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CENTRAL PRES. CHURCH,

GENESEEO, N. Y.

APPEAL FOR THE HINDU,

ADDRESSED TO

BRITISH AND OTHER CHRISTIAN FOREIGNERS

RESIDING IN INDIA.

"It is the duty of every Christian in India to act the part of a Missionary to the Heathen who are around him."

BISHOP OF MADRAS.

"India is *conquered* by England, that it might be *converted* by England. It is *conjugated* by our *arms*, that it might be *blessed* by our *religion*. Every convert we make from idolatry is a new link in the chain which binds Hindustan to Britain."

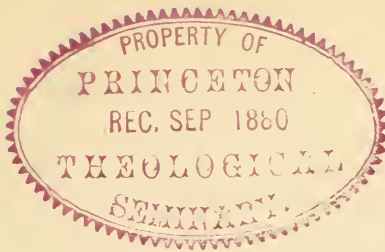
REV. J. A. JAMES, of Birmingham.

MADRAS:
AMERICAN MISSION PRESS.

1845.

*Extract of a Letter from a Civilian in the Upper Provinces, to
another in Calcutta.*

“We have a high commission—whether as servants of the British Government, to support the majesty of its name, by the uprightness of all our decrees; or as the servants and children of a still higher Power, to work each to the utmost of his abilities, to the fullest extent of his influence, be it *personal* and springing from high moral attributes, or *official* and lent by his position in the world, for the good of his fellow-servants and brother-men.”



APPEAL FOR THE HINDU.

ON occasion of the annual examination at the East India College, Hailebury, in the year 1843, the honorable Chairman addressed the graduating class in an excellent speech, of which the following are the concluding paragraphs. "Never forget, young gentlemen, that the great object of your life in India ought to be the *benefit of its inhabitants*. Never let this thought be for a moment absent from your minds. Above all, remember that all good service must be founded on good *moral and religious principles*. Remember, also, that we have all to *answer for the manner in which we have exercised our authority at a higher tribunal*, where the poor Hindu, although now perhaps despised, shall be a faithful witness either to our honour and reward, or to our shame and disgrace."

The high authority from which these sentiments emanate, added to their own intrinsic truth and importance, most justly claim for them our respect and attention. They cannot be set aside as the *professional* advice of a Christian preacher, or as the language of one who is ignorant of the *kind of neutrality* which the covenanted servants of the Company are pledged to maintain towards the Natives of India. They are the words—advisedly spoken—of one who knew where he was standing and whom he was addressing.

We honour the man who, in this too secular and accommodating age, had the boldness to declare such sentiments, and at such a time. Would that they were printed in letters brilliant as light and placed where the eye of each Briton, each Christian residing in this idolatrous land could with the most

frequency rest upon them! Had these principles held that place in the memories, and exerted that control over the conduct of the rulers of India, from the days of Lord Clive to the present hour, that they should have done, what happy effects would have followed! But it is not the part of true wisdom sullenly to mourn over the past. The evil that has been done cannot be remedied, nor can misimproved opportunities of doing good be recalled. We have to do with the present hour and with *those now acting their part on the stage of life*.

To those the following thoughts are respectfully addressed. May they receive the attention that the *subject*, at least, most justly demands!

The position of a Christian while dwelling in a heathen community is full of *danger* and *responsibility*. The *danger* is traceable to that principle of human nature to which the poet alludes in the familiar stanza:

“Vice is a monster of so horrid mien,
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first *endure*, then *pity*, then *embrace*.”

Such is the natural and strong tendency of prolonged association with the vice of idolatry. If after the emotions of deep loathing and deeper sorrow that whelm the soul at the first sight of the symbols and ceremonies of idol-worship, there interpose not an energy equally powerful with that which preserved unharmed the three faithful Israelites amid the flames of the furnace, we may rest assured that there will succeed that third, most fatal process, attachment to, or at least indifference respecting, the object at first so hated and shunned. This is no idle dreaming. There is danger. Of this we should be conscious, and daily should we seek that grace which will fortify us against the threatened harm, and keep our souls alive with the pity and zeal of Lot in Sodom, and Paul in the city of Athens.

His position is *responsible* as well as dangerous. He has it in his power to do *much good* or *much harm*. He is a marked person—with emphasis, a “city set on a hill.” His Gentile neighbours cannot or will not read the Bible, but they will and

do *read his conduct*; they hear his words and observe his daily deportment, while from these they form their opinion of the religion he professes. He is a personification of Christianity, a visible representation of the gospel of Christ.

He may prefer it should be otherwise. He may urge that it is not right to charge upon a system of belief the faults that may attach to its professors. There may be much truth in this argument, but the adage is founded deep in our common nature, "*actions speak louder than words*;" and though the Christian give not articulate expression to the thought, yet by his profession he says to the heathen and the ungodly around him, "*would you judge of the character of my religion, look at me.*" Who can measure the responsibility attached to his position! How appropriate the injunction of an old divine, "*Christians should be walking Bibles.*"

This suggests the *first duty* of a Christian residing in a heathen community—so to deport himself that *his conduct may be a truthful comment upon the religion of the Bible*. There is no language so generally read, so easily understood, so carefully remembered, and so deeply felt as the language of *the life*. The printed page may be illegible, a foreign language may prevent the oral communication of thoughts and feelings, but here is a mode of address common to all. It is the language of *signs* requiring no previous study, no vocal expression. Such a commentary on the principles and maxims of the Bible is the professed Christian holding up to the view of the ignorant heathen, and by it he is teaching truth or error, confessing or denying his divine Saviour and King.

But a consistent and holy example, though a primal duty, is not *all* that is required of a Christian when dwelling in a heathen land. He is called upon to be *actively useful*. It becomes every follower of Jesus often to ask himself the question, "Why am I detained on earth? I am an heir to a heavenly inheritance.

There is my house and portion fair,
My treasure and my heart is there,
And my eternal home.

Why am I detained so long from a participation in its privileges and blessedness?" One most obvious and important

reason is, that *he may be useful*. The world is to be converted and restored to original holiness and glory through the instrumentality of the *church*. That being the case, the duty that rests upon the community of disciples rests upon *each individual* of that community to the extent of his ability; hence the command, "*Let him that heareth say, Come.*" In the divinely benevolent enterprise of the world's evangelization, each disciple of Christ should feel that he, as an *individual*, has something to do, something in the way of *active effort, personal usefulness*; and he should possess his mind with the deep and ever present conviction that the leading object of his detention on earth, is to *allow him time to be thus useful*. But there is another question that calls for the serious consideration of those to whom this appeal is addressed: "Why are you compelled to reside in this heathen land?" Compelled, we say, for were *inclination* your guide, you would at once hasten away from a view of scenes and objects so loathsome as those you are daily compelled to witness. If it is your duty to be here, (as we take it for granted that it is,) you are here at the bidding of your divine Master. And why has he sent you? The Bible answers: *to be useful to the people*. You may talk of "livelihood," "no situation at home," and the like; but most assuredly the Disposer of events has a higher object than this, in the disposition of your lot. All events, national or individual, are regulated with a view to the glory of the cross, the establishment of Messiah's throne on earth.

But where, you ask, shall I *begin*? We answer, *at home, in your own dwelling*. Has the question ever arrested your attention, why you are obliged to have *so many Native servants* around you, (eight or ten it may be) whereas in England you required not the half or possibly the fourth of that number? This is not a *chance* occurrence, traceable to no more definite a cause than the customs of the country. There is *design* in this, and if we err not, that design is that a greater number of ignorant but immortal beings may be brought within the sphere of Christian instruction and influence. Here is an assemblage of persons placed, for the time, in your charge; and the same voice that says to the Christian *parent*, "*Train up your child in the way he should go,*" says to you as a Christian *master*, "*Give*

unto your servants that which is just and equal." And what is a just return for the service they render you? Pecuniary wages alone? Your own conduct returns a negative reply, for if your servant be in danger, you place the shield of your protection before him; if sick, you provide for him means of cure; if in perplexity, he has your ready advice; and if in sorrow, you withhold not your sympathy. In meeting his wants, in these and like respects, you feel that you are but doing your duty; you regard it as coming within the spirit of the injunction to render him what is "just and equal." And has that servant no other claims upon you than these? Can you forget that he has an immortal soul, and that his unending existence is to be passed in heaven or in hell—among the "spirits of just men made perfect," or in that abode where

"Darkness, death, and long despair
Reign in eternal silence there."

But, you say, "*My servants do not understand English, and I cannot speak to them in their own language.*" Do you reason thus when you visit them at their sick homes, or when they wait upon you for business? Are you silent then, or do you not call to your aid an *interpreter* and communicate through him your wishes and advice? Again, if you can do little yourself, may it not be that there is within a short distance of your dwelling a church or chapel where the gospel is preached in the Native language, and can you not advise them to go there? What a congregation might the missionary have on the Sabbath if Christian masters would but adopt this course! We do not say that the servants would understand at once *all* that would be said, but if regular attendants they would ere long become acquainted with the leading truths of Him "whom to know is life eternal." Sometimes, too, they would hear the truth from a Native preacher or catechist, and whose meaning they could not fail to understand, and partially at least remember.

But, you continue, "*If I do advise them they will not go.*" With all respect we would ask, Have you ever, with affectionate and hearty earnestness, made the trial? Did you ever call your servants around you, and with a manner and tone that com-

pelled them to feel that you were *sincere*, say to them, "You know the interest I feel in you all as it respects your temporal circumstances. You can bear me witness that I am ever ready to relieve you from embarrassment and difficulty when I can possibly do so. But this interest is trifling when compared with that which I feel for your *souls*. I open my Bible, and read thus: 'Without faith it is impossible to please God,' 'without holiness no man shall see the Lord;,' from what I see I cannot think that you have this *faith* or this *holiness*. Your danger is imminent. It is my 'heart's desire and prayer to God that you may be saved.' Could I by my tears and prayers save you, I would withhold neither. But I cannot; nor can I speak much to you in a language that is foreign to me, but there is a Christian sanctuary, where the gospel is preached in your own language. It is my *most earnest wish* that you go there to hear the words of eternal life. Perhaps something may be said that, with the blessing of God, may be the means of your salvation. I beg you not to delay attending to this most important subject any longer." Can a Christian master say this to his servants and yet they give no heed to his word? We cannot believe it! But before you say that there is no use in making the effort we urge you to try. It is worth the time, worth the trouble. God's glory and an immortal soul are the motives. O, make the *single trial!*

But, you continue, "*If they go it will be to please me.*" Who expects to find purity of motive in any heart previous to its regeneration by divine grace. Deduct from the audiences usually frequenting the house of God all except those who come to worship Him "in spirit and in truth," and how few comparatively would remain! But does that circumstance restrain the parent from requiring the attendance of his unconverted child at the place where prayer is wont to be made? No—nor ought it you in respect to your servants.

But, you again urge, "*I don't wish to trench upon their conscientious scruples.*" We are aware that some Christians do not consider it right to employ any as servants who will not attend upon the preached word. Of that we say in this place nothing. We are not now urging compulsion, but *advice and*

entreaty. Use these means, and it may be that they will have cause for ever to thank you that you gave them this advice, though opposed to long cherished habits of thought and feeling.

But "*I have no time to give to my servants,*" is an objection urged by some. We commend to their attention the following thoughts. If a certain course be duty, then a want of time for doing it arises not from necessity but from some defect in the division of your hours. Again, we can point to instances of some who do attend to this department of Christian effort, and yet it would be difficult to show that their public engagements are at all less numerous or less urgent than those who plead this apology. Again, for what is time given? that you may "buy, sell and get gain?" No, but to "do good as you have opportunity." Oh, look at this objection in the light of the judgment-day! Fancy yourself standing before the Judge, and the question being urged, "Why did you neglect the spiritual interest of your servants?" Will you be able then to say, "Lord, I would have done it, but *I had no time!*"

But waiving farther objections, may we appeal to you as Christian masters, and supposing that you allow you *ought to do something*, may we earnestly entreat you to do it *now*. Members of your household are under the curse of God. They are in the broad way to eternal death. Can you believe this and not feel for them? Can you truly feel for them and not put forth every effort at your command to save them. Oh, go to them, warn them of their danger. Point them to the Lamb of God that taketh away the sin of the world. Counsel them to flee to Him who "came to seek and save that which was lost." Do this and your labour will not be in vain in the Lord. You will at least have "done what you could," and perhaps you will have saved a soul from death. Do it *not*, and in the day of judgment some heathen servant may reproach you with being the means of his ruin. "I was in your house and knew that you were a Christian, but you never taught me what Christianity was; I used to see you pray, but you never told me how to pray; I used to see you call the members of your family around you to hear the word of God and join in worshipping him, but you never called me either to hear or pray; I used

to see you go to the house of God Sabbath after Sabbath, but you never advised me to go there; you were on the way to heaven, I to hell, and you knew it, but you never gave me one call, you never taught me one word, and here I am and must for ever remain in torments." Call this not exaggeration, fanaticism. It is plain, Bible truth. With a heart weighed down with grief at the neglect that prevails on this subject, we beg you, Christian masters, for the glory of God and the value of the soul, to *consider the spiritual wants of your servants, and make them the object of your more earnest care!*

But though it be true that *charity should begin at home*, it is not right to allow it to stop there. The number brought by the providence of God under your immediate influence is small compared with the multitude to whom you are related by no other ties than those of our common humanity. But these, too, have just claims upon your prayers and personal efforts.

There are in all the cities and larger towns of the Presidency Christian schools for Native youth. They are the hope of the nation. What character would it give to these institutions, what encouragement to the missionary who has them in charge, what impulse to teachers and pupils, were you occasionally to visit them. An half hour of each week thus spent would be productive of most salutary results upon the interests of Christianity. We ask this in addition to the attendance we trust you now give upon public examinations and exhibitions. Do the one, but let not the other remain undone.

Supply yourselves with a few copies of the Scriptures and Tracts in the Native languages. Occasions are ever presenting themselves in which you might give one or a few away with a hope of their being read and doing good. We surely do not state a fact of which you are now ignorant, that the reading of a single chapter of the Bible or a small Tract has not unfrequently arrested attention, awakened inquiry, and led the soul to the cross of Christ for salvation.

The needy are often at your door asking alms, accompany your pecuniary gift with a few words of admonition upon the wants of the soul, and Him who came to supply those wants.

How great the facilities enjoyed by *ladies* and especially

by *mothers* of doing good to their ayahs and other female domestics. No class of servants are brought into greater familiarity with their superiors than these; constantly with their mistresses, how much instruction might they learn, and what salutary impressions might they receive! This is not *theory alone*. Who has not read that delightful little volume, "*Lady and her Ayah*," by Mrs. Sherwood. What has been, with the divine blessing, accomplished in one case may be in others. How happy the effects of such instruction accompanied with appropriate example upon the *children* of the family. Heaven's blessing will not be withheld from such a household.

But while the Natives call loudly for your aid, forget not the *ignorant and morally debased Europeans* frequenting the streets of our larger cities. A friend of ours in a late walk through one of the by-streets of Madras met with an East Indian who, though far advanced in life and at one time connected with a large establishment at the Presidency, *had never possessed a Bible, and seemed not to understand in any small degree the character and offices of Jesus Christ*. This may be an extreme case. But were the cities and towns of Southern India thoroughly pervaded with Christian colporteurs, as they are in Britain and America, we doubt not that multitudes of cases, similar in kind, though it may be less in degree, would be brought to light.

There is connected with the church to which you belong a *Sabbath-school*, or a *Bible-class*. Can you allow such an opportunity of doing good to remain *misimproved*? We are grieved to learn that in some of the large towns of the Presidency, the Sabbath-school is but badly attended, and that not because there are no children who need the instruction there imparted, or who would not come if invited, but because there are no teachers to collect and instruct them. Is this as it should be? Act a part worthy of your professed relation and attachment to Him who said, "to the poor the gospel is preached." This is a system of benevolence that commands the best energies of many honored ones in our fatherland, and shall Christians in India be behind their relatives and friends "at home!" *All*, we rejoice to say, *are not*. Our appeal is addressed to those who *are*. May it not be in vain.

Bible and Tract Societies would gladly furnish any traveller with the means of leaving a testimony for the truth to the people of the towns and villages through which he might pass. We know a gentleman in the department of Engineers who is often accompanied on his tours by a missionary, thus fulfilling so far as possible the duties he owes to his Heavenly and earthly Sovereign.

As to *pecuniary aid* in sustaining Christian missions, and other institutions of benevolence, we need say but little. This is a most important and necessary method of doing good. We rejoice that it is heeded by so many. Increasingly large sums are given yearly by British Christians towards the spread of the gospel in this land. We honour the gentleman who gives more than 3000 Rupees yearly, not forgetting, however, the blessing that attended the giving of a "*widow's mite.*" The question has at times occurred whether it be not the duty of every Christian in India to give *one day's salary each year* for the dissemination of Christian truth among the Natives; and whether if that 1/365th part were given, the amount would not far exceed all that now finds its way into the funds of Missionary and Bible and Tract Societies from residents in India. We suggest the question. May it be seriously considered.

We are privileged to know that the several methods of doing good we have now stated have been and are still pursued by some, and that with the most satisfactory results. But a short time since we met a Native Christian who traced his earliest religious impressions to the instruction he received from a gentleman he served in boyhood. Nor is this a solitary fact. Cases might be named of Christian masters who daily pray not *for* their domestics alone but *with* them. Delightful scene! reminding one of the noble declaration of the Prince of Israel, "as for *me* and *my house* we will serve the Lord." A larger number still employ a Native catechist or reader, who visits the family weekly, and conducts religious service with the domestics. An excellent and commendable arrangement. We would however, with all respect, suggest the desirableness of a personal attendance by the master or mistress as often as possible upon these occasions; their presence will give increased importance

to the exercise, securing not only the more regular attendance of all the servants of the family, but obtaining for the truths that they may hear read or explained, a more certain place in the memory, and a more probable way to the heart of those to whom they are addressed.

But we must close, and we do it with an *historical illustration*. During the prevalence of the cholera in Ireland in 1832, when the utmost apprehension prevailed in every cabin, an ecclesiastic is said to have devised the following expedient to quiet the fears of the people. A piece of burning turf was exhibited on a certain occasion, said to have been lighted by fire from heaven. Pieces of it were distributed among the people, with the injunction that each man should go to his own house and kindle his fire with this sacred turf; and they were assured that so long as the fire was perpetuated, the pestilence should not come nigh their dwelling. But one *condition* of this sacred gift was, that every man after lighting his own hearth should carry a piece of the fire to his nearest neighbour who was without it; and thus in an incredibly short space of time it spread from house to house, and from hamlet to hamlet, over the whole district. Now what was in this case a mere *imposture* is in the case of the gospel a *reality*. It is true that the "children of this world are wiser than the children of light." But ought it so to be? Are you willing, Christian reader, to own that in your case it *is so*? When the bitten Israelite looked to the brazen serpent and was healed, did he not at once feel a desire that others who were wounded should do the same? Can we suppose that he left the work to *Moses* and his publicly delegated associates? And will you lay the whole burden of instructing and warning the Pagan, and the Mohammedan, and the ungodly European, upon the minister, the missionary? And if the number of conversions be few, will you ascribe it to some defect in the character and conduct of the ordained preachers of the gospel?

Christianity has claims upon the *personal* services of each one of its disciples; "Whatsoever *thy* hand findeth to do, do it with thy might." "*Son*, go work to-day in my vineyard." "Let *him* that heareth say, Come." "*He* that hath my word let him speak

my word faithfully." Each Christian is *singled out* and addressed as if he were the only disciple on earth. When the early Christians were "scattered abroad, they went throughout the regions of Judea and Samaria, *preaching the gospel.*" Who? Not the apostles, for they, we are informed, remained at Jerusalem, but *individual Christians*. We do not urge that private members of the church should trench upon the duties of the public preacher. By no means. But there is an important sense in which *each disciple of Christ should make known the truth.*

Personal service is what the Heavenly Master expects and requires of each of his servants on earth. "If we could educate a thousand ministers and buy the services of ten thousand more, and freight the word of life to a score of nations, and thus *by proxy* evangelize half a globe, if there be still a soul within our reach over whom we can by the use of the means placed at our command exercise a sanctifying control, we must account to God for the use we make of that opportunity of doing good to our fellow-men, and honouring our Saviour and King."

Christian readers, what are you doing, *as individuals*, in the noble work of subduing this empire to the rule of Christ your King? What, within the circle of your heathen and ungodly domestics? What, among the youth of the congregation where you worship? What, among the gay, the worldly, the thoughtless of the city or town in which you dwell? Nothing? Then are you what you profess to be? "Let the same mind be in you that was also in Christ Jesus." Oh cherish not the unscriptural and dangerous sentiment that you can *be good*, and *not do good*. As well might you think that there can be a sun in the heavens and that sun not shine. Doing good to others is, most plainly, a test of religious character. God wants your *heart* as a first gift, but with it he also demands your *voice*, your *hand*, your every means of making known his truth. He says to you, as did Emanuel to the restored Demoniac: "Go home to thy friends (thy household, thy acquaintances) and tell them how great things the Lord has done for you." God is deeply dishonoured by the multitudes around you. The souls of immortal beings are in danger of eternal death. Opportu-

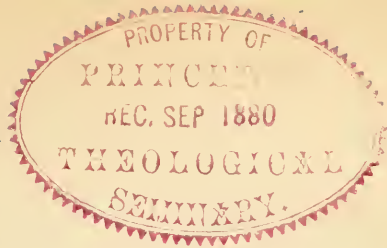
nities of doing good are placed at your command. Let these considerations engage your attention. Let the motives they suggest produce their appropriate effect upon you in the formation of your plans and the pursuance of your daily engagements. Be faithful to your God, faithful to yourselves, that when you enter the new Jerusalem, you may find some ignorant and debased heathen who, through your *example*, your *word of counsel*, and your *prayers*, shall have been led to a participation in its eternal glories.

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream and river grow;
The seed, that, in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers.

Extract of a Sermon by the Rev. John Harris.

“Picture to your minds a large company of travellers, destitute of water, while crossing one of the vast deserts of the east. For days previous they have had barely sufficient to moisten their parched lips; but now their stock is quite exhausted. Onwards they toil for a time, in the hope of finding a refreshing spring. But the unclouded sun above, and the burning sands beneath, render some of them unable to proceed—they lie down never to rise again. The rest agree to separate, and to take different directions, in the hope of multiplying their chances of discovering water. After long wandering in this almost forlorn pursuit, one of them finds himself on the margin of a stream. Slaking his enraged thirst, he immediately thinks of his fellow-travellers. Looking around and perceiving one in the distance, he lifts up his voice, and shouts to him, with all his returning strength, to *come*. He communicates the reviving signal to another still further off, and he to a third, till the very extremities of the desert ring with the cheering call to *come*.

“Brethren, that desert is the moral waste of the world; those perishing travellers, perishing by millions, are our fellow-men; that living spring is the redemption of Christ; the first that drank of it was his church; that church, every member of it, directly or indirectly, is to lift up his voice to the world, with the divine invitation to *come*; while the Spirit of Christ, speaking through them, gives the call effect. Every one that hears the call is to transmit it further still, till it has reached the very last of human-kind, and the world echoes with the welcome sound.”



MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. I.

JANUARY, 1844.

No. 8.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR BRETHREN,—In compliance with your kind request, and in answer to the expressed wishes of others who were present on the occasion, I send to you, for insertion in the "Instructor," the Historical and Statistical parts of my Address recently delivered at the Scotch Kirk. The article is prepared with great care as to accuracy of statements; the information having been generously afforded by friends with whom I have corresponded, and gathered from the last Reports of the several societies whose agents occupy this part of the missionary field. It may be thought that the picture is *too bright*. My object has been to say all that truth will allow of an *encouraging* nature. If any individual be disposed to hold up to public view the other and darker side, no one surely can object. I can only wish that your readers may be as much gratified with perusing as I have been with collating and recording these proofs of God's merciful interposition in behalf of this idolatrous nation. If that object be secured, neither their time nor my labour will have been expended in vain.

Yours truly,

F. D. W. WARD.

ON MISSIONARY ENCOURAGEMENTS IN SOUTHERN INDIA.

The Historical and Statistical parts of a Missionary Address, delivered in the Scotch Kirk on the evening of October 3, 1843.

BY THE REV. F. D. W. WARD, M. A. AMERICAN MISSIONARY.

HAD I selected as the theme of my remarks this evening a subject the opposite of that I have chosen, the task of its discussion would be comparatively light. Did I suppose it would be for general interest, or practical benefit, to hold up to your view the *dark* rather than the *bright* side of the picture—

to dwell on the *discouraging* rather than the *encouraging* features of the missionary cause in this part of India, I should be able to occupy the time usually allotted to an exercise like the present, with but little effort in arranging appropriate arguments and facts. That the picture has a dark side is but too painfully true; and I am far from saying that its presentation is at all times undesirable and injurious. It is a truth to which we cannot close our eyes, that *visible success*, answering to anticipations early formed and fondly cherished, has not attended efforts long and laboriously made, to turn the minds and hearts of this people from an attachment to their vain philosophy, and senseless idols, and superstitious rites and ceremonies, to a reception and practice of the "truth as it is in Jesus." But dark and melancholy though the prospect be, I cannot think that there is nought to cheer and encourage. Facts, numerous and undeniable, are against the gloomy conclusion of the disappointed Abbé, "That God has predestinated the Hindús to eternal reprobation, and that there is no human possibility of converting them to any sect of Christianity." Did the writer mean to place the *human* in opposition to the *Divine* possibility, then would there be no objection to his conclusion; but we understand him to mean that man *cannot* and God *will not* convert the Hindús, and that therefore their state is hopeless; they being beyond the pale of His mercy, and doomed to feel the weight of His eternal displeasure. Sad conclusion! But is it true? We answer without hesitancy, *it is not!* We believe that this land is not wholly forsaken of God, but that He still careth for it, and that as He has *partially*, so He will yet *extensively*, yea *universally*, water it with the dews of His grace; that "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

That our faith may be strengthened, and our hearts encouraged, let us this evening take an imaginary tour through the Tamil Missionary Stations south of this Presidency, and learn as far as we can what has been done, and what is now in progress for the spiritual benefit of the people. Let us ascertain also what views are entertained by the missionaries themselves of their present position and future prospects.

While thus journeying, it may be well for us to keep before our minds *two important considerations*. The first of which is, that Christianity, in its aggressive movements upon the Hindús of this Presidency, has obstacles to contend with of an extraordinary character; I mean such as it has not been called upon to encounter in any country where it has obtained a firm footing. These are, the *language, caste, deep laid and long cherished errors in theology, ethics and philosophy, and false views of Christianity*. Did time allow I might dwell upon each of these, and show that while Christianity in South India possesses a great advantage in the protection of an enlightened Christian government, as also the general countenance of those who occupy positions of influence and power, it has *disadvantages* in the several points named, that did not oppose it in the Islands of the South Sea, in Africa, in the West Indies, or among the tribes of the North American Indians. Slower progress, in view of these obstacles, must be looked for here than in those lands. And again let us remember that the Spirit of the Lord, to whose regenerating and sanctifying influences we are indebted for all the good that ever has been or ever can be effected, acts, as a general rule, through that divinely appointed medium, the *truth as it is revealed in the Gospel*. Wherever we see that truth withheld, the prospect darkens, "My people perish for lack of knowledge"—"Sanctify them through thy truth, thy word is truth." On the other hand when we see truth making progress, gaining a lodgement in the minds and memories of the people, hope revives, faith strengthens, and the ear is open with ardent expectation to hear the sigh of the convicted and the song of the converted soul. Before the sower is allowed to scatter the seed, we do not look for a harvest, no not for a leaf or shoot; but where that seed is broad-cast, though much may fall by the way-side, or on the rock, or among thorns, yet we confidently believe that a few grains at least, and it may be that many, will fall on good ground and bring forth fruit.

Having gone forth on our tour of observation, we arrive first at *Tanjore*, the oldest mission station (Tranquebar, which is now almost vacant, excepted) in Southern India. This mission was established by the Rev. C. F. Schwartz in the year 1773. During fifty years its limits were very extensive, reaching even to

Tinnevely. But these out-stations having been formed into separate missions, Tanjore city and the immediately adjoining villages, are to be considered alone. Here we find the oldest European, and the oldest Native ministers in Southern India—the Rev. J. H. Kohlhoff, now in his 82d year, and the Rev. Gnānapragasam, (ordained by Mr. Schwartz) now in the 94th year of his age. Inquiring as to the state of Christianity, we find that there are in Tanjore city 1,077 Protestant Christians—a seminary for the training of Native catechists and schoolmasters—an orphan school for Native Christian children, 120 in number—three schools in the fort for heathen children, and various other schools in the suburbs of the city. There are also belonging to this station six country village circles, the first has ten villages—the second, four—the third, twelve—the fourth, eight—the fifth, eight—the sixth, three—most of which are now under efficient superintendence. The total number of souls belonging to the Tanjore Mission, who are baptized, amounts to 3,261. The recent arrangement whereby different villages and schools have been apportioned off to different missionaries, who live in their midst (as is the case in Tinnevely) instead of being left to the general superintendence of missionaries stationed in Tanjore city, promises the most happy results. Discouragements are felt and expressed, while at the same time, in the language of one who resides in Tanjore city, “the kingdom of Christ is evidently progressing in our midst.”

Leaving Tanjore we must stop for a little time at *Negapatam*. Here we find a missionary of the Wesleyan Society, devoted to a variety of duties in the Native and the English languages; a head Native school containing at present 15 youths in course of instruction for usefulness in the church—the same institution having already furnished six Native young men who are now in the employment of the mission—an English school of 45 lads, a part of whom are Brahmins; a Native girls' school of 70 children, 12 of whom are boarders; a Sabbath school attended by about 80 children, some of whom are heathens; and a number of free schools, in all of which the Scriptures are mainly taught. These institutions, together with an English service on Sabbath evening, four Tamil services on the Lord's day, and preaching weekly among the

villages, engage the attention of the missionary and his Native assistant.

Calling at *Manargoody and Melnattam* we find a missionary of the same denomination who will point us to 12 schools under his direction, containing about 425 pupils, who attend upon the means of instruction with gratifying punctuality and diligence. He will tell us that "the congregations to which the word of eternal life has been preached have been well attended and not without good effect upon some;" and finally we shall hear from him this significant language; "when land is first brought under cultivation its produce may be but little, but that very cultivation prepares it for yielding a greater increase; thus though our present visible success may be but small, yet we are led to believe that the present means employed are preparing the way for more effective cultivation."

Passing farther south we come to *Trichinopoly*. Here we meet with a missionary of the "Gospel Propagation Society," who will inform us that his station includes a congregation of 250 adults and 127 children; that two services in Tamil are held on Sundays, and two on week days; that the attendance on Sabbath mornings is on an average 185, and the number of communicants 50; and that he is happy in being able to say that he has received much encouragement in his ministrations among the members of his congregations and the people—there being but few in that large town and its suburbs, who are not to some extent acquainted with Christianity.

Soon after leaving *Trichinopoly* we enter the extensive, populous and fruitful district of *Madura*. Here we will make a brief pause. Ten years since there was not a European missionary resident in that district. At that period such was the feeling towards Christianity and its promulgators, that when the senior member of the American Mission, soon after his arrival in the city of *Madura* in 1836, attempted to address an assembly of people on *education*, he was so boisterously and violently opposed, that he was compelled to stop his discourse, and flee to his dwelling for protection from the populace. For a considerable period nothing could be done, so strong was the opposition, and so determined were the priesthood that Christianity should gain no footing there. Reports of a kind that would excite a

smile at their absurdity, did they not pain us by their falsehood, were industriously circulated, as to the *motives* that induced the missionaries to enter the district, and the object they hoped to secure. But now how changed! In that capacious room—an apartment of the palace of the ancient King Trimilanaig—where on the occasion mentioned the missionary was silenced and driven by the mob to his dwelling, I have seen assembled at one time 1,000 pupils under the daily care of the same missionary, who were then being examined in the Bible and connected branches of study, and this in the presence of the English residents, and the most respectable and influential Natives of the city. Without dwelling upon facts which passed under my own observation while a member of that mission, I would notice its present state as given in the last report. There are five large stations connected with the American Mission, and three stations (one only occupied by an English missionary) connected with the S. P. G. F. P. At the five stations there are erected commodious and neat edifices for religious worship. There are under instruction,

In the Seminary, in which board and clothing as well as education are gratuitous, -	33	Pupils.
4 Boys' Free Boarding Schools, - - -	134	"
2 Girls' do. do. - - -	34	"
2 English Day Schools, - - -	120	"
35 Free Tamil Boys' Schools, - - -	3453	"
7 do. do. Girls' do. - - -	200	"
Of those who can read and are daily studying and committing to memory the Bible, -	2000	"

There are about 80 members in all the churches.

A letter I have lately received from an esteemed friend at Dindigul contains this statement: "On an average there have been during the past six years 20 schools and 500 scholars. Our boarding and select schools now contain 80 more, who are under the immediate watch of the missionary; and of all these it may be affirmed that they have at least the leading facts and doctrines of Christianity lodged in their memories. Granting that our schools retain their scholars but three years, then here are 1,000 children gone forth with a knowledge of the elements of that

Gospel which is the power of God unto salvation to all that believe; and however this may be buried up in the rubbish and obscured by the gross darkness of heathenism, yet simply looking at these facts, and remembering the Divine assurance, that the word of God shall not return void, I see ample room for encouragement."

Another member of that mission stationed at Sivagunga says, "Five years since, as I passed through this place I could not get a boy to come near enough to receive a tract or even a small copper coin. Now we have 250 who come to our house to be examined in their studies, and within a few months past 28 girls, from heathen families, have been admitted into the free schools."

Leaving Madura we next enter the well known and deeply interesting district of *Tinnevely*, a section of country celebrated in Christendom, as that in which Christianity has won some bright trophies, and as being the residence of one of the ablest and most devoted and most successful of modern missionaries. To name him were unnecessary. The means set on foot by that devoted labourer, and his colleagues, were eminently blessed even in their day; nor have they been allowed to remain ineffective in the hands of those who have succeeded them in the missionary office. The missions in the district are now in charge of missionaries connected with the C. M. Society, and the S. P. G. F. P. Of the former there are eight, and of the latter five. The united statistics as near as I can obtain them are as follows:

Villages under Christian direction,	-	-	-	445
Baptized persons,	-	-	-	12,000
Number of Schools,	-	-	-	180
Youth under instruction, (<i>of both sexes.</i>)	-	-	-	6,000

There are also many thousands of persons, who though not baptized, are in a course of instruction and preparation for the reception of that ordinance. These are termed catechumens, of these the number is not far from 20,000. To suppose that all thus connected with the church are devout, spiritually minded Christians, were to deceive ourselves. Such an idea is not entertained by the missionaries; but it would be equally self-deceptive and injurious to deny that a happy reforma-

tion has been effected and is still in progress in that district. One who has lately passed some weeks, surveying carefully those stations, remarked to me but a few days since, that "language could hardly describe the blessed change there in progress. Heathenism is evidently on the decline, and the time is apparently near when the whole agricultural population will be evangelized."

We must not leave this region without calling at *Nagercoil* and *Neyoor*, where we shall hear from missionaries of the London Missionary Society accounts that will rejoice our hearts and constrain us to exclaim, "*what wonders God hath wrought.*" I have been a delighted hearer from the lips of one of the oldest members of the former mission—one who for twenty years has not been at any one time more than 100 miles from his station—glowing accounts of the changes that have transpired since he was first sent to that spiritually desolate region. Where all was a waste wilderness, now are to be seen gardens of the Lord with many trees of Jehovah's planting, bearing plentiful and rich fruit. At *Nagercoil* we shall be informed that there are under the direction of the missionaries of the London Missionary Society,

Congregations,	-	-	-	-	-	-	-	-	70
Villages,	-	-	-	-	-	-	-	-	219
Families,	-	-	-	-	-	-	-	-	2370
Individuals,	-	-	-	-	-	-	-	-	7212
Church Members,	-	-	-	-	-	-	-	-	318
Candidates for Baptism,	-	-	-	-	-	-	-	-	94
Members of Bible Classes,	-	-	-	-	-	-	-	-	636
Schools for Boys,	-	-	-	-	-	-	-	-	103
Scholars,	-	-	-	-	-	-	-	-	4375
Schools for Girls,	-	-	-	-	-	-	-	-	29
Scholars,	-	-	-	-	-	-	-	-	757

The missionaries speak of themselves as much encouraged in their work. Much attention is given to schools, to Bible classes and regular visits to the village congregations, and they are allowed to reap the fruit of their labours in witnessing a gradual increase of intelligent and active piety in the church.

Had we time to traverse the whole of the Travancore district, we should find it pleasant to visit Trivandrum, Quilon, Aleppic, Cochin and Trichoor, at which places we should meet with

the agents of three English Missionary Societies diligently employed in communicating Divine truth.

Turning our faces northward we at length reach *Coimbatore* where we find two missionaries of the L. M. Society labouring abundantly in preaching, in schools containing 763 scholars, and in extensive itineracy; the church contains 23 members, exclusive of mission families, "many of whom are evidently increasing in grace and love." Connected with this centre station are six *out-stations*, at which Native teachers are placed, and from which truth, as spoken by the living preacher, and as contained in the Bible and in Tracts, goes forth far and wide.

Returning by the way of *Salem*, we find the missionary of that station, also an agent of the London Missionary Society, reporting, as connected with his Orphan Boarding and Day Schools, 300 *pupils*; and, though meeting with no little to try his patience and exercise his faith, *faint yet pursuing*. In a letter lately received from him he uses the following language, "In this place there are some, I am thankful to say, who love the Lord in sincerity; who are, I trust, truly converted, and who walk steadily in the narrow way that leadeth to eternal life. Some of my Native assistants are pious, active and successful in bringing a few persons out of heathen darkness to the blessed light of the Gospel. Most of the people in connection with my church evince love and zeal for the Lord's cause. They try hard to collect something for the Bible and Tract Societies, as also for the Native Philanthropic Society, established among us. The children of our Orphan Boarding Schools give every pice they obtain, voluntarily to the above Societies. They have made a great effort to send a donation to China, for which purpose they had determined to give up their breakfast every morning, which however we reduced to once a week to prevent their injuring their health."

The last places, we will visit this evening, are *Combaconum*, *Myavaram* and *Cuddalore*, which lie in the direct route to *Tanjore*, but were passed by on our downward tour as we wished to call first at the oldest station. At *Combaconum* we find two devoted missionaries—one in connection with the Gospel Propagation, and the other the London Missionary Society. I must omit details as to the former and only remark of the latter, that

he presents to us a view of his *Native church and congregation*, of his *stated Divine Services* (20 during each week), of the *Bazaar and street preaching* which is constant, of his *country preaching* which is extensive, and has led to the distribution of upward of 10,000 Tamil, Telugu, and Hindustani Tracts, and about 2,000 single Gospels and portions of the Scripture during the year is full of interest. At *Mayaveram* we find an agent of the Church Missionary Society having under his care a Native church, containing twenty communicants and forty baptized persons, five schools, connected with which are two hundred and four pupils. At *Cuddalore* we meet with a missionary under the direction of the S. P. G. F. P. who, amid many discouragements, is devoting his time to the spiritual benefit of those around him.

Passing through the *Tondiman Rajah's dominions* we meet with the agents of the Indian Missionary Society, who have in charge seven stations, the largest and most important of which is Poodoocottah, which is in care of John David Pillay, formerly connected with Mr. Rhenius at Palamcottah. The attendance on the preaching of the word at the several stations is very cheering, and there are forty-six regular communicants. There are five schools in connection with the mission, at which there is an average attendance of thirty children.

Having returned to the city of our residence, it may not be amiss to cast a glance around and rapidly survey what is here in progress. Madras is occupied by the missionaries of six societies—fifteen in number—thirteen of whom are devoted, as their main pursuit, to the instruction of the Natives either by teaching in English, or preaching in the vernacular languages, and two are pastors of English congregations. The whole number of Native communicants is three hundred and thirty. The number of youth of both sexes, under Christian instruction, two thousand; seven Native young men are in a course of study for the ministry. Through the medium of schools, of Bibles and Tracts distributed by catechists and at the dwellings of the missionaries, and especially through the Gospel declared from the pulpit on the Sabbath and other occasions, a vast amount of truth is brought before the Native mind; but who of us will not say that this city demands, and has a right to far more of missionary strength than has yet been granted to it.

We have thus visited 20 missionary fields. We meet with 50 European missionaries, not far from 300 schools, containing not less than 30,000 pupils; thousands are *recorded* as the disciples of Christ, many of whom "adorn the doctrine of God our Saviour." The Scriptures and Christian books are gaining an extensive circulation, by whose pages and by the voice of the living teacher, *truth*, which through the Spirit is mighty to the pulling down of the strongholds of error and sin, is going forth conquering and to conquer!

Had we time to take a short excursion west and northward, we should find it truly pleasant to visit Chittoor, Bangalore, Nellore, and Bellary, where missionaries of several societies are vigorously employed in disseminating Divine truth. This, however, we cannot for want of time do, and besides this we contemplated a view of *Tamil* missions only.

What impression does such a tour of observation leave upon our minds? Is any one disposed to say, "all this is very fair, but how many of these professed Christians are spiritual minded and devoted to the cause of their Redeemer?" I reply, *many*, without doubt, are *not*. Of many it can be said "ye have a name to live and *are dead*. Ye have been baptized with *water*, but never with the *Spirit*." But making large allowances for hypocrites and self-deceivers, the list is still *long* of those who—in the opinion of judicious pastors who watch them from day to day—give evidence that they live a life of faith, and bring forth fruits meet for repentance. Every missionary can point to a *few* and some to *many*, who feel the obligation to "*glorify God in their bodies and their spirits*."

They have not the energy, the enterprise, the boldness of a European—and why? not, *as a matter of course*, because their "*hearts are not right in the sight of God*." Effeminacy is natural to the Hindú, and it would be unwise to expect in him the same traits that we look for in the inhabitant of a temperate region.

Making all possible deductions, enough remains, Christian friends, to excite our gratitude, to awaken encouragement, and to constrain us to labour and pray in hope.

It is a cause of grief that the number of missionaries in this Presidency is so *small*, compared with the wants of its crowded population. It is a source of regret that so few are able to

communicate religious truth to the people in their own tongue with readiness and power. It is a cause of sorrow that a Rhenius, a Knight, a Reid, a Smith, a Müller, and others, are called away in the midst of growing usefulness; and that so many are compelled from a failure of health to seek a more salubrious clime. It is a cause of lamentation that the members of the *Native church* are so defective in knowledge, and in disinterested devotion to God. It is a source of pain that caste, with its withering influence, is still in the *Native church*, and that many who ought to be *free men in Christ*, are in bondage to heathen superstitions and unchristian observances of "times and seasons." When we consider these things, we grieve, we mourn. But, on the other hand, when we compare Southern India *now*, with its state thirty years ago; when we contemplate the interest felt in its behalf by the Christians of Great Britain and America; when we view the array of means now in efficient operation; when we consider the change of feeling and action in many of those who are in the high places of power and influence,—when these things gain our attention, the prospect brightens, hope revives; and while we pray "*Lord, revive thy work*," we confidently await His speedy appearance, who is "God over all, blessed forever." "Even so, come, Lord Jesus!"

See title Page turn 64
leaves ahead = Index mistake

ELLIS' CURAL,

ABRIDGED.

எ ல் லி ஸ் கு ற ன்.

அறப்பால்—ON VIRTUE.

CHAPTER I.

கடவுள்வாழ்த்து—The Praise of God.

அகரமுதலவெழுத்தெல்லாமாதி
டகவன்முதற்மேயுலகு.

As ranked in every alphabet the first,
The selfsame vowel stands, so in all worlds,
The eternal God is chief.

கந்தத்தனூலாயபயனென்கொல்வாலறிவ
னற்றொடொழாஅனினி.

What is the fruit that human knowledge gives,
If at the feet of Him, who is pure knowledge,
Due reverence be not paid.

மலர்மிசையேகினுன்மாணடிசேர்ந்தார்
நிலமிசைநீடுவாழ்வார்.

They who adore His sacred feet, whose grace
Gladdens with sudden thrill the fervent heart,
High o'er the earth shall soar to endless joy.

வேண்டிதல்வேண்டாமையிலானடிசேர்ந்தார்க்கு
கியாண்டுமிடும்பையில.

To Him, whom no affection moves nor hate
Those constant in obedience, from all ill
In this world and the next, are free.

இருள்சேரிருவினைபுஞ்சேராவிறைவன்
பொருள்சேர்புகழ்புரிந்தார்மாட்டு.

Those who delight with fervent mind to praise
The true and only Lord of heav'n and earth,
No false ideas of right and wrong can cloud.

பொறிவாயிலைந்தவித்தான்பொய்தீரொழுக்க
தெறிநின்றூர்நீடுவாழ்வார்.

Those who pursue the path of His true law,
Who is of sensual organs void, in heaven
Shall dwell in never ending bliss.

தனக்குவமையிலலாதான்ருள்சேர்ந்தார்க்க ல்லான்
மனக்கவலைமாற்றலரிது.

The anxious mind, against corroding thought
No refuge hath, save at the sacred feet
Of Him, to whom no likeness is.

அறவாழியந்தணன்ருள்சேர்ந்தார்க்கல்லாற்
பிறவாழிந்தீந்தலரிது.

Hard is the transit of this sea of vice,
Save by that Being's gracious aid, who is
Himself a sea of virtue.

கோளில்பொறியிந்ருணமில்வேயெண்குணத்தான்
ருளைவணங்காத்தலை.

Of virtue void, as is the palsied sense
The head must be, that bows not at His feet,
Whose eight-fold attributes pervade the world.

பிறவிப்பெருங்கடனீந்துவர்நீந்தார்
இறைவனடிசேராதார்.

Of those that swim the wide extended sea
Of mortal birth, one never can escape,
But they who to the feet of God adhere.

An ANALYSIS and a TRANSLATION (verbatim) of the above ten
Stanzas.

STANZA 1.

அகரம் *the letter A.* the ac. sing. governed by the following
verb. முதல், a conjugated form of the noun முதல், *the begin-
ning*, having the force of the third per. plu. pass. and meaning,
they begin by, commence with. எழுத்தெல்லாம், *all letters* the
nom. governing the preceding word conjugated as a verb—

எல்லாம் *all*, this term, as is usually the case, here follows the word with which it is compounded. ஆதிபகவன், a word of Sanscrit origin meaning, *the beginning*, and another meaning *Deity*, the final syllable being shortened. முதந்தே, the third per. sing. neu. terminated by the emphatic எ, from முதல், and governed by the preceding term, which, although in the masc. takes a verb in the neuter gender as all words signifying God may do. உலகு, *the worlds, the universe*, the sing. used for the plu. and the nom. for the ac. governed by முதன்று.

STANZA 2.

கற்றதனால், *from that which was learned*, the third or instrumentive case of the neuter verbal noun past of கற்றல், to learn ஆயந், பயன் fruit, produce, profit; the nom. governing the substantive verb understood. என, *what?* the contracted form of the neuter interrogative pronoun என்னை. கொல், a particle, sometimes, as here, expletive, sometimes like ஓ, implying doubtful interrogation. வால், *purity, truth*; here used adjectively and qualifying the following term. அறிவன், *he who is knowledge, or he who possesses knowledge*, the former is the more general meaning of similar derivatives, thus வில்லன், means he who is a bowman, not merely the possessor of a bow, and when conjugated வில்லேன், I am a bowman, வில்லாய், thou art a bowman, &c.; an appellative conjugated in the 3d per. masc. from அறிவு, knowledge, the nominative being used for the 6th or genitive case. என்றொடொழி, for நல், *good*, தான், a *foot*, the nom. used for the 2d or ac. case, and தொழார், the final being lengthened by உயிரன்பெடை, *they who do not revere*; the negative participle in the masc. and fem. gender and plu. num. of தொழுதல், to revere. எனின், *if said*, the subjunctive form of என்றல், to say; it has here, however, simply the sense of ஆனால், if and, united with the preceding negative term, means *unless they revere*.

STANZA 3.

மலர், *A full blown flower*, the oblique in composition with the following term: the oblique form of nouns ending in vowels, nasals and liquids, when they do not take the affix. இன், are the same as the nominative. மிசை *height, elevation*; as the latter member of this and similar compounds, this noun must be translated by the prepositions, over, above, sometimes, on. ஏகினன், *he who went, he who walked*; the third per. masc. sing. of the past tense of ஏகுதல், to go, used as an aorist participle: to explain this use of the past tense Parimel-azhager quotes the following rule from the Tolcapiyam, வாராக்காலத்து நிகழுங்காலத்து மூராரங்குரு உம் வினாச்சொற்களவியிறந்தகாலத்துக்குறிப்பொடிகளத்தல வினாநதொருளவெனமனார் புலவர். The wise

have declared that the verb may be used in the form of the past tense, and with the signification of the present and future when quickness or suddenness is implied. It will be found, however, that Tiruvalluver frequently uses the past form in a sense entirely indefinite, and when he does not intend to express the quick performance of the action. மான, *greatness, honor, glory*; used adjectively, or in composition with the following term. அடி, *a foot*, the nom. used for the abl. with the sense of the ac. சேர்ந்தார், *they joined, united with*; the past tense third per. mas. plu. used for the participle, or, as perhaps it ought rather to be considered, the contracted form of சேர்ந்தவர், the pronominal participle past of சேர்தல், to join. நிலம், *the earth*; the composition with மிசை. நீடி, *length, extension of space, or duration of time*; used adverbially. The root நீள், lengthen, extend, gives origin to the two neuter verbs நீளல், formed immediately from it, and நீடுதல், formed from it by the affix டு, which with the final ள் is converted to டு, to grow long, or extend itself, and to an active, நீட்டல், formed by doubling the final of the theme of the second new verb, to stretch out, reach: this theme நீடு is also a noun subs. denominated by the Tamil Grammarians முதனிலைத்தொழிற்பெயர், a verbal theme in the sense of a noun signifying the state or action of a verb; such substantives may likewise be used as adjectives and adverbs. வாழ்வார், *they shall live*; the third per. plu. masc. of the fut. tense of வாழ்தல், to live, flourish, enjoy happiness, governed by the pronominal participle சேர்ந்தார்.

Note.—This stanza as interpreted by Parimèl-azhager (the Tamil Commentator) may be translated thus, “He who passes suddenly over the lotos flower of the heart of those who think on him with affection, appearing to their mind’s eye in that form in which their several systems of religious belief lead their imaginations to represent him, shall cause his adorers to live without decay in the world of final beatitude, above all worlds.” The allusion in the original can with difficulty be rendered intelligible to the European reader.

STANZA 4.

வேண்டிதல், *the possessing desire*; a verbal noun in the form by which the verb is usually expressed. வேண்டாமை, *the not possessing desire*; the negative verbal from வேண்டிதல் to desire. இல்லான் for இல்லாதவன், *of him who has not*; the participle in the masculine singular from இல், there is not, the nominative being used for the genitive. அடி, the nominative used for the 2d or ac. case, and governed by the following participle. சேர்ந்தார்க்கு, *to those united*; the past participle neuter of the verb சேர்தல், to unite, in the 4th or dative case plural. யாண்டும், *always*; யாண்டு, as a noun, signifies time, but connected with the particle உம், it takes the adverbial signification here given to it. The foregoing word ending in உ, and this beginning with

ய, a shortened இ குற்றியலீகாம் is interposed, and the உ suffers elision. இடம்பை, *mischievous, evil, affliction*, the nominative of the following verb. இல், *there is not*; this word like அல், it is not, may be used for any tense or form of the verb which the sense requires.

Note.—Man is naturally liable to afflictions, according to the Hindoos, from three sources—from *himself*—from *others*—and from *God*. It is from religion alone, the author says, he can derive that right knowledge which delivers him from the first, raises him above the second, and averts from him the third.

STANZA 5.

இருள், *darkness, ignorance*; the nom. with the sense of the third abl. in ஒடு, governed by the following participle. சேர், *joined, united*; the root of the verb சேர்தல், to join, used as an indefinite participle. Roots similarly used are called வினேத்தொகை, the conjunction of the verb, because the meaning of the three lines is conjoined in it; the Latin Commentator considers this form an abbreviation of the future participle சேரும், that will join, and in this he agrees with the R. C., J. Beschi, who in explaining the several species of தொகை, says (vide Para. 2, chap. 2, No. 33. Clavis humaniorum literarum sublimioris Tamulia idiomatis) “வினேத்தொகை quando participium ita abbreviatur ut tempora discerninon possint, et fit quando participio futuri detrahitur ம vel உம் et tunc supponerepotest proquolibet tempore. Sic, பொருகளம் inservit pro. பொருதகளம் பொருகின்றகளம் பொருங்களம்; வாழுந்தகுடி vel வாழுகின்றகுடி vel வாழும்குடி et வாழுகுடி வாழுகுடி.” I do not, however, find any authority for this doctrine in the Tamil Grammars; in explaining the Sutram of the Tolcapiyam, வினையின் நெருதிகாலத்தியலும் in which the nature of the வினேத்தொகை is declared, the Commentator says, வினையென்றது உண் தின் முதலிய முதனிலைகளையவையீண்டாகுபெயராததன்மூற் பிறந்தபெயரொச்சுச்சுத்தையுணர்ந்தின தொகுதியாவன அகரமும் நின்ற கின் றவெனவுமும்முமாம் அவைகாலத்தியலுதலாவது கொல்யானை; the term verb implies un, tin, eat, and the rest being verbal roots, but it must be taken here, the whole being put for a part, to signify a participle originating from it. Connectives are the temporal termination of the participles, namely, a for the past, nindu and cindu for the present, and um for the future; the conjunction of the meaning of these times is exemplified in the word col-yanei, which, as he proceeds to explain, may be rendered an elephant which has killed, which kills, or which will kill. On this authority I consider சேர், as it certainly is, the root used as an indefinite participle, and shall so describe all similar terms. இரு, *two*; the adjective from before consonants of இரண்டு, before vowels it becomes ஈர். வினை, *act, deed, work*; the nom. governing the neg. verb சேரா உம்,

and உம் added to nouns of number and multitude, or to interrogatives gives them a determinate meaning; thus இரண்டும், both, நாஸ்கும், all the four, பறவையெல்லாமும், or யாவும்பறந்தன, every one of the birds flew away, அதையாருமறியார், none can know that. சேயா, will not unite; the third pers. neg. of சேர்தல். இறைவன், the Lord God; the nom. in regimen with the preceding part. and in comp. with the following term. பொருள், reality, truth; under the same regimen a இருள். This word is used by Tiruvalluvar in various significations, of which examples will hereafter appear. சேர், (as above.) புகழ், praise; the nom. for the ac. governed by the following part. புரிந்தார், they who love; the contracted pro. part. past of புரிதல், to love, used indefinitely. மாட்டு, in; the abl. for the 7th case or 3d abl. of மாடு, a place, used as a preposition.

Note.—The orthodox Hindoos hold that the works of the law by exercising the mind in the contemplation of divine things, and gradually purifying it from its grosser propensities, are the only means by which a true knowledge of God can be obtained; but that when once in possession of this knowledge, works of every kind, the worship of the inferior deities, the performances of the sacrifices of the Scruti, the ritual observances of the Smriti, distinctions of meats, and even moral obligations, are of no further efficacy; and the enlightened devotee perceives that the importance he has hitherto attached to them has arisen solely from the illusions of Mayà, from which he is now released.

STANZA 6.

பொறி, the senses, as sight, hearing, &c. வாயில், the organs of sense, as the eye, ear, &c. ஐந்து, five; these three terms form a compound, governed as in the ac. by the following participle. அலித்தான், he who rejects or destroys; the past participle of அலித்தல், used indefinitely. பொய், falsehood; the nom. for the abl. with the meaning of the 5th case or 2d abl., and governed by the following participle. தீர், which is free from; the root used for the indefinite participle. From this root are derived two verbs, a neuter தீர்தல், to become finished or determined, to become separated, and தீர்தல, to finish, settle, decide: as here used it has the second meaning of the neuter verb. ஒழுக்கம், a rule, law, observance; the abl. used for the gen. but at the same time in regimen with the preceding part. நெறி, the nom. used for the abl. with the meaning of the 7th case or 3d abl. நின்றார், they who stand; the past pron. part. plu. of நின்றல், used indefinitely. The distich from the commencement to the last term inclusive affords a continued instance of the தொகைநிலை, the affixes forming the cases of the nouns, and indicating the tense of the participle being suppressed, and the meaning depending on juxta-position only. The proper affixes being supplied, the passage will stand as follows: பொறியின்வாயில்களினைந்தினையும் விதித்தானது பொய்யீறிநீருமொழுக்கி

கத்தினெறியின்கணின்துர். *They who stand (in) the way (of) the law, which is free (from) falsehood, (of) him who rejects (all) five (of) the organs (of) sense*: the words in Roman show the force of the affixes understood in the original and how supplied. தீடு, durably. உாழ்வாரீ, shall live; the 3d per. plu. masc. governed by the part. தீன்துர். It must be remembered that the masc. plu. but not sing. always includes the fem.

STANZA 7.

தனக்கு, *to himself*, the dative of தான். உவமை, *similitude*; forming a compound with the following negative. இல்லாதான், the same as இல்லாதவன், *of him who has not*; the participle indefinite in the masc. sing. of the defective v. இல், the nom. being used for the gen. குள், *the feet*, for தான், the த being changed to ம by the preceding ன; the nom. for the ac. சேர்ந்தாரீக்கு, *to those who join*; the pro. part. past in the dat. plu. of சேர்தல். அல்லால், *without*, the final ல being changed before ம to ன, used for அல்லாமல், the negative gerund of the impersonal verb அல், *it is not*. மன, *of the mind*; the oblique of மனம் used for the 6th or gen. case. கவலை, *anxiety*. மாற்றல், *the changing*; a verbal in the form used to express the verb; the three preceding terms form a compound in the nom. which governs the following verb. அரிது, *is impossible*, lit. difficult.

STANZA 8.

அற, *of virtue*; the oblique of அறம், forming a compound with the following term. ஆழி *a circle*, the sea. அந்தணன், *of the merciful, of God*; these three terms form the compound called குணத்தொகைத்தொடாமொழி, the two former qualifying the latter, though not connected with it by an adjectival termination, or a substitute for it. குள் for தான், *the feet*; the nom. used for the ac. in composition with the preceding term. சேர்ந்தாரீக்கு, *to those who join or adhere to*; the dat. case governed by the following gerund. அல்லால், *except*; this word is properly the subjunctive of அல், meaning if not, though not, but here and frequently throughout this work, it has the signification of the gerund அல்லாமல், not being, which must be generally rendered in English by the terms except, besides, but, as எகனல்லாமற்க டவுளின்னூ, there is no god but the only God. பிற, *the other*: this word, which signifies literally different in kind or order, is in comp. with following term, with the force of an adj. ஆழி, sea. நீந்தல், *the swimming*: a verbal in the nom. governing the following verb. அரிது, *is impossible*.

STANZA 9.

கோள், *quality, property*. இல், *not having*; used as the indefinite participle. பொறி, *a sense*, the senses collectively. இல்

like a particle of similitude. குணம், *qualities, properties*; the nom. governed by the following sub. verb. இல்வே, *have not*; the third pers. neut. of இல், *there are not*, with the emphatic particle எ.—எண் for எட்டு *eight*. குணத்தான், *the possessor of qualities*, being compounded with the preceding term it means he who possesses the eight attributes; the nom. used for the gen. ருளை, for தாள், *the feet*, the act. of தாள். வணங்கா, *no venerating*, the neg. of வணங்குதல், *to venerate, worship, adore*, தலை, *the heads*, the nom. governing இல்வே, which verb being in the third per. neu. plu. தலை, must be rendered a collective noun, or the sing. used for the plu.

STANZA 10.

பிறவி, *birth*; in comp. with the following term. கடல், *the sea*; the nom. or abla. for the act. நீந்தவர், *those who swim*, the pro. part. fu. of நீந்தல், used indefinitely in the mas. plu. the nom. for the gen. நீந்தார், *they cannot swim*; the third per. plural masc. of the same verb. இறைவன், *the Lord*: the nom. of the gen. அடி, *the feet*: the nom. for the ac. சேராதார், *those not united to*; the nom. governing நீந்தார்.

CHAPTER II.

வாழ்ச்சிறப்பு—The Praise of Rain.

வானின் அலகம்வழங்குவருதலாற்
ருளமிழ்தமென் அரைரற்பாற் அ.

As by abundant rain the world subsists,
Life's sole elixir in this fluid know.

விண்ணின் அபொய்ப்பின்விரி நீர்விய அலகத்
துண்ணின் அடற் அம்பசி.

When clouds, deceiving hope, withhold their stores
Around the sea-girt earth gaunt famine stalks.

எரி அழா அருழவர்புயலென் னும்
வாரிவளங்குன்றிச்சீகால்.

The fruitful toils of men and steers must cease,
If cease the flow of water from the clouds.

கெடுப்பதாஉங்கெட்டாரீர்க்குச் சாரீர்வாய்மற்ருங்கே
யெடுப்பதாஉமெல்லாமழை.

It spreads destruction round ; its genial aid
Again revives, restores all it destroys,
Such is the power of rain.

AN ANALYSIS and a TRANSLATION (verbatim) of the above
four Stanzas.

STANZA 1.

வான், *the sensible heaven, rain* ; here it has the latter meaning. நீன்று, *continuing* ; the ger. of திற்தல், to stand, remain, continue. உலகம், *the world* ; the nom. governing the following ger. and verb. noun. வழங்கி, *proceeding, subsisting, enduring*, the ger. of வழங்குதல். வருதலால், *from the coming* ; the verbal in the 3d, or instrumentive case ; in this form it must in general be construed in English by the words *as, because*, the வழங்கி வருதலால், as it comes to subsist. குன், for தான், the த, being converted to ற by the preceding ல, *itself*. ஆமிழ்தம், *the elixir of life* ; the nom. of the sub. verb understood. என்று, *saying*, the ger. of என்னல், to say ; this word has usually the meaning of the conj. particle, that as in this instance தானமிழ்தமென்று, that it is the elixir of life. உணர, to be considered the infinitive of உணர்தல், *to think*. பார்த்து, *it is fit, it ought* ; the third per. sing. neu. of பால், *nature, quality, property*, conjugated as a verb.

Note.—The title of this chapter might be more literally rendered the *special qualities of rain*. In most Tamil works an address to rain, or a description of its effects, follows the invocation to the Deity.

Note 2d.—“Life’s sole elixir” may refer to ambrosia, by eating which, as it is feigned, the gods of the inferior heaven obtained immortality ; but the word also means the *elixir of life*, or the universal medicine, which the adepts of all nations have so long sought for in vain. The latter is probably the author’s meaning.

STANZA 2.

விண், *the sky, the sensible heavens, a cloud*. நீன்று, *when it stays*, from திற்தல், to stand, stay : this word, though the construction is the same, has here apparently a sense directly opposite to that given to it in the preceding couplet, but the difference is really produced by the meaning of the governing noun ; when the rain (வான்) stays, it continues to fall ; when the sky or the clouds (விண்) stay, or are still, no rain falls. பொய்ப்பின், the same as பொய்த்தால், *if it deceive*, from பொய்த்தல், to lie, deceive. விரிநீர், the ocean, from விரி the root of the verb விரிதல், to extend, used for the indefinite participle, and நீர், water, வியன், *vast*. உலகத்து, *of the world* ; the abl. used for the gen. உண for உள், the ள being changed to ண by the following த, in

the interior; this word is commonly used as a preposition to form the 7th or locative case in the sense of in, within. நீண்டது, *standing, remaining*. உடந்தும், *will vex*, the third per. neu. fu. of உடந்தல், to vex, torment. பசி, *famine, hunger*. விரிநீர் வியனுககம், form one compound term, the principal members of which must be connected by supplying some word, such as சூழ்ந்த, surrounded, thus விரிநீர்சூழ்ந்தவியனுககம், the vast earth, surrounded by the ocean.

Note.—In the poetical language of the Tamil writers the clouds are not mere collections of vapours, but living beings which go to graze in the liquid plains of the ocean, return surcharged with the fluid they have taken up, slowly climb the mountains and disgorge their contents on their summits.

STANZA 3.

ஏரின், *by sters*, the abl. used for the instru. case; this word, from ஏர்த்தல், to agree together, correspond, signifies lit. a yoke of oxen, but, as it might here be rendered, by Synecdoche, the whole equipage of the plough including oxen, &c. உழார், *they cannot plough*, the 3d per. plu. neg. of உழுதல். உழவர், *husbandman*, an appellative noun in the plu. masc. of the same derivation as the preceding term. புயல், the clouds. என்னும். lit. *which may be called*, the indefinite participle of என்றல், to say; it is often used, as in the present instance, instead of ஆகுமி or ஆன், and gives an adjective or possessive meaning to the term with which it is not connected. வாரி, water. புயலென்னும்வாரி, means simply the water of the clouds, rain. வளம், greatness, abundance. குன்றி lessened, from குன்றல், to lessen neu.; this word which has the form of the gen. is here a contraction of the past part. குன்றிய. கால், *when*; this is properly a noun signifying time, but when, as in this place, it is connected with the part. of any verb, it has the adverbial signification here assigned to it, and the initial க is doubled.

Note.—The veneration in which the Tamil people formerly held the plough was unbounded. Camben, the translator of Ramayanam, which he undertook at the instance of a wealthy farmer, left a poem of seventy stanzas in favour of the plough. The following is a part of one: "Those truly live who live by the plough, all others do not live as they are in servitude, and depend upon those they serve," &c. &c.

STANZA 4.

