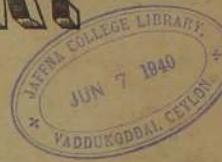


# THE MORNING STAR.

Registered as a Newspaper

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VOL. 100.

JAFFNA, FRIDAY, JUNE 7, 1940.

No. 21

RIGHTEOUSNESS EXALTETH A NATION, BUT SIN IS A REPROACH TO ANY PEOPLE

## Convocation

The Third Convocation of Deacons and Social Workers will meet at Pptur from June 12th-17th. Miss Mabel Brown of the Trichinopoly District will lead the main devotional meetings and will also speak of her work in the Mass Movement area.

## Vembadi Girls' English High School

A very successful "May Fair" was held at Vembadi on Saturday last, opened by Mrs. Milroy Paul. The proceeds were in aid of the new Hostel funds.

## Jaffna National Evangelical Society

The 92nd Annual Meeting of the J. N. E. S. was held at Uduvil on Friday May 31st. The morning session opened with devotional exercises. The sermon was delivered by the Rev. R. C. P. Welch. The Secretary, Rev. B. C. D. Mather read his annual report from which it was gathered that Mr. A. R. E. Rajaratnam of Manipay, a Licentiate of Theology of Serampore, has been appointed to Delt from 1.6.40.

The afternoon session started after Lunch and was presided over by the President, Mr. J. V. Chelliah. After the presidential address Mr. R. S. T. Williams, Principal, Jaffna Central College and Mr. J. Subramaniam Lewis delivered inspiring addresses. The Choirs of Jaffna College, Pandaterrappu Bilingual School and Uduvil School rendered songs between the addresses. There was a large gathering of Christians from all parts of Jaffna.

The following are the officers for the new year.

President: Mr. J. V. Chelliah  
Vice-President: Rev. G. D. Thomas  
Secretary: Rev. S. T. Aservaram

Treasurer: Mr. E. J. Jayarajah

## Golden Wedding

Mr. and Mrs. J. K. Saravanantha of Manipay celebrated their golden wedding last Tuesday. There was a Thanksgiving Service held at their residence by Rev. J. V. J. Arnold, Rev. James S. Mather and Rev. Albert Lewis. Friends and relations were entertained. Their three sons are Dr. H. R. Saravanantha, Port Surgeon, Penang, Dr. E. T. Saravanantha, D. M. O Chilaw and Mr. A. T. Saravanantha, District Engineer, Colombo. They have two daughters, Mrs. R. R. Selvadurai, Badulla and Miss S. Saravanantha B. A. Teacher, Manipay. Mrs. J. K. Saravanantha is a daughter of the late Dr. C. T. Mills.

## Workers' Retreat

The J. C. S. I. U. C. Workers' Retreat will be held at Mathagai (Pothi-Pulam Bungalow) from Thursday the 13th inst. at 6 p.m. to Monday the 17th inst. at 6 a.m.

## Installation Service

An Installation Service will be held at the J. N. E. S. Delt Church on Sunday the 9th inst. at 9 a.m. when Mr. A. R. E. Rajaratnam will be installed as Worker in Charge of Delt Church.

## Withdrawal of Savings

The Madras Government have issued the following communique:

"Government have reason to believe that ill-disposed persons may take advantage of the seriousness of the war news to spread rumours affecting the credit of the finances of Government and to instigate withdrawals of savings from Banks."

"They desire to make it clear to the public that news of war in France and Belgium serious as it is, affords no

justification for any anxiety regarding the soundness of the finances of Government."

"The battle now being raged in France and Belgium is only one of the many battles that may be expected, and any reverse in it will not be decisive, and the war will be fought to a victorious conclusion."

"Investors are urged not to be led into any rash course of action which would hamper trade and in the long run, would be detrimental to their own interests."

