காவெங்குத் திருந்து ஆர்மர்க்கண்ட ஆதாயம் பண்ணி ஈட்டுந்து ஆர் ம்பித்தார். இவ்வகையாக இந்து மகாத்தமாவைத் தான்டிவிட்டார். அவ்வெழுத்து கிறிஸ்தவனின் குண மானது ஒவ்வொரு ணைப்பட்ட கிறிஸ்தவனின் சி ற்தையிலுமிருக்கும்மானால் உலகம் இப்பொழுதிருக்கும் நிலையையிலிருந்து எவ்வளவு வேற்றுவமையான சி லவமையிலிருக்கும்? என்பாடு பார்த்தார் போதும், நான்மாதிரியும் இரட்சிக்கப்பட்டார் போதும், என்பி னவர்களும் சமுசாரமும் நானும் கிறிஸ்தவர்களாயி ருந்தார் போதும், உலகம் கலிமுந்தாலென்ன கிறிஸ்த னாலென்னவென்று தவறுதலாயிருக்கிறது சிறிதில வளே, மேலே கண்டிருக்கும் முகவுரையின் போ ருண உட்கொள்ளு.

உன் விசுவாசத்திற் பெருமறுதியாயிரு.— Be firm in your faith.—திறப்போலி நாட்டுக்குச்சு ப்பமான பேனே (Bano) எனும் இடத்திலே பண்டுகொண்ட சிறுக்கமுசாரமொன்றைச் சேர் ந்த ஒருவாலிபன் தான் இதுவரையும்நின்ற மார்க்க கமந்து அசத்திப்பெண்க்கண்டு நமது இட்சகா ண்டை சேர்ந்தான். இவன் கிறிஸ்தவரானது அச் சமுசாரத்தாருக்குக் கணவியும் இகும்ச்சியுமென் று அவர்கள் எண்ணிக்கொண்டதனால் அவர்கள் அவன்மேற் பெருமன்கொண்டு அவனை உபத்திர ப்படுத்தித்தொடங்கினார்கள் பீர்த்த நாட்டிலிருந் த அவ்வாலிபனது தம்மில் அவன் கிறிஸ்தவர்க்குத் தைத்தழவில்கொண்டானென்று சங்கதியைக் கே ன்விப்பட்டு அவனுக்கு ஆணையி ல் இவ்விலம்வந் து உன் பழய விசுவாசத்தை விட்டு மருள்வழிந் தற்கு ரியாயுஞ்சொல்லியபோனென்று கேட்டுக்கொ ண்டான். அவன் தமயனன்னைவைத்துப்போயுது அவனெனக்கிச்சு, சகோதரனே, நீ எனக்கு வழசில ிருத்தவையிருக்கிறும், அந்தந்த ஆலுநர் காரியங்க ளிலே நீ என்னென்ன வகையாய்க் கட்டவாயிரு வாயோ அவ்வகையெல்லாம் செய்கிறேன். ஆனால் மார்க்ககாரியங்களிலே எனக்குள்ள யாவற்றையு மும் நான் இரந்துபோகவேண்டிவந்ததென்று தரோருவருக்கன்றிப் பின்னொருவருக்குக் கொடுக்க வேண்டினார். அவனுடைய தமயன் அவனை நோக்கி, நீ மறுபடியும் என்னை சேரே தோடு திரும்பிவிட, என்பதாவும் பாட்டையு ல் விசுவாசித்தார்களோ அப்படியே நான் செய்கிறேன். என்பதாவும் பாட்டையு ல் போனல் நானும் அவ்வாறேபோகவிடுவேன். ஓரேசமுசாரத்தார் ஒருவரோருவரையே பிடித்துப் பதல்லவா சரியென்று அவனை மன்றார். அவன் தன் மைத்துனனியை நோக்கி, சகோத ரியே, கிறிஸ்து உனக்காக மரித்திருக்கும்பொழுது நீ இவ்வாறெப்படிப் போசுவாய்? ஆ! கிறிஸ்து என் னை எவ்வளவுதான் பேசிக்கொண்டார். மோட்டம் நிறை வாக்கி எனக்கு அங்கே இடமில்லவையென்று நான் அ திப்போகினும் நான் அவரை நேசித்து அவருக்கன துத்துக்கும் மகிழ்வைக்கும்காகச் சீலிப்பேனென்று. தன்சுளேவியும் தன்மணவியின் மன்றட்டும் தன் தம் பியின்மனைசைத்திருந்துவல்லவென்று அவ ன் தமயன்கண்டபோது, வாக்குவல்லவென்று த ருக்கத்தாலும் அவன்நிற்கிறநிலை தவறாதது ருபிக ரிக்கும்பொருட்டாக அவன் தமயன் பீர்த்தநாட்டிலே யுள்ள சாதுரியமான சிறுக்கர் பலருக்கு ஆணையி டினார். அவர்கள்வந்து தங்கள்மரித்தவல்லம்மா ரித்துத் தங்கள்வாக்குவல்லம் வயர்க்கற்களிலுந் தப்பட்ட மார்புகள்மேற் பயனிலவாயம்பெய் விட்ட வெட்கத்தோடு திரும்பிவிட்டார்கள். அவர்க ள் கிரும்பியபின்பு அவன் தன் தமயணப்பார்த்து, அன்னே, நீ என்மனைசைக்கவல்லக்கி நிலைநெவைக்கு ம்படியாக இவ்வாட்களைக் கூப்பிடுவீர்த்துடையே. அவ் ள்களேசுக்க என்மனைசிப் பட்டுறைக்கவல்லப்பின் றி அவம்போயினவே. நான் மறுமொழிசொல்ல ஏ வாத குதர்க்கமான கேள்விகளை என்னிடம் அவர் கேட்டபோதிலும் நான்கவல்கேன். புலுவுறா ல் எப்பொழுதேனும் அசைக்கப்பட்டக்கூடாத சா ருட்கள்மேற்புலுள்ள அன்பு எனக்குள்ளிருக்கின்ற தென்றேன். தங்கள் கண்டிப்பும் ரியாயத்திற்குப் படிப் பவிக்கவல்லவையென்று அச்சமுசாரத்தார் க ள்கூப்பிட்டு ஆணையுடையவரும் புலம்பத்தொடக்கினு ள்கள். ஐயமோ நமதுபின்வா புரொடுதெற்குள் மார்க்கப்படுதியில் விழந்தானே என்று சொல்லி

