

PUBLISHED AT MANREY, CRY. LON, TWICE EACH MONTH.

Righteousness exalteth a Nation; but Sin is a Reproach to any People.

FRIDAY - TWO SHILLINGS A YEAR, PAYABLE IN ADVANCE. [Vol. XIII. No. 13.]

ஓகம் புத்தகம், சஞ்சிகை யொக. துஆரொகம் இல. ஆடி 1871. மீசல. வியாழக்கிழமை. - Thursday, July 14, 1871.

TERMS OF THE PAPER.

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[Conversion of Two Chinese.]

சீன தேசத்தில் இருவர் குணப்பட்டு வரலாறு. ஐரோப்பா அமெரிக்கா என்னும் கண்டங்களிலிருந்து சீன தேசத்தின் அனுப்பப்பட்டிருக்கிற போதகன்மார் இடச்சிப்பின் அறிவைப் பரப்பும்படி செய்வும் பிரயாசப்பட்டு வந்திருக்கார். அவர்கள் நான் கொண்டு அந்தள்ள கடைகளிலும் பள்ளிக்கூடங்களிலும் சனங்களை கூடிவருந்து மற்ற இடங்களிலும் சலிசெய்தல் போன்றவை வந்திருக்கிறது. இந்த தேசத்தில் சலிசெய்த போதகனைக் குறிப்பிட்டு வருகிற சாதிவேற்றமும் அங்கே இல்லை. ஆயினும் அந்தச் சனங்கள் பூர்வீகம் முதல் படிவாதமாய் பிறந்து நிற்கிற அவர்கள் வேதமும் வினாமும் அப்போதையுமான் பல சக்திக்குற்றம் முறைமைகளும் பொருளாத சமுதாயன வலங்கீச் சிந்தைகளும் இடையூறுகின்றன அப்படியிருந்தும் கத்தலையை சிறுவையிலே அந்த தேசத்தில் பல இடங்களிலும் காண்கிறோம்கு சிலர் குணப்பட்டுக் கிறிஸ்தமார்க்கத்தின் பிரிவேசிக்கிற வந்திருக்கார். சிலவாழ்க்கை முன்னே அந்த தேசத்தை அடுத்த ஆங்காங்கு என்னும் தீவில் குணப்பட்டுக் கிறிஸ்த சபையின் சேர்க்கப்பட்டு இரண்டு பருவகாலம் வந்திருக்கிறது இவ்விலத்திற் சநககமாய்க் காண்பிக்கிறோம்.

அவர்களிலொருவன் சிலவருவாமல் கண்டேன் பட்டணத்தில் இருக்கிற டாக்டர்த்தர் இரப்பென் ஐயருக்குச் சீன பாவைப் படிப்பிக்கிற முறையையிருந்தார். அவன் நல்ல விந்தவனாக. அவன் அந்தப் போதகரோடே பழகுவருகையில் வேத புத்தகத்தை கற்றுப் ஆரம்பித்து கிறிஸ்தமார்க்கம் பெறும்படி அறிந்த தனக்குள்ளேயே கொண்டு போகவேண்டாமென்று சொல்க்கொண்டார். போதகர் அவனுடைய தன்மையைக்கொண்டு அதிக் திட்டமாய் அறிவவேண்டாமென்று சொல்க்கொண்டார். அவனுக்கு தனது தாய்மகனாகக் கொடுப்பதற்கு முன்னே சர்தே தாமசமாயிருந்தால் நலமென்றுண்ணி, அவன் சிலகாலம் பொறுமையாயிருக்க வேண்டாமென்று சொன்னார். அவன் அதைக் கேட்டு மனம்தொப்புள்ளவனாகக் கண்டேன் பட்டணத்தை விட்டு ஆங்காங்கு என்னும் விடக்குப் போனார். அங்குள்ள ஒரு போதகர் அவனை ஒரு பள்ளிக்கூடத்துக்கு உபநித்தாயக வைத்துக்கொண்டார். அந்த ஊரில் சீன பாவையை கற்றுப் அறிந்திருந்து இவெல்கீ என்னும் ஊர்ப்பட்டினில் அடிக்கடி போய் வேதகாரியங்களைக் குறித்துச் சம்பாஷித்து ஞான ஸ்நானமாய்பெற வேண்டாமென்று விருப்பத்தைக் கூட்டினார். அவன் கிறிஸ்துநகரைக்குக் குறித்துச் சர்தே இரட்சணமைய கிறிஸ்துநகரத்துக்குத் தெளிவடைந்திருந்திலுமாய் தன் பழக சபாபத்தகை அடிக்கடி இடச்சிப்புக்காகக் குன்சயகிரியையாய் சார்ந்திருந்தாலும் அப்போது அவனுக்கு ஞானஸ்நானம் கொடுக்கவில்லை. அவன் அந்தப் பள்ளிக்கூடத்தில் போதகராயிருக்கும் சர்தேவருவோடே டாக்டர் தக்கதாகச் சர்க்கிரியையாய் படிப்பித்துக்கொண்டு வருகையில் மனமும் யியற்றுவனும் அந்த அவைவலையிலே மறுபடியும் கண்டேன் பட்டணத்தைக்கடப்போய்ச் சேர்ந்தார். அங்கே அவனுக்குத் தகுந்த அறிவும் கிடைவாததிலும் ஆங்காங்கு திருக்குத்தி திருப்பிக்கவார் னெடுத்தாரிடத்திலே நல்ல உத்தியோகம் பெற்றுக்கொண்டார். அதுமுதல் அவன் வேத புத்தகத்தை அதிக திட்டமாய் ஆரம்பித்து பத்தியாய் தேவாலயத்துக்கு வந்து காணமையாய் கத்தலையை வ