கெடுப்பது, *that which will destroy* உம், and கெடார்க்கு, to those destroyed. சார்வாய், *become favourable*. மந்தி, *again*. ஆங்கே, (for அப்படி) *in the same manner*. எடுப்பது, *that which will raise*. எல்லாம், *all things*. மழை, *rain*.

Note.—"Restores all it destroys." Those who in tropical climates have seen the descending floods, rushing in torrents over the land and sweeping all before them, and those who after a long continuance of drought, have there seen nature, awakened, as it were, from the lethargy by the fury of the storm; covering the parched and barren plains with life and verdure, can alone duly appreciate the justness of this thought.

CHAPTER III.

நீத்தார்பெருமை—The Praise of holy men (of Devotees, Ascetics.)

ஒழுக்கத்தீநீத்தார்பெருமை
விழுப்பத்துவேண்டிப்பனுவற்றுணிவு.
A strict adherence to the rule professed,
Than do all other virtues, the devout
Exalteth more ; this every code ordains.

சுற்றதார்பெருமைதுணைக்கூறியவையுத்
திறந்தாராயெண்ணிக்கொண்டறியு.
To count the virtues holy men attain,
Were as to count the ghosts, that from this world
Have taken flight.

உரரென் னுந்தோட்டியானோரைந் துங்காப்பான்
வரனென் னும்வைப்புக்கொர்வித்து.
As the hook rules the elephant, so he
In wisdom firm his sensual organs rules,
Who hopes to flourish in the soil of heaven.

ஐந்தவித்தானுற்றல்கல்விசும்புளார்கோமான்
இந்திரனேசாலுங்கரி.
Let Inderan say, the king who all controls
Within the expanse of heaven, how great his power,
Who his five senses in subjection holds.

சுவையொளியூறெசைநாற்றமென்மைந்தின்
வகைதெரிவான் கட்டேயுலகு.
Taste, light, touch, sound, and smell, if these be known
And with them all connected, of the world
The whole is known.

An ANALYSIS and TRANSLATION (verbatim) of the above five Stanzas.

STANZA I.

ஒழுக்கத்து, *in the rule*, the abl. for the loc. ; ஒழுக்கம், from ஒழுகல், to move in a straight line as water, &c. drops or flows, to proceed regularly, signifies *regulation, mode, conduct generally*, good or bad, as தலலொழுக்கம், good conduct, தீயொழுக்கம், bad conduct ; by itself, however, it has always a good meaning. நீத்தார், *of the devout*. This and the preceding word forms a

compound, in translating which some connecting terms must be supplied, as ஒழுக்கத்தொழுக்கியந்தாரீ, the devout, who proceed in or according to rule. பெருமை, the greatness, the superiority, விழுப்பத்த, of the sublimity; the abl. for the gen.—வேண்டும், requires—பனுவல், of the codes, of the Scriptures. This term, from பன்னல, to say, declare, synonymous with நூல, means generally the same as the Sanscrit word பிரவேசுர், sastram, a science, or a treatise on any science or branch of knowledge; here it is equivalent to வேதநூல, sacred writings collectively. சூணிவு, the clear sense: this word signifies lit. light, clearness, and thence elucidation, correct explanation.

Note.—The terms piety, devotion and the like, signify in the religion of the Hindoo theologians—forsaking all mundane affections, separation from carnal sympathies, and thus a preparation for immortality. This is fully described by Parimèl azhager in his explanation of this stanza. “A strict adherence to the proper rule is true devotion. By thus adhering to the rules appropriate to their respective tribes or states, virtue increaseth; by the increase of virtue, sin is abated; by the abatement of sin, ignorance is destroyed; by the destruction of ignorance, the difference between time and eternity is known, and reflection on the evils of mortal birth, and disgust at the pleasures enjoyed, in transient succession, in this world and in the heaven of the inferior deities arises; by reflecting on these the desire of eternal beatitude is produced; from this proceeds the abandonment of the fruitless works, which are the cause of mortal birth, and the practice of meditation, and from meditation true knowledge: the distinction of that which is external as *mine*, and that which is internal as *I* then cease, and these two affections are thus renounced with abhorrence.”

STANZA 2.

சுறந்தாரீ, of religious men; from சுறந்தல, to renounce, forsake; the nom. plu. used for the gen.—பெருமை, of the greatness; the nom. for the gen.—சூணை, the quantity.—கூறன், if told; the subj. form of கூறல, to say, tell: the compound சூணைகூறல, means to enumerate, count. வையதத, in the world; the abl. for the 7th or loc. case. இறந்தாரை, the dead, ac. from இறத்தல, to die. எண்ணி, counting, the ger. indef. of எண்ணல, to count. கொண்டு, taking, the ger. of கொள்ளுதல, to take; this verb generally gives to those to which it is united the meaning of the middle voice, called in Tamil tanvinei, in Sanscrit a't mana padam, denoting that the fruit of the action reverts to the agent. அற்று like; a particle of similitude.

STANZA 3.

உரன், written also உரம், strength of mind, fortitude. என்னும், which is called; the fu. part. of என்னல. தோட்டியான், by the elephant hook; உரனென்னுத்தோட்டி, may be considered as one compound, and rendered strength of mind typified as an elephant hook. ஒர், one adjectively; this term is frequently connected with nouns of number in a collective sense, but as உம், which

performs the same function, here occurs, it is redundant. ஐந்
 தூம், *the five senses* being understood: உம் in its collective
 capacity with nouns of number or quantity may often be rendered
 by the definite article. காட்பாள், *he will govern*, from
 காத்தல், guard, protect, govern. வான, the ன being substituted as
 above for ம, from the Sanscrit root ஐ, to choose, select, lit. choice,
 secondarily as boon, an endowment. This is the only terms of
 Sanscrit derivation which has hitherto occurred, with the excep-
 tion of the compound in the first verse of the first Chapter ;
 unless that with which the verse commences should be derived
 from the Sanscrit உருஸை, the breast, which is one of the meanings
 of the Tamil word. என்னும், as before. வைப்புக்கு, this is a
 verbal noun in the dat. case from வைத்தல், to place, and means
 lit. *the placing*, also, a *deposit*; a *place of worship*; வானெ
 ன்னும்வைப்பு is a periphrasis for heaven, quasi, the choicest or
 most eminent place. ஒர், *one*; ஒர் before vowels and ஒரு before
 consonants are properly rendered by the indefinite articles an
 and a. வித்து, *a seed*.

Note.—The meaning of this stanza as given by Parimèl azhager, the
 Tamil Commentator, is this. He who with the guiding hook of firmness
 restrains the elephant (by which are typified the five sensitive organs)
 so as to prevent their leaning towards any of the objects of sense, is a
 seed for the soil of heaven, praised beyond all other soils.

STANZA 4.

ஐந்தூ, *the fire*; உம் should be added, as in the preceding
 verse, and the word பொறி, senses. supplied. அவித்தான், *of him
 who has extinguished*, from அவித்தல், to destroy, extinguish,
 quench. ஆற்றல், *the power*; the nom. of these terms is used
 for the gen. and the latter, notwithstanding the intermediate
 terms, governs the concluding member of the sentence. அகல,
expanded; this is the root of the verb அகலல், to spread, extend,
 neu. and as an indefinite part. governs the following term.
 விசும்பு, *the sensible heaven, the heaven of the inferior deities*.
 உள்ளா, *of those who inhabit*; either from உள், the interior, or the
 defective verb உள், to be. கோமான், *the king*. இத்திரனே, *In-
 deran*; a proper name made emphatic by the particle எ. சா
 லும், *which is sufficient*; the fu. part. of சாலல், to suffice, befit.
 governed by the preceding and governing the following term,
 கரி, a witness, evidence. The proper version of the last sen-
 tence, the sub. verb. being understood, is Inderan himself is a
 sufficient witness, that is of the power of the devotee which he
 had experienced.

Note.—The god Inderan suffered a dire curse, the consequence of yielding
 to his bodily desires, and therefore is a witness of the power of virtue.
 Such is the meaning some attach to this stanza, while others gather from
 it, that he, as *all-wise*, knows the power of virtue.

STANZA 5.

சுவை, *taste*, properly the object of that sense. ஒளி, *light*; which is the principal object and means of sight. உளறு, *touch*, feeling. ஒசை, *sound*. நாற்றம், *smell*, the object. என்று, *thus*; it is the indefinite ger. of என்னல, to say, and according to its collocation, must be variously translated. ஐந்திஃ, *of these five*—வகை, *the way*, the *mode*, the *nature*. தெரிவான, *him who understands*; the indefinite part. third per. sing. of தெரிதல. கட்டே, or, without the emphatic ஏ, கட்டு, is within; the third person neu. sing. of கண், the inside, within, conjugated as a verb and governed by the following noun. உலகு, *the world*. The four concluding terms literally signify the world is within him who understands the nature, &c.; that is, is in his mind or within his comprehension.

CHAPTER IV.

அறவலியுறுத்தல்—On the Power of Virtue.

சிறப்பினுஞ்செல்வமுமினும்
உறத்தினாஉங்காக்கமெவனெயிரிர்க்கு.
What more doth profit man than virtue doth,
By which felicity is given, and whence
Eternal bliss ensues?

அறத்தினாஉங்காக்கமுமில்லையதனை
மறத்தவினாஉங்கில்லைகேடு.
No greater gain than virtue canst thou know,
Than virtue to forget no greater loss.

மனத்துக்கண் மாசிலனாதல்
அனைத்தறனாகுலநீரயிற.
That which in spotless purity preserves
The mind is real virtue; all besides
Is evanescent sound.

அன்றறிவொமெவ் னுதறஞ்செய்கமற்றறு
பொன்றுங்காற்பொன்றத்தனை.
Refer not virtue to another day;
Receive her now and at thy dying hour
She'll prove thy never-dying friend.

அறத்தான்வருவதேயின்படநீமெல்லாம்
புறத்தபுகழும்ல.

Pleasure from virtue springs; from all but this
No real pleasure e'er ensues, nor praise.

செயற்பாலதோருமறனையொருவநீ
சுயற்பாலதோரும்பழி.

Know that is virtue which each ought to do;
What each should shun is vice.

An ANALYSIS and TRANSLATION (verbatim) of the above
six Stanzas.

STANZA 1.

சிறப்பு, specially. (Here it means the special joys of eterni-
ty.) ஈனும், that will produce. செல்வம், temporal happiness,
prosperity, wealth. உம், and. ஈனும் (as above.) அறத்தின்,
their virtue. ஊ உங்கு, for. ஊங்கு, more. ஆக்கம், gain, profit.
எவன், what. ஓ (an expletive without meaning.) உயிர்க்கு, to
the living, to mortals.

Note.—The term virtue has a variety of meanings, but as used in this
chapter it signifies both secular and religious virtue (both right as opposed
to wrong and religious righteousness and merit.)

STANZA 2.

அறத்தின், than virtue. ஊங்கு, more. ஆக்கம், profit. இல்லை,
there is not. அதனை, it. மறத்தவின், than the forgetting. ஊங்கு,
(as above.) இல்லை, (as above.) கேடு, loss, damage.

STANZA 3.

மனத்து, of the mind. கண், the interior. மாசு, a fault, spot,
stain. இலன், without. இல், he who has not. ஆதல், the being.
அனைத்து, measures. அறன், virtue. ஆகுல, of noise, clamour.
நீர், possesses the quality. பிற, others.

Note.—According to the mixed system of theogony and ontology, which
constitutes the philosophy of the Puranas, there are three races of intelli-
gent beings differing from each other in quality and lineage. The first are
collectively called *Asura*, from their natural antipathy to the *Sura*; in these
the evil principle, (*tamas a guna*.) prevails, and they are by nature, therefore,
evil, *Cacodæmons*. The second race are the *Daitya*, so called from their
mother *Aditi*, one of the sixty daughters of *Dacshaprajapati*, the son of *Brah-
ma*, and the eldest wife of *Casyapa* and *Sura*, derived from a root signifying
wealth: in them the good principle, (*satya guna*.) prevails, and they are,
therefore, by nature good, *Eudæmons*. The third and last are the human
race, *Mānava*, descended from *Manú*, the sister of *Aditi* and fourth wife of
Casyapa: in them the principle of passion, (*rajasa guna*.) prevails, and man-
kind are left under the direction of their wills and inclinations, to aspire to
virtue, or to deviate into vice.

STANZA 4.

அன்று, *that day, then, any time but the present.* அறிவோம், *we will know.* என்னுது, *not saying.* அறம், *virtue.* செய்க, *practice.* மற்று, (an expletive.) அது, *it, that thing.* பொன்றும், *about to die.* கால, *when.* பொன்றா, *not dying.* துணை, *aid, assistance, figuratively, a companion.*

Note.—It is a dogma common to all the schools and sects of India, and one of the few in which they exactly coincide, though confessedly deemed originally from the Naiyayca or Rationalists, that DeLeema, the consciousness of good, and Ad Leema, the consciousness of evil, are the causes of the transmigration of the soul; the former securing to it happiness and a higher rank in the scale of being, either on earth or in the celestial regions, and the latter producing the contrary effect.

STANZA 5.

அறத்தான், *from virtue.* வருவதே, *that which comes.* இன்பம், *is happiness, joy.* மற்று, *besides.* எல்லாம், *all.* புறத்த, *things, one of (i. e. virtue.)* புகழ், *praise.* உம், *and.* இல, *these are not.*

STANZA 6.

செயற் (for செய்யல்) *the doing.* பாலது, *that which is natural, or apportioned.* ஒரும், (an expletive.) அறனே, *is virtue.* ஒருவற்கு, *to each.* உயற், (or உயல்) *the departing from.* பாலது, (as before.) ஒரும், (as before.) பழி, *is vice.*

CHAPTER V.

இல்வாழ்க்கை—On Domestic Life.

இல்வாழ்வானென்பானியல்புடையமுவர்க்கு
நல்லாற்றினின்றதுணை.

He for domestic duties is esteemed,
Who, firm in virtue's path, the virtuous aids
In life's three orders found.

தூறந்தாரர்க்குந் துவ்வாதவர்க்கும்
இறந்தாரர்க்குமில்வாழ்வானென்பான் துணை.

Domestic virtue is to him ascribed,
Whose care befriends the pious and the poor
And aids departed souls.

தெய்வம் புலத்தார்தெய்வமீவீருந்தொக்கருனென்றங்
கைம்புலத்தாரோம்பறலை.

Thine ancestors deceased, thy God, thy guest,
Thy relatives, thyself ; these cherished, know
Of life the five great duties are fulfilled.

அன்புமற னுமுடைத்தாயினில்வாழ்க்கை
பண்பும்பய னுமது.

If love and virtue be thy constant guests,
Domestic life is blest and finds in these
Its object and reward.

ஆற்றினொழுக்கியறனிழக்காவில்வாழ்க்கை
நோற்பாரினொன்மையுடைத்து.

He who from virtue swerves not, but her path
To others shows, gained in domestic life,
More merit hath than the recluse can boast.

வையத்துவாழ்வாங்குவாழ்பவன்வா னுறையுந்
தெய்வத்துள்வைக்கப்படும்.

Who in domestic joy thus lives on earth
May with the gods, heaven's denizens, be ranked.

An ANALYSIS and a TRANSLATION (*verbatim*) of the above six
Stanzas.

STANZA 1.

இல்வாழ்வான், *one who lives in domestic happiness, a householder* ; composed of இல், a house, and வாழ்வான், the fu. pro. part. sing. in the masc. of வாழ்தல், to live, flourish.—என்பான், *he may be called* ; the 3d per. fu. sing. of என்றல், to say.—இயல்பு, *nature, quality* —உடைய, *having* ; the indef. part. of the appellative root உடை, possess. (அறம் virtue is here understood, and இயல்புடைய, therefore means possessing the quality of virtue.) மூவர்க்கு, *to the three persons*. நல, *good*. ஆற்றில், *in the way* ; the 7th or loc. case of ஆறு.—நின் னு, *standing* ; the gen. of நின்றல், the final ல of the preceding term coalescing with the initial னி, converts it by Sandhi to னி.—துணை, *an aid*.

STANZA 2.

துறந்தார்க்கும், *to those who have renounced the world, to religious men* ; the pron. part. past of துறத்தல், to renounce, forsake, in the masc. plu. and dat. case. தவ்வாதவர்க்கும், *and to those who have no sensual enjoyment, to the indigent* ; the plu. of the neg. pro. masc. of துத்தல், which signifies primarily

to eat, secondarily to enjoy by any of the organs of sense.—இறந்தாரீக்கு, *and to those who have died*; the same as the first term, from இறந்தல், to die. These three terms are united by the conjunction உம், repeated after each.—இல்வாழ்வான், *a householder*.—என்பான், *may be called*.—ஆணை, *the protection*; this term is here, as in other places, used personally.

Note.—Piety towards the dead by performing, or supplying the means of performing the rites of cremation or sepulture for those to whom otherwise these duties would not be paid, is considered by the Hindoos as peculiarly meritorious; for, according to their belief, in which they agree with the Natives of ancient Europe, it is these ceremonies that facilitate the progress of the soul towards its destination in the next life; each act, as they proceed, producing successively a corresponding change in the condition of the disembodied spirit, until it again connects itself with material substance, in this or in some superior or inferior world, or, should it be divested of all affection for matter, until it is received into that blissful state in which it is liable to no further change.

STANZA 3.

தென்புலத்தாரீ, from தென், the south, and புலம், a place, because the Manes are supposed to inhabit the southern regions—*ancestors*.—தெய்வம், *the Divinity*. This is a Sanscrit word. வீருந்த, *guests*.—ஒக்கல், *relations*. (The word means propinquity, but is here used personally.)—தான், *himself*. The final இல் and initial த, here coalesce and are converted to த.—என்று, the ger. of என்றல், it may here be considered expletive.—ஆங்கு, *thus*.—ஐம்புலத்து, from ஐம் five, and புலம், as before in five places: the abl. used for the loc.—ஆறு, *the right way*.—ஓம்பல், *to preserve*.—தலை, *is the chief*, lit. the head. The ல and த are here changed as before.

Note.—There are five great sacraments incumbent on every householder to perform, and for which he maintains his domestic fires—of these the first relates to duty towards *himself*, by which he acquires that perfect knowledge that enables him to maintain right and eschew evil. The second regards the *duty of religion*, and consists in the oblations in fire in the A'dhanam, Agnihotram, and other rites. The third illustrates the *duty of benevolence*, not merely towards relations and friends, but towards all animated beings. The fourth relates to the *duty of hospitality*. The fifth regards the *duty owed to deceased ancestors*.

STANZA 4.

அன்பும், *love, affection*.—அறனும், *and virtue*.—உடைத்தாயின், *if possessed*; compounded of உடைத்து, the 3d per. neu. of the appellative root உடை, and ஆயின், if, the subj. of ஆதல், to become.—இல்வாழ்க்கை, *of domestic life*; a comp. from இல், a house, and வாழ்க்கை, *reward*—உம், *and*; (the preceding terms are united by repetition of this conj. of which the first, to preserve the full force of the expression, may be rendered *both*, and the second *and*.)—அது, *that is*; the connected version of the sentence

இல்வாழ்க்கை பண்பும்பயனும்து, the subs. v. being supplied, is—*it (virtue) is both the condition and reward of domestic life.*

Note.—The Commentator Parimel-azhager explains this verse thus. As the duties of domestic life cannot otherwise be rightly and completely discharged with one mind by the husband and wife, the possession of *affection* is one essential quality (or necessary condition.)

STANZA 5.

ஆற்றின், *in the road of virtue*; the loc. case of ஆறு, a way, road.—ஒழுக்கி, *causing to proceed regularly*, that is *causing others to be regular*; the ger. of the causal of ஒழுக்கல், to proceed regularly to act according to rule.—அறன், *virtue*; இழுக்கா, *not slackening*; this is the neg. ger. of இழுக்கல், which signifies primarily to pull, draw out, and, secondarily to alternate by pulling, slacken.—இல்வாழ்க்கை, the *householders*; this term is used personally for இல்வாழ்வான், many instances of similar substitutions occur in this work.—நோற்பாரின், *thou hermits, recluses*; (an appellative from நோற்பு, penance in the 5th case or abl. of comparison.—நோன்மை, *penance*; also the merit or virtue obtained by religious exercises, either the act or the consequence of the act, it is a derivative from நோன்றல், to be patient, to endure, whence, also, comes நோற்றல், to perform penance.—உடைத்து, *hath*; the 3d per. neu. of உடை.

STANZA 6.

வையத்து, *on the earth*; the abl. the seventh or loc. case of வையம், the earth.—வாழ்வு, *domestic felicity*; ஆவ்வு, *so*; this term properly corresponds with அவ்விடம், there, in that place, but sometimes, as in the present instance, it has the meaning of அப்படி, *so, in that manner*.—வாழ்பவன், *he who lives*; the part. fu. masc. sing. of வாழ்தல், used indefinitely.—வான், *heaven*.—உறையும், *that frequent*; the fu. part. of உறைதல், to crowd together, thicken, coagulate: உறைதல், is here used fig. for மொய்த்தல், *to swarm*.—தெய்வத்துள், *among the gods*; the fifth or loc. case sing. used in a plu. or general sense and formed from the abl. by உள், with the sense of the pre. on, but signifying properly the interior.—(The sentence வாணுறையுந்தெய்வம், which cannot be translated literally, may be explained by the corresponding phrase கூடுறையுந்தேனிக்கள், the bees which swarm in the hive, or நோப்பியுறையுமரங்கள், the trees which cluster in the grove.)—வைக்கப்படும், *may be placed*; the inf. of வைத்தல், *to place*, compounded with the 3d pers. neu. fu. sing. of படுதல், to suffer, to form the passive voice.

CHAPTER VI.

வாழ்க்கைத்துணைநலம்.—On the Virtues of a Wife.

மனைத்தக்கமாண்புடைய ளாகித்தற்கொண்டாள்
வளத்தக்காள்வாழ்க்கைத்துணை.

To every household duty fitly train'd,
The wife should to her husband be in all
A helpmate meet.

மனைமாட்சியில்லாள் கணில்லாயிவ்வாழ்க்கை
யெனைமாட்சித்தாயினுமில்.

The wife maintains the glory of the house ;
All other glory, if she fail in this,
As if it were not, is.

இல்லதெனில்வண் மாண்பானுள்ள தென்
இல்லவண்மாணுக்கடை.

What is deficient with a virtuous wife ?
If in the wife defect, then what is all
This world can give ?

பெண்ணிற்பெருந்தக்க யாவன கற்பென்னுந்
கிண்மையுண்டாகப்பெறின்

Than virtuous woman what more excellent,
Who, firm in mind, her wedded faith maintains ?

பெற்றற்பெறிற்பெறுவர் பெண்மரபெருஞ்சிறப்பி
புத்தேவீர்வாமுமுலகு.

Woman all happiness from wedded love
Derive, and by it blessed foretaste on earth
The joys of heaven.

புகழ்புரிந்தில்லலோர்சுகிலை
யிகழ்வார்முன்னேனுபோந்தீநடை.

Before their scornful foes,
Bold as a lion those dare never walk,
Whose fame is sullied by their wives' base deeds.

An ANALYSIS and a TRANSLATION (verbatim) of the above
six Stanzas.

STANZA 1.

மனை, for the family, or for domestic affairs ; the term, literally signifies a house.—தக்க, fit, requisite ; past. part. of சூதல்,

to be fit, worthy.—மாண்பு, *the excellencies*.—உடையாள், *she who possesses*; an appel. in the sing. fem. from உடை—ஆகி, *becoming*; the regular ger. of ஆதல்.—தன்கொண்டாள், *of her husband*; this comp. is used for தன்னைக்கொண்டவள், *he who has taken her*. வளத்தக்காள், *she who conforms to the way*; from வளம், a way, path, and தக்காள், the contracted part. past. fem. of தகுதல்.—வாழ்க்கைத்துணை, *she is a wife*; emphatically, or lit. she is the aid of domestic life.

STANZA 2.

மனை, *of the house, the family*.—மாட்சி, *the greatness, honor*; the nom. governing the subs. *v.*—இல்லாள், *the wife*; an appel. in the sing. fem. from இல், a house.—கண். *is in*; the subs. *v.*, here supplied, is understood.—இல்லாயின், *if it exist not*; a compound of இல் and ஆயின், the subj. of ஆதல் to be.—வாழ்க்கை, *to domestic life*.—எனை, *whatever*; used in the sense of எத்தனை, *how much*.—மாட்சித்து, *there is of honor*. மாட்சிமை is here conjugated as a verb in the third pers. sing. neu.—ஆயினும், *though there be*; a subj. form of ஆதல். The three preceding terms scarcely admit of separate analysis; they may together be properly construed either *how much soever of honor may exist*, or *although all honor exist*, exclusively that is, of the honor of the wife.—இல், *there is not*; supply honor.

STANZA 3.

இல்லது, *deficiency*; the same as இல்லாது, neg. part. neu. of the defect, verb இல்.—என், the same as என்னை, *what is there?* இல்லவள், the final or being in the text changed by sundhi to ன before ம, *to the wife*; a derivative from இல், a house, formed by the fem. affix அள், in the nominative used for the 4th or dat. case.—மாண்பு, *excellence*.—ஆனால், *if it be*. உள்ளது, *that which is, that which is possessed*; the neu. part. of உள்.—என், *what is there?* இல்லவள், *to the wife*.—மாண், *excellence*.—ஆக்கடை, *when there is not*. ஆ is here used as the contracted form of ஆகாத, the neg. part of ஆதல்; கடை has properly the same signification as இடம், *place*, but in similar phrases must be rendered in English by the adverb of time *when*, as must, also, the oblique of the latter இடத்து, when similarly used.

STANZA 4.

பெண்ணில், the final ல being changed to ற before ப, *than woman*; the fifth case, implying comparison, of பெண்.—பெருந், for ம, *more excellent*; the root பேர் great, though in its simple form it gives origin to no verb, like other appel. roots, assumes some verbal forms, here it has that of the fu. part. with affix கு, it forms the verb பெருகல், *to increase*, and is then regularly conjugated. தக்க, *things which are fit*.—யா, for யாவை, *what*

things? உன, are there; the 3d pers. plu. neu. of the def. v. உள். கற்பு, chastity or conjugal faith.—என்னும், that which is called; the fu. part. of என்னல. The author commonly uses this word to indicate a general relation between the terms it connects, thus, in the present instance, கற்பென் னுந் திண்மை, means simply the power of chastity.—திண்மை, strength, power.—உண்டாக, to be, to exist; compounded of உண்டு, the gen. of the def. v. உண், and ஆக, the inf. of ஆதல.—பெறின், the same as பெற்றால், if she obtain; the subj. of பெறுதல.

STANZA 5.

பெற்றான், the contracted part. past. in the masc. of பெறுதல, to obtain; the word wife must be understood, and this term will then imply one who has obtained a wife, a husband.—பெறின், when they obtain; the subj. of the same verb. The final ன and ல of the two preceding terms are changed by sundhi to ற, before ப.—பெறுவர், they obtain; the third per. plu. of the fu. of the same verb, used indefinitely.—பெண்டிர், woman; the plu. of பெண்டு, governing the preceding v.—பெரும், the great.—சிறப்பு, felicity.—புத்தேவர், the gods, the deities of the inferior heaven; the plu. of புத்தேள். This word, also, signifies new, fresh, and is used as a collective name of the gods, from their being always in a state of youth. வாழும், in which reside; the fu. part. of வாழ்தல.—உலகு, of the world.

STANZA 6.

புகழ், praise, reputation.—புரிந்த, bestowing, from, புரிதல், to do, act from peculiar influence, bestow.—இல, a wife: this term is used here for the appellative இல்லாளர், the woman of the house.—இல்லோர்க்கு, to those who have not, a personal derivative in the 4th or dat. plu. from the root இல; similar derivations may be formed by the affixes ஆன and ஓன sing. ஆர and ஓர plu. from all the roots in the language; in meaning they are the same as the regular pron. part., this term, for example, corresponding with இல்லாதவர்க்கு, but they are not like the parts. subj. to verbal government.—இல்லை, there is not.—இகழ்வார், scorners, enemies; an appel. plu. from இகழ்வு, scorn, abuse.—முன், before; this term here used as a prep. is properly a subs. signifying antecedence either of time or place.—ஏறு, a lion.—போல, like; this term, used generally as a particle similitude, is properly the root of the verb போலுதல், to resemble.—பீடுதடை, bold gait; this compound, which is nom. of the sentence governing the neg. verb. இல்லை, is from பீடு, greatness, might, and தடை, a step, gait, conduct.

CHAPTER VII.

புல்தவணைப்பெறுதல்.—On Children.

பெறுமவற்றினுள் யாமற்வதில்லை
யறிவறிந்தமக்கட்பேறல்லபிற.

Of all the world calls good, no good exists
Like that which wise and virtuous offspring give ;
I know no greater good.

தம்பொருளென்பதம்மக்களவர் பொருட்
டந்தமவீனையான்வரும்.

Children are offspring called, and justly so,
For from their parents' deeds, or good or ill,
Their disposition springs.

மக்கண்மெய்தீண்டலுடற்கின்பமற்றவர்
சொற்கேட்டவின்பஞ்செவிக்கு.

Sweet the sensation to the parent's breast,
His child's soft touch imparts ; 'tis real bliss,
Which others hear of, fathers only know.

குழவினிதியாழினிதென்பா தம்மக்கண்
மழலைச்சொற்கேளாதவர்.

Sweet is the pipe and sweet the lute they say,
They who have never heard their children's tongues
In infant prattle lisp.

மகன்றந்தைக்காற்றுமுதவியிவன் நநதை யெண்ணோற்றான்
கொல்லெனூஞ்சொல்.

When men shall say "by what inflictions hard
In penance borne, gained he this child ?" the word
Requiteth all a father's pains.

An ANALYSIS and a TRANSLATION (verbatim) of the above five Stanzas.

STANZA I.

பெறுமவற்றினுள், among those things which are attainable : a compound from பெறும், the future part. of பெறுதல், to get, obtain, acquire, அவற்று, the plu. abl. of அது it, that thing, and உள் in, among. யாம், we ; the plu. of the pron. of the 1st pers. யான், I, for which it is here used honorifically. அறிவதில்லை,

do not know ; from அறிவது the fu. pron. part. neu. of அறிதல், and the general sign of negation இல்லை. அறிவு, knowledge. அறிந்த, that have known ; the past part. of அறிதல். The two preceding terms must be rendered that have obtained knowledge. மக்கள், the final ள் permuted before ப to ட, of children ; the contracted plu. of மகன், a son, the regular plurals of this word மகர, &c. மகர்கள் being seldom used. பெறு, the acquirement, the birth ; from பெறுதல், which, besides its primitive meaning to get, means also to beget and to bring forth children : this term has a variety of acceptations, according to the context with which it is found. அல்ல, besides ; used adverbially for அல்லது, the new, part. of அல்பிற, others, i. e. other acquirements. To construe this sentence two words must be borrowed from the preceding line and it must be read, பேறல்ல பிரயாமறிவதில்லை, besides this acquirement, I know not others, i. e. I regard no others as acquirements when compared with.

Note.—The providing for the permanency of his race, especially if he belong to a superior caste, the maintenance of his domestic fires, and the perpetuation of the sacred rites and honors rendered to his ancestors in the periodical solemnities, are duties incumbent above all others on a Hindoo. To leave male descendants, therefore, is not merely desirable, as the means of continuing a name, or securing the descent of property in a family, but an obligation of primary importance, on which according to the precepts of his religion, not merely his comfort in this world, but his happiness in the next depends. It is an article of his faith that those who neglect this great duty, or, under the influence of the evil destiny originating from their former sins, fail in their endeavour to discharge it, incur the vengeance of their forefathers, whose race has thus become extinct, and of the domestic deities, whose ceremonies have ceased. As long as the fires of their race burn bright, hospitality and other household duties are maintained, and their descendants prosper ; the Manes, Pitri, who are supported by the daily offering of the householder, rejoice and prosper, also ; but when those cease, their pale, thin ghosts are represented as wandering about, wailing and uttering curses against him in whose generation this misfortune befall them. When a man dies, therefore, without leaving male progeny, whatever his other virtues may have been, he is cast into a peculiar hell, or rather purgatory, appointed for the expiation of the guilt, by the effects of which this misfortune has overtaken him. Female descendants, having no part in sacred rites, distinct from their husbands, are in this respect productive of no benefit to their parents ; nor is it sufficient that a man should have had sons born to him, it being required that he should leave at least one qualified to represent him and to fulfil the duties of his race, called, hermäh, on his decease.

STANZA 2.

தம், *their own* ; the plu. abl. of தான், himself, used for the genitive. பொருள், *property*. எஃப, *they call* ; this is properly a form of the inf. of எஃதல், to say, but is used for the 3d pers. plu. fu. in an indefinite sense ; the French on dit translates it exactly. தம், *their own*. மக்கள், *children*. அவர், *their* ; that is the children's. the nom. plu. of அவன், used for the genitive. பொருள், *special quality, disposition*. தந்திலினையான், *from*

their respective acts; the repetition of the pronoun தம் gives it a distributive meaning. When this pronoun occurs in this couplet it refers to the word தந்தையர், parents, understood as the nominative of எஃப. வினையான், *from the acts*; the fourth or inst. case of வினை. வரும், *comes*; the 3d pers. fu. indefinite of வருதல்.

Note.—They (parents) call children their property, as their especial properties proceed from the deeds they have each performed. This verse alludes to the belief that the birth of good sons proceeds from the good deeds, and of bad sons from the evil deeds of their parents: from this persuasion, many are accustomed to exercise a kind of penance, during the whole time their wives are pregnant, that they may thereby ensure their bringing forth good children.

STANZA 3.

மக்கண், for மக்கள், the final ள் being changed before ம to ண், *children*; the nom. for the gen. மகன் in the sing. means a male child, a son; and மகள், a female child, a daughter; but மக்கள், both *sons and daughters*. மெய், the *body*; the nom. governing the following verbal. தீண்டல், *the feeling, the touching*; a verbal noun in the nom. governed, as to its verbal character, by the preceding noun, and governing, as to its nominal character, the subs. v. understood. உடற்கு, the உ being lost by the occurrence of the following இ, to the body. இன்பம், *pleasure, bliss, delight*; the nom. governed by the subs. v. மற்று, besides. அவர், *they, those*. சொல், the ல being converted to ல் by the following க, *a word*; the nom. governing the following verbal. கேட்டல், *the hearing*, under the same regimen as தீண்டல். இன்பம், (as before.) செவிக்கு, *to the ears*. The construction of the concluding part of the couplet is—மற்றவர்செவிக் குச்சொற்கேட்டலின்பமாம், and its literal version, the pleasure of others is the hearing of a word to the ear.

STANZA 4.

குழல், *a pipe*; the nom. governing the following conj. appel. இனிது, *is sweet*; an appel. from இன், sweet, conj. in the 3d pers. neu. யாழ், *a lute*; properly the Indian lute, called viná in Sanscrit, in its perfect form a kind of guitar having seven strings and a fretted neck. The final உ of the preceding term, being followed by the initial ய of this, is lost; and இசரக்குறுக்கம் substituted for it. இனிது, *is sweet*. The two latter terms are in the same regimen as the former. எஃபவர், *they say*; the 3d per. plu. of the fut. used indefinitely. தம், *their own*; the plu. abl. used for the gen. மழலை *lispings, stammering, speaking like a child or a foreigner*; in comp. with the following term. சொல், *a word, a speech*. கேளாதவர், *they who hear not*; the neg. pron. part. masc. plu. nom. of கேட்டல், to hear, governing என்பவர்.

STANZA 5.

மகன், *a son*: the nom. governing ஆற்றும். தந்தைக்கு, *to a father*; the dat. absolute. ஆற்றும், *which does*; the part. fu. of ஆற்றல், to act, do. உதவி, lit. *assistance, benefit*, the nom. form in regimen with the preceding part. but governed by the sub. v. understood. இவன், *his, this man's*; the nom. used for the abl. or gen. தந்தை, the த being changed to ம after the final ன, *father*: the nom. governing the following verb. என், *What?* the interrogative pro. என்னை in its radical or crude form, in composition with the verb it precedes, and which it qualifies adverbially. நோற்றுகொல், *penance did he perform?* நோற்றான், is the third pers. sing. masc. of the pret. of நோற்றல், to perform penance, and கொல், an interrogatory particle. The duplication of the interrogative gives emphasis to the expression. எனும், that says; the part. fu. of என்றல், to say. சொல், *the speech*: the nom. in regimen with the preceding part. but governing the subs. v. understood.

Note.—"In penance"—Both in the eastern and western world, the idea has always obtained that children are the certain reward of special acts of devotion; this idea is not in India, as it has now become in Europe, a fading tradition or a vague belief, but is constantly acted on and vows are proffered, offerings made, pilgrimages undertaken, and corporal severities inflicted, to obtain this blessing, which it is thought, the gods cannot withhold from devotional merit. Among these acts, pilgrimages are considered the most efficacious, all holy places, however, possess not similar virtues: to Goyá, the pilgrim repairs to perform the obsequies of his ancestors; to Jaggannath, to prove his faith by self-immolation; to Cási, to wait patiently on the sacred ground between the Varuná and the A'si, the stroke of death; to Tripati, the abode of the goddess of prosperity, also called Vingad'en, the remover of defects, to the reproach of childlessness.

CHAPTER VIII.

அன்புடைமை.—On Affection.

அன்பிற்குமுண்டோ வடைக்குந்தாழார்வலர்
புண்கணீர்ப்புசறரும்.

What bolt can love restrain? What vail conceal?
One tear-drop in the eye of those thou lov'st
Will draw a flood from thine.

அறத்திற்கேயல் புசார்பென்டாறியார்
உறத்திற்குமஃகேதுணை.

The ignorant say that love is virtue's friend;
But know that love the wicked hateth more.

அண்டகத்திலல்லா வுயிர்வாழ்க்கை
வன்பார்க்கணவற்றனமாந்தளிர்ந்தம்ம.

As in a barren soil a sapless tree,
So flourish those in wedded bliss, whose souls
Know not the sweets of love.

புறத்து ஹப்பெல்லா மெவன்செய்யும்யாக்கை
அகத்து ஹப்பெல்லவர்க்கு.

What though the body each perfection own
If in the breast, the beauty of the mind,
Sweet love exist not ?

அன்பின்வழியதுயிர்நிலையுதிவார்க்கு
கென்புதோல்போர்த்தவுடம்பு.

That breast alone contains a living soul,
Which love inspires ; void of this genial warmth
'Tis bone o'erlaid with skin.

An ANALYSIS and a TRANSLATION (verbatim) of the above five Stanzas.

STANZA 1.

அன்பிற்கு, *to love* ; the dat. of அன்பு, governed by the following verb.—உம், this particle is here an emphatic, and in connexion with the following term must be rendered *is there even ?* in the Latin version, “*estne etiam amoris sera ?*”—உண்டோ, *is there ?* formed by addition of the inter. particle ஓ to the 3d pers. neu. sing. of the def. *v.* உள், to be, exist.—அடைக்கும், *which can shut up* ; the fu. part. of அடைத்தல், to shut up—தாழ், *a bolt* ; a nom. under regimen with the preceding part. and governing உண்டு.—ஆர்வலர், *of lovers* ; the nom. plu. for the gen.—புன் for புல், *little, small in quantity* ; used adjectively, and qualifying the following compound.—கணீர், from கண், the eye, and நீர், water, *tears* ; the nom. to தரும்.—பூசறரும், for பூசலதரும், the ற being regularly formed by the coalition of ல and த, synonymous according to the Commentator with தூற்றறரும், *will cause a shower*, but meaning properly will cause war, or a loud noise.—தரும், the 3d pers. sing. neu. of தருதல், *to give*, governs the word with which it is conjoined in the nom. with the force of the ac.

STANZA 2.

அறத்திற்கே, *to virtue only* ; the dat. with emphatic எ.—அன்பு, *affection, love* ; the nom. governing the subs. *v.* understood.—சார்பு, *the friend* ; lit. a verbal, meaning adhesion, from சார்தல்,

the same as சேர்தல், to join, here used personally in the nom. governed by the subs. v.—என்ப, *they say*; a peculiar form of the 3d pers. plu. fu. of என்றல்.—அறிபார், *the ignorant*; the neg. pron. part. of அறிதல், to know, in the nom. and governing the preceding verb. மறத்திற்கும், *to vice also*; the dat. with the conjunctive உ-ம்—அஃதே, *that certainly*; a demons. pron. neu. with the emphatic ஏ.—ஆணை, *is an aid*; these terms are in the same government as அன்பு and சார்பு.

STANZA 3.

அன்பு, *love*.—அகத்த, *in the mind*; the abl. from அகம், the interior. இல்லா, for இல்லாத, *that which is without*, or void of; indef. part. of இல்.—உயிர், *the life*.—வாழ்க்கை, *of the conjugal state*, or உயிர்வாழ்க்கை, may be considered a compound and rendered *conjugal life*.—உலர், lit. *hot*, also, *hard*. uneven, here *barren*; because the most productive soil is moist and level.—பார்த்தகை, *in earth, soil*; the loc. case formed by கை, place.—வற்றல், *dry, sapless*; the final ல being changed to ன் before ம், and the form of the verbal noun used adjectively.—மரம், *a tree*.—தவிர்ந்து, *buds, sprouts*; 3d pers. sing part. used indefinitely.—அந்நறு, *as*. The connected translation of the second line of this couplet is—*as a dry tree sprouts in barren ground*.

Note.—Europeans account the Natives of India deficient in the benevolent affections, attributing the defect, however, to apathy rather than to natural disposition; the Hindus, on the other hand, make a similar estimate of the European character, but, judging from those they see exiled from the pale of the tenderer charities, believe it proceeds from innate hardness of heart. They are both wrong; it is not in feeling but in expression of feeling that the difference lies, even when they appear to differ diametrically. Thus, when an European in the first days of widowhood bemoans with sighs and tears and expressions of inconsolable sorrow the irreparable loss of the beloved of his heart; or when on a similar occasion, the Hindu says, with apparent indifference, that his wife and his horse fell sick at the same time, and the death-demon which came to take the life of the latter took by mistake that of the former; sympathy and disgust may in either case be equally misplaced. As custom requires so imperatively that the European should exhibit these signs of affliction for his loss, that it becomes almost a moral duty to do so: and as, on the contrary, it demands, with equal rigour, that the Hindu should carefully avoid all such signs, under penalty of being considered weak and uxorious, the real feeling of each, it is probable, approaches much nearer than at first view is apparent. Apathy, or what appears to strangers apathy, whether arising from individual habit or national custom, is often only the out-door covering for the strongest feelings; however contradictory to appearance therefore, it may with perfect truth be maintained that there is no people more keenly alive to the affections of parent, child and relation, nor more ardent in conjugal attachment, or more enthusiastic in devotion to the objects of their religious veneration, than the Natives of Southern India. The last fact will perhaps be more readily admitted than the former; but the love of his creatures must, as the predicate of an object in the expression of its identity, be included in the undissembled love of the Creator, and he who feels the latter strongly must, therefore, be strongly affected towards the former.

STANZA 4.

புறத்து, *outward*; the abl. of புறம், the exterior, the outward form, used for the gen.—உறுப்பு, *the members*; the nom. governing செய்யும்.—எல்லாம், *all, the whole*; the nom. in comp. with the preceding word.—எவன், *what?* the nom. for the ac. governed by the following verb, this pronoun is in the form of the nom. sing. masc. but the *jus et norma loquendi* of the Tamil language allows it to be used for all nums. and gens.—செய்யும், *can do*; the 3d pers. neu. sing. of செய்தல் —யாக்கை, of the body.—அகத்து, *inward*; the abl. of அகம், the interior. The compound யாக்கையகம், signifies the mind.—உறுப்பு, *symmetry, beauty*.—அன்பு, *affection*; the nom. governing the following part.—இலவர்க்கு, for இல்லாதவர்க்கு, *to those who have not*; the neg. pro. part. of இல், formed immediately from the root, in the 4th or dat. case.—The construction of this verse, the connecting signs omitted being restored, and the words arranged in their regular collocation, is as follows,— யாக்கையினதுபுறத்துறுப்பெல்லாமகத்துறுப்பானவன்பில்லாதவர்க்கெவன்செய்யும்—which, as lit. as it can be rendered, is, what can all the members of the body (though perfect in symmetry) do for those who possess not affection, which is the symmetry of the mind.

STANZA 5.

அன்பின், *of love*; the abl. for the gen.—வழியது, *that which proceeds in the way*; and appellative in the 3d pers. neu. sing. in nom. governing the sub. v. understood.—உயிர்தலை, *is animated form*; lit. the station of life, from உயிர், life, and தலை, station, from நிற்கல், to stand, become stationary.—அஃது, for அது, *that* இவர்க்கு, *to those who have not*; the pron. part. in the dat. plu. of இல்.—எலும்பு, *bone*.—தோல், *skin*. These two terms are in the nom. connected by உம், understood.—போர்த்த, *covered*; the part. past. of போர்த்தல், to cover as by a garment, to clothe.—உடம்பு, *a body*; the nom. in regimen with the preceding part. governed by the subs.

CHAPTER IX.

விருந்தோம்பல்.—On Hospitality.

இருந்தோம்பியில்வாழ்வதெல்லாம்
விருந்தோம்பிவேளாண்மைசெய்தற்பொருட்டு.

To honor guests with hospitable rite,
Domestic life and all its various joys
To man was given.

அகனமரந் து செய்யாளுறையு
முகனமரந் து நல்விருந்தோம்புவானில்.

He who with smiles receives a virtuous guest,
Shall see prosperity, with joyful mind,
Make his abode her home.

செல்விருந்தோம்பிவருவிருந்த பார்த்திருப்பான்
நல்விருந்த வானத்தவாச்சீகு.

He who, while one rejoiceth in his cheer,
Awaits with anxious mind a coming guest,
Will be a welcome guest to gods.

மோப்பக்குழையுமனிச்சுகந்திருந்து
நோக்கக்குழையுமீருந்து.

As that sweet flower which droops its head and dies,
When once its fragrant odour is inhaled,
From an averted face so shrinks the guest.

An ANALYSIS and a TRANSLATION (verbatim) of the above
four Stanzas.

STANZA 1.

இருந்து, *being settled*; இருத்தல், of which this is the ger. means not only to be, but to be settled, established, resident, as வீரசோழவகரத்திலிருக்கிறேன், I reside in the Agaram of Virashozhen.—ஒம்பி, *protecting*; the ger. of ஒம்பல்.—இல்வாழ்வது, *that which belongs to domestic life*; a compound of இல், a house, domesticity, and வாழ்வது, the pron. part. nen. of the fu. of வாழ்தல், to live, flourish.—எல்லாம், *all*.—விருந்து, *guests*.—ஒம்பி, *cherishing*.—வேளாண்மை, *liberality*.—செய்தல், *the doing*.—பொருட்டு, *is the cause*. In construing this couplet, the whole of the second verse to செய்தல், inclusive, must be considered as the nom. to the sub. v. understood; பொருட்டு, as governed by this verb, and as governing the last term of the first verse, எல்லாம், in the gen.

STANZA 2.

அகன், the same as அகம், *the mind*.—அமர்ந்து, *delighting*; from அமர்தல், to become quiet, be pacified. செய்யாள், *the goddess of prosperity, a name of Lacshmi*: it is formed by the fem. affix ஆள், from செம், convertibly by special rule to செய், meaning primarily *red*, secondarily *elegant*, beautiful.—உறையும், *will frequent, dwell in*: the 3d pers. fu. of உறைதல், to crowd together, governed by the preceding term.—முகன், for முகம், *the face, the countenance*; this term, originally சுவா, affords an instance of a Sanserit derivative, of which few occur in this work.—நல், the root used adjectively for நல்ல, *good, worthy*.—விருந்து, *a guest*.—

ஓம்புவான், *of him who cherishes*; the pron. part. fu. mas. sing. of ஓம்பல்.—இல், *the house*; the nom. for the ac. governed by உறையும்.

STANZA 3.

செல், *who has come*; this is an instance of the காலங்கரந்த பெயரொச்சம் வினத்தொகை (see the நன்னூல் Chap. xi., சொல்லதிகாரம், Sect. 3, பொதுவியல்,) the root, செல், being used in the sense of சென்ற, the past. part. of செல்லல், *to move, go*; secondarily *to reach*, or arrive at.—விருந்து, *a guest*, ஒம்பி, *cherishing*.—விரு, *who is about to come*; the construction is the same as that of the first term, but செல், has a past and வரு, a future meaning.—விருந்து, *a guest*.—பார்த்திருப்பான், *he who continues expecting*; a compound of பார்த்து, the ger. of பார்த்தல், *to see, look, look for*, and இருப்பான், the indef. pron. part. sing. of the future of இருத்தல், in a frequentative sense.—நல், *good, acceptable*.—விருந்து, *a guest*.—வானத்தவர்க்கு, *to those who inhabit heaven*; a conj. appel. from an வானத்து, the abl. of வானம், *heaven*.

STANZA 4.

மோப்ப, *being smelled*; the inf. used as the ger. of the pres. tense.—குழையும், *which fades*; the fu. part. of குழைதல், *to fade*.—அனிச்சம், *the Anicham flower*; the nom. governed by the sub. v. understood.—முகம், *the face*.—திரிந்து, *when averted*; the ger. from திரிதல், *to turn, turn away*.—நோக்க, *beholding*; the same as the first term.—குழையும், *who is dismayed*.—விருந்து, *the guest*; the nom. governing the subs. v. understood. The construction, which in English must commence with the last term, is—*The guest who is dismayed on beholding an averted face, is an Anicham flower, which fades when smelled.*

CHAPTER X.

இனியவைகூறல்—On Courtesy.

இன் சொலாலீரமனை இப்படி நிலவாளு
செம்பொருள்கண்டார்வாய்ச்சொல்.

Fair are the words of those, but void of guile,
Who know that sterner virtue should be joined,
To mild affection.

அகனமாந்தீதவினன்றே

முகனமாந்தின் சொல்லுகப்பெறின்.

Though bounty may rejoice the heart, yet words
Of courtesy, which dress the face in smiles,
Will more avail.

பணிவுடையனின் சொல்லனாதலொருவந்
கணியல்லமற்றுப்பிற.

The grace of fair humility, the grace
Of courteous words, do all far more adorn,
Than do all other ornament.

இன் சொலினிதீன்றல் காண்பானெவன் கொலோ
வன் சொல்வழங்குவது.

O, wherefore useth the discourteous words,
Who knows full well the sweets of courteous speech.

இனியவுளவாகவின்னாதகூறல்
கணியிருப்பீகாய்கவந்தற்று.

Discourteous speech, when courteous may be used,
Is like the sickly appetite, which culls
Fruit immature, leaving the ripe untouched.

*AN ANALYSIS and a TRANSLATION (verbatim) of the above
five Stanzas.*

STANZA 1.

இன், *sweet, pleasant*; the root used adjectively for இனிய.—
சொல், *the word*; ஆல் an expletive particle.—ஈரம், *an affec-
tionate temper*; this lit. signifies coolness, but all terms having
this sense, are by the Tamil writers used figuratively to express
amenity of disposition, in contradistinction to வெம்மை, heat, and
similar terms which signify severity, harshness—அனைது, *united
to*; a contraction from அளாவிய, a part. from அளாவல், to be
united—படினு, lit. *chaff*, here *deceit, fraud*. இல், *without*; lit.
non-existent things, being the 3d pers. plu. neu. of the negative
defective இல்.—ஆம், contracted from ஆரும், *which are*; the fu.
part. of ஆதல் செம்பொருள், *virtue*; the terms forming this com-
pound are செம், red, bright, beautiful, and பொருள், a thing,
wealth,—கண்டார், *of those who perceive*; the pron. part. masc.
plu. of the past tense of காணுதல், to see, the nom. being used for
the gen.—வாங்கு, *of the mouth*; the nom. for the gen.—சொல், *the
words*; the nom. governing the sub. v. understood, which governs
சொல் in the first line.

STANZA 2.

அகன், *the mind*;—அமாந்து, *rejoicing*; the ger. of அதலமர்,
to be in concord with, to calm.—ஈதலின், *than giving*; the ver-
bal in ல in the fifth or 2d abl. case, here implying comparison.—
நன்றே, *is, certainly more excellent*; the particle ஏ gives this
word an emphatic, and the preceding ablative in இல், a com-
parative meaning.—முகன், *the face*.—அமர்ந்து, *rejoicing*.—இன்,
pleasant.—சொலன், *a speaker*; an appel. from சொல், speech.

—ஆக, to become.—பெறின், if he obtain ; the subj. of பெறல், to get, obtain. The sentence, constituting the second verse of this couplet, governs as a nom. the subs. v. understood, by which the term ending the preceding verse, நன்று, is governed.

STANZA 3.

பணிவு, of humility—உடையன், the possessor.—இன், pleasant.—சொல்லன், a speaker.—ஆதல், the becoming ; the verbal in regimen with the preceding noms. உடையன் and சொல்லன், and ஒருவற்கு, governing the subs. v. understood.—ஒருவற்கு, to any one ; the dat. sing. of ஒருவன், one person, from ஒரு, the radical form of ஒன்று, one, in the plu. ; this word always has the meaning here given to the sing. namely, some out of a number, any, and with the determinative உம், all.—அணி, is an ornament : the nom. governed by the subs. v.—அல்ல, are not ; the 3d pers. neu. plu. of அல், it is not, governing the ac. plu. of அணி understood.—மற்று, an expletive.—பிற, other things ; the 3d pers. neu. plu. of the appel. பிறன்.

STANZA 4.

இன்சொல், by pleasant words.—இனிது, the sweetness, pleasantness.—ஈன்றல், that is caused.—காண்பான், he who sees.—எவன்சொல், wherefore ; the first term is here used for என, why, and the last may be accounted either an interrogative or expletive particle.—வன்சொல், hard words ; the first term is used for வலிய, strong, hard—வழங்குவது, are they used, or spoken ; வழங்கல், means both to practise and to speak.

STANZA 5.

இனிய, pleasant words, the latter term being understood ; the 3d pers. plu. of the appel. root. இன், sweet.—உள, things that are present ; the same from the def. or appel. root உள் ; be.—ஆக, when they become ; the inf. of ஆகுதல், lit. construction—when sweet words have become things present.—இன்னாத, unpleasant words ; the 3d pers. neu. neg. of இன்—கூறல், the speaking.—கனி, ripe fruit.—இருபட, when there is ; the inf. of இருத்தல்.—காய், unripe fruit.—கவாந்து, eating.—அற்று, is like.

CHAPTER XI.

செய்நன்றியறிதல்.—On Gratitude.

செய்யாமற்செய்தவுதவிக்குவையகமும்
வானகமுமாற்றலரிது.

Though earth and heaven could in return be given,
A benefit received when none was due,
They would not recompense.

தினே தீதுணை நன்றி செயினும்
பனை தீதுணையாக் கொள்வர்பயன் றெரிவார்.

Small as a grain of millet
Though it be, large as the towering palm
A benefit to grateful eyes appears.

உதவிவரைத்தீதன் றுதவி
யுதவிசெய்ப்பட்டார் சாலபின்வரைத்தீது.

The exalted mind no benefit esteems
By mere return repaid, but by the scale
Of its own greatness measures each.

கொள் றனன்வினா செயினுவர்செய்த
வொன் றுநன் றுள்ளக்கெடுமி.

To one small favour though there may succeed
Deadly offence ; the grateful from the mind will rase
For that all memory of this.

எந்நன்றிகொன்றூர்க்கமுயவுண்டாமுயலில்லைச்
செய்நன்றிகொன்றமகுறிகு.

Though every virtue by his hand expire
Yet may he live ; but by the stroke he dies
When murdered gratitude before him falls.

An ANALYSIS and a TRANSLATION (verbatim) of the above five Stanzas.

STANZA 1.

செய்யாமல், *not having been done*, i. e. any previous benefit; this term the neg. ger. of செய்தல், is here used absolutely, உதவி, being understood; the inf. of the affirmative verb is used with this meaning, which is the same as that of the ablative absolute of the Latin, but the neg. having no inf. the ger. is substituted for it.—செய்த, *which has been done*; the past. part. of the same verb. உதவிக்கு, *to benefit*: the dat. governed by அரிது.—வைய கழும், *of the earth*; composed of வை, the earth, and அகம், the interior, quasi all within the earth, the whole earth.—வானகழும், *and heaven*; a compound, similar to the preceding, from வான, and அகம். These terms united by the particle உம் repeated, are joint noms. of the following verbal.—மாற்றல், *the comparison*; the verbal in ல, from the root மாறு, change.—அரிது, *is impossible*; 3d pers. sing. neu. from the root அரு, difficult.

STANZA 2.

தினே, *millet*, a grain of millet.—துணை, *quantity*.—நன்றி, *a benefit*—these three terms constitute a compound, of which the intermediate member is united to the first by உவமைத்தொகைத்

தொடர்மொழி, a word signifying similitude being suppressed, and with the last by குணத்தொகைத்தொடர்மொழி, the termination or sign of the adjective being suppressed: these being supplied, the sentence stands thus—தீணையப்போலத்தீணைய, or துணையானநன்றி.—செயினும், *although it be done*; the subj. of செய்தல், united with the particle உம், and governed by the preceding nom. பனை, a palm or palmyra tree.—தீணை, quantity. The construction of these terms is the same as of those to which they rhyme.—ஆ, abbreviation of ஆக, to be; the inf. of ஆதல். கொள்வர், they consider; the 3d pers. plu. masc. of கொள்ளுதல், to take; எண்ணி, the ger. of எண்ணல், to think, may be here supplied to complete the meaning, which is equivalent to the familiar English expression, *I take it to be so, or I think so.*—பயன், fruit, profit.—தெரிவார், they who know; the 3d pers. plu. masc. of தெரிதல், governing the preceding new term in the nom. for the ac. or more appropriately, according to the expression of Tamil Grammar, forming with it the compound called ஐவேற்றுமைத்தொகை, the sign of the ac. case being suppressed.

STANZA 3.

உதவி, benefit.—வரைத்த, of the measure; 3d pers. neu. of வரை அன்று, it is not; 3d pers. neu. sing. of the root அல்—உதவி, nom. governing வரைத்து.—உதவி compounded with செய்யப்பட்டார், of those who received benefit, plu. per. pro. of the verb செயப்படுகிறது, to be done.—சால்பின், gen. of சால்பு, magnitude; வரைத்து, of the measure implied, the measure of benefit.

STANZA 4.

கொன்று, killing; the gerund of கொல்லுதல், to kill.—அவ்ன, like; a particle of similitude, properly the part. of the appel. root அன், so. The construction is the same as கொண்டன்று, in Couplet II. Chap. III. see note page 62.—இன்னு, mischief, evil, lit. that which is unpleasant; the pron. part. neg. of இன், sweet, pleasant.—செயினும், *although there be done*; a subj. form of செய்தல்.—அவர், they; nom. plu. of the dem. pron. அவன் செய்த, done; past part. of செய்தல்.—ஒன்று, one.—நன்று, benefit.—உள்ள, when remembered, the inf. of உள்ளுதல், to think, reflect, keep in mind. This is really governed by the preceding term in the nom., but together they have the effect of the Latin abl. abs.—benefico in mente recordato.—கெடும், will be annihilated, i. e. the mischief subsequently done; the 3d pers. fu. of கெடுதல், to become destroyed, governed by இன்னு; both the nom. and the v. may be taken either in a singular or plural sense.

STANZA 5.

எந்நன்றி, every virtue; the interrogative particle எ being prefixed to this, and the conjunctive உம் to the next term, a universality of meaning is given to both.—கொன்றாக்கும், to those

who have slain—or obliterated; the past pron. part. plu. of கொல்லுதல், in the dat. case.—உய்யு, *life*.—உண்டாம், *may be*; compounded of உண்டு, the ger. of உள், there is, and ஆம், the contracted 3d pers. neu. fu. of ஆதல்.—உய்யு, *life*.—இல்லை, *there is not*.—செய்தன்றி, *benefits conferred*.—கொன்ற, *who has slain*, (i. e. effaced the remembrance of)—மகற்கு, *to the man*.

CHAPTER XII.

நடுவுநிலைமை—ON EQUITY.

தருதியெனவொன்றுநன்றே
பகுதியாற்பட்டொழுக்கப்பேறின்.

That virtue, which in all relation holds
Unchangeably its nature, that alone
Deserves the name of justice.

செப்பமுடையவனாக்கொடுக்கிவைவீன்றி
யெச்சத்திற்கேமாப்புகடத்து.

By justice do the just their wealth uphold,
And confirmation, strong as virtue's self,
Bequeath their heirs.

தக்கார்தகவிலொன்பதவாவ்
செச்சத்தாற்காணப்படும.

Unerringly the just and unjust shows
The state in which their progeny is found.

சமஞ்செய்துகீர்தாக்குங்கோல்போலமைந்தெருபாற்
கோடாமைசான்றோக்கணி.

It is the glory of the just to stand
Like the adjusted balance duly poised
Nor swerve to either side.

An ANALYSIS and a TRANSLATION (*verbatim*) of the above
four Stanzas.

STANZA 1.

தருதி, *justice*. This word, a derivative from தருதல், to be fit, is the same as ஆசாரம், ordinance, observance; and all terms

having this meaning are synonymous with தருமம், justice.—என, *may be called*; the inf. of எனல்.—ஒன்று, *one, single*.—நன்று, *virtue*. ஒன்றுநன்றே, *must be rendered is alone the virtue*.—பகுதியால், *by division*; from பகுத்தல், to divide, distribute.—பாலபட்டு, *continuing its nature*; from பால் nature, quality, and the ger. of படுதல், which in similar compounds often signifies to extend, continue; thus one of the aphorisms of Auveiyār against extravagance in building is—இடம்படவீழிடேன், *build not a house to extend over much space*. The proper version of the three last terms is—*Still preserving its nature although divided*, i. e. among friends or foes, strangers or relations.—ஒழுக, *to proceed*—பெறின், *if it obtain*. The last word is nearly expletive, the phrase being exactly equivalent to the simple term ஒழுகின, *if it proceed*.

STANZA 2.

செப்பம், *of justice*; this word is from செப்புதல், to declare, the declaration of that which is right being the especial purpose of the Scriptures.—உடையவன், *of the possessor*.—ஆக்கம், *the gains*.—சுதைவு, *loss*.—இன்றி, *without*; the ger. of இல். To obtain a literal version in English, this sentence must be read backwards; this is a rule almost universal in construing Tamil.—எச்சத்திறகு, *to his children*.—ஏமாப்பு, *and the highest happiness*.—உடைதது, *will accrue*, from the root உடை, possess.

STANZA 3.

தக்கார், *the righteous, the just*; the past part. plu. masc. of தகுதல், to be fit.—தகவிலர், *the unrighteous, the unjust*, from தகவு, a derivative from the same ல and இலா, from இல, they who are not.—என்பது, *it is said*; the neu. pron. part. fu. from என்றல்.—அவரவர், *of each*; the dem. pron. அவன், repeated in the nom. plu. used for the gen.—எச்சத்தால், *by their children*; i. e. by the state in which their children are found, whether prosperous or unprosperous.—காணப்படும், *will be seen*; from காணுதல், to see, made passive in the 3d pers. neu. fu. by படுதல்.

STANZA 4.

சமம், *equity*; this is a Sanscrit term, meaning *samam*, equal, whence I fancy the English word *same*.—செய்து, *doing*.—சீர், *virtue*.—தூக்குங்கோல், *the balance*; metonically from தூக்கும், the fu. part. of தூக்குதல், to lift up, and கோல், a rod.—போல், *like*.—அமைந்த, *being adjusted*, past part. of அமைதல், to be adjusted.—ஒருபால், *on one side*.—கோடாமை, *not swerving*; the neg. verb of கோடல், to swerve.—சான்றோர்க்கு, *to the wise, virtuous*, அணி, *is the ornament*.

CHAPTER XIII.

அடக்கம்—ON SELF-CONTROL.

அடக்கம் மருளுய்க்கும்
 அடங்காமையாயிரிருளுய்த்துவீடும்.
 To intercourse with gods
 Forbearance leads ; but passion unrestrained,
 Its victims, plunged in utter darkness, leaves.

எல்லார்க்குநன்றூபணிதலவருள்ருள்
 செல்வாக்கே செல்வந்தகைத்தீ.
 Though self-control be excellent in all,
 It most befits the envied state of those
 That fortune smiles upon.

யாகாவாராயினுநாகாக்காவாச்சீகாற்
 சோகாட்பாசொல்லிடுக்குப்பட்டு.
 Though unrestrained all else, restrain thy tongue,
 For those degraded by licentious speech
 Will rue their tongue's offence.

தீயினுற்சுட்டபுண்ணுள்ளாறுமாருதே
 நாவினுற்சுட்டவடு.
 The wound may heal, though from a burning brand,
 And be forgotten ; but the wound ne'er heals
 A burning tongue inflicts.

An ANALYSIS and a TRANSLATION (verbatim) of the above
 four Stanzas.

STANZA I.

அடக்கம், *forbearance*.—அமரர், *the gods* ; this is a Sanscrit term from a root signifying die, with the privative prefixed, and corresponds with the Greek *Αθανάτοι*, the immortals.—உள், *among*.—உய்க்கும், *will conduct* :—the 3d pers. neu. sing. of உயத்தல், synonymous with செலுத்தல், to cause to arrive at.—அடங்காமை, *want of forbearance* ; the neg. verb from அடங்கல், to be restrained. ஆர், *full, that which fills, dense* ; the root of ஆர் தல், to fill, used participially.—இருள், *darkness*.—உயத்து, *conducting to*.—விடும், *will leave*.

STANZA 2.