பயம் உறுத்தலைச் சகித்துக் கொ டுட்டசேபுடிகள் என்ன அசைக்கமாட்டி கண்ணீராகக் காணும் பரிதாபப்போ தா திருக்கிறது. ஆ! ஏழைக் கண்கள் நா ட்போனென்றேன் எனக்கே கப் பரிதாபமெ ன். தங்கள் அறியாமையினால் எனக்கே ள்கள். அவர்கள் அழகைக் குரவல்க்கே ருதலும் உருத்திறதும். என்றமும் இவர்கள் நான் கிறிஸ்துவைக் கைக்கொழிவிட்டேன் பின்னும்மருமுறை இவன் குருவைக்கண் டப்போது நான் பித்தது நாட்டுக்குப் போய் வளவந்திருக்கிறது என்றும் ரிசுமாம் என்ற ப்பழய கோண்கைக்குத் திரும்பிவிடுவே னென்பதைப்பற்றிப் பேசுதலிலே கதைவை டினார்கள். ஆனால் அவர்கள் ரிமித்தம் உறுதியுடன் நிலவிற்குச் செய்தற்காகத்தே வுதோத்திரிக்கிறேன் பேசுதலிலே மணடை வந்திருக்கும் கண்கள் அநே நான் திரும்பினேனாகில் அவர்களைவாய் வனை மடைவார்கள். என் ஆர்மா இர டுத் தத்தியற்கையிப்பினும் அவர்களை டைக்குக் கொண்டுநிறுத்தப்படியாகவேளும் ஸ்துவோ டெட்டிக்கொள்வேனென்றால் பிணுக்குப் பின்னும் பல உபத்திரவ காலமென்றும் அவன் நிலப்பாது பிடி ருறியுன்னும் இருக்கிறென்றும் நம்பியிருந் திபிதாமதா முதலான பந்துக்கண்களினி தம் இரட்சகரணடைவர முன்னிடம் ப் பரிய சினைகிழை, இவ்வாலிபனது மடை என்னதைப்பேர்ப்படுத்தியிருக்கிறது?

பயங்கர கோடுமே.—A horrible! —நியூசுலாந்திலே யுத்தம் தொடக்கி நெரு றென்பது புதினம்பாசியேபுருக்குப் புகழ் மெ. அந்தயுத்தம் இன்னும் கின்றுபோகக் கூடுதல் எனவே தோசைப்பித்தும் மொழிகிட்டது. சேனுப்பாய்கிய கரேன் யோகம் விட்டாரென்றும் சத்தம். ஆனால் அந்தோதேவமான சங்கிதவணப்பார்க்கு அக் யூரிக் குடிசைகளும் கிறிஸ்தவர்களின் லிசு கிசு