சனத்துக்குச் செல்கொடுத்திலே தன் மேட்டிணையைத் தள்ளி அதிக மனத்தாழ்மைமையோடே சத்தியத்தை ஏற்றுக்கொண்டு இயசுவானவரோடே வல்லாவற்றிற்கும் மேலாய்ந்த தேவ குமாரனென்று அறிவைக்கிட்டார். அவரோடே அல்லாமல் அந்த தேசத்தால் போற்றப்படுகிற கன்பியூசியஸ் என்பப்பட்ட முனிவரிலும் மற்றெந்த ஞானிகளாலும் இடச்சிப்புக் கிடையாதென்று தெளிவாய்ச் சொல்லிக்கட்டினார். இவ்விலதாய் அவரிடத்திலே நல்லுணர்வும் மாறுதலும் காணப்பட்டதிலே அநேகருக்கு முன்பாக அவனுக்கு ஞானஸ்நானம் கொடுக்கப்பட்டது. அவன் தன் தேசத்தாருக்குள்ளே ஞானியைப்போலப் பிரகாசிக்கும்படி கத்தரி சிறுபைசெய்வாராக.

மற்றவன் இவெல்கீ ஊர் விசாரித்து வருகிற சால்திரப் பள்ளிக்கூடத்தில் படித்தவன். அவன் நம் முடைய வேதபுத்தகனை ஊர்க்களையோடும் பிரசித்தம் பண்ணும்படியாக நியமிக்கப்பட்டிருக்கிற வனுடைய மகன். அவன் ஆறுவரும் வரையிலும் பள்ளிக்கூடத்தில் படித்தவந்தான். அவன் நெடுநொண்டி முற்றத்தினமும் சேய்ப்புலுமுள்ளவனுயிருந்திலே தன்னைப் படிப்பித்தவர்களுக்கு முிகவுக்குச் சலத்ததை உண்டாக்கிவருவாயிருந்தான். பின்பு ஒரு வருஷக்காலமாய் அவனுக்கு நல்லுணர்வு உண்டானதினாலே தன்னோடு கூடப் படிக்கிற பிள்ளைகளுடைய அறிவு சாந்தமும் நல்லொழுக்கமுள்ளவனாய் நடந்துவந்தான். அதைக் கண்டவர்கள் இது பரபரணையே செய்கையென்று சொல்லி அவனுக்குப் புகழ்ந்தார்கள். அவன் போதகரிடத்திற் போய் தனக்கு ஞானஸ்நானம் கொடுக்கவேண்டாமென்று சொல்க்க, அவன் நடக்கையைக் குறித்து யானோ சர்தேகமும் இல்லாததினாலே, அவனுக்கு ஞானஸ்நானம் கொடுக்கப்பட்டது. அவனுக்குக் காணமைய புத்தியில்லாததில்லத்தம் சபையிலே உபதேசிக்கிறவரையிருக்கவதில்லாதிருந்தும் அவன் தாமதமாய் தேவபத்தியும் சத்தியத்திலும் பிரிவமுள்ளவரையிருக்கிறதினாலே மற்றவர்களுக்கு அதிக காணமையெய்து தவறாயிருக்கின்றனது அந்தப் பள்ளிக்கூடத்தை நடத்துகிறவார் எழுதியிருக்கிறார். அந்தப்படியே அவனுக்குப்பற்றக் கத்தர் அவனைப் பலப்படுத்தக் கவர்.

[Teach Your Children to Pray.]

உங்கள் பிள்ளைகளுக்குச் செயம்பண்ணப் படியுபியுங்கள்.

பெற்றோர், நீங்கள் உங்கள் பிள்ளைகளை நேசித்தால் அவர்கள் வழக்கமாய்ச் செயம்பண்ணப் படிக்கும்படி உங்களாகச் செய்யுமாய் பிரயாசப்படுகிறீர்களாக. அவர்கள் செயம்பண்ணத் தொடங்குவதென்பதும், செயத்திற்கொல்லவேண்டியுபயினைதென்றுபடிப்பித்து அதிலே தொடர்ந்தேற்றியாயிருக்கும்படி உதையுபயித்துங்கள். அவர்கள் கவலையற்று இனக்கிரித்தப்போகையில் துண்டியுபயிடுங்கள். அவர்கள் செயம்பண்ணும் விட்டால் அது உங்கள் பெற்றோர் குற்றமாய் முடியாதிருப்பதாக. செயம்பண்ணப் படித்தும் மார்க்க காரியத்திலும் பிள்ளைகள் தொடங்கிப் பழக்ககடிய முற்றப்படியாயிருக்கின்றது. வாசிக்கப் பழக்கத்திற்குமுள்ளுந் திப்பினமாய் தனது மாதலின் அருகில் முற்றதாரில்நிற்கு தாய்சொல்லிக்கொடுத்த சிறு பிராந்தவனைவரைப் பயத்தியும்ச் சொல்லப் பயிற்றவேண்டியது. எக்காரியத்திலும் தொடக்கத்திலே அதிக் கவனத்தைக்கொண்டிருக்கிறதேபோல உங்கள் பிள்ளைகளுக்குச் சொல்லிக்கொடுக்கும் பிராந்தவனைகளிலும் அதிக கவனமுடையவர்களாயிருக்க. இதில் நீங்கள் அதிக கவனத்தைச் செயல்தவனைவேதவசியும். சிலர் மாதலின் இத்தினை கவனகலைவற்று விதமாய் ஒடுக்க வணக்கமில்லாமல் வாயில்வந்தபடி சொல்லிச் செயம்பண்ண விடாமலும், உங்கள் பள்ளிவையாரிடத்திலாவது பிள்ளையாய் உகத்தாயிடத்திலாவது அல்லவேனும் உங்கள் பிள்ளைகளை தங்கள் இடப்படி செய்வார்களென்று நம்பி விடாதபடிக்கும் எச்சரிக்கையாயிருங்கள். தங்கள் பிள்ளைகளுக்குப் பழக்க வேண்டிய முக்கியமான இற்க்கக் கணையைப் படிக்கவாரியமால் விடுகிறதாமதமானவையற்றப்படித்து கொள்ளத் தகாது. உங்கள் பிள்ளைகளுக்குச்