## Prize for Tamil Thesis on Electricity.

The Syndicate of Madras University has awarded a prize of Rs. 1000 to Mr. P. N. Appuswami Aiyar, Advocate, Madras, for his Tamil thesis, *Minsarathin Vindai* ('Wonders of Electricity') intended to make modern scientific knowledge available to those who do not know English.

## Chemicals.

The possibility of manufacturing a number of Chemicals at economic prizes in Ceylon is mentioned by the Salt Adviser,

Mr. C. E. Fessander in his administration Report for 1939.

## Acknowledgment

We wish to acknowledge with thanks the receipt of the March Number of the St. John's College Magazine. It has the records of the various activities of the College. An article on the poetry of Keats, with special comments on Endymion, entitled "Magic Casements" is of particular interest.

## Weddings.

The marriage took place at Christ Church, Malacca, of Mr. J. R. Arirattanam of St. Thomas' College, Matara, son of Mr. & Mrs. L. S. Arirattanam of Galle, and Miss Harriet Christmas Leelawathy Richards, eldest daughter of Dr. and Mrs. D. C. Richards.

A quiet wedding took place on the 1st of May, 1940 at the Methodist Church, Kadavai, the contracting parties being Dr. V. A. Sandrasegaran and Miss Grace Parimalam Veluppillai, second daughter of the late Mr. and Mrs. John S. Veluppillai and niece of Rev. D. N. Muttiah and Mr. D. S. Rasiah, Chief Inspector of Telegraphs, Colombo.

The marriage was solemnized by the Revs. S. R. Winslow and D. N. Muttiah. Owing to the recent bereavement in the family wedding was a quiet one.

## Obituary

Mr. S. Appadurai, retired Station Master, C. G. R. passed away on Sunday last at the Jaffna Civil Hospital. He was the organising Secretary of the Jaffna Association and took great interest in public questions. His death is a great loss to Jaffna. The funeral took place the next day and was largely attended.

The death occurred of Joseph Sandanam, church-keeper, Vaddukoddai Church at his residence in Vaddukoddai on the 31st of May.

We regret to record the death that took place at Chavakachcheri some days ago of Lily Granamah, the wife of Mr. J. T. Hensman of Chavakachcheri. She was ill for about a month and passed away at the age of 57. She was a daughter of the late Mr. H. B. Stickney of Uduvil and was very popular amongst her friends and relatives for her cheerfulness of disposition and kindness of nature. She leaves behind, besides her husband, two sons, two daughters, three brothers, and three sisters. The funeral took place at Chavakachcheri, the service both at Edige Jaffna and at the graveside being

by the Rev. E. K. Yesuthasan assisted by the Rev. S. T. Aservatham.

## Personal.

Capt. S. Paul of the Madras Engineering College is spending his summer vacation at Vaddukoddai with his family.

Mr. J. J. Ratnrajah, son of Rev. and Mrs. V. M. John has passed the intermediate examination of the Calcutta University. He is an Old Boy of Jaffna College.

Rev. J. M. Singanayagan, of Araly has been appointed General Manager, A. M. Y. Schools, in place of Mr. J. V. Chellappah, who has gone on leave.

The friends of Rev. D. T. Niles will be glad to know that he, Mrs. Niles and child have arrived safely by Air through Karachi. His father and friends were very anxious about their safety and prayed earnestly that God may open a way out of the dangerous war zone for their journey from Geneva.

A complimentary dinner to Mr. A. J. R. Vethavanam, Divisional Inspector of Schools and Mrs. Vethavanam and Miss Vethavanam was given at Jaffna Restaurant by Mr. Vethavanam's past students of Government Training College in the period 1918-1936.

Mr. T. S. Charles, Headmaster, St. Joseph's R. C. M. Chinese Institute, Mandalay, has retired after serving with this institute for over quarter of a century, and is now residing with his brother Mr. C. S. Nallasagara Singham, Chief Cantonment Executive Officer, Meigaldon Cantonment, Rangoon.