எல்லார்க்கு, *to all*.—நன் னு, *good*—ஆம், *will be*; the contr. 3d pers. neu. fu. of ஆதல்.—பணிதல், *forbearance*; this word primarily signifies reverence, but like other words of this meaning, secondarily obedience, submission: Parimel-azhager renders it here பெருமிதமின்றியடங்கல், to refrain from thinking greatly of one's self.—அவருள்ளும், *and among them*: உள, here forms the loc. c. with அவர், to which the conj. உம, is added.—செல்வாக்கே, *to the happy especially*.—செல்வம், *to the happiness*.—தகைதது, *it belongs*. The two last terms ought to form a compound, செல்வதகைதது, the final nasal of the first being retained, according to the Commentator, for the sake of the sound only; செல்வாக்கேசெல்வதகைதது, may be rendered *belonging to happiness, it especially befits the happy*.

STANZA 3.

யா, for யாவும், *all*; this term simply means what, but with the generalizing particle உம, omitted in this and other instances by the author, takes the signification here given it.—காவார், *they do not guard*.—ஆயினும், *although*.—நா, *the tongue*.—கர்க்க, *to guard*.—காவாக்கால், *if not careful*; காததல், whence the two preceding terms are derived, means *to guard, watch, be vigilant*; and கால், lit. time, is in similar phrases equivalent to the English if and when.—சோகாப்பா, *they will suffer distress*; 3d pers. plu. fu. of the verb சோகாததல், to suffer distress.—சொல், the speech.—ஒழுக்குபட்டீடு, *being base*; a compound formed of ஒழுக்கு, baseness, meanness, and பட்டீடு, the ger. of படுதல்.

STANZA 4.

தீவினால, *by fire*.—சுட்ட, *burned*: from சுடுதல், to burn, or set fire to.—புண, *of a wound*.—உள, *the interior*.—ஆறும், *will heal*; the 3d pers. neu. fu. from ஆறுதல், to be cooled, appeased.—ஆறாது, made emphatic by ஏ, *never will be healed*.—நாவினால, *by the tongue*.—சுட்ட, *burned*.—வடு, *the wound*. In the initial and antepenult term the final ல is converted, according to rule, to ற before ச.



TWENTY-FIFTH REPORT

OF THE

Madras Tract and Book Society;

WITH AN

ABSTRACT OF THE SOCIETY'S PUBLICATIONS,

For the year ending December,

1843.

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

1844

P. R. HUNT, *Printer.*

PROCEEDINGS

OF THE TWENTY-FIFTH ANNIVERSARY OF THE SOCIETY,
HELD AT DAVIDSON STREET CHAPEL, MADRAS, ON WED-
NESDAY EVENING, THE 7TH FEBRUARY, 1844.

The preliminary religious exercises were conducted by the Rev. J. ANDERSON; after which

The Rev. M. WINSLOW, A. M., being invited to take the chair, made the following appropriate remarks.

MY FRIENDS,—The nature and general operations of the Society are too well known to need any explanation or commendation from me. It is engaged in preparing and publishing not only religious tracts and larger volumes in the vernacular languages of the country, but also school books, and in distributing widely the publications of the Parent Society in English. It is in these respects an important agent in scattering light amidst the darkness around us. It is a handmaid to the Bible Society, and a most important auxiliary in all missionary operations. It is entirely Catholic in its principles and its operations, disseminating only the truth of God drawn from His word—as it is understood by all the evangelical churches. It accomplishes at small expense great good. There is no occasion to compare it with other Societies, for each has its appropriate sphere, but no one, probably, accomplishes more good with the same amount of means.

The Rev. Mr. Kineaid, of Burmah, favourably known to many in Madras, now on a visit home, at a late meeting of the American Tract Society held up a little tract, which he said cost one cent, but which had been the means of converting the son of a Karen Chief; and he asked who gave that cent? No doubt it was given with many others that were lost. It was the one shot of a thousand which alone took effect. But in the great day of account, its value will be fully known, and all who contribute to the blessing will rejoice together.

The good done should be considered in its cumulative and progressive character. And here it may be, and often is, in a *geometrical ratio*—continually spreading and expanding. A tract or book, thrown into the dead sea of heathenism, may cause a movement which shall spread to its remotest shores. We cannot expect to see as manifest results here as in Christian lands, but the *principle* is the same. There

a Baxter wrote in thoughts that breathe and words that burn—and a spark from his writings, which have lighted multitudes on their way to heaven, fell on the conscience of Doddridge, and urged him, smarting under his sins, to the Saviour. Doddridge, in turn, among other books, wrote the *Rise and Progress of Religion*, and this was the means of converting *Wilberforce* as well as thousands of others. *Wilberforce* wrote his *Practical Christianity*, so much blessed to many in different parts of the world, and among them to *Legh Richmond*, whose charming and convincing writings have done and are doing so much in many languages and many climes.

Instance the manner in which these have been scattered. Soon after the first downfall of Napoleon, the Emperor Alexander of Russia visited England. As he was standing one day on one of the towers near Plymouth dock-yard, viewing the shipping, he was accosted very courteously by a gentleman in black, who offered his telescope and pointed out intelligently the various objects worthy of the Emperor's notice. This was Legh Richmond, and he took occasion from the interview to send the Emperor his little tract, the *Dairyman's Daughter*. The Emperor received it kindly, and after his return home, sent the author a diamond ring in return. The tract was translated into Russian by a pious Princess, who had previously been acquainted with Dr. Pinkerton, and who entered into correspondence with the author, and obtained from him his other tracts, which she also translated, and scattered far and wide, in that destitute land.

Mr. W. also mentioned an instance in which Doddridge's *Rise and Progress* had been made particularly useful. More than forty years ago a clergyman, travelling into the Western part of the State of New York, in America, took with him a few books, among which was the *Rise and Progress*. In a part of the country then almost a wilderness, with only here and there a rising village, he found at an inn a young woman busy at intervals, as she waited upon him, reading a book; and as he noticed, making also extracts from it. He inquired what book it was, and learned that it was the *Rise and Progress*, and that, as it was borrowed and must soon be returned, she was selecting from it such parts as she thought would be particularly useful to her. The clergyman was so much gratified by her earnestness, that he gave her, from those which he had with him, the volume which she seemed to prize so much.

Thirty-seven years after this clergyman was passing through the same section of the country, and came to this place, then a large and flourishing village. As he had taken the name and address of the young woman, to whom he had given the book, he inquired for her, and was directed to an elegant mansion, of which he was told she was the mistress. He called, and introduced himself, mentioning the circumstance of giving the little volume at the inn, and had the happiness of learning that it had been lent, and read extensively in private and in social meetings; that several had in consequence been converted: a religious society, of which there was previously none, had been formed, and a minister settled. All this had apparently, as the moving cause, been effected by a single book.

In heathen countries, too, good may be done, which for a long time is unobserved. Recently in Africa the Rev. Dr. Philip in a tour into the interior had discovered several scattered little settlements of Christians, where it was not known there were any in existence. On

inquiry it was found that the seed was springing up after many years. *Mr. Read* had laboured several years at Lattakoo, and after him the indefatigable *Moffat*, and both had left with the impression that labour there, and in the vicinity, was nearly hopeless. Yet after more than sixteen years, a man who had been under instruction at Lattakoo when a boy, and had left it young, had been brought to consider on his ways, and turn to the Lord, while far away from any missionary and destitute of the means of grace; and he had set himself to convince others of the truth. Thus these little Christian settlements had commenced, in the beginning, unknown to the missionaries.

Mr. W. concluded by urging all to individual effort in this good work, by laying in store for this and other objects, as God may prosper them, on the first day of the week, or from their wages or salary of the month. The Jews gave to the Lord nearly *one-fifth* of all their income, and if Christians generally would copy their example, there would be no want of means to carry on benevolent operations. But what is especially needed and which all who love God can give, is fervent prayer for the influences of the Holy Spirit.

The Report was then read by the Secretary, the *Rev. F. D. W. WARD, M. A.*, after which the following Resolutions were unanimously adopted by the meeting.

I.—Moved by the *Rev. Dr. Powell*, and seconded by the *Rev. J. Braidwood, A. M.*

That the Report now read be *received, adopted, and printed* under the direction of the committee, and that this meeting rejoice in the prosperity that has attended the past history of this Society, ascribing, at the same time, all the praise of the benefits it has bestowed to Him "from whom cometh down every good and every perfect gift."

The *Rev. Dr. POWELL*, in moving the resolution, spoke nearly as follows.

I rise, sir, with great pleasure to move the resolution with which I have been entrusted, on account both of the Society itself as well as the Christian friends whom I see before me;—with regard to the Society, which has proved itself to be so valuable, and whose publications in the last year were circulated to an extent eleven fold greater than that of the first year of its formation, that I may express the high opinion I entertain of its usefulness, and be a means, however humble, of causing an interest to be taken more widely in its favour:—with regard to my Christian friends, I feel a pleasure in supporting this Society, because I find it to be an active auxiliary to that most valuable society—the Religious Tract Society at home. It is, indeed, sir, for this reason that I feel myself more peculiarly indebted to this Society. Oh, my dear friends, let it not be forgotten, while we are taking such an interest—and a very proper interest too—in the dissemination of religious truth among the Mahomedan and Hindú population of this benighted land, that Englishmen and their descend-

ants, have souls to be saved, and souls to be lost, as well as Natives. It is my duty, and no less my privilege, as a Chaplain of the Honorable Company, to labour exclusively among the English-speaking population; and I therefore feel it my duty to state that there is a danger, and by no means a trivial danger, of the English population forgetting, while attentive to and anxious for the souls of Natives, that they have souls of their own; and perhaps few here present, in consequence of the labours of most being strictly missionary, have had opportunities of observing the fearful spiritual condition of many of the lower class of English and their descendants about this place, which it has been my lot to witness. Now, as religious tracts are well calculated to stir up this class of people, I am a supporter of the Tract Society—a *Tractarian*, if you please—yes, a *Tractarian*—but with this important distinction, not to supplant the word of God, not to frighten people from it as something mysteriously replete with difficulty and with danger—but to spread abroad its pure and holy truth; and to direct attention more generally to it.

We know, sir, that often some small and trifling matter is a means of arresting our attention and calling our notice to that which is more important: just, sir, as by the eruptions of some mighty volcano—by the balls of fire and brilliant sparks which it emits, is the attention of the traveller first arrested, and his eye first caught and thence directed to the volcano itself, the source of all the light and brilliancy which he had previously admired, so these tracts are glorious scintillations of heavenly truth sent out into the surrounding darkness, and riveting attention here and there among the careless passers by, until at last their eyes take a retrograde movement and trace the course of the spark of light which they first admired to the common source of all—God's Holy Spirit, shining in, and through, and upon His Holy Word.

Again, sir, I like this Society because, as has been already observed this evening, it is a Catholic Society. I love the word *Catholic*; and let us not give it up, because it has been usurped by the common enemy, although with what right I am at a loss to conceive—indeed, sir, I am not logician enough to discover how that which is *particular* can be said to be *universal*; let us not then abandon this name, but rather carry it as a weapon even into the camp of the enemy; and surely every thing valuable, although it be but a name, ought to be retained.

And here, sir, I may perhaps observe that the very wide dispersion of tracts by this Society is sometimes brought forward as a ground of accusation against it. I have more than once heard it stated in England, in the tones of derision, that this Society was an admirable one to find wrappers for half-pennyworth's of tobacco or snuff and other groceries: but, sir, pray bear it in mind that I have heard of a man who was converted by reading part of a tract in which a piece of cheese that he had purchased had been wrapped up. Thus the tract contained both food for his body, and food for his soul, even that bread of which if a man eat he shall never hunger. And why not wrap up *mooltai* (sweetmeat) in tracts, and thus distribute pure and heavenly truth among the people. Tracts were humble instruments of doing much good. Ministers and missionaries, also, were but mere instruments—earthen vessels! and is it not, sir, by the most humble instruments that Almighty God, for the display of His own

glory and infinite power, always chooses to accomplish mighty ends? Was it not by weak vessels—by cracked pitchers, that Jehovah chose to make the general of Israel victorious over the host of the Midianites?—was it not by a sling and smooth pebble-stone that the stripling David was enabled to slay Goliath of Gath? and is it not by “the foolishness of preaching” that God has determined to save them that believe? Tracts might be called second-hand preachers; and one thing might be said in their favour that cannot be said for either chaplains or missionaries, *viz.* that they are not expensive preachers. Chaplains and missionaries require to eat and to drink and to be clothed, and have innumerable wants beside, the supply of which requires money: but tracts require neither meat, drink, lodging, washing, nor clothing. Hence they are the cheapest of all preachers. Moreover, the tract may, and often does penetrate where the living preacher cannot enter. The tract will often be found in the house of the Brahmin, and meet with a shelter in some nook or corner even under the roof of the most inimical and bigoted. And now, sir, having endeavoured to show the value of this Society in the good that it has achieved and is still capable of achieving, I would conclude with one remark bearing upon the conclusion of the resolution just placed in my hand; and I trust my good friends before me will take it seriously into their consideration. Satan is ever active; and we are too often apt to deceive ourselves at meetings of this kind. We are all generally much elated, we are full of zeal in the good cause, and our feelings are generally carried away in the cause of truth; but all these ebullitions are too often found soon after altogether to have evaporated, and the stir—the mighty stir perhaps—within us is discovered to have subsided into an inglorious inactivity.

I hope such will not be the case on the present occasion; but, my dear friends, to prevent such a disappointment, you can depend upon nothing but the grace of God. Let me therefore entreat you all, when retired into the quiet privacy of home, to ask in earnest and instant prayer for the out-pouring of the Holy Ghost, both upon each one of you in particular and upon this Society at large. Remember—that it is not what each of you may give—but what God may do, that will make this, or any other Society successful.

Bear in mind then, my dear friends, I beseech you, that, though any of you might give one hundred, or even one lakh of rupees to this Society, it is the Spirit of God, it is the Holy Ghost alone, who of old opened the heart of Lydia, that can render the tracts of this Society really beneficial to the souls of men.

The Rev. Mr. BRAIDWOOD addressed the meeting as follows.

In rising to second the resolution approving of the Report, I will not, Mr. Chairman and Christian friends, detain you. It was only to-day I knew I was to speak at all, and I have not found leisure to prepare a formal address. But as during the past year I was called to take a considerable share in the active management of the Society's proceedings, as Assistant Secretary and Depositary, there are a few particulars in the Report to which I would briefly draw your attention.

One interesting feature in the Report is—*the increase during the year of excellent vernacular books for the Native church.* Besides

an improved edition of *Rhenius' Body of Divinity* and of *Draper's Bible Story Book* in *Tamil*, BUNYAN and BAXTER have been made to speak to the Native Christians in their own tongue. This is only a beginning: the committee hope to add to the number from time to time. The Society's Depository contains treasures which, were they more extensively known, I am sure would be more largely used by the Christians of this Presidency. We have many of the best practical treatises of the most eminent Divines both of Europe and America. The works of Edwards, Howe, Boston, Owen, and a host of others—master spirits in divine knowledge and in Christian worth—are to be had in *English* in the cheapest and most attractive forms. It is the desire of the committee to translate many of these admirable writings into the vernacular tongues of this part of India, as one of the greatest blessings they can bestow on the Native church. No substitute can be compared to the voice of the living preacher, but all will agree that "those who have put on Christ" will be edified and strengthened by a familiar acquaintance with the best authors since the Reformation—even in a foreign dress.

It is greatly to be wished that these cheap and beautiful English books were more extensively purchased by families, and more largely circulated among our soldiers, sailors, and English-reading population generally. Such books to the value of *two thousand rupees* have lately been received from the Parent Society, and are now offered for sale at the Depository. It is gratifying to be able to inform you that some friends *have* availed themselves of the Society's English stores, and established small libraries in different parts of the country. There are not a few instances of non-commissioned officers purchasing books, and lending them to their comrades. I may also mention that hundreds of these books have from year to year been bought, and given away to Native youths attending our English schools in Madras and the provinces.

It is the duty of all interested in the advancement of Messial's kingdom to *make themselves acquainted* with the books and tracts in the Depository, and to help to scatter them abroad with a wise and liberal hand. The committee never refuse a reasonable application for *Tracts*, from any quarter, either in English or the vernacular languages; and all the vernacular and the school *Books* of the Society may be obtained, on proper application for a dozen or more, at *half-price*. More agents are required for the effective distribution of *Tracts* and *Books*: it is a work in which all Christians from the lowest to the highest may co-operate, and by a prompt and vigorous use of the treasures in the Depository mightily enhance their value.

The *second* point in the Report to which I would refer is—the *progress made in the preparation of School Books*. In this department also we are only but beginning. A few initiatory *Tamil* books and one *English* diglott have been prepared and introduced into schools; but we need a series of higher school books, both diglott and in the simple vernacular. We require books of practical utility to supplant and to supersede the heathen school books;—a good reading book of general knowledge, and useful substantial treatises on Arithmetic, Geography, and History. These, properly adapted to the young mind in this country and thoroughly taught, will all tend to the overthrow of idolatry and to the removal of obstacles that lie in the way of Christianity. The preparation of these books demands much

labour and much expense: but the cause is worthy of it all. Nor are we to think that the mere preparation of suitable books is enough: every means must be taken to bring them into general use.

This is no easy matter, so long as we have only heathen teachers—disposed to teach slavishly only what they themselves know—and to adhere tenaciously to their heathen books. Whatever is really serviceable in their heathen books ought to be extracted, and such improvements and additions made as to make the new books entirely displace the old. Little progress has yet been made in bringing the Tamil initiatory books into use: there is little demand for them yet—the obstacles to their introduction are great. But were those who establish and support schools with heathen teachers to insist on the use of the Society's books as initiatory, and the vernacular Scriptures to follow them in order, more progress would soon be made—and the slumber of both teachers and scholars would be broken. All who know the importance of a Christian education will see the obligation that lies on us all to go forward, and the necessity of enlarged liberality as the funds are now low, and a considerable increase of expenditure must be incurred.

I cannot sit down without alluding to another particular—a painful fact which we must look broadly at and endeavour to meet—that *hitherto we are only forcing our way into the hearts of the Hindús*. They are not yet convinced that we are their friends—come to seek their spiritual and eternal good. The heathen generally as yet give no hearty welcome to us—to our Tracts—and our Books. We are all this while only pressing up the hill. There is no spontaneous movement on their part towards Christianity. So long as this is the case, we are only on the edge of a progressive amelioration, and ought to regard the work as only in its first stage. Hence the need of prayer: that God may do for them and for us what we cannot do. Since the heathen will not come of themselves to receive the blessings of Christianity, it is our duty to go to them, and to press the truth on them by every consideration. And above all, when we look at the state of perishing thousands around us, we are urgently called to wait on Him by prayer and supplication, who alone can give them a heart to feel after Him—who alone can give them power to welcome and embrace that knowledge which we offer them and which is able to save their souls. Satan's works around us are gigantic and of long standing. The cup of abominations he has made this people drink is enchanting—they are sleeping on the edge of eternal fire. It is our duty to awaken them, to urge upon them the truth, to entreat them to throw down the weapons of their rebellion, to call on God while He is near, and to lay hold on pardon while it is offered to them.

II.—Moved by the *Rev. S. Hardey*, and seconded by the *Rev. E. Lewis*.

That the communication of Divine truth with a view to the glory of God, and the salvation of the soul, being the one object at which this Society aims, it is worthy of the interest, the prayers, and the pecuniary aid of every friend of man and every disciple of Christ.

Mr. HARDEY accompanied the presentation of this resolution with the following remarks.

When we are called upon to give our sanction and support to any institution, an inquiry is at once suggested to our minds, viz. whether the institution possesses claims worthy of our attention, and whether those claims are imperative: for if the object proposed be praiseworthy, and the means made use of to accomplish it be such as to secure the benefit designed, we are bound by the obligations of our common Christianity to aid and support it to the extent of our ability and means.

We judge of a tree by its fruit, and on the same principle we judge of an individual, a community, or a society. But profession is not principle, any more than blossom is not fruit. What a society professes to do, and what it really accomplishes, are widely different; and we must look to the labours and successes of this Society, rather than to its regulations and proposals, to know its real importance.

The object proposed by this Society, as set forth in this resolution, viz. *the communication of Divine truth, with a view to the glory of God, and the salvation of the soul of man*, is the most dignified, and praiseworthy that can engage our attention. The communication of Divine truth to the mind of man, which is dark and disordered by sin, is of all subjects the most important. Without this knowledge, or experience of Divine truth in our minds, what are we? What are all men by nature? Without God and without hope in the world. They walk in darkness, and have no light. They have no perception of moral truth;—and call bitter sweet, and evil good. They laugh at sin,—they sport with destruction,—they mock God. And this is the condition of all “for behold darkness has covered the earth, and gross the minds of the people.”

But when this Divine truth is communicated to the mind, through the operation of the Holy Spirit, and its influence felt on the heart, then its fruits are seen in the life. Then he feels his sins, and sees his danger—he abhors that which is evil, and cleaves to that which is good;—he breaks away from his sins, and hastens to the mercy-seat;—he closes with God in Christ; and being sincerely reconciled to him, old things are passed away, and all things become new. This communication of Divine truth to the mind, secures the glory of God, and the salvation of the soul. Is then the distribution of tracts and the circulation of religious books, such as we find on the lists of this Society’s catalogue, calculated to convey this religious knowledge, or this Divine truth, which maketh wise unto salvation, to the minds of the people? I believe it is highly calculated so to do, and many instances are on record of the saving benefits which have resulted from the united efforts of this Society.

One instance, among many others which might be adduced to prove the correctness of these remarks, I beg leave to mention, as it fell under my own observation, and I was familiar with all the circumstances of the case. About eighteen months, or two years ago, while residing in Bangalore, a Native man came there for instruction, who had been a schoolmaster in Vellore. While engaged in this capacity, a tract was read to him which gained his attention. It was afterwards given to him, and he read it again and again, until his mind began to open to receive the truth. He began to talk and

think seriously about Christianity, until his heathen friends began to take the alarm. They laughed at him, threatened him, and then persecuted him: till at length he resolved to give up all for Christ. Accordingly he went to Bangalore, with his wife; and after some months' instruction, was baptized; and has continued to this day an upright and consistent Christian. Now if these things are so, it follows, that in the language of the resolution, this Society is worthy of your interest, your pecuniary support, and your prayers; and not of yours only, but of every friend of man, and every disciple of Christ.

It is worthy of our interest, be it great or small, be it religious or political, be it with the rich or the poor. We have all interest, or influence, to some degree, whatever may be our elevated or degraded station in life. Are we masters, we have influence with our servants; are we servants, we have interest with our fellow-servants; let us use it in connexion with this Society.

It is worthy of our prayers. For if we are true Christians, we are people of prayer; and we know who hath said, "the fervent effectual prayer of a righteous man availeth much."

It is worthy of our pecuniary aid. Our interest and prayers are valuable; but our pecuniary support will add to their value. It will give weight to our interest and influence; and show the sincerity of our prayers. But it is not your pecuniary aid on this occasion, in assisting the collections merely, which is here meant: it is rather your *regular contributions*, your *annual and monthly subscription*, and your *stated donations*.

Mr. LEWIS on seconding the motion urged the same as follows.

The object which this society aims at is the noblest, the most exalted, and the most worthy of the heart and intellect of man, of all the objects which can possibly be pursued by any individual, or any body of men in the present world. In saying this I feel that I say *much*, but at the same time, I am persuaded that I am borne out by the testimony of Divine truth, when I add, that in saying this I do not say *too much*: and I wish that this were said more *frequently*, that it might be felt more *deeply* by every one in this assembly. The object which this society aims at is the salvation of the soul, and in aiming at this, it aims at an infinitely more glorious object than that which is proposed to himself by the politician, the statesman, or the warrior. If the salvation of the soul, which will live to witness the dissolution of the world which we inhabit, be of greater importance than the conquest of provinces and kingdoms, of greater importance than the increase of territory to our already extensive Indian possessions, then it is manifest that the object which this society aims at, in common with other kindred societies, is infinitely more important than the chief object pursued by the highest authorities in India. As our immortal soul outweighs in value the whole material world, the salvation of that soul is an object of infinitely greater moment than the conquest of all the kingdoms, and the acquisition of all the treasures and riches of the whole earth.

That the salvation of the soul is the object aimed at by this society, is not only expressed in this resolution, but is also attested by many of the heathen. Not long ago in speaking to a heathen

man who had read several of the tracts of this society, he expressed himself nearly as follows: "You English people are very good and charitable, you make books and distribute them to us gratis, your books have a variety of names, such as the *Blind Way*, the *True Way*, the *Essence of Wisdom*, and so on; but I always find in reading your books to the *end*, that however differently they may begin, they gradually come to the same subject at last, and that subject is, the *salvation of the soul*."

This resolution further states that the salvation of the soul is aimed at by this society, by the "communication of Divine truth." From all that I know of the contents of the tracts and books of this society, I can say without any hesitation, that they are such as all bodies of Christians in this country fully agree in. It is the constant study of this society to preserve their publications as free as possible from all sectarian views, and to admit nothing into them of a controversial nature, except it be in reference to the great controversy which was commenced in the garden of Eden, and has been perpetuated to the present day; the controversy of the God of heaven with his sinful and rebellious subjects. This feature in the character of the society I consider of great importance to the cause of truth in this land, both among the heathen and among the Native Christians. If any person should be desirous of carrying on the work of proselytizing he will look in vain to the society for help in such a cause. If a gentleman of the Oxford training should be anxious to convince any of our Native Christians that their baptism is unscriptural, and therefore null and void, and that their marriages are unlawful, because the former was not administered, and the latter solemnized by one who had been consecrated to the work of the ministry by the imposition of prelatical hands,—to the praise of this society be it said,—he must despair of ever producing such a conviction by means of the publications of this society. Neither the Episcopalian, the Presbyterian, the Independant, nor the Wesleyan, *as such* will find a friend in this society, nor indeed the least aid from it in promulgating in this land his peculiar views, either of doctrine or of church government. Should this society at any future time, for any cause or inducement whatever, lend its aid to the propagation of avowedly sectarian views, that moment it will change its present Catholic spirit, and forfeit that claim upon the prayers and co-operation of the religious public which it now puts forth, and which, I am happy to find, is recognized and generously met by all classes of Protestant Christians. The communication of Divine truth, and Divine truth alone—the truth as it is in Jesus—which to know and believe is essential to the salvation of the soul, is the only means which this society employs to secure the object which it aims at, may it never lay aside this means, and employ others of a less spiritual nature; may it never lay aside the sharp two-edged sword of the spirit, and substitute in its place any blunted weapons of human invention; in short, may it never cease to be the servant of Christ in order to become the slave of man.

With regard to the reception which the publications of the society generally meet with on the part of the heathen, I must say, that, as far as my experience leads me, it is to a very great degree, of a pleasing nature. Never have I known a heathen to find fault either with the motives or the spirit with which the Tracts and books of

this society have been composed. It is true that in these publications the system of Hinduism is thoroughly exposed, and idolatry is represented in all its deformities and abominations; yet, the most devoted idolater, on reading them, can find nothing in this exposure, which does not commend itself to his better judgment. I have known many respectable men among the heathen, and even Brahmins, when a Tract on Idolatry has been read to them, and the subject of it more fully explained, to accord in every sentiment which was expressed, and at the close of the conversation or address to say to each other, "We are all in the wrong, we have hitherto been perpetuating falsehood and trusting in it. The books of these Englishmen clearly show us what we never saw before, though we might have seen it if we had looked, viz. that idolatry is wrong, that it is not a religion which leads to heavenly bliss. What shall we say? we are but children, we are worse than children, we are even brutes. As one of us drives a thousand bullocks before him because he has more sense than all those bullocks, so one of these English people by their books and reasonings, drives a thousand of us before him, because he has more sense than all of us put together."

The object of this society being the noblest which it could possibly propose to itself, and the means which it employs to secure that object being in accordance with the Divine will, it may securely confide in the promise and faithfulness of God, that its labours will not be bestowed in vain. For a quarter of a century this society has been aiming at the salvation of the souls of the Hindus by the communication of Divine truth, and though its friends have not seen that amount of spiritual good resulting from their labours which they could wish, yet they have witnessed many instances of conversion to the truth, and have received numerous tokens of the Divine favour which have hitherto constrained them to thank God and take courage. I might here mention as an additional encouragement to the friends of this society to persevere in their work of faith a labour of love, an instance which came under my own observation. I refer to the case of a young man in the Coimbatore district, who was first brought to see the evil of idolatry and to renounce it, by reading one of the Tracts of this society. It was on a sabbath afternoon, at the weekly market held in one of the villages in the district, that the head man of a neighbouring village, after listening for some time, said, "your religion is doubtless a very good religion for the *soul*, but not a profitable one to the *body*, for if I were to renounce my own religion, and come over to yours, I should lose my manigharship, and what shall I and my family do then? however give a book that I may know more about your religion." I gave him a tract which he took home with him. One of his sons from curiosity took up this tract and read it; finding however that it had quite unsettled his mind regarding the subject of idolatry, he resolved never to look into it again, as alas is too frequently the case with many, when the light of Divine truth begins to penetrate through the thick darkness of their understanding, and reveal to them the abominations of idolatry. The truth however had taken fast hold of the conscience of this man, which induced him to take up the tract again, and read it through repeatedly. At length he was thoroughly convinced that idol worship was sinful in the sight of God, and destructive of the happiness of the soul, and that he needed a Saviour to deliver him from his sins.

After a lengthened and severe conflict in his own mind whether he should continue a heathen, or become a Christian, he resolved upon the latter, consequently without consulting flesh and blood, he left his father's house and all his relatives, and came to Coimbatoor to be more fully instructed in the truths of Christianity. As soon as he had obtained a clear knowledge of the way of salvation his mind was so filled with joy, that without hesitation or delay, he proclaimed the glad tidings of the gospel to many of his deluded countrymen. When his father and his other relatives ascertained that he had joined the missionaries, they came in a body with the intention of inducing him to return to his native village. They promised him marriage, and a hundred rupees in the bargain, if he would go back with them; but he rejected all their offers, neither promises on the one hand nor threatenings on the other could prevail on him to change his purpose, and go back to heathenism. His rapid improvement in scriptural knowledge afforded no inconsiderable hope that he would soon become a valuable auxiliary to the mission; death however came and disappointed the expectations which had been fondly cherished regarding him. The evening on which he died, he requested one of his young companions to read him a chapter in the New Testament. Being asked what chapter he should like to have read, he replied "any chapter which speaks of the Lord Jesus Christ." The chapter being read, he was asked, whether he sincerely believed in Jesus Christ, to which he replied, "yes, I believe in Him with all my heart, he is my only Saviour," and then lifting up his hands and eyes to heaven, exclaimed, "O Lord Jesus, save my soul, save my soul;" and with these words on his lips, he gave up the ghost. If to die trusting in Jesus and praying to him for salvation is an evidence of a person's dying in the Lord, then have we a clear evidence that the soul of this young man is now among the glorified spirits in heaven. Here is one instance at the least of good having been done by means of this society; and if this were the only instance, the prayers, the exertions, and the sacrifices, of its friends have not been in vain. There are doubtless many instances, which if known would prove equally as encouraging as the one I have now mentioned. They will all however be made known at the last day, when every work shall be brought to judgment, and the labours of God's people shall be publicly acknowledged and rewarded by the Judge of all. I will only add,—and I hope that I shall express the feelings and intentions of all present—that this noble society is in every respect worthy of our interest, our prayers, and our pecuniary support. I trust that as long as I am permitted by the good Providence of God to hold any connexion with this society, I shall not cease to feel a deep interest in its proceedings, support its claims, and further its benevolent and heavenly object.

III.—Moved by the *Rev. A. Leitch*, and seconded by the *Rev. J. Lechler*.

That as this Society affords peculiar facilities for personal effort in leading sinners to a knowledge of the truth, this meeting regard it as their duty, as well as the duty and privilege of *all* to avail themselves of the facilities thus Providentially

afforded by circulating, to the utmost of their ability, its valuable publications.

Upon reading the above resolution Mr. Leitch urged upon the audience the duty of doing good to the people by the means this Society affords. Almost all the good effected in our world is produced by personal effort. The friends of this Society had granted the means necessary for publishing these books, and now it was equally their duty and privilege to assist in their circulation. Of what use are these, though printed, if allowed to remain undistributed on the shelves of the Depository. Mr. L. then dwelt in a very touching and impressive manner upon the life of the late Rev. J. Smith, his colleague. (We regret that Mr. L. could not furnish us with the notes of his address.)

Mr. Lechler remarked in brief that he would avail himself of the occasion to acknowledge his indebtedness to this Society for the important assistance they had rendered him in the prosecution of his missionary duties. He assured them that their Tracts and books had done much good, and trusted that continued and increased prosperity would attend this enterprise of Christian benevolence.

IV.—Moved by *Z. Macaulay, Esq.* and seconded by the *Rev. W. Porter.*

That this meeting acknowledge with gratitude the services of the Officers of this Society during the year past, and that the following named gentlemen be requested to conduct its affairs during the year to come.

COMMITTEE AND OTHER OFFICE-BEARERS FOR 1844.

Treasurers,

MESSRS. BAINBRIDGE AND CO.

Assistant Secretary and Depository,

Z. MACAULAY, Esq.

Editor of the Tamil Magazine,

REV. A. LEITCH.

Secretary,

REV. F. D. W. WARD, A. M.

Committee,

LIEUT. COL. R. ALEXANDER,	REV. A. LEITCH,
REV. J. ANDERSON,	REV. E. LEWIS,
REV. J. BRAIDWOOD, A. M.	D. MACKENZIE, Esq.
MAJOR C. A. BROWNE,	Z. MACAULAY, Esq.
REV. R. CARVER,	REV. W. PORTER,
MAJOR J. CRISP,	CAPTAIN M. J. ROWLANDSON,
REV. J. J. H. ELOUIS,	REV. W. P. POWELL, D. C. L.
REV. R. D. GRIFFITH,	REV. J. ROBERTS,
REV. R. K. HAMILTON, A. M.	CAPTAIN W. G. WOODS,
REV. S. HARDEY,	REV. F. D. W. WARD, A. M.
REV. R. JOHNSTON,	REV. M. WINSLOW, A. M.

Mr. Macaulay in moving this resolution remarked as follows—

I am afraid that it appears somewhat egotistical in me to propose this resolution at all, but it would certainly appear more so were I to enlarge upon it. I cannot, however, sit down, without bearing record as a constant witness of the committee's deliberations, to the sober zeal and the quiet perseverance with which they fulfil the duties which have devolved upon them.





REPORT.

UNDER circumstances of more than ordinary interest do the Committee of the Madras Tract and Book Society meet their friends and supporters on this occasion. The present is its *Twenty-fifth Anniversary*. A brief view of the *rise* and, thus far, rapid and successful progress of the institution will form an appropriate introduction to this its *quarto centennial Report*.

“The *Religious Tract Association at Madras*” (the name originally given to this Society) was organized in the year one thousand eight hundred and eighteen. It owed its existence, under the Ruler of all, to the Christian zeal and beneficence of a few residents of this city, most of whom have already entered their heavenly rest. Small at first were its funds, and limited the sphere of its operation. “It was,” in the language of its first report, “like a grain of mustard seed sown in the field of Madras, in humble dependence on the blessing of Him, who often employs the feeblest means for attaining the most important ends.”

That an institution formed for such purposes, and with such motives and feelings reigning in the hearts of its founders, should have been divinely prospered, can excite no surprise. Hope of success finding its warrant

in the volume of providence, and of revelation, was not doomed to disappointment. In proof of this we have but to contrast two periods of the Society's history—the first and the twenty-fifth years. The 8,268 publications distributed previous to the first anniversary have multiplied to the number of 90,000 issued during the year just closed; Tracts of a *few leaves* (to the emission of which the attention of the Society was for a time *solely* given) have become *octavos of some hundred pages*.

Added to this a monthly periodical of 24 pages is sent forth replete with important and interesting truths. Rupees 930, the whole amount realized previous to the first report, have increased to the sum of Rupees 5,841, received into the treasury since the last annual meeting. And finally this Society has been the means of placing in the families of the city and Presidency copies of the Parent Society's most valuable publications, to the value of more than Rupees 2,000 the last year.

Without farther detail it is enough to say that the Society has, to the present hour, been on the *advance*; not a retrograde step having yet been taken. The place it early gained in the confidence and esteem of the Christian community, has not been lost. As opportunities for enlarging the sphere of its efforts presented themselves, the means of so doing have been granted—blessings from on high have been graciously vouchsafed—and so marked have been the evidences that the enterprise was from God, that the Committee feel constrained to call upon all its friends and supporters to be grateful for the past, and increasingly energetic for the future.

Before proceeding to the body of the report, it may be proper to notice two occurrences of the past year that have called for the special action of the Committee. The first of these was the death of the Rev. JOHN SMITH, of the L. M. Society; on which occasion the following resolution was passed:

“The Committee, in recording the probable loss at sea of the *Rev. John Smith*, long one of their number, and for about three years their Secretary, desire to leave on their minutes an expression of their high sense of his estimable

character as a man, a Christian, and a missionary; and of the obligations of this Society to him for his many important services, not only as an able and active Secretary, but as a truly catholic member of the Committee, who feel individually that they have lost a friend and brother."

The second was the retirement of the *Rev. M. Winslow* from the office of Secretary to the Society, which occasioned the following expression in Committee.

"That the hearty thanks of the Committee be given to the *Rev. M. WINSLOW, A. M.*, for his long, laborious, and faithful discharge of the duties of Secretary."

The *Rev. J. BRAIDWOOD, A. M.* finding it necessary to resign his office as Assistant Secretary and Depositary, *Z. MACAULAY, Esq.*, was elected his successor, and kindly undertook its duties.

Messrs. BAINBRIDGE AND Co. have generously continued their valuable and gratuitous services as Treasurers to the Society.

The different branches of labour to which the attention of the Committee has been directed, will now be noticed in the usual order.

Tract Department.

No. 70. Ministerial Advice.

The object of this Tract, which is mostly taken from one of the Jaffna Tract Society's General Series, is to show that not only ministers but Christians in this land, should exert themselves to spread the Gospel; and a variety of arguments are used to excite Catechists, Schoolmasters, and other Christians to this work.

No. 71. Cup of Divine Milk.

This contains the leading principles of Christianity, exhibited in a simple manner and in plain language, so as to be intelligible to the unlearned, and even children.

No. 72. Mother's Manual.

A Tract of 24 pages, which contains much instruction of a simple interesting and useful character, addressed chiefly to Christian mothers, on the mode of training children, in order that, by the Divine blessing,

they may grow up in the fear of God, be a comfort and help to their parents, and prove useful members of society. Several anecdotes are subjoined by way of example, showing the influence of religious instruction on the infant mind.

No. 73. Evidences of Scripture.

This is rather an elaborate Tract, a little altered from a publication of the London Missionaries in Madras a few years ago, for the use principally of their schoolmasters. It contains the principal evidences of Christianity from prophecy and miracles, and the nature of its doctrines; and to those who are willing to read and reflect, it will be found very valuable.

IN TELUGU—GENERAL SERIES.

No. 66. Honesty is the best Policy.

A Tract illustrating the importance and advantages of honesty as exemplified in the case of a Boatman on the river Thames. It is the translation of an English Tract that has been found very acceptable and useful.

IN TAMIL—MISCELLANEOUS SERIES.

Exposition of the following Parables.

- | | |
|--|---|
| <i>No. 18. The Foolish Rich Man.</i> | <i>No. 21. The Pharisee & Publican.</i> |
| <i>No. 19. The Marriage Feast.</i> | <i>No. 23. The Rich Man and Lazarus.</i> |
| <i>No. 20. The Unmerciful Servant.</i> | |

The character of these Tracts need not be detailed farther than to say that they are explanatory and practical expositions of the several Parables named, with the Scripture text prefixed in full to each.

IN TAMIL—CHILDREN'S SERIES.

No. 19. Account of Little Cornelia.

This Tract is an account of the intelligence, piety and happy death of a little girl named Cornelia, who was educated in the Female School of Mrs. Bailey at Cotta, Ceylon.

No. 20. "Seeing Him who is Invisible."

The text "Seeing Him who is invisible," is illustrated by the story (paraboli- cal) of a kind father and his four sons; prefaced by a few facts from Scripture History, illustrative of the same truth.

TRACTS RE-PRINTED.

IN TAMIL—GENERAL SERIES.

- | | |
|----------------------------------|-----------------------------------|
| <i>No. 36. Hindoo Triad.</i> | <i>No. 53. Good Advice.</i> |
| <i>No. 42. Divine Knowledge.</i> | <i>No. 61. Spiritual Light.</i> |
| <i>No. 47. On Adultery.</i> | <i>No. 63. Essence of Wisdom.</i> |

TELUGU—GENERAL SERIES.

No. 60. End of Time.

We thus find that *Thirteen new Tracts* and *Seven re-prints* have been put to press during the year.

Book Department.

The *Body of Divinity* in Tamil, that was in press at the last anniversary has been issued, and so rapid has been its sale that the Committee have directed the printing of a second edition of 1,000. It has proved a very acceptable boon to the Native Church.

Exposure of Mohammedism in Hindustani, has been published, and is now to be had at the Depository.

To the volume of *Tracts for Children*, two have been added, making the series 22 in number.

Draper's Bible Story Book is in the Depository, and a few have been sold.

Barth's Church History, translated into Tamil by the *Rev. J. A. Regel*, has been sent to the Committee and met their approval. An edition will be immediately issued.

A Series of explanatory and practical expositions of the Parables of Christ, is in course of preparation; one half of the edition is to be distributed in the Tract form, and the remaining half reserved to make a volume when the whole is complete.

A small volume containing brief and satisfactory replies to the objections of infidels (and consequently Hindus) to many of the statements and doctrines of the Bible, is spoken of by correspondents to the Society as greatly needed. A manuscript on this important subject has been received and is now before the Committee.

The original sermons at present in course of publication in the Tamil Magazine will ere long be published in a separate volume. This plan has met the hearty approval of all who have heard of it. The Committee would be much gratified could they secure at least one sermon from each missionary in the Tamil country.

A translation of that very valuable work "*Rogers on Popery*" is now being published in the Tamil Magazine, and may, it is hoped, become at some future day one of the volumes of the Society.

TAMIL MAGAZINE.

This monthly periodical is still under the editorial care of the *Rev. A. Leitch*. It continues to be the repository of a large amount of very valuable matter original and translated.

To quote the language of its *Rev. Editor*, "The Tamil Magazine is a great blessing to the infant church of India." In hope of seeing their papers printed many write who would

otherwise never bestir themselves. It diffuses a literary taste along with its information among the people, and every year is adding to its efficiency. During the past twelve months it has been well supported. Its literary character is far superior to that of some Hindu periodicals. The new arrangement by which a sermon written by a missionary, and unanimously approved of by the Tamil Revision Sub-Committee, is issued in every number, is giving it access to new spheres; and adding new interest to its present walks of usefulness.

Depository.

The following is a statement of the Tracts, and of the Bound Volumes in the Native languages, received into the Depository and issued from it, in course of the year.

RECEIVED.

<i>Tracts,</i>	English,	22,500
"	Portuguese,	500
"	Tamil,	127,000
"	Telugu,	10,000
	Total	<u>160,000</u>
<i>Volumes,</i>	Tamil,	3,500
	Hindustani,	3,000
	Grand Total	<u>166,500</u>

ISSUED.

<i>Tracts,</i>	English,	4,610
	Tamil,	60,415
	Telugu,	27,035
	Hindustani,	2,272
	Total	<u>94,332</u>
<i>Bound Volumes,</i> ...	Tamil,	1,795
	Telugu,	36
	Hindustani,	1
	Total	<u>1,832</u>
<i>School Books,</i>	English, Tamil, and Telugu, ...	1,775
	Grand Total	<u>97,939</u>

There have been sold of the Parent Society's publications to the amount of Rupees 2,014-13-9. The quantity of printing paper expended within the year is reams 330-2-10, the quantity received 500, and that on hand was 803-1-4. There remains therefore on hand at the end of the year 972-18-18. The whole number of Tracts issued since the formation of the Society is 2,290,121, and 7,289 bound volumes in the Native languages; 2,675 school books, and about 36,000 copies of the Tamil Magazine. The aggregate, therefore, (exclusive of extensive sales of the Parent Society's publications,) is more than 2½ millions of different publications.

Distribution.

The *Tracts* of this Society have been less extensively distributed during the past year, than during some previous periods of its history. *Three* causes may be noticed as accounting for this partial decrease. (1) The existence and prosperous exertions of Tract Societies at Bangalore, Bellary, Vizagapatam, Nagerecoil, Palamecottah, and Jaffna; the necessary consequence of which being to limit very considerably the sphere of this Society's operations, especially when contrasted with that period when it stood *alone* in Southern India. (2) A desire on the part of many, who have before been most plentiful in their distribution, to see more positive benefits than they have yet witnessed ere they re-commence more general circulation. In allusion to this point the Rev. J. E. NIMMO, of Combanum, writes as follows:

"In the distribution of religious Tracts, we have been somewhat sparing for the last few months. Having been convinced that almost every reading family in this large town, has more or less been supplied with Tracts and Scriptures, (tens of thousands of the former and thousands of the latter having been widely circulated during the 11 years of my stay here.) I do not feel myself warranted any more to give them away so plentifully. I desire to have some decisive indications that some good use has been made of books already in their possession, before I supply them with fresh ones. Out in the villages, however, I am somewhat more liberal, taking care at all times and in all places to give them to none but those who are able to read, and willing to receive. We have during the last two years visited several large towns and villages about, and put in circulation

upwards of 8,000 of your valuable publications, and long to see their legitimate influences on the minds of the people. Much in the way of work has been accomplished here; and all that we now need, is an outpouring of the Holy Spirit to give efficacy to the word thus disseminated. Let us sow in hope, and Jehovah will not fail His promise, which says, 'so shall my word be that goeth forth out of my mouth, it shall not return unto me void.'

The following remarks are from the Rev. A. LEITCH, of Persewaukum, Madras:

"During previous years, a very large number of Tracts and Bibles has been distributed here, and many remain in the possession of the people. To distribute Tracts openly and freely in the street exposes us to rudeness, and has often reminded me of our Saviour's exhortation, 'Cast not your pearls before swine.' I estimate the value of a Tract so highly, that I do not think it right to bestow it on those who receive it for the value of the paper, and then laugh at the giver for his pains; and there are many, very many such in this and other places of Madras. Many in this land have awfully abused the mercy of God, and the generosity of His servants by making the very abundance of Tracts distributed a reason for undervaluing and destroying them. When I walk into the streets to address the people, I take a few books in my hand. Many come forward and ask for them, I reply that if they really desire them, they will take a little trouble to get them, and therefore if they will walk to my house at any time, or come to our place of worship on such a day, and at such an hour, they will be supplied."

From the correctness of these views there can, it is thought, be no dissent. The only point to be guarded against is, that this caution degenerate not into inaction, and thus the extreme of *too limited* do not exchange places with that of the *too free circulation* of the Society's publications.

(3.) A third reason to be noticed is the *paucity of missionaries*, thus rendering it necessary for the few in the field to confine their attention to their stations, forbidding those tours among villages so favourable to extensive Tract distribution. Such is the apathy of the Native character, and such the recklessness of the heathen as to the truth or falsehood of Christianity, that the Gospel must be carried to them for they *will not come to receive it*. As one correspondent remarks, "When I go

out among the people, and as they ask for Tracts, &c., I tell them that on such a day and at such an hour if they will come to my house they will be supplied; *but few have done it.*" Is it urged by any that if this be the case, if they do not prize the truth enough to come and receive it, they are unworthy to have it put in their possession. The position is not, it is thought, tenable, since the same-sentiment would close the door against all effort for the salvation of men. The truth must be first known, then is it employed by the Spirit to convince, regenerate, and save. *One* who hoped to spend much of his time in itineracy has been called away. One of his last acts in the city was to supply himself with a quantity of the Society's publications for distribution when returning from Vizagapatam. Another very efficient and active agent of this Society is still detained in his native land by loss of health.

But while the number of *Tracts* has been *less*, the number of *Books* has been greater. For example, of the Body of Divinity, a volume of 670 pages, 320 copies have been issued from the Depository during the year, being equal to 17,866 Tracts of 12 pages each. One half more than the whole number sent forth during its first year. If to this be added the 733 copies of Pilgrim's Progress, the 145 of the Indian Pilgrim, the 118 of Draper's Bible Story Book, other Tamil volumes 300, and of Tamil, Telugu and English School Books 2,000, it will be at once seen that while there has been a partial diminution in one department, there has been a great advance in others, and those of equal importance.

The Tracts of the Society have gone abroad in two unusual directions during the year, each of which calls for special mention. Mr. T. Hogg was employed for some time previous to his recent departure from Madras as a medical assistant in connection with the shipping of emigrants to the Mauritius. Constrained by a desire "to do good as he had opportunity" he applied to the Committee for Tracts to be disposed of to Natives who came to him previous to sailing, and also to officers of ships who would be willing to receive them. So successful was he in his first essay that he applied a second and a third time for the same purpose. Just before leaving, Mr. Hogg addressed the following letter to the Secretary :

"You very kindly put at my disposal I believe about 3,000 Tracts, and it may afford satisfaction for me to inform you that they were sorted and made into bundles of 10, 15, 25, &c., and distributed to about 13 or 14,000 emigrants who proceeded to the Mauritius during the current year.

I generally delivered a bundle or two of these Tracts, according to the number embarked, to the captains of the vessels, with a request that they might be carefully distributed; and the accounts I received of them from time to time were very pleasing. The men were eager to get the Tracts, and were observed during the voyage sitting in groups listening to the reading of them, and those who could read were anxious to obtain them afterwards, that they might quietly read them themselves; and in this way I am told they were read repeatedly. Thus has the bread been cast upon the waters, which God's word assures us will be found after many days.

It may be worthy of remark that the commanders who returned to this port for more emigrants, were desirous of having more Tracts; because as they said they engaged the attention of the men, and kept them quiet on the passage!

It will be gratifying to the Committee of the Tract and Book Society to know that several thousand Tracts have in this way been introduced into a Roman Catholic colony, and scattered over the various plantations. I am about to proceed to the Mauritius myself in the *Lord Goderich*, which will convey 226 emigrants, and it will give me heartfelt pleasure if I can report to you any good done by these little messengers thus sent to the Island.

I beg your acceptance of my best thanks, for having put it in my power to be thus in a small way useful."

By request of the Parent Society, Tracts to the value of Rupees 100 have been sent to London for distribution among the many *Lascars* at that port.

Thus do the preachers sent forth by this Society follow the Hindu as he crosses the sea; and while they speak to him in his native language, and remind him of the land he has left, they point him to that better land—the inheritance of the followers of the Lamb.

Benefits.

The *Rev. G. Pettitt*, of Palamcottah, in a communication sent to this Society some years ago, makes the following appropriate and forcible remarks. "It is not always easy

to trace the precise amount of benefit which a Tract conveys unless it happens to have been the first message of mercy to an ignorant sinner; and I believe that our Tracts do more good than we generally conceive. The distribution of Tracts, the circulation of the Scriptures, preaching, schools, and other means of grace and instruction are like so many separate streams forming themselves into one river; we can trace their individual progress only a short distance, and it is impossible to calculate after their junction how much fertility each stream produces in the country; and perhaps it is well we cannot, for it is possible that a greater effect may be produced by that very combination which prevents our tracing their individual course farther. It appears to me much the same with our Tracts and Bibles; and we surely should be satisfied with knowing that our humble endeavours, attended with the powerful blessing of God the Holy Spirit, are conveying spiritual health through as much of this barren country as they are enabled to reach. Religious Tracts are generally the best introduction we can have to a crowd of heathen. They often fix their attention when a direct address to them begins to fail of doing so; and what a vast advantage is it, after having addressed a number of heathens upon whose minds perhaps an impression is just beginning to be made, to be able to follow up that beginning by giving them a Tract or a portion of Scripture to read in private."

Had the supporters of this Society evidence direct and irrefragable that each Tract issued had been the means of regeneration or sanctification, the pleasure afforded would be great indeed, too great it may be for their own spiritual benefit. Whatever the cause may be, we know that such a privilege is not allowed in connection with this or with any means yet devised or appointed for extending the religion of Christ. The Parable of the Sower finds its likeness in every form of Christian effort. How few of the words that fall from the preacher's lips are productive of benefit! so with the means of doing good employed by this Society. But it is not to be understood that there is no evidence of apparent benefit having attended the operations of this institution.

Says the *Rev. Mr. Nimmo*, of Combaconum—"That the Tracts we have circulated have been productive of much good there is not the least doubt. I can advert to many circum-

stances bearing on this point. Suffice it to say that God has in numerous cases owned and blessed this as the means of convincing wandering sinners. Let us not be weary in well doing, for in due time we shall reap if we faint not."

The *Rev. Mr. Addis*, of Coimbatore, now in the city, writes thus: "Had I my Journal at command I could supply you with numerous facts calculated to encourage the friends of Tract distribution." Mr. A. mentions the following cheering facts connected with his recent tour from Coimbatore to this place. "In our journey down to Madras from Coimbatore, we had many opportunities of distributing Tracts, and did so to the extent of above a thousand, to those who could read, and on several occasions, when my son preceded me a stage, I have found many reading aloud the Tracts they had received from him to their companions travelling along the road; some in bazaars did the same, which lead to applications to me for more. In all these instances I did not meet with a single Tract destroyed. A new circumstance of a cheering nature was also observable, viz. having a few Hindustani Tracts with us, we found the Mahomedans very anxious to obtain them; and when we had none, they begged for Tamil ones, which a few we found could read, and supplied—whereas formerly they looked with contempt upon our Tracts, Books, &c.

In illustration of the same point the reader is referred to letters to be found in the "Appendix" of this Report, especially one from the *Rev. C. F. Muszy*, of Terapoovannum, near Madura.

ABSTRACT STATEMENT OF THE RECEIPTS AND DISBURSEMENTS OF THE MADRAS
RELIGIOUS TRACT AND BOOK SOCIETY FOR 1843.

DISBURSEMENTS.		Rs.	A.	P.	RECEIPTS.			Rs.	A.	P.
On account of Printing Tracts in the Native languages,		2651	11	8	Balance in favour of the Society at last Anniversary,	-	1915	10	8	
Do. of Folding, Binding, Stitching, and Cutting Pamphlets,		525	15	8	Subscriptions,	-	1009	6	0	
Depository Expenses, Stationery, Freight, Import Duty, Shipping and Landing Expenses, Secretary's Office, Collecting Peon's Wages, Postage, and Incidental Charges,		1401	14	8	Donations,	-	421	6	0	
Balance in favour of the Society,		1262	1	8	Books and Tracts sold, Sums collected for the Book Department, Contribution from the Trichinopoly Religious Tract Society, Do. from the Coimbatore Native Tract and Book Association, Amount collected at the Anniversary Meeting,	-	2095	8	3	
						-	179	8	0	
						-	100	0	0	
						-	20	0	0	
						-	100	4	9	
						-	5841	111	8	
						-	5841	111	8	

MADRAS.

31st December, 1843.

E. E.

HALL, BAINBRIDGE AND CO.
Treasurers.

Conclusion.

The remark is equally true and important that "there is no labour so certainly effectual and so largely productive as that which is expended in the work of the Lord." It is "*effectual*" because undertaken and pursued in the strength of the Omnipotent! It is "*largely productive*," for it concerns the securing of blessings rich as heaven and enduring as eternity! Such a labour is that in which the friends and supporters of the Madras Tract and Book Society are engaged. The one object of this institution is the communicating of Divine truth with a view to the glory of God and the salvation of the soul. It is an auxiliary to the preacher and the Bible in efforts to overthrow the kingdom of the usurper and hasten the establishment of Messiah's throne on earth. It co-operates with the all merciful Jehovah—Father, Son, and Spirit—in reclaiming the world from the effects of the fall and elevating it to the possession and enjoyment of original knowledge and holiness. It has been significantly compared to one of the teeth of the great machine which Israel of old was, in the language of Isaiah, to become, and which was to beat in pieces the enemies of God's people. Its brief publications have been aptly compared to the leaves of the tree of life that were to be for the healing of the nations. Facts testify that it has been both these—a sword to slay and a balm to heal. It has been a voice of warning to the careless—of peace to the convicted and anxious—of comfort to the afflicted—of strength to the weak—and of joy to the disconsolate. Such has this Society been, through its publications, to not a few heathen souls. Let all the praise be given to Him from whom "all holy desires, all good counsels, and all just works do proceed."

But while the past furnishes much to encourage and gladden the heart "there remaineth much land to be possessed." The rivulet has become a stream—wide, deep and refreshing—but much soil still remains parched with the burning heat of sin. This institution ought not—*cannot stand still*, much less *retrograde*. ONWARD has been, and must still be its motto. The reasons that urged its founders to commence the enterprise remain undiminished, yea are

increased in number and importance. God is still dishonored, Satan still reigns, the soul is still in danger. Added to which there are means of access to the ear, the mind, and the heart of the heathen *now* that were not enjoyed twenty-five years ago. The Native church too is increasing in number and intelligence; they need religious books to instruct and guide them in the way of duty and heaven. Through this Society they are now being addressed by a *Baxter* and *Bunyan*, but there are other men of that period and many of the present day, whose words of counsel, of warning and of comfort, would be a blessing to many a Native Christian now struggling with the "world, the flesh, and the devil." Schools, too, are established throughout the length and breadth of the land, and hundreds of thousands of pupils are under instruction. They are already using as class, and text, and reward books, many of the publications of this Society, but they need them in greater number and variety. What this Society has done but is the beginning of what it might effect. The Committee feel constrained, therefore, to urge upon its friends an increase of interest, of pecuniary contributions, and above all of *prayer*. Neither can be dispensed with without loss to the institution and loss to the kingdom of Christ. If the means for so doing be granted, works of importance will be at once issued. It is true that a small sum remains in the Treasury at the present time, but this is far from enough to meet bills already due, and to publish the works already accepted by the Committee.

Finally—"To believe our neighbour *immortal*, and yet to regard him as if he were but *mortal*—to know and admit that he has a soul, and yet to take no care for his soul—to feed him with the bread that perisheth, and yet never give his famishing spirit a morsel of the bread of heaven—to find him fainting with thirst, and yet give him none of the waters of life—to help him along through this brief existence, and yet never seek to throw one kindly influence over his immortal course—this cannot be to love our neighbour as God intended, and as He commands us to love Him."

Such was the emphatic language of one who while on earth had learned

"The luxury of doing good."

Such a love, sincere, fervent, and practical, was cherished

by Rhenius, Hall, Braddock and Schmidt, the first officers of this Society, all of whom have ascended to their heavenly home; and by others who laid the foundations of this Society and have assisted in its superstructure. The cherishing of such a love is the duty and privilege of those who are entrusted with its management and support—the “*duty*” because accordant with the command and example of Immanuel—the “*privilege*” because a co-operation with the noblest of Beings in an enterprise lofty as the eternal throne, and important as the salvation of the soul !

				R.	A.	P.
Little Henry and his Bearer,	-	-	-	half bound,	0	2 6
Pilgrim's Progress,	-	-	-	do.	0	6 0
Do. do.	-	-	-	(gilt) do.	0	8 0
Rhenius' Body of Divinity,	-	-	-	do.	0	8 0
Do. do. do.	-	-	-	(gilt) do.	0	10 0
Schwartz's Life,	-	-	-	stiff cover,	0	1 0
Do. do.	-	-	-	half bound,	0	2 6
Do. do.	-	-	-	(gilt) full do.	0	3 0
Scripture History,	-	-	-	half do.	0	2 0
Select Tracts,	-	-	-	stiff cover,	0	1 0
Do. do.	-	-	-	half bound,	0	2 0
Do. do.	-	-	-	(gilt) do.	0	2 6
Tracts for Little Children,	-	-	-	stiff cover,	0	1 0
Do. do. do.	-	-	-	half bound,	0	2 0
Duty of Caring for the Souls of our Fellow Men,				stiff cover,	0	0 2
Hindu Girls' School,	-	-	-	(Telugu) do.	0	1 0
Do. do.	-	-	-	do. half bound,	0	2 0
Indian Pilgrim,	-	-	-	do. stiff cover,	0	1 0
Refutation of Muhammedism,	-	-	-	do.	0	3 0
Do. do.	-	-	-	half bound,	0	4 0

SCHOOL BOOKS.

I. First Lessons in Tamil, No. I.	-	-	-	-	0	1 0
II. Second do. in do. No. II.	-	-	-	-	0	1 0
III. English Instructor, No. I.	-	-	-	-	0	0 6
IV. Do. with Tamil Translation,	-	-	-	-	0	1 0
V. Do. with Telugu do.	-	-	-	-	0	1 0
VI. Tamil Grammar,	-	-	-	stiff cover,	0	2 0

Purchasers are requested to take notice, that no credit can be allowed at the Tract Depository, and therefore all orders from out-stations ought to be accompanied by a reference for payment, or by a remittance payable to the Assistant Secretary and Depository.

APPENDIX.

In order to obtain facts and suggestions from the several Missionaries in the Tamil country, a Circular Letter was, as usual, sent, to which a number of replies have been received.

The following is an extract from the Secretary's official Circular.

“INFORMATION is respectfully requested upon the following points:—

“The estimated population of the district to which you have immediate access in the way of Tract distribution? The language of the people? Their willingness or otherwise to receive Tracts and Christian Books? What Tracts you have found to be most acceptable, and apparently most useful? Upon what subjects you think that new Tracts are needed? Wherein Tracts now extant are defective? What is the comparative value of Tracts and Books? What use, if any, you have made of the *Books* of this Society, and with what success? What Books, if any, you have been able to sell—and whether the way is open for selling more? What facts you have at command illustrative of the beneficial effects of the Tracts and Books issued by this Society? And to what extent you can aid the Society in the way of preparing any new Tracts or Books?”

THE REV. A. LEITCH.

MADRAS.

In reply to your Circular as Secretary of the “Madras Tract and Book Society” requesting information as to the events of the past year in my sphere of labour, a few words will be sufficient to put you in possession of the facts. Pursewankum, the locality in which I labour, is densely inhabited—and is in the immediate vicinity of populous neighbourhoods. Scarcely any other language but Tamil is spoken, and the inhabitants consist principally of heathens intermixed with large numbers of Roman Catholics and Protestant Christians, and some Socinians. There is no heathen temple of any note, but there are three of an inferior description, whose agents are very busy and very successful in keeping the people under the bondage of the wicked one. One situated in the Bazar street is dedicated to Kallee or Durga. The priest of it is not a Brahmin, and is called by the people a Pooṣāri. (பூசாரி.) The temple is lighted up every night till morning, and for

this purpose, and his own support, the priest levies a regular contribution from every owner of a bazar. In the event of his death, his son or next relative succeeds him in office. The temple is so small that the people cannot assemble inside, but frequently I see them congregated in large masses before it, only to have every thing that is sensual and devilish in their natures excited to action; for the glaring lights, the tricks of the priest, and the insufferable din of the tom-toms, which are only a veil for the more hidden and more awful works of darkness. The second temple is dedicated to Anoomanthun, the monkey god. The officiating minister here is not a Brahmin but a Sanniasi, a part of whose religion consists in wearing no cloths, and lying on the bare ground, and consequently he is always seen in a shameless state of nudity. As regular as the sun sets, is this vile man seen kindling in black crevices of the wall numerous dim lights, displaying his abominable god, burning camphor before it, and preparing for the people sacred ashes which they receive as they pass and daub upon their foreheads. The third temple, the largest of the three, is dedicated to Siva. It is surrounded by a court enclosed by a high wall. The officiating Brahmin lives opposite to it, and to it there is attached a considerable piece of ground and a tank. It is not so much frequented as the other.

During previous years, a very large number of Tracts and Bibles have been distributed here, and many remain in the possession of the people. To distribute Tracts openly and freely in the street exposes us to rudeness, and has often reminded me of our Saviour's exhortation, "cast not your pearls before swine." I estimate the value of a Tract so highly, I do not think it right to bestow it on those who receive it for the value of the paper, and then laugh at the giver for his pains—and there are many, very many such in this and other places of Madras. Many in this land have awfully abused the mercy of God, and the generosity of his servants, by making the very abundance of Tracts distributed, a reason for undervaluing and destroying them.

When I walk into the streets to address the people, I take a few books in my hand. Many come forward and ask them. I reply that if they really desire them, they will take a little trouble to get them; and therefore if they will walk to my house at any time, or come to our place of worship on such a day, and at such an hour, they will be supplied.

(The remaining portions of the above letter relating to the Tamil Magazine and the sale of books are introduced into the Report.)

20th January, 1844.

THE REV. J. E. NIMMO.

COMBACONUM.

After some remarks relative to the distribution of Tracts and their effects, and introduced into the body of the Report, &c. the respected Missionary writes thus:—

"The estimated population of the district to which I have immediate access in the way of Tract distribution, is very large; I presume 70,000 souls.

The language of the people is various, as in other countries ; but Tamil is the language generally spoken.

The people are more or less willing to receive Tracts and Christian books. The general cry is, "give me a book"—very few indeed, refuse to take our books.

The Ten Commandments, On Adultery, On Idolatry, The Mother's Manual, The Way to Heavenly Bliss, The Incarnation of Christ, and a few other Tracts, have been found to be most acceptable, and apparently most useful.

New Tracts on each of the attributes of God, answers to some of the popular objections of the heathen, on some of the important doctrines of the Bible, and subjects adapted more especially to Native Christians, such as Consolation in Affliction, The Promises of God's Word, &c. &c., are in my humble estimation most needed. If the Society will engage to publish works on any of the above mentioned subjects, I shall most willingly contribute in forwarding some of the works I have already prepared. One more thing I would here add, that as the heathen population now are more or less advanced in Christian knowledge, let us not any more feed them with milk, but with strong meat. The less we quote from their own Shastrans, and the more we give them from the pure fountain of the Word of God, the better.