சொல்லிக்கொடுத்து அல்லது செய்கூட்டியபடிக்கவேண்டியது முதன்முதல் செய்கூட்டியபடிக்குத்தலென குற்றிய் அறிவீர்களாக. உங்கள் பிள்ளைகளின் செயம் உங்கள் காந்தில் ஒடுக்காணம் களைநிந்தால் நீங்கள் குற்றவாளிகள். இசைப்பற்றிய யோபுக்கைய சார்த்திரத்திற்கு சொல்லியிருக்கும் பட்சியிலும் நீங்கள் ஞானமடைவார்களாயிருக்கிறீர்கள். அது தனது முட்டைகளைத் தரையிலிருப்பூழியில் அவைகளை உட்டணமாக்கி, காவல்மிதித்து உளக்கக்கூடுமென்பபடியும், காட்டுயிருக்க அவைகளை உடைத்து விடக் கூடுமென்பபடியும் சிந்தியாமல், தன் குஞ்சுகளைத் தன்னுடையவைகளாய் வளர்த்துக்கொண்டபாவித்து அவைகளே தவல்லிவாதிருக்கின்றது. அவைகளினிமித்தம் அதற்குக் கவலையில்லாதபடியாய் அது படிவந்திருக்க விருந்தவேன்று சொல்லியிருக்கின்றது. எந்தக்காரியங்களை நாம் மறந்துபோகும் இளமையிலே கற்றுக்கொண்ட செய்கூட்டியவரோ ஒடுக்காயும் மறக்கொட்டோம். இப்பொழுது விருத்தாப்பியையிருக்கும் ஒவ்வொருவருடைய தன் மாத தனக்குச் சொல்லிக்கொடுத்த பத்தியும்பற்றி எப்போதும் கேட்டுவந்து சொல்லுவார். அவன் தேவாராதனைக்குத் தன் மாதலின் கூடிப்போன தேவாலயத்தையும், அவ்விடத்திற்கு போதித்த போதகரைப்பற்றியும், தன்னுடன் கூடி விளையான தோமாரணப்பற்றிய சிந்தனைகளும் அவன் மனதில் இல்லாமல் போனாலும், தன் மாதலினைப்பற்றித் தனது தன்மையிலும் தன்மையிலும் முற்றதாரில் நின்றாலும், தன்னைத்தெய்தத் தன்மாத தனக்குச் சொல்லிக்கொடுத்தாரினையும், எப்படி அவன் தன்னைக் கவனத்திற்குநாளைதன்மைய அவைகளைவெல்லும் நெற்றுநடந்த காரியம்போல நினைத்திருப்பார்.

பெற்றோர், உங்கள் பிள்ளைகளை நீங்கள் நேசித்தால் இளமையிலே இப்பழக்ககவன அவர்களுக்குப் படிப்பிப்பீர்களாக. முதன்முதல் அவர்களுக்குச் செயம்பண்ணப் படியுபியுங்கள். சிறுவர்களில் கல்ல சிலையிலெழுத்தெழுத்து உங்களைப்போலொரு பெண்கொள்ள வாக்கியத்தைக் கவனித்து நடப்பீர்களாக.

[On Drunkenness.]

தாரகாபதி அவர்களுக்கு வந்தனம். ஐயாவே நீர் தயையெழுது தாரகாபதிநீருக்கு இதைப் பதிப்பித்துப் பரிசுத்தப்படுத்தக் கேட்டுக்கொள்ளுகிறேன்.

வேறுமயக்கு. கள்ளு, சாராயம், கஞ்சா, அலின் இவைகளின் வேறென்றிலே அறகுந் திற்பெய்கைகள் அதிக நெட மறுஷிர்கள் கேட்டுக்குட்பிரவேசிக்கிறீர்கள் என்பது நினைக்க. முதலாவது. கள்ளு நூற்றமும் கொடுப்பீர்ப்பும் வேறியமுடையது. அதில் வண்டு, ஈ, ஏறும்பு முதலியவைகள் விழுந்து கொடுக்கின்றன. அதற்கு கீரூய் உண்டாயிருக்கின்றன. அது சொற்பு விவாயுள்ளது, பசிதாகத்தெய்த தணிக்கின்றன. சடத்தெய்தப் போருமப்பண்ணி சீரீரம் முழிதலும் வேர்வையுண்டாகி ஊசல் நூற்றதைவே விசப்பண்ணுகின்றது. கால் தள்ளாட்டம், சிரிப்பு, சலிப்பு, கேடுக்கடி, அக்களப்பு, பயம் இவை முதலியவைகளாகக் கொடுக்கின்றது. நண்டு, மீன், பிட்டு, சருவாடி, உறைப்பு இவைகளின் பிரியப்படுத்தின்றது. ஆகாதவகைக் குணக்கிரித்து. முற்றம், மாரியாவது, வந்தவையுபிராடு, சங்கை, தாழ்மை, யோக்கியம் இவைகளை அழித்துப்போடுகிறது. அதை உட்கொள்ளுகிறவன் தான் எப்படிப்பட்டவனென்று நினைக்காமல் தான். அது அவனைத் தப்பாவினக்குக்கிடக்கொடுக்கவரும்படி நடத்தின்றது. குடிக்கச்செய்க மென்மேலும் குடிக்கின்றன. குடிக்கிறது. பலமுறையுஞ் செய்பது குற்றமுக்குவனரினவாக்கித்து புலம்பண்ணுகின்றன. குடிக்கவர்களே அருவருக்கக் குறைசொல்லும்படி செய்பண்ணுகின்றது. மோல்லாத கூட்டத்தைவே நேசிக்கும் செய்கிறது. பெற்றோர் நூற்று பாதகங்களையும் வலப்பண்ணுகின்றது. செய்சு, ஏசுசு, பகிஷிவையாட்டு, தாழ்மை முதலியவைகளை அதிகரிக்கப்பண்ணுகின்றன. சமுசார ஒழுக்கத்தை அழித்துப்போடுகின்றது. முகத்திலே இருக்கும் சர்க்கப்பண்ணிக் கண் சிவந்து வலையுருத் தன்னைப்போலாகப் பிரயாசப்படுத்துகின்றது. கள்ளுமண்பு.