யும் பிடித்து முதலாவதாய் வொல்ல்க்கண்களிலே செய்யத் தீர்த்தார்கள். அவர் ஐந்து கிரிவம் ரவெற்றைச் செய்ப்பன்னென்றேன் என்க்கு க்குப்பிற்பேட்டு அவரதுகேவிலுக்கு முன்னினைக் கொப்பிலே கட்டித்துக்கினார்கள். அவர் உ டுருக்கும்பொழுது ஒருமேயே பி அவர் வயிற் றெக்குடலை எடுத்து நாய்க்குருக்குப் போட்டான் ரத்தசாயத்தை எடுத்து லைவாரும் ஒவ்வொரு ன்க்கிள்ளி வயிற்போட்டுக்கொண்டார்கள். உண்மையே ஆகாரியோருவன் சுற்றிக்கொண்ட ய அதிலிருந்தொழும் தீர்த்ததுள்ளவன் ஒருவ ராவும் வாய்ப்பொன்று யாவரும் வாக்கிலிட்டிருக் ண்டார்கள். இக்கூட்டத்தாருக்குத் தவறாமையு டுதிகாரி தன்னைகண்களிலே கண்களைத் தோக் க்குட்கின்ற எண்ணுறுபுருக்கான வாயிற் டிலுழக்கிக்கொண்டான். அப்பரும் தவறாம ருக்கும்பதில் வைத்துச் சிறைப்பிடிப்பட்டு ஒரு டிசேவகண்கையிற் கோடுதார்கள். சட்டம்பை கருக்குகனி அப்பொருட்டுத் பின்னாட்டிப்பே ட்டார்கள். கிறேசைக்கொல்லாதது உருத்தக ஆயிரம் பவன்பேர்ப்பும் சம்மதிக்கவில்லை. சி ர்போர்க்கண்களானும் தீவமுழுதுப் சுற்றிவந்து னரையும் அவ்வாறுகொல்லத் தீர்த்தார்கள். இக் ரியம் ஒக்கலென்குத் எட்டெனட்டி செல்லின்பே ரியானியோடு (Bishop Selyūn) ஒரு யுத்தக் க ல்வந்தது. அதைக்கண்டபட்டின் சண்க்களே ட்கிறேலகுருவையு முறிக்கப்பட்டார்கள். இக் க்கப்பலில் விட்டுக்கொண்ட வாயிற் செ லியன் மேற்றானாள் (Bisho விடத்திற்குபெ ள முப்புவகு ந்து பிரயாணப்பட்ட அவரும் பி



MORNING STAR.

Jaffna, Thursday, July 22, 1852.

THE 'NATIVE INHABITANTS' INQUIRY OF THE MORNING STAR LUMINARY.

What is the cause of the present scarcity of money and of the indications of approaching famine? Having made common cause with the 'Native Inhabitants' who have proposed the foregoing inquiry, we may assure them of our readiness ever to reflect upon them the light we may obtain from the 'king of day,' for the solution of all their inquiries—that is, if the subject matter of them be found to lie within the sphere of our observation and radiation.

The conjunctural causes of the scarcity of money, &c., enumerated by the 'Native Inhabitants' themselves, are of a nature to be wisely and conclusively pronounced upon by those only who have their residence on the earth. We have therefore handed over the case for adjudication to those to whom it may appropriately appertain to pass sentence.

In the mean time, and in the way of underlying all that may be wisely spoken on the subject by those on the earth, we will report for the benefit both of town and country, how the matter appears to us up here. And that we may be the more sure of casting some light on the subject in question, we will sledge down a few rays from that greater luminary—even from the oracles of God,—of which the sun itself is but a dim emblem.

1st ray. Though it is true, in an important sense, that 'money answers all things,' it is also fearfully true that the love of money is the root of all evil which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.

2d ray. 'He that loveth to be rich hath an evil eye, and endureth not that poverty shall come upon him.' For, 'they that will be rich, come what will, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' To the truth of this, our jails and courts—sorrowing relatives and friends, and the country at large do abundantly testify.

3d ray. 'A man's life consisteth not in the abundance of the things which he possesseth. A little that a righteous man hath is better than the riches of many wicked.' 'The kingdom of God,' as set up on earth and established in the heart of man, 'consisteth not in meats and drinks, but in righteousness and peace and joy in the Holy Ghost.' 'The blessing of the Lord it maketh rich and he addeth no sorrow with it.' In the light of these rays, let the 'Native Inhabitants,' and let the town's folks also, heed the mandate from on high, 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.' It is an ordinance from the Lord of the pearl fishery, that he who seeks for shells only, can have no assurance of obtaining shells, but whose appropriately seeks the pearls of greatest price will assuredly obtain not only pearls, but as many shells also as may be needful for him.

(Rays to be continued unless the subject matter of inquiry be sufficiently cleared up by night cast upon it from other luminaries.)

VENUS AND MERCURY.—Venus, the queen of the stars, who has, for many months past, graced our evening parties with her beauty and brilliancy, has now retired from the western horizon. In her stead, Mercury, the prince, who is ordinarily in the shade, as though conscious of his minor pretensions in the sphere in which he is destined to move, will be among us for an hour or so in the evening, from 7 o'clock and onward, for some weeks to come, if the clouds conceal him not. He may now be seen in his direct course in the western part of Leo, about 15 degrees north declension, as day-light disappears. His rate of daily movement at present is about one degree and a half; consequently he is distancing the sun. He is now 22 degrees east of that luminary. On the 7th of August, when at his greatest elongation he will be nearly 27 1/2 degrees distant from the sun.

At the latter end of the month, early risers may have a view of the queen in her majesty and beauty in the eastern horizon,—where, in her sphere as the morning star, she may be observed and admired for some months to come. D. P.

A CARD.—We have seen a small card with the following pithy sentiments. We give them as 'our card' to those of our readers who still feel that wine, beer, &c., are almost or quite essential to existence; and we beg also to assure such persons that, if they will carry out the prescription of the card, in good faith, they will find it every way beneficial, especially in the matter of exerting influence for good over others. One side of the card says thus:

'Read and ponder! My friend, why wilt you take that into your mouth which will rob your pockets, destroy your health, ruin your character, and steal away your brains?'