A few Tracts, such as the Blind Way, the Hindoo Triad, &c. appear to me somewhat defective. Not to enlarge here, I would propose the omitting of several parts pointing out the want of omniscience, omnipresence and omnipotence in the heathen gods ; and the enlarging of other parts pointing out their want of holiness, righteousness, &c. &c. The latter appears to me useful and unanswerable ; but the former highly objectionable. Some of the heathen with whom I conversed have been heard to say, "Why object to our god being confined in such and such a place, allowing such and such a thing to be done apparently without their knowledge, and permitting others to overcome and ill use them. You forget that these gods were incarnates, even as your Jesus was, who, we read, went from place to place, was bound, persecuted and killed." Now, be it remembered, I do not admit this mode of arguing to be at all valid or conclusive ; but at the same time, I do not consider such exposures to be useful.

The more we exalt the moral character of Christ, and expose the immoral characters of the heathen gods, the better.

THE REV. W. B. ADDIS.

COIMBATORE.

I received your printed Circular requesting information for the "Madras Tract and Book Society." What I have to communicate shall be by briefly answering the questions proposed in the Circular in rotation, viz.

1. The population of the province of Coimbatore is estimated at about a million, probably more than less ; to all of whom we have free access.

2. The language is principally Tamil, together with Telugu and

Canarese, the latter is spoken by the inhabitants of the hill country, i. e., Neilgherries, Collegal, &c.

3. A great willingness is manifested in receiving Tracts and Books of all sizes.

4. Had this query been divided it would have been more easily answered. It is not always that the most *acceptable* Tract is the most *useful*, for in the present state of the minds of the Hindus, those which are the most trilling, and which contain the greatest quantity of matter suitable to their grovelling minds, are generally the most acceptable to the readers generally. But those I have found to be the most *useful*, and which have produced real fruit, have been those which have exhibited the awful state of man by nature, and the scriptural remedy for the same, in a free, clear, and plain manner, and in as short sentences as possible, to engage the attention, and encourage thought, meditation, &c.

5. I think Tracts mentioned in the foregoing, the most needed in the form of *Tracts*, the all-important subjects variously introduced, variously treated, but all bearing upon these important points, i. e., Man's lost state and free salvation by Christ.

6. A great number of Tracts published are defective in the above mentioned particulars, and some although good, are by far too lengthy and prosy to obtain a patient and interested perusal.

7. Tracts published in the form of very small books are convenient to carry in the cloth or turband, for perusal, concealment, &c. I have known many instances of such being so carried, and read by stealth, or as opportunity may offer till worn out,—but Tracts of a good size, and large type, are preferred by some who have either lost sight, or have more courage to peruse them openly, at all times, and places.

8. I have not yet obtained any of the *books* of your Society, as I have no opportunity of selling them, consequently I cannot answer this query.

With best wishes, and sincere prayer for the prosperity of your Society, and for Divine influence to accompany all your endeavours.

THE REV. C. F. MUZZY.

TERAPOOVANUM—NEAR MADURA.

With pleasure I acknowledge the receipt of your letter, and shall be happy to comply with the request it contains as far as other pressing duties will permit me to do so.

The supply of books received from your Society has been mostly distributed, which might have been the case had it been much larger than it was. And although I have not the happiness to be able to refer you to any very special results unconnected with other agency, yet the knowledge of God, which they are aiding to icnulcate, is spreading more widely among the people, and doing its own work of weakening prejudice, increasing a knowledge of Christianity, and enlightening conscience, and rendering more conspicuous the folly of idolatry.

That you may be assured of the truth of this assertion, I will mention a few instances, which I think will render it apparent.

One is that of a man who has just come in while I am writing. He is a Native physician and much esteemed by the people as a learned

and upright man. He has read the whole of the bound volume containing 72 Tracts of the Jaffna Society's publication, besides nearly all its other productions as well as nearly all published by your society. And is able to converse intelligibly upon their contents. These with the reading of the Scriptures have been evidently the means of much good to him; he appears in many respects to be a changed man. Although he has not had the courage to come out from the heathen and unite with the people of God, yet he is fully disgusted with idolatry, and takes the Scriptures in most things, as his guide; is remarkably diligent in studying them, and often very bold and sincere in recommending them to others.

Another instance is that of a man who has for many years been a Tumberan. Although he never, that is now known, came in contact with a Missionary, yet having obtained some knowledge of Christianity by reading Tracts from your Society, he appeared much interested in the concerns of his soul; he took the part of a Christian reader who was persecuted by the people of his village; and expressed his firm determination to embrace the Gospel; but whilst he delayed, old age and sickness came upon him, and he has now been gathered to the house appointed for all the living. In his last hours his eyes appeared to be open to see his lost condition; and conscience was awake to its terrible office of accusation and reproach. He was much distressed at the prospect before him, and calling his family and friends around him very solemnly addressed them. He assured them, as he had done before, that the Christian religion was the only true religion, that it would certainly prevail, and urged them to embrace it. He reminded them of his unhappy condition, that although he knew his duty he had delayed to perform it; now he was going to die without any hope for another world, he charged them with great earnestness and solemnity not to imitate his example, but as they wished to avoid the agony he was now suffering in prospect of hell in another world, to embrace the Christian religion without delay, and then he died.

Another instance very similar to this is found in the history of a school teacher, who for a number of years was employed in teaching the Scriptures and Scripture lessons, having read a number of the Tracts from your Society. He became serious, and manifested considerable concern for the salvation of his soul; but the fear of heathen friends and a love of worldly things caused him to delay his preparation for death; soon his seriousness left him, and he became a bitter opposer of the truth he once sought to embrace. Soon after this he was attacked with a lingering disease, which finally proved fatal. When conversed with upon the impropriety of his conduct, he acknowledged it, and said, that he once fully intended to have embraced the Christian religion, but because his worldly schemes were not prospered, he became very angry with God and fought against Him; and that his only hope then was, that as God arrested Saul in his course of rebellion and persecution, and made him a Christian, so in His mercy he would do with him. But there is no evidence that these hopes were realized. When the hour of death drew near he appeared to be in despair. And he too, it is said, called his family around him and addressed them in language very similar to that above mentioned. "I knew," he said, "that this religion is true, and I intended to embrace it, but by opposing and delaying to do so I am now going to die without

it. I am like the man who famishing with hunger climbs the cocoa-nut tree for food, when simply viewing the ripe fruit within his reach, he either slothfully refused to pluck it, or disdainfully casts it from him and perishes for his folly. O! my friends, do not do as I have done! the Christian religion is the only true religion, I beseech you to embrace it therefore without delay." Having said this he went to his final account.

Although these instances do not speak of souls converted to Christianity, yet they do, it is believed, show that the knowledge of God is not only spreading among the people, but is accomplishing an important work. And though this knowledge prove, as in the days of the apostles, a savor of death unto death to many, yet would we hope it is now, as then, proving also a savor of life unto life to others.

We have been permitted to receive to the church in this place during the past year several persons who, by their conduct, thus far, give us reason to hope that they are really the children of God, and the number of candidates for that privilege at a future time is larger than at any previous period. And by the important agency which your Society has exerted in all that has been accomplished, it is, I believe unto God a sweet savor both in them that are saved and in them that perish.

May it go and prosper, and may the richest blessing of heaven rest upon all it undertakes.

THE REV. J. GUEST.

CUDDALORE.

I beg to offer my best thanks to the Society for the very liberal supply of English and Tamil Tracts, furnished me during the past year.

Having had the *Chaplain's* duties to attend to, in addition to my own, I could not go out so frequently as I wished for the purpose of preaching to the heathen; but, I hope if spared this year, to devote more time to this part of my missionary work; my Catechists, whenever they visit the schools, make it a point of duty, after examining the children, to give a word of exhortation and distribute tracts among the heathen. We have often met with much insult and opposition, and on one or two occasions, tracts have been torn to pieces in our presence; nevertheless, it is pleasing to observe among the generality, not only a disposition to listen to what is said, but also a desire to obtain tracts from us; and still more pleasing to see whilst passing through the streets one here, and another there, *diligently reading* them.

A gentleman who called to see me the other day, told me, that he had often found his heathen servants, during their leisure hours, sitting together and reading Tamil tracts; and on asking them, one day, what they thought of the Christian religion, they replied, it is better than our *own*, sir, but if we were to embrace it, our relations and friends would turn us out of their houses.

Another interesting fact is, that of a little heathen boy, about eight years of age, who came one evening (while we were distributing tracts) and begged of us to give *him* one; at first we refused, thinking he might make an improper use of it; but his importunity was so great, that we at last complied with his request, by putting into his

hands a tract called "*The Way to Heavenly Bliss.*" About a fortnight afterwards, he came to us again, and asked for another tract; and when he was questioned as to whether he read the one that was given to him before, he replied in the affirmative; and then, to our astonishment, *repeated the whole of it by heart*, in the presence of several heathen.

I mention these simple facts to show that your tracts are doing much good, and imperceptibly "breaking up the fallow ground." The ground on which the seed is sown may at present prove unfruitful, and even after the seed has sprung up, may be choked by thorns and briars that are in their hearts; but it *has been cast in*, and we cannot but believe that eventually some portion of it will, though we may not see, or know, when or how, or where, produce fruit, to the praise and glory of God.

THE REV. G. H. APTHORP.

VARANY, NORTH CEYLON.

The population immediately near me at Varany and the parts adjacent that may be considered in my charge are at least 20,000, and the Missionary at Chavagacherry, next adjoining, has about the same. There are 10,000 more lying east of us who have next to no intercourse with any other Missionary—they speak only Tamil—are almost all ready to receive books and tracts, and most of them are desirous to obtain them although there is not much of careful reading, especially of reading the whole of a book or tract. I have not made a very extensive use of the books of the Madras Tract Society, but they have been read with some interest and apparent profit by several in immediate connexion with me. It were almost a hopeless task to attempt to *sell* any of them in my neighbourhood, unless possibly a very few to some of those connected with me; even the Almanac, of which I annually circulated many hundreds *gratuitously*, is very little called for since it is *sold*. Books seem to be almost the last thing that people here will buy. A work done up in the book form is much more acceptable and better taken care of than if in the tract form, and the smaller the page the less liable is it to be torn up for waste paper. I think a much larger proportion of our tracts should be put up in 32mo. form with stiff covers. If the book be large, only the first few pages will probably be read. I think more small books, giving as near as may be in Scripture language the lives of Joseph, David, Daniel, Job, &c. be preferable. Some I am aware have been printed. But as the Old Testament is so large a book, it is desirable that its facts and histories should be presented in a smaller form.

THE REV. V. D. COOMBES.

COMBACONUM.

The Rev. V. D. Coombes of Combacoonum writes from Tranquebar, whither he had gone for a time thus: "I should have been very glad to have furnished the information requested, but have been Providentially prevented from so doing. I need not assure you that the Tract and Book Society have my best wishes, and the good cause in which it is engaged my humble but sincere prayers."

THE REV. J. A. REGEL.

BANGALORE.

The language of the people is Canarese, though Tamil and Telugu are spoken and understood pretty considerably. Those to whom I have access, with few exceptions, manifest much willingness to receive tracts of all sorts, and they would have eagerly taken books had I any to give away. My Native helper and I have distributed about 600 tracts, (last year), two-thirds of which were Tamil. I think the assortment of tracts we have in Tamil, for general distribution, if not complete, at least nearly so. A series on the evidences of the S. S. written in a popular and attractive style, and in contrast with correct and dispassionate reviews of the claims of the Native Vedas, Agamams and Puranas, appears, in my humble opinion, a desideratum. I have sold a few copies of the "Duty of Caring for the Soul." But people do not seem to like to purchase and I do not like to sell. I think a Missionary should avoid as much as possible *selling* his books; though I wish our Native *Christians* were more willing to buy their books.

THE REV. J. J. LAWRENCE.

DINDIGUL.

There is an increasing preparedness on the part of the people for books. The Native communities who are beginning to come to us indicate the necessity of enlarged preparations in the way of works, such as the Pilgrim's Progress, Rhenius' Body of Divinity, Bogatzky's Golden Treasury, and your best works on the Errors of Popery, such as Rhenius' Sumnairkkum, (சுண்டாரச்சுடம்), and the translation of Rogers against Popery, as it has appeared in the Tamil Magazine, bound together, would make an excellent Manual for our Catechists and a standard work. We are not a little straitened in our work for want of *tracts and books*.

F. ASHBURY,

NATIVE PREACHER AT MADURA.

The prevailing language of this city and district is Tamil. I meet with no opposition in tract distribution, but find a ready access to all classes of the people. The tracts I have found most acceptable are the "Evidences from Hindooism itself," "Blind Way," "Essence of Wisdom," "Doctrine of the Soul." There are needed such tracts as the following. An Exhortation to Christians that they be faithful and diligent in performing their duty to their fellow-men—An Argument for the Divinity of Christianity, drawn from Natural Religion—An Abridgment of ஞானவுணர்ச்சுதல், (a book against Popery)—The Losses that follow Idol-worship—Clear and Impressive Views of Death—and the Judgment Day. I have undoubted evidence that many of the tracts of your Society are kept with great care and read by them at intervals, and that the effect of their reading have been beneficial to a few at least. They are an important auxiliary to the Missionary in his work.

S. CONE,

NATIVE ASSISTANT AT TERAPOOVANUM, NEAR MADURA.

A tract is greatly needed in which the difficult questions asked by the people shall be met and answered. Some such questions are, Why did God create the devil, or why did He allow such beings to enter the world and have such dominion over man as to make him sin?—Why did not God prevent Adam and Eve from eating the forbidden fruit? If it was to try them then did He not as omniscient know the result ere the trial was made?—When Christ cried on the cross “Father, Father,” why did not God come and help Him?—When Christ was buried where was His soul or life?—Why did the ancient good man have *many wives* seeing it was against the express will and commandment of God?—How is it possible for three beings to be one? A book in reply to these and like questions is greatly needed. Many of the people around me make a good use, I have reason to believe, of the tracts and books they receive, and the demand for them in greater number and variety is on the increase.

CHRISTIAN AROOLAPPEN,

A CHRISTIAN TEACHER AT CHRISTIAN-PETTAH—NEAR VIRDOOPUTTY.

The estimated population of this whole district, to whom we have frequent access in the way of tract distribution, is about 50,000, which number is greatly increased by the people who assemble frequently from great distances for their five annual feasts, which the heathens hold in high veneration. At Sudecagree Mountain, சுதரகிரிமலை, at Sundrapandee, சுந்தரபாண்டி, and Mavoottoo, மாஹூத்து, at Peroor, பேரூர், at Trivanoramalei, திருவள்ளூர்மலை, and Nallamaram, நல்லமரம், all these places are from three and fifteen miles from my station, which is central between the boundary of Tinnevelly and Madura.

As to the language of the people, the Tamil is familiar among all classes of people; some talk Telugu and Hindustani; but all can understand Tamil very well and even read it.

The willingness to receive tracts and books is increasing even among the Brahmins, and high priests, or (குருக்கள்), who are under the care of zemindaries, many of whom have requested me to send down some nice books from time to time for them and their children. Some from a great distance, of about 70 or 80 miles, have applied to me to procure books and tracts; some of them come to my station and receive the tracts and books. We require at times many tracts. We meet very few people who refuse our books, especially the priests or பூசாசாரிகள், of the idols. I am very sorry that many of the common people do not know to read, who listen attentively as a crowd, whenever we go outward preaching, and very often come to us and to hear the tracts and books; so I was obliged to establish a school especially among the common people in one of the large villages by the assistance of E. B. Thomas, Esq., the Collector of Tinnevelly district; but they were backward to send their children regularly to our school, supposing the gentlemen will take them away to Europe, or otherwise that they will make them sepoys; but we are thankful to the Lord that some of

the heathen's children know to read well our books who learn in our school at Christian-pettah.

The tracts and books most acceptable generally among the people are, Blind Way, the Hinduism's Own Witness, and several other tracts which mention some songs of சித்தாதிகள்; but I find very often that such tracts as the Means of Heavenly Bliss, மோட்சகாரணம், Incarnation of Christ, கிறிஸ்துவின் அவதாரம், The Essence of Wisdom, ஞானசாரம், and Select Tracts, பலதிரட்டு, and ஞானவுணர்வு, do a great deal of good, and show the knowledge of the true religion and the foolishness of idolatry. If the society will be pleased to have nice covers for all sorts of books and tracts they will be acceptable to every one, because the people are naturally very fond of nice covers, and I hope that they will keep them careful and take them very often to read.

We require now a new tract, which will give a simple account of Jesus Christ who died for all the world, because many of the people cannot understand well concerning Him, and they have no time to spare to hear or to read the whole tract in which we scarcely meet few remarks about Him at the close of the tract. It is true that such a tract will be displeasing to some persons who are against the true Saviour, but I find by experience that it is the most powerful of all subjects to draw the people towards salvation. Great many people asked me to spare them a little book by which they can understand about the true Saviour and His doctrines according to our Bible, and they say that they cannot understand even the Gospel itself, because there are mingled with some places and proper names, and the other occurrences in the same times; therefore we require very much a tract upon that subject above mentioned. There is a little book which is called "Scripture Texts," வேதவாக்கியங்கள், and another one called வேதவசனக்கொத்து, which was made by the late Rev. Mr. Miller, at Nagercoil, for the use of Christians, which he left, concerning the foolishness of idolatry; therefore I was obliged to select some passages of Scripture for the use of my reader and my congregation, who newly embraced Christianity, which is called the Milk of the Word of God, தேவவசனப்பால்; but it will show shortly about all the doctrines of Christianity, especially about Jesus Christ. If the Society be pleased to see it, and publish with revisal, I could offer it with great pleasure, or otherwise to make one tract upon the subject above mentioned. And I beg the Society will be pleased to *reprint* the tract which is called, *True Wisdom*, மென் ஞானம், which was published long ago by the Tranquebar Mission, and which I believe is very suitable to the heathen, &c. and also we require much, *a nice tract for Mohammedans*—which I hope that it might be little larger than அனபின்நிருபம், இஸ்லாமார்க்கத்தானுக்குங் கிறிஸ்தவனுக்குமுண்டான சம்பாஷனை, and விசாரனை. It must show fully the foolishness of Mohammedans, and lead them to our blessed Lord Jesus Christ, who died for them also.

To most of the people who had been newly converted to Christianity in my station, the tracts and books were the chief means. Those who receive tracts and books from us, with a promise of carefully reading them, seldom fail of returning with a good account of what they have read. Many of the heathen have renounced their sacrificing to idols, and have left the washing in their foreheads with ashes, and

great many bad customs and traditions; but they fear only for their relationship, &c. to be forward to embrace Christianity. I really feel that the tracts and Christian books do a great deal of good, often more than preachers, because the preachers cannot go every where, and to every house, and cannot meet every body in the same time, and all of us cannot speak in the strange language of the people; but I am sure that the tracts and books are going everywhere even from house to house, and meet every one who read, and also make the people to listen who do not know to read, and induce many to go to the preachers and missionary houses, and make them to talk with one another upon what they have read, and make them to take them with them whenever they go for their own work to read them there, when they have rest even at night. Indeed I could give many examples of the value of tracts and books; but I am sorry to say that I have no time to write more, and do not know the English language well enough to express what I wish to say, and have no mind to enlarge this letter.

The Reverend Missionaries of the London Missionary Society stationed at Vizagapatam, in their Report for the past year, mention the following fact as strikingly illustrative of the usefulness of tracts. Who will not say that this instance not only repays all that has been apparently lost in the way of tracts destroyed or thrown carelessly aside; but that it outweighs all the means that have been expended in sustaining that and all kindred institutions.

“One of the two Natives lately baptized by Brother Dawson at Chicaeole, was in the first instance led to think of the interests of his soul, through the instrumentality of *one of our tracts*. He had been contemplating a visit to Juggernaut, and was on the eve of preparation, when a copy of the tract on the worship of Juggernaut was accidentally discovered by him in his box. He read it, relinquished the project of his pilgrimage, and became a stated attendant at Brother Dawson’s Chapel; we are happy to add that he has since become a steady adherent to the truth, and arduous in his profession, by a consistent walk and conversation. We have reason to think that *this is not the only instance in which the reading of our tracts* has been the means of doing good. We have from time to time known that these publications have been instrumental in shaking the faith of many of the Natives in the institutes of Hinduism; and we also cannot but regard it as a token for good, that in some instances our tracts have been abused and destroyed, a sure sign that the apathy of the Hindus has been roused, and that the wholesome truths of Christianity have been in conflict with the selfish and debasing interests of the carnal and unrenewed mind.

Accounts of an encouraging kind have also been received from the Rev. G. H. Evans, Chaplain at Seemderabad, and the Rev. J. Dewasagayam, Missionary at Palamcottah.

TWENTY-SIXTH REPORT

OF THE

Madras Tract and Book Society;

WITH AN

ABSTRACT OF THE SOCIETY'S PUBLICATIONS,

FOR THE YEAR ENDING DECEMBER,

1844.

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

1845.

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THE PLAN.

1. That the Society be denominated the MADRAS TRACT AND BOOK SOCIETY.

2. That its *primary* object be the circulation of Religious Tracts in English and the Native languages, on the same principles with those of the Religious Tract Society in London.

3. That a *secondary* object be the publication of School Books, and other elementary and useful works in the Native language alone, or Native with English.

4. That the ordinary income of the Society be devoted to its primary object, the circulation of Tracts and Books *strictly religious*, and that a special Fund be formed for other publications under the name of the *Book Fund*, to which distinct contributions, in money or paper, may be made.

5. That the Tracts to be circulated by this Society, be those published by the Religious Tract Society in London, and such others as local circumstances may require, though always of the same tenor with the former.

6. That this Society pay annually or half-yearly so much money into the Funds of the Religious Tract Society in London, as the amount of its receipts may warrant, and that the Society be requested to supply this Society with such Tracts as they may require.

7. That each Subscriber be entitled to receive Tracts, estimated at reduced prices, to the amount of one half of his subscription.

8. That each Subscriber of one fanam or upwards per month, shall be considered a Member of the Society.

9. That the business of the Society be conducted by a Committee, consisting of as many Members as convenient, together with the Treasurer, Secretary, Assistant Secretary and Depositary; five of the Members to constitute a quorum.

10. That there be an Annual Meeting of the Subscribers, as early in each year as may be convenient, when the Committee, and other Office-bearers, shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

11. That the Committee be authorised to nominate Corresponding Members, from among such persons at out-stations, as shall feel inclined to co-operate with the Society.

PROCEEDINGS

OF THE TWENTY-SIXTH ANNIVERSARY OF THE SOCIETY,
HELD AT DAVIDSON STREET CHAPEL, MADRAS, ON WED-
NESDAY EVENING, THE 5TH FEBRUARY, 1845.

The preliminary religious exercises were conducted by the Rev. M. BOWIE, A. M., Senior Chaplain of the Scotch Church; after which

A. F. BRUCE, Esq., being called to the chair, made a few appropriate remarks on the benefits that had resulted from the efforts of this Society, and the claim it justly had upon the united support of all those who desire to see truth advance among this erring and morally debased people.

The Annual Report was then read by the Secretary, Rev. F. D. W. WARD, A. M.

The following Resolutions were then proposed and unani-
mously adopted.

1st Resolution—‘That the Report be adopted and printed, under the direction of the committee, and that, in the opinion of this meeting, it is the privilege and duty of all Christians to acquaint themselves, as far as possible, with the transactions of this Society and kindred institutions of Christian benevolence.’—Moved by the Rev. J. BRAIDWOOD, A. M., of the Free Church of Scotland, and seconded by the Rev. W. PORTER, of the Independent Chapel.

2d Resolution—‘That a review of the transactions of this Society from its commencement, and especially during the past year of its history, affords ample subjects for sincere gratitude to the Author of all good, and that with devout thanksgiving for what the Lord has, through its instrumentality, done for the souls of our fellow-men, we will continue to it during the coming year our pecuniary support and our prayers for that influence without which all its labours will prove ineffectual.’—Moved by the Rev. W. GRANT, Missionary of the Church of Scotland, and seconded by D. MACKENZIE, Esq.

3d Resolution—‘That this Society aims not at the furtherance of any one branch of the Protestant Church, but is intended for Christians of all evangelical creeds. As such it is entitled to the prayers

and co-operation of *all* who love the truth as it is in Jesus.'—Moved by the Rev. J. H. GRAY, A. B., Missionary of the Church Missionary Society, and seconded by the Rev. H. M. SCUDDER, of the American Missionary Society.

4th Resolution—'That the thanks of the meeting are due to the gentlemen who conducted the affairs of the Society during the past year, and that the following be the Office-bearers for the year to come.'—Moved by Colonel LAWE, of the Engineers, and seconded by the Rev. A. LEITCH, of the London Missionary Society.

MESSRS. BAINBRIDGE AND CO., *Treasurers.*

REV. F. D. W. WARD, A. M., *Secretary.*

D. MACKENZIE, ESQ., *Assistant Secretary and Depositary.*

REV. A. LEITCH, *Editor of the Tamil Magazine.*

General Committee.

LIEUT. COL. R. ALEXANDER,	REV. A. LEITCH,
REV. J. ANDERSON,	REV. E. LEWIS,
REV. J. BRAIDWOOD, A. M.	D. MACKENZIE, ESQ.
LIEUT. COL. C. A. BROWNE,	Z. MACAULAY, ESQ.
REV. R. CARVER,	REV. J. OGILVIE, A. M.
MAJOR J. CRISP,	REV. W. PORTER,
REV. J. H. ELOUIS,	CAPT. M. J. ROWLANDSON,
REV. W. GRANT,	REV. J. ROBERTS,
REV. R. D. GRIFFITH,	REV. H. M. SCUDDER,
REV. R. K. HAMILTON, A. M.	CAPT. W. G. WOODS,
REV. S. HARDEY,	REV. F. D. W. WARD, A. M.
REV. R. JOHNSTON,	REV. M. WINSLOW, A. M.

Sub-Committee of Revision.

REV. A. LEITCH,	REV. S. HARDEY,
REV. E. LEWIS,	REV. F. D. W. WARD, A. M.
REV. R. D. GRIFFITH,	REV. M. WINSLOW, A. M.

Addresses, full of instruction and interest, were made by the Rev. Messrs. Braidwood, Porter, Grant, Gray, and Col. Lawe, which were listened to with the attention and seriousness that they justly deserved. One of the newspapers of the day styled the meeting the 'most numerous attended, and most interesting anniversary of the Society that had yet been held in Madras.' The amount collected at the end of the meeting doubled that of the last year.

REPORT.

THERE are in the history of associated as of individual life returning periods, when it is wise and profitable to pause and reflect; to recall the past and anticipate the probable future. Each of these eras is analogous to the mountain summit, which when ascended the traveller turns a retrospective glance over the way he has passed, and casts his eye forward to that which is yet before him.

On such an elevation do we stand this evening. The General Committee of the Madras Tract and Book Society meet their constituents and the public on this festive occasion, to report upon the transactions of another year. It is with much pleasure and with devout gratitude to the Lord of all that they are called to speak of mercy unmingled with judgment; of prosperity unimpeded and heart-cheering. The Society has during the past twelve months not only maintained its ground but made important advances upon several previous years of its history. Christian truth has, through its instrumentality, been widely disseminated—has met with a welcome reception—and been productive in some *known* and, there is reason to hope, in many *unknown* cases of abiding and happy effects.

Introductory to the body of the Report, it is customary and proper to notice the occurrences of the year, in connection with the internal arrangements of the committee.

The health of Z. MACAULAY, Esq., requiring an absence from the city, his place as Assistant Secretary and Depositary has been kindly supplied by D. MACKENZIE, Esq.

Rev. Dr. POWELL left the city for Bellary early in the year, carrying with him, it is believed, the same lively interest in Christian tract circulation that he manifested in his address at the last anniversary.

Rev. H. M. SCUDDER, recently arrived from America, has been added to the committee.

The Society are still indebted to Messrs. BAINBRIDGE AND Co. for their assiduous labours as Treasurers.

The Committee now proceed to notice the more public occurrences of the year.

Tract Department.

NEW TRACTS ADDED IN COURSE OF THE YEAR.

TAMIL—GENERAL SERIES.

No. 74—On Cholera.

This fearful plague is a part of the 'Wages of Sin,' and its prevalence to so alarming an extent in India may be legitimately attributed to the devotion of this people to the crime of idol-worship. Both of these sentiments are illustrated by several Scripture texts. Readers are warned to eschew this evil practice, to repent of all their sins and believe in Christ, that they may be at all times prepared to die and meet the Lord in judgment.

TELUGU—GENERAL SERIES.

No. 12—On Idolatry.

This is a short Tract, occupied with a few select Scripture texts, bringing to view the enormity of the sin of idol-worship, and enforcing the same with an appropriate practical address to the readers.

TAMIL—MISCELLANEOUS SERIES.

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|--|---------------------------------------|
| No. 22—The Pharisee and Publican. | No. 33—The Labourers in the Vineyard. |
| No. 24—The Talents. | No. 34—The Ten Virgins. |
| No. 25—The Hid Treasure and Pearl of Great Price. | No. 35—The Wheat and the Tares. |
| No. 26—The Sower. | No. 36—The Good Shepherd. |
| No. 27—The Barren Fig Tree. | No. 37—The Wicked Husbandmen. |
| No. 28—The Importunate Widow. | No. 38—The Two Foundations. |
| No. 29—The Unjust Steward. | No. 39—The Beam and the Mote. |
| No. 30—The Good Samaritan. | No. 40—The Happy Servant. |
| No. 31—The Mustard Seed and Leaven. | No. 41—The Blind Leading the Blind. |
| No. 32—The Lost Sheep, Lost Money, and Prodigal Son. | |

These Tracts are explanatory and practical expositions of the several Parables whose names they bear. The same comprise the volume, noticed on next page.

TRACTS RE-PRINTED.

TAMIL—GENERAL SERIES, 12MO.

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|-------------------------------------|-------------------------------------|
| No. 2—New Birth. | No. 37—The Excellency of the Bible. |
| No. 3—The Ten Commandments. | No. 42—Divine Knowledge. |
| No. 11—Justice and Mercy Displayed. | No. 49—Against Idolatry. |
| No. 17—History of Petambara Sing. | No. 51—History of Cain. |
| No. 34—On Lying. | No. 52—True Doctrine. |
| No. 35—The Atonement. | No. 53—Good Advice. |

TAMIL TRACTS OF THE GENERAL SERIES, RE-PRINTED IN 18 AND 32MO.

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|-------------------------------------|--------------------------|
| No. 2—The New Birth. | No. 34—On Lying. |
| No. 11—Justice and Mercy Displayed. | No. 35—The Atonement. |
| No. 17—History of Petambara Sing. | No. 49—Against Idolatry. |
| | No. 51—History of Cain. |

TELUGU—GENERAL SERIES, 12MO.

- | | |
|-------------------------------------|--------------------------------------|
| No. 6—The Way to Heaven. | No. 59—The Wonderful Cure of Naaman. |
| No. 11—Justice and Mercy Displayed. | No. 62—In whom shall we Trust? |
| No. 12—Culprit's False Plea. | |

TELUGU TRACTS OF THE GENERAL SERIES, RE-PRINTED IN 18MO.

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|-------------------------------------|--------------------------------------|
| No. 6—The Way to Heaven. | No. 59—The Wonderful Cure of Naaman. |
| No. 11—Justice and Mercy Displayed. | No. 62—In whom shall we Trust? |
| No. 12—Culprit's False Plea. | |

TAMIL BOOKS ADDED TO THE LIST DURING THE YEAR.

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|-------------------------------|--|
| Parables of Christ Explained. | Schwartz's Dialogue between a Christian and a Heathen. |
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Whole number of Tracts, original and re-prints, issued by the Society since the last anniversary, thirty-eight, and of Books two, with a third emitted since the close of the year.

Book Department.

'*Body of Divinity*,' first edition of 500 copies being wholly expended, a second edition of 1000 copies, with appended table of contents, is in press and will soon be issued.

'*Practical Expositions of the Parables of Christ*,' that was in course of preparation at the last anniversary, has been completed, published, and is already in course of circulation. As an assistant to the Native Preacher, the Catechist, the Reader, and the private Christian, it promises to be useful.

'Schwartz's *Dialogues*,' second edition, has also been added to the catalogue of the Society's larger publications.

'*Barth's Church History*' is just issued. It will be a welcome addition to the too scanty Christian literature of Southern India.

'*Tamil and English Catechism with answers in the language of the Bible*,' prepared by Rev. J. H. Elouis, has been accepted by the committee, and will soon be published.

'*Brief Survey of the leading facts of the Old and New Testament History*,' prepared in Telugu, by the Rev. E. Porter of Cud-dapah, has been accepted by the committee and will, it is hoped, ere long be given to the public.

TAMIL MAGAZINE.

This monthly periodical continues to be the vehicle of much instruction of value, chiefly to the Native Christian community. Its pages have been during the year principally devoted to the publication of *original Sermons* prepared by missionaries in the different parts of the Presidency. (Contents of the monthly numbers of the Magazine during 1844, will be found in the Appendix.)

Depository.

Tracts and Bound Volumes in the Native languages, received into the Depository, and issued from it, in course of the year.

RECEIVED.		
<i>Tracts</i> —Tamil,	- - - - -	155,000
" Telugu,	- - - - -	45,000
		200,000
<i>Volumes</i> —Tamil,	- - - - -	5,500
		Grand Total 205,500
ISSUED.		
<i>Tracts</i> —English,	- - - - -	34,740
" Tamil,	- - - - -	130,738
" Telugu,	- - - - -	43,582
" Hindustani,	- - - - -	4,910
		213,970
<i>Bound Volumes</i> —Tamil,	- - - - -	2,055
" Telugu,	- - - - -	103
" Hindustani,	- - - - -	203
		2,361
<i>School Books</i> —English, Tamil, and Telugu,		4,130
		Grand Total 220,461

ADDITIONAL STATEMENTS RELATIVE TO THE DEPOSITORY.

There have been sold of the *Parent Society's publications* to the amount of Rupees 2,105-10-8.

The quantity of *printing paper* expended within the year is Reams 485-19-6, and that on hand at the beginning of the year was 972-18-18. There remain therefore on hand at the end of the year Reams 486-19-12.

The whole number of Tracts issued since the formation of the Society, is 2,504,092.

The whole number of Bound Volumes in the Native languages, 9,650.

The whole number of School Books, 6,805.

The whole number of copies of Tamil Magazine, 40,000.

Aggregate, therefore (exclusive of extensive sales of the Parent Society's publications) is more than two and a half millions of different publications.

Distribution.

The year covered by this Report has been characterized by very extensive Tract and Book circulation.

Grants of Tracts in the Native languages have been made to *fifty-five persons*, to *one missionary station* and to *two associate Tract Societies*. The extensiveness of this distribution will appear from the appended *names of stations*, to which Tracts have been sent during the year 1844, and the amount to each.

Bangalore, - - -	2,000	Mauritius, - - -	4,500
Arnee, - - -	1,700	Moulmein, - - -	3,000
Bellary, - - -	6,500	Nellore, - - -	4,000
Belgaum, - - -	1,000	Negapatam, - - -	2,200
Cannanore, - - -	4,700	Palamcottah, - - -	500
Coimbatore, - - -	8,400	Poonamallee, - - -	1,060
Combaconum, - - -	8,000	St. Thomas' Mount,	4,150
Cuddalore, - - -	4,300	Salem, - - -	2,300
Cuddapah, - - -	2,350	Secunderabad, - - -	13,000
Guntoor, - - -	6,252	Rajahmundry, - - -	1,000
Jaffna, - - -	2,750	Tanjore, - - -	3,500
Madras, - - -	43,592	Trichinopoly, - - -	6,400
Madura, - - -	32,350	Vizagapatam, - - -	1,300
Manargoody, - - -	950	Wallajahbad, - - -	310
Mayaveram, - - -	3,000		

The reader will notice, in the above list the Island of *Mauritius*. It will be remembered, by those who read the last Report, that Tracts were sent to that Island during the year 1843 by the ex-

ertions of Mr. Hogg, who put them on board of ships carrying emigrants. The necessity and desirableness of fresh supplies was brought before the committee by the following letter received through the Rev. J. Tucker, B. D., from Mr. W. Grey, residing at that Island. 'In my walks about Mahleburg, I am forcibly struck with the state of the Indian labourers, who are hastening to eternity in ignorance of the only Saviour of sinners, and of whom it may safely be said, "no man cares for their souls." I have frequently spoken to such of them as knew a little Creole and French, and have found among them several who can read their native language, and some who have been in the mission schools in India. Some time ago, a friend in Port Louis gave me a few Tamil and Hindustani Tracts, which I distributed to persons who have returned frequently to ask for more; some have brought back the Tracts, *bearing evident marks of having been carefully read*; and on inquiring, they gave me such an account, as satisfied me that they were able to appreciate the truths they had read. *I trust they have not been useless.* I believe the Christian Tract Societies of India would gladly supply their wants, and as I feel much interested for this people, I would undertake to distribute such Tracts or portions of the Scripture as might be entrusted to me.'

The request was cheerfully complied with, and the publications are already, we hope, doing their work of benevolence among the ignorant of that distant Island.

ENGLISH TRACTS.

There have been sent forth from the Depository during the year 34,740 English Tracts, an amount one-third larger than was issued during any former year of the Society's history. Bound volumes of English Tracts have been deposited in the General Hospital, the Gaol, the Sailor's Home, and the Temperance Hall; while single Tracts have been extensively circulated from house to house throughout Black Town and Chindatrepettah, by a friend of the cause. An interesting account of Tract distribution among the soldiers at St. Thomas' Mount, furnished by Sergeant Holt, will be found in the Appendix. Arnee, Secunderabad, Poonamallee, Trichinopoly, and Moulmein, have also been supplied.

The English Tract distributor, above referred to, has addressed to the committee the following communication.

'Since June, 1841, I have distributed, mostly in Black Town, about 1,500 miscellaneous Tracts of the British and American Societies.

'I have met with no refusal to take a Tract on the part of Protestants, and but very few indeed among Roman Catholics; the latter, with one or two exceptions, have taken Temperance Tracts (with which I am generally supplied) with avidity. Some take any kind without hesitation, others will only receive *narrative* Tracts.

'To what extent these little preachers are listened to, I am not able to judge; I have no evidence that they are neglected.

‘From all the observation I have been able to make during the time specified, I am most fully persuaded that Black Town furnishes a very interesting field for this kind of benevolent effort.

‘It should be borne in mind, that this sort of desultory effort is not by any means what is properly meant by Tract distribution. There should be system, regularity, and combined effort. “What is *one* among so many!” The distributor may have the following objects before him. To induce people to attend church—to gather in children to the Sabbath schools—to establish and encourage neighbourhood prayer meetings—to supply destitute families with the word of God.

‘Six men, in whom is the Spirit, are needed for this blessed work in Black Town, and perhaps as many more for the surrounding towns. And I ask, cannot the church in this wilderness furnish that number of faithful ones?’

Books in the Native Languages.

The committee having been informed that a leading reason why the Tracts, and especially the *Books* of this Society, had obtained so comparatively limited a circulation in the interior, was, that so few missionaries were acquainted with their character, appointed three of their number to devise some plan by which this evil could be remedied.

The Report prepared and adopted by the general committee was in substance:

I. That a set of all the books published by the Society be sent to each missionary station in South India and Jaffna.

II. That the several missionaries at these stations be requested to interest themselves in obtaining for them a sale among the people of their respective neighbourhoods.

This resolution has been acted upon. Sets of books have been sent to 34 stations, and thus far, most gratifying results have followed.

During the past three months of the year, 1,157 copies of books have been sent out from the Depository, while requests have been received and met since the year commenced, and others are on hand waiting to be supplied so soon as the works in Press will allow.

CATHOLICITY OF THE SOCIETY.

This Society was organized on so broad a basis that Christians of all denominations might give to it their interest and support. The committee are happy to find that this feature is appreciated, and that its treasury is supplied with funds from all branches of the

church, while grants are asked and made without reference to sect or position in society. This will appear, from the fact, that Tracts have been allowed during the year to persons connected with the following associations :

Church of England, -	5,450	German Missionary So-	
Church of Scotland, -	1,200	ciety, - -	10,900
American Missionary So-		London do. do.	38,420
ciety, - - -	51,850	Propagation do. do.	6,760
Baptist do. do.	4,000	Wesleyan do. do.	15,558
Church do. do.	1,170	Civil, Military & other }	45,582
Free Church of Scotland, 1,500		private individuals, }	

Circular Letter.

A circular letter containing questions relating to religious Tracts and Books was, as usual, sent to the several missionaries in the Presidency, to many of which full and satisfactory replies have been received.

Annexed are the *questions* with a portion of the replies. Parts of the communications, not here introduced, may be found in the Appendix to the Report, and are commended to the reader's careful perusal.

1. Have you been able, personally or through your Native agents, to accomplish much during the year in the way of circulating the Tracts and Books published by our Society or kindred institutions ?

'Between 2,000 and 3,000 Tracts have been circulated since last May, among the Europeans at this station.'—REV. R. D. GRIFFITH, *St. Thomas' Mount*.

'I have, together with my son Charles, and Native assistants, had the privilege and pleasure of distributing *several thousands* of Tracts during the year.'—REV. W. B. ADDIS, *Coimbatore*.

'There has been a gradual decrease in the distribution of Tracts and Books in this town, and this in consequence of my conviction that there is a supply already distributed. This I intend *generally*. Select communities will increase in their necessity for such aid.'—REV. J. J. LAWRENCE, *Dindigul*.

'We have distributed of your and the Jaffna Society Tracts *many thousands*, during the past year, in all directions of the Salem collectorate.'—REV. J. M. LECHLER, *Salem*.

'I and my Native agents here have during the past year been privileged to circulate in this large town and in the villages,

upwards of 4,000 Tamil, 2,000 Telugu, and several hundreds of English and Hindustani Tracts. The tracts thus put into circulation have been chiefly those published by the Madras Tract and Book Society. We could very easily have given away ten times that number, but our plan was to be judicious and sparing.'—REV. J. E. NIMMO, *Combaconum*.

'Upwards of 4,000 Tracts and Books have been circulated in and around the town of Cuddapah, and in the southern and western parts of this extensive district, by means of myself and the Native agents employed in this mission.'—REV. E. PORTER, *Cuddapah*.

'With my own hand and with my Native agent, I have distributed at least 5,000 copies of your Tracts and Books, besides many small bound volumes and some tracts, at the expense of the American Tract Society. The distributions have been principally at my own station, after morning and evening service on the Sabbath in Tamil, to those then examined as to their ability and willingness to read, and who attended on the service, and at the school-rooms in Chindatrepettah, New Town, and Black Town, after preaching on a weekday.'—REV. M. WINSLOW, *Madras*.

'I have myself distributed about 100, or rather more, Tracts in this town and in some of the neighbouring villages. I do not press them upon the people; but if they ask for them or seem likely to read them, I give them one or two at a time.'—REV. H. W. FOX, *Masulipatam*.

'I have distributed 6,625 Tracts during the year, a considerable portion of which came from your Society.'—REV. W. TRACY, *Teramungatum, near Madura*.

'I am a liberal distributor of Tracts.'—REV. S. HEBICH, *Cannanore*.

2. Do you still find on the part of the people a willingness to receive and read our publications? Is that willingness on the advance or decrease; if the latter, to what do you attribute it?

'The greatest willingness to receive Tracts has been manifested by all to whom we have offered them. This willingness I think is on the advance.'—REV. R. D. GRIFFITH.

'We find the people very desirous of accepting and reading Tracts. The desire appears to be on the increase among most classes.'—REV. W. B. ADDIS.

'The desire for Tracts seems to increase, though not to that extent we observe it in more enlightened districts.'—REV. J. M. LECHLER.

'I feel thankful to have to report that I have ever witnessed on the part of the people here a willingness to receive and read our publications. No sooner is our intention of distributing books announced, than we are sure to be surrounded by hundreds with uplifted hands,

and the cry of 'Give me a book' is heard from almost every direction.'—REV. J. E. NIMMO.

'As very few Tracts have hitherto been distributed in this neighbourhood, the people are in no degree satiated; Tracts are a novelty, and the people receive them with readiness; boys in schools show a special desire to possess them. In some cases I have had opportunity of knowing that they were read. In a few cases a particular Tract has been asked for, but this is rare: a Tract upon Juggernaut, with a picture of the idol on the first page, possesses a great attraction by reason of the picture.'—REV. H. W. FOX.

'There is a *great desire* for small books, but I do not think it is, in some cases, a desire of reading so much as a desire of the leather or neat cover; still *I am quite certain the Tracts we have circulated are read in a great many cases*, for I and my catechist have questioned those who have received them afterwards.'—REV. R. NOBLE.

'The willingness of the entire community, I think less now, than four or six years ago, partly because curiosity is gratified, and partly because the nature of our religion is so offensive to men resolved on a life of pleasure.'—REV. J. J. LAWRENCE.

'As to the willingness of the people to receive Tracts, *I have found them in general most anxious to obtain and read them*, but whether that anxiety is on the increase or not, I cannot safely say, as my residence here has been too short to enable me to judge. I have found *very few cases* in which they have been torn up; and I have good reason to believe that *in many cases they have been read with interest, and have been the means of exciting considerable discussion amongst the Natives on the opposite claims of Hinduism and Christianity*. During my tour in April and May last, to the southern parts of the district, I found that the Tracts which had been distributed before by myself and brother Gordon, *had been read*, and that a general impression had been created in consequence in favour of Christianity and against idolatry. During my stay at Maduram Pillay, the perusal of these messengers of peace was the means of producing doubts in the minds of many, as to the truth of Hinduism, and of leading them to further inquiry.'—REV. E. PORTER.

'In Madras there is certainly *great readiness generally to receive tracts and books*, especially the latter; and so far as my own observation goes, it seems to me rather on the increase than otherwise. Many of the younger part of the applicants probably may wish to get them for play, or to sell in the bazar; but we do not give to any whom we even suspect of such motives, and generally I believe that those to whom we give *really wish to read them*. This is often, no doubt, from mere curiosity, sometimes from a wish to find ground for cavil, and also that they may learn the printed letter and improve themselves in reading. However some heathen moonshees may affect to laugh at Christian books, as not being written in pure Native style; it is generally granted that the style adopted is more *intelligible* than that of their own books, and this gives them some attraction to those who are glad to find that they have understood what they read.'—REV. M. WINSLOW.

‘I have visited nearly every part of the Guntoor district, and also part of Masulipatam, and have generally found the people in the towns and villages who could read *very willing* to receive tracts and books. At a large festival kept in Munglaglerry, several thousand tracts and some portions of Scriptures were read and distributed.’—REV. C. F. HEYER, *Guntoor*.

‘Always and at all times at the different places I have been, I have had much opportunity to distribute tracts, and I am sure *much good is done through them*, and I found the people *always most anxious to receive them*. Now and then it happens that one of them is torn in pieces (always caused by evil minded headmen) but I found this *very seldom*; and grievous as this is to the heart, I have ever strengthened me in the Lord, and have never given way to the thought “because the people do thus it is not well to give them,” but rather I sought my comfort in this thought, the sower sows the seed on the ground, but the little birds take many a seed away, yet therefore ceases the sower not to sow the seed; and why? The work is not lost but brings forth fruit. Why should not we do the same? No, I say more. Whosoever tears a tract has also to give answer for his work, but I acquit myself in the love of Jesus Christ. Here at Cannanore tracts *are received with joy*.—REV. S. HEIBICH, *Cannanore*.

‘I have found the people generally not only willing but *eager to receive* tracts, and I have reason to believe that in *many instances* they are *attentively read*.’—REV. J. GARRETT, *Bangalore*.

3. Have you met with any instances in which our Tracts and Books have done apparent good, direct or indirect? (Please to be specific as you can.)

‘As to the amount of good, I have annexed a *few facts* that may enable you to judge.’—(See Appendix to the Report.)—REV. W. B. ADDIS.

‘The instances in which tracts have been blessed to individuals are enough to awaken the gratitude of those who love and serve the cause of the Society. I send you herewith an abstract of the history of two men who have joined our church, one from heathenism and one from the errors of Rome, by which you will see that tracts were *a great help in the work of enlightening their minds and leading them to a knowledge of the truth*.’—(See Appendix.)—REV. J. J. LAWRENCE.

‘I do not recollect any specific instances of a tract having done good. Tracts generally have *prepared the way for the Scriptures*, so far they have done much good.’—REV. J. M. LECHLER.

‘I shall simply give you a few brief extracts from my journal, illustrating the good done by your tracts.’—(See Appendix.)—REV. J. E. NIMMO.

‘We have every reason to believe that the tracts we distribute (a

large proportion sent to us by your committee) are *extensively read, and contribute to diffuse the light of truth into the dark minds that are so plentiful around us*. One ray of light, or even a number of rays at long intervals could give but obscure ideas of visible objects; and I suppose it is much the same in the communication of Divine light to the soul. We should not expect very great things to be accomplished by a tract read once in two or three months; or, at least, we should not be discouraged at not finding any great result from such scattered rays, but rather be encouraged to *supply more light whenever we can*; and hence the necessity of constant exertion on the part of our societies, and especially in getting as many *new tracts* as we can, making them so far as possible *attractive and instructive*.—REV. G. PETTIT, *Palamcottah*.

‘Several persons have been induced to attend public worship by the perusal of tracts they have received from us.’—REV. R. D. GRIFFITH.

‘As to any instances of good being effected by means of tracts, I *might mention many*, but I wish to confine myself to two cases. One of the Native agents in connection with this mission was led to serious inquiry after the truth, *by means of a tract* given to him at Bellary. This man who is employed as a reader at Cherlopilly has been the *means of bringing ten adults into the fold of Christ*, and I am happy to say, that there are *many more* in the neighbourhood of his station whose faith in idols is entirely broken, and who are beginning to feel after a more excellent way.

‘About three weeks ago, I had a very pleasing interview with an elderly man (of the Sudra caste) from a village about 50 miles from Cuddapah, whose case appeared to me very similar to that of Cornelius, mentioned in the 10th chapter of the Acts of the Apostles. It appears that *he had heard one of our tracts read by one of his sons*, and was so pleased with its contents, that when he came to Cuddapah he determined on asking for some more. He accordingly paid a visit to the mission bungalow, where I had a long and interesting conversation with him, from which I learned that he had abandoned the worship of idols for some time past, and that he was in the habit of paying worship to God twice a day. I here subjoin a conversation held between him and one of our Christian schoolmasters, from which the state of his mind may be more clearly discovered. Q. Of what religion are you, and whom do you worship? A. I have examined all the ways of the world but cannot find any truth in them, they are of no benefit whatever. Q. How do you know that all these are of no benefit? A. They are all the device of man, I have walked in them for some time, but they only encourage all kinds of evil passions and lusts, and bring evil to our souls, therefore I know that they are false. Q. But cannot you find heavenly bliss by the worship of idols? A. No, these are only created things, some of them have no life, and men who are without knowledge worship them. Q. But do you not now worship idols? A. No. I do not worship any idols, for I consider in my mind that to leave the true God who created and preserves me and all things, and to worship idols is a great sin, and I have therefore relinquished them. Q. How do you know that idolatry is a sin? A. I thought so in my mind, and after *I heard my son*

read a tract on the True Way, I was more confirmed in this opinion. Q. Do your wife and children listen to your words? A. No, they will not hear me but call me mad. Q. But if you do not worship these idols, whom do you worship? A. I worship the Creator and Preserver of all things—one God. Q. How do you pray to him? A. O God, I am a great sinner, and I pray thee to take away my sin, and after death receive me to thyself. The schoolmaster also spoke to him about the necessity of a Mediator to take away sin, to which doctrine he readily assented.—REV. E. PORTER.

‘There have been instances of some coming to ask the meaning of tracts they have read, and to get other tracts and books, but no case of conversion or even particularly serious inquiry in connection with reading merely has come under my own notice the last year. As an auxiliary to the preached word, tracts and books do much good also by disseminating a degree of light and truth among those to whom the gospel is not preached.’—REV. M. WINSLOW.

‘A tract given to a person resident at this station caused him to give up frequenting the pot-house and the canteen. Another tract caused a female who had been living without God in the world to serious thought upon the salvation of her soul.’—SERGEANT J. HOLT, *St. Thomas’ Mount*.

‘I am sure that much good is done by these little ever present preachers. My catechist gave a Wair youth of 17, a tract which so convinced him of the abomination of idolatry, that I baptized him in the name of the Triune God in Christ Jesus. From this fact the people reason thus: they give the people a book, and so soon as he reads it, the reader must become a Christian.’—REV. S. HEBICH.

4. What publications of our Society do you consider specially useful and appropriate for distribution with a hope of their doing good?

‘I have always advocated short simple tracts, containing as much as possible of the way of salvation through the Lord Jesus Christ; and experience confirms me in the opinion, that such are most likely to produce the end in view, i. e. the glory of God, and good of souls. The books I have received from your Society are beautifully got up and are invaluable.’—REV. W. B. ADDIS.

‘So far as my observation extends, there is scarcely a useless tract among all that have been issued by the different philanthropic associations in India. The shorter biographies of converts and brief summaries of the leading doctrines of Christianity, as specimens of which, I refer you to the tracts முத்திமார்த்தம் and ஞானவிளக்கம், must ever prove generally acceptable, while local ones or those got from observation and experience of the missionary in his field, may often prove very serviceable.

‘Against Popery, Mr. Rhenius’ செம்மார்த்தம், the தேசநிருபம், and பாபிபுமார்த்தகண்டின, are very good, and I need more than I get.

Against heathenism, those composed chiefly of extracts from Scripture against idolatry, are the best. The Children's Series are a promising feature in your operations, and will doubtless do much for the generation now in our schools.'—REV. J. J. LAWRENCE.

'I have not observed any difference among your books and tracts as it regards the contents and moral influence. They are all, as far as I have observed, *good and useful*, but we want the Spirit from on high to open the hearts of the Hindus for the truths contained in them.'—REV. J. M. LECHLER.

'I consider all the publications of the Society to be more or less useful and appropriate for distribution, with a hope of their doing good. There are nevertheless a few that may be considered specially so, and among these, I would notice the following: *On Adultery, On Idolatry, The Crown of Holiness, The Incarnation of Christ, and The Way to Heavenly Bliss*.'—REV. J. E. NIMMO.

'I think some of the works lately come under my notice, of much use to the young Natives who read English, (I mean books neatly bound,) like the *Traveller, Barth's History*. Treatises on Natural Philosophy are made the handmaids of religion.'—REV. R. NOBLE.

'As to the publications which are most useful, I feel at a loss to give a proper answer. I would now just state that I have had many queries for the tracts entitled the *Blind Way* in Tamil, and also for a tract *On Caste* in Telugu, published by the Vizagapatam Tract Society. The tract on Juggernaut, by the same Society, is always very popular amongst the Natives of this and other parts of the Telugu country.'—REV. E. PORTER.

'The *Blind Way, Hindu Triad, Essence of Wisdom* in Tamil, and the *Hindu Triad, Catechism on the Hindu Shasters* in Telugu, are well adapted for the heathen if stitched up with *Good Advice*, or some other tract showing more fully the way of salvation. For Christians and those somewhat instructed, the *Resurrection of Christ, Good Counsel, Ten Commandments, Divine Knowledge, Excellency of the Bible, The Sure Way, Ministerial Advice, and Evidences of Christianity*, are among the most useful tracts for promiscuous distribution. I usually prefer *The New Birth, The Heavenly Way, Concerning Idolatry, True Doctrine, Means of Bliss, Spiritual Light, and In whom shall we trust?* I think however the tracts commonly re-published are all good and variously useful.

'Of the *books* I need not speak, as their value is generally known.'—REV. M. WINSLOW.

'The publications of the Society, as far as I have had an opportunity of reading them, are *appropriate for distribution, and calculated to do good*. If to some of them prints or wood-cuts were added, it would make them still more attractive to the Natives.'—REV. C. F. HEYER.

'Nos. 400, 500, and the "Sinner's Friend" have done much good.'—REV. R. D. GRIFFITH.

5. Have you been able to use many of our books in your schools, with your catechists, &c. If so which?

'Rhenius' Theology and his Evidence of Christianity and portions of the Gospels, are books in demand by us, and all the other volumes which contribute to awaken an intelligent and devout piety. Could the Tinnevelly Tract Society be allowed and encouraged to put their excellent translation of Watts' Scripture History on the same footing, as to terms of sale, with the volumes of your Society, it would, I doubt not, greatly benefit many.'—REV. J. J. LAWRENCE.

'The school books of the Society have been particularly useful both in our English and Tamil schools, and also to many Native Christians who learn to read; and I sincerely hope the Society will be able to furnish a few more. I observe that they have only the 1st English Instructor, and the lessons in Tamil only Nos. I. and II. The Tamil Grammar and, last though not least, the Body of Divinity by Rhenius, have been useful here.'—REV. J. M. LECHLER.

'My catechists have all read your publications, and they not unfrequently use them as text books, when preaching among the heathens. The school children in common with the others continue to read your books with interest. A few large books published by the Jaffna Tract and Book Society have been introduced here as school books, and so soon as we are amply supplied with some of your excellent books, we hope to introduce them also as school books.'—REV. J. E. NIMMO.

'Your Society has contributed greatly to the pleasure and profit of many in these parts, by furnishing us at so reasonable price the translation of that invaluable work, "the Pilgrim's Progress." Nearly the whole of the large edition I purchased of your Society has been disposed of, and copies have been eagerly sought after and extensively read.'—REV. G. PETTIT.

'Some of the most useful of the tracts and story books, such as Ayah and Lady, have been introduced into our schools, and are read with apparent pleasure and interest by the elder boys.'—REV. E. PORTER.

'Ayah and Lady, Little Henry and his Bearer, Pilgrim's Progress, Rhenius' Body of Divinity, Hindu Girls' School, are among the books used in our schools.'—REV. C. F. HEYER.

'The school books are all introduced into the schools under my care. The tracts of the Children's Series and others, are frequently used for reading. The schoolmasters have read most of the "Explanations of the Parables" and several tracts to me as a Bible class in connexion with the Scriptures, and are now reading Evidences of Christianity.'—REV. M. WINSLOW.

'We have not had many of your books among us, but hope to have more for the future.'—REV. W. B. ADDIS.

6. Do you find the disposition to purchase books on the ad-

vance or decrease in your neighbourhood? If the latter, do you attribute it to inability arising from poverty, unfitness of the books themselves to interest, or defect of national character?

‘There is no doubt that many books might be sold if we had them to *expose for sale*. It will be for the committee to determine whether it will not be desirable to place a small stock under the charge of some responsible person at the out-stations.’—REV. R. D. GRIFFITH.

‘The experiment of selling the books of your Society has but just commenced, and I am not prepared at present to say to what extent we may succeed.’—REV. W. B. ADDIS.

‘I think there is an *advance* in the disposition to purchase books, chiefly among catechists and church members.’—REV. J. J. LAWRENCE.

‘The Hindus hereabouts are little disposed to buy our books. I am informed that some Mohammedans who paid a trifle for a few books, used the covers for their own, and tore the paper of ours. The Blind Way we have sold lately for two pice the copy, but I have reason to believe that the Natives buy it chiefly for the sake of the songs it contains. Many Natives are able to pay for books; they can pay large sums for heathen books on paper or olas; but as we have hitherto *given* them most of our tracts and books, gratuitously, they think we should *always do so*, be they never so large and expensive; and in many instances they really thought they did us a great favour by receiving them. It is high time to undeceive them on this point.’—REV. J. M. LECHLER.

‘I regret to say we have not been able to effect much good in the very desirable work of selling books. This want of disposition in the people does not arise from poverty or any unfitness of the books themselves, but simply from their known characters as niggards and great lovers of money.’—REV. J. E. NIMMO.

‘I have seen no disposition to purchase books in the Native language, and I should suppose that several years will elapse before such a state of things can be expected to exist in so newly a settled missionary district.’—REV. H. W. FOX.

‘I am sorry to say that at present I find no disposition to purchase books amongst the Natives here, except it be the verses of Vemana, one of their own poets. I attribute this want of disposition to the general indifference of the Natives of sound learning, and their depraved state and feelings.’—REV. E. PORTER.

‘There is very little disposition to purchase books among those whom I meet, but I do not know that there ever has been more. Small sums have been paid toward the Tamil Magazine by a few but not the full price. A few Rhenius’ Body of Divinity and Pilgrim’s Progress are sold at reduced rates.’—REV. M. WINSLOW.

‘With reference to the disposition of the people to purchase books, I think you will acknowledge it is on the *advance*, when I say that above 600 Rupees worth of Tamil, Telugu and Canarese books have been sold from the Bangalore School Book Society’s Depository, during the last year, in addition to a large number of English books, many of which have been purchased by the Natives.’—REV. J. GARRETT, *Bangalore*.

7. May we not, during the coming year, expect assistance from you in the way of: Pecuniary contributions, (the smallest sums will be acceptable.) Sermons for the Tamil Magazine, (afterwards to be incorporated into a volume.) Tracts (original or translations) for separate publication. Books for schools or popular reading. May it not be that you have not allowed your voice to be heard, and your influence to be felt through the Press, to the extent of your duty and privilege?

‘Pecuniary contributions have been increased this quarter from Rs. 6, As. 12, to Rs. ——. I have no doubt that we shall be able to increase them yet more.’—REV. R. D. GRIFFITH.

‘Our pecuniary assistance to your Society is quite confined to those attached to this mission. We shall try to do what we can. Literary assistance may probably be afforded if time permit.’—REV. W. B. ADDIS.

‘With regard to the preparation of matter for the Press, I cannot promise much; if time and occasion allow and require, I shall be glad of the aid of the Press to assist me in this field, which in some respects is becoming very promising.’—REV. J. J. LAWRENCE.

‘We hope to render some pecuniary aid to the Society in the course of the year. With regard to writing sermons or translating tracts and books, I have hardly any time to spare; but even if I were to attempt any thing now for my own improvement and the use of the Tamil population, I have no person to render me any assistance as a moonshee. Should however any easy work or subject be proposed, I might take it into consideration.’—REV. J. M. LECHLER.

‘I shall very gladly endeavour to procure pecuniary aid for the Tract and Book Society in this neighbourhood, though I fear I cannot promise much; but in order to do any thing in this way I should be glad to have two or three copies of the Report for the purpose of drawing the interest of those whose help I ask for.’—REV. H. W. FOX.

‘In reference to this question I can only reply that I shall be most willing to help the Society as far as my time and other duties will allow.’—REV. E. PORTER.

‘I feel the importance of supporting a *Christian Press* in this land, where almost every thing is to be yet done to form an intelligent Christian community, but my engagements in connexion with it in

another form prevents my promising much in connexion with your Society, but I shall ever be happy to lend such aid in promoting its important objects as circumstances may allow.'—REV. M. WINSLOW.

Conclusions drawn from the above Replies to Circular.

(1.) Every correspondent from whom information has been received has regarded it a privilege to engage personally, and through his Native assistants, in the work of tract distribution. Many more tracts could have been disposed of, but care was taken to see whether the applicant could read and would make a good use of what was given to him.

(2.) The desire for tracts is on the *increase* rather than the wane, and great willingness every where exists to receive what the Christian teacher has to give.

(3.) In the opinion of all correspondents much general good has been and still is done by tracts. Several persons state instances in which these small volumes have been blessed of God to special spiritual good to the soul of the receiver.

(4.) All the publications of the Society are deemed valuable and appropriate for distribution; short tracts, plain and practical, are generally preferred.

(5.) The bound volumes of the Society, such as 'Pilgrim's Progress,' 'Rhenius' Body of Divinity,' 'Parables Explained,' are much used by catechists and readers; while the school books and the small volumes, as 'Ayah and Lady,' 'Little Henry and his Bearer,' 'Bible History,' &c. are text books in many schools at the Presidency and in the interior.

(6.) The disposition to purchase books is *slowly* on the *advance*. Many are prevented from so doing by poverty, and many more do not feel the necessity of paying for that which has hitherto cost them nothing. A reformation is needed on this subject.

(7.) Correspondents are still ready to assist the Society so far as they possibly can, in all ways that can avail to its higher and more extensive usefulness.

Conclusion.

The rapid glance now taken of the doings of this Society during the year under review, cannot but awaken gratitude for the past, and incite to more wakeful interest and earnest effort for the future. Since the last anniversary, 2,640,000 pages of tracts, and about 2,500,000 of books, making in all more than 5,000,000

pages of Christian truth, have been put into the hands of the Native community of Southern India through the medium of this institution. Supplies have been sent from Vizagapatam on the north to Palamcottah on the south, from Bangalore and Cannanore on the west to Jaffna on the east and across the seas to Moulmein and Mauritius. But, 'have not many of these publications been slighted and abused, their contents not read or, if perused, not remembered and practised?' Granting this, yet the argument that would be drawn therefrom against the cause might be employed with equal force against every system of benevolence—not excepting the *preaching of the Gospel*. It is a trite adage that 'the abuse of a good thing is no valid argument against it.' But how do we know that this is a *good cause*? From the voice of God heard through his Providence! Were it possible to convene the whole company of Christian missionaries resident in India, and other Christians who are practically devoted to the spiritual benefit of the heathen, and were their opinion asked upon the utility of tracts as a means of disseminating knowledge; the answer returned would, we doubt not be, 'they are of indispensable importance; deprive us of these, and you take from us one of our most efficient weapons of offence when we go forth to attack the enemy of truth and godliness.' Says a correspondent at Cannanore: '*We missionaries cannot do without tracts.*' Writes another from Palamcottah: '*Religious tracts are generally the best introduction we can have to a crowd of heathen.*' And another from Salem: '*Tracts prepare the way for the Scriptures.*' Sentiments like these will be responded to throughout the length and breadth of the land. Added to this indication of the Divine pleasure is another of still greater weight, the *effects* that have attended this dissemination of truth through the pages of tracts. The cases mentioned by the *Rev. Messrs. Addis, Lawrence, Nimmo, Porter, Hebich, and Mr. Holt*, are worthy of serious perusal, and cannot but leave the intelligent and deep impression upon the mind that an enterprise attendant in its progress with such results must be of God.