MORNING STAR.

Jaffna, Thursday, July 14, 1853.

PROOFS OF DISCIPLESHIP AND OF A TITLE TO THE OFFICE OF A CHRISTIAN MINISTER.

We have received a communication of seven pages folio from an unknown correspondent, who signs himself "S. Vytiananda." The length of the article, whatever might be its merits, forbids its insertion entire in our tiny paper. The first three pages are filled with comments, sharp remarks and expressions of regret on the subject of the recent religious controversy between two of the Rev. Clergymen at Colombo, who are on full pay in the service of government. These lengthened remarks however appear to be but introductory to the principal point aimed at, and of which we would have the writer speak for himself.

"Although I was born and bred a heathen, still it grieves me to hear every day, almost, the Sacred Scriptures and the histories therein contained, turned into derision and open mockery by a set of men who call themselves heathens and deists, fearlessly contumacious in general, as designing cheats of the priests, set up a god a livelihood thereby, and saying that there is no God, and not a single individual either among the judges or congregations, that has any faith or belief on Christ, and his doctrine, but they merely go under that name, having been baptized and called Christians without any other merits thereof; and that they as Christian priests or clergy can do nothing more than any other common men of the world; therefore what I now bid of the Christian world is, to make no account of God, avoid of vain strikes on the subject of religion, and simply and faithfully to come forward and establish their faith and belief on Christ and his religion in the manner directed by St. Mark, last chap. 17th and 18th verses, as follows: "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Are the individuals prepared to meet these requirements? Are they undertaking to satisfy the heathen and the deists by performing these signs and thus prove their faith and belief on Christ? If so, they will set a new light to enlighten the darkness of the world, and remove the existing obstacle regarding their faith. But if there be none among the religiousists to establish their belief in the manner directed in the New Testament, then we will give greater count to their opponents, and think less of the Christian religion, and its promises, than it is thought of at present. Therefore let them not delay to improve an opportunity to let their light so shine before men that they may see their good works and glorify their father which is in heaven."

"In a matter where the Most High is sincerely concerned, there must undoubtedly be the most firm aid of Divine favor towards his beloved servants. To this and this principle only rest the hopes of Christians in general; and Christ being the head of the church, did while on earth before his ascension commit all power on earth to his disciples, and by them to their successors, without any interruption or lessening of the virtue of the power so given to them. It is also evident from Christ's promise to his disciples that his presence should continue with them to the end of days, as stated in Mat. 28: 20th verse. Surely these powers cannot on any pretence whatsoever be now said that those powers were since quashed and removed or that they have lost the virtue and efficacy of their faith. From the length of time since those powers were bestowed on them. If this be their plea, their belief on their Master and his religion must be considered completely hypocritical. These excuses will not and cannot compromise the demand of the deists and heathens. They must have the signs spoken in the New Testament, or remain deists and heathens still; and whatever the commentators may say or however they may pretend to elucidate the dark sayings of the Scripture to their own convenience, they cannot change the law of God, or change one jot from the true meaning of the words of Scripture repugnant to God's will; but the ministers who are in the habit of saying that the signs are not to be expected, and that the Jews and Christians who are founded on truth and nothing but the truth, no other power on earth can prevent his true believers from the works of faith so directly required to prove their belief."

On the foregoing extracts we remark,

1. The writer though "born and bred a heathen" evidently has not been confined to lessons given by Hindu gurus or by Protestant instructors.

2. In challenging the "Christian world" whether "priests or congregations" to prove the sincerity of their faith in Christ and his religion by the signs specified in St. Mark 16: 17 and 18 he evidently doth "err, not knowing the Scriptures" nor the history of the church of God. "These signs shall follow them that believe," &c. The expression here used, let it be noticed, is general, including ordinary disciples as well as their spiritual guides. We are not prepared to suppose, that all the signs here enumerated appeared in any one individual, nor that any one of them appeared in every individual believer. "To one is given the word of wisdom—to another the gift of healing by the same spirit—to another the working of miracles, to another prophecy," &c., from which it appears that all the "signs" above specified actually took place among believers in their collective capacity as the disciples of Christ. And these signs "formed an integral part of that stupendous system of miracles by which the Christian dispensation is founded on truth and nothing but the truth, no other power on earth can prevent his true believers from the works of faith so directly required to prove their belief."

been duly applied, leaving in bold relief the inscription, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book," &c. See Lev. 24: 16-19. True, if the records of the court be taken to any other part, we find that to indeed need a succession of infallible guides. But we can never accept the guidance of those who have been guilty of this sacrilege, i. e., of suppressing or hiding the word of God.