Had the advice of the other side, as below, been followed by all our race what untold miseries, both here and hereafter, would have been saved.

'Come, my friend, pledge for cold water. It will make your head cool, your heart warm, your name good, your life long, and your end peace.'

FIRE IN MADRAS.—The large building in Poppan's Way, in Black Town, Madras, known as 'Waddell's Folly,' and occupied by Oakes & Co., merchants, was destroyed by fire on Friday morning, the 16th inst.

Rev. Mr. Hurd and wife, American missionary laborers for Arcot, arrived at Madras on the 13th inst.

REMINISCENCES OF A RECENT VISIT TO AMERICA, No. 14.

On a second visit to the Rectory in Woodchester, which I had found to be a place of attractions, I was introduced to the late family of Mrs. Alexander, a Jewess—the survivor of the late Joseph Alexander, of Jerusalem. My visit to this family, and to those who at that time Dr. Williams' parishioners, was a most interesting one. For though Jews are scattered abroad in all corners to the earth, and are to be found almost in every country, it so happened that I had scarcely seen a Jew in the course of my life, and never, under circumstances favorable for personal acquaintance. But here was a Jewess, a daughter of Sarah, —Abraham's wife—a converted Jewess, having herself a family of daughters—a lady who had for some years resided in the holy city Jerusalem. Her parlor was a museum, decorated with curiosities, not only from Jerusalem, but from other parts of the land of Canaan. But nothing so most arrested my attention as the good lady herself. Her affability, intelligence and communicativeness, all conspired to invite to a free indulgence of my nationality of character in the point of interrogatories. And when I had long indulged, under the impression that I might never again enjoy so favorable an opportunity, 'But do you think, sir,' said the good lady, 'that I am to answer all your questions?' It was fair, however, for me to challenge her in return, as to who was most in fault for thus prolonging our conversation. As my visit to England for more effective service on my return to the Island, I did not lose sight of this object, whether in company with Jew or Gentile, whether by land or sea. Of the topics of conversation with Mrs. Alexander, one was that of the Jewish passover, as observed in modern times. On this subject, I received ample information as Mrs. Alexander was born and educated in the Jewish faith. The point on which I was most desirous of being informed was as to the quality of the wine used in the passover. This she informed me is wine unfermented and that she had often aided in the preparation of it for the passover occasion. She mentioned three processes by which unfermented wine may be obtained. The first, by pressing it from the ripe clusters, as did the chief butler in furnishing the needed beverage for Pharaoh, the King of Egypt; the second, by processes from dried grapes or raisins, whereby wine of this quality will be obtained at any season of the year. She also remarked, that unfermented wine in the passover was thought to be as necessary as unfermented or unleavened bread. This last remark, on account of its important bearings upon our affairs in Ceylon, has been to my mind a fruitful theme for thought. The most prominent thought suggested by the remark, that it was unfermented and unadulterated, was that our Lord and Master used, at the institution of the supper; the wine will be rejected, that while they were yet celebrating the feast of the passover, He took the cup of which they had been partaking, saying, 'this cup is the new testament in my blood.' Hence we find that the word wine, which generally denotes the fermented and intoxicating element which gives his color in the cup and moreish itself, is never used in quality in relation to that subject, either 'the cup' or 'the fruit of the vine.' A fruitful theme for thought indeed, for those who would scrupulously adhere to the teachings of Scripture and conscientiously follow the example of our Lord.

On taking leave of Mrs. Alexander, she kindly presented me with a small paper of olive leaves, brought by herself from the garden of Gethsemane. These olive leaves I have carefully deposited among my treasures as a remembrance of my first visit to a Jewish family, and as a memorial of the stupendous scenes once witnessed on 'the Mount of Olives.' D. P. Manney, July, 1852.

WHAT ANSWER SHALL BE GIVEN?—By means of recent movements in the province for the suppression of intemperance, the attention of the native community has been attracted by the fact, that while multitudes are losing their health, their property and their lives by the use of strong drink, the government also are palpably losers in two important respects.

(1) By the time and money expended by government in the investigation and punishment of crime and disorders consequent on drunkenness, and (2) by the impoverishment of the community at large, whereby they are positively disabled from paying taxes, and in otherwise sustaining the government. The natives had supposed that the whole system of toddy and arrack rents was framed and extended, advisedly, for the sole purpose of increasing the revenue, and this too while the great body of the country inhabitants were deprecating the adoption and extension of such a measure. But now that it is distinctly understood that all parties are losers by the traffic,—that it is ruinous, as our well remarked, 'both to the father and to the child,'—the question, from the native community, is becoming more and more urgent and pointed, 'Why is not the plague stayed? Why should persons now be licensed and thus clothed with the authority of government, (who are supposed to have all power in their hands) to continue a measure so fraught with mischief to all classes?' To such an extent are the great body of landholders in the country opposed to the sale and to the use, both of toddy and arrack, that if none were empowered by government to protect and systematically to promote, not to say enforce, the sale of these articles, the natives themselves would be the natural and efficient co-workers with the government for a general and permanent reform.