With confidence, therefore, do the committee ask for this cause of Christian benevolence a continuance and enlargement of public interest and support. Though much has been done, yet the way is not *all trodden*. With each returning year the field of usefulness widens and demands increased exertions from those who would go up and possess the *whole land*. Correspondents testify that the desire for our publications among all classes is on the *increase*. The people instead of being satiated ask for more. The Native church is becoming enlarged, more intelligent, and greatly needing a Christian literature. The ear of faith can hear the command, '*Go forward.*' Let no one be less interested, less

prayerful, less liberal, than he has been, but let all resolve that this is a cause, this a Society that demands his warm affection and his zealous aid.

What an amount of good may be done by one tract, the '*True Refuge*' for example, from the pen of the Rev. W. H. Pearce, to which, say the committee of the Calcutta Tract Society, a multitude of conversions to Christianity are directly and immediately attributable. Happy the man *who wrote that tract*, happy they who *gave of their substance to send it abroad on its errand of love*; and may it not be that some one tract of this Society shall be found in the day of account to have been the means of equal if not greater good? If so, he who penned its pages, and they who sent it forth to tell its tale of mercy through a Redeemer, will not lose their reward.

Says a valued correspondent at Dindigul.

'The whole cost of the station where I am, books, labourers, all would not buy a single diamond of the cluster that adorns the head of a Punjaub prince, yet here is what, through the instrumentality of your publications, has become the Lord's and shall be his when he maketh up his jewels, and which shall shine with increasing lustre long, long after all the light and brilliancy of those diamonds shall be forgotten.'

The committee commend the cause to the affectionate interest, the prayers, and pecuniary contributions of all who would desire to see the sanctifying and saving truth of the Cross supplant the debasing and ruinous fictions of this idolatrous land!

APPENDIX.

Most of the letters from correspondents may be found in the body of the Report. The following valuable communications could not there be inserted.

THE REV. D. POOR.

JAFFNA, CEYLON.

I beg leave to express to you, and through you, to the Madras Tract and Book Society, my best thanks for your kind and prompt attention to my late application for tracts. I have the pleasure to acknowledge the receipt, recently, of a parcel in good condition, containing three thousand four hundred assorted tracts. This generous supply I purpose to reserve till the commencement of the year, and then to enter upon a systematic distribution of them in connexion with my Native assistants through the length and breadth of my missionary field. For several years past I have received supplies for ordinary mission purposes, almost exclusively from the Jaffna Religious Tract Society, and to them it is appropriate that I send my annual report of what has been effected, or attempted, in the tract department of mission labour. In one important particular, however, it is in point for me to communicate with the Madras Society, *i. e.* in regard to certain *bound volumes of the Society's publications*. I have occasion to speak of this subject, even in relation to the *past*, but more especially in reference to the *future*. For some months past the revised edition of 'Bunyan's Pilgrim's Progress,' in Tamil, published by your Society, has been regularly used as a reading book, in a weekly course of reading, under my immediate supervision, attended by most of the schoolmasters and Native assistants connected with my station. The whole number belonging to this company, and to whom a copy has been loaned is forty. Most of these are in attendance weekly at the station, while a branch meeting, attended by six or seven individuals, is held at an out-station conducted by a catechist. After reading the volume through in course, we were so much interested in the contents of the book, and so impressed with the importance of the subject presented, that we were induced to give it a second perusal, in which we are now engaged. I have made a special effort to induce each individual to read the book in private, in reference to his own state and character, and to improve the opportunity of reading it to their families and friends, while the book remains in their possession. On these books being returned, I am intending to have them read by the children of the first class from the village schools, who also are in weekly attendance at the station for examination and instruction. The course of reading to which I have above referred, embraces the *weekly* reading of the Scriptures, and the *alternate* reading of the

'Morning Star,' and religious tracts, including school books, every other week. It is on this occasion that I come in close contact with the minds and hearts of this interesting company, and have full opportunity of urging upon them the claims of the gospel, and the claims which their idolatrous countrymen have upon all who know the gospel, and are able to impart a knowledge of it to others. The majority of this company of readers have publicly professed their faith in Christ, and are in the judgment of charity his disciples; two are candidates for church membership; two others have made repeated application for admission, but are not yet received, and the others are too well instructed in Christianity to repose confidence in the gods of the Hindus. In accordance with my suggestion, these forty individuals, each one at his own house, have recently commenced the practice of holding a weekly meeting, on Wednesday evening, for the purpose of a more formal reading of the Scriptures to his own household, and to as many of his kindred and neighbours as he can induce to attend for such a purpose.

I have thus minutely introduced you to this company of readers preparatory to a request which I have to make, and which may indeed be regarded as a standing request, viz. That your Society will have the goodness to furnish me, from time to time, perhaps twice a year, with *copies of specified volumes in sufficient numbers to furnish each of this company of readers with a copy*; leaving it at my option whether to *sell or loan* the said copies, or to give them gratuitously. Of course an annual report will be given to the Madras Society of the manner in which their bounty may be disposed of. In making this request in behalf of the forty individuals before mentioned, I should not forget to add, that there are *six female school teachers connected with the station*—several church members, well instructed, who are not in the service of the mission, and several merely nominal heathen in our neighbourhood who would be profited by a perusal of the books in question. Hence it appears that fifty-five copies would be but the necessary supply. I have further to request that the Society will have the goodness to grant, and to forward by the earliest opportunity, fifty-five copies of the volume entitled 'Practical Exposition of the Parables of Christ,' which they have recently published, a few copies of which I have just now received. My impression is that this book is well suited to the object on which our people have just now entered, of holding religious meetings at their own houses on Wednesday evening; and also a very suitable companion for our Native catechists in their intercourse with the people generally, but more especially in the meetings which they stately conduct in our remote school bungalows.

When I commenced this letter, it was fully my intention to make a few remarks on the vexed question of *success* attending the distribution of tracts, in connexion with other means for the publication of the gospel among the people of our charge. But if my letter be not already one of undue length, I am sure it would be so, before I would satisfactorily close my remarks on the subject to which I have referred.

I will only add that on the 7th ultimo, I entered upon my twenty-ninth year of mission service among the Tamil people, and that in view of all I have been permitted to witness of the nature of success

and progress in the missionary work, I feel constrained to thank God and take courage, rejoicing in the confidence of hope that I shall be permitted to witness still greater things; but if not, I would quiet and strengthen myself in the belief, that *herein* will that saying prove true: 'One soweth and another reapeth.' 'In due season we shall reap if we faint not.' 'He that believeth shall not make haste.' 'The wrath of man worketh not the righteousness of God.'

THE REV. W. B. ADDIS.

COIMBATORE.

(The former part of this letter may be found in the body of the Report.)

Tracts are desired.

Scarcely a day passes without applications at the Mission House for tracts, and in many instances the applicants are respectable people. Farmers from the surrounding villages for many miles, country dealers, petty merchants, &c. &c.

Tracts are preserved and read.

A sepoy was met with who had received a tract upwards of four months before, and he had it carefully deposited in his cap, or turban, in order to peruse it at leisure and opportunity. He had nearly worn it out by frequent reading.

Some persons applied for tracts, to whom we recollected having given tracts before, and they were interrogated respecting what they had done with them, the knowledge of their contents, &c. When one person among them who was near his own residence, in order to show us that they were carefully preserved, and as an inducement for us to give them more, went to his house, and brought those formerly received, carefully arranged, and bearing marks of having evidently been repeatedly read.

Bound Tracts.

It was a happy thought that suggested this plan, for in such instances as the above and others, they will be highly prized, for the covers preserve them; and also they form a good school-book for the classes, preparatory to reading the Bible. Many other instances of their utility may be mentioned.

Tracts may do good.

A carpenter who had often been exhorted to repentance and faith in Christ, but whom we thought had received but little impression, one day took home with him a tract, and to the surprise of his family, instead of retiring to rest at the usual time, took a lamp and sat up good part of the night attentively reading and meditating upon its contents; the following morning on his way to work, he was suddenly seized with illness, returned home, and by 8 o'clock was a corpse. Who can tell what passed in his mind on reading the tract, or what

influenced him so to do with such avidity so shortly before he exchanged worlds?

A few days ago a large and celebrated idolatrous feast was held in the vicinity of this town, (Coimbatore,) and which is generally attended by people from all the surrounding towns and villages for many miles. Several men from a place upwards of fifty miles distant, in passing through this *received some tracts*, and proceeded no further, but returned to their village, saying, *they were convinced by what they had read and heard, that going to the idol feast would prove of no advantage, if not sinful and dangerous to their best interests.*

While I was sitting in a street one day, a man accosted me, whom I saw was from a distance, requesting a supply of tracts; upon questioning why he was desirous of having so many, he replied, that he had read all the last supply he had received to the inhabitants of the village where he resided. After further conversation I found he had come upwards of 20 miles, and that he had on a former occasion received several tracts, names of which, &c. he mentioned, and which he had not given away to others, but invited them to come and hear him read them. Who shall say the man's endeavours are vain, although he himself is not a professing Christian?

I could multiply such instances bearing directly or indirectly upon your queries, but the above sample will doubtless be sufficient, if I have not already exceeded due bounds, but you are quite at liberty to make what selection you may think proper from them; hoping that they may stimulate to further exertions among those who pity precious souls going to destruction, both by their pecuniary and literary assistance.

P. S. Among the many thousands of tracts distributed in these parts, *only one instance of a single one having been destroyed* has come to my knowledge during the past year, and that one was destroyed at a heathen feast, at which times the people appear infatuated. We prefer markets, villages, &c. when the people are free from such excitement, and we have always found such places and times, far more advantageous for putting these publications in circulation.

With fervent prayer that an abundant and increasing blessing from the Author of all good may rest upon your Society, and that it may still prove a powerful means of disseminating that knowledge which shall lead many to Christ—to salvation.

MR. CHARLES J. ADDIS.

COIMBATORE.

I am happy to say, in answer to your queries, that I continue tract distribution very extensively both at markets held in different villages, in the streets of this town, (Coimbatore) and in the surrounding villages. I meet with great encouragement as it respects the friendship of the people. In the markets I am often requested to sit down, read a tract, and explain the same; for which purpose they generally make a seat for me of cloths, &c. which they bring to sell. I sometimes get a great number of hearers who ask me questions, concerning the way of salvation, the foolishness of worshipping idols, of

obtaining heaven by their own good works, &c. This is also the case in the streets of this town, where I am often invited to sit down on the thinnas (verandahs) of their houses and read to them; at such times many collect together and listen with attention to the instructions given, after which they request me to supply them with some tracts for their own reading.

I am frequently obliged to carry some tracts in an inner pocket, that I might not fall short to supply those who apply for them; the people well know I carry such publications, and I frequently have applications for tracts though none appear. Our house also being near several large public roads, *I daily find travellers willing to hear tracts read and to receive them, and by this means many are carried to distant places.*

THE REV. J. E. NIMMO.

COMBACONUM.

(Replies to questions before inserted.)

28th February.—At Gallaway Chapel, a very interesting and learned Brahmin started many important questions with reference to the necessity of a Mediator between God and man. When this was explained to him, he appeared satisfied, and spoke as follows: 'God, I now see, is a God of justice and mercy too.' A Tamulian present, one of my old and constant hearers, as a further illustration, related the history of king Seleucas, as given in one of the tracts of the Madras Tract and Book Society entitled 'Justice and Mercy Displayed.' Is this not an instance that our books are carefully read and fully understood?

4th March.—In one of my school-rooms in the Town here, came a Tamulian to me and spoke as follows: 'Sir, I have for the last three years regularly received tracts from you, have read them carefully through, and believe they contain nothing but the truth; I am convinced that idolatry is utter folly.' After this, *he gave me the substance of all the tracts he received from me the preceding years to my satisfaction.* A few men and women, on the same occasion, came to me and spoke as follows: 'Sir, we are very poor people indeed, and come from a distant village. We desire to know more of such good things; please give us a good book, and we shall take it to our village, and get some one there to read the same to us.' Another individual addressing those who opposed us, spoke nearly as follows: 'Why oppose this gentleman? he tells us nothing but good things. If you are not disposed to hear such good things, you better go away, and leave us quiet to hear.'

20th.—At Thodavasel, a little boy of about 11 years of age declared that idolatry was utter folly and sinful. On my inquiring how he came to know that, he replied, *by reading a tract I had given him many years ago, and by the light of his own conscience.*

30th July.—This side of Negapatam, a Mohammedan ran after me from a place about a mile distance, for an Hindustani tract for his son. Here was a great call for Hindustani Scriptures and tracts.

REV. J. J. LAWRENCE.

DINDIGUL.

(See the body of the Report for parts of this communication.)

Nathaniel's account of himself.

I worshipped with all my tribe, whose custom it is to make images and idols of an admixture of the five metals of pure silver, of stone and of earth, and call them gods with such names as these: *Peyrumaarl*, or the divine king-like mountain; *Sukku Deyve*, *Sick-kutcheammen*, who passes through the flames; *Korttey-malie-swany*, *Saalemalie Kumperacaye*, *Peyrumaarl*, *Soobramunien Pulliar*, and numberless others; build temples and make cars, &c. &c. for them—so I lived in all the varied mystery and ceremonies of heathenism. So I walked in all the ignorance and mental darkness of heathenism.

Then I had no idea within me, of a future life, or that the soul after death would go either to heaven or hell; I only knew what is current amongst the people, that the soul after death would migrate, according to the deeds of good or evil, either into another body, into an ox, or have one of the many other births believed in by us.

While thus, I observed the Roman Catholics of our town going to their chapel, and performing their ceremonies, and I desired to see and hear. I procured the Ten Commandments and the poem or song called the Garland of Heavenly Joy, (*சுபீர்த் தமணம்மாலை*), of the schoolmaster, who was a Roman Catholic, and I learned them; but paid no regard to what I learned, although I perceived it good, but continued to walk according to my heathenish custom.

About this time, according to a practice amongst us, we went to Seringam, myself, wife, the zemindar's aunt, and his wife's mother, and some low people, to worship Runga Natham. After the festival was finished, and we were returning to Dindigul, the missionary overtook us in the avenue, and asked, 'From whence do you come?' to which I replied, we have been to Seringam to worship Runga Natham, and are now returning. He then asked, How many rupees each have you carried and expended? and as I replied, that each had expended and given according to his ability, he brought me to his house; having ascertained that I could read, he repeated a verse from our books.

'How many, many flowers have I in former times plucked and thrown.

'How many incantations vainly have I repeated,' &c. And also, 'Though you go to Casi, sin is not abolished,' &c. To which he added,

My friends, why waste your time and your money; retaining in your bosoms evil thoughts, committing sin, encompassed with troubles, walking in the snares of the devil; why destroy yourselves? Your way is dark, and leads to darkness. Wherefore leave it and believe in Christ. In this manner he gave still farther good counsel. After the teacher had spoken thus clearly, I humbly replied, 'Teacher, your saying is all true. It is the good way for the souls.' 'Come to my house,' he said; so leaving my company in the avenue, I came. *He gave me a few books*, and bid me carry them to the zemindar, and to learn them myself, and to teach them to others; and he urged me to repent and dismissed me. We returned to our home, read and explain-

ed the books (among others, *Blind Way* and *Spiritual Light*,) to the zemindar and others. As I was reading the word of Jesus Christ, and discovering more and more clearly their meaning, the people of the town and my kindred began to hate me, and to advise my wife to prevent me from reading; and they said, 'Take the books and throw them into the fire. If you do not, he will forsake you, join the Christians, and get another wife, and then you will be for ever separate;' and she, thus instigated, constantly opposed and quarrelled with me. One day, while I was reading the *Blind Way* in my house, my wife caught the book from my hand and put it into the oven (or fire). I was grieved; and thought within me, such a wife is too bad, I had better forsake her. While thus troubled and silent, after a long time, she took the book out of the oven and gave it back; it was not burned but dirtied and blackened. She said to me, why are you grieved? you need not rub ashes, you need not worship Peyrumaarl, study the books as you please, I will have no objections to this, only swear to me that you will not enter that religion and be baptized. I made no reply, and passed the night in fasting and sorrow. At midnight she awoke me. Hear what I say. She began: 'If you go to that religion, I will quit you and wander a stranger.' Then placing food, she told me to eat. I was hungry, ate and slept. After a few days, having, according to my custom, trained four fighting cocks, my wife said, take one of the cocks and pit him; if he wins, and is not vanquished, then the religion you are seeking is good; and I too will consent to come. If not, then you must not go. So she arranged. I cannot tempt God, what you now say is wrong. But I went to the cock fight, and two of my cocks were vanquished. Upon this my wife became more strong in her unbelief, taunted me about it, told me not to go to that religion, caught the tract I had in my hand, (*Hinduism its own Witness*) and threw it into the street. I was provoked and said to her, if you are unwilling to be subject to me, you may quit me, I am this day ready to receive baptism. She then became quiet. Many towns-people came to me and spoke each one according to his mind, all hindering me from coming to the Christian religion. I read and explained '*Hinduism its own Witness*' to them, and declared not only that Peyrumaarl was not God, and recounted his attributes; but also said, though you object to the things that belong to my salvation, I will not hear. Then they said to my wife, you need not talk any more with him. His fate is so, therefore you too should go according to his fate.

After a few days, Rev. Messrs. Crane and Lawrence and their catechists came from Dindigul to towns in Perekolum talook, preaching and giving books. I then came and saw them, and introduced myself as the one who had received tracts on my return from Seringam; I told them that *God had given me strength and courage by those books*, and the counsel afforded, and had chosen me to himself. Therefore I wish to come to you and receive baptism. The two teachers spoke with me with joy, gave me the Gospel of Matthew, and told me to come to Dindigul with catechist Samuel; and then when you have well understood the Scriptures, if you are firm in the Christian religion, we will baptize you; so saying, they gave direction to Samuel concerning me, and went on their circuit.

While in this state of desire for admission into the Protestant reli-

gion, on a certain day as I went about my business from Cambay to Cumbum, the Roman Catholic priest came; I went with those who accompanied me to see him. I had in my hands, 'Hinduism its own Witness,' 'The Blind Way,' and 'Resemblance betwixt Paganism and Popery.' When the priest saw me, he inquired who I was. I told him my name and place. He asked what book I had there? a teacher gave them to me, I am ready to receive baptism. I then went on to say, you came as a priest of the Christian religion, yet you place images in violation of the second commandment of your religion and worship. This is a great abomination. By this I see your religion and that of the followers of Siva are the same. I then read to him 'Resemblance betwixt Popery and Paganism;' when he heard it, he took a rupee from his pocket and asked me what it was. I replied a man's head; so said he, we place the cross, as a sign of Him who came to die for men; but we do not worship it, nor do we call or think it God. I asked, Does the cross show that Christ became incarnate? Yes, it is a sign of his incarnation. I asked, Are not the gospel and the commandments a sign and proof of this? Yes, they are, he answered. Then the sign of the cross is unnecessary. I said, both are needed, but it would be much better to worship a little child, one of the sons of men who are made in his image, for the child can walk and speak and hear and see. I then took my leave.

All who stood around and heard, allowed that what I had said was right.

After a few days, I came to Dindigul with Samuel, and seeing Rev. Messrs. Lawrence and Crane, expressed to them my wish of receiving baptism. They ordered me to learn the Catechism. While thus learning, Innasi padree came to Dindigul. Two of the boarding school boys and I went and had conversation with him; when he knew that I had come with the desire and purpose of receiving baptism, he asked, Do you go to the mission because you think that the Romanists worship images? Look well and thoroughly examine then you will see. You do not believe me. If placing images is wrong, will so many white men have received this way (*i. e.* popery.) Our church is spread and spreading every where. But that church is very small. It has no stability. Now, do you carefully consider all this? I replied, If a thousand utter error and only one man speak the truth, are we to receive the saying of the thousand or of the one? Then he ceased, took a book, and went to reading and speaking with others. His words were as if you were to say that noon is midnight.

I was received into the church upon examination of my faith and hope, after two months, on the 4th of June, 1843. By the grace of our Lord Jesus Christ and of the Holy Spirit, I am steadfast in the religion of Christ, and my desire is that my wife may be brought into the church by the grace of Jesus, which she also now desires and wishes to repent and forsake her evil ways. May God grant it.

A year and a half were elapsed since the change mentioned on the above, and I can say that few men in any land give better evidence of having chosen the word and service of God, as their light and joy.

The schoolmaster, Savroyen, from Veerakul had a private inter-

view with me : he is just gone. I believe the Lord has wrought a work of grace in his soul, and is restoring there his own precious images of wisdom and holiness.

Do you wish to receive baptism and the Lord's Supper ?

'My desire is great.'

How long have you had this desire ?

'Since I came to a knowledge of these things.'

When did this begin ?

'About three years since. As I went here and there to the markets, I found catechists distributing tracts, I look and read ; from that time I began to see the errors of my religion.'

What are some of these ?

Confession as required by our priest, the refusal of the cup in the Lord's Supper, the worship of images.

What is the practice in confession ?

The priest asks such questions as these, and the catechist instructs us before hand to say, yes, to them all, whether we have committed the sins or not, viz. Have you committed adultery ? Have you stolen, or been the friend of a thief ? Have you killed ? or have been partaker with a murderer ? Have you borne false testimony ? Have you coveted ? Have you reviled father or mother ? &c.

How long since you confessed ?

Not since I received the tracts.

On this topic he expressed a good degree of knowledge of our Great High Priest, and showed his faith strong and full in his ability and willingness to pardon sin, condemning also the practices of the Romish priest. He said that about six years since, when his father died, the priest disputed with him a long time for the burial, for insisting on his increasing it. He said, sir, I am very poor, and I cannot get more than these five fanams, and finally, he consented, yet not kindly but as by compulsion.

What do they do with the money thus gained ?

Expend it for their food, repair temples, provide for festivals, such as the crucifixion, &c.

Did you find no comfort in confession ?

While ignorant I was satisfied.

Do you understand and heartily approve of our articles of faith, order of the church, and rules of life ?

'Yes. I have examined them fully and receive them heartily.'

You see that Jesus Christ is the only priest, &c., here I recapitulated most of the standing doctrines of the Protestant religion, insisting on submitting all points to the text of Scripture. In reply to which he said :

The Scriptures, they are our rule of life, they are *all*.

My prayer is that God will pour out his Holy Spirit on my neighbours in Verakul, and the next neighbourhood who are related. They say that if these too will come, they will soon in a body forsake the Romish errors.

Does your wife accept of your doctrine ?

She is exceedingly ignorant, but I am instructing her.

Do you pray with your family ? Yes, and in my school. My elder brother is very desirous to come.

Do you think he is qualified ?

He is sincere I think, but is very ignorant. He should not be received yet, he has commenced learning the monosyllables at night and when free from work by day.

What are you doing to convert your neighbours?

I pray for them, that God would give them a right heart. Once in two or three weeks, I go to the more distant villages and read the gospel and converse with them, and almost daily in the school-room, at their houses, and in the streets; I do the same to the people of Verakul.

Do you expect persecution if you join the church?

They can only kill the body, and after that they have no more that they can do.

Such is the substance of our conversation, and the undissembled simplicity and earnestness of his whole manner, as well as my past acquaintance with him, urges me to postpone no longer the acknowledgment of him as a brother in faith, and of welcoming him to communion of the church as a true member of the body of Christ. May the Sanctifier, the Holy Ghost, complete this blessed work, as I am persuaded, he has begun it.

Here then is the fruit of *tracts* and *catechist* and *schools*, and *preaching*. Is that bounty of the church lost which thus brings immortal revenue and places another gem on the crown of Jesus, God over all, and blessed for ever? No, no, the wonder is that God who rideth on the heavens in his excellency, can stoop so low as to use the money of the church and the products of that money and the labours of this earthen vessel in this amazing work of reconciliation. But He hath chosen the base things, and things that are not to bring to naught such things as are the false religions of this world.

Ride on in thy glory, thou conquering Saviour,
Let thousands on thousands submit to thy reign,
Acknowledge thy goodness, entreat for thy favour,
And follow thy glorious train.

SERGEANT J. HOLT.

ST. THOMAS' MOUNT.

In forwarding the half-yearly Report on the distribution of tracts at St. Thomas' Mount, I am happy to have it in my power to communicate:

1. That the subscription list has been increased from Rupees 6-12, to Rupees 10-6, and I trust, if my life be spared, it will be further augmented.

2. That many Europeans have applied to be furnished with such tracts as my stock afforded. You will thus perceive that two points have been accomplished, viz., *a desire to read tracts, and a willingness to supply funds to send the same blessings to others*. I think *great things have been partially accomplished at the Mount*, since about 50 families have tracts supplied to them weekly for perusal on Sundays and during the week. Much more than this would have been accomplished, had persons who have more time on hand than myself and my co-adjutor, come forward to assist in the distribution of tracts, but we have to work alone, in a district that would fully cin-

ploy at least six distributors. Protracted sickness has prevented me from distributing any considerable number of Tamil tracts since September. I shall now proceed to recapitulate my former Report, and add such information as came under my observation since that time.

In May, 1844, a few English and Tamil tracts were given to me when transacting some business at the Society's Depository, Madras, which were distributed to such Europeans and Natives as applied for them at the Mount. I gave some of the Tamil tracts to Kistnah, a Native writer, a heathen of the Malabar caste, who shortly after applied for a Tamil New Testament, which the Rev. R. D. Griffith supplied. Although I cannot speak confidently of any beneficial impression having been made on his mind, still we have cause to rejoice that prejudice and bigotry are giving way to a desire to read Christian books. He has been very useful to me at various times in circulating tracts to others.

Shortly after, I received a supply of Tamil tracts from the Rev. R. D. Griffith, which I gave to Native artificers and coolies employed in the Artillery Depôt, some to Kistnah and different bazarmen, but the greater portion to a sergeant in the Depôt who quickly spread them abroad in his neighbourhood. He informs me that several of the Natives have held frequent conversations with him on the subject matter of the tracts. They not only seemed anxious to listen to his advice, but also expressed their thankfulness for the tracts supplied to them.

In June the Tract Society kindly voted me a large supply of English and Tamil tracts, which I trust have not been distributed in vain, but are like bread cast upon the waters which shall be found after many days, "to the praise of God, who alone can bless the seed sown and cause it to bring forth much fruit unto perfection."

Kistnah supplied some of the tracts and children's books to a Native school in the street where he lives, and which I trust will contribute much to overthrow the pernicious principles which are taught in all heathen schools. The Native master of the school has begged through him, to be furnished with a portion of the New Testament in Tamil. This is another proof in support of the benefit arising from the circulation of tracts. I have supplied a few Europeans with small portions of tracts to get bound in order to preserve them for future and frequent perusal.

The supply of English tracts is nearly exhausted (about 100 copies left) from the frequent application for them by the European soldiers, &c. at the Mount. One set I have retained for weekly circulation in the quarter where I reside. Another set was given to one of the Artillery men here, who I find has been employed for some time in the weekly distribution of tracts amongst the families of the European soldiers living in the Battalion Parcherry at the Mount. I was very glad to find that I was not working alone. The tracts *that I carry round, are stitched three or four in a wrapper to preserve them.* Various Europeans have assisted me in the distribution of the English and Tamil tracts. A quantity of the Tamil tracts have been circulated in the neighbouring villages by an East Indian, who has since had another supply from me for like distribution.

On the 29th of June, I was applied to by two Native Roman

Catholics for a portion of the New Testament; as they say the priest will not let them see the Scriptures, but they are anxious to read them. This application is the result of two or three tracts that I gave them; how far they may become savingly impressed with the necessity of looking to Christ alone, for salvation, the Great Searcher of hearts alone can in due time decide. I am happy in being able to state that during the short period that I have been employed, all the Europeans and Natives have received with gladness the tracts that I offered for their acceptance or perusal.

'Had I more time I would visit the surrounding villages myself and thus further the work.

'As small parties of European soldiers are occasionally proceeding to out-stations, it would be advantageous always to have a stock of English tracts on hand, so that I might have it in my power to supply small quantities of them to such men as are seriously inclined, as I know their time must often be ill-spent through want of books to improve their minds. Many men would refrain from going to the topos and other places where liquor is to be had on the march, if they had books to read during their leisure hours.

'In the latter part of August, I supplied a number of English, Gentoo, and Tamil tracts to one of the Artillery men going up the country for distribution on his journey. Also supplied a number of Gentoo, Hindu, and Tamil tracts, (70 in number) for distribution by a person going to Arcot. In September, a Native voluntarily came to my house to beg some Tamil tracts for perusal, which I gladly supplied; for I think such persons are more likely to value them than others who take them from us as we pass along.'

I have to request that you will thank the committee for the liberality with which from time to time they have complied with my applications for tracts, which have partly been distributed amongst the European soldiers and pensioners at the Mount, and the remainder retained for future circulation.

September 25.—Supplied one of the Artillery with 100 English tracts, which he soon found opportunity for distribution.

October 4.—Supplied a number of Tamil, Portuguese, and English tracts to a friend at St. Thomé, who was desirous to assist the cause. From this time to nearly the close of the year, I have as opportunities and my health permitted, supplied various Europeans and especially *Sunday-school children* with tracts. In fact *scarcely a Sunday passes* without the scholars asking for tracts for themselves or their friends. Circumstances over which I had no control, have prevented me from carrying out my plan, to increase the subscription list to the extent I could wish. The sum of money that is forwarded with this Report may with a very few exceptions emphatically be styled the '*Soldier's mite.*'

I beg you will lay the following requisitions before the committee, viz.

1. That a complete set of all the Parent Society's Tracts, both for adults and children, together with some copies of the broad sheets printed on one side, and 100 tract covers, with '*Lent by the Auxiliary Tract Society,*' printed on them, may be procured at as early a period as circumstances will permit.

2. That 'The Tract Magazine' for the next year may be got out by ship, as opportunity offers, for which I will procure subscribers.

In conclusion I beg to forward a list of Subscribers for insertion in your Annual Report.

List of Subscribers since May, 1844.

	R. A.		R. A.
Conductor J. W. Thompson,	- 2 0	Gunner Foster,	- - - 0 4
Store Sergeant W. Porter,	- 1 0	Gunner Cameron,	- - - 0 6
Store Sergeant R. Doig,	- 1 8	Gunner Hows,	- - - 0 2
Laboratory Sergeant J. Holt,	2 8	Foreman Charles Mainwaring,	0 8
Sergeant Instructor C. Berry,	- 1 0	Artificer Carlah,	- - - 0 4
Laboratory-man F. Smith,	- 0 8	Mrs. Small,	- - - 1 0
Laboratory-man A. Wilson,	- 0 8	Mrs. Sharman,	- - - 0 8
Mr. Williams,	- - - 0 8	Mrs. McDonough,	- - - 0 2
Mr. McGregor,	- - - 0 8	Mrs. Byrons,	- - - 0 2
Mr. Sergeant J. Hooper,	- 0 4	Mrs. Yardly,	- - - 0 4
Mrs. Hooper,	- - - 0 8	Mrs. Russell,	- - - 0 4
A Friend,	- - - 0 8	Mrs. Nixon,	- - - 0 8
Sergeant Bourke,	- - - 0 4	Mrs. Bambury,	- - - 0 6
Corporal Flood,	- - - 0 6		
Corporal Morton,	- - - 0 4		
Bombardier Salter,	- - - 0 4		
Bombardier Benn,	- - - 0 2		
		Total Rs.	17 2

ST. THOMAS' MOUNT, }
 28th December, 1844. }

JOHN HOLT.*

A TABLE SHOWING THE AMOUNT OF TRACT DISTRIBUTION,
From the commencement of the Society in 1819, to the end of the year 1844.

Issued in.....	Years.	English & Tamil.	Time.	Danish.	German.	Chinese.	Dutch.	French.	Portu- guese.	Hindu- tant.	English.	Tamil.	Telugu.	Mahar- atah.	Hond- dums.	Total.
1819	0	6	0	0	0	0	0	22	20	0	3,335	5,315	2,952	0	0	11,722
1820	0	50	0	15	18	0	0	33	49	0	7,526	3,119	3,737	0	0	14,524
1821	0	50	0	50	0	0	0	0	26	0	4,055	4,571	316	0	0	9,067
1822	0	0	0	0	0	0	0	108	0	0	2,736	20,001	22	0	0	23,066
1823	0	0	0	0	10	0	0	20	0	0	6,912	10,880	371	0	0	17,433
1824	0	225	0	0	34	0	0	0	0	0	3,262	18,182	42	0	0	22,339
1825	693	20	0	187	60	0	0	24	2,688	0	20,000	31,097	2	0	0	57,019
1826	104	20	0	0	0	0	0	50	2,595	0	13,051	32,019	5,766	0	0	53,985
1827	9	140	0	22	85	0	0	27	2,598	201	13,416	50,925	5,328	0	0	72,838
1828	0	4	0	8	0	0	0	100	1,427	28	11,785	28,078	6,052	0	0	48,082
1829	6	0	0	16	0	0	0	27	599	0	12,521	29,153	9,152	0	0	51,474
1830	0	0	0	16	53	0	0	53	440	893	7,925	71,649	13,074	0	0	99,305
1831	0	0	0	0	0	0	0	40	200	105	7,790	51,680	16,928	402	0	80,164
1832	0	0	0	53	13	0	0	165	33	0	10,731	41,658	11,591	215	0	86,392
1833	0	12	0	12	10	0	0	194	375	391	12,396	52,358	20,664	0	0	86,392
1834	0	0	0	25	0	0	0	287	225	2,270	10,975	38,171	12,915	0	0	59,882
1835	0	23	0	0	0	0	0	425	0	2,061	21,710	70,491	23,697	150	0	125,159
1836	7	0	0	50	0	0	0	135	0	1,785	16,175	167,282	37,154	50	0	288,057
1837	0	0	0	30	0	11	0	0	894	6,040	22,442	201,033	57,007	0	0	288,057
1838	0	0	0	0	0	0	0	25	819	6,168	13,722	137,536	57,484	8	0	215,762
1839	0	0	0	50	0	0	0	10	25	3,518	6,566	144,804	34,035	110	1,451	189,118
1840	0	0	0	0	0	2	0	0	270	4,115	5,060	104,715	20,150	47	2,294	136,653
1841	0	150	0	0	2	0	0	0	38	2,606	3,227	111,395	37,300	0	783	161,001
1842	0	0	0	0	0	0	0	0	0	2,718	1,239	81,577	51,556	0	2,193	180,263
1843	0	0	0	0	0	0	0	0	0	2,272	4,510	60,415	27,035	0	3,603	97,935
1844	0	0	0	0	0	0	0	0	200	4,910	34,740	135,738	43,582	0	6,491	225,461

SELECTIONS

FROM THIRTEEN CHAPTERS

OF THE

CURAL OF TIRUVALLUVAR,

WITH

FREE TRANSLATIONS

AND

EXPLANATORY NOTES.

BY F. W. ELLIS, ESQ. OF THE H. C. S.

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PREFACE.

THE following remarks concerning the eminent work, of which specimens are given in the following pages, are from the pen of the Rev. W. H. DREW, Missionary of the London Missionary Society. "The Cural of Tiruvalluvar is held in the highest veneration by the Tamil people. The writer of it (Tiruvalluvar, who is said to have lived 1,500 years ago) is deemed an *incarnation of wisdom*. It is called the first of works, from which, whether for thought or language, there is no appeal." The most eminent look upon it as their *law-book*, and in their disputes quote verses from it as evidence of what they assert. The morality of the book is similar to that of Seneca. "The author maintains in general a dignified style, though it must be acknowledged that he descends at times to puerilities."

The Cural contains 108 chapters, and is divided into three parts, in which virtue, property, and sensual pleasure, are severally treated of. The last chapter painfully differs from the two former as to moral character. "It is omitted in reading the volume. The following pages contain translations of selections from the first part, and will give to English readers a clear idea of the highest code of morals extant among the Hindús. Who can read these pages without subscribing to the exclamation (quaintly expressed) of the "Sweet singer of our Christian Israel."

Let all the heathen writers join
To form one perfect book,
Great God when once compared with Thine,
How mean their writings look.

QUESTIONS PROPOSED TO AND ANSWERS RETURNED

BY THE GREAT TEACHER.

Introduction.

WHEN an individual has shown himself possessed of more than ordinary wisdom, he must expect to be often questioned as to his opinion upon subjects of general interest and importance. It was so, in ancient times, with Solomon. "All the earth sought to Solomon, to hear his wisdom, which God had put into his heart." (1 Kings x. 24.) It has been so with the sages of every nation. It was emphatically so with that wisest of beings, *Jesus Christ*. He was a Divine Teacher, and multitudes flocked to Him daily to see His miracles and hear His instructions. They did so from a variety of motives; some wished to learn the truth, while others desired to cavil against His doctrines, and to detect something in His opinion by which they might condemn Him before the Rulers. To them all He declared His sentiments clearly and boldly. Many believed Him, and many who continued unbelievers were silenced by the truth and force of His answers. The Evangelists—Matthew, Mark, Luke and John, have recorded some of the questions that were put to Him with His replies. These we have taken pains to collate and arrange, and will bring to the notice of our readers in successive numbers of our paper, hoping that their perusal may be interesting and instructive.

I. THE WAY TO OBTAIN HEAVEN. Luke x. 25—28.

Question.

A certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?

Answer.

He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And He said unto him, *This do, and thou shalt live!*

Remark.—This lawyer was evidently trusting in his own obedience of the law for salvation. The meaning of our Lord's reply is this

“Keep the whole law and you shall obtain eternal life. But you have not kept it, therefore you cannot be saved in that way. You need a Redeemer, a Saviour.”

II. FREQUENCY OF FORGIVENESS. Matthew xviii. 21, 22.

Question.

Then came Peter unto Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Answer.

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Remark.—The meaning of this reply is that there should be no limit to our forgiveness. As often as a fellow being sins against us and asks forgiveness, so often we should forgive him.

III. CONCERNING THE SABBATH. Matthew xii. 10, 11, &c.

Question.

They, (the Pharisees) asked Him, Is it lawful to heal on the sabbath-days?

Answer.

He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? wherefore *it is lawful to do well on the sabbath-days.*

Remark.—It is the opinion of all wise and good men that works of necessity and mercy may be done on the Sabbath. But it becomes us to examine carefully whether a work be necessary ere we do it on a day which God has commanded to be sanctified to His service.

IV. THE GREATEST IN THE KINGDOM OF HEAVEN. Matthew xviii. 1—4.

Question.

At the same time came the Disciples unto Jesus, saying, *Who is the greatest in the Kingdom of Heaven?*

Answer.

Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. *Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.*

Remark.—Jesus said at another time, “*Blessed are the poor in spirit (the humble) for theirs is the kingdom of heaven.*” Matt. v. 3. See also Ps. cxxxviii. 6. Pr. xi. 2.—xviii. 12.—xxii. 4. Is. lviii. 15. As all who are now in heaven are humble, so all who expect to enter that world must be free from pride.

V. JOHN THE BAPTIST’S QUESTION CONCERNING CHRIST.

Luke vii. 20, 22, 23.

Question.

When the men were come unto Him, they said, John Baptist has sent us unto Thee, saying, *Art thou he that should come? or look we for another?*

Answer.

Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; How that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me.

Remark.—Christ would have John compare these wonderful acts with the prophecies contained in Isaiah xxxv. 5, 6.—lxi. 1.—viii. 14. and liii. 1—3—from which he would receive an answer to his question, and from which he would draw an unhesitating conclusion that He was indeed the Messiah, Immanuel, God with us.

VI. THE COMPANIONSHIP OF CHRIST WITH PUBLICANS AND SINNERS.

Luke v. 30, 31, 32,

Question.

The Scribes and Pharisees murmured against His disciples, saying, *Why do ye eat and drink with publicans and sinners?*

Answer.

Jesus answering, said unto them, They that be whole need not a physician; but they that are sick. *I came not to call the righteous, but sinners to repentance.*

Remark.—Jesus went not to the feast to eat, drink, and to be merry, but to do good. Knowing that they who gave the entertainment were notoriously wicked, He sought an opportunity to warn them of their danger, and call them to repentance.

VII. CONCERNING FASTING. Luke v. 33, 34, 35.

Question.

They said unto him, *Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?*

Answer.

He said unto them, Can ye make the children of the bridechamber fast while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Remark.—Christ was the “Bridegroom.” The disciples were His “Children.” While He was on earth and with them they would rejoice—when He should leave them and return to His heavenly home they would mourn.

VIII. CONCERNING DOING GOD’S WILL. John vi. 23, 29.

Question.

Then said they unto Him,
*What shall we do, that we
might work the works of
God?*

Answer.

Jesus answered and said unto
them, *This is the work of God,
that ye believe on Him whom He
has sent.*

Remark.—Faith is the most important of all duties. Without it all our good deeds are unavailable to secure the Divine favour. “Without faith it is impossible to please God.” (Heb. xi. 6.) “He that believeth shall be saved, and he that believeth not shall be damned.” (Mark xvi. 16.)

IX. WONDER AT CHRIST’S EARLY KNOWLEDGE. John vii. 15, 16, 17.

Question.

The Jews marvelled, say-
ing, How knoweth this man
letters, having never learn-
ed?

Answer.

Jesus answered them, and said,
My doctrine is not mine, but His
that sent me. If any man will
do His will, he shall know of the
doctrine whether it be of God, or
whether I speak of myself.

Remark.—Christ would have the people listen to His discourses not as the words of one who seemed like them a mere man, but as the messages of the Great Jehovah—His Father who sent Him into the world to instruct and save. He would farther impress upon their minds the important truth, that as he who is decided to do the will of God, is afraid of being deceived, distrusts himself and seeks diligently for Divine teaching, so he will assuredly be guided to the knowledge of every essential truth.

X. ADULTEROUS WOMAN. John viii. 3—11.

Question.

The Scribes and Pharisees
brought unto him a woman
taken in adultery; in the
very act. Now Moses in
the law commanded us, that
such should be stoned: but
what sayest thou?

Answer.

Jesus stooped down, and with
his finger wrote on the ground, as
though he heard them not. So
when they continued asking Him,
He lifted up himself, and said un-
to them, He that is without sin
among you, let him cast the first
stone. And again He stooped
down, and wrote on the ground.
And they which heard it, being

convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last. And Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, neither do I condemn thee: go, and sin no more.

Remark.—This was a very insidious question, and intended so to entrap our Lord, that they might with apparent justice execute against Him their malicious designs. If He had said, “Kill the woman,” they would have accused Him of taking the law into His own hands without referring to the authority of their Roman Rulers. If he had said “Spare her,” they would have charged Him with altering the laws of Moses. (Lev. xx. 10—19.) He continued writing on the earth as if He did not notice them. He at length arose and ordered the accusers (as the law required,) to cast the first stone. None were disposed so to do, and at once went out. He then reproved the woman for her sin, and dismissed her with a pardon of her offence. The whole passage illustrates the wisdom and mercy of Christ.

XI. ACCUSATION THAT CHRIST HAD A DEVIL. John viii. 48—58.

Questions.

Answers.

The Jews said unto Him, Say we not well that thou art a Samaritan, and hast a devil?

Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not my own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Then said the Jews unto Him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, who is dead, and the prophets are dead: whom makest thou thyself?

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that He is your God: yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham ?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Remark.—Our Lord asserted three things in the above mentioned replies—1, That inasmuch as in all His preaching He sought the glory of God, and not His own renown, He could not have been possessed of the devil, for that evil being was supremely selfish, and would use every possible means to elevate himself and dishonour Jehovah. 2, That whoever followed the will of God would secure that eternal life beyond the grave which will be the portion of the blessed. Though their bodies die their souls shall live. 3, That as He was coequal with God the Father in existence, having lain in His bosom from eternity, so He had lived before Abraham, and had been witness of all the holy actions of that Father of the faithful.

XII. MARTHA'S CAREFULNESS. Luke x. 40, 41, 42.

Question.

Martha being cumbered about much serving, came to Jesus, and said, Lord, dost thou not care that my sister has left me to serve alone ?

Answer.

Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things : but one thing is needful : and Mary has chosen that good part, which shall never be taken away from her.

Remark.—It is the duty of those entrusted with families to make proper provisions for their household. An inattention to this duty will entail a curse upon the unheeding transgressor (1 Tim. v. 8.) But there is a duty prior to this, it is to seek the obtainment of piety, a holy heart, the Divine favour. This is that "better part" which all should be in earnest to obtain, and which having been once granted will never be taken away.

XIII. OF THE NUMBER WHO SHALL BE SAVED. Luke xiii. 23, 24.

Question.

Then said one (who stood by) unto Him, Lord, are there few that be saved ?

Answer.

He said unto them, *Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able.*

Remark.—The question asked was one of idle curiosity. An answer such as the questioner desired would have done little good. Our Lord endeavours therefore to divert the man's attention from such useless inquiries and vain speculations, and urges him to attend first to his own salvation, lest the day of mercy being passed, the door of heaven be closed against him for ever.

XIV. CONCERNING A VILLAGE OF THE SAMARITANS. Luke ix. 52—56.

Question.

He sent messengers before His face, and they went and entered into a village of the Samaritans to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

Answer.

He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.

Remark.—The reason why the Samaritans were unwilling to give our Lord a hospitable welcome was this, they contended that the proper situation of the temple should be on Mount Gerizim, and the Jews that it should be at Jerusalem. As soon as they learned that Jesus was going to Jerusalem to worship, they saw at once that He was deciding this question *against* them, and in their rage would afford Him no entertainment. Our Lord reproved the spirit manifested by these too zealous disciples, and taught them (as He now does us) that the spirit which He approves and commands is that of mildness, kindness, and patience, forgiving those that would harm us, even as Jesus forgave His enemies, and walking at all times carefully in the footsteps of Him who came not to “destroy men's lives but to save them.”

XV. CONCERNING DIVORCE. Matthew xix. 3—6.

Question.

Then the Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for any cause?

Answer.

He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

Remark.—On the subject of divorce there were two opinions among the Jews. Some contended that a man might put away his wife for

mere dislike, or any, even the slightest cause; while others maintained that he ought not so to do except for the crime of adultery. Our Lord's opinion was decidedly against the former of these sentiments. The two persons had by marriage become one person. God had joined them together. When the Jews asked Him if Moses did not allow a man to put away his wife for other causes? He said that he did, because of the hardness of their hearts, but that now He, who was greater than Moses, gave them this new law; which was, that, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

XVI. CONCERNING THE TWO GREATEST COMMANDMENTS.
Matthew xxii. 35—40.

Question.

One of them, who was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the *great commandment in the law?*

Answer.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, And the second is like unto it. Thou shalt love thy neighbour as thyself.

Remark.—The Jews divided their law into greater and lesser commandments, and there was a constant contention among them as to what things belonged to each class. Some held that the laws concerning *sacrifices* were most important—and some those concerning *circumcision*, &c. Our Lord informed this young man and those that stood around, that sacrifices, purifications, circumcision, &c. were all matters of secondary importance, but that the first duty incumbent upon every human being was to love God with all his strength, and to love his neighbour as himself. The apostle said to the Christians in Rome that "Love is the fulfilling of the law." (xiii. 10.)

XVII. CONCERNING DUTIES TO GOD AND THE KING.
Matthew xxii. 16—21.

Question.

Then the Pharisees sent unto Him their disciples with the Herodians, saying, Tell us, what thinkest thou? Is it lawful to pay tribute unto Cæsar, or not?

Answer.

Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. and they brought unto Him a penny, and He said unto them, Whose is this image and superscription? They say unto Him, *Cæsar's*. Then saith He unto them, Render unto Cæsar the things that be Cæsar's; and unto God the things that be God's.

Remark.—The object sought to be attained by this question was not a *knowledge of duty* but the *life of our Lord*. It was hoped and expected that He would say something in reply by which there might be excited against Him the indignation of the *ruler* or the *people*. The Jews were at this time subjects of Cæsar, the Roman king, but this subjection was deeply painful to them considering, as they did, that obedience to a foreign and heathen emperor was unworthy of the descendants of Abraham. They were strongly disinclined from paying tribute to their king. The Herodians on the other hand did not consider it so improper thus to pay tribute, inasmuch as Cæsar was not a king of their choice, but that they had by Providential direction become His subjects. If Jesus had said “It is *not lawful* to pay tribute”—the Herodians would have at once arraigned Him as an enemy of Cæsar, and a rebel against the government. If He had said “It *is lawful* to pay tribute”—He would have rendered Himself obnoxious to the mass of the people. He saw their wicked design, and foiled the blow aimed at His life by not giving a direct reply, but by assuring them that they owed certain duties to God and to him they, through the coin they circulated, acknowledged as king. These duties it was obligatory on them to perform with faithfulness and diligence. Hearing this wise reply they “ *marvelled—left Him—and went their way.*”

XVIII. AN IMPORTANT REQUISITE. Mark x. 17—24.

Questions.

There came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life ?

He answered and said unto Him, Master, all these things have I observed from my youth

Answers.

Jesus said unto him, Why callest thou me *good* ? there is none good, but one, and that is God ! Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy Father and thy Mother.

Jesus beholding him loved him, and said unto him, One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, take up thy cross, and follow me, and he was sad at that saying, and went away grieved ; for he had great possessions.

Remark.—This young man did not believe that Jesus was a Divine person, and yet in addressing Him he used that term which the Jews applied only to God—“*good.*” For that our Lord reproved him.

Jesus then asked him concerning his obedience of the commandments. The young man replied, that he had carefully observed them all. Our Lord, contemplated his high moral character with much pleasure ("He loved him")—but in order to test the strength of his religious principles, told him to give away all his property and become his disciple. This the man was not prepared to do. He loved his property—his wealth was his idol. He, like many in all ages, regarded his riches more than God and the soul; and thus it proved, we fear, his destruction. Most truly did Jesus then say to His disciples, "How hardly can a rich man enter the kingdom of God."

XIX. CHRIST'S TRANSGRESSION OF THE TRADITION OF THE ELDERS.

Matthew xv. 1—6.

Question.

Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do thy Disciples transgress the tradition of the Elders? for they wash not their hands when they eat?

Answer.

He answered and said unto them, Why do ye also transgress the commandments of God by your tradition? For God commanded, saying, Honour thy father and thy mother: and, He that curseth father or mother, let him die. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father and his mother, shall be free. Thus have ye made the commandments of God of none effect by your traditions.

Remark.—The Jews had two kinds of law—written and traditionary. The latter, they said, Moses delivered to Joshua; he to the Judges; they to the Prophets; and thus it was kept pure until it was recorded in the Talmud. They regarded these last laws as equally if not more important than the recorded enactments of Moses and the Prophets. Washing the hands before eating was one of these traditionary laws. Jesus in His answer told them, that these were not the commands of God, and that some of them were contrary to the laws Jehovah gave to Moses. It was a part of the traditional law to devote property to the Lord, even though a parent were starving with hunger; but God said by Moses, "Honour thy father and thy mother." It becomes us to be careful lest we take something else as our guide than the revealed commands of God—they and they alone are to be our directors.

XX. PETER'S CURIOSITY. John xxi. 21, 22.

Question.

Answer.

Peter seeing him (John) saith to Jesus, and what shall this man do?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? *follow thou me!*

Remark.—Peter asked this question out of curiosity. This curiosity Christ did not see fit to gratify. From the reply of Jesus we learn that our first business is to follow the Lord, and that we should do this whatever may happen to others. Whether John was to die a violent death, or whether he was not to die at all, were questions of little comparative importance. In the same way we must think less of others and more of ourselves. Our language should correspond with that of Joshua, "As for me and my house we will serve the Lord."

XXI. CONCERNING THE RESURRECTION OF THE DEAD.

Matthew xxii. 23—33.

Question.

Answer.

There came to Him the Sadducees, which say that there is no resurrection, and asked Him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Jesus answered and said unto them. Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at His doctrine.

Remark.—The Sadducees did not believe that there was any resurrection from the dead, or any existence of the soul after the death of the body. Believing this, they asked a question which they thought our Lord could not answer. But in this opinion they erred. Christ was infinitely wise. When but twelve years old He

astonished the wise men at Jerusalem with His wisdom. We learn from the reply He returned to the Sadducees, (1.) That as God said, "I am the God of Abraham, of Isaac, and of Jacob," therefore these holy men are *now alive*. If they were *not alive* God could not thus say concerning them. (2.) That though mankind will exist in the next world, yet that there will be a great difference between the manner of their intercourse and habits of life there and here. They will be like "the angels of God in heaven." Does any one ask how that will be? We cannot now know—but if we are so happy as to enter heaven at last we shall learn from sweet experience. Let us strive by repentance, faith, prayer, and good works to enter that glorious world.

XXII. CONCERNING CHRIST'S DIVINITY. Luke xxii. 66—70.

Question.

The elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, *Art thou the Christ?—tell us.*

Then said they all, *Art thou then the Son of God?*

Answer.

He said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not let me go. Hereafter shall the Son of man sit on the right hand of the power of God.

And He said unto them, *Ye say that I am.*

Remark.—The meaning of the first part of our Lord's reply is this, that though He should declare positively, that He was the Christ, they would not believe Him, and if He should ask them for reasons why they did not believe Him to be the Messiah, they would not reply, and would not release Him. Our Lord therefore stated that they would hereafter be convinced, that He was a Divine Being, for they should see Him sitting on the right hand of God. Hearing this they urged a definite reply, and He told them distinctly, that He was the Son of God. In possessing that high and divine character, we are called upon to believe in Him. Had He not have been very God, He could not have satisfied the Divine law, for an infinite law requires an infinite satisfaction. Had He not been very man, He could not have stood in the sinner's place and could not be a present sympathizing High Priest. He is therefore very God and very man.

XXIII. PILATE'S THREE QUESTIONS. John xviii. 33—37.

Questions.

Pilate called Jesus, and said unto Him, *Art thou the King of the Jews?*

Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have

Answers.

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Jesus answered, My kingdom is not of this world: if my kingdom was of this world, then would

delivered Thee unto me :
what hast thou done ?

Pilate therefore said un-
to Him, *Art thou a king*
then ?

my servants fight, that I should
not be delivered to the Jews : but
now is my kingdom not of this
world.

Jesus answered, Thou sayest
that I am a king. To this end
was I born, and for this cause
came I into the world, that I
should bear witness unto the truth.
Every one that is of the truth
heareth my words.

Remark.—We learn from the first of these replies that our Lord knew that Pilate thought Him innocent, but he asked this question at the urgent solicitation of the malicious and envious Jews, who hoped he would utter some treasonable expression, which would lead to His immediate condemnation and death. Our Lord admitted that He was a King, but not of a temporal realm. If He were a worldly Sovereign, His subjects would not allow Him to be thus treated, without making at least an attempt at His acquittal or rescue. His Kingdom was spiritual. Being one with the Father He was King of kings and Lord of lords, and was incarnate to make known the truth which all would embrace and practise, who were lovers of truth.

XXIV. PETER'S QUESTION. Matthew xix. 27, 28, 29.

Question.

Then answered Peter and
said unto Christ, Behold, we
have forsaken all, and fol-
lowed thee; what shall we
have therefore ?

Answer.

Jesus said unto him, Verily I
say unto you, That ye which have
followed me, in the regeneration
when the Son of man shall sit on
the throne of His glory, ye also shall
sit upon twelve thrones, judging
the twelve tribes of Israel. And
every one that hath forsaken
houses, or brethren, or sisters, or
father, or mother, or wife, or
children, or lands, for my name's
sake, shall receive an hundredfold,
and shall inherit everlasting life

Remark.—Many people at the present day ask the question that Peter did. "If we become Christians what important advantage will be secured to us"—they anxiously inquire. If worldly gain be promised they are ready to follow Christ—if not they seek a gratification of their worldly mindedness elsewhere. This was not Peter's motive. Upon this subject the question should be what is *duty*, not what is *advantage*. But of this we may be assured that "there is a reward for the righteous." They who boldly and perseveringly follow Christ will enjoy peace on earth and glory in eternity.

XXV. CONCERNING PECUNIARY DIFFICULTIES. Luke xii. 13, 14, 15.

Question.

One of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me.

Answer.

He said unto him, Man, who made me a judge, or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Remark.—Christ came into the world not to settle disputes of property, &c. These matters belonged to the Civil Magistrate. If He should express an opinion in the matter it would be an interference with the duties of their appointed ruler, which He ought not to make. Having directed the person who asked the question to the judge, He added some important advice on the subject of *love of the world*.—After giving this counsel, He enforced the same by the important Parable of the Foolish Rich Man.

XXVI. THE DIFFICULTY OF BEING SAVED. Mark x. 26, 27.

Question.

The disciples said among themselves, Who then can be saved?

Answer.

Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

Remark.—When we see how negligent men naturally are of the duties they owe to God—how prone they are to think and feel and do what is evil—how much they prefer sin to holiness, and the opinion of the world to the glory of God—we are led to say, “how can they be saved?—how can God pardon so many sins—how can He sanctify such wicked hearts?”—But “all things are possible with Him? He is infinitely merciful, and can forgive the worst sins of the worst transgressors.—He is *all powerful*, and can subdue the most evil hearts. If He but give His grace, the sinner will obey all the commands, and perform all the duties, and make all the sacrifices required of him—all who enter heaven will ascribe all the praise of their salvation to God alone.

XXVII. THE COMING OF ELIAS. Matthew xvii. 10, 11, 12.

Question.

His disciples asked him, saying, Why then say the scribes that Elias must first come?

Answer.

Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Remark.—It was a common opinion, among the Jews, that Elijah (here called Elias) should appear before the Messiah came. Our Lord assured his disciples that this was true, and that Elijah had come—*John the Baptist being he*—and that he had been maliciously and causelessly put to death. Thus had the prophecy been fulfilled.

XXVIII. CONCERNING THE POWER OF FAITH. Matthew xvii. 19, 20, 21.

Question.

Then came the disciples to Jesus apart, and said, Why could not we cast him out?

Answer.

Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

Remark.—The Apostles and disciples of Christ were enabled by the power of faith to perform the most surprising miracles. In proportion to the strength or weakness of their faith was this power increased or diminished. The same power is not now conferred upon Christians, but still it is true that God's richest spiritual blessings come through the medium of faith in Christ. When we pray we must pray in faith, and thus praying we shall receive pardon, holiness and peace, and eternal life from Him "from whom cometh down every good and perfect gift."

தேவகுருவாகியஇயேசுநாதரைக்கேட்டகேள்விகளும்,
அவர்சொல்லிய உத்தரவுகளும்.

முகவுரை.

ஒருவன் வழக்கமாயிருக்கிற ஞானத்தைப்பார்க்கிலும் அதிக ஞானமும் தனக்குண்டாயிருக்கிறதென்று காட்டிப் பொதுவாயாவ ருக்கும் பிரயோசனமும் முக்கியமுமானசங்கதியின்மேல், தனக்குண் டாயிருக்கும் அபிப்பிராயத்தைக்குறித்து விசாரணைசெய்துகொண்டி வருவான். அப்படியே பூர்வகாலத்திலே சாலோமோனுக்குச் சம்ப வித்தது. பராபரன் சாலோமோனின் இருதயத்திலேகொடுத்த அவ னுடைய ஞானத்தைக் கேட்கிறதற்காகச் சகலதேசத்தாரும் அவன் முகதரிசனையைத் தேடினார்கள். (இராசா. 1, 2.) எந்தெந்த தேசத்திலிருந்த ஞானிகளெல்லாரைப்பார்க்கிலும், பூமியை ஆண்ட ஞானமுள்ள அரசர்களைப்பார்க்கிலும்மிருந்தஞானமுள்ள தேவகுரு வாகிய இயேசுக்கிறிஸ்துநாதரிடத்தில் அநேகசனக்கூட்டங்கள்தின காலம் அவரிடத்தில்வந்து அவர்செய்த அற்புதங்களைப்பார்க்கவும் அவர்சொல்லிய உபதேசங்களைக்கேட்கவுங்கூடினார்கள். அவர்களெ ல்லாரும் பற்பலநிலைவோடேகேட்டார்கள். சிலர்சத்தியத்தையறிய வும், வேறுசிலர் அவருடைய உபதேசத்தைமறுத்து அதிலேசிலகாரி யங்களைக்கண்டுபிடித்து அவரை நியாயாதிபதிகளுக்குமுன்பாகக் குற் றவாளிபாக்கவும் எண்ணங்கொண்டிருந்தார்கள். அவர்களுக்கெல் லாம் அவர் தமது கருத்தைத் தெளிவாகவுந், தைரியமாகவும் எடுத்துக்காட்டினார். அநேகர் அவரை நம்பினார்கள். அவரைமறு த்துநின்ற அநேகர் அவர்சொல்லிய சத்தியத்தையும் பலமுள்ள மாறுத்தரவையும் கேட்டு மவுனமடைந்தார்கள். மத்தேயு, மாற்கு, லூக்கா, யோவான், என்னும் சுவீசேஷிகள்அவரைக்கேட்ட கேள்விகளிற் சிலதையும் அதற்கு அவர்சொன்ன மாறுத்தரவையும் எழுதிவைத்தார்கள். அவைகளிற் சிலதை எடுத்து ஒழுங்குபடுத்தி எங்களுடைய பத்திரிகையின் ஒவ்வொரு இலக்கத்திலேயுமெழுதிவாசி ப்பவர்களுக்கு அறிவிக்கமனதாயிருக்கிறோம். ஏனெனில், அவர்கள் அதுகளைவாசிக்கும்போது அவர்களுக்குப் பிரயோசனமும் விவேக முமுண்டாயிருக்குமென்பதற்குச்சந்தேகமில்லை.

க—மோட்சத்தை அடைகிறதற்கான வகையைக்குறித்து.
(லூக்கா. 1, 2-10-24.)

கேள்வி.

உத்தரவு.

நியாயசாஸ்திரி யொருவன் எழுந்திருந்துஅவரைச் சோதி க்கும்படிக்குப்போதகோ! நித் திய சீவனைச் சாதந்தரித்துச்

அதற்கு இயேசுக்கிறிஸ்து, வேதப் பிரமாணத்தினாலேஎன்னஎழுதியிருக் கின்றது? என்னத்தை அறிந்திருக்கி னீர் என்றார்.

A

கொள்ளும்படிக்கு நான் என்ன செய்யவேண்டுமென்று கேட்டான்?

அவன் பிரத்தியுத்தரமாய்ச் சொன்னது, உன்முழு இருதயத்தினாலும் உன் முழு ஆத்தமத்தினாலும் உன்முழு பலத்தினாலும் உன்முழுச் சிந்தையினாலும் உன்சேவனாகிய பராபரனிடத்தில் அன்புகூரவும் நீ உன்னிடத்தில் அன்பு கூருகிறதுபோலப் பிறனிடத்தில் அன்புகூரவும்வேண்டுமென்றெழுதியிருக்கின்றதென்றான்.

அவர்கொன்னது; நீர் சரியாய்ச்சொன்னீர். நீர் அப்படிச்செய்தால் சீவனை அடைவீரென்றார்.

கவனிப்பு. இந்த நியாயசாஸ்திரியானவன் நியாயப்பிரமாணத்தின் சட்டங்களினாலே ஆத்தமஇரட்சிப்பை அடைந்துகொள்ளாமென்று நினைத்தான். இயேசுநாதருடைய மாறுத்தரவின் சருத்தெனவெனில், நியாயப்பிரமாணமுழுமையுங் கைக்கொண்டுநடந்தால் மாத்திரம் நீ இரட்சிக்கப்படவாயெயொழிய அப்படிநடவாமவிருந்தால், இரட்சிக்கப்படமாட்டாயென்பதுதான். ஆகையால், உன்னுடைய ஆத்தமஇரட்சிப்புக்கு ஒரு இரட்சகர் உனக்குவேண்டியதென்கிறகருத்து.

உ.—ஒருவருக்கொருவர் அநேகந்தரம்மன்னிக்கவேண்டுமென்பதைக்குறித்து. (மத். 10அ, உக. உஉ.)

கேள்வி.

உத்தரவு.

பேதுரு அவரிடத்தில் வந்து ஆண்டவரே! என் சுகோதரன் எனக்கு விரோதஞ்செய்தால் அவனுக்கு நான் எத்தனை தரம்மன்னிக்கவேண்டும்? ஏழு தர மாத்திரமோ வென்றான்?

இயேசுவானவர் அவனுடனே மரமத்தரமாகச்சொன்னது. ஏழுதரமட்டுமல்ல ஏழுமுபதுதரமென்று உனக்குச்சொல்லுகிறேனென்றார்.

கவனிப்பு. இயேசுநாதர்சொன்ன மாறுத்தரவின் கருத்தென்னவென்றால், நாம்கொடுக்கிறமன்னிப்புக்கு அளவில்லை. ஒருவன் நமக்கு எத்தனை தரம் பொல்லாங்குசெய்து மன்னிப்புக்கேட்கிறானோ அத்தனை தரம் அவனுக்குமன்னிப்பு கொடுக்கவேண்டும்.

ங.—ஓய்வுநாளைப்பற்றியது. (மத்தேயு. 10உ, ய. 10உ.)

கேள்வி.

உத்தரவு.

பரிசேயர் அவரைநோக்கி ஓய்வுநாளிற் கூகமாக்குகிறது நியாயமாவென்று கேட்டார்கள்?