Mr. Charles is the eldest son of the late Mr. R. Subramanier, Udayar of Pandaterrappu and Chilalai, and brother of Mr. C. S. Raja Singham, B. A., B. E. S. (Ktd) of "Burma House" Pandaterrappu and Mr. C. S. Kanagaratna Singham, Superintendent of Central Jails, Btrra.

Mr. Charles is expected to return to Ceylon when direct passage is available from Rangoon to Colombo.

## MARRIAGE

MUTTUNAYAGAM — TRUCHELVAM

The marriage of Arthur Brito-Muttunayagam, son of Mr. A. Muttunayagam Retired Puisne Justice, Travancore, to Miss Beatrice James Tiruchelvam, daughter of Mr. James Tiruchelvam of Jaffna, presently of Teluk Anson, Malaya, will take place at Batu Gajah, Malaya, in the Church of St. Joseph, on Thursday June 13, 1940.

## FOR SALE.

A plot of land in the village of Sirapiddi site of disused School and House. Extent 15 lms.

Offers may be sent to Rev. E. Middleton Weaver, Vembadi, Jaffna.

## IN LOVING MEMORY

of

## WILLIAM MATHER

Born: 10th May 1851.

Promoted to Higher Service: 11th June, 1920.

"He that believeth on me though he were dead, yet shall he live".

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| Postage  | 0   | 2   | 0 |
| 4. The Latest Fad—Basic Education by J. B. Kripalani | 1   | 0   | 0 |
| Postage  | 0   | 3   | 0 |
| 5. One Step Forward—Report of the Poona Conference   | 1   | 4   | 0 |
| Postage  | 0   | 3   | 0 |

E. W. ARIANAYAGAM,

## Christian Literature

A branch of the Corner Book Shop Colombo is opened at Uduvil for the benefit of the Jaffna Christians. All religious and Devotional books, Bibles, etc. etc. can be had from the following address:

The Manager,  
The Corner Book Shop,  
The Parsonsge,  
Uduvil, Chunnakam.

## WADHUMAL'S NOVELTY SILKS STORE

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THE ONLY "CHEAPEST & RELIABLE"  
"Fixed Price" Silk House  
in the NORTH  
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High Class Merchandise

நீதி இராச்சியத்தாலோடுயர்த்தம்; பாவமோன்தச்சனங்களுக்கும் இகழ்ச்சி

வாக்கிக்கேறி வாடி வீடு  
சாயக்கூரி வாடி கீட்டை மூடு  
விடாமல் மேலும் நொட்டீக்க கட்ட  
துவதை வாடி வாட்டுவதை நிர்வா  
க்க விடுதியினர் தீர்மானித்திருப்ப  
தாட தென்மாட்டி மாஸுன் காக  
தத்துக்கு அறிக்கைப்பட்டிருக்கிறது.

பேர்முடு

சென்ற செல்வாய்க்கிழமை மா  
விப்பவைச் சேங்க திருவளர் J. K. சுருணமுத்து அவர்களும்  
பாரியிரும் தங்கள் வைத்தல்  
போன்றுக் கொண்டிட்டல்  
வீட்டித்திரு. அத்திரும் ஓ  
ல்லைத்திரு ஆராவின் காம். J. V.  
P. ஆண்டு, காம், ஜேம்ஸ் மேத்,  
காம், அலைப் புதில் குருவுள்  
ஏன் கடத்தப்பட்டது. இவ்விரு  
டைய மூத்த மக்க பிற்கு பட்ட  
ஏத்தில் தாறுமுக வெந்தியரும்,  
மற்றும் கல்வையின் அவர்களின்  
சடியினில் ஆசுபத்திரியின் தலை  
யை வெத்தியரும், கடைசி மக்க  
சொழுமில் டுத்தில் இங்கிலீ  
யாப், மிருக்கலை காலிலிலுள்ள  
வெற்றில் தான்ஸ் பந்தும்.