NATAL.—This place in South Africa, which, from its unimportance so lately as 1844, or from some other cause, is unnoticed in the best Geographical Dictionary of McCulloch, now boasts of seven newspapers, and is making great advances in other respects.

POLITENESS.—Somebody says that politeness is like an air-cushion: there may be nothing in it, but it eases our jolts wonderfully.

HYMN TO GOD ON THOUGHTS.

BY THE LATE REV. WM. B. TAPPAN. It may be, from outbreking sin 'T is not to hope's flower of pride, Thy mercy hath me kept; Which grew within my door, I fear me lest of earth's within, A worm was sent; the floweret Faults known to these—forgot By me; And joyful hope is o'er. All unconfessed, unwept. He whom I love is shipwrecked, tossed. How far I am from outward aid Of grievous error free— On seas without a shore. Unstained by damning vice— 'Tis not that, daily, I may see How silent grief drinks up The fact; How silent grief drinks up My tears, how men may see; Her life, who is my life to me, Not these, not these—what I deplore Who took with me that cup, And drained it to its dregs of pain. Is scanned none by thee. O, see such horrors sup! And such—not all their wild exultance. I, foolish wanderer, truly know That these are well for me; Can I be surely known, These are but blessed guides to show How with my beating heart are blest Who courses in my purple flood Yea, in my greatest grief— I count My greatest joy to see. Could I escape thought's dreadful power, But 'tis vain thoughts that me perplex; Nor creep to death its slave, Like clouds of troops, all arm'd; I'd purchase one such angel hour With life, and hail the grave; My journey to the skies. Or, doomed to longer pilgrim-age, O, how they muster, when my Life's many woes would brave. On heaven would fix her eyes. Could in these bitter waters be And when I come to thee in prayer, My sum-branch of healing cast, Hell knows the favored hour; I'd murmur not, though yet by Lo, all its legion thoughts are Of a desert's to be past, Impatient to devour! Of care and toil—not dreary sin— Yea, weeping at my Savior's cross. To Canaan's land at last. I feel their cruel power. 'Tis not of sickness I complain, My God! I cry to thee in pain; Though this hath made me moon; Thou art my hope at last; Bereavement wakes no angry Free me from the accursed chain. strain. Though this, O God, I've So strongly round me cast— know! And that I'll praise along my I'd bear these children, as I've borne. When my journey's past. For these are all thine own. Yet, 'if to suit some wise design, 'T is not that thou hast scourged- I must be longer tried; away. I must be longer tried; My early, pious schemes, And this stern trouble must be mine, And on my plumes of riper days I'mine, Perhaps to lumber pride— Aid taught me earth's enchant-Help! Thou, who in Gethsemane, Temptation, sore, defied.

AN ADDRESS TO EDUCATED YOUNG MEN.

[CONCLUDED] A strict examination of the state of things in Jaffna, may, we hope, in a degree at least, rouse the attention of some who love the interests of their own countrymen. The heathen generally desire to learn the truth. Their esteem of the morality of the Bible; their respect for Christian character; their condemnation of their own religion; their non-observance of many superstitions, their breaking many of the religious observances of caste; their recent estimate of female education; the restraint of intelligent heathen husbands in not allowing their wives to hear Saenda Parana in the temples; the manifest unfaithfulness of the heathen to their own religion in their making vows to the ennobled statues of the Roman Catholics; the treachery of the Roman Catholics in their making vows to the heathen goddess Amman; and the assistance of the heathen in the way of forming many of the chief priests or gurus; the ignorance and avariciousness of pashlars and other temple servants; the quarrels and bribes with which two and sometimes three brahmin and Roman priests appear in their respective temples and churches to officiate in them, each party having their own companies, abusing, excommunicating, and loading each other with insults, reproaching each other with the lowest vices, and grossly treating each other openly, &c.—all these plainly indicate that even the ignorant heathen and Romanists have strictly observed the conduct of their spiritual leaders. You can learn from history that all Europe was sunk in darkness and ignorance before the reformation and was in bondage to the Roman hierarchy or priesthood. At the time of the reformation, though some countries in Lower Germany, the University of Paris, and several princes bent their knees to Rome and appeared to make a common cause with the pope, yet in several instances, they answered the menaces of the Roman pontiff, and were privately prepared to receive the reformation. Now our countrymen are not in subjection to any sort of power which would inflict punishment or tortures upon us for the sake of religion. Why then are they so slow in receiving the truth? Is it because we do not notice the errors of our priests, or is it because we do not notice evil we are the light? In answer to this, an intelligent man told me that a regard and respect to age and a disposition not to displeas the village headmen, however bad their influence may be upon the community, weakens the spirit of independence. For example, let a ponty, grey-headed, influential,

though ignorant, old man, invite people to attend the *sadai* of dancing girls, or to attend any other theatrical exercise, the hoodlums and others will readily attend and contribute willingly in order to be praised by the audience. But let an educated young man request the same company, who had attended the *sadai* and such money, or more of the monthly periodicals, he will find it a difficult task to persuade them to do it. If we trace out the causes that make this difference, we find them to be insensibility, thoughtlessness, pride, and want of judgment on the part of the non-portion of the community. As long as these defects are noticeable in our first men or leaders, we cannot expect a speedy moral and intellectual change in our land.