அவர்கொன்னது, உங்களில் எவனானாலுந் தன் ஆடு ஓய்வுநாளில் ஒரு குழியிலேவிழுந்தால் அதைப்பிடித்துத் தூக்கிவிடுவானல்லவா? ஆட்டிலும் மனிதனானவன் மிகவுமென்மையாயிருக்கிறான். ஆகலால் ஓய்வுநாளிலே நன்மைசெய்கிறது நியாயந்தான் என்றுசொன்னார்.

கவனிப்பு. ஓய்வுநாளிலே, தமக்கு அவசரமான காரியத்தையும் பிறர் க்கு தவிரான தருமங்களை யுஞ்செய்யலாமென்றும் ஞானிகளும் பெரியோர் தரும் நினைக்கிறார்கள். ஓய்வுநாளிலே நாம் ஒரு காரியத்தைச் செய்யத்தொடங்குமுன்னே அது அவசரமானதோ முக்கியமுள்ளதோ வென்று கித்தித்துப்பார்க்கவேண்டும். அப்படிச் செய்யாமல், ஓய்வு நாளிலே அவசரமல்லாத மற் றுக்காரியங்களைச் செய்வது அந்நாளே அசுகிபடுத்தித் தராயிருக்கும்.

ச.—பரலோக இராச்சியத்திலே எவன்பெரியவனாயிருப்பானென்பதைக்குறித்து. (மத்தேயு. 10அ. 6, ௭.)

கேள்வி.

சீஷர்கள் இயேசுவீனிடத்திற் குவந்து பரலோக இராச்சியத்திலே எவன் பெரியவனாயிருப்பானென்றார்கள்?

உத்தரவு.

அப்பொழுது இயேசுவானவர் ஒரு பிள்ளையைத் தம்மிடத்தில் அழைத்து அதை யவர்களுக்குள்ளே நிறுத்திச் சொன்னதாவது, நீங்கள் மனத்திரும்பிப் பிள்ளைகளைப்போலாகாவிட்டால் பரலோக இராச்சியத்திற் பிரவேசிக்கமாட்டீர்களென்று மெய்யாய் உங்களுக்குச் சொல்லுகிறேன். ஆகையால், இந்தப் பிள்ளையைப்போலத் தன்னைத் தாழ்த்துகிறவனே பரலோக இராச்சியத்திற் பெரியவனாயிருப்பான் என்றார்.

கவனிப்பு. இயேசுநாதர் சீஷருடனே பின்னுஞ்சொன்னதாவது; ஆவியில் எளிமையுள்ளவர்கள் (தாழ்ந்தவர்கள்.) பரலோக இராச்சியத்தை அடைவார்கள் என்றார். (மத்தே 10, ௩.) மோட்சத்திவிருப்பவர்கள் தாழ்மையுள்ளவர்களாயிருக்கிறபடியால், அதிற் பிரவேசிக்கவிரும்புகிறயாவரும் மனத்தாழ்மையுள்ளவர்களாயிருக்கவேண்டும். (சங்கீ. 10௩அ, ௬. நீதிமொழி. 10அ, ௨, ௨௨. ச. ஏசாயா. 10௭. 10௩.)

10 — இயேசுக்கிறிஸ்துநாடரைப்பற்றி யோவான்கேட்டகேள்வி. (லூக்கா. ௭, ௨8, ௨௨. ௨௩.)

கேள்வி.

யோவான்ஸ்நானால் அனுப்பப்பட்ட மனிதர்கள் அவரிடத்திற் பாய்வருவாடென்று சொல்லப்பட்டவர் நீரா? அல்லது வேறொருவர் வரக்காத்திருக்கவேண்டுமாவென்று கேட்கும்படிக்கு யோவான்ஸ்நானன் எங்களை உம்மிடத்திற்கு அனுப்பினுனென்றார்கள்.

உத்தரவு.

அப்பொழுது இயேசுவானவர் அவர்களுக்குச் சொன்னது, குருடர் பார்வையைடைகிறார்கள். சப்பாணிகள் நடக்கிறார்கள் குஷ்டரோகிகள் சுத்தமாகிறார்கள். செவிடர்கேட்கிறார்கள். மரித்தோர் எழுப்பப்படுகிறார்கள். தரித்திரருக்குச் சுவீசேஷம் அறிவிக்கப்பட்டிவருகின்றது. இப்படி நீங்கள் பார்க்கிறவைகளை யுங் கேட்கிறவைகளையும் யோவானுக்குப்போய் அறிவியுங்கள். அல்லாமலும் என்னு

லே இலச்சையடையாமலிருக்கிறவ
ன்பாக்கியவாணென்றார்.

கவனிப்பு. இயேசுநாதர்சொன்ன மாறுத்தரவின் கருத்தென்ன
வெனில், ஏசாயா. ௩௫, ௫. ௬. ௪௪, ௪. ௮. ௮௪. ௫௩. ௧. ௩. இந்த
வசனங்களை யோவாவ் கருத்தாய்வாசித்திருந்தால், அவ்வசனங்ளீற்
சொல்லப்பட்டிருக்கிறவரும் இந்த அற்புதங்களைச்செய்த கிறிஸ்துநா
தரும் ஒருவரென்று அறிந்துகொள்ளுவார்.

௬.—இயேசுநாதர் ஆயக்காரருடனும் பாவிசுருடனும்
போசனஞ்செய்ததைக்குறித்து. (லூக். ௫, ௩௩, ௩௪.)

கேள்வி.

வேதபாசரும் பரிசேயரு
ம் அவருடைய சீஷருக்கு வி
ரோதமாகமொறுமொறுத்து
என்னத்தினாலே நீங்கள் ஆயக்
கரரோடும் பாவிசுளோடும்
போசனபானம் பண்ணுகிறீர்
கள் என்றார்கள்?

கவனிப்பு. இயேசுநாதர் ஆயக்காரன்வீட்டில், விருந்துக்குப்போ
னது உண்ணவுக்குடிக்கவுமல்லவே அவர்களுக்கு வேண்டியநன்மை
செய்ப்பீடுபொனார். அவர் அவர்களுடைய பெரல்லாதருணங்களையறிந்
து, அவர்களைக் குணப்படுத்துக்கழைக்கப்போயினார்.

௭.—உபவாசத்தைக்குறித்து. (லூக்கா. ௫, ௩௩, ௩௪, ௩௫.)

கேள்வி.

அவர்கள் அவரை நோக்கி
யோவானுடைய சீஷரும் பரி
சேயருடையசீஷரும் அநேக
ந்தரம் உபவாசம்பண்ணிச்
செய்யமந்திரங்களைச்சொல்லிக்
கொண்டுவருகிறார்களே. உம்
முடைய சீஷர்போசனபான
ம்பண்ணலாமாவென்றார்கள்?

கவனிப்பு. கிறிஸ்துமணவானாயிருக்கிறார். மற்றமனிதரோ அவ
ரோடுகூடவருக்கிறமனைவனாயிருக்கிறார்கள். அவர்மூயியிலிருக்குந்த
னையும் மனைவிகள் அவரோடுகூடவருந்துகளிப்படைந்தார்கள். அவர்
அவர்களைவீட்டிமோட்சத்துக்குமுத்தருளினபோது, துக்கித்தாரீகள்.

௮.—பராபரனுக்கேற்றகிரியைகள் நடந்துபோகுதலைக்
குறித்து. (யோவாவ். ௬. ௨௮, ௨௯.)

கேள்வி.

அவர்கள் இயேசுக்கிறிஸ்து
நாதருடனேசொன்னது, பரா

உத்தரவு.

இயேசுவானவர் அவர்களுக்கு மா
றுத்தரமாகச்சொன்னது. சொஸ்த
முள்ளவர்களுக்கு வயித்தியவ்வேண்டு
வதில்லை, வியாதிமுள்ளவர்களுக்கேயவ
ன்வேண்டும், மேலும்நீதிமான் களைய
ல்ல பாவிசுளையேமனந் திருப்பும்படி
க்கு அழைக்க வந்தேனென்றார்.

உத்தரவு.

அதற்கு அவர் அவர்களுடனே
சொன்னது, மணவாளன் கவியாண
த்திற்குவந்த மனிதரோடுருக்குங்கா
லத்திலே நீங்கள் அவர்களை உபவா
சம்பண்ணும்படி செய்யக் கூடுமா?
மணவாளன் அவர்களைவீட்டு நீங்கப்
படும் நாட்கள்வரும். அப்பொழுது
அவர்கள் உபவாசிப்பார்களென்று
சொன்னார்.

உத்தரவு.

அதற்கு அவர் மாறுத்தரமாகச்
சொன்னது, பராபரன் அனுப்பின

பரணுக்கேற்ற இரியைகளை நடத்துமா? படிக்கு நாங்கள் என்ன செய்யலாமென்றார்கள்?

வரை நீங்கள் விசுவாசிக்கிறதே அவருக்கேற்ற இரியையாயிருக்கின்றதென்றார்.

கவனிப்பு. எல்லாக்கடமைகளைப் பார்த்திலும் விசுவாசமிசையும் விசேஷமுள்ளதாம். அஃதில்லாமல், புறப்பானதருடங்களுலேதேவனுடையதயவைப்பெற்றுக்கொள்ளக்கூடாது, திருஷ்டாந்தமாக விசுவாசமில்லாதவன் கடவுளுக்குப்பிரியமாயிருக்க மாட்டான் என்றும், விசுவாசமுள்ளவன் இரட்சிக்கப்படுவானென்றும், விசுவாசியாதவன் ஆக்கினைக்குள்ளாக்கப்படுவானென்றும், வேதத்திலவாசிக்கிறோம். (எபி. 10: 39, 40. மாற்கு. 16: 7, 8.)

கூ.—இயிஸ்துவுக்கு இளந்தையிலுண்டான அறிவைக்குறித்து ஆச்சரியப்பட்டது. (யோவான். 8, 10. யகூ.)

கேள்வி.

பூதர்கள் ஆச்சரியப்பட்டிருக்கலாதவராகிய இவர் வேதவாக்கியங்களை எப்படியறிந்தாரென்றார்கள்?

உத்தரவு.

அவர்களுடனே இயேசுவானவர் மாறுத்தரமாகச்சொன்னது, நான் பண்ணுகிறஉபதேசம் என்னுடையதல்ல, என்னையனுப்பினவருடையதாயிருக்கின்றது. இந்த உபதேசம் பராபரனுண்டாயிருக்கிறதென்பதும், அல்லது நான் என்னுலேபேசுகிறேனென்பதும், அவருடைய சித்தத்தின்படிசெய்ய மனதுள்ளவனெவனோ அவனுக்கே தெரியுமென்றார்.

கவனிப்பு. இந்தமாறுத்தரவினாலே, இயேசுநாதர் இரண்டுகாரியங்களை உபதேசித்தார். (க.) அவர்மனிதனாகப்பேசினும் அவருடையவார்த்தைகளெல்லாந்தம்மையனுப்பின பரமபிதாவினுடையவார்த்தைகளாயிருந்தன. (உ.) எவனாவது பராபரனுடையசித்தத்தை யறிந்திருந்தால் அவனுக்கே அவர் ஞானத்தைக்கொடுப்பார்.

10.—விபசாரஞ்செய்த ஒருஸ்திரியைக்குறித்து. (யோவான். 4: 1, 2.)

கேள்வி.

விபசாரத்திலேகண்டுபிடிக்கப்பட்ட ஒருபண்ணைவேதபாரசுரும்பரிசேயரும் அவரிடத்திற்கொண்டுபோய் அவளை நடுவேநிறுத்தி அவளை நோக்கிப்போதகரோ! இந்தப்பெண் விபசாரம் பண்ணுகிறபொழுதேபிடிக்கப்பட்டாள். இப்படிப்பட்டவர்களைக் கல்லூக்களாற் கொலைசெய்யவேண்டாமென்று மோசேயானவர்

உத்தரவு.

அதற்கு இயேசுவானவர்குறித்து விரலினாலேதனாயிலெழுதினார். அவர்களின்மீதும் அவரிடத்திற்கெட்டுக்கொண்டிருந்தபொழுது, அவர்நிமிர்ந்து அவர்களைநோக்கி, உங்களின்பாவயில்லாதவனெவனோ அவன்முதற்கல்லை இவள்மேல் எறிந்துபோடவேண்டாமென்று சொல்லி மறுபடியும் குனிந்து தனாயிலெழுதினார். அவர்கள் அதைக்கேட்டுத் தங்கள் மனதினாலே கடிந்துகொள்ளப்பட்டவர்களா

நியாயசாஸ்திரத்திலே நமக்
 டக் கட்டளையிட்டிருக்கிறோ
 நீரொப்படிச் சொல்லுகிறீரொ
 ன்றார்களீ?

ய் இயேசுவானவர் தனித்திருக்க அந்
 தப்பெண் நடுவிலே திற்க அவர்களை
 விட்டுப்பெரியோர்முதற் கிறியோர்
 வரைக்கும் ஒருவனொருவனாக எல்லா
 ரும் புறப்பட்டுப்போனார்கள். இயே
 சுவானவர் நிமிர்ந்து அந்தப்பெண்
 னைத்தவிர மற்றொருவரையுங்காணா
 தபொழுது அவர் அவனைநோக்கி,
 ஸ்திரியே! உன்மேற்குற்றஞ்சாற்றின
 வர்கள்எங்கே? ஒருவனாகிலும்உன்னை
 ஆக்கினைக்குள்ளாகத்தீர்க்கவில்லையா
 வென்றார், அவள்சொன்னது; ஆண்ட
 வரே! ஒருவரும் அப்படிச்செய்யவில்
 லையென்றார். இயேசுவானவர்கொன்
 னது நானும் உன்னை ஆக்கினைக்குள்
 ளாகத்தீர்க்கமாட்டேன். நீபோய்
 இனிப் பாவஞ்செய்யாதிருப்பாயாக
 வென்றார்.

கவனிப்பு. இதொருசுபடமானகேள்வி. இந்தக் கேள்வியைக்கொ
 ண்டுபரிசீலையும், மற்றவர்களுங் கிறிஸ்துவின்மேல் குற்றஞ்சாற்றவகை
 தேடினார்கள். அத்தெய்வியெனில் அவர் அவனைக்கொலைசெய்யுங்
 களெனினால் நியாயாதிபதியினுடைய விசாரணையுந்தீர்த்துயில்லாமல்,
 அவனையெப்படி கொல்லுகிறதென்றும், அவர் அவனைவிட்டுவிடுங்க
 ளென்றால் நியாயப்பிரமாணத்துக்கு விரோதமாகச் சொன்னாரொன்
 றும் அவரைக் குற்றப்படுத்துதற்காக எத்தனப்பட்டிருந்தார்கள்.
 கிறிஸ்து இவைகளையொன்றஞ் சித்திக்காமல் குனிந்துகுற்றமில்லாத
 வன் இவன்மேல் முதல்கல்லை யெறியக்கடவெனன்று தரையிலெழுதி
 நிமிர்ந்துபார்த்தவுடனே அவர்களில் ஒருவரையுங் காணாதபடியால்
 அவனைநோக்கி இனிப் பாவஞ்செய்யாதேபோவென்று அவனைமன்
 ணித்தவிட்டார். இந்தமாறுத்தரவு இயேசுநாதருடையஞானத்தை
 யும் இரக்கத்தையும் காட்டுகின்றது.

யக.—கிறிஸ்துபேயை உடையவொன்று குற்றஞ்சாட்டுத
 லெக்குறித்து. (யோவான். ௮, ௪௮.)

கேள்வி.

அப்பொழுது யூதர்கள்அவ
 ரைநோக்கி, நாங்களுனைச்
 சமாரியனென்றும், பேயையு
 டையவெனன்றும், நியாயமா
 ய்ச்சொல்லுகிறோமல்லவாவெ
 ன்றார்கள்?

உத்தரவு.

இயேசுவானவர்கொன்னது, நாள்
 பேயையுடையவனல்ல, நான் என்
 பிதாவைக்கணம்பண்ணுகிறேன். நீங்
 கள் என்னைக் கணியெம்பண்ணுகிறீர்
 கள். அன்றியும் நான் எனக்குக் கண
 ம்வரத்தேடுகிறதில்லை. அதைத்தேடி
 நியாயநீர்க்கிறவொருவரிருக்கி
 றார். மெய்யாகவே நானுங்களுக்கு
 ச்சொல்லுகிறதாவது, ஒருவன் என்
 னுடைய வசனத்தைக் கைக்கொண்

டால், அவன் ஒருக்காலும் மரணத்தை யடைவதில்லையென்று சொன்னார்.

அப்பொழுது யூதர்கள் அவரை நோக்கி, நீ பேயையுடையவனென்றிப்பொழுது அறிந்திருக்கிறோம். ஆபிரகாமுநீர்க்கதரிசிகளும் மரித்தார்கள். நீ சொல்லுகிறது, ஒருவன் என்வசனத்தைக்கைக்கொண்டால், அவன் ஒருக்காலும் மரணத்தைக் குசிபார்க்கமாட்டான் என்கிறாய். எங்கள் பிதாவாகிய ஆபிரகாமிலும் நீ பெரியவனா? அவர் மரித்தார். நீர்க்கதரிசிகளும் மரித்தார்கள். நீ உன்னை எப்படிப்பட்டவனாகக் குகிறாயென்றார்கள்?

அப்பொழுது யூதர்கள் அவரை நோக்கி, உனக்கு ஐம்பது வயதில்லையே. நீ ஆபிரகாமைக் கண்டாயாவென்றார்கள்?

கவனிப்பு. மேற்சொல்லப்பட்ட மாறுத்தரவுகளினாலேகிறிஸ்து மூன்றுகாரியங்களைச் சிறப்படுத்தினார். (அ.) கிறிஸ்துபண்ணின உபதேசங்களெல்லாத் தம்முடைய சொந்தக்கீர்த்தியைத் தேடாமல், பரம பிதாவாகிய பராபரனுடைய மகிமையைக் காட்டுகின்றவையாயிருந்தான். பொல்லாத ஆவியாகிய பசாசோதனைத் தரனேயுயர்த்தித்தான் சொன்ன தேசரியென்று சொல்லுமாம். ஆகையால், கிறிஸ்து பசாசையுடையவொன்று நினைக்கக்கூடாது. (உ.) பராபரனுடைய கித்தத்தின்படி நடக்கிறவனெவனோ அவன் தீத்தியவேனையடைந்துகொள்வான். (ஈ.) கிறிஸ்து என்றென்றைக்கும் பிதாவோடே கூடலிருப்பவராகையால், ஆபிரகாமுக்குமுன்னிருந்த மனிதருடைய நற்செய்கையை அறிந்திருந்தார்.

யெ.—மார்த்தாராக்குண்டாயிருந்தகவலையைக்குறித்தி,
(அக்கா. ய, சய. சக.சஉ.)

கேள்வி.

மார்த்தார்மிகவும் ஊழியஞ்செய்யக் கவலையுள்ளவளாய் அவரிடத்திற் சேர்ந்துநின்று, ஆண்டவனோ, நான் மாத்திரம் ஊழியஞ்செய்யும்படிக்கு என்சகோதரி யென்னை விட்டிருந்

உத்தரவு.

இயேசுவானவர் அவளுக்கு மாறுத்தரமாகச் சொன்னது, மார்த்தானே, மார்த்தானே! நீ அநேகங்களாய்க் கால்களாகக் கவலைப்பட்டுக் கலக்கமாயிருக்கிறாய், ஒன்றுமாத்திரமில்வென்றும், மரியாளே நல்லபய

கிறதெங்குக் கவலையில்லையா
என்றான்?

கைந் தெரிந்தகொண்டிருக்கிறான்.
அது அவளிடத்திலிருந்து எடுக்கப்
படுவதில்லையென்றார்.

கவனிப்பு. தாய்தகப்பன்மார் தங்களுடைய குடும்பங்களுக்கு அவ
சரமான லௌகீககாரியங்களைக்கொடுப்பது, அவர்களுக்குக் கடமை
தான். உதாரணம். தன்னைச்சேர்ந்தவர்களுமில்லாதேந்தன்சமு
சாரத்தையும், விசாரியாதிருக்கிறவனே விசுவாசத்தைமறுதலித்தவ
னும், அவிசுவாசியிலும், செட்டவனாயிருக்கிறானென்று அப்போ
ஸ்தலனாகிய பவுல்சொல்லியிருக்கிறார். (க. தீமோத். ௫, அ.) இதுகளை
நாம் சாக்கிரதையாய்ப் பார்த்துவந்தாலும் இந்தக் கடமைகளேவிட
பெரியகடமை நமக்குண்டாயிருக்கிறது. பராபர னுடையதயவும்நவ
மான இருதயமுமே. இந்த நல்லப்பங்கைதெரிந்துகொண்டவனுக்குப்
பராபரன் வேண்டியலௌகீக நன்மைகளைச்செய்து மோட்சத்தில்
பிரவேசிக்கும்படிசெய்வார்.

யசு.—இரட்சிக்கப்படும்பொருளைக்கொண்டிருந்து, (லூக். ௧௩, ௨௪.)

கேள்வி.

ஒருவன் அவரை நோக்கி
ஆண்டவரே, சிலப்பேர்மாத்திர
ந்தான் இரட்சிக்கப்படுவார்
களோ? என்றான்.

உத்தரவு.

அதற்கு அவர்சொன்னது, இடுக்
கமானவாசலின்வழியாய் (சீவனிந்)
பிரவேசிக்கமிகவும் பிரயாசப்படுந்
தான். என்னத்தினாலெனில் அநேகர்
உட்பிரவேசிக்கத்தேடினாலும் பிர
வேசிக்கமாட்டார்களென்று உங்க
ளுக்குச் சொல்லுகிறேனென்றார்.

கவனிப்பு. அவன்கேட்டகேள்வியானதுவியர்த்தமான கேள்வியா
யிருக்கின்றது. அந்தக்கேள்விகேட்டவன் விரும்பிய மாறுத்தரவோ
நன்மையொன்று மில்லாதிருக்கிறது. ஆகையால், நம்முடையதிடீர்விய
பொதகர் அப்படிப்பட்ட வீணானகேள்விகளையும் எண்ணிவளையும்
மனிதன்கேட்கக்கூடாதுதென்றும் கிருபையின் தாள் கடந்துமேற்
சுத்தின் சுபாடம் அவனுக்குவிரோதமா யெப்பொழுதும் சாத்தப்ப
டாமல்படிக்கு அவன் தன்னுடைய சொந்த இரட்சண்ணியத்தைத்
தேடவேண்டுமென்றும் அவனுக்கு உறுதிசொன்னார்.

யசு.—சமாரியாநாட்டில் ஒருகிராமத்தானாக்குறித்து.

(லூக்கா. ௧௩, ௧௫.)

கேள்வி.

அவர் எருசலேமுக்குப்போ
கக் கண்டோட்டமாகித் தமக்
குமுன்பாகத் தூதர்களையனுப்
பினார். அவர்களேபோய் அவரு
க்காக இடம் எத்தனம்பண்ணு
ம்படிக்குச் சமாரியருடைய
ஒரு கிராமத்திலே பிரவேசித்

உத்தரவு.

அப்பொழுது தவர் திரும்பி அவர்
களை அத்தடி நீங்கள் இன்ன ஆவி
யையுடையவர்களென்ற மறியீர்களா?
மனிதனுடைய குமாரன் மனிதரு
டையசீவனை அழிக்கும்படிக்கல்ல
இரட்சிக்கும்படிக்கு வந்தானெயெ
ன்றார்.

தார்கள். அவர் எருசலேம் நகரத்திற்குப் போகிறவரான படியினாலே அவ்வூரார் அவரை யேற்றுக்கொள்ள வில்லை. அவருடைய சீஷராகிய யாக் கோபும் யோவானும் அதைக் கண்டு ஆண்டவரோ, எவ்வாறானவர்களையெல்லாம் நாங்கள் இவர்களை அழிக்கும்படிக்கு வானத்திலிருந்து அக்கினிவரும்படி சொல்லச் செய்துமா யிருக்கிறீராவென்றார்கள்?

சுவனிப்பு. சமாரியர் கிறிஸ்துநாடரை அங்கீகாரமாயேற்றுக் கொண்டாதரியாதகாரனமென்னவெனில், அவர்கள் கடவுளைப்பற்றி வழிபாடனுசரித்துவரவேண்டிய இடம் கிணாசும் என்னும்மலையென்று வாதாட பூதரோ, எருசலேமென்று வாதாடிக்கொண்டிருக்கிற காலத்தில் இயேசுநாதர் எருசலேம்பட்டணத்துக்குப்போகக் கண்டதனால் அவரோ எருசலேம்பட்டணத்துத் தேவனைவணங்குதற்குரிய இடமெனத் தீர்த்துப்போட்டாரெனக்கண்டதினாற்றான். ஆகையால், அவர்கள் அவர்மேற் கோபங்கொண்டு அவரையேற்றாதரிக்கவில்லை.

எங்கள்ளாண்டவராகிய இயேசுநாதர் தம்முடைய சீஷர்வானத்திலிருந்து அக்கினியை யழைத்து அச்சனங்களைச் சங்கரிக்கவேண்டுமென்றெண்ணின பாவத்தினிமித்தம் அச்சீஷரைக்கொண்டு தங்களுக்கந்தீர்த்துப்போகாது தாங்களும் மாறும்பொல்லாங்குசெய்யாமல் தமது நன்னடையையே முன்னாலாகப்பற்றிக்கொண்டு சாந்தமுத் தயவு பொறுமையுமாயிருக்கவேண்டுமென்றவர்களுக்கும் தனிமனிதனுடைய குமாரன் மனிதனாயுழிக்கவில்லை அவர்களை இரட்சிக்கவந்தானென்றுபோதித்தார்.

யரு.—விவாகத்தைப்பற்றியது. (மத்தேயு யசு, ௩. ௬.)

கேள்வி.

உத்தரவு.

சிலபரிசேயர் அவரைச்சொதிக்கும்படிக்கு அவரிடத்தில் வந்து புருஷனுனைவன் தன்மனைவியை எந்த நமீத்தமாளானுத் தள்ளிவிடலாமாவென்று கேட்டார்கள்?

அதற்கு அவர்சொன்னது, ஆதிபிலே சிருஷ்டிகர் மனிதரை உண்டாக்கினபொழுது, ஒரு ஆணையும் ஒருபெண்ணையும் உண்டாக்கினாரென்கிறதையும், இதினிமித்தம் ஒருவன் தகப்பனையுந் தாயையும் விட்டுத் தன்மனைவியுடனே இணைந்திருப்பான். அவ்விருவரும் ஒரே சரித்திரைப்போலிருப்பார்களென்று அவர் சொன்னதையும் நீங்கள்வாசிக்கவில்லையோ? அப்படியிருக்கிறபடியினு

லே, அவர்கள் இருவராயிராயல்லோ சரீரத்தைப்போலிருக்கிறார்கள். ஆதலால் பராபரன் இணைத்ததை மனிதர் பிரிக்கக்கூடாதென்றார்.

கவனிப்பு. பெண்சாதியைத்தள்ளிவிடுவதைக்குறித்து யூதருக்குள்ளே இரண்டு எண்ணங்களுண்டாயிருந்தன. அவையாவன, சிலர் அற்பகுற்றத்துக்காகப் பெண்சாதியைத்தள்ளிவிட்டேவெட்டுமென்று நினைத்தார்கள். வேறுசிலர் வீபசாரக்குற்றத்துக்காகத் தள்ளிவிட்டவெட்டுமென்றுவாதாடினார்கள். ஆனால் இவற்றைக்குறித்தநம்முடைய ஆண்டவருக்கிருந்த எண்ணமென்னவெனில், அற்பகுற்றத்துக்காகப்பெண்சாதியை விலக்கக்கூடாதென்று தான் யூதர் அவரைநோக்கி வீபசாரக்குற்றத்தினாலேமாத் திரமல்ல, மற்ற எந்தவிஷயங்களினாலேயும் பெண்சாதியைத்தள்ளிவிடலாமென்று மோசே எங்களுக்குக்கறிபித்தாரென்று சொன்னவுடனே கிறிஸ்துநாதர் உங்களுடைய இரத்தயங்குமூன்றையிருக்கிறபடியால், மோசே அப்படிப்பட்டபிரமாணத்தை உங்களுக்குக்கொடுத்தார். ஆனால் நான் அவரைவிடமேன்மையுள்ளவராயிருக்கிறபடியால் உங்களுக்குப்புகழ்பனையைக்கொடுப்பேன். அதாவது, “எவனானாலும் வேகிமார்க்குமாய்நடவாமலிருக்கிற மனைவியைத்தள்ளிவிட்டு வேறொருத்தியைவிவாகம்பண்ணினால் அவன்வீபசாரம்பண்ணுகிறான், தள்ளிவிடப்பட்டவனை விவாகம்பண்ணுகிறவனும் வீபசாரம்பண்ணுகிறானென்று உங்களுக்குச்சொல்லுகிறேனென்றார்.”

யகூ.—இரண்டுபெரிய கற்பனைகளைக்குறித்து,
(மத்தேயு. ௨௨, ௩௫. சய.)

கேள்வி.

உத்தரவு.

அவர்களில் நியாயசாஸ்திரியொருவன் அவரைச் சோதிக்கும்படிக்குட்போதகனோ, வேதத்திலே எதிர்தானமான கற்பனையாயிருக்கின்றதென்று கேட்டான்?

இயேசுவானவர்களென்னது, உந்தேவனாகிய பராபரனில் உன்முழு இருதயத்தோடும் உன்முழு ஆத்தமாவோடும் உன்முழுமனதோடும் அன்புகூர்வாயாக என்பது முதலாவது, பிரதானமான கற்பனையாயிருக்கின்றது. அதற்கொப்பாயிருக்கிற இரண்டாவது கற்பனையென்னவென்றால் பிறனிடத்தில் உன்னைப்போல அன்புகூர்வாயாகவென்பதேயென்றார்.

கவனிப்பு. யூதர் தங்களுடைய நியாயப்பிரமாணத்தைப்பெரியகற்கற்பனைகளென்றும், கிறியகற்பனைகளென்றும் இருவகையாகப் பிரித்து ஒவ்வொருவகைக்குச் சம்பந்தமானகாரியம் எதுவென்று தங்களுக்குள்ளே எப்பொழுதும் விவாதம்பண்ணிக்கொண்டிருந்தவர்கள். அவ்வண்ணமே சிலர்பெய்களுக்குத்த நியாயப்பிரமாணங்கள் முக்கியமென்றும், வேறு சிலர் விருத்தசெய்துக்குரிய நியாயப்பிரமாணங்கள் பிரதானமென்றும் வாதாடிவார்கள். ஆகையால், நமது ஆண்டவர்

அந்த வாலிபனையுந் தம்மைச்சூழ்ந்து நின்றவர்களுயுந் தோக்கிபலிகள், சுத்தம்பண்ணுதல்கள், விருத்தசேதனமுதலிய இவைகளைல்லாம் முக்கியமானவைகளல்ல. பராபரனைநேசித்த மனிதரிடத்தில் அன்புகூருவதே மனிதர்மேல்விழுந்த கடமையென்றார். அப்போஸ்தலனுடைய பவுலும், அன்பு நியாயப்பிரமாணத்தை நிறைவேற்றுகிறதாயிருக்கிறதென்று சொல்லியிருக்கிறார். — (உ.ரோமர். 1௩, 1.)

1௩. — கிறிஸ்துநாதருக்கும் இராயனுக்குமுள்ளகடமை.
(மத்தேயு. ௨௨, 1௭, ௨௧.)

கேள்வி

உத்தரவு

அப்பொழுது பரிசேயர் போய் வசனங்களில் அவரை அகப்படுத்தும்படிக்கு யோசனைபண்ணித் தங்கள் சீஷர்கள் எனும் எரோதேயின் மனிதர்களுயும் அவரிடத்திற்கனுப்பினார்கள். (அவர்கள் வந்து) போதகரோ! நீர் சந்தியமுள்ள வருமாய்ப் பராபரனுடைய மார்க்கத்தைச் சந்தியமாய்ப் போதிக்கிறவருமாய் மனிதருடைய முகத்தைப் பாராமலிருக்கிறபடியால், ஒருவரையுங் குறித்தக் கவையில்லாத் வருமாயிருக்கிறீரென்று அறிந்திருக்கிறோம். ஆதலால், உமக்கெப்படித் தோன்றுகின்றது? இராயனுக்கு வரிகொடுக்கிற தியாயமாயிருக்கின்றதோ இல்லையோ அதையெங்களுக்குச் சொல்லவேண்டுமென்றார்கள்?

இயேசுவானவர் அவர்களுடைய குற்றனத்தையறிந்துவஞ்சுகரோ! நீங்களென்னை ஏன் சொதிக்கிறீர்கள்? வரிக்காசை எனக்குக் காண்பியுங்களென்றார். அவர்கள் ஒரு தெநாரியபணத்தை அவருக்குக் கொடுத்தார்கள். அப்பொழுது அவர் சொன்னது, இந்தச் சொருபமும் மேலெழுந்தும் ஆருடையதென்றார். இது இயாயனுடையதென்றார்கள். அவர் சொன்னது, அப்படியானால் இராயனுடையதை இராயனுக்கும், பராபரனுடையதையோ பராபரனுக்குள் செலுத்தங்களென்றார்.

கவனிப்பு. எரோதேயின் மனிதர்கள் மேற்கொல்லிய கேள்வியைக் கேட்டதுதாங்கள் செலுத்தவேண்டிய கடமைகளைக்கற்றுக்கொள்ளுவதற்காகவல்ல. அதற்கு அவர் எதாவது சொல்லுவார் அதைக்கொண்டு அதிகாரஸ்தருடைய கோபத்தையும் மற்றமனிதருடைய பகையை யும் அவர்மேல்கொண்டுவந்து விடுவதற்காகவே அந்தக் கேள்வியைக்கேட்டார்கள். அப்போது பூதர் உரோம்தேசத்து இராயனுடைய சிஸ்டர் என்பவனுக்கு அடங்கிய குடித்தனக்காரராயிருந்தார்கள். அப்படியிருப்பது அவர்களுக்குச் சமீபத்தில்லாமையால், ஆபிராயுடைய சந்தியார் அந்திய இராசனுக்கு வரிகொடுப்பது தகாதகாரியமென்று நினைத்திருந்தார்கள். எரோதேயின் மனிதர்களை அப்படி நினைத்ததில்லை. ஆகையால், அவர்கள் கிறிஸ்துநாதர் இராயனுக்கு வரிகொடுப்பது நியாயமல்லவென்று சொன்னால் அவரை இராயனுக்குப்படகைகளுடைய

றுகாட்டவும்வரிசொடுப்பது நியாயமென்றுசொன்னால் அவர்நங்க னை அந்நியதேசத்துஇராசனுக்கு அடிமையாக்கப்பார்க்கிறபடியால் அவரைமனிதருடைய விரோதியென்றுசொல்லவும் காத்திருந்தார்கள். கிறிஸ்துநாதரோ அவர்களுடையகெட்டசருத்தை அறிந்து அவர்க ளைநேராய்க்கண்டிக்கவிரும்பாமல் அவர்கள் தங்களுடைய பராபரனு ட்குச்செலுத்தவேண்டியகடமை இன்னதென்றும், இராசனுக்குச்செ லுத்தவேண்டியகடமை இன்னதென்றுந் தெளிவாயெடுத்துக்காட்டி அவர்கள்இந்தக்கடமைகளைச் சாக்கிரதையாய்ச்செய்யும்படி அவர் களுக்குக் கட்டளையிட்டார். அவர்களும் இதைக்கேட்டு ஆச்சரியப்ப ட்டு அப்பும் போனார்கள்.

யஅ. — முக்கியமான விசாரணை. (மாற்கு. ௩, ௩௪—௨௪.)

கேள்வி.

உத்தரவு.

ஒருவன் அவரிடத்திற்கோடி வந்து முழுநகர்படியிட்டிருந் தல் லபோதகரோ! நித்தியசீவனைச் சூதந்தரித்துக்கொள்ளும்படிக் கு நான் செய்யவேண்டியதெ ன்னவென்று கேட்டான்.

அவனுடனே யவர் சொன்னது, நீஎன்னை நல்லவனென்று ஏன் சொல் லுகிறாய்? பராபரனாகிய ஒருவரோ யன்றி, மற்றொருவனும் நல்லவனல் லவே. விபசாரம்பண்ணாமலிருப்பா யாக. கொலைசெய்யாதிருப்பாயாக. களவுசெய்யாதிருப்பாயாக. பொய் ச்சாட்சிசொல்லாதிருப்பாயாக. வ ள்சுனைசெய்யாதிருப்பாயாக. உன் தகப்பனையுந்தாயையும் கணமபண் னுவாயாகவென்றிருக்கிற கற்பனை களை யறிந்திருக்கிறாயென்றார்.

அதற்கவன் சொன்னது, போதகரோ! அவைகளுடைய லாம்நான்என்சிறுவயதுமுதற் றைக்கொண்டு வருகிறேனென் றான்.

அப்பொழுது இயேசுவானவர் அவனைப் பார்த்து, அவனிடத்தில் அன்புகூர்ந்துசொன்னது, உன்னிடத்திற் பின்னுமொன்று குறைவா யிருக்கிறது. நீ போய் உனக்குண் டானவைகளைவீற்றுப் பரமண்டல த்திலே பொக்கிஷத்தையடைந்து கொள்வதற்க்கதாக அவைகளையே னைகளுக்குக்கொடுத்தப் பின்பு வந்து சிலுவையை யெடுத்துக்கொ ண்டி எனக்குப் பின் செல்லுவாயாக வென்றார். அவன் மிகுந்த ஆஸ்தி களையுடையவனானபடியினாலே யந் தவசனத்தைக்கேட்டு மனம்தொந் து துக்கத்தோடே யவரைவிட்டுப் போனான்.

குவளிப்பு. இந்தவாழ்வன் இயேசு நாதரைத் தேவனென்று வீச வாசியாமலிருந்தும், அவரைநோக்கிவிண்ணப்பமண்ணிக்கொண்ட போது, “ நல்லபோதகரோ” என்றான். “ நல்ல” என்கிற பதத்தை சூதர்கள் பராபரன் ஒருவருக்கே செல்லுமென்று பிரயோகமபண்

ணிக்கொண்டு வந்தமையால், இயேசுநாதர் அவனை நோக்கி, நீயென்னை நல்லவனென்று ஏன் சொல்லுகிறாயென்று சொல்லிவிட பின்பு கற்பனைகளைக் கைக்கொண்டொழுதுகொண்டாயென்றார். அதற்கு அவன், என் சிறுவயதுமுதல் கைக்கொண்டிருக்கிறேனென்றான். அப்பொழுது நமது ஆண்டவர் அந்த வாலிபனுடைய வீசுவாசத்தைச் சோதிக்குமபடிக்கு அவனை நோக்கி, உன் சீருண்டானவைகளை யேழைசூக்குக்கொடுத்து எனக்குச் சீஷனாயிருவென்றார். அவன் அப்படிச் செய்யத் துணியல்லலை. ஏனென்றால், அவன் தன் ஆஸ்திகளைவிடும்பிணை. ஆஸ்திகளும் அவனுக்கு ஒரு வீக்கிரகமாகவேயிருந்தது. எக்காலத்திலேயுமுள்ள மனிதர் பராபரனாயும் ஆத்துமாவையும் பார்க்கச் செல்லத்தை அதிகமாக இச்சித்திருந்ததுபோல இவனுந்தன் ஆஸ்திகளை இச்சித்தபடியால், அவனுக்கு அழிவுவந்ததென்று நாங்கள் எண்ணுகிறோம். அதன் பின்பு இயேசுநாதர் தமது சீஷர்களை நோக்கி, “பொருள் களைப்பெற்றவர்கள் பராபரனுடைய இராச்சியத்திற்கு பிரவேசிக்கிற து மிகவும அரிதென்றார்.”

யக.—இறிந்து பூத மூப்பரின் பாசம்பரையைக்கடந்தது.
(மத்தேயு யு, ௧—௬.)

கேள்வி.

உத்தரவு.

அக்காலத்திலே ஒருசமயம் விருந்துவந்த வேதபாசரும் பரிசேயரும் இயேசுவின் தலைவந்து உம்முடைய சீஷர்களின் கைகளைக் கழுவுமாறி போசனம் பண்ணுகிறார்கள். அப்படி அவர்கள் பெரியோர்களுடைய பாசம்பரை நியாயத்தை ஏன் மீறி நடக்கிறார்கள்?

அதற்கு அவர் சொன்னது, உங்கள் பாசம்பரை நியாயத்தினாலே நம்மும் பராபரனுடைய கற்பனையை ஏன் மீறி நடக்கிறீர்கள்? எப்படியெனில், உன் தகப்பனையுந்தாயையுங்கனம்பண்ணவேண்டுமென்றுத் தகப்பனையாலுந் தாயையாலுந் தீர்த்திப்பவனை மரண ஆக்கினாக்குட்டித்த வேண்டுமென்றுப் பராபரன்கட்டளையிட்டார். அப்படியிருந்தும் நீங்கள் எவனாலுந் தகப்பனுடனே அல்லது தாயுடனே உமக்கென்னாலே உதவுகிறதென்னுடோ அதைக் காணிக்கையாகக்கொடுக்கிறேனென்று சொல்லல் அவன் தன் தகப்பனை அல்லது தாயைக் கனம் பண்ண வேண்டுமெனில் வேண்டுமென்றுபோதித்து இவ்வீதமாய்ப் பராபரனுடைய கற்பனையை உங்கள் பாசம்பரை நியாயத்தினாலே அவமாக்கி வருகிறீர்களென்றார்.

கவனிப்பு.—பூதருக்குள்ளே எழுதப்பட்ட நியாயப்பிரமாணமும் பாசம்பரை நியாயப்பிரமாணமும் நிறுவகை நியாயப்பிரமாணங்கள் வழங்குவருகின்றன. பாசம்பரை நியாயப்பிரமாணங்களைக் குறித்து அவர்கள் சொல்லுகிறதென்னவெனில், அவைகளை மோசேயோசுவாவுக்குச் சொல்லியோசுவா நியாயாதிபதிகளுக்குச் சொல்லியாயாதிபதிகள் தீர்க்கதரிசிகளுக்குச் சொல்லிவிடாமா அவைகள் கடை

சியாப்த் தால்முத் என்ற பெரிய உடையுடைய தகத்திலே முடிப்பட்ட நாளிவ
 னைக்கும் அவற்றின்பரிசுத்தத்தோடே காப்பாற்றப்பட்டன வென்றி
 ர்கள். அவர்கள்மோசே தீர்க்கதரிசிகள்விதித்த நியாயப்பிரமாணங்களை
 பார்த்திலும் பாரம்பரைகளை அதிகமுகையமென்று கொண்டாடுகிறார்
 கள். சாப்பிடுமுன்னே கைகழுவுதலும் பாரம்பரைகளோடுசேர்ந்த ஒரு
 நியாயப்பிரமாணமாகவிருக்கின்றது. ஆகையால் இயேசு நாதர் அவ
 ர்களுக்கு மாறுத்தரவாகச்சொன்னது. இந்தப்பாரம்பரைகள் பரா
 பர ஆலண்டாகிய நியாயப்பிரமாணங்களல்ல. அவற்றிற்கில நியாயப்
 பிரமாணங்கள் ஏகோவாமோசேக்குக்கொடுத்த நியாயப்பிரமாணங்
 களுக்குமுற்றிலும் விரோதமாயிருக்கின்றனவென்றார். தகப்பனையுந்
 தாயையுங் கனம்பண்ணுங்கொண்டு பராபரன்மோசேக்குச்சொல்
 வியிருக்க அதற்குவிரோதமாகத் தகப்பனுந்தாயும்பரியால் வருந்த
 அவர்களைப்பாராமல் உங்கள்பொருள்களைப் பராபரனுக்குக்காணிக்
 கையாகச் செலுத்துங்கொண்டு சொல்லிய விதிபாரம்பரை நியாய
 ங்களின் ஒருபாகமாயிருக்கின்றது. ஆகையால் பராபரனுடைய நியா
 யப்பிரமாணங்களை விட்டுப்பாரம்பரை நியாயப்பிரமாணங்களைக்கொ
 ண்டி அவைகளை நமக்குவழிகாட்டிகளாகவும் நம்மை நடந்துகொ
 வைகவாகவும் எண்ணுகிறார்க்கும்படி நாம்சாக்கீரதையாயிருக்கவேண்
 டும்.

உய.—யோவானைக்குறித்தப்பேதுருவின் துவீசாரணை.
 (யோவான். உச, உக. உஉ.)

கேள்வி. உத்தரவு.

இயேசுவானவரை நோக்கி,
 ஆண்டோ! இவன் என்னமாய்
 ருப்பான் என்றான்?

அதற்கு இயேசுவானவர் சொன்
 னது, நான்வருமளவும் இவனிருக்க
 எனக்குச் சிந்தமானால் அதனாலேயு
 னைக்கென்ன? நீயேயெனக்குப்பி
 ண்செல்லென்றார்.

குவளிப்பு. பேதுரு இந்தக்கேள்வியை விண்ணிசாரணைக்காகக்
 கேட்டார். இந்தவிண்ணிசாரணையை விரித்துரைக்கக் கிறிஸ்துநாத
 ருக்குச் சிந்தமில்லாதிருந்தது. கிறிஸ்துநாதர்சொல்லிய மாறுத்தர
 வைக்கொண்டு நாம்சாக்கீரதரைப்பிண்ணெல்லுகிறதே நம்முடையமுதல்
 காரியமாயிருக்கிறதென்றும், மற்றவர்களுக்கு என்னசம்பவத்தாலும்
 அப்படியே பிண்ணெல்லவேண்டுமென்றுங் கற்றுக் கொள்ளுகிறோம்.
 யோவான்பாடுபட்டி மரிப்பதையும் மரியாமலிருப்பதையும் குறித்த
 கேள்விபெரியகாரியமல்ல, இவ்வண்ணமே நாம் பிறரைக்குறித்துக்
 கொஞ்சமாகவுந் நம்மைக்குறித்து அதிகமாகவுந்நினைத்து யோசுவா
 வென்பவர் “நானும் என்குடும்பத்தாரும் ஏகோவாவிடத்திலே சேவ
 கம்பண்ணுவோமென்று சொன்னதுபோலே” நாமுஞ்சொல்லக்கட
 வோம்.

உச.—மரித்தோர் உயிரோடெழுந்திருக்குதலைக்குறித்து,
 (மத்தேயு. உஉ, உக. ௩௩.)

கேள்வி. உத்தரவு.

உயிரோடெழுந்திருக்கும்படி இயேசுவானவர் அவர் அவர்களு

மையிலீயெயன்று சொல்லி
 கிற சதுசேயர் அந்நாளிலே
 அவரிடத்திலவந்து போதக
 ரோ! புருஷனொருவன் பிள்ளை
 களில்லாமல் இறந்துபோனால்,
 அவனுடைய சகோதரன் அ
 வனுக்குச் சந்ததியுண்டாகும்
 படிக்கு அவனுடையமனைவி
 யை விவாகம் பண்ணவேண்டு
 மென்றுமோசேசொன்னார்.
 அப்படியானால், எங்களிடத்திற்
 சகோதரர் ஏழுபேரிருந்தார்
 கள். அவர்களில் மூத்தவன்
 விவாகம்பண்ணிச் சந்ததியில்
 லாமல் மரித்தது தன்மனைவி
 யைத் தன் சகோதரனுக்கு
 வீட்டான். இப்படி இரண்டா
 ரு சகோதரன்முதல் ஏழாரு
 சகோதரன்வரைக்கும் அவனை
 யே விவாகம்பண்ணிப் பிள்ளை
 யில்லாமல் மரித்தார்கள். எல்
 லாருக்கும் பின்பு அந்தப்பெ
 ண்ணும் இறந்துபோனார். அப்
 படி அவ்வெழுபேரும் அவனை
 விவாகம்பண்ணினபடியால், உ
 யிரோடெழுந்திருக்கும் காலத்
 திலே அவள் அவர்களில் எவ
 னுக்குமனைவியாயிருப்பாரெ
 ன்று கேட்டார்கள்.

க்கு மாறுத்தரமாகச்சொன்னதாவ
 து; வேத எழுத்துக்களையும் பராபர
 னுடைய பலத்தையும் நீங்கள் அறி
 யாதிருக்கிறபடியால், தப்பாய் நினை
 த்திருக்கிறீர்கள். மறுமையிலே பெ
 ண்கொள்வதங் கொடுப்பதுமீரா
 து. அவர்கள் பரலோகத்திலே பரா
 பரனுடைய தூதர்களைப்போலிருக்
 கிறார்கள். மரித்தோர் உயிரோடு
 முந்திருக்குதலைக்குறித்தோவெனில்,
 நான் ஆபிரகாமினுடையதேவனு
 மாய், ஈசாக்கினுடையதேவனுமா
 ய், யாக்கோபினுடைய தேவனுமா
 யிருக்கிறெனென்று பராபரனாலே
 உங்களுக்கு உரைக்கப்பட்டதைநீங்
 கள் வாசிக்கவில்லையோ? அவர் மரித்
 தோருடைய தேவனுபிரமாத் தீவ
 னுள்ளோருடைய தேவனாகவேயிரு
 க்கிறொன்றார். சனங்கள் அவருடை
 ய உபதேசத்தைக்கேட்டு அதைக்கு
 நித்தப்பிரமித்துக்கொண்டார்கள்.

கவனிப்பு. சதுசேயர் உயிரோடெழுந்திருக்கும் மறுமையிலீ
 யென்று நினைத்திருந்தார்கள். அவர்கள் அப்படி நினைத்திருந்தமை
 யால், தமது ஆண்டவனானோடு அவர்கள்கேட்டகேள்விக்கு அவர்
 மாறுத்தரவுசொல்வது அரிமையென்றெண்ணினார்கள். இந்தவிலு
 யத்திலே அவர்கள் தப்பிப்போனார்கள். அடுத்தபடியெனில், கிறிஸ்து
 நாதர் தமக்குள்ளேயவது நடக்கிறபோது எருசலேம்பட்டினத்துத்
 தேவாலயத்திலே கூடினசாஸ்திரிகளைத் தம்புடைய ஞானத்தைக்
 கொண்டு பிரமிக்கச்செய்தபோதே அவர் அளவிறந்த ஞானமுள்ளவ
 ராமே. மேலும், அவர் சதுசேயருக்குச்சொல்லிய மாறுத்தரவிலீ
 நாம் இரண்டு காரியங்களை அறிகிறோம். (க) நான் ஆபிரகாமினுடைய
 தேவனுமாய், ஈசாக்கினுடையதேவனுமாய், யாக்கோபினுடைய
 தேவனுமாயிருக்கிறெனென்று பராபரன்சொன்னதாக அவர் எதித்
 துக்காட்டினபடியால், அவர்கள் இப்பொழுது உயிரோடுருக்கிறார்க
 ளென்றும், அவர்கள் உயிரோடுல்லாவிட்டால் பராபரன் அவர்களை
 குறித்து இப்படிச்சொல்லியிருக்கமாட்டாரென்றுகாட்டினார். (உ)

மனிதர்கள் மறுமையிலே உயிரோடு வாழ்ந்திருந்தாலும் அவர்களுடைய சாவகாசமுஞ் சம்பாஷணையும் இம்மையிலிருப்பவர்களுக்கு முற்றிலும் பேதப்பட்டிருக்குமென்பதையும் அறிகிறோம். “அவர்கள் பரலோகத்திலே பராபரனுடைய தூதரைப்போலிருப்பார்கள்.” அவர்கள் அங்கே எப்படியிருக்கக் கூடுமென்பது, இப்பொழுது நமக்கிங்கே தெரியாது. நாம் மரித்துப் பரலோகத்துக்குப்போகும்படியான பாக்கியந் நமக்குக்கிடைத்தால் இன்பமுள்ள சந்தோஷத்தை அனுபவிக்கலாம். ஆகையால் க்ருணப்படுதல், விசுவாசஞ், செபந், நற்கிரியைகளைக் கொண்டு அந்த மகிமையுள்ள இடத்திற்குப் போகப்பிரயாசப்படக்கடவோம்.

உக.—கிறிஸ்துவின் தேவதன்மை. (லூக்கா. ௨௮, ௬௬—௭௮.)

கேள்வி.

உத்தரவு.

சனத்தின் மூப்பரும் பிரதான ஆசிரியரும் வேதபாசகருங்கூடிவந்து தங்கள் ஆலோசனைசங்கத்தில் அவரைக்கொணரவரும்படி செய்து அவரை நோக்கி நீ கிறிஸ்துவானால் அதை எங்களுக்குச் சொல்லவன்றார்கள். அதற்கவர்களைல்லாரும் அந்தப்படி நீ பராபரனுடைய குமாரனாவன்றார்கள்?

அதற்கவர், நான் உங்களுக்குச் சொன்னாலும் என்னை நம்பமாட்டீர்கள். நான் உங்களிடத்திலே விசாரித்தாலும் நீங்களெனக்கு மாறுத்தரவு சொல்லவும் என்னை விடுதலையாக்கவும் மாட்டீர்கள். இதுமுதல் மனிதனுடைய குமாரரள் சர்வவல்லமையுள்ள பராபரனுடைய வலதுபாரசித்தில் உருக்காரனாவன்றார். அதற்கவர் சொன்னது; நீங்கள் சொல்லுகிறபடி நானே அவ்வொன்றார்.

கூவணிப்பு. நமது ஆண்டவருடைய முத்திரைகத்தின் மாறுத்தரவினுடைய அர்த்தமென்னவெனில், அவர்தாமே கிறிஸ்துவென்று உறுதியாய்ச்சொன்னபோதிலும் அவர்கள் அவரை நம்பமாட்டார்கள். அவரைமேசியாவென்று ஏன் அவர்கள் நம்புகிறதில்லையென்று அவர் அவர்களைக்கேட்டாலும் அவர்கள் அதற்கு மாறுத்தரவு சொல்லவும் அவரை விடுதலையாக்கவும் மாட்டார்கள். ஆகையால், நமது ஆண்டவர் அவர்களை நோக்கித் தாமே தேவனென்றும் தாமே பராபரனுடைய வலதுபாரசித்தில் உருக்காரந்திருப்பதை அவர்கள் இனிமேல்காண்பார்களென்றுஞ்சொன்னார். அவர்கள் இதைக்கேட்டுஞ்சரியான மாறுத்தரவு கொடுக்கச்சொல்லிக்கேட்டபோது, அவர்தாமே பராபரனுடைய குமாரனென்று தெளிவாய்ச்சொல்லிக்காட்டினார். கிறிஸ்துநாதர் மேலான தேவலட்சணங்களுடைய வராகையால், அவரை நாம் நம்பவேண்டும். அவர்பராபரனுயில்லாவிட்டால், அவர்தேவநிபாயப்பிரமாணத்துக்குத் திருத்திசெய்யமாட்டார். அவர் மனிதனாய்விட்டால் பாவிசுருக்காகப் பாடுபடவும் அவர்களுக்குப் பிரதான குருவுமாயிருக்கக்கூடாது. ஆகையால், அவர் தேவனுமணிதனுமாயிருக்கிறொன்று நாத் நம்பவேண்டும்.

சஉ.—பேதுருவின் விசாரணை. (யோவான். உக, உக, உஉ.)

கேள்வி.

பேதுரு இயேசுவானவரை நோக்கி ஆண்டவரே இவன் (யோவான்) என்னமாயிருப்பான் என்றான்?

உத்தரவு.

அதற்கு இயேசுவானவர் சொன்னது, நான்வருமளவும் இவன்ருக்கெனக் குச்சித்தமரால் அதிலே யுனக்கென்ன! நீயேயெனக்குப்பின் செல்லென்றார்.

கவனிப்பு. பேதுரு இந்தக்கேள்வியை வீண்விசாரணைக்காகக் கேட்டார். இந்தவீண்விசாரணையை விரித்துரைக்கக்கிடில்லாத நாகுக்குச் சித்தமில்லாதிருந்தது. கிறிஸ்துநாதர்சொல்லிய மறுத்தரவைக்கொண்டு நாங்கர்த்தரைப்பிட்டு செல்லுகிறதே நம்முடையமுதல்காரியமாயிருக்கிறதென்றும் மற்றவர்களுக்கு என்னசம்பவித்தாலும் நாம்அப்படியே பின்செல்லவேண்டுமென்றுங்கற்றுக்கொள்ளுகிறோம். யோவான்பாடுபட்டு மரிப்பதையும், மரியாமலிருப்பதையும் குறித்த கேள்விபெரியகாரியமல்ல. இவ்வண்ணமே நாம் பிறரைக்குறித்துக் கொஞ்சமாகவும் தம்மைக்குறித்து அதிகமாகவும் நினைத்து யோசனாவென்பவர் “நானும் என்ருடும்பத்தாரும் யேகோவாவிடத்திலேசேவகம்பண்ணுவோமென்று சொன்னதுபோலே” நாமுஞ்சொல்லக்கடவோம்.

உரு.—பிலாத்துவின் மூன்றுகேள்விகளுக்குறித்து. (யோவான். யஅ, ௬௩. ௩௮.)

கேள்வி.

பிலாத்தானவன் மறுபடியும், நியாயஸ்தலத்திற்குட் பிரவேசித்து இயேசுவையழைத்து நீ பூதருடைய இராசனுவென்றுகேட்டான்?

பிலாத்து மறுமொழியாகச் சொன்னது, நான்பூதனா? உன்னுடையதேசத்தாரும் அவைகளிற் பிரதான ஆசாரியரும் உன்னையெனக்கு ஒப்புக்கொடுத்தார்கள். என்ன செய்தாய் என்றான்?

பிலாத்தானவன் அவரை நோக்கி, ஆதலால் நீ இராசனல்லவா வென்றான்?

உத்தரவு.

அவனுடனே இயேசுவானவர் சொன்னது, இதை நீர் உம்மாலே சொல்லுகிறீரோ? அல்லது மற்றவர்கள் என்னைக்குறித்து இதை யுமக்குச் சொன்னார்கள்னோ வென்றார்.

அதற்கு இயேசுவானவர் சொன்னது, என் இராச்சியம் இவ்வுலகத்தின் தன்மையுள்ளதல்ல, என் இராச்சியம் இவ்வுலகத்தின் தன்மையுள்ளதானால், நான்பூதர்கையில் அகப்பட்டாதபடிக்கு என் ஊழியக்காரர்போராட்டஞ் செய்வார்கள். ஆனால் என் இராச்சியம் இம்மையின் தன்மையுடையதல்லவென்றார்.

மேலும் இயேசுவானவர் சொன்னது, நீர் சொல்லுகிறபடி நான் இராசன்தான். சத்தியத்தைக்குறித்துச்சாட்சி கொடுக்கும்படிக்கு நான் பிறந்தேன். அதற்காகவே இவ்வுலகத்திற்கு வந்தேன். சத்தியத்தின் தன்மையுள்ளவ

ஒளவனோ அவன் எனக்குச் செவி
கொடுக்கிறுனென்றார்.

கவனிப்பு. இந்த உத்தரவுகளில் முதல் உத்தரவில் நாம் அறிதெற
சென்னவெனில், பிலாத்தென்பவன் நம்முடைய ஆண்டவரைக் குற்ற
மல்லாதவனென்று நினைத்தபோதிலும் அவன் அவரை யிப்படிப்பட்ட
செள்விசெட்டால் அதற்கவர், தமக்குக்கொலையை வருத்துவிக்கத் தக்க
உத்தரவுகொடுப்பார். அதைக்கொண்டு அவன் அவரை மரணிக்கினைக்கு
ப்பாத்திரராகத்தீர்ப்பானென்றுங் கோரினபொருமையும் பகையுமுள்
வபுதர்கள் அவனை அகத்தியமாய்க்கேட்டுக்கொண்டபடியே அவன் சம்
மை இப்படிக்கேட்டானென்று நமது ஆண்டவரறிந்துகொண்டு அவன்
சொன்னபடியேதாம் இராஜனென்று ஒப்புக்கொண்டாலுமென்று இரா
ச்சியம் இம்மையின் தன்மையுடையதல்ல, நான் உலோக இராஜனாயிருந்
தால் எனனை இப்படி நடப்பிப்பதற்கு என்ருடிகளின்மனத்தாளாமல் என்
னை விதலைப்பண்ணப்பார்ப்பார்கள். என் இராச்சியம் பரலோகந்
தான். நான் பிதாவோடு கூடலிருக்கிறபடியால் நான் இராஜாதி இரா
ஜனும் கர்த்தாதி கர்த்தனுமாய்ச் சத்தியத்தின்மேல் ஆவல்கொண்டிரு
க்கிறவர்கள் அனுசரித்து அப்பியாசம்பண்ணும்படிக்குரிய சத்தியத்
தைவெளிப்படுத்தவந்து அவதாரமெடுத்தேனென்றார்.

உசு.--பேதுருவின்சேள்வி. (முத்தேயு. யசு, உஎ. உஅ. உசு.)

சேள்வி.

உத்தரவு.

அப்பொழுது பேதுரு அவ
ருடனே சொன்ன தாவது,
இதோ நாங்களைல்லாவற்றை
யும்விட்டு உம்மைப்பின்பற்றி
வந்தோம். அதற்காக எங்க
ளுக்கென்னடலன் வருமென்
ருள்?

இயேசுவானவர் சொன்னது, (சக
லமும்) புதிதாக்கப்படுங்காலத்திலே
மனிதனுடையகுமாரன் தனதுமகி
மையுள்ள பத்திராசனத்தில் வீற்றி
ருக்கும்பொழுது என்னைப்பின்பற்றி
வந்த நீங்களும் இஸ்ரவேலராகிய
பன்னிரண்டு கோத்திரங்களுக்குநி
யாயத்தீர்ப்புகொடுக்கிறவர்களாகப்
பன்னிரண்டுத்திராசனங்களிலிருப்
பீர்களுன்று மெய்யாகவே உங்க
ளுக்குச்சொல்லுகிறேன். ஆல்லாம
லும் என்நாமத்தினிமித்தம்விட்டை
யானாலுஞ் சகோதரையானாலுஞ்
சகோதரிகளையானாலுந் தகப்பன
யானாலுந் தாயையானாலும் மனைவி
பையானாலும் பிள்ளைகளையானாலும்
நிலங்களையானாலும் விட்டவனெவ
னோ அவல்தாமத்தினையாய்ப் பலன்
அடைந்து நித்தியகீவனையுஞ் சுதந்
தரித்துக்கொள்வான்.

கவனிப்பு. இக்காலத்திலும் அநேகர் முற்காலத்திந்தேதருகேட்
டபிரகாரம் "நாங்கள் இயிஸ்ரவர்களானால் எங்களுக்கு என்னநயம்

நடக்குமென்றுகேட்கிறார்கள்.” அப்படி அவர்கள் கேட்பதற்குச் சிறிது உலகநயமுண்டென்று சொன்னால் உடனே தாமதமில்லாமற் சிறிது தாமதனைப்பின்பற்று வார்கள். இப்படியில்லாதிருந்தால் தங்களுடைய லௌகிக சிந்தனைக்கடுத்த அனுபோகங்கள் நடந்தேறக்கூடியபிற விடத்திற்குச் சொல்வார்கள். இப்படிச் செய்வதுபாவமே. ஆனந்தபேதுருவின் எண்ணமித்தன்மையுடையதல்லவே. ஆதலால் இதின்மேலிற் கேட்கவேண்டியகேள்வி யென்னவெனில், தமக்குண்டாகும் நயமென்னவென்றுகேளாதபடிக்கு நாஞ்செய்யவேண்டிய கடமையென்னவென்று தான். இப்படிக்கேட்டால் அதற்குண்டாகும் பயனென்னவெனில், “நீதிமானுக்கு ஒருவதிற்பலனுண்டென்பதுதான்.” அதைப்படியெனில், சிறிது தாமதனைத் தயிரியமாகவு முயற்சியாகவும் பின் செல்பவர்களுக்கு இம்மையிலே சமாதானமும் மறுமையிலே மகிமையுண்டு. அப்படிக்கொத்தவர்கள் தங்கன்டலனையிழந்து போக மாட்டார்கள்.

உஎ.—சுதந்திர ஆஸ்திரியக்குறித்து. (லூக்கா. யஉ. அதி. 106. வச.)

கேள்வி.

உத்தரவு.

கூட்டத்திலொருவன் அவரை நோக்கிப் போதகரே! எனசகோதரன எனக்குத்தனக்குமுண்டான சுதந்திர ஆஸ்திரியைப் பங்கிட்டுக்கொள்ளும்படிக்குக்கட்டினாயிடுமென்றான்.

அந்தகு அவர் சொன்னது, மனிதனே! என்னை உங்களுக்கு நியாயாதிபதியாகவும் பங்கிடுகிறவனாகவும் ஏற்படுத்தினவன் யாவனென்று சொன்னார்.

கவனிப்பு. சிறிது தாமதம் சொல்லியமாமுத்தரவில் தாம் ஆஸ்திரியாஸ்திரியின் விபாச்சிபத்ததைத்தீர்க்க உலகத்திலவந்தவரல்லவென்று அது நியாயாதிபதிகளுக்குரித்தானதென்றும் சொன்னதாக விளங்குகின்றது. அவர் அதைக்குறித்து ஏதாவது தமக்கு எண்ணத்ததைச் சொல்லிக்காட்டினாரானால் நாஞ்செய்திராத சட்டத்தின்படி நடக்கிற நியாயாதிபதிகளுடைய கடமையைத்தாமே நிறைவேற்றுகிறவராகத் தோன்றப்படுவார். ஆகையால் தம்மையே நோக்கி இந்தக்கேள்விகேட்டவனை அவர் நியாயாதிபதியினிடத்தில் அனுப்பி உலகத்தின்கேல் இச்சைவைப்பதைக்குறித்துச் சிலருக்கியமான புத்தியனைச்சொன்ன பின்னர், புத்தியற்ற ஐசுவரியவானுடைய உவமையைச்சொல்லிக்காட்டினார்.