வாக்கிலீருத் தன்மை எடுக்கவேங்க  
படு.

சென்னை வாக்கியிட்டுள்ள  
இரு அறிக்கை காலவையைத்—  
விஷயக் குப்பாமுதன் மே  
சமான் கல்வையை அறிகு  
லப்பட்டதிக்கவுடுக்கவின் கிளிமையைப்பற்றிப் பொய் காக்கி  
கீப் பாபி சீகிள்ள வாக்கவின்  
பயட்டிருக்கும் அப்பும், மத  
பேரும் உட்கு கால்வைக்கும் முது  
கீக் பெண் காத்தியில் கருமை  
காரின் ஆதனம். மற்று கிடம்பிரி  
பொய்யைப்பற்றி கெஞ்சு பெண்  
கீயா தம்பை இத்தகுவு.

காரக்கர்  
யாழ்ப்பாணம் 1940 ம். இல. ஆணி மூ  
2 ச. திட்சி

இங்கீல் துறைப்பா காம் பெண்  
அண்புராணம்  
இல. 4016

வழக்கள்  
வித்தவர்.  
1. சீர்வேலி சின்னத்தமிழ் சின்  
னீயாப் பெண்  
2. மெற்படி பொத்தையும் எதி  
ராயிதை.  
1. சீர்வேலி சின்னபா திருவ  
ஏங்கா.  
2. மெற்படி இராக்காய காம்  
பெண் வள்ளிப்பிள்  
கீபும்.  
3. தாஷ் காம் முடு சப்புயா  
அ. பெண்  
4. மெற்படி அங்கிப்போயம்  
5. சீர்வேலி இலக்குப்பிள் இரா  
வில்காமும் பெண்  
6. மேற்படி இலக்கமிப் பின்னீ  
யும்.  
7. மெற்படி சின்னபா மகள் உதப்  
வாளிப்பிள்ளை.  
8. மேற்படி சின்னபா மகள் கா  
தரம்.  
9. மெற்படி சின்னத்தமிழ் சின்  
னீயா எங்கெண் போத்தையும்  
கட்டு எதிரின்.  
மற்படி இலக்க வழக்கில் கணக்கு  
கீட்டத் கொட்டுக் கட்டினாப்பி  
மின்னுக்கில் பிரிக்கப்படும் தனு  
காரிகள் 1940 ம். அந்து ஆடு  
மாதம் 2 கிட்சி செய்வத்தைமுடிமை  
முற்பகல் ஒன்பது மனிதாட்கங்  
அங்காக் கணக்கை நிறுத்தி போ  
கீத் எத்தின் கிறுப்பும்.  
கணி பிபாம்

1. வடயாக்காது இவை சிகிக்கு  
மீ. த. இலக்க காலவையை  
காத்து வாட்டுக் காலனை சென்றை  
தமது தொட்டை கோவைக் குணப்  
படுத்திக்கொண்டார். அவருக்கு கீ  
க்கை செய்கிறது என்பது நின்பு  
பார்ட் பிராம்பால் தமது கூட்டு  
ஏத்தில் இல்லாக கூவ்வு பெய  
ார் ந் படிக்க ஏற்படுத்தி கீக்க  
யற்ற இல்லாக்கைப்பற்று கீலகை  
கீத்தை செய்வதை கீலகை  
தார மக்கிருக்கிறார்.

கோட்டு விற்பனைவிளம்பரம்  
இல. 15074

சிவத்தமிழ் வேலுப்பிள்ளையும்  
பெண் மகேஸ்வரியும், என்கிலை  
மற்று தாற்போதுபிப்புக் F. M. S  
இயங்கின் தக்காவை வார்தா  
மனியும் கிணித்தமிழ் காலனையை  
மற்று

எதிர் வழக்கள்.