At the time of Luther's preaching the Bible commenced in private places, in manasteries, schools and in families. Thereby new thoughts and new feelings were manifested in almost the whole of Europe. "Complaints and murders arose on every side; thousands of voices united in demanding a reformation of the church in its *head* and its *members*, its *faith* and its *manners*." The University of Paris had offences and rivals worthy of it, in Germany and in England. That of Wittenberg, where Luther and Melancthon first came into notice as Professors, had been lately founded. Principles carried away by the general spirit, by an emulation of glory, by the ravishing splendor of so many new lights, promoted by this regeneration by such establishments. It became impossible to impose silence on so many schools which sought celebrity by striving to excel each other. From these remarks it appears plain that influential and respectable people, as well as the books, show, cherish the habit of reading books and newspapers of whatever kind they may be.

Here I must remark whatever be the seniority or age of the people in the village, shrink not in speaking the truth; honor the grey-headed, but adhere to the truth and fear not the face of man. Who thought that Luther would have opened a religious world in Europe in the 16th century? Do not you see now many Tamilians, who were once tyrannized over by the higher classes, but who, as soon as they were liberated by the British Government, were overjoyed and full of exultation that at their own freedom and prosperity it was then absolutely necessary for us to seek ways and means to liberate our friends and their property from the brahminical bondage which has kept them in base servitude upwards of 2000 years? Educated brethren! think for a moment what dispelled the darkness of Europe, and increased its power and wealth? How was the polytheism of Rome overturned? How were the altars of heathen gods and heathen deities turned into the altars of the Crucified One? How were the laws of the Bible changed, the disciples of Plato, of Seneca, and of Cicero, into the disciples of Jesus, and overcome the wisest of philosophers, have we not strong reasons for believing that our people will soon receive the truth? What I see now wanting on the part of the educated is, a zeal to enforce the truth and austere morality. If these two can go together, it will enable the wise and zealous to conquer himself, shed peace, purity and strength over his own character, and then around him against the power of the world. See how Luther attempted a reformation! See what a single copy of the Bible has done. If you will read the history of the political and religious state of Europe, calm and quiet from the 7th to the 16th century, and the incessant agitated state of the three successive centuries from Luther's time, you will find all improvements, discoveries, and innovations, as well as the religious and political reforms, all their origin to the Bible. If the educated young men would candidly take to consideration the abuses and errors of the religious and scientific parts of the Hindu system, in the same light as a disinterested man would with that dauntless courage of Luther, I believe the matter of forming societies for leaving idolatry and its practices, will be as easy as that of forming temperance societies. I know that it is easy for the people to sign the temperance pledge when they are urged by influential people raise no objection against the promotion of the truth, but when we attempt to open societies among ourselves to relinquish brahminical rites and gifts to the temples and to practice the reading of the Sacred Bible, the majority of the people, with their gurus, will be against such promoters of good, thinking that the eyes of men will be opened to see the follies of brahminism. However, as there are many favorable circumstances which encourage us, we should never allow, let us, as an experiment, to begin to open societies, first in places where there are schools and village churches, and try to persuade the people to join us, by delivering a course of lectures on the evils of idolatry. Should we attempt this, we may be sure that although we shall meet opposition from our own kindred and neighbors, the end, as in the case of the temperance cause, will, by the help of God, be successful. In doing this we must take the stand of Luther, who, unshaken and unmoved, with a sublime moral courage, stood in the presence of those overflowing assemblies of kings, and nobles, and strong in his confidence in God, uttered the ever-memorable words, "I cannot deny the word of God; I cannot speak against my conscience." As God helped his enterprise, one kingdom after another fell from the power of Romanism and received the truth. See how he always helps us.

One great deficiency which we always observe in the demeanor of the educated is, a leaning upon others, and not pursuing the dictates of one's own conscience, and also an undue regard for, and fear of, superstitious and ignorant seniors. Friends! let us ask each other the following questions. Had not Luther seniors and revered friends in the assembly of the world who were against him? What would have been the state of the world had he not paid such a respect for seniority and inflexible Knox have spread abroad among his countrymen a wonderful light upon the great doctrines of the reformation if he had feared the face of man? Was it not a single copy of the gospels, which the Hindu pastor, Samuel William Flavel, alias Sangaralingam, found under a tree during his service as a sepoys in the Indian army in Ceylon, that, with God's blessing, on Flavel's ardent and vigilant, together with the aid of the London Missionary Society, was it not, I say, this one portion of God's word that has opened up Christian congregations throughout Caimore, Bangalore, Salem, Coimbatore, Mysore, and Bellary? Yours truly, South Araly, June 26, 1852. W. V.