3. The test, therefore, of working miracles, to which our correspondent would have Christians of the present day subjected, is wholly irrelevant to the present time, and wholly unqualified by the oracles of God. It was never put forth by our Lord as a qualification for discipleship. On the contrary "many will say unto me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils," &c., and then will I profess unto them I never knew you." Nor is the gift of working miracles, or of performing any of the signs mentioned in the last chapter of Mark's Gospel proposed by any of the Christians, as the appropriate evidence of faith in Christ. Nor is such a gift included in the minute specification given by the Apostle Paul, in his Epistles to Timothy and Titus, as a requisite qualification ever for a bishop or presbyter.

4. Perhaps our correspondent will remind us that there is a class of Christians who profess themselves ready to meet the test he has put forth, even that of working miracles. If so in this it is in point for us to turn his attention to the fact, as revealed in the prophetic page and as fulfilled in the history of the church, that a prominent feature of the gigantic apostate and anti-Christian power, which should arise and which has arisen in and of the church of Christ, is that "he as God sitteth in the temple of God, showing himself that he is God;" but whose coming is after the working of Satan, with all power and signs and lying wonders? It is inasmuch that if it were possible they shall deceive the very elect. The Scripture appropriately styled "the man of sin" will continue, waxing and waxing—waxing and waxing, down to the second advent—whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." Hence again it appears that the possession of a wondrous working power, may be but a proof of the apostate anti-Christian power rather than a decisive proof of discipleship or qualification for the Christian ministry.

5. As our unknown correspondent, "a though born and bred a heathen," seems to have some compass of thought, and capacity for investigation, we beg leave to suggest to him that he enter upon a formal and thorough investigation of the scriptural adverted to in the foregoing remark—that taking the 2d chapter of the second Epistle to the Thessalonians as starting point, and patiently consulting the parallel portions referred to in a common reference Bible, he will form to himself a portraiture of the said "man of sin," as given in the inspired volume, and then institute the inquiry, as to where this man of sin is to be found in the annals of history and where he is housed at the present time; and finally, and for the sake of bringing the subject home to our own doors for illustration, that he will investigate the origin and progress—the specific processes and annual gains of (Ligdlur L.) Puthandam, in the parish of Kelaley. This wondrous working and "signs" showing establishment of rapid increase, as we have in our day, and in the present, might upon the various religiousists of the province, both upon Romanists, Protestants and Hindus. But the all engrossing inquiry respecting it is as to where is its vitality, and who secures its gains?

7. God "hath set some in the church, first apostles, secondarily prophets, thirdly teachers," &c. "First apostles,"—and who were they? It appears to have been essential that an apostle, as the inspired words speak of, should have been appointed to that office by Christ, that he should have infallible inspiration and the prerogative of conferring miraculous powers upon men—qualifications essential to the part they were to perform in the establishment of the new dispensation and the completion of the oracles of God. From the nature then of the apostolic office, and from the nature of the duties which were appointed to the body of Christ, then by the perpetuation either of apostles or prophets.

Now if we would understand what are the qualifications, duties, and privileges of those who were set, "thirdly" fourthly and fifthly, and who are to be continued in the church from age to age, i. e., evangelists, bishops, or presbyters, elders or pastors) and deacons, we must study the duties of the new dispensation at the pentecost, and before the completion of the Sacred Canon which we now have for our usual and guide for to the apostles unquestionably did it appertain to give directions for the extension and for the perfecting of the church in subsequent ages. But in their instructions on this subject, no mention is made of any of the working miracles, as an essential qualification either for discipleship or for the Christian ministry. Nor are any directions given for the choice of apostles or prophets or for any order of ecclesiastics superior to that of bishops, elders or presbyters—terms of similar import in the "oracles of God."

THE EXAMINER.—The Examiner and Ceylon Journal of Commerce and Agriculture? of the 2nd inst., comes to us under new auspices and in an enlarged form, very closely resembling the Observer in its appearance. Whether this is intended as an indication that peace between the two papers is a policy to be pursued hereafter, or not, we do not know, but one thing is the intention and that it will be carried out. The new managers and editors of the Examiner are Messrs. Selby (John) and Rust, both lawyers. We wish them every success in their endeavor, at least as far as its merited by impartiality, integrity and an earnest desire for the public good, all which virtues, the new editors, so far as we know, are in full possession of.

The emigration from America to Australia is increasing. About 600 persons left New York, for that land in the latter part of April.

DEATH!

BY JOSHUA MINTY.
How pale! how still! how deathlike! can it be
That this is all that is left to tell
Man's life of late? can this be death we see,
Or is it but the working of some spell?
This cheek so pale—will it ne'er bloom again?
And this high marble brow, so lined with thought,
Will intellect's bright ray ne'er light the brain?
Again to slumber through it, as if from new birth,
Will beams from heav'n descend, to stop from decay
And moulder into dust, from whence it came?
Yes! 'tis this! he! yet weep not'er the clay!
This ruin'd tenement's ethereal flame
Still lives—still glows—an essence pure and bright,
In the blest regions of eternal light.
Selected and sent by G. F. A.