வாக்கீல் மேற்கு காக்கப்பிள்ளை  
சாயக்குமுத்து தக்காவையும் தானை  
பெண் காலன்றுக்கென்ற வள்ளிப்ப  
மாமாக்கும் வினித்தமிழ் காலனையை  
மற்று

காலனையை.

1. வழக்கீல் கோட்டு  
நீதி இலக்க விற்பனையை  
தாற்போதுபிப்பு நின்பு குழந்தை  
முன்னில் மேற்கொள்கிறார்.

கோட்டு விற்பனைவிளம்பரம்

இல. 15074

சிவத்தமிழ் வேலுப்பிள்ளை

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# The Morning Star

Friday, June 7th 1940.

## RIGHTS OF MAN

H. G. Wells, noted novelist and historian, is fond of telling "the shape of things to come," and of defining a better world order. With the help of a few friends he has lately proclaimed a "Declaration of the Rights of Man," which is calculated to clear the air in the discussion of war aims and a reconstruction of world order at war's end. Mr. Wells shows remarkable insight into human nature and the lessons of history as he lays down such principles as man's right to supplying of his physical needs, to education, property, protection, employment, free speech, trade, fair trial for crime, freedom under law, and a part in Government. However we may differ with him in some of his ideas of rights, such as that a man should be allowed to starve himself if he wishes, and that no criminal should be given worse punishment than a fifteen year prison term, yet there is a possibility of their working for the best good of all.

But this utopian philosopher makes one fatal omission. He does not provide for man's right to worship as he may choose in so far as his exercise of his rights does not interfere with the same right in others. In fact, Mr. Wells does not take into account the soul of man, his religious faculty, at all. We might expect this omission from an atheist, but not from a wise man who assumes to guide his fellows. For, however lacking in the spiritual faculty he may be himself, he should recognize that it is the dominant factor in human character. The phrase makers express the thought in such aphorisms as, "Man is a religious animal," and "Man is mainly religious".

It is difficult to account for this author's neglect to mention the right to conscientious scruples with regard to religion, except to say, "Spiritual things are spiritually discerned." Greater sacrifices have been made and more blood had been shed to maintain the right of religious freedom than any other. Any reconstruction of human society which does not provide for man's religious nature would be a sorry reform. Mr. Wells and his friends are not alone in their neglect of the religious factor in human welfare. The nationalistic spirit throughout the world is ignoring it not denouncing religion. "When the Son of man cometh, shall He find faith on the earth?"

O. W.

## CHRISTIANS AND SOCIAL AND ECONOMIC PROBLEMS.

(Continued from last issue)

## CONVERSION

But when our non-Christian friends ask us why we must seek for converts at all, why we cannot be content with doing a little good here or there, as we are alone, in the manner of Jesus Christ, then it is time we asked them where they find this Jesus Christ of whom they speak, who makes no demands on human loyalty, who asks for no open confession of faith, who simply does a little good here and there to make men's lives a little happier and a little more comfortable. Where is this Jesus found? Certainly not in the New Testament, and certainly not in the traditions of the Church. The Jesus whom we know, and under whose command we march, is no mere teacher or reformer. He claimed to be a King, God's chosen King. His coming marked the ends of the ages. He not only healed men and taught them and comforted them - he called them

and in calling them he created the community of which he is the Head. No missionary created it, no apostle. The Christian community came into being as soon as faithful men heard the word, and responded to it. It is not of our planning or our construction. It is Christ's. And in nurturing it and enlarging it, we are carrying out no human design, to be followed or cast aside at will. We are obeying the command of Christ, our Lord.

If, then, we are the servants of a divine community, what is to be the nature of our service? Wherein lies the community's true well-being?

There can be little doubt what would be our primary answer to these questions. The essential well-being of the Christian community lies in its knowledge and acceptance of the saving grace of God in Jesus Christ; in its consciousness of the continual help of God, the Holy Spirit; in its joyful sense of being, one brotherhood in Christ; in its spontaneous impulse to widen the bounds of the brotherhood that others may enter its fellowship. And these blessings of the redeemed life are opened to all, high or low, rich or poor, powerful or downtrodden; the ability to receive them and to enjoy them is not necessarily or ultimately conditioned by any outward circumstances. That is our primary answer to the question about the true well-being of the community—it is a spiritual well-being.