உஅ.—இரட்சிப்பைப்பற்றி. (மத்தேயு. 106, உஉ.)

கேள்வி.

உத்தரவு.

இரட்சிக்கப்படுபவர்கள் யாரொன்றுகிறார் தங்களுக்குள்ளே சொல்லிக்கொண்டார்கள்.

இயேசுவானவர் அவர்களைப்பார்த்து மனிதர்களுக்கு அதுகூடாதகாரியந்தான். பராபரனே யெதையுஞ்செய்யத் திராணியுள்ளவராகையாற் பராபரனுக்கு அதுகூடாதகாரியமல்லவென்றார்.

கவனிப்பு. மனிதர் இயல்பாய்த் தாங்கள் தேவனுக்குச் செலுத்தவேண்டிய கடமைகளைக் குறித்து எவ்வளவு அசட்டையின்றாயிருக்கிறார்களென்றும், பாவமானவைகளைச் செய்யவும், உணரவும், நீணைக்கவும் எவ்வளவு சாய்மானமுள்ளவர்களாயிருக்கிறார்களென்றும், பரிசுத்தத்தைப் பார்த்துப் பாவத்தையுந் தேவனுடைய மகிமையிலும் எவ்வளவு அதிகமாய் உலக சிந்தைகளுயுந் தெரிந்துகொள்ளுகிறார்களென்றும் நான் பார்த்துப் போது, அவர்களெப்படி இரட்சிக்கப்படுவார்களென்றும் பராபரன் அவர்களுடைய இத்தனைப்பட்ட பெரியபாவத்தையெப்படி மன்னிப்பாரென்றும், அவர் அவர்களுடைய மகா அச்சிரமம் நிறைந்த விருதயத்தை எவ்விதமாய்த் திருத்திபண்ணிக்கொள்வாரென்று சொல்லவேண்டியவரும். ஆளுந் தேவனே சருவவல்லமையுள்ளவர். அதுவுமல்லாமல், அவர் அளவற்ற இருபையுள்ளவர். ஆதலால் அவர் தேவனுடைய கற்பனைகளைக் கடந்த கொடிய பாவிகளின் இழிவான பாவங்களை மன்னிக்கக்கூடியவராயிருக்கிறார். மேலும் அவர் சருவவல்லமையுள்ளவராயிருக்கிறபடியினாலே மிகவுந் தீயவிருதயங்களை மாறுதல் செய்யக்கூடியவராயிருக்கிறார். தேவன் தமது இருபையை மாத்திரங் கொடுத்தாராயானால், உடனே யெந்தப்பாலியும் அவருடைய கற்பனைகளுக்குக் கீழ்ப்படிந்து தனது சகல கடமைகளுயுஞ்செய்து இப்படியே தேவவசனத் தன்னையென்னகேட்டுநிற்கிறதோ, அவைகளையாவையுந் தாமதமில்லாமற் செய்வான். ஆனதினாலே மோட்சத்திற்கே சருபவர்களெல்லாரும் தங்களிரட்டிப்பு தேவன்மூலமானதென்று சொல்லுகிறார்கள்.

உசு.—எலியாவின் வருகையைக்குறித்த. (மத்தேயு. ய௭; ய.)

கேள்வி.

உத்தரவு.

அவருடைய சீஷர்கள் அவனானோர்க்கி அப்படியானால் முதலாவது, எலியாவரவேண்டுமென்று வேதபாரகர் எப்படிச் சொல்லுகிறார்களென்றார்கள்?

அதற்கு இயேசுவானவர் சொன்னது, முன்பு எலியாவந்து எல்லாவற்றையுஞ் சீர்படுத்தவேண்டுமென்பதுமெய்தான். அல்லாமலும் எலியாவந்தாயிற்றென்று உங்களுக்குச் சொல்லுகிறேன். அவனை அவர்கள் ஆங்குகிரித்துக்கொள்ளாமல் அவனுக்குத் தீயங்கள் இஷ்டப்படிச் செய்தார்கள். அப்படி மனிதனுடைய சூமாரனும் அவர்களாற் பாடுபடுவானென்றார்.

கவனிப்பு. மேசியா உலகத்திலிருகிறதற்குமுன்னே இவ்விடத்தில் எலியாவென்றழைக்கப்படும் எலிசாத்தோற்றுவானென்று யூசுருக்குள்ளே எண்ணமுண்டாயிருந்தது. ஆனால் எங்கள் ஆண்டவர் எலிசாவந்தானென்று தமது சீஷருக்குச் சொல்லியிருந்தார். அந்த எலிசா யோவான்ஸ்தானனே. அவன் மிகுந்த வயிராக்கியத்தினாலே எண்ணமற்றவிதமாய்க்கொல்லப்பட்டான். இந்த விதமாய் அவருக்கு முன்னே எலிசா (யோவான்) தோற்றுவானென்ற தீர்க்கதரிசனம் நிறைவேற்றிற்று.

கூய.—வீசுவாசக்குறைவைக்காட்டியது. (மத்தேயு யள், கூய.)

கேள்வி.

உத்தரவு.

பின்பு சீஷர்கள் மாத்திரம் இயேசுவினிடத்திலவந்து நாங்கள் அதைத் துரத்தும்படிக்கு ஏன் எங்களுக்குத்திராணியில்லையென்றார்கள்?

அதற்கு இயேசுவானவர் உங்கள் அவசுவாசத்தினாலே (திராணியில்லை) மேலும் ஒருகடுகுவிதை அவ்வளவு விசுவாசமாத்திரம் உங்களுக்குண்டானால் நீங்கள் இந்தமலையைநோக்கி இவ்வீடம்விட்டு அப்புறம்போவென்றுசொல்ல, அதுபோம். அல்லாமலும் உங்களாற் கூடாதகாரியமொன்றுமிருப்பதில்லையென்று மெய்யாகவே உங்களுக்குச் சொல்லுகிறேன். ஆகிலும் செபத்தினாலும் உபவாசத்தினாலுமேயன்றி (வேறுவிதமாய்) இந்தச்சாதையைத் துரத்தப்படாதுதென்றார்.

கவனிப்பு. அப்போஸ்தலருந்திறிஸ்துநாதருடையசீஷரும் அநேகம் அதிகமான அற்புதங்களைச்செய்யும்படிக்குத் தங்கள் விசுவாசத்தின்பெருமையினாலே இயன்றவர்களாயிருந்தார்கள். அவர்களுக்குண்டாயிருந்த இந்த வல்லமை அவர்களுக்குண்டாயிருந்த விசுவாசப்பலத்துக்கு அல்லது அதின் தாழ்ச்சிக்குத்தக்கதாய்க் கூடியிருக்கிறதாயிருந்தது. இந்தவல்லமை இக்காலத்திற் கிறிஸ்தவர்களுக்குக்கொடுக்கப்படவில்லை. ஆனால் அவ்விசுவாசப்பலத்தின்வழியே கிறிஸ்துநாதர்மூலமாகத்தேவனிடத்திலிருந்து நமக்குவேண்டிய ஆசீர்வாதங்களை அடைகிறோம். நாங்கள் செபம்பண்ணும்போதெல்லாம் விசுவாசத்துடனே அதைச்செய்தால் நாங்கள் பாவமன்னிப்பையும், பரிசுத்தத்தையும், நித்தியசீவனையும், (சகல பூரணவரமும் நன்மையும்) ஆரிடத்திலிருந்துவருகிறதோ அவரிடத்திலிருந்து பெற்றுக்கொள்வோம்.



A BRIEF ACCOUNT

OF

TAMIL AUTHORS AND THEIR WORKS.

1. *Toalkäppeyum* (தொல்காப்பியம்). An elaborate work on Tamil Grammar and Philology, with a class of preceptive regulations and examples, and is ranked among the oldest works in the language, its age being more than a thousand years. It is large and very difficult to be understood, containing, as it does, more things calculated to perplex than the writings of Aristotle. The author's personal name was Teranatoomakkene, (திரணாதூகிரச்சீனி) a disciple of the learned sage Agastyen, (அகத்தியன்). His titular name was Toalkäppeyun. This author and his followers do not like to be called heathens, but consider themselves as possessing both the old and new religions.

2. *Kareky*, (காரிகை). A work in which is shown the art of so composing various kinds of verses grammatically, that in singing them different tunes can be used. The author's name was *Amoor-thasakaran* (அமூர்தசாகரன்) who lived more than 100 years ago. Tradition says that he was a Hermit and a Prophet, and lived in a mountain called Potheamamali, (பொதியமலை) near Cape Comorin with many thousand Prophets. Of him it is fabulously reported that he drank the waters of the seven oceans and discharged them again, on which account the water of the sea is brackish. The book was originally written in verse, but another person re-wrote it with prose explanations under each stanza. It is one of the most difficult books, and is to be found only among the most learned.

3. *Nannool*, (நன்னூல்). A Poetic work on Tamil Grammar, and ranked among the highest works of its class in the language. This work is not very large, but is hard to be understood on account of the wearisomeness of the subject and intricacy of the style. The author's name is Pavanandi, who wrote it about 800 years ago. Editions of the same are still published, the work being very highly esteemed by Native scholars. The best commentary on this classic is that written by Sukaranum Cheviryen (சங்கரநமச்சீவிராயன்.)

4. *Tevagarum* (திவாகரம்) A Poetic Dictionary containing "Copium verborum." The author whose name was Tevāgārān, (திவாகரன்.) and lived about 600 years ago. Those who master this book acquire the distinction of learned.

5. *Negundoo* (நிகண்டூ) A Poetical Book similar to Tevagarum. It differs from it, in that it contains poetry only, whereas that is written in poetry and prose. The author's name was Veramadalevan. He was contemporary with Tevagarum. The whole work is contained in 12 chapters. These are divided into two parts. 1. Synonymes; which is subdivided into (1) Vocables only, (பேர் நிகண்டு); and (2) Vocables in verse, (பாட்டு நிகண்டு). 2. Homonymicum (அகராதி நிகண்டு) which points out what word is most proper to be placed in connection with any particular subject.

6. *Teroovasakum* (திருவாசகம்). A Sacred Record, containing the moral Laws of Tamulians. It is esteemed very holy, and shows how God is to be worshipped, and how mankind are to act before Him and with one another. It is written entirely in verse, and therefore is very hard to be understood. In every sentence and verse, a great deal of matter is concealed. The author, whose name was Manikavasagar, lived more than 1,000 years since. He is highly revered, and his work accounted one of the best in the language.

7. *Cural* (குறள்). A work held in the highest veneration by Tamulians. Its author Terooruvolluvur (திருவள்ளுவர்,) is deemed an Incarnation of wisdom. It is called the *first of works* from which, whether for thought or language, there is no appeal. The most eminent look upon it as their *Law Book*, and in their disputes quote verses from it as evidence of what they assert. The morality of the work is similar to that of the writings of Seneca. It is said by the learned that the book is more than 1,500 years old, and yet it has lost none of its original renown and esteem among the people. The *Cural* contains 133 chapters. The subjects treated in some of which are Praise of God—Excellence of Rain—Greatness of Ascetics—Power of Virtue—Domestic State—Virtue of a Wife—Children—Love—Hospitality—Sweetness of Speech—Gratitude—Equity—Self Control—Observance of the proprieties of life, &c. &c. Editions of the *Cural* are frequently published. The late Mr. Ellis, of the H. C. Service, published some portions of the work with a poetic translation of the verses and with lengthened notes and illustrations. Tamil commentaries on the work have been published by the late Savana Permaul Eyar, and a more ancient one exists by Parimelargar. The Rev. Mr. Drew, lately resident in Madras, has published a volume containing the first 24 chapters with two commentaries by Tamil scholars, (one of whom is Ramanuja Cavi Rayar, now resident at Madras, and a distinguished scholar in his Native language) and an original translation of each stanza with an annexed Index Verborum.

8. *Teroovurloovaroory* (திருவள்ளுவருரை) is an explanation of the preceding and is comprised in two large volumes. This book is extremely scarce, and though an explicative, can be understood only by

the learned. It was written by an eminent Poet named Naatiliṅpa-
rhamar, who died some hundred years after Teroovullavur.

9. *Sinthamāne* (சிந்தாமணி.) This is an Epic Poem, containing the
History and Panegyric of King Seevākun. (சீவகன்) and is therefore call-
ed Seevākā Sinthamāne (சீவகச்சிந்தாமணி.) The author of this classic
Tesykamun (திசைகாமன்) was a renowned hermit among the Sa-
maners, and had his work published on plates of copper. The Ta-
mulians say it is one of the oldest of books, and that the author is
still alive, and resides in a mountain called Potheamaly (பொதியமலை)
with thirteen other prophets, who will never die. Sinmāthānool
(சினம்தனூல்) is another name of the same poem, as it treats of the
sect of the Sammaners. The book is of great antiquity, esteemed as a
first classic, and is held in great veneration by the people.

10. *Baratham* (பாரதம்.) This is the name of a celebrated San-
serit Poem sometimes called the fifth Veda (ஐந்தாமவேதம்.) The
word means that which is *weighty* and by some is derived from the
Sanserit Poem being heavier than the four Vedas. The true deriva-
tion is from Bharata, a king amongst whose descendants the events of
this book occurred. The plot of the poem is, that a war occurred
between Tooreyoothanan (தூரியோதனன்) and Taroomer (தருமர்)
in which the first brother with ninety-nine others who espoused
his cause was slain, and the latter became sole monarch. The
author's name is Villipoottooren (வில்லிபுத்தூர்.) The book is
very difficult to read, yet pleasant to hear, on account of the inge-
nuity of the verse and loftiness of its melody.

11. *Barathavoory* (பாரதவரை.) This is a translation of Baratham
(பாரதம்) into plain Tamil. It was prepared by a Brahmin in com-
pliance with the wish of his daughter who desired to understand
clearly the contents of the original work.

12. *Kunthuppooranam* (கந்தப்புராணம்.) This is the history of
King Soorn (சூர்ன்) who as a reward for having performed the most
severe penance in a wilderness for 2,000 years, was allowed by the
god Siva (சிவன்) to rule over many kingdoms. Afterwards becom-
ing proud, he rebelled against that god, who sent his son Kuntha-
swamy (கந்தசுவாமி) to wage war against him. The armies on
both sides were so great that all the seas were dried up by the dust
occasioned by their march. Their height reached to the stars. For
sling stones they used the highest mountains. The history was first
written in Grandam more than a 1,000 years ago and afterwards put
into Tamil by a Brahmin, named Kuecheyuppen (கச்சையப்பன்.)
Many hundreds of gods are mentioned in it who have left the world
after having distinguished themselves by the part they took in these
wars. This book is one of the oldest extant. Many express doubts
of its authenticity, while others say that the events recorded happen-
ed in former times when there existed a different race of mankind.

13. *Arichchuntherunkathy* (அரிச்சந்திரன் கதை.) The history of

Arichchuntherun (அரிச்சந்திரன்.) Twenty-one persons have made themselves famous for their liberality. These are divided into three classes of seven persons each. Arichebuntherun was the third person in the second class. It is said of him that he never told a lie. At one time a prophet named Vesoovāmitterun, (விசுவாமித்திரன்) came to him attended by a dancing girl. He was much pleased with her dancing, and promised to give the prophet whatever he asked. The prophet asked as much money as would suffice to make a great offering, but refused to receive it till his return, when the principal and interest became equal to the value of the whole kingdom, and as the king would not tell a lie he gave his kingdom, himself, his wife, and his children, all of whom became slaves to this intriguer. After a sufficient trial of his patience the god came and took him and his family to heaven. This king is said to have reigned 2,000 years at the beginning of the world.

14. *Arichchuntharuppooranum* (அரிச்சந்திரப்புராணம்.) This book contains an account of the government of the king aforementioned, and of the virtuous acts which he performed.

15. *Veythārlākāthy* (வேதாள கதை) or *Vikkaramathittenkathy* (வீகிரமாதித்தன் கதை.) This is a prolix history of the devil *Veytharlum* (வேதாளம்) who served the Tamil King *Vikkaramāhitten* (வீகிரமாதித்தன்) and performed many cunning tricks. The verses are good, but the matter is absurd. This devil had at first been one of the god's priests in the other world, and when the goddess *Parvāthē* (பார்வதி) had an occasion to speak in private with the god *Siva* (சிவன்,) he (the priest) consented and heard their secret discourse, but made it public, in consequence of which, *Siva* became angry and cursed him so that he became a devil on earth, where he has been playing his tricks ever since.

16. *Palagnanuchchooverde* (பலஞானச்சுவடி.) A book containing an account of a great many ceremonies, which the Tamulians observe as well inside as outside of their pagodas, with invocations to their gods for grace to live a quiet and retired life.

17. *Seneyntheramaly* (சினேந்திரமலை.) A work on Natural History.

18. *Baratha Ammany* (பாரத அம்மானை.) A book treating of the same subject as that of *Baratham* (பாரதம்.) It is pleasing to read on account of the beauty of its verses. The author's name is *Ambride*, a learned poet, who wrote 600 years ago.

19. *Kalinkuttoopoorane* (கலிங்கத்துப்பறணி.) This is an historical work, describing the wars of two Tamil kings, *Kalingga Rajah* (கலிங்கஇராசா) and *Soikoo Rajah* (சொய்கு இராசா.) It is written in heavy verse. The author's name is *Tickutamamoone*, who was an hermit, and lived more than 800 years ago.

20. *Alunkara Ootharanum* (அலங்கார உதாரணம்.) This is a

volume of precepts, examples, and parables in verse. The author's name was Alungarun (அலங்காரன்.) He lived about 800 years ago.

21. *Aperāme Antathe*, (அபிராமி அந்தாதி.) This book is filled with songs panegyricizing the goddess Aperame, (அபிராமி) who is the supposed protectress of a town called Tērookkādāvan, (திருக்கடவன்) situated near Travancore. This town contained, it is said, three large pagodas regularly built after the architecture of Solomon's temple. The first entrance has, like all Hindoo temples, four sides. No one enters into the second, except those who have been purified from sin, because the chief idols are placed therein. The third is the most holy place, and has no idol in it. There the only god is worshipped, without images, whom they call Pārāpārāvusthoo (பராபரவஸ்து) or being of all beings.

22. *Gnānāpōthākūm*, (ஞானபோதகம்.) This volume treats of the way of purifying the body and soul, also as to the correct manner of calling upon God in prayer, and how the heart should be while thus engaged. It also contains divers forms of prayer. It is very old and held by Hindoos in great estimation.

23. *Vārōnum Oovāthitten*, (வருணன் உவாதித்தன்.) This is a very atheistical and injurious book. It was written by a cultivator, who afterwards became a poet, and who did little else than blaspheme God. The object of the book is to persuade the people that there is no God, and that those books which are said to have been written in ancient time, and which treat of God and Divine things, were not thus written, as no man could see God, or tell what would come to pass. It teaches that pleasures of a corporeal nature can alone give real delight, as these can be seen, felt, and enjoyed; but as those of a spiritual nature cannot thus be seen and felt, they are insipid and unsatisfactory, and that, therefore, all those are little less than monkeys and idiots who forsake carnal gratifications, and follow mortifying and spiritual pursuits. The book is generally condemned.

24. *Cōvil Cūlumbākam*, (கோவில்கலம்பகம்.) This volume contains a hundred hymns, in praise of the god Vishnoo, (விட்டுணு) which are often sung at the temple in Seringgum.

25. *Teyvārūm*, (தேவாரம்.) This is a collection of songs, in which the god Siva (சிவன்) is greatly lauded.

26. *Punjatuntherakathy*, (பஞ்சதந்திரக்கதை.) This book is very similar in its style and design to Æsop's Fables, being a series of conversations between different animals and birds, with the shrewdness of some, the dulness of others, and the consequences, prosperous or adverse, that attended certain courses of conduct. It was written in an easy style of verse, and is much used in schools. It has been put into prose, in which form it is now most frequently to be found. It is easily obtained and is much read by all classes.

27. *Nākāpāsāpādūlum*, (நாகபாசபடலம்.) A story of the war of Vishnoo, (விஷ்ணு) and the giant Interasittoo, (இந்திரசித்து) who was killed by poisoned arrows. The latter was a great giant and a brave hero. This book contains 300 Veroothum, (விருத்தம்) a kind of verse. It is very difficult. The author, Kumber, (கம்பர்,) was an eminent poet. It is written in a prolix manner, containing 1200 Veroothum, (விருத்தம்) and is held in very high veneration approaching to idolatry.

28. *Vurle ammy venpa*, (வள்ளி அம்மை வெண்டா.) 295 Songs about the goddess Vurleammy, (வள்ளி அம்மை,) who is daughter of Kooravur (கூறவர்) one of the jungle people, and a wife of Supramanian, the second son of Siva. The author's name is Poosalanther, (புசலாந்தர்,) who was a poet, and lived about 600 years ago. He wrote many other books.

29. *Sethumbārrāmāly*, (செம்பரமலை.) This work contains 120 songs, which are sung in praise of Iseran, (ஈஸ்பரன்.) It is full of parables and figurative expressions. The author's name is Ragavamasevyyun, (இராகவம்சுவையன்.) He flourished about 500 years ago and lived to a great age.

30. *Veynkedamāly*, (வேங்கிடமலை) or Venkādāsāthākām, (வேங்கிடசாதகம்.) A book of 100 Songs in praise of Vishnoo, (விஷ்ணு.)

31. *Neelenādākum*, (நீவிநாடகம்.) This volume contains 120 hymns, which are sung by dancers when dancing.

32. *Verlleūmmāny*, (வள்ளி அம்மானை.) A book of pleasant verses about a goddess of the same name, giving her whole history.

33. *Teroovārooryoolā*, (திருவாரூர்உலா.) A singular sort of verses made about a god, whose pagoda was in a place near Combaconum, Teroovaroor, (திருவாரூர்,) where he is said to have performed many wonders. His name is Pegeran, (பிஹரன்,) whose image, which fell down from heaven, of massy gold, still continues in the pagoda, and is worshipped.

34. *Perlyttamul*, (பின்னைத்தமிழ்.) A collection of hymns, in which the gods are represented as condescending to become like children, and playing with them.

35. *Perlyteroonāmum*, (பின்னைத்திருநாமம்.) This book contains 100 hymns or verses about Iseran's son, Koomärer, (கூமரர்,) who has power over the devils, and keeps them under his control, that they cannot hurt mankind without his permission. The learned author, whose name is Ikekāmanakoo-roobur Pandarum (ஐக்கமானகூருபரபண்டாரம்,) is still alive. It is said that he composed these verses in his 16th year. He went from the Coromandel Coast to Bengal, where he has since composed many books in verse.

36. *Künjeyānummāny* (காஞ்சியனம்மாண.) This is a large work, containing a full history of Vishnoo's sixteenth incarnation. The book is highly esteemed and well understood. It was written about 300 years ago.

37. *Pāroomarlummāny* (பெருமானம்மாண.) We find in this book a full account of the heroic deeds of Vishnoo during his fourteenth incarnation. This and works of a similar kind are regarded by the followers of Vishnoo as the foundation of their religion and the source from which other books are derived.

38. *Koombākurnuppādūlum* (கும்பகர்ணபல்லம்.) Here we have presented to us a full account of the battles fought by a giant named Koombakurnun (கும்பகர்ணன்.) who was a brother of Ravana, the hero of the Ramayanum. The history was originally written in poetry, but has been accurately translated into plain prose. The author's name was Kumbur (கம்பர்) who made himself famous by many historical works. The wars here related were carried on in the second age of the world Tereythāywum (திரோதாயுகம்,) or the "Silver age," after which succeeded the Toovāpārāyookum (துவாபரயுகம்,) which according to Hindoo chronology has already expired, and we live in the Kāleyookum (கலியுகம்,) or "iron age," which will continue for 432,000 years.

39. *Anoomārummāny* (அனுமாசம்மாண.) This is a book of 4,284 verses, and contains a history of the monkey Anooman, (அனுமான்) which, because of innumerable wonders performed by itself and associates, obtained a seat among the chief gods, and is now greatly renowned. It was written about 400 years ago, though the occurrences related took place, it is said, in the Island of Ceylon many thousand years since.

40. *Asārukkōly* (ஆசாரக்கொலை.) This is a volume of 100 verses descriptive of the ceremonies observed by the Hindoos in their relation to their deities and their fellow men. The author lived in the vicinity of Tanjore. It is said of him that he kept his eyes always closed, because he would not look upon the vanities of the world, lest he be led away by its temptations. He is said to have possessed the power of foreknowledge, and to have performed miracles. He died about 150 years ago, after having written, besides the present, many other moral books.

41. *Kūyarōnir* (காயாரோணர்.) This book is named after the deity whose name it bears, and who was worshipped in Negapatam. It was written by a Brahmin about 130 years since.

42. *Keertvānāooirkkālumbākam* (கீர்தவண ஊர்கலம்பகம்.) We are in this book made acquainted with the landscape of a particular country treated of, its pagodas, temples, &c. together with the history of the deities there resident, the wonders they have performed, and the character of the people who worship them. The book contains

100 verses, and was written by a cultivator named Nāmāttoomāthāle (நாமாத்துமாதிவி,) who died 150 years ago.

43. *Neethēsārum* (நீதீசாரம்.) “The spirit of morality,” being one of the ethical works of the Hindoos. It was originally written in Grandam, the author being a Brahmin. It contains an hundred verses and an hundred precepts.

44. *Tēyūnāvenpā* (தியானவெண்பா.) A small devotional manual. The author wrote many others of a like kind.

45. *Ootherapōthakum* (உதரபோதகம்.) A devotional hymn addressed to the deity, whose temple stands on St. Thomas’ Mount, near Madras.

46. *Manavarlesastherum* (மணவழிசாத்திரம்.) This is a treatise on architecture. It is short and full of superstitious notions concerning the location and structure of buildings.

47. *Sevavākkeyum* (சிவவாக்கியம்.) This is a poem of 48 verses on theism, strongly condemnatory of polytheism. The writer Sivavakkeyun, (சிவவாக்கியன்) composed many other works on moral law, all of which are still highly esteemed and carefully practised by multitudes who acknowledge him as their guide. They are far more disposed than gross heathen are to hear of the claims and duties of Christianity.

48. *Sevavakkeyum*, Part 2nd (சிவவாக்கியம் ௨) is by the same author, and on the same subject, viz. the way in which the God is to be worshipped, and human happiness secured. It contains 103 verses.

49. *Sevavakkeyum*, Part 3rd (சிவவாக்கியம் ௩.) This is a volume containing 65 verses, and by the same author and on similar subjects with those already named.

50. *Marunpeyirilvurnnum* (மாரண்பேரில்வண்ணம்.) An artfully constructed ode in praise of Siva’s son, Marun, (மாரண) the Hindoo Cupid.

51. *Vishnoomeyilvurnnum* (விட்டுணுமேல்வண்ணம்.) An ode to Vishnoo, to be sung by Brahmins only.

52. *Annamaly nathirvurnnum* (அண்ணாமலைநாதர்வண்ணம்.) An ode to Siva, whose temple is in Annamaly, (அண்ணாமலை) not far from Madras.

53. *Oodurkooroovurnnum* (உடற்கூறுவண்ணம்.) This is a poetical explanation of the several divisions of the human body, its structure, frame, quality, &c.

54. *Swamepeyiril Vurnnum* (சுவாமிபேரில்வண்ணம்.) This volume contains two songs addressed to the deity.

55. *Tuttoovaverilukkum*, (தத் தவவினக்கம்.) This is a philosophical work in which is explained the constitution of the souls and bodies of men and the manner in which the knowledge of God is to be secured. It is very ancient both as to matter and style. Such works are not written at the present day, and this is most difficult to be procured.

56. *Narlunkathy*, (நளனகதை.) A history of King Narlun, hero of the Naishadha, and one of the seven persons of the first class renowned for hospitality. He and his brother ruled, it is said, the whole world. The work was written in very difficult verse and is most popular. The author's name was Adveramen.

57. *Vanunkövy*, (வாணக்கோவை.) This book contains a description of Tanjore, and an account of Vanun, (வாணன்) a chief famous for liberality, who lived in the city of Tanjore. Its author, Amarabaje, (அமரபஜி) was a famous poet, and wrote many works eulogistic of kings and princes.

58. *Interasittoopadulum*, (இந்திரசித்துப்படலம்.) A history of the heroic deeds of Interasittoo (இந்திரசித்து.) Son of the famous Ravannum. The author's name was Thanden.

59. *Anbekymäly*, (அம்பிகைமலை.) This is a little book of 30 verses in praise of Parvathe, (பார்வதி) wife of Siva. It was written by a Brahmin about 500 years ago.

60. *Paramarseyamäly*, (பரமார்சியமலை.) This is a work on the divine mystery. It was written by Vembasheyer (வேம்பசைய்யர்.)

61. *Koosalavunkuthy*, (குசலவன்கதை.) This book gives an account of Koosälävun, (குசலவன்) one of the sons of Rama, who carried on a long war with his own father. The poem contains 1,000 stanzas.

62. *Summathypperlytteroonyum*, (சும்மதைப்பினைத்திருநாயம்.) This is a poem of 100 verses on the constitution of mankind, and is very popular among the Tamulians. The author's name was Teroovapurun, who was a king, but at length abdicated his throne and applied himself to the study of ancient literature.

63. *Yeykūthasippoorānum*, (ஏகாதசிப்புராணம்.) This is an old book treating of the semi-monthly fasts practised by the Hindoos. It contains also the story of a king, named Pammanukathen. He always fasted at the expiration of each half month, and for this reason was taken by Vishnoo to glory. The Tamulians say, that to attain the same bliss, they must like him practise these half monthly fasts.

64. *Keroodapumsadasarum*, (கருடபஞ்சாடசரம்.) We have here an account of the superstitious worship of a kite with a red head and white neck, upon which Vishnoo is said to have rode. The account was written, it is said, by Vishnoo himself, and therefore is highly

esteemed by his followers. It is said, that by means of instructions therein contained, a person may acquire the power to handle serpents and other venomous reptiles, without the slightest harm.

65. *Seerungarāyyur Ammany*, (சீரங்கராயர் அம்மாண.) This volume contains a detailed history of Vishnoo, written in the most sublime style. The author was a renowned emperor, and ruled many kingdoms. His name was Seerungarayir (சீரங்கராயர்.) His descendants still live on the coast of Coromandel, though not with the splendour they once did.

66. *Krishnununtoothoo*, (கிருஷ்ணன் தூத.) A history of the god Krishnum, in 216 stanzas. The author's name is Vilvaputtoorar, (வில்வபத்தூரார்.) a name he derived from the country in which he dwelt. He was a cultivator. His son also made himself very popular by his poetical writings.

67. *Kaseyntharamorechum*, (கசேசந்திரமோட்சம்.) A book similar to Ovid's metamorphosis.

68. *Kaseyntharamorechum*, Part 2, (கசேசந்திரமோட்சம், உ.) This book contains the account of an elephant which was killed by an alligator, and was afterwards restored to life by Vishnoo, and admitted to glory. The story is told in tedious verse, and is full of absurdities. It was composed about 160 years ago.

69. *Saranool*, (சரநூல்.) A book of 52 verses on witchcraft. The secrets contained in it are said to have been revealed by Iesperan's wife, Parvadi, to a certain prophet, and thus came to the knowledge of mankind.

70. *Mathananannool*, (மதனநூல்.) A lascivious and most dangerous book.

71. *Oorllamoodyyan*, (உள்ளமுடையான்.) A treatise on the art of soothsaying. It is much consulted by Brahmims and Pandarims, who gain their livelihood by telling the fortunes of the people. It is written in most difficult verse and cannot be understood without an instructor.

72. *Nemittuchhoodamane*, (நிமிததச்சூடாமணி.) This volume treats of soothsaying, and has been in its day much consulted by Tamulians, who seldom undertake any business, personal or public, without previously ascertaining as far as possible, whether it is likely to prove prosperous or unsuccessful.

73. *Taroonthavasakum*, (தெருந்தவாசகம்.) A history of the King Serkans, who was so just, that he capitially punished one of his own sons for a trifling offence against his laws.

74. *Parathasatterum*. (பரதசாததிரம்.) This work treats of the science of dancing, as practised by females before the idols in the temples.

75. *Mathoomymaly*, (மாதுமைமலை.) A poem eulogistic of the goddess (மாதுமை.) It was written by Tavappan Pandarum (தவப்பர பண்டாரம்.)

76. *Punjapercheche*, (பஞ்சபட்சி.) A book from which future events can be learned by the flying, eating, sleeping, &c. of particular birds.

77. *Nurkeerur Sinthamane*, (நற்கீரர்சிந்தாமணி.) A superstitious work on astrology, written in difficult verse. The author, Tarrununthere, was a good astronomer, and wrote many works of this description.

78. *Keyoorlikkathal*, (கேவுளிக்காதல்.) A poem of an hundred verses about the god Isperan. The author was for many years a tom-tom beater in a temple, and led a very wicked life, but afterwards reformed, and did so great penance as to obtain uncommon wisdom from the god Superamonian. He lived the life of an ascetic, and wrote many very popular poems which are used as school books, and occasionally sung in public.

79. *Aroonakere anthathe*, (அருணகிரிஅந்தாதி.) An elaborate treatise on the art of soothsaying.

80. *Savoontaralakaree*, (சவுந்தரலக்ரி.) A poem of an 100 stanzas in praise of the goddess Mameysooparee (மாமேசுபரி.) All of a most licentious kind. He wrote many in a like style, by which he incurred the displeasure of the goddess who severely rebuked him.

81. *Narayanassathakam*, (நாராயணசாதகம்.) An hundred songs very artfully composed about the god Vishnoo. The author's name is Tharemampan, who at the age of 16 left his father and mother, and went to a pagoda where he lived an austere life.

82. *Narllavenpa*, (நளவெண்பா.) A history of a cultivator, who lived a very abstemious life and was very benevolent. In order to try his faith, the gods commanded him to kill his own son, and because he obeyed the command he was taken to glory. His son was restored to life.

83. *Serootoandenkathy*, (சிறுத்தொண்டன்கதை.) A history of a cultivator who lived a life of piety.

84. *Markundapooranum*, (மாற்குண்டபுராணம்.) The history of a Brahmin's son, the fixed term of whose life was no more than 16 years. When the king of death called on him to quit this life, he took refuge with the gods in a certain pagoda from which he could not be taken, but when the stern monarch was determined to use force he resolved to defend himself, which he did, and killed the king, upon which appeared 33 times 100,000 little gods, and interceded in behalf of the king, saying, that he himself had allowed the boy to live longer than 16 years. Upon this Isperan said that he had given to

the lad the power always to remain at 16 years of age and never die. Then he restored the king of death and reprimanded him severely, commanding him never to devour people in future without a peremptory order from him. This happened in a small town near Tanjore.

85. *Varoonakooladethen madel*, (வருணகுலாதித்தன்மடல்.) A curious run of verses about a cultivator called Varenabutuden, made by an emperor's daughter, who by a singular accident came with two other women to a place about three German miles from Tanjore to get their livelihood by selling fire wood at the market. When this cultivator passed the wood, a woman in a palankeen became enamoured of him, and when he heard that she was descended from an emperor, he took her with him and gave her good support. But when the emperor was informed that his daughter lived so far from him, he caused her to be re-called, and gave her in marriage to a king, and as she was a good poetess and could not forget the benevolence of the cultivator, she composed these verses about him. She wrote many books besides this, which are often sung.

86. *Teyakarasuppulloo*, (தியாகராசப்பள்ளி.) A small work on rustic life and husbandry. It contains a variety of songs sung by the ploughman, the sower, the reaper, and the shepherd, while attending to their respective duties. The author was a Pandarum, who it was said rode in a palanquin, one end of which was borne by coolies, the other suspended by magic.

87. *Varookkakory*, (வருக்கக்கோவை.) Poetical panegyrics of Vishnu, (விஷ்ணு) sung by the inhabitants of Negapatam, over whom that deity is thought especially to preside.

88. *Sevakamesavoontharamaly*, (செவகாமசுவந்திரமாலை.) The name of a volume containing 100 songs about a goddess named Sevakamesavoonthere.

89. *Nenjooredoothoo*, (நெஞ்சுவிடுதூது.) A small book in praise of Isperan, (ஈசுபரன்) in which is shown that he cannot be comprehended to perfection by the angels or even by the gods, but that he is always pleased to be with such men as kept his laws, and that such will forever dwell in his presence. It was written about 400 years ago by a Brahmin.

90. *Veealavedoothoothoo*, (வீறவிவிடுதூது.) A licentious work written by a voluptuary called Vanguvamoodely. He wrote some other poems less exceptionable than this.

91. *Sevarattarepooranum*, (செவாராதீரிபுராணம்.) An historical account of a man, who by watching and fasting in a certain wilderness obtained heaven. The day of his death is considered so sacred by his followers, that upon it they neither fast, nor during that night do they sleep, hoping to obtain, like him, a heavenly reward. It is written in pleasant rhyme, by a king who reigned more than 200 years ago.

92. *Koodurthyyanthathē*, (குடந்தையந்தாதி.) A small poetic volume in praise of Vishnu.

93. *Kabelurrakaval*, (கபிலர்அகவல்.) A poem on the vanity of human life. It was written by an eminent poet named Kabelur.

94. *Akaval*, (அகவல்.) A fine treatise on man, physically and morally. Other subjects of inferior importance are introduced to give variety. It was written by a Tanjore schoolmaster.

95. *Oodulkoorootuttoovum*, (உடல்கூறுதந்தவம்.) A philosophical work on the elements—the five senses and connected subjects.

96. *Oolakaneethe*, (உலகநீதி.) A small volume filled with valuable lessons, advising abstinence from all that is evil and a strict pursuit of virtue. It is studied in schools.

97. *Nulvurle*, (நல்வழி.) A small moral book directing its readers to avoid evil and to perform virtue. It is committed to memory by youth. It is said to have been written by the goddess Avayar (அவையார்), the wife of Burma, in the other world, but who for her ill behaviour, was sent down to this world to do penance for her sins, when she wrote this and the three following books. The Tamulians hold it in high esteem, saying that its depth of wisdom cannot be sounded, &c. It was written together with others above 800 years ago.

98. *Kondryveynten*, (கொண்டைவேந்தன்.) A small book on morality which is learnt by youth.

99. *Annyoompethā*, (அன்னையும்பிதா.) A small book of fine moral precepts which were also written by the above mentioned goddess. It consists neither of verses nor prose, but is a very difficult metaphysical work, therefore there are many different opinions entertained concerning it.

100. *Moothoory*, (மூதுரை.) A small book on morality; consisting of very beautiful similitudes, and containing very fine moral sentiments.

101. *Nethevenpa*, (நீதிவெண்டா.) A book on morality; it was written first in Grantham, about 800 years ago by a Brahmin, but was afterwards translated into Malabar by a poet.

102. *Arooputtanalo terooverlyyadul pooranam*. (அரூபத்தந்தாது திருவினையாடற் புராணம்.) A great book in verse, containing 64 visions of the god Sokkanaya. The Tamulians hold it in great esteem. The verses are very accurately written as to time and circumstance; but when you examine it minutely, you will find no evidence of its being of divine origin, but on the contrary will conclude that what is recorded is either false or the tricks of the devil. It was written in Grantham more than 100 years ago by a Brahmin, but was afterwards translated into verse by a Tamulian.

103. *Arooputtoonalo terooverlyyadulvoory*, (அரூபத் துநாலுதிருவீனையாலுரை.) An explanation or interpretation of the preceding. It is translated word by word into common Tamil. These are only found among Brahmins and Pundarums, as there is a law that none but priests should read them.

104. *Tamurl arevarlkethy*, (தமிழ் அறிவார்கதை.) The history of a learned young woman called (தமிழ் அறிவாளி,) meaning one Tamurl arevarl that understands all science. Great battles were fought by kings on account of her beauty. Her style has not been excelled by any poets. She promised that if any excelled her in making verses, him she would marry. On account of this many poets strove with her, but were obliged to yield with shame to her superior talents. At length one of the king's courtiers disguised himself and came to her residence in the character of a seller of wood, and called out very beautifully that he had wood to sell, and afterwards expressed a desire to have an interview with her, which was granted to him. She was obliged to yield and take him as her husband. Those verses which they exchanged are all written. It is said this took place 400 years ago.

105. *Sitterapootterunkathy*, (சீத்திரபுத்திரன்கதை.) An historical book written in verses by Isperan's Conicopully, whose business it was to record all that happens among mankind. The works and deeds of the good are noted down on the right, and those of the wicked on the left side. It consists of 2400 verses, and is committed to memory by women who sing it charmingly.

106. *Terekalasukkerum*, (திரிகாலசக்கரம்.) A mathematical description of the seven worlds below and the seven above; also of the seven oceans together with the Paradise called Thabayam, the seat of Isperan and of many hundred thousand other gods; also of Majanser, said to be a golden mountain that goes through all the seven worlds, the habitation of all the holy prophets. In this book is also shown the genealogy of the eminent gods, viz. from the being of all beings, or highest god; of all the other gods descended; what of glory they have where they abode, how long they live, &c. Also of past ages what this world has to connect it with the others, and the duration of each. This book is the foundation of all the other books among the Tamulians as the principles which this contains are connected with all the rest. Most curious and unheard of things are contained in it. Its contents are said to have been discovered by the wife of Isperan, who afterwards discovered them to her door-keeper, and who declared them to a great prophet, and he published them to the world. This all happened in the first ages or yugums (யுகங்கள்,) fourteen prophets wrote the work on plates of brass, and transmitted it to the next world. This book is inserted in the following,

107. *Poovanasukkerum*, (புவனசக்கரம்.) A description of this world in which are also found many curious and extraordinary things. The world is said to have been measured very accurately by Nadegasuran, of which Vishnu was afterwards informed. The length, breadth, thickness and height of the whole sphere, including both sea and lands,

are inscribed, as they happened in foreign ages, since which many hundred thousand years have elapsed.

108. *Vakadachoovurde*, (வாகடச்சுவடி.) A medical book treating on the cause of symptoms of diseases, feeling of the pulse, and other medical arts, &c.

109. *Kychechatteram pairkkerasoovade*, (கைச்சாத்திரம்பார்ச்சுக் கிற சுவடி.) A book on soothsaying, treating on the works of men's bodies. All the outward signs of men are written in this from which is shown how a man inclines to this or that, what views or virtues he possesses, what shall be his destiny. It was given by a poet as a great and most sacred present, with a special injunction not to make it known.

110. *Archoonuntavasooney*, (அருச்சுனன் தவசுநிலை.) An account of Archoonun (அருச்சுனன்) in the wilderness for 200 years, for which he was made king of the whole world by the gods. It is written in a very pathetic style. We find at this time many thousand Tamulians who retire into the wilderness and perform the same kind of penance, so that some of them by constantly praying with their hands cross-wise, have them so stiff that they cannot extend them again.

111. *Ramaseyyun*, (இராமசெயம்.) A large book in verse on the praises of the god Vishnu. It treats of his transformation and the heroic deeds which he performed. The verses are fair and learned, but very difficult to be understood.

112. *Makavinthum*, (மகாவிந்தம்.) A prolix history of five brothers who reigned for a time over their kingdoms and then retired to the wilderness to worship their god. Their names are—1, Darmer; 2, Vee-men; 3, Artchunen; 4, Nagulan; 5, Sagadaven. These five brothers have but one wife called Dropathi, after many temptations of the gods, the first brother was taken up alive to heaven, but the other four after much crying, and sobbings that the gods would have mercy on them died all at once, and their souls only were admitted into heaven. This story is related as of understood truth.

113. *Pakalavichchooverde*, (பலகவிச்சுவடி.) A book of several musical poems about the gods. They are difficult to be understood and sung, therefore none but the poets and such as have learnt vocal music can sing them.

114. *Allearasamemalyeedoo*, (அல்லி அரசாணி மாலையீடு.) A very prolix description in verse of the marriage of a king's daughter called *Allearasane*, (அல்லி அரசாணி,) with the great king Atchunan; and as this book was written by a very learned poet, so it is a fine specimen of the Tamil language.

115. *Kavelyasakum or Kamalavasakum*, (கவிலைவாசகம் or கமல வாசகம்.) This little book contains a fable of a cow which had been seized by a tiger in the jungle. The cow in a pathetic manner craves

permission to go to her house where her young calf would be expecting her with great anxiety, at the same time assuring that she would return again. The tiger grants the request, and the cow goes to see her calf and recommending it to the care and protection of the other cows, retires into the wood. The tiger amazed and astonished at her fidelity did not make her his prey; instantly appears the god Isperan, who transforms both the cow and the tiger and removes them to a higher state of bliss.

116. *Teroonurllarooppoaranum*, (திருநள்ளாறுப்புராணம்.) A relation of the wonders and miracles said to have been performed at a place called Teroonurllaroo, (திருநள்ளாறு.) It is written in verse in the honour of the gods of the said place.

117. *Ponninkunpathe*, (பொன்னின்கணபதி.) A history of Supramanien. It recounts how he followed after Walliama, and what arts he employed to captivate her affections; at length he succeeded in seducing her but afterwards married her. It is written in prose.

118. *Ensoovade*, (எண்சுவடி.) A book of reckoning used in schools. It contains various kinds of information, (viz.) the revolution of the 60 years, the names of the days of the month, the 27 particular ways of denoting the moon's age or progress, the 12 signs of the Zodiac, the 9 planets, and 59 counties, &c. &c.

119. *Palakareyunkurl*, (பலகாரியங்குளர்.) A book containing various kinds of remarks, (i. e.) on the seven orders of creation, the five kinds of special instruments, the three Taramums or charities, the Letchmies or women employed by the gods as guardians, &c.

120. *Saneyvennypparttoo*, (சனிஎண்ணப்பாட்டு.) Saturday oil-songs usually sung by school boys before doors, when they go begging oil for their masters.

121. *Kerunthichchooverde*, (கிரந்தச்சுவடி.) A small book containing phrases, applied to god.

122. *Sethumbarakooeirpoaranum*, (செதும்பரகோவிற்புராணம்.) Supposed to be songs of praise in honour of the god Sashampuricowen, and a description of his visions as similar puranums (புராணம்), his-tories may be found in all great towns and pagodas.

123. *Veroomoatterakandum*, (வினுமோத்திரகாண்டம்.) An account in verse of several kinds of offerings and superstitions by which the people are to obtain salvation through the fasting of a wild man, who at a place towards the north is said to have worshipped a lingam in the woods, and always offered to it the nicest portion of the venison, thereby making his mouth to water, and with it performed his abishegam; and even at length offered one of his own eyes as a sacrifice. For this act of piety he is said to have been exalted to eternal bliss.

124. *Terekadukum*, (திறிகடகம்.) A variety of Proverbs and good instructions in three parts. The author is said to be Mamartigal, and to have composed the whole in a rest-house in one night. The following story is related. 1st, Appears Brama in the shape of a Vittinnu, who comes into this rest-house to shelter himself from the rain; next comes Vishnu in the same form, but they cannot sit together, so they both stand up, soon after comes Batteren; and because there is no room, the other two permit him to step upon their shoulders. Hereupon they three become one and spend their time in composing verses; Brama always begins the subject, Vishnu continues it, Batteren concludes it—for example—

ஆறுநேரானஊறும்
அரசனோடேறுமாறென்றகுடியும்
கணவனோடுசேறுமாறென்றமனையாளும்
இம்மூன் அடநீ அந்ருகிவிடும்.

The meaning of which is, a village peasantry near a river—a tenant who disputes with his landlord—a woman who differs from her husband—(these three are *bad*.)

125. *Rāmāyānavoory*, (இராமாயண உரை.) A compendium of the great Grantham book Ramayanum, containing an account of the battles fought between Raman, (*i. e.*) Vishnu and Ravennan, a king of Ceylon; the latter having committed adultery with Vishnu's wife.

126. *Vāḷāramayanum*, (வாலராமாயணம்.) This appears to be the name in Telinger, and the name in Tamil seems to be Wadayaput-
tie, a compendium similar to the preceding.

127. *Summunthamoorttee-pooranam*, (சும்மந்தமூர்த்திபுராணம்.) Treats of the deeds of Superamanien, who is said to have been born in the family of a Brahmin, under the name of Summunthamoorttee, (சும்மந்தமூர்த்தி.) Among other things it is said that he made a journey to Madura, and converted the reigning king Pandian, who had embraced the religion of the Samaners, and neither esteemed the custom of besmearing the holy ashes (திருநீறு,) nor making three upright marks on the forehead. This king lay sick of a dangerous fever, and his subjects could not cure him, then Summunthamoorttee begged that he might be allowed to cure him with the holy ashes. The two parties were now to appear, Summunthamoorttee or Superamanien, proposed to cure one side of his body with sacred ashes, and the Samaners were to cure the other. The former kept his promise, but the latter could do nothing; then Summunthamoorttee cured the other side also, upon this the Samaner's imposition was discovered.

128. *Oorichchoovade-keyukkanukoo*, (உரிச்சுவடிகயக்கணக்கு.) First the Grantham alphabet, second the combinations of the vowels and consonants. The conclusion contains a few prayers translated and bound together, also the Cingalese alphabet.

129. *Tesy avatharukkathy*, (திசை அவதாரக்கதை.) A brief account of the tenth incarnation of Vishnu, composed by Wattanaden Vallier, 1727.

130. *Samathum*, (சமதம.) This is composed of, 1st, Roopamaly, (ரூபமாலை) and 2d, Kerekymaly, (கிரிகைமலை.) This is a Sanscrit Grammar. The first part contains the nouns, and the second the conjugation of verbs.

131. *Amarakosum amān*, (அமரகோசம் அமான.) A Grantham Negundoo.

132. *Punjankam*, (பஞ்சாங்கம்.) The Grantham Calendar of Parausha.

133. *Verakara-atteyyayum Pookorllum*, (விவகார அத்தியாயம், பூகோளம்.) Part of a Gentoo book containing a code of Gentoo laws, to which is added an extract from a most respectable Grantham book, called Bhacolum. It also contains some chronological observations.

134. *Veramarunkathy*, (வீரமாறன் கதை.) Belongs to the book *Tamil Arevarlkathy*, (தமிழ் அறிவாள் கதை.) as an additional volume.

135. *Veroomarletheruppappadalum*, (வினாமழிதிரப்படலம்.) Is an extract from the great Ramayanam.

136. *Veepooshnamoorthe*, (விபூஷணமூர்த்தி.) An account of the youngest brother of Ravana, who admonished him to forsake Siven.

137. *Marenkathy*, (மாறன் கதை.) An account of a powerful and arbitrary king called Wickemaren, who is said to have performed many wonders after his death. Bosca Rasa was about to ascend his throne, the 32 images or statues fixed on the 16 steps leading to the throne, stood up and asked whether he possessed such authority as Wickemaren, not being able to prove that aid, he was refused admittance.

BRIEF CHAPTERS.

ON

SCIENTIFIC AND LITERARY SUBJECTS.

சாத்திரவந்தைமுதலியவைகளைக்குறித்து.

க. அத்திரம்.—CHAPTER 1.

சாத்திரங்கள்.—The Sciences.

க. சாத்திரங்களின்பெயர்கள். (Names of the Sciences.)

(க) வேதசாத்திரம்.....	Theology.
(உ) வானசாத்திரம்.....	Astronomy.
(ஈ) பூமிசாத்திரம்.....	Geography.
(ச) தாவரசாத்திரம்.....	Botany.
(ரு) சுரங்கசாத்திரம்.....	Mineralogy.
(சு) பூமிபந்தசாத்திரம்.....	Geology.
(எ) இரசவாதசாத்திரம்.....	Chymistry.
(அ) உழ்கைசாத்திரம்.....	Meteorology.
(ஊ) தத்துவசாத்திரம்.....	Physics.
(ஐ) மனச்சாத்திரம்அல்லதுதத்துவநூல்.....	Metaphysics.
(யச) எண்ணளவுசாத்திரம்.....	Mathematics.
(யஉ) சீவப்பிராணிகளின்சாத்திரம்.....	Zoology.
(யஊ) பாலையசாத்திரம்.....	Philology.
(யச) காலசங்கதியின்சாத்திரம்.....	Chronology.

உ. இவைகளின்பொருள்கள். (Definitions of the Sciences.)

(க) வேதசாத்திரம் பராபரனையும் பராபரனைச் சேர்ந்தகாரியங்களையும் விளக்குகிறசாத்திரமாம்.

(உ) வானசாத்திரம் சூரியன்சந்திரன் நட்சத்திரம் வால்நட்சத்திரம் மற்றும் வானத்திலுள்ளவைகளின் பிரமாணத்தையும் அசுவையும் நூரத்தையும் காட்டுகிறசாத்திரமாம்.

(ஈ) பூமிசாத்திரம் பூமியின் தன்மை உருபமுதலியவைகளையும் அதிலிருக்கிற பற்பலதேசங்களையும் சமுத்திரங்களையுங்குறிக்கிற சாத்திரமாம்.

(ச) தாபிரசாததிரம பற்பலவகை பூண்டுகளினதனமை, வளர்ச்சி சூபம வியாதி முதலியகுணங்களையெடுத்துக்காட்டுகிற சாததிரமாம்.

(ரு) சுரங்கசாததிரம லோகங்களைக்காட்டுகிற சாததிரமாம்.

(சு) பூமிபந்தசாததிரம பூமியின்கட்டுப்பாடுமுதலியவைகளை விளக்குகிறசாததிரமாம்.

(எ) இரசவாதசாததிரங்கண்டப்பட்டவஸ்துக்களினகூட்டுமுறை யையும் அதலை அவற்றின மாறுதலையுஞ்சொல்லுகிற சாததிரமாம்.

(அ) உற்சைசாததிரம ஆகாயங், காற்று, பனி, ஆவி, மேகங்கள், மழை, கலமழை, யினாலை, இடி, வில்முதலியவைகளைச்சொல்லுகிற சாததிரமாம்.

(ஊ) தத்துவசாததிரம பராபரனூண்டாரூங் காணத்தக்க பொருள்களின ஆச்சரியங்களையுஞ் சமபததங்கனையும் அசைவையுங் காட்டுகிறசாததிரமாம்.

(ய) மனச்சாததிரங் கண்டிப்புள்ள வஸ்துக்கள்விருந்தண்டாஹு காரியங்களையும் அவற்றினசமபந்தங்கனையும்அவைபொலொத்தமநீற வைகளையுங்கண்டிபிலலாத பராபரனையுஞ்சமமனசுக்களையும்மனித னுடைய ஆததுமததையுங்குறித்துச் சிந்திப்பிக்கின்றசாததிரமாம்.

(யக) எண்ணவசுசாததிரம இலக்கத்தையும்அளவையுங்காட்டுகிற சாததிரமாம்.

(யஉ) சீவப்பிராணிகளினசாததிரம அவைகளின இயல்புபருவம் முதலியவைகளை யெடுத்துக்காட்டுகிறசாததிரமாம்.

(யக) பாஷைசாததிரம பற்பலபாடைகளையும் இலக்கண இலக்கியங்களையும் விளக்குகிறசாததிரமாம்.

(யச) காலசங்கதியினசாததிரங் காலதநினைவகுட்பையும் அளவையுங்காட்டுகிறசாததிரமாம்.

உ. அக்கரம்.—CHAPTER 2.

வித்தைகள்.—The Arts.

க. வித்தைகளின் பெயர்கள். (Names of the Arts)

(ஈ)	உழவுவித்தை	Agriculture.
(உ)	அங்கசேதனவித்தை	Anatomy.
(ஊ)	சிற்பவித்தை	Architecture.
(ச)	கல அச்சவித்தை	Lithography.
(ரு)	அளவைவித்தை	Logic.
(சு)	வாகடவித்தை	Medicine.
(எ)	பஞ்சலோகவித்தை	Metallurgy.
(அ)	உப்பலோடும்வித்தை	Navigation.
(ஊ)	வண்ணவித்தை	Painting.
(ய)	அச்சவித்தை	Printing.
(யக)	இரணவயித்தியவித்தை	Surgery.

- (10உ) சித்திர வேலைவீத்தை Sculpture.
 (10ஈ) கீதவாதீதியவீத்தை Music.

உ. இவைகளிள் பொருள்கள். (Definitions of the Arts.)

(க) உழவுவீத்தை பூமியை உழுது பயிரிட நல்லமார்க்கத்தைக் காட்டுகிறவீத்தையாம்.

(உ) அங்கசேதனவீத்தை சீவப்பிராணிகளிள்பிமோதத்தை அஅந்தன உள்ளையிருப்பவைகளைச் சொதித்துப்பார்க்குந் தனமையைவிளக்குகிறவீத்தையாம்.

(ஈ) கிற்பவீத்தை வீடுமுதலிய கோட்டைகளையுங் கப்பல்களையுங் காட்டுகிற சரியானவையைக்காட்டுகிற வீத்தையாம்.

(ச) கல அச்சுவீத்தை கல்விலேருபையெழுதிக்கொண்டு கடுதாசியிலே பதிக்கிறதைக்காட்டுகிறவீத்தையாம்.

(ரு) அளவைவீத்தை அறிவைச் சம்பாதித்து, அரைப்பிறருக்குத் தெளிவாய் விளக்க இயற்றைப்படுத்தும்வீத்தையாம்.

(சு) வாகடவீத்தை மனிதருடையதேசசவுக்கியத்தைக் குறித்துணருகிறதையும், வியாதிகளைக் குணப்படுத்துகிறதையும், நோய்களைத்தணிக்கிறதையுங்காட்டுகிறவீத்தையாம்.

(எ) பஞ்சலோகவீத்தை உவ்லோகங்களின்கறைகளினின்று அவைகளைப்பிரித்து அவைகளை ஆயுதங்களாகச்செய்யப்படிப்பிக்கும்வீத்தையாம்.

(அ) கப்பலோட்டும்வீத்தை உப்பல்களை ஒருஇடத்திலிருந்து மற்றொருஇடத்துக்கு நடத்தக்காட்டும் வீத்தையாம்.

(கா) வணவீத்தைவணனஞ்சேர்த்தகுக்கினால் ரூபங்களைச்சித்திரித்துக்காட்டப்படிப்பிக்கிறவீத்தையாம்.

(கி) அச்சுவீத்தை எழுத்தைக்கல்விலாவது, மரத்திலாவது, லோகத்திலாவது வெட்டி, அவைகளைக்கடுதாசியில உருவீளங்கச்செய்யப்படிப்பிக்கும்வீத்தையாம்.

(கி) இரணவயித்தியவீத்தை இரணங்களைச்சேர்ந்த நோய்களை அறுக்கிறது, ஆற்றுகிறதுமான முறையைச்சொல்லுகிற வீத்தையாம்.

(10உ) சித்திர வேலைவீத்தை கல்பாலவனகடினவஸ்துகளில ரூபுகளைச்செய்ய அவைகளை வெட்டப்படிப்பிக்கும் வீத்தையாம்.

(10ஈ) கீதவாதீதியவீத்தை பலவகையான கருவிகளை ஒன்றையச்சேர்த்துக்கொட்டுகிறதையுங் கண்டத்தினாலெழுமடிம ஒசையையும் விளக்குகிறவீத்தையாம்.

௩. அத்தியாயம்.—CHAPTER 3.

தேவன்.—God.

க. தேவுஇயல்பு வியாத்தி. (Definition of God.)

ஆதியந்தமில்லாததுமாய்க் குறைவில்லாததுமாய் எல்லாவற்றிற்கு

மேலானதுமாய் எல்லாவற்றிற்கும் காரணமாயிருக்கிறவஸ்து தேவன எனப்படும்.

உ. தேவனுடைய டென்பதற்குத்திருட்டாந்தம். (Reasons for Belief in God's Existence.)

(க) ஒரு காரணமில்லாமல் ஒருபொருளும் ஒரு நடக்கையுமில்லை. உலகத்தில அநேகமபொருள்களும் நடக்கைகளும் நிறைந்திருக்கிற படியால், அதற்கும் ஒருகாரணம் உண்டென்று வெளியறங்கமாய்த் தேவனுக்கினறது. அந்தக்காரணத்தேவனே.

(உ) விஸ்தாரமானஉலகம் மிகவும்ஒழுங்காய்ச்செய்யப்பட்டிருக்கிறதினாலுஞ்சிறுநடக்கப்பட்டவஸ்துக்களெல்லாமஒன்றோடொன்று இசைவாயும் ஒன்றுக்கொன்று உறவியாயும் இருக்கிறதினாலும் ஒரு தேவனுண்டென்று விளங்குகின்றது.

(ங) இவ்வுலகத்திலுள்ள பொருள்களையாவும் ஒவ்வொருகாரியத்திற்காக ஏற்படுத்தப்பட்டவைகளாயிருக்கிறதினாலேயும், ஒருதேவனுண்டென்று விளங்குகின்றது.

(ச) உலகமாகிய உடலையும் அதற்குண்டாயிருக்கிற அசைவையும் சிந்திக்கிறதினாலே, தேவனுண்டென்று விளங்குகின்றது.

(ரு) மிகவும் அச்சரிப்பப்படாததக்கதாக தமமுடையசரீரத்திலே வாசமாயிருக்கிற ஆத்துமாவின் தன்மைகளைச் சிந்திக்கிறதினாலேயும் தேவனுண்டென்று அறியவேண்டும்.

(சு) யோக்கியமுள்ளமனிதர்களும் அயோக்கியமுள்ளமனிதர்களும் மாகிய சகல சனக்கூட்டங்களும் இத்தச்சங்கதியைக்கொள்ளுமிறதினாலேயும் தேவனுண்டென்றுவிளங்குகின்றது.

(ஊ) நம்புணையமனசு சொல்லுகிறசாட்சியினாலும் தேவனுண்டென்று விளங்குகின்றது.

ங. தேவனுடைய இலட்சணங்கள். (Attributes of God.)

நித்தியம், தத்துவம், வியாபகம், ஞானம், ஒருதன்மை, பரிசுத்தம், நீதி, அன்பு, இசக்கம், உண்மமுதலான இலட்சணங்கள் தான.

ச. தேவஇலட்சணங்களின்பொருள்கள். (Definitions of God's Attributes.)

(க) அவர் பிறப்பும் இறப்பும்இல்லாமல் என்றென்றைககும்உள்ளவர். ஆகையால் அவரை நித்தியம் உள்ளவர் எனபதாம்.

(உ) அவர் தமதுதிருவுளத்தினபடி, சர்வலோகங்களையும், அவற்றிலுள்ள சராசரங்களையையும் உண்டாக்கி ஆண்டுக்கொண்டிருக்கிறதினாலே, அவரைச் சர்வத்துக்கும்வல்லவொனபதாம்.

(ங) அவர் எங்கும் நிறைந்திருப்பதினாலே, அவரைச் சர்வவியாபகம் உள்ளவர் எனபதாம்.

(ச) அவர் முன்னடந்ததையும். இப்பொழுது நடக்கிறதையும், இனிமேல் நடப்பதையும் அறிவதினாலே, அவரைச் சர்வஞானம் உள்ளவர் எனபதாம்.

(டு) அவர்களுடைய தலையிலும், வாகடிலும், திருவுள்ளத்திலும் மாறுபடாதவராய் எனறெனறைகளும ஓரோசீராய் இருப்பதினாலே, அவரை ஒரு தன்மையுள்ளவரெனபதாம்.

(சு) இயல்பாகவே அவர்மாசில்லாதவருமாய், சுதந்தரவீருமாய் சுதந்தரத்தை வெறுக்கெவருமாய் இருப்பதினால, அவரைப் பரிசுத்தரெனபதாம்.

(எ) அவர் நல்லொருகருதையவுசெய்து, தீயோர்களை ததனடித்து, இப்படியே அவரவருடைய செய்கைகருதக்கதாசு, பலன் அளிப்பதினால அவரை நீதியுள்ளவரெனதாம்.

(அ) அவர் தமது சிருட்டிகருகருவேண்டிய நன்மையைச் செய்து, அவைகளைக் காப்பாற்றுதலுமன்றி, தமமேல அன்பு வைத்தவர்கள், பேரின்பத்தைப் பெற்று அனுபவிக்க அருள்வதினால, அவரை அன்புள்ளவர் எனபதாம்.

(ஆ) அவர் தமது கட்டளை யிழை, தரக தத்துகரு ஏதுவான மனிதருகரு இரட்சிப்பினமாய்க் கததை உண்டாக்கினதினால, அவரை இரக்கமுள்ளவர் எனபதாம்.

(ய) அவர்பொய்சொல்லக்கூடாதவராக எப்போதும், தமது சொற்படி செய்து, உண்மைக்கும், சகலஞானத்துக்கும், காரணருமாயிருப்பதினால, அவரை உண்மையுள்ளவர் எனபதாம்.

சு. அத்தியாயம்.—CHAPTER 4.

மதங்கள்.—Religions.

க. இப்பூமியில் நடைபெற்று வருகிற நாலுமதங்களின்பேரிகள்.
(Names of the four existing Religions.)

அஞ்ஞான மார்க்கம், பூதமார்க்கம், கிறிஸ்து மார்க்கம், மகமது மார்க்கம்.

உ. ஒவ்வொரு மார்க்கத்துக்குரிய சரித்திரமும் விசுவாசப்பிரமாணமும். (History and Creed of each Religion.)