CHINA.—The following extract concerning Chinese affairs, from a late private letter written by a missionary in Madras, will, we trust, be read with interest:

"But what do you think of the revolution in China? The insurgents—who call themselves worshippers of the true God, who have the ten commandments as a part of their law, keep the Sabbath, destroy idols, believe in Christ for acceptance of the empire, Nankin, which commands the great canal by the capital receives its supplies from most parts of the country—and have apparently the best wishes of the common people with them and against the Tartar dynasty. Will they not do much, at least, to subvert idolatry in that great world of sons? Is not the hand of the Lord in this? I, Dr. Dean, of the Baptist Mission in Hongkong, spent a night with the rebels, and he came on in the last steamer, on his way home, and he seems to think there is a high probability that the insurgents will prevail. He says the "Prince of Peace," as he calls himself, at the head, was with the missionaries for some time and asked for baptism; but they were not quite satisfied of his fitness, and he gathered what books he could and went back to his own country and taught the people to know the true God. He was persecuted, and two of his followers had their lives in prison. This led him first to join a party in arms against government—robbers perhaps, and become their leader, especially in spiritual things. He professes to be descended from the old Chinese dynasty, and he has in his favor the National Triad Society or secret combination against the Mandarins of the empire."

OBITUARY.—The following notices we received just after the last Star was printed—quite too late. Though out of date they are still of melancholy interest, and as such we give them.

Mrs. Danlop, the lady of R. J. Danlop, Esq., unexpectedly expired on Saturday the 14th of June, leaving a sorrowing husband and three children. To one of which she had only a few days previous given birth.

E. S. Wutehouse, Esq., after suffering for some days from dysentery, caused it to be believed by upwards of eight hours exposure, on a small cot, and then he crossed over to the island in company with L. Liesching, Esq., Magistrate of Pt. Pedro, was removed from this world on Monday the 13th of June, leaving a widow and two children.

These roads upon our small community have cast a gloom over it—the uncertainty of life and earthly expectations have been prominently brought before us. Here strength and general good health, safe guards, these whose and we have returned to our beds, and at night we think of our old and young, to contemplate steadily the fact that they too must soon (who can tell how soon?) be among the number of those whose course has run to an end. How important to prepare homes for that solemn visitor whose hand spares neither youth, beauty, nor rank.—Com.

THE VALUE OF MEDICAL EVIDENCE.—A case which has excited peculiar interest, has been recently undergoing investigation at the Police Court of Jaffna.

On the morning of the 25th ult., the body of a young girl was found dead in a well at Chauldivilly. It was removed and an inquest held on it by the Deputy Coroner, whose duty returned a verdict of accidental death by drowning. The body was buried, but from suspicious circumstances which came to the knowledge of our active Police Magistrate Mr. Breh, he thought it advisable to have it exhumed and examined by Dr. Cowen, who, after a very careful examination, deposed that there was not one single post mortem appearance to lead to the opinion that death had been caused by drowning; but that there were on the body marks of injury caused by other signs which caused him to believe that the deceased had met with a violent death. A second Coroner's inquest therefore gave a verdict of "wilful murder" against parties unknown.

We understand that since the inquest, evidence strongly corroborating the medical opinion has been elicited, either by three or three very influential persons being implicated in this most foul affair.

A GREAT PRIZE.—Henry S. Fitch of San Francisco, offers \$10,000 as a prize for the best treatise on the Pacific Railway scheme, and collateral topics. The treatise is to embrace three topics—1st. "The Future Trade of the Pacific and East Railways;" 2d. "The Wealth of California;" A committee is to meet in Washington, November 15, 1853, to decide on the merits of the competing treatises.

NATIVE EVANGELICAL SOCIETY.—The annual meeting of the members of the above society will be held at Maney on Thursday, the 23rd instant, at 10 o'clock, A. M., when the attendance of the friends of the society is respectfully and earnestly solicited.

TRISOGALIE.—A late letter from Trincomalee mentions that the weather is most oppressive there, and that the poor people are dying off in great numbers from fever and other diseases.

Should "A Catholic, not a Papist" send us his name in full, we may perhaps give place in the Star to his article.

MORMONISM AND THE MORMON BIBLE.

As two Mormons have lately been at Colombo, and as several have gone to Bombay and Calcutta, with a view of proselyting, we have thought that the following account of the origin of the Mormon Bible and consequently the Mormon delusion, might interest the public, and we therefore give it place in the limited columns of the Star, trusting that the Colombo Observer and the Caledonia Christian Advocate will copy it and thus give currency to the facts stated. Such publication may perhaps prevent some persons from imbibing this pernicious error. There need be no doubt as to the general truth of the account here given, as several of the members of the American Mission are well acquainted with the two individuals who certify to the truth of the statement; and one or two have seen and conversed with Mrs. Davison herself. The account was originally published in the Boston Recorder, some fourteen years ago. Mrs. Davison commences the history of the Mormon Bible as follows:

"As this book has excited much attention, and has been put up by a certain new sect, in the place of the Sacred Scriptures, I deem it a duty which I owe to the public to state what I know touching its origin. That it claims to a divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who sustain the character of devoted Christians. Learning recently that Mormonism has found its way into a church in Massachusetts, and that its members are laboring under its gross delusions, so that excommunication has become necessary, I am determined to delay no longer doing what I can to strip the mask from this monster of sin and to lay open this pit of abominations. Rev. Solomon Spaulding to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage, he resided in Cherry Valley, N. Y. From this place we removed to New Salem, Ashshubula county, Ohio, in 1820. Some time after our removal, he was called to the Creek. Shortly after his removal to this place, his health sunk, and he was laid aside from active labors. In the town of New Salem, there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found and other articles evincing great skill in the arts. Mr. Spaulding being an educated man, passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement, and to amuse himself for his life's recreation, he conceived the idea of giving an historical sketch of this long lost race. Their extreme antiquity of course would lead him to write in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible.