And it follows that we, as the members and servants of the community, are above all committed to the task of making known the great things that God has done and is still doing, and of helping men to receive and respond.

(To be continued.)

## THE BRITISH EMPIRE

*The Balfour Memorandum and Statute of Westminster, 1931.*

The right of the Dominions—and no less of the United Kingdom—to decide for themselves the issues of peace and war flows naturally from the definition of their status contained in the famous Balfour Memorandum—strictly, the report of the Inter-Imperial Relations Committee of the 1926 Imperial Conference. The Dominions and the United Kingdom were described as:

Autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs, though united by a common allegiance to the Crown, and freely associated as members of the British Commonwealth of Nations.

The so-called Statute of Westminster, 1931, was the response to the clash between the substantial truth of the Balfour definition and the then existing legal right the Parliament at Westminster had to pass laws applying to the Dominions. The central provision of the Statute of Westminster—it had others—was to empower Dominion Parliaments to repeal or amend any Acts of the Parliament of the United Kingdom applying to them, and to declare that no such Act should extend to a Dominion as part of its law unless that Dominion had requested and consented to its enactment. The Statute of Westminster, then establishing the supremacy of the Dominion Parliaments in their own field, is the legal "marriage lines" of the Commonwealth of equal nations.

Under the legal shelter of the Statute of Westminster, a number of important constitutional measures have been passed in the Dominions.

In the Colonial Empire, Great Britain is committed to the policy of "Trusteeship" of the peoples' interests—to foster self-government and to advance them to full democracy. No doubt the British Empire is not yet perfect. But through all its affairs

blows the keen and cleansing wind of democracy, based on freedom of speech, of the press, of faith, and of association. These elementary rights of the peoples of the British Empire—whatever their race, religion and colour—are protected by the rule of law. Such are the fundamentals of the British Empire way of life.

## COLONIAL DEVELOPMENT

In the House of Commons, Mr. Malcolm Macdonald, former Colonial Secretary, moved the second reading of the Bill authorising the expenditure of £5,000,000 yearly for ten years for colonial development and welfare.

He said that it was characteristic that, while every ounce of our energy was being thrown into the task of discomfiting and defeating, and destroying the enemy yet the House found time to turn and offer substantial and generous encouragement to colonial development.

"At this critical hour, let the world mark the passage of this Bill through the British Parliament as a sign of ultimate victory."

"This nation will pass triumphantly through its present ordeals however hard and great they may be, and, when the enemy is worsted and the war is finished Britain will still exercise vast responsibilities for the Government of the colonial peoples.

"Meantime we must not default upon our colonial obligations. We must not let slip the experienced skill of our guiding hand. We must even now have constant care to protect and promote the wellbeing of our fellow subjects in the Empire and overseas.

"In these sombre days, our anxieties and hopes are fully shared by the peoples of the colonies.

"It seems to me that one of the most notable assurances that our cause is just is the fact that these distant peoples, alien to us in race, who are ruled by us, sprang instantly and spontaneously to our side at the moment of the declaration of war.

"There are some fifty colonial territories. Most of them are far removed from the centre of our European quarrels. Many of them are comparatively small communities who, in those circumstances, might well have thought to excuse themselves from suffering the hazards and dangers of modern war.

"But not a single one of them chose to take that course.

"I think it significant that these sixty million people, scattered over fifty distant territories, who are not free to govern themselves and who are governed by us, recognise instinctively that experience that we are the true guardians of the liberties and happiness of small peoples".