**SUPREME COURT.**—The second session of the Supreme Court, for the Northern Province, commenced its sitting in Jaffna, on Tuesday, the 20th instant, Honorable J. Stark, 2d Puisne Judge, presiding.

**THE MOTHER OF NAPOLEON.**—Letitia, the mother of Napoleon, was a woman of extraordinary endowments. She had herself hardly passed the period of childhood, being but nineteen years of age, when she heard the first wailing cry of Napoleon, her second born, and pressed the helpless babe, with thankings and prayer, to her maternal bosom. She was a young mother to train an edifice such a child for his well-known but exalted destiny. She endeavored in protecting, and the nursing babe, as it fondled a mother's bosom with those little hands, which, in after years, grasped sceptres, and up-lifted thrones, and hewed down armies with resistless sword. She taught those infant lips to hiss "papa!" "mamma!"—those lips at whose subsequent command all Europe was moved, and whose burning, glowing, martial words fell like trumpet tones upon the world, hurrying nations upon nations in the shock of war. She taught those feeble feet to make their first trembling essays upon the earth, rewarding the successful endeavor with a mother's kiss and a mother's caress—those feet which afterward strode over the sands of the desert, and waded through the blood-stained snow-drifts of Russia, and tottered, in the infirmities of sickness and death, on the misty, barren, storm-swept crags of St. Helena. She instilled into the bosom of her son the elevated principles of honor and self-respect, which, when surrounded by every temptation of the times, saved him from the degradation and doom of the inebriate, of the voluptuary, and of the gambler, and which made the court of Napoleon, when the most brilliant court this world has ever known, also the most illustrious for the purity of its morals and the decorum of its observances. The sincere unaffected piety of Letitia rose so high above the corruptions of a corrupt and profligate church, that her distinguished son, notwithstanding the all but universal infidelity of the times, was compelled to respect a religion which had embellished a beloved mother's life. He was thus induced, in his day of power, to bring back a wayward nation of thirty millions from cheerless, brutalizing, comfortless unbelief, to all the consoling, ennobling, purifying influences of Christianity. When at the command of Napoleon the church bells began again to toll the hour of prayer, on every hill-side and through every valley in France, and the dawn of the Sabbath greeted rejoicing thousands in the crowded city and in the distant country to the temples of religion—when the young, in their impials, and the aged in their death, were blessed by the solemnities of gospel ministrations. It was in the influence which inspired a dutiful son to make the magic change, which, thus, in an hour, transformed France from a pagan to nominally a Christian land. It was the calm, gentle, persuasive voice of Letitia which was embodied in the consular degree, Honor to Letitia, the mother of Napoleon.

Rev. John S. C. Abbott.

**WHAT A WISE LAW CAN DO.**—Rev. Mr. Hadley, city missionary in Portland, Maine, thus writes under date of March 10, 1852, concerning the happy effects of the famed and excellent "Maine Law": "During the winter of 1850-51, scarcely a day passed upon which I was not called upon numerous instances, to render relief to inmates on the very verge of, and in the midst of, freezing, whose destitution and suffering were the immediate consequences of intemperance. Not a single case of the kind or one in anywise analogous to it, has occurred within my knowledge for six months past. The calls for relief made upon me, in cases of real distress, during the winter in question, were usually from five to twenty daily—to say nothing of the ordinary calls to obtain employment, &c., &c. But for the last four months, a period embracing all the severity of our long winters, I have not had five urgent calls for immediate relief on a single day, and according to my exact records more than twenty secular days have occurred during this period on which I have not had a single application for relief. I have not witnessed a case of suffering as the immediate consequence of intemperance during the same period; and, indeed, I have scarcely witnessed any suffering during this time, except from sickness and pain to which all classes are alike subject."

**SOUTH EASTERN AFRICA.**—Rev. Mr. Livingston, a missionary of the London Missionary Society, thus speaks of one of the customs prevailing among some tribes in the interior of Africa, recently visited by him:

"The Bushululumpo are called so from having their hair raised up in the centre of the head; and both they and the Batoka have the strange custom of knocking out all the upper front teeth of both sexes at the age of puberty. The under teeth are released from the pressure and attrition of the upper, grow long and press out the lower lips, and give an old man sort of appearance to the face. They say it is done in order to make their teeth resemble those of oxen. All Africans, except Bushmen, have a very great reverence for oxen; it nearly amounts to worship. The Babinge go a step farther and knock out both upper and lower front teeth. We did not see any of the latter, but the Batoka told us that the having bitten his hand in a quarrel, he ordered his teeth to be knocked out as a punishment, and his people followed his example."

**A NEW BENEFIT OF CHLOROFORM.**—A surgeon in the Madras Army has put chloroform to a new use, having thereby detected a sepoys manager, one of a class of persons nearly always to be found in an army, who feign themselves sick in order to avoid duty. This sepoys had been absent some time on account of pretended paralysis of the arm. On his return he was worse than ever. The surgeon, suspecting him to be a forger, put him under the influence of chloroform, when, this being thrown off his guard, he walked about and used all his muscles with perfect ease.