His sole object in writing this historical romance was to amuse himself and neighbors. This was about the year 1812. Hall's surrender at Detroit, occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and assumed the title of "Mauscript Found." The neighbors would often inquire how Mr. S. progressed in deciphering "the manuscript," and when he had a sufficient portion prepared he would inform them, and would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with this work, and repeatedly heard the whole of it read. From New Salem he removed to Pittsburg, Pa. Here Mr. S. found an acquaintance and friend, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. P., who, being much pleased thereby, borrowed it in person, and read it a long time and informed Mr. S. that if he would make out a title page and preface, he would publish it and it might be a source of profit. This Mr. S. refused to do for reasons which I cannot now state. Sidney Rigdon,* who has figured so largely in the history of the Mormons, was at this time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and to copy it at pleasure. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa., where Mr. S. deceased in 1816. The manuscript then fell into my hands and was carefully preserved. It has frequently been examined by my daughter Mrs. McKinstry, of Monson, Mass., with whom I now reside, and by other friends. After the "Book of Mormon" came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the "Mauscript Found" was written.

A woman preacher appointed a meeting there, (New Salem) and in the meeting read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. S. in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and recognized perfectly the work written by his brother. He was amazed and afflicted, that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his deep sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meeting and deputed Dr. * One of the leaders and founders of the Mormon sect.

Philastus Hurlbut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends and others from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript signed by Messrs. Henry Luke, Aaron Wright, and others, with all whom I was acquainted, as they were my neighbors when I resided in New Salem. I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The use of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion. This a historical romance, with the addition of a few pious expressions and extracts from the Sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics, as divine. I have given the previous brief narration, that this work of deception and wickedness may be searched to the foundation, and its author exposed to the contempt and execration he so justly deserves.

MATILDA DAVISON.
Rev. Solomon Spaulding was the first husband of the narrator of the above history. Since his decease she has been married to a second husband by the name of Davison. She is now residing in this place; is a woman of irreproachable character, and an humble Christian, and her testimony is worthy of implicit confidence.
A. ELY, D. D., Pastor of the Cong. Church in Monson.
D. R. AUSTIN, Principal of the Monson Academy.
Monson, Mass., April 1, 1839.

To the Editor of the Morning Star.

- MY DEAR SIR—I send you the result of several experiments in the really extraordinary phenomenon of "hat moving." In all these, the table on which the hat has been placed has been insulated by means of a common silk handkerchief. The hat is a silk one, (rather the worse for wear, by the by, in the crown since its gyrations commenced) and the chain of animal magnetism, or electricity, or involuntary muscular movements, or whatever else it may be, was formed in most instances of the hands of Europeans and natives together.
- 1st. Mrs. ———, her assistant and myself. The hat moved slowly in about five minutes from the time that the hands were first placed on the brim, and then revolved more rapidly than we were able to keep up with it.
 - 2. Li. ———, his servant and myself. Hat moved in about nine minutes, and revolved rapidly from north to south, so long as the chain was intact.
 - 3. Repeated in the presence of Capt. ———.
 - 4. Mr. ———, Li. ———, and myself. This experiment failed. The table being large, and our patience and backs becoming tired.
 - 5. Capt. ———, Li. ———, and myself, on a smaller table. The hat moved in eight minutes, and went round rapidly; as quickly indeed as we could follow its revolutions.
 - 6. Three natives. Failed; the chain not having been kept perfect.
 - 7. Mr. J. P. N. ———, natives and myself. The hat rocked in less than three minutes, and went round rapidly as long as the chain was unbroken, which, however, was not many seconds, the natives believing, I apprehend, that a devil had been actually raised.
- Table moving I have not yet succeeded in.

Yours very truly,
Jaffna, July 5, 1853.

To the Editor of the Morning Star.

SIR—Permit me to request a prominent place in your paper for the following extract from a Calcutta review of October, 1851. That the sentiments therein contained may be impressed by the spirit of God in living characters, on the hearts of each one who reads it, is my earnest prayer.

I remain, &c. FELIX.

"At Calcutta Madras and Bombay, the missionaries of all societies are accustomed to meet monthly for mutual conference and united prayer. In these meetings, all general questions relating to the more efficient conduct of missionary operations, to common difficulties and common success, are brought forward and discussed, while frequent occasions are furnished in private, for cultivating personal friendships of the closest kind. Of the exceeding value of such an union, as well as of its duty, scarcely too high an estimate can be made. In a land so given up to all immoral abominations, as India is, never could 'the prince of the world' obtain a greater victory over the preachers of the cross, than by inducing them, on trivial grounds to turn their arms against each other. And never can the agents of Christ's church so justly hope for a sure triumph, as when they obey their Master's command in striving, with common efforts, and with undivided affection and united prayers, for the extension of His Kingdom, and the conversion of perishing souls. Let us hope that the 'evangelical alliance' of Indian missionaries, throughout this great continent, may become more close, more pure and more efficient every day; and that the few, who, in pride of self, stand aloof from others, may lay aside their estrangement, and become one with their brethren and fellow laborers in the Lord's work. It is when men 'see eye to eye' that the Lord has mercy upon Zion!"

SANDWICH ISLANDS.—Recent advices state that the independence of these islands is again seriously threatened by the French; and that urgent appeals for assistance to protect the islands from the impending danger have been forwarded to Washington. What the demands of the French government are is not stated; but they are represented to be extortionate, and wholly incompatible with the independence of the islands. It is also said that they are to be enforced by a squadron of two 64-gun ships and four other vessels of war—a fleet sufficient to conquer the islands and reduce them under French dominion. These advices have excited a great deal of interest in this country, and a universal sentiment of the press is that the integrity of the islands must be maintained at all hazards. Situated as they are in the great Pacific highway of trade and commerce, it seems vital to the interests of the American people that they shall not come under the dominion of any foreign power. Further advices from the islands, as well as the action of our government upon the appeal made to it, will be looked for with intense interest.