## LETTER TO THE EDITOR.

## DIVINE HEALING

Sir,

We are living in an age of which the scripture expressly states that many shall depart from the faith (1 Tim 4:1). The ministers of God are called "for the defence of the Gospel" (Phil 1:17), and we would expect Mr. Kuanidran to give us scriptural exposition of Divine Healing, and not darken counsel with statements and arguments that are not borne out by the scripture. "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). The writer has quoted David Livingston's words: "God had only one son, and He made Him a medical Missionary." May I know whether this Missionary, the Lord Jesus Christ, ever resorted to medicines when healing the sick. He healed thousands of people of diverse diseases, only through the power of God. "The power of the Lord was present to heal them" (Luke 5:17).

In like manner, when Peter healed the cripple at Solomon's porch what did he say, "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all."

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...that by the name of Jesus Christ of Nazareth ... doth this man stand before you whole" (Acts 4:9, 10).

The purpose of our Lord's ministry on earth was to show us how we could tap the power of God, not only for the saving of souls, but also for the healing of diseased bodies. What is the spiritual effect of such healings—"But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you" (Matt 12:28). The above scripture need no explanation, for one cannot taste the power of the Kingdom of God without being enabled to share in it.

Divine Healing on the other hand does not eliminate death, David fasted and prayed for his child, but on the seventh day the child died. David had no occasion to grieve, but "arose from the earth and washed, and anointed himself ... and came into the house of God and worshipped" (2 Sam 12:20). He knew that it was not the will of God for the child to live. Elisha the man of God healed Naaman of incurable leprosy, (2 Kings 5:10) but he himself died of sickness (2 Kings 13:14). Luke the physician accompanied Paul when he was taken captive to Rome. When they came to Melita (Malta), Paul sought not Luke's aid, when he was bitten by a viper, but simply shook it into the fire, and felt no harm. Again when Publius lay sick of dysentery, "Paul entered and prayed, and laid his hands on him and healed him" (Acts 28:8). Here was an occasion for Luke to use his medical skill, if medicine was God's method of healing.

The barrenness and the sterility of the lives of the Christians today cannot be denied. Many sincere christians are praying earnestly for a mighty revival, and how can such a thing be accomplished, and the name of God glorified, when the foundation of the Christian faith is undermined. We are asked to contend earnestly for the faith that was once (and for ever, Gk) delivered to the saints (Jude 3).

We read that "He (Christ) cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet saying, 'Himself took our infirmities, and bear our sicknesses'" (Matt 8:16, 17). According to this scripture the healings He wrought were not to prove His deity, but to establish the doctrine of the atonement pertaining to physical diseases. It will be absurd to limit the efficacy of His atonement only to Apostolic times. Since Christ atoned for our sicknesses the exhortation given to us in times of sickness is not to call for the Doctor but the elders of the Church. It is, not the medicines that will heal the sick, but the prayer of faith. "And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15). "This" said Wesley "was the whole process of physic in the Christian Church till it was lost through unbelief".

Yours etc  
S. Nalliah.

27-5-40

## ST. JOHN'S COLLEGE, JAFFNA,

POST-MATRICULATION CLASSES will begin on Wednesday the 12th of June. For admission students must have passed the London Matriculation Examination or its equivalent.

INTER-ARTS AND INTER-SCIENCE CLASSES will begin on Monday the 17th of June. Admission Examination for these classes will be held from Monday to Thursday—10 to 13th June. The following subjects may be taken—English, History, Logic, Latin, Tamil, Pure and Applied Mathematics, Physics, Chemistry, Botany and Zoology. A

Scholarship consisting of free tuition for the course will be awarded to the student who qualifies in all his subjects and obtains the highest aggregate of marks in the examination. Applications for admission should be sent on or before Saturday the 8th of June.

PRE-MEDICAL CLASS ARRANGEMENTS are being made to start a Pre-Medical class from the 1st of July.

For further particulars apply to the Principal, St. John's College, Jaffna. 29th May, 1940. 20-21.

## PLEASE NOTE

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