**SIAM.**—A few weeks ago, we noticed that the reigning monarch of Siam had enjoined on his nobles and subjects, the propriety of following the example of King David, who was a wife. What the result of this appeal to the good sense of the nation has been we are not at present informed, but doubtless so high an example will have a powerful effect in checking the continuance of polygamy, and in diffusing throughout his dominions both morality and happiness.—*Straits Times*.

**MISSIONARY.**—We understand that Rev. Mr. Percival, now in England, has resigned his connection with the Wesleyan Missionary Society, and that he is to be succeeded in Jaffna by the Rev. Mr. Griffith of Madras.

**OVERLAND INTELLIGENCE.**

We have English dates down to June 8th. We give a few of the more interesting items, as we find them in the following Observer Extraordinary of the 12th instant:

Lord Derby has again explained that he had not pledged himself to the remission of a duty on foreign corn; but he said he thought it would be desirable to impose a small duty, but that whether such duty was to be imposed or not was a question for the constituency of the country. The Chancellor of the Exchequer states roundly that "the time has gone by when the injuries which the great producing interests sustain can be alleviated or removed by a recurrence to the law which previously to the law of 1846 protected them from the like calamities. The spirit of the age tends to free intercourse, and no statesman can disregard with impunity the genius of the epoch in which he lives."

Sir Harry Smith had been warmly welcomed on his return from the Cape. Emigration to Australia, for some time stagnant, is now flowing on apace; vessels are announced in long columns, and still the complaint is want of sufficient shipping.

The new site chosen for the Crystal Palace is at Springham, and arrangements are in progress with the Brighton Railway Company for a Branch Line.

Jenny Lind (now Mrs. Oule Goldschmidt) has, it is stated, remitted to her own country 150,000 dollars for the education of schools.

Railway returns show that the number of passengers in 1851 amounted to 47,500,322, and that the casualties during the same period, were 113 killed, and 254 injured.

Electric communication with Ireland has been established by means of sub-marine wires, from Holyhead to Dublin.

**FRANCE.**—In France influential men shrink from taking the required oath of fidelity to Louis Napoleon. The president finds himself thwarted in some of his favorite measures, and thus in his favorite revenge against the Orleans family.

**FAITH.**  
Faith has an eye no tears can dim,  
A heart no griefs can stir;  
She bears the cross, and looks to Him  
Who bore it first for her.  
**HOPE.**  
Standing on the rock of faith,  
Trusting what the Savior saith,  
Looking on the things above,  
Hope is filled with love and love.  
**LOVE.**  
Mortals, if ye would display  
Charity sincere and true,  
While his due to man ye pay,  
Keep your love to God in view.

**MACREARY'S OPINION OF THE STAGE AS A SCHOOL OF MORALS.**—Mr. Macreary, the tragedian, now resides at Sherborne, in the bosom of a most interesting family of twelve children. Among many excellent gules for the government of his family, is one, from which, it is said, he has never deviated. It is, that no one of his children should ever, on any pretence, enter a theatre, or have any visiting connection with actors or actresses.

**THE BIBLE, THE CHURCH, THE SCHOOL, AND THE NEWSPAPER.**—A Bible and a good newspaper in every house, a good school in every district, and an evangelical church in every neighborhood, and all appreciated as they should be, are the sure support of virtue, morality, civil liberty, and pure religion.

**A HAPPY THOUGHT.**—It is difficult to conceive any thing more beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to Him who handles the rod."

The studious, the contemplative, the valetudinarian, and those of weak nerves, if they aim at health, and long life, must make exercise in a good air a part of their religion.—*Dr. Chexyne*.

**MADRAS RAILROAD.**—The *Madras Spectator* asserts positively, that the Court of Directors have at length given their sanction to the Madras Railroad, and have offered to guarantee a dividend of four per cent.

**ADVERSITY.**—Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.

**NOTICE.**  
It is hereby given that the annual meeting of the Jaffna Native Evangelical Society will be held at the Oodoville church, on the 29th of July at 10 o'clock, A. M. The members of the society and other friends are respectfully invited to be present on the occasion.

**SHIPPING NEWS.**  
**POINT PEDRO.—ARRIVALS AND DEPARTURES.**—July 5, 1852.—Sailed Schooner Elizabeth, Yanampoy for Trincomalee, passengers, Rev. J. Gillings and 12 natives.  
July 11th.—Arrived Schooner Petrel, Ahamedolobe from Batticaloa July 7th, passengers Mrs. Atherton and children.  
**KAYTES.**—July 6th.—Arrived Malamadua Sado boat, Vastiamppily, from Colombo and Pamban 3d and 5th July, bound for Poptootooray, passengers for Jaffna, Lieut. Watson and 4 natives.  
July 9th.—Arrived Brig Rangoon, D. Soosay, from Trincomalee July 5th, bound for Colombo, passengers Messrs. Brown, H. Ruld, R. Ruld, 2 Northways and servants.  
Sailed Brig Letehim, Savarimootoo for Colombo, passengers Mr. Tonsaint and 6 natives.

Printed and published at the American Mission Press, Manampy, Jaffna, by THOMAS S. BURRELL.