Boston Congregationalist, May 6.

SUPREME COURT.—The second session of the Supreme Court for 1853, will commence its sitting at Jaffna, on Friday (to-morrow) the 15th inst. Sir Anthony Oliphant presiding.

OVERLAND INTELLIGENCE.

Although overland letters reached Jaffna two days ago, we have as yet, through the disreputable inefficiency of the Ceylon Post Office, received no English or American papers, and are therefore obliged to depend entirely for news upon the Extra of the enterprising editors of the Colombo Observer.

The English dates are down to June 8th, and the item of greatest interest is, the liability of war between Russia and Turkey, which appears to be imminent. The London Mail says that "Russia demands from the Sultan the cession of his right of control over the inhabitants of European Turkey, the great majority of whom are Christians. This would amount, virtually, to a surrender of the territory as well as its inhabitants; and give Russia almost supreme control over those far provinces watered by the Danube and its affluent streams. The Sultan refused the Russian ultimatum on the 19th of May, and Prince Menschikoff left immediately for St. Petersburg. Therefore, the maintenance of Turkey now depends upon the united armed demonstration of England and France; and we believe the fleets of both nations are on their way to the Dardanelles. The Turks are arming; the armies at a distance from the probable battle-fields are being marched out; and the national militia is called out. Of the willingness of England and the English Government to sustain the quarrel of the Turks there can be no doubt. In its readiness, even to go to war for the preservation of its eastern influence, France may connive at the aggressions of Russia and not be hearty in its support of the Turks, so that on the whole the appearance of matters in Europe is far from satisfactory.

In Parliament much attention has been given to India and the government thereof. The negotiations for opening to the commerce of the world the great rivers of South America are in a good condition.

FRANCE.—The Turkish news has had most disastrous effects upon the money market; every report causing immense fluctuation.

IN AMERICA there has been a terrible railroad accident by which more than fifty persons perished. The train ran off a drawbridge, two or three cars falling into the water, and the passengers being drowned in a moment—all caused through the carelessness of the engineer who is said to have been intoxicated! Another most striking illustration of the evils of spirit drinking!

TELEGRAPHING IN EUROPE.—The extension of the telegraph in Europe has been rapid, but the realization of its benefits by the mass of the people is still almost an unsolved problem, owing to the high rate of the telegraphic tariff. The price of ten words from Liverpool to Paris is 45 francs, nearly 2s. On the Continent the telegraphs are owned by Government, who having the monopoly of the business, can easily maintain these high rates. The late National Assembly of France voted a clause, in granting credits for the establishment of several lines, that the construction of telegraphs by private individuals was as serious an offence as counterfeiting. Under these circumstances it is not to be wondered at that it is seldom any private individual makes use of the telegraph, and the people are thus defrauded of the benefits of the greatest invention of the age. It is thus that the potentates of Europe prevent the diffusion of light and knowledge, and secure the enjoyment of their personal emoluments and powers at the expense of those over whom they rule.—Boston Journal.

NOTICE.

PROBATE of the last Will and Testament of the late EDWYN STANHOPE WHITEHOUSE, Esquire of Jaffna, having been granted by the District Court of Jaffna to MICHAEL JOSEPH LEMARCHAND, Esquire of Jaffna, one of the executors named in the said Will and Testament,

Notice is hereby given that all parties indebted to, or having any claims against the estate of the said deceased, do pay such debts or prefer such claims to the said executor on or before the 10th day of October next, after which no claims will be attended to.

P. F. TOUSSAINT, Proctor for the Executor.
Jaffna, June 25, 1853. 3p13

அறிவித்தல்.

யாழ்ப்பாணத்து தீர்ப்பாயில் இச்சேஷுவ காலஞ்சென்றுபோன எட்வின் இஸ்தான்கோப் உவையிற்றல்ல தவையவர்கள் எழுதிவைத்த மரணசாதலத்தை நடத்துமபடியாக எழுதப்பட்டவர்களில் ஒருவராகிய மயிக்கேயல் போசேப் லெமொசன் தவையவர்களுக்கு அம்மரணசாதலப்பத்திரம் யாழ்ப்பாணம் டிஸ்திரிக்ட்கோட்டாவில் ஒப்புக்கொடுக்கப்பட்டிருக்கிறபடியால், இத்தகட்டுவனஞ்செய்க்கருத்து அறிவிக்கிறதெனவென்றால், சொல்லப்பட்ட காலஞ்சென்றுபோனவருக்குக் கடன்கொடுக்கவேண்டியவர்கள் இதனெடுத்துவரும் ஐப்பசி மாதம் பத்தாதிக்கதி அல்லது அதற்கு முன்னொல்லப்பட்ட லெமொசன் தவையவர்களில் வந்து தங்கள் கணக்குகளைக் கொடுத்துத் தீர்த்துக்கொள்ளவேண்டுமென்றும், காலஞ்சென்றுபோனவர்கட்கொடுக்கவேண்டியவர்களுக்கு சொல்லப்பட்ட தவையவர்களுக்கானவர்கட்கொடுக்கவேண்டியவர்களுக்கும் அறலட்டுக்கொள்ளவும், அப்படியே வவரென்கீழ்க் குறித்த தவையவர்களுக்கான அறலட்டவற்றுல்ல அதன்பின் யாதொரு தரற்றும் கவனிப்பக்கப்படாடாதென்றும் இத்தகட்டுவனஞ்செய்யிக்கப்படுத்தும். மரணசாதலத்தை நடத்தகிறவருடைய பிறக்கிரமாய்க்கிய.

பீற்றர். எவ். தோசேன்.
யாழ்ப்பாணம் தீர்ப்பாயில். ஆஸிர் டி. உருவ.

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