(க) அஞ்ஞானமார்க்கம். (Paganism.) இந்த மார்க்கம் சலப்பிரளயத்துக்கு முன்னே யுண்டாகி அதனால் மனிதர் யாவரும் அக்கிரமப்பாவத்தில் நிலைகொண்டிருந்தமையால், அந்தப்பாவத்தின் நிமித்தமாகப் பராபரன் சலப்பிரளயத்தைக் கொண்டு உலகத்தை அழித்தாரென்று பழப்பாளிகளில் அநேகர் நினைக்கிறார்கள். அது எட்டியிருந்தாலுமிருக்கட்டும். சலப்பிரளயமுடிந்தவுடனே அஞ்ஞானமதம் கல்தேயாத் தேசத்திலே முந்தியுண்டானதென்று எங்களுக்கு நன்றாய்த் தெரியும். அதேப்படியெனில், பராபரன் ஆபிரகாமை அழைந்தபோது அவருடைய தாய் தகப்பன்மார்கள் முதலிய குடும்பத்தாரினவரும் சூரியனுக்கு சந்திரனுடைய குமிட்டார்களுண்டு வேதத்திலே நாங்கள் வாசிக்குளும். இந்த மதம் இப்பொழுது ஆசியா, ஆபிரிக்காக்கண்டங்களிலும், ஐரோப்பா, அமரிக்காக்கண்டத்தில் அநேக இடங்களிலும் சமுத்திரத்தின் தீவுகளிலும் பரவியிருக்கின்றது.

இந்தமார்த்தீகத்தார் ஏறக்குறைய-சூரத்-வட்சமாயிருக்கிறார்கள். அந்தமதத்தின் விசுவாசப்பிரமாணமென்னவெனில், கடவுள் ஆவியாயிருக்கின்றமையால் அவரை மற்றச்சிருஷ்டிகளைக்கொண்டு, கையொற்செய்யப்பட்ட விக்கிரகங்களைக்கொண்டு, தொழுதுகொள்ளுவதேயாம். அப்படியே அவர்கள்நீ சிலர் இறந்த மனிதருடைய ஆவிகளையுஞ் சிலர் சந்திரசூரிய நகர்த்திரங்களையும், சிலர் ஆடு மட்டுகுருவி கொசுக்கு பூச்சி புழுக்களையும், சிலர் கையாற் செய்யப்பட்ட பற்பல ரூபங்களையுடைய விக்கிரகங்களையுந் தொழுதுகொண்டு வருகிறார்கள்.

(உ) யூதமார்த்தீகம். (Judaism.) இந்தமார்த்தீகஞ்சற்றிறமக்குறைய சூத் வருஷத்துக்குமுன்னே ஆபிரகாமென்பவராலே யுண்டாகிப்பின்பு பூசர்கள் எங்குஞ்சிதறிப்போனபடியால், அந்தமார்த்தீகம் ஒரோயிடத்திலிராமல் உலகமெங்கும்பரவியிருக்கின்றது. அவர்சளுடைய தொகை-ஈய-லட்சம். அந்தமார்த்தீகத்தின் விசுவாசப்பிரமாணமேயேகொவாவென்னும் ஒரோமெய்யானகடவுள் உண்டென்றும், ஆபிரகாம், ஈசாக்கு, யாக்கோபுமுதலிய தீர்க்கதரிசிகளுக்கும் கொடுக்கப்பட்ட பழைய வேதமாகிய பழையவேற்பாடு பராபரனுடைய சத்தியவசனமென்றும், முற்காலத்திலே எருசலேமிலுள்ள தேவாலயத்தில் வழங்குவந்த விருத்தசேதனமுதலிய மற்றச் சடங்குகளைல்லாவற்றையும் இப்பொழுதும் அநுசரித்துக்கொண்டுவரவேண்டியதென்றும் தங்களுக்கு வாக்குத்தந்தம்மண்ணப்பட்ட மேசியாவாகிய கிறிஸ்துநாதரல்லாமல், இன்னொரு மேசியா இனிமேல் வரப்போகிறொன்றும் விசுவாசிக்கிறார்கள்.

(ஈ) கிறிஸ்துமார்த்தீகம். (Christianity.) இந்தமார்த்தீகம்ஈசுவரவுஷ்த்துக்குமுன்னே கானான்தேசத்திலேகிறிஸ்துஎன்பவராலேயுண்டாகி இப்பொழுது ஐரோப்பு, ஆபிரிக்கா, அமரிக்கா, ஆசியாகண்டங்களிலெங்கும் பரவியிருக்கின்றது. இவர்களுக்குள்ளே ரோமான் கத்தோலிக்கென்றும், (Roman Catholic.) கிரேக்கொன்றும், (Greek Church.) புரோடெஸ்தாந்தென்றும், (Protestants.) மூன்றுவகைக்கிறிஸ்தவர்களெனும். இவர்களில் ரோமான் சத்தீதாவதிக்குக்கிறிஸ்தவர்களும் கிரேக்கைக் கிறிஸ்தவர்களும்வேதத்திலிருப்பவைகளை மாத்திரமல்லப் பாரம்பரையையுய்வகைக்கொண்டு பாட்புவைக்கிறிஸ்துவுக்குப்பதிலானவொன்றுநின்றத்து அர்ச்செயசுஷ்டர்களைக்குறித்துவேண்டல்செய்து, அவர்களைக்காட்டுஞ் சுருபங்களைக்கும் விடுகிறார்கள். புரோடெஸ்தாந்துகிறிஸ்தவர்கள் மெய்யானதேவானாகியபராபரனொருவருக்கே ஆவியினால் தேவாராதனைசெய்கிறதும், பராபரனுக்கும் மனிதருக்குவ் கிறிஸ்துநாதரே ஒரோமத்தியஸ்தரொன்றும், பாரம்பரனை நம்பாமல் அவர் அருளிச்செய்த சுவீசெஷ்த்தையே மெய்யானவேதமென்றும் விசுவாசிக்கிறார்கள். அவர்களையுடையதொகை-ராட்டுருத்-லட்சம்.

(ச) மகமதுமார்த்தீகம். (Mahommedanism.) இந்தமார்த்தீகம்-ஊளய-வருஷத்திலே மகமது எனபவனாலேயுண்டாகி அரபி, பாரிஸ்தேசங்களிலேயும் ஆபிரிக்காகண்டத்தில் அநேக இடங்களிலும் பரவினது. அவர்களுடையதொகை-ரா-லட்சத்துக்குமேலாகவிருக்கிறார்கள். அவர்களுடையவிசுவாசப்பிரமாணங்கடவுள் ஒருவருண்டென்றும், மகமது அவருடைய தீர்க்கதரிசியென்றும், விசுவாசிக்கிறார்கள். இந்தமார்த்தீகத்தார் பூசருக்குள்வழங்கிய அநேகசடங்குகளை அநுசரிக்கிறார்கள்.

௫. அடிகாரம்.—CHAPTER 5.

சத்தியவேதம்.—The Bible.

௧. வேதமானது திவ்விய உதவியினாலேயேழுதப்பட்டிருக்கிறதென்பதற்கு உதாரணம். (Proofs of the Divine origin of the Bible.)

ச-ம் | வேதமானதை யெழுதினவர்கள் தாங்களெழுதினவைக
உதார-ம். | னைக்குறித்துத் திகைப்பில்லாமலுஞ்சந்தேகப்படாமலுந்
தேவஉதவியினாலே அவைகளை யெழுதினோமென்றதீகை
யிடுகிறார்கள்.

உ-ம் | பலகாலங்களிலும்பலதேசங்களிலும்ருந்த உத்தமமனி
உதார-ம். | தர்கள் வேதபுஸ்தகம் பராபரனுடைய வசனமென்று
ஒத்துக்கொண்டு அதைத் தங்கள்மூக்குப் பிரமாணமாகக்
கைப்பற்றியவந்தார்கள்.

௬-ம் | வேதபுஸ்தகத்திற் சில பரம இரகசியங்கள் அடங்கிய
உதார-ம். | ருக்கிறபடியால், அத்தேவ ஆவியினாலேயெழுத
ப்பட்டிருக்கவேண்டும். எனையெனில், தேவனுளவர் திரி
யேக தத்துவமுள்ளவொன்பதும், அவர் உலகத்தோற்றத்
துக்குமுன்னமேசெய்த ஆலோசனையும் இயேசுநாதரிடத்தில் விளங்
கிய தெய்வீகமும் மனுஷீகமுமான தன்மையும் அவர் செலுத்தின
அடிகாரங்களும் அவர் இரத்தஞ் சிந்தினதினாலுண்டாயிருக்கிற மீட்
பும் மனிதர்கள் அவர்மூலமாய் நீதிமாண்களாக்கப்பட்டும் பரிசுத்த
மாக்கப்பட்டிந் தேவபுத்திர சுவீகாரத்தைப் பெற்றுமிருக்குதலும்
பரிசுத்த அவிசெய்யும் கிரியைமுதலானவைகளும், இவைகளைப் பரா
பரன் வெளிப்படுத்தாவிட்டால் அவைகள் மனிதருடைய இருதயங்க
ளில் தானாய்த் தோன்றமாட்டாது.

ச-ம் | வேதத்தில் தேவதன்மையையும் மனிததன்மையையும்
உதார-ம். | குறித்துக் காட்டியிருக்கிறவைகளைப்பார்க்கையில், அது
பராபரனுடையன்றி, மனிதர்களாலே யண்டாகமாட்டா
தென்றுகாணப்படுகின்றது. மனிதர் தங்கள்சொந்தப்புத்
தியினாலே இவைகளைக் கொஞ்சமாவது அறியக்கூடாதிருந்தும் வேத
த்திலுள்ள நிறைந்த அறிவைப் பராபரனே வெளிப்படுத்தவேண்டும்.

௭-ம் | வேதத்தையெழுதினவர்கள்பலகாலங்களிலும்பல இடங்
உதார-ம். | களிலுமிருந்தெழுதினாலும் அவர்களெழுதினவைகள் ஒன்
றுக்கொன்று ஒத்திருக்கிறதினாலே யவைகள் பரிசுத்த ஆவி
யினாலேயெழுதப்பட்டவைகளென்றுவிளங்குகின்றது. வே
தபுஸ்தகத்தை யெழுதினவர்கள் ஒரோகாலத்திலேதோன்றாமல்மோசே
முசல், யோவான் அப்போஸ்தலன்காலம்வரக்கும், (தூசூர்) வரு
ஷிஞ்சென்றது. அவர்களெல்லாரும் ஒருவகையாயிராமற் சிலர் இரா
சாக்களுஞ் சிலர் ஆசாரியர்களுஞ் சிலர் மேய்ப்பருஞ்சிலர்மீன்பிடிக்கி
றவர்களுமாயிருந்தார்கள். அவர்கள்வளர்ப்புஞ்சத்துவங்களுந்தொழி

லும் வெவ்வேறாயிருந்தன. அவர்கள் எழுதினவைகள், பிரமாணங்கள், சரித்திரங்கள், தீர்க்கதரிசனங்கள், பாட்டுகள், நீதிமொழிகள் என்று பலவகையாயிருந்தாலும், பராபரனுடைய இலட்சணங்களையும் பிரமாணங்களையும் கிரியைகளையுங்குறித்தும், மனிதர்களுடைய பாவ நிலமையையும் அதினின்றும் அவர்கள் மீட்கப்படும் வகையையும் இம்மையில் அவர்கள் செய்யவேண்டியகடமையையும் மறுமையில் அடையும்பலனையுங்குறித்தும் எழுதியிருக்கிறவைகளில் வீசுநடமில்லாமல் ஒன்றுபோலவே யிருக்கிறதுமன்றி, அதிலொருபங்கு மற்றப்பங்குகளோடே சம்பந்தப்பட்டிருக்கின்றது.

வேதத்தை யெழுதினவர்கள் மனிதர்களால் செய்யக்கூடாத அநேக அற்புதங்களைச் செய்ததினாலே அதை உதாரணம். யெழுதும்படி அவர்கள்சேவ அருள்பெற்றிருந்தார்களென்று சொல்லவேண்டும். அவர்கள் அந்த அற்புதங்களை அந்தரங்கமாயல்லத் திரளான சனக்கூட்டங்களுக்குள்ளே கிதேதிதர் முன்பாகவும் பகைஞர் முன்பாகவும் வெளியரங்கமாய்ச்செய்தார்கள். ஆகையால் அவைகளைப்பொய்மையென்று சொல்லுகிறதற்கிடமில்லை.

வேதமானது இழந்தபோகாமலும் யாதொரு கெடுதலுடையாமலும் இருக்கும்படிக்குப் பராபரன் ஆதிமுதல் உதாரணம். தொடுத்து ஆச்சரியமாய்க் காத்துவருகிறதினாலே அது அவராலே அருளிச்செய்யப்பட்டதென்று விளங்குகின்றது.

வேதத்திற் சொல்லியிருக்கிற தீர்க்கதரிசனங்கள் இந்நாளாவரையும் நிறைவேறிவருகிறதினாலே வேதந் சேவ உதாரணம். பொதுவானினாலே எழுதப்பட்டிருக்கின்றதென்று விளங்குகின்றது. பழய ஏற்பாட்டில் அடங்கியிருக்கிற சங்கதிகளில் அநேகந் தீர்க்கதரிசனமாய் முன்னறிவிக்கப்பட்டது. திருஷ்டாந்தம், சேம், காம், யாப்பேத் என்பவர்களையும் இஸ்மவேல் சந்ததியாராகிய அரபியரையும், ஈசாவின் சந்ததியாராகிய எதோமினரையும், ஷைலோ என்பவரையும், ஆமலேக்கரையும், தினிவே, பாபிலோன் திரோ, உரோமை, எருசலேம் பட்டணங்களையும், பூசக்சனங்களையுங்குறித்து வெளிப்படுத்தின தீர்க்கதரிசனங்கள் இப்பொழுது நிறைவேறி வருகிறது. (க. மோசே. ௬, உரு. உள. க. மோசே. ௪௬, ய. ச. மோசே. ௨௬, ௬. நெகேமியா. ௧, ௩. ஏசாயா. ௩௩, ௩௪. ஏசேச்கியா. ௨௬, ௩௪. யரு.) முதலானவைகளே.

கிறிஸ்துமார்க்கந்தோன்றியகாலத்தில் அது அதிகவிலி கூடாத பிரசித்தமானதினாலே வேதந்தவ்விய உதவி உதாரணம். யினாலே பெழுதப்பட்டதென்று விளங்குகின்றது. மற்றமதங்கள் உலகத்திற் கீர்த்திபெற்றவர்களாலே ஸ்தாபிக்கப்பட்டு விளம்பப்படுகிறதினாலேயும் அவைகளை யேற்றுக்கொள்ளாதவர்கள் கிட்கிக்கப்படுகிறதினாலும் அதிலடங்கிய உபதேசங்கள் மனிதர்களுடைய துராசைகளுக்கிசைவாயிருக்கிறதினாலும் உலகத்திற் பிரபலமாகின்றன. பூதர்களுடைய பகை, குரோதம், வயிராக்கியங்களும், உரோமை இராச்சியத்தின் குரூரமான துரைத்தனமும், அதிசர்ரமுங் கல்விமாண்களுடைய வீண்பெருமையுஞ் சனங்களுடைய

அறியாமையினாலுண்டாயிருந்த முருட்டாட்டம்பகை அவமாரீகத்தை நிரிசீகைகளும் அநேககாலமாய் அவர்கள் கைக்கொண்டுவந்த ஆசாரமுறைமைகளும் மேற்கொள்ளப்பட்டுக் கிறிஸ்து பரமண்டலத்துக்கெழுந்து சிலவருஷங்களுக்குள்ளாக உரோமை இராச்சியத்திலும் அதற்கடுத்த மற்றத்தேசங்களிலுள்ள ஐசுவரியவாண்களிலும் எரியவர்களிலும் சல்வீமாண்களிலும் பேதைகளிலும் அநேகர் கிறிஸ்தவர்களானார்கள்.

கிறிஸ்துமாரீகத்தை உண்மையாயேற்றுக்கொள்ளுகிற ய-ம் வர்களுக்கு அது நல்லபலனைக்கொடுக்கிறதினாலே அது உ-தார-ம். தேவ ஆவியினாலே எழுதப்பட்டதென்று வெளிப்படுகின்றது. மற்றமதங்கள் அநேகமாயிருந்தும் அவைகளை யேற்றுக்கொள்ளுகிறவர்களிடத்தில் ஒரு உலகையுங்காட்டினும் வேதத்திற்கொல்லியிருக்கிறபடி அவர்கள் முன்னமேபாவத்திற்கு அடிமைகளாயிருந்தார்கள். இப்பொழுது அவர்களுக்கு ஒப்புவிக்கப்பட்ட உபதேசத்தின் பிரமாணத்திற்கு மனச் சந்தோஷமாய்க் கீழ்ப்பணிகிறதினாலே அதினின்றும் விடுதலையாகிப்பரிசுத்தத்திற்கு வரக்கொடுக்கிறார்கள்.

சு. அக்காரம்.—CHAPTER 6.

கிறிஸ்தவர்களுடையவிசுவாசப்பிரமாணம். The Christian's Articles of Faith.

1. கிறிஸ்துமாரீகமேயல்லாமல், உண்மையானமாரீகம்வெறொன்றும் இல்லையென்றும் பரிசுத்த ஆவியின் ஏவுதலினாலே உண்டாக்கப்பட்ட பழையபுதிய ஏற்பாடென்னுஞ் சத்தியவேதபுத்தகத்திலே அந்த உண்மையானமாரீகம் பூரணமாய் அறிவிக்கப்பட்டிருக்கிறதென்றும்,
2. யேகோவாவென்கிறதேவன் ஒருவர்மாத்திரமேமெய்த்தேவனாய் இருக்கிறான்மும், அவர் பிதாக்குமாரன் பரிசுத்த ஆவியென்றும் மூவரும் ஒருவராய் ஆதியந்தயில்லாமலிருக்கிறான்மும், சர்வவல்லமும் சர்வலியாபகம் சர்வஞானம்முதலிய சத்துணங்களுடையவருமாய் நீதி பரிசுத்தம் இரக்கமுதலியருணங்களுடையவருமாய் எல்லாவற்றையும்படைத்து நடத்தி ஆளுகிறவருமாயிருக்கிறானென்றும்,
3. இந்த மெய்த்தேவனை மனதில்லதியானித்துவணங்கவேண்டுமென்றும், அவரையன்றி வேறுதேவர்களையாகிலும் யாதொருவிக்கிரகத்தையாகிலும் சுத்தவாளையாகிலும்வணங்கத்தகாதென்றும்,
4. யேகோவா வானத்தையும் பூமியையும் உண்டாக்கினபின்பு பரிசுத்தமுடையவர்களாக ஆதாம் ஏவாள்என்னும் நமது ஆதிபிதாமாதாவைப்படைத்து அவர்களுக்கு ஒருகட்டளையைக்கொடுக்க, அவர்கள் பசாசின் தந்திரத்துக்குட்பட்டு அதை மீறினதினாலே அவருடைய சாபத்துக்குள்ளானதுமன்றித் தங்கள் சந்ததியாரையும் அதற்கு ஏதுவாக்கினார்களென்றும்,
5. நமது ஆதிபிதாமாதா தேவனுடைய சாபத்துக்குட்பட்டபின் அவர் இரங்கித் தம்முடைய குமாரனை இரட்சகராக அனுப்புவோ

மென்று வாக்குத்தத்தம்பண்ணி, அந்த இரட்சகர் மனிதனாகப்பிறந்து பாவப்பிராயச்சித்தம்பண்ணும்படி தம்மைத்தாமே பலியிடுவாடென்ப தற்கு அடையாளமாக மிருகங்களைப்பலியிடவேண்டுமென்று கற்பித்ததையும் அவர் பிறக்கும்இடம் காலம்முதலானவைகளைச் சில தீர்க்கதரிசிகளைக்கொண்டு முன்னறிவித்ததையுந்,

6. தேவன் தியமித்தகாலத்திலே அந்த இரட்சகர் பரிசுத்த ஆவியினாலொருகண்ணிடைத்தில் உற்பலித்த, இயேசுக்கிறிஸ்து என்னும்நாமமும் சூட்டப்பட்டு, தெய்வீகமும் மனுஷீகமுமுடையவராய்ப்பலபல அற்புதங்களைச்செய்து, மனிதருடைய அத்துமாமோட்சககாரையேறத்தக்கதான போதகததைப்போதித்த, தேவனுடனே நம்மைஒப்புரவாக்கும்பொருட்டுச் சிலுவைமரத்தில் அறையுண்டு தாம்பட்டபாடுகளினாலும் மரணத்தினாலும் நமது பாவத்திற்கேற்ற பிராயச்சித்தம்பண்ணி, தேவனுக்கும் மனிதருக்கும் இடையிலே ஒரோமத்தியட்சனாகி, மூன்றாம்நாள் உயிர்த்தெழுந்து, தம்முடையசீஷரிடத்தில் எல்லாருக்குஞ்சுவிசேஷத்தை அறிவிப்புகளென்றகட்டளையிட்டுப் பரமண்டலத்துக்கு எழுந்தருளித் தம்மை விசுவாசிக்கிறவர்களுக்குப் பரிசுத்த ஆவியின் வரங்ளையும் மற்ற நன்மைகளையுந் கொடுக்கும்படிக்குப்பிதாவையும்பார்த்து மன்றுகொண்டெனறுங்,

7. கிறிஸ்துநாதர் மனிதருடைய பாவத்திற்குத்தகுதியான ஈடுபண்ணினதினால், அவர்வழியாய்வரும் நித்திய அக்கினைக்குத்தப்பி ஈடேற்றம்பெறுகிறதற்கு இடம் உண்டாயிருந்தஞ் சுபாவத்தின்படி எல்லாரும் அவரை ஏற்றுக்கொள்ள விரும்பவில்லாதிருக்கையில், தேவன் தமது தயவினாலே அனேகரைத் தெரிந்துகொண்டு, அவர்களுக்குப் பரிசுத்த ஆவியை ஈந்தருளி தாங்கள் பாவிகளாயிருக்கிறோமென்று உணர்ந்து குணப்பட்டு இயேசுக்கிறிஸ்துவை விசுவாசிக்கிறதற்கு அருள்செய்கிறதுமல்லாமல், அவர்மூலமாய் அவர்களைக்குற்றமற்றவர்களாய் ஏற்றுக்கொண்டு இந்த உலகத்திலே அவர்களுக்குவேண்டிய நன்மைகளையும் மறுஉலகத்திலே மோட்சத்தையும் அனுக்கிரகம்பண்ணுகொண்டெனறுங்,

8. குணப்பட்டுக்கிறிஸ்துவை விசுவாசிக்கிறவர்கள் எல்லாரும்ஞானஸ்நானம்பெற்று, திருச்சபையிலேசேர்ந்துதங்கள்பிள்ளைகளையும்ஞானஸ்நானம்பெறப்பண்ணி திருவிருந்த அனுபவிக்கிறவர்களுமாய்ப்படியேமற்ற எல்லாக்காரியத்திலும்கிறிஸ்துநாதருடைய முன்மாதிரியைப்பார்த்து நடக்கிறவர்களுமாய் இருக்கவேண்டுமெனறும,

9. உலகத்தின் முடிவிலே இயேசுக்கிறிஸ்துமகிமையோடேவந்து, மரித்தவர்களை எழுப்பி, உயிரோடிருக்கிறவர்களை மறுருபமாச்சி, எல்லாஸாயுங்கூட்டி நியாயத்தீர்த்து, குணப்பட்டுவர்களை மோட்சத்திலேசேர்த்துக்கொண்டு, குணப்படாதவர்களை யோ நித்தியநரகத்திலேதள்ளிப்போடுவாடெனறும விசுவாசிக்கிறோம்.

௮. அந்நகரம்.—CHAPTER 7.

கிறிஸ்தவருமார்கள் அச்சபையாருக்கிட ஒழுங்குத்தீட்டங்கள்.
Christian Minister's Advice to Church Members.

முதலாவது.

சகல வித்திரகாராதனையை விட்டுவிடுகிறதும்ல்லாமல் உரோமா ன்சமயத்தார்,சைவர், வைஷ்ணவர்முதலானவர்கள் வணங்குகிறதேவ ர்களையாவது மனிதையாவது மற்றொன்றையாவது வழிபடாமலும், அவர்களுடைய கோவில்சுருக்குப்போகாமலும், அங்கேயாதொரு நேர்கடண் முதலானவைகளைக்கொடாமலும், சந்தனம், விபூசிபணி யாமலும், விவாகச்சடங்கு, சாச்சடங்கு, பிள்ளைப்பேறு, வேளாண் மைத்தொழில், வியாபாரம்முதலியவைகளில் யாதொருசடங்குகளைச் செய்யாமலும், மந்திரதந்திரவித்தைசுள்பண்ணாமலும், அவைசுளுக்கு உடன்படாமலும், விழிவிசேஷம், கைவிசேஷம், நிமித்தசாஸ்திர ங்குள்பாராமலும் விட்டு, உங்களுடத்திலே சற்றென்கிலும் அஞ்ஞா னக்கிரியை இல்லாமல்நடப்பீர்களாக.

இரண்டாவது.

நீங்கள் ஒருவரோடொருவர் கொண்டாட்டம்பண்ணிக்கொள்ளும் பொழுது, சாதிவித்தியாசம்பாராமலும், ஒருசமுசாரத்திலுள்ளவர்க ளைப்போலே நடந்து உத்தியோகத்திலும் கனத்திலும்மேலானவர்க ளைக் கீழானவர்கள் மேன்மைப்படுத்திக்கொள்ளுகிறதும்ன்றி, ஒவ்வொ ருவனுந் தன்னில் மற்றவன் நல்லவனென்று மதித்து, எல்லாருந்தாழ் மையுடையவர்களாய் இருக்கும்படிக்கு எச்சரித்துஉங்களுக்குப் புத்தி சொல்லுகிறோம்.

மூன்றாவது.

தேவனுடையநாமத்தை வீணிலேசொல்லாமலும், தலைமுதலியஅ வயவங்களைக்கொண்டாவது மற்றுள்ளயாதொரு நாமத்தைக்கொண் டாவது ஆணையிடாமலும், வீண்வார்த்தைகளைப்பேசாமலும், வேத வாக்கியங்களை மரியாதையற்றவிதமாய்ப் பாலியாமலும் இருப்பீர்க ளாக.

நான்காவது.

ஒய்வுநாளன்பரிசுத்தம்பண்ணுவோமென்று நீங்கள்உடல்படிக்கை பண்ணினதைநினைத்து,உங்களுக்காகிலும்,உங்கள்பணிலிடைக்காரருக் காகிலும்,மிருகங்களுக்காகிலும்,வேலைசெய்யஇடம்வராதபடிமுதல்நா னிலே ஒய்வுநாளுக்குவேண்டியவைகளைஆயத்தம்பண்ணிக்கொள்ளுகிற தும்ன்றி, நீங்களும் உங்கள் சமுசாரத்தாரும் யாதொரு உலகவேலையைச்செய்யாமலும், உலககாரியங்களைப்பேசாமலும், அவைகளை விரும்பாமலும், கொள்ளல்வற்றல்பண்ணாமலும், பிரயாணம்போகா மலும்,உலகத்துக்கடுத்தபுத்தகத்தைவாசியாமலும்,சொம்புத்தனமாக நேரத்தைவீண் டபாக்காமலும் இருந்து, தேவவசனத்தை வாசித்தக் கேட்டுப்பேசி, ஆத்துமகாரியங்களையும் மோட்சகாரியங்களையுந்நியா னித்துக் கிறிஸ்தவர்களுடைய கூட்டத்துக்குச்சேர்ந்து, தேவ ஆரா தனைபண்ணி, உங்கள் சமுசாரத்துடனே தனித்த இடத்திலேயுஞ் செயம்பண்ணி இந்நவதிமாய் ஆசரிப்பீர்களாக.

ஐந்தாவது.

பிள்ளைகளாய் இருக்கிறவர்கள் பிதாமாதாவுக்கு அமைந்து அவர்களைக் கணப்படுத்துகிறதும்ல்லாமல், தளர்ந்தகாலத்தில் அவர்களை ஆதரிக்கவும்வேண்டியது. பிதாமாதா பிள்ளைகளைப் பட்டிசமாய்நடத்தி அவர்களுக்குக் கரித்தருடைய வசனத்தைப்படிப்பித்து, அவர்களுடனே ஒருகூட்டி வேண்டுதல்பண்ணுகிறதும்ன்றி, அவர்களுக்காகத் தனித்தும் வேண்டுதல்பண்ணவேண்டும். பணிவிடைகாரர் தங்கள் எசமான்களுக்கு அமைந்து, அவர்களைக் கணப்படுத்தி நடக்கவும், எசமான்கள் பணிவிடைகாரரில் நீதியும் அன்பும்வைத்து அவர்களுக்கு வேண்டியபோதனைகளைக்கொடுக்கவும், மனைவிகள் புருஷருக்கு அமைந்து அவர்களை மேன்மைப்படுத்தி நடக்கவும், புருஷர் மனைவிகளைச் சிநேகிக்கவும், இராசாக்களுக்கும் மந்தும் பெரியோர்களுக்குமிடையிலுள்ள மந்தமுள்ள யாவரோடு சமாதானமும் பட்சமுள்ளவர்களாய் இருக்கவும்வேண்டியது.

ஆறாவது.

தன்னைத்தானாலும்பிரமையாகி லுங்கொல்லப்படாதென்றும், அதற்குத்தேறிக் முகாந்தரம் இன்றி ஆடுமாடுமுதலிய யாதொரு சீவசெய்துக்கொடுக்கக் கொல்லப்படாதென்றும், வினையாட்டுக்காகிலும் கோபத்தினாலேயாடிலும் அவைகள் வருந்தத்தக்கதாக அல்லது சாகத்தக்கதாக யாதொரு கொடியசெய்கைகளைச்செய்யப்படாதென்றும், தங்கள் பிள்ளைகள் முதலானவர்களும் அப்படிப்பட்ட செய்கைகளைச் செய்யப்படாதென்றும், கருஅழிந்து போம்படிசெய்யப்படாதென்றும் வெறி, பெருந்தீன், கோபம், பகை, பொருமை, உயிராக்கியம், திட்டு, சண்டை, சிறியோரை தெருக்குதல் முதலானவைகளை உள்ளவர்களாயிருக்கப்படாதென்றும் புத்திசொல்லுகிறோம்.

ஏழாவது.

விபசாரஞ்செய்யாமலும் அசப்பிய வார்த்தைகளைப் பேசாமலும் சிறிதிற்ப்பாட்டுகளைப்படியாமலும் மோசலிகாரமானசெட்டைகள் பண்ணாமலும் அதற்கேற்ற கூட்டங்களுக்குப்போகாமலும் கூத்துமுதலிய வினையாட்டுக்குப்போகாமலும் இருப்பதும்ன்றி, ஒவ்வொருவனும் ஒவ்வொருபெண்ணையே விவாகம்பண்ணி அன்பாய்வைத்து நடத்தவும் விபசாரியானுல்லாமல் வேறொருகுற்றத்துக்காக அந்தப்பெண்ணைத் தள்ளிவிட்டு மறுபெண்ணைவிவாகம்பண்ணப்படாதென்றும், இரத்தக்கலப்பான கிட்டின உறவுமுறையாரோடும் விக்கிரகாராதனைக்காரரோடும் விவாகசம்பந்தம் பண்ணப்படாதென்றும் புத்திசொல்லுகிறோம்.

எட்டாவது.

களவுசெய்யவும், களவுக்கு உதவிண்ணவும், களவினாலேவந்த பொருள் வைக்க இடங்கொடுக்கவும், கொள்ளல் வீற்றவிலே பொய்சொல்லவும், நீறுத்தல் அளத்தல் முதலான அளவைகளில் வஞ்சிக்கவும், கைக்கூலியாவது அநீதவட்டியாவது வாங்கவும், கள்ள உறுதிகள் செய்யவும், குதுமுதலியதொழில்கள் பண்ணவும் வேண்டாமென்று எச்சரிக்கிறோம்.

ஒன்பதாவது.

பொய்ச்சாட்சிசொல்லவும்வேண்டாமென்பதுமன்றி, திருச்சபையின் முறைப்படி ஒருவரோடொருவர் வழக்காடாமல் இருக்கவேண்டுமென்றும், நிசமறியாத ஒன்றை நிசப்படுத்திப்பேசவும், கோட்சொல்லவும், அவதூறியப்பேசவும், பிறரைப் பொல்லாங்காய்தினைக்கவும், உங்கள் சகோதரருடையகுற்றத்தைக் குறையாக எடுத்துப்பேசவும் வேண்டாமென்றுஞ்சொல்லவேண்டிய யா சொருகுற்றத்தைக்கண்டால், அன்போடும் மனஉருக்கத்தோடுஞ்சொல்லவேண்டுமென்றுமபுத்திசொல்லுகிறோம்.

பத்தாவது.

பிறருடையபொருளை இச்சிக்கவும், பிறருடைய பொருள் வீருத்திக்கக்கண்டு மன எரிச்சல் அடையவும்வேண்டாமென்றும், ஒவ்வொருவருந்தன் தன் நிலைமையில்தனக்குத்தனக்குக்கிடத்தகுபோகமென்று நினைத்துப் பொறுமையாய் இருக்கவேண்டுமென்று புத்திசொல்லுகிறோம்.

பொல்லாங்கைச்செய்யாமல் விடுவதுமாத்திரமல்ல. எப்பொழுதும் நன்மைசெய்யவும் வேண்டுவதாய் இருக்கின்றது. அதெப்படியென்றால், நீங்கள் உங்கள்சகோதரரைச்சிநேகித்த, அவர்களைத்தேற்றியும் எச்சரித்தும் அவர்களுக்காக வேண்டிதலபண்ணியும் அவர்கள் குற்றங்களுக்காகக்கண்டித்தும் அவற்றைச்சிந்தித்தும் வருவதுமன்றி, உங்கள் குற்றத்தை அவர்களுக்கு அறிக்கையிட மனதுள்ளவர்களமாய் இருக்கவேண்டும்.

பசித்தவர்களுக்கு அன்னம் இடவும், வஸ்திரமல்லாதவர்களுக்கு வஸ்திரங்கொடுக்கவும், வியாதிக்காரருக்கும் தரித்திரருக்கும்உங்களாலானமட்டும் உதவவும்வேண்டும். இதுவன்றி, விசேஷமாக அயலவர்கள் பிள்ளைகள் சிநேகிதர் மற்றுள்ளவர்களுந் தேவபத்தியுள்ளவர்களாய் நடக்கவேண்டுமென்றிவ் விருப்பத்தோடு அவர்களுக்குப் புத்திசொல்லி வேதத்தை அறிவித்து அவர்களுக்காக வேண்டிதலபண்ணி இப்படியே தேவனுடைய மகிமைவீளங்கும்படி சிறிஸ்துமாரக்கம்பரம்பவேண்டுமென்ற ஆசையுள்ளவர்களாய் நடக்கவேண்டும்.

மேலும், வேதஞ்சொல்லுகிறபடியே சகல மனிதருக்கும் ஒரு நல்ல முன்மாதிரியைக்காட்டி, அவர்களுக்குள்ளே வெள்ள்சத்தைப்போலே பிரகாசியுங்கள். இயேசுநாதர் உயர்ந்தவிலையைக்கொடுத்துக் கொண்டதிலே நீங்கள் உங்களுடையவர்களல்ல. அவருடையவர்களாய் இருக்கிறீர்கள். ஆதலால் உங்கள் சரித்திலும் ஆத்தமத்திலும் அவருக்குப்பண்ணசெய்து அவருடைய மகிமையைக்கொண்டாடுங்கள். உங்கள் அழைப்பையுந் தெரிந்தகொள்ளுதலையும் உறுதியாக்ச அதிசசாக்கிரதையாய் இருங்கள். இவைகளைச்செய்தீர்களானால் நீங்கள் ஒருக்காலும் இடமுண்டதில்லை. இப்படியே நம்முடைய கர்த்தரும் இரட்சகருமாகிய இயேசுக்கிறிஸ்தவிலுடைய நித்திய இராசசியத்துக்குட்பிரவேசித்ததல் உங்களுக்குப் பரிபூரணமாக அளிச்சப்படும்.

அ. அந்நாமம்.—CHAPTER 8.

மனிதனைக்குறித்துச்சொல்லியது. Of Man.

ச. தேவனுடையகிரியைகள்யாவற்றிலும் மனிதனேமிகவுஞ் சிலாக்கியமானவன். அவனுக்கு நிமிர்ந்தசரீரமுஞ், சிறப்பானமுசூரமுமும், பேச்சுக்கருவியும், உணர்வுள்ளமனமும், அழிபாதஆத்துமமும் உண்டாயிருக்கிறபடியால், அவனெசசல சீவசெந்துக்களிலும் மேலானவன். தன்னைத்தானேபற்றிக்கற்றுக்கொள்ளாதல் ஒவ்வொருவனுக்கும்கடமையாயிருக்கின்றது. அதுஅதிசுஇன்பத்தையும், பிரயோசனத்தையுமுண்டாக்கும். பராபரன் மனிதர்களுக்கு இரண்டுதன்மையானவஸ்துக்களைக்கொடுத்திருக்கிறார். அவை சரீரம், ஆத்துமம்என்பவைகளே. இவைகள் அநேகசாரிபங்களில் ஒன்றுக்கொன்று வித்தியாசமாயிருக்கின்றன. உதாரணம். சரீரம் ரூபமுள்ளதும், பரிசிக்கக்கூடியதும், அழிவுள்ளதுமாயிருக்கின்றது. ஆத்துமாஅருபமுள்ளதும், பரிசிக்கக்கூடாததும், அழியாததுமாயிருக்கின்றது. நாம்இவ்விரண்டிவஸ்துக்களினது இயல்பையும்மற்றும்விசேஷங்களையும்பற்றிச்சுருக்கமாய்க்கவனித்துப்பார்ப்போமாக.

க. வது. ஆத்துமா. (The Soul)

உ. ஆத்துமாவாவது பராபரவஸ்துவின் சாயலாகவுங், குற்றமில்லாததாகவும்க், பாக்கியமும், பரிசுத்தமுமுடையதாகவும்க், அவராலுண்டாக்கப்பட்டு என்றென்றைக்கும் அழிபாமவிருகும்வஸ்துவே. மனிதர் சிந்திக்கிறதும் யோசிக்கிறதும், அதிலேதானே. அது புத்தியுஞ்சித்தமுமுடையது. அது புத்தியினாலேபராபரனையும், மனிதனையும், மோட்சத்தையும், பூமியையும், நரகத்தையும், நடத்தவைகளையும், நடக்கிறவைகளையும், ஒருமட்டுக்குநடக்கப்பொகிறவைகளையுஞ் சிந்தித்துஅறிந்துகொள்ளுகிறது. சித்தத்தினாலேஅது ஒருபொருள்விரும்புகிறதுமற்றொன்றைவெறுக்கிறதும்க், ஒருபொருளைக்குறித்துச் சந்தோஷப்படுகிறதும்க், மற்றப்பொருளைக்குறித்து விசனப்படுகிறதுமான இவைமுதலான இச்சைகளைக்கொடுக்கிறவஸ்து. அதுசுயாதீனமுள்ளவஸ்து. அதுதேகத்தையாளுகிறவஸ்து. அதுதேகத்தைவிட்டுப்பிரிந்துபோனபின்புபராபரவஸ்துவின் தன்மையோடேகலவாமல் வேறாயிருக்கும்வஸ்து.

உ. வது. சரீரம். (The Body.)

ஈ. சரீரமாவது, ஆத்துமாவின்து வாசஸ்தலமாயிருக்கின்றது. வீடானது பலவகைப்பட்ட பொருள்களினூற் கட்டப்படுவதுபோல சரீரமானது பலகூறுபாடுகளினாலே உண்டாக்கப்பட்டிருக்கின்றது. அவை எலும்பு, சூருத்தென்பு, சவ்வு, தசை, தசைநார், திரட்சியானதசை, நரம்பு, இரத்தம், கழிப்பு, மயிர், பல்முதலியவைகளே. சரீரக்கூறுபாட்டைச்சீர்சாதிக்கிறவர்கள் சரீரத்தை-உடல், அபயவம், என இருவகையாக வகுத்திருக்கிறார்கள். உடலிலே சமுத்துந், நெஞ்சும், வயறும், அவையவத்தில்தலையுங், கையுங், காலும், அடங்கும். நாம் இவ்வொவ்வொன்றினது புறப்பகுதிகளையும், அகப்பகுதிகளையுங்குறித்துக் கவனிப்போமாக.

க. அவயவம். (The Limbs) இவைகளின் உறுப்புகள்.

க-வது-தலை (The Head.) இதின் வெளிப்புறம் மயிர்ப்பகுதியாகவும், முகமாகவும், பிரிக்கப்பட்டிருக்கின்றது. முகத்தின் மேல்புறமும், பின்புறமும், இருபக்கமும், மயிரால் மறைக்கப்பட்டிருக்கின்றன. முகத்தில் நெற்றி, பொறி, கன்னம், தாடை, முதலியவை யுண்டாயிருக்கின்றன. கண், காது, மயிர்ப்பகுதியிலுள்ள ஆச்சரியமான தோற்றத்தையும் அவற்றின் முக்கிய பிரயோசனங்களையும் பற்றி அதிகமாய்ச் சொல்லக்கூடியதாயிருந்தாலும் நேரம்ல்லாமையால் விட்டுவிடுகிறோம். தலையின் உட்புறத்தில் மூளையிருக்கின்றது. இது அண்டா காரமாயிருந்து முப்பகுதப்படும் (க-வது.) பெரிதான மென்மூளை. (உ-வது.) சிறிதான கீழ்மூளை. (ஈ-வது.) முதலென்பின் ஊனத்தோடிகைசந்தமூளை. இந்த மூன்றுகூடும் முதலென்புக்கோவைமுழுதந்தொடுத்திருக்கின்றது. புலன்கள் நரம்புவழியாய் மூளையோடிகைசந்திருக்கின்றன. இந்த நரம்புகள்சோடுசோடாயெழும்பிப்பக்கத்திற்கொவ்வொருசோடாகி மூளையிலிருந்தெழும்பும் ஒன்பகுத்சோடும், கண், காது, மூக்கு, நாக்கு முதலான பொறிக்குடனே இகைசந்திருக்கின்றன. மூளையிலிருந்தெழும்புந் நரம்புப்பொலிவைப்பார்த்தால் மிருகத்திலும் மனுஷமூளையிலும்கூட. அது அதிசயரணமானது. ஏனென்றும் பற்பல மிருகவகுப்புகளின் சிதறியிருக்கும் பகுதிகளெல்லாம் இதில் ஒன்றித்திருக்கக்காண்கிறோம். சரீரக்கூடுறங்கும் இடைவிடாது சம்பவிப்பதாகிய பற்பல தொழில்களையும் மூளை உணர்ந்துகொள்ளுகிறது.— தனக்குண்டானதாகிய சொந்தநரம்புகள்வழியாய்த் தானுந்தொழிவியற்ற முயற்சியாக்கப்படுகின்றது. மனம் மூளையோடிகைசந்து மூளையிலிருந்தே அறிவுபிறக்கிறது. எப்படியெனில், சரீரத்திலே எந்தப்பகுதிசேதப்பட்டாலும் நாம் தெளிவாய் நினைக்கவும், யோசிக்கவும் கூடும். மூளைசேதமாயின் பிரக்கீனயத்துப்போகிறோம். சித்தமோ இந்த மூளையினது தத்துவமாயிருக்கின்றது.—உ-வது-கை (The Arms) இவற்றில் ஒவ்வொருகையுந், தோள், கைப்பட்டை, முழங்கை, முன்கை, எனநானூபிரிவாகப் பிரிக்கப்பட்டிருக்கின்றது.—ஈ-வது-கால் (The Feet) இவற்றில் ஒவ்வொருகாலுந், துடை, கால், பாதம் என மூன்றுவகுப்பாய்ப் பிரிக்கப்பட்டிருக்கின்றது. கைகாலின் உட்பகுதி எலும்பு, தசைநார், நரம்பு, உதிரும் முதலியவைகளே.

உ. உடலு, (The Trunk) இதின் உறுப்புகள். க-வது-குழிந்து (The Neck) இதற்குள் குரலையுந், தொண்டையும், ஏழுபிடரி எலும்பும், அநேகம் தசைநார்களும் உதிரச்செலவுதாதுகளுந், உதிர வரவுத்தாதுக்களுமுண்டு.—உ-வது-மாப்பு (The Breast) இதற்குள் இதையமுந், துணியிலும் தோல்க்கீழாடையும் (ஒருவிதமான மெல்லியதோல்) உண்டு.—ஈ-வது-வயறு (The Abdomen) இதற்குள் இரப்பையுந், குடரும், ஈரலும், மண்ணீரலும், மாககாய்களும், சுருப்பையும், அநேகவிதக்கழிப்புகளும், உண்டு. இனிநாம் உணவு சீரணமாத்தலையும், உதிரத்தையும், களிப்புகளையும், என்புகளையும், தோலினிறத்தையுந், சீவநீலையையும், புலனையும், விபாதினையும் பற்ற்சுருக்கமாயும் வடரமாயுஞ்சொல்லுவோம்.

மனிதனைக்குறித்துச் சொல்லியது. OF MAN.—Continued.

க. வது. உணவுச்சீரணமாதல். (Digestion.)

இடைப்பையில் ஒருவித நீர் உண்டு. இது வொளியுள்ள மெல்லிய தும் உவர்ப்புள்ள தும் மணமில்லதுமாயிருக்கின்றது. இது வயிரிப்பான பதார்த்தங்களுடைய சீரணிப்பிக்கின்ற தத்துவமுள்ளது. இப்படிச் செய்யுமிந்த நீர் மூலாக்கினியென்ற ஒரு சீவந் தொன்றும் அழைக்கப்பட்டிருக்கிறது. இது எஃபுசுள் கல்லுக்கள் இரும்பு பொன் வெள்ளி முதலான வற்றையுஞ் சீரணிப்பிக்கின்றது. போசனமானது வாயிலிருந்து மென்மைபான சுவைவாகித்தொண்டைவழியாய் இடைப்பையிற் சென்று அங்கேயுள்ள மூலாக்கினியென்னுஞ்சீவநீரால் சீரணமாக ஒருவித வெண்ணீராய் மாறியிருக்கும். பின்பு இது உதிரமாயும் சழிப்பாயும் போய் வீடுகின்றது.

சு. வது. உதிரம். (Blood.)

இந்நீரை பொருடையிலிருந்து கிளர்வதாகிய எண்ணிறந்த மெல்லிய துவாரங்கள் வாங்கி இருதயத்திற் சேர்க்கின்றவெனக் கண்டோம். ஆனாலும் நீர் இருதயத்திற் சேர்ந்தபோது சுத்தரத்தமல்ல அது மூச்சுக்குடலுக்குப் போய் நாகுசுவாசிக்கிறவாய்வுடனே கலந்து அதின்பின் எங்கள் இரத்ததாதுட்சேர்ந்து சீவனுக்கு ஆதாரமாகும் படிக்கருதியாகின்றது. இருதயத்திலே நாலுருழிகளுண்டு. இரத்தம் வலப்பக்க இருதயத்திற் சேர்ந்து ஒவ்வொரு மூச்சுக்குடலுக்கும் ஒவ்வொருக இரண்டுகொண்டிபிரியும், மூச்சுக்குடலின் இரத்ததாது வென்னும் ஒர்தாதவினால் மூச்சுக்குடலுக்குப் போகின்றது. இதிற்பருந்தாதுக்கள் மேலும் மேலும் கவர்வீட்டு மெல்லிய துவாரமுள்ள பின்னால் வேலைபோலாகி மூச்சுக்குடற் பகுதியிலுள்ள சுவாசத்தாது உணவுமாயிருக்கின்றன. இவ்வழியாய் ஒவ்வொரு உதிரத்திலையுந் நாம் மூச்சுக்குடலுட்பூரம் மண்ணுகிற வாயிலினது தொழில் முயற்சிக்கு ஏற்புத்தப்படுகின்றது. சடைசியாய் இரத்ததாதுகள் கண்ணிலே கண்டுபிடிக்க வரிதான துண்ணியவைகளாகப் பிரிகின்றன. இவை நம்போலுநுண்ணிய பிள்ளைருகை இரத்ததாதுக்களுடனே ஒன்றித்தொடுகிறவாய்ப் பூசக்கண்ணாடிகள் வழியாய்க்காணப்படுகின்றன. இந்தப் பிந்தினவகையான இரத்ததாதுக்கள் இடல்பாய்ப் பிரகாசமுள்ள இரத்தநாம்பரநிறமாயிருக்கிற உதிரத்தை இருதயத்திற்கு இடப்பக்கமாகத்திரும்புவற்கொண்டுபோய்ச் சேர்க்கிறதான்கு இரத்ததாதுக்களுடனேவந்து சந்திக்கிறவகைக்குவ் கூடிப்பொருந்தியோடுகின்றன. இந்த இடத்தைக்கத்திலேயிருந்து உதிரமானது, பருந்து பருந்து ஓடத்துக்குகின்றது. இந்த உதிரம் இருதயத்திற்கு முயற்சியை உண்டிபண்ண இருதயமோசுருங்கி வீடுகிறதனால் நாங்கள் இவ்வகையாய்ப் பிரிக்கிறதாகிய இருதயநாடி அல்லதகைநாடியோட்டம் உண்டாகின்றது. இதனால் உதிரம் இரத்ததாதுக்களுக்குட் செலுத்தப்பட்டு அவைகளினுற் தேக்கத்தினால்வொரு பகுதிக்குவ் கொண்டி போசப்படுகின்றது. இந்த இரத்ததாதுத் துவாரங்கள் பலபலகையாக அங்கவைகள்மேலுஞ் சிறுக்கவைகளாகித் தீர்க்கமான பூதத்

கண்ணாடிகள் வழியாயும் கண்ணாக்குத் தோற்றக்காட்டாத நூற்றிய வாய்ச் சருவாங்குஞ் செல்லுகின்றன. இரத்தத்தாதுக்களிலிருக்கிற உதிரமானது நமதுசரிசத்தின் ஒவ்வொருசருவியின் ஒவ்வொருபகுதி களிலும்போய்ச்சேர்ந்து அவையாவும்சுஞ்சுவாகாரத்தைக்கொடுக்க அதின்மேல்மெல்லிய இரத்தத்தாதுக்கள்திரும்பவும் அதை இருதயத் துக்குக்கொண்டுவருகின்றன. இவ்விரத்தத்தாதுக்கள்வழியாய்உதிரம் இருதயத்திலேவந்துசேருமபொழுது, தள்ளிலுண்டான சேநிலையை இழந்துவிட்டதாய்த் தோன்றுகின்றது. இல்லையென்றுபோகிலும் சுவாசமானது மூச்சுக்குடலினிடத்து அதற்குண்டிடண்ணியிருந்த பிரகாசமுள்ள செவ்வண்ணத்தை இழந்துவிட்டது. அதைருஞ்சிவப்பு திறமாயிருந்து இருதயத்துக்குவரச்ச் சற்றமுண்ணதாய் இரப்பையின் சேரணைந்திரியங்களினிடத்துஉண்டான புதுச்சாரத்திலுந்தனைக் குவரவேண்டிய அளவுபற்றிக்கொண்டு வலப்பக்க இருதயத்திற்போய் வீழுகின்றது. அதிலிருந்து அது புதிதானவாயுவை அல்லது உயிர்ச் சத்துவை அடையும்படி முன்போல மூச்சுக்குடலுக்கும் போகின்றது. ஆனபடியினால் உதிரச்செல்கை இருவகைதாதுக்களினால் நடைபெறு கின்றது. அவைஉதிரச்செலவுத்தாது, உதிரவரவுத்தாது எனப்பவைகளே, உதிரச்செலவுத்தாதுகள் உதிரத்தைச்சரிசத்தின் ஒவ்வொருபகு திக்குஞ்செல்லப்பண்ண உதிரவரவுத்தாது அந்தைமறுபடி இருதயத் திற்கு வரப்பண்ணுகின்றது. உதிரமானதுவோ மிகவும்தானப்பதா ர்த்தமாய் அதிப்பறடலபகுதிகளுள் இரும்புங் சந்தசமுமுள்ளநா யிருக்கின்றது. இவையதான ஒருவனுள்ள இரத்தம், உயி. இருத்தல் நிறைநிற்கிறதாயிருக்கில் அதல் இருமபுபகுதி, க. அவுல்ல திற்கு மென்று கண்டிருக்கின்றது.

6. வது. கழிப்பு. (Secretions.)

சரிசத்தைவளர்த்து உயிர்கொடுப்பது இரத்தத்தாதுகளில் உதி ரச்செல்கைபல்ல. ஆனாலும் இதற்கென்று பின்னொருவகையான சிறுக் குழல்களுண்டு. அவை உதிரமானது இரத்தத்தாதுகளிற் செல்லுகையிற் சரிசத்தைவளர்த்திறத்தவேண்டியயாவையும் அதிலிருந்தெடுக்க ஒவ்வொரு சிறுக்குழலுந் தான்சேர்ந்தபதார்த்தத்தைத் தனக்குரித் தான இடத்துக்குக்கொண்டிபோகின்றது. உறிஞ்சிக்குழல்களென்று சொல்லப்படும் பின்னொருவகையுண்டு. அவையின்றொழில் சரிசத்தி லுள்ள டமையசழிவான பதார்த்தங்களைக்குழுத்து அல்லது உறிஞ்சி அசுத்தியாகமறுபடி உதிரச்செல்கைக்குக்கூடும்படியாக இருதயத் துக்குமூச்சுக்குடலுக்கும் உதிரத்தைச்செலுத்துகிறஇரத்தத்தாது களுக்குக்கொண்டிபோய்விடுகின்றன. சழிக்குங்குழல், உறிஞ்சுகுழல் சிறுபூச்சிகளைப்போல மனுவஷ்சடத்தில் ஒவ்வொருபகுதியிலும் ஓயா மற்றொழிற்படுகின்றன. ஒருவகைசேர்க்கிற அளவுசெக்கிரம்மறுவகை கொண்டபோய்க்கொண்டிருந்து இப்படியாய் இருவகையுஞ் சரி வரத்தொழிற்பட்டிருக்கையில் ஒவ்வொன்றுஞ் சரிவரநடக்கும். தங் கள்சரிசத்திலுள்ளபொருள் ஓயாமல்மாறுதலை அடைகின்றதென்பதை ஒருவரும் அறியவில்லை. ஆனாலும்இக்குழல்களில் ஒருவகையானவைகள் நடைகொண்டால் அல்லது தடைப்பட்டால் உடனெனங்களுக்கு அதின்ருணைந்தோற்றும். சழிக்குங்குழல்கள்கதிநடைகொண்டால் தங் கள் தொழிற்படும்இடத்தில் இருக்கவேண்டியதற்கு மிச்சமானபதார்த

ந்தந்தைக் கழிந்தொதுக்குவதினால் வீக்கங்காணும். உதாரணமாக உன்னுடையகை நெரிப்பட்டாற் கழிக்குங்குழல்சள் வேகங்கொண்டு உறிஞ்சிக்குழல்கள் வாங்கிக்கொள்ளுவதற்கு மிச்சமானநீரையுஞ் சில வேளை உதிரத்தையும் மிகுதியாகச்சூரக்கும். இதினால் உக்கைவீங்கும். அனாலும் நெரிவினதுவேகங் கொஞ்ச அளவுக்குத் தணிந்ததின் உறிஞ்சிக்குழல்கள் சூரத்திருந்த மிச்சமானநீரை உறிஞ்சிபெடுக்கக்கூடிய சாயிருக்கும். அப்பால்வீக்கம்வற்றும், கழிப்புநரம்புத்திரட்சியென்னும் வேறொருகைக்குழல்களுண்டு. இவைசரித்திலுள்ள எந்தப்பதிக்கும் வித்தியாசமாய் உண்டுபடுகிற ஒருவிதமான பதார்த்தத்தை உதிரத்தில் இருந்த எடுக்கின்றன. அல்லதுகழிக்கின்றன. இவைப்பை, சீரணநீரைக்கழிக்கின்றது. சரல்பித்த நீரைக்கழிக்கின்றது. மூளைநரம்புநீரைக்கழிக்கின்றது. அவ்விதமாகவே செல்க்குங்கழிப்புநரம்புத்திரட்சிகளுண்டு. அவைகுடும்பியைக்கழிக்கின்றன. கண்ணுக்குங்கண்ணீரைக்கழிக்கிறகழிப்பு நரம்புத்திரட்சிகளுண்டு.

கூ. வது. எஃபு. (Bones)

என்புகள் சடத்தினது சட்டச்சேர்வையாய் இருந்து முற்றினகாலத்தில் உரமும்வலிமையுங்கொள்ளும். பிள்ளைகளுக்கும் விடலைமருகங்களுக்கும் உள்ளஎன்பு உரப்புள்ளதல்ல. ஆனாலும் வரவர உரப்பாகின்றது. அப்படியாதற்குள்ளின்பசைப்பற்றிற்சேருகிறவஸ்துகண்ணம். ஒருமனிதன் சரிசரத்தில் (உாசஅ) என்புகளுண்டு. உள்ளபடிபார்க்கில் குருத்தென்புகளுஞ் சவ்வுகளும் மிகுதவான என்புதான். அதாவது, அவைவஸ்துக்கத்தில் என்புப்பார்த்தமாய் தங்குபோன்றிருந்து ஒவ்வொருவிதமுஞ் சண்ணச்சேர்வையினால் உரப்பாகின்றது.

எ. வது. தோலினதுநிறம். (Colour of the Skin.)

தோற்பட்டைக்கும் மேற்றோலுக்குமிடையே பரவிவருக்கிற நீர்ப்பற்றுள வழுவுவினால் உண்டாக்கப்படுகின்றது. அந்தநீரானது உலவன்னத்தை உடையதாய்வெண்ணெய்போன்றபதார்த்தமாயிருந்து, தன்னுடைய நிறமேதேதோ ஆவ்வந்திறங்களையே தோலில்உண்டுபண்ணுகின்றது. கண்டங்காக்கைகளினது கால்விரலில் அந்நீர்கறுப்பாயும், மயிற்பட்சியில் நகையாயும், நீர்ப்புள்ளிற்ப்ச்சையாயும், சுழுகல்மஞ்சணிறமாயும், கொக்குவகையில் இளநீலமாயும், காட்டுக்கீகாழியற் சிவப்பாயும் இருக்கின்றது. வண்ணத்திப்புச்சிக்களின் செட்டைகளும்மினசெக்சுளும், வண்டோடுகளும் இந்தநீரினாலேவண்ணங்களைப்பெறுகின்றன. மனிதருடையதோலுங் கண்களுங்கொண்டிருப்பதாகிய பலவண்ணங்கள் இந்தப்பதார்த்தத்தினாலேதான் உண்டாகின்றன. அப்படியிருந்தும், தோலினதுநிறஞ் சூரியனுடைய கதிரினுங்காங்கையினாலும் வேறுபாடுஅடைகின்றது. அது ஏதோ ஒருவழியினால் அந்நீரின் நிறத்தைமாற்றிப்போடுகின்றது.

அ. வது. சீவனிலை. (The Principle of Life.)

சிலகல்விமான்கள் சிவநிலைபைப்பற்றி ஆராய்வுபண்ணினதாயுஞ் சிலர் அசைப்பற்றி வியாக்கியானங்கள் எழுதினதாயுங்காணப்படுகின்றது. சிவநிலைபானது, சீவாங்கத்திலுள்ளபலபலகருவிகள் ஒத்துநடப்

பித்திர பொதுவானதொழிவினதுபேறென்று ஒருவர் நினைக்கிறார். வேறொருவர், சீவன் உதிரத்திலேயிருக்கிறதென்றும், இன்னும் ஒருவர் சீவனை, வாயுடுவென்றுத் திருட்டாந்தப்படுத்துகிறார். ஆனால் சீவன் உடம்பிலேதொழில் நடப்பிக்கிறவிதத்தை நாம் கண்டு கொள்ளுகிறோமாயினும் அதில் எந்தப்பகுதியிற் சீவன் இருக்கிறதென்றும் அல்லது அதுதப்படிப்பட்டதென்றும் இந்தக்கல்விமான்களில் ஒருவரோனும், நமக்கு விளங்கப்பண்ணவில்லை. சிவநிலை என்பகுதிகளை உண்டாயிருந்தாலுஞ்சரி அதுசருவாங்கத்திலும்வியாபித்திருக்கின்றது. ஆனும் அதுநாய்புநீரிலுந் தசைப்பற்றிலும் அதிகபலஞ் செய்கிறதாயும் அதின்றொழில் மிகுதியும் அதிசயிக்கத்தக்கதாயும் இருக்கின்றது.

ஹ. அநிகாயம்.—CHAPTER 10.

கூ. வது. புலன். (The Senses.)

புலன் இந்து. உருபம், கந்தம், சப்தம், ரசம், பரிசுமென்பவைகளே பற்பல இன்பமும்பேதமுமானவிலங்குசாதிகளின் புலன்களினுள்ளவித்தியாசம்அவைகளின்சத்தவத்தினதுமிகுதிக்கும் அளவுக்குந்தக்கதாயிருக்கும். பரிசுவுணர்ச்சிவிலங்கினங்களாய்வுக்கும்பொதுவும்அவைகளின் தேகம்முந்நிலுஞ் செறிந்ததுமாயிருக்கின்றது. ரசம், கந்தம் என்பனும் உணர்ச்சிகளும் அப்படியேசகலவிலங்கினங்களுக்கும்பொதுவாயிருந்தம், சிலவிலங்குகள் அல்லுணர்ச்சிகளை மற்றவைகளைப்பார்க்கிலும் அதிகபூரணமாய்க்கொண்டிருக்கின்றன. சத்தத்துக்கிடஞ்செவி என்றலுந்நிமிங்கல சாதியானமச்சம்நாசித்துவாரத்தினுந்சத்தத்தை உணருகின்றது. பலவிலங்குகளுக்குக் கேள்வித்துவாரம்வெளிக்குகள் விலலை. தவளைக்கும் மற்றுமேநசகலசீவிசெருக்கும் கேள்வித்துவாரம் வாய்க்குள்ளிருந்துகொல்லுகின்றது. நடபடியானபாம்புபூவந்தங்கலாக மற்றுஞ் சந்தங்கொள்ளுகும் கேள்வித்துவாரம்வில்லை. ஆநலாற் செவிட்டுப்பாம்புபோலேஎன்ற பழமொழிகளவும் தியாயமாயிருக்கின்றது. கப்புலன் மற்றெந்தப்புலன்களைப்பார்க்கிலும் அந்தந்த விலங்குசாதிகள்வ அவதிகம் வித்தியாசப்பட்டதாயிருக்கின்றது. மனிதனிலும் விலங்குசாதிகளில் மிகுதியானவைகளிலும் சண்ணுக்குமேன்மடலகிழ்மடலாக இரண்டிருக்கின்றது. யானைக்கும்பூனைச்சாதியான மிருகங்களுக்குந் சகலபறவைகளுக்கும் மச்சங்களாய்வுக்கும் மூன்றும்வகையான மடலுண்டு.

ஹ. வது. வியாதிகா. (Diseases.)

தேவன் ஆதிமனிதருள்ய ஆராமன்பவனைச்சிருட்டித்தபொருது அவனுக்குப்பரிசுத்தமுள்ள இருதயத்தைச்சொடுத்ததுமன்றச்சுகமுள்ளசரிசுத்தையுங்கொடுத்தார். பாவம்உலாகத்திற்பிரவேசியாததற்குமுன்வியாதியும், மரணமுமில்லை. ஆதிமனிதன் தேவனுடையகட்டளை மீறினவுடனே அவன் ஆத்துமாதேவசாயிலே இழந்ததுமன்ற அவன் சரிசமுன்வியாதிக்கும், மரணத்திற்குமேதுவாயிற்று. அந்நான்முதல் இந்நான்வொயும்ஆநாருடையசந்ததியார்யாவரும்பாவிகளானபடியினாலே உபத்திரவாதிக்களாயிருக்கிறார்கள். அந்நகம்விதமானவியாதிக

ஞாண்டு. இவற்றிற் சிலவியாதிகள் சிலஊர்களிலும், சிலவியாதிகள் சில
 ஊர்களிலும் வழக்கமாயிருக்கின்றன. உதாரணம். சிதளதேசங்களிலே
 உண்டாயிருக்கிற சாதாரணவியாதிகள் வயிற்றுக்கிழிச்சல், பக்கசூலை,
 இரத்தக்கட்டு, இரத்தப்பெருக்கம், பேதி, தலைநோவு, முசுவியவை
 களே உஷ்டமடைதேசத்திலே உண்டாயிருக்கிற சாதாரணவியாதிகள்
 ஈனே, சயித்தியம், வாதம், மார்படைப்பு, பாரிசநோவு, முதலியவைக
 ளே. இவற்றைத்தவிர முதியவர்கள் சிலவியாதிகளுக்கும், வாலிபர்கள்,
 சிலவியாதிகளுக்கும், கொழுந்தவர்கள் சிலவியாதிகளுக்கும், மெலிந்த
 வர்கள் சிலவியாதிகளுக்கும், உள்ளானவர்களாயிருக்கிறார்கள். வியாதி
 களையும் அவற்றின்பரிபாரங்களையும்பற்றி இந்தியருக்கெள்ளும், ஐரோ
 ப்பருக்குள்ளும், அநேகம் பிரதான விததியாசங்களுண்டு. அவற்றில்
 இரண்டைக்காண்ப்போம். (ச-வது) சரீரத்தில்துக்கிற இரத்தம் இரு
 க்கிறதென்று ஐரோப்பா (சீர்மை) வையித்தியன்காணும்பொழுது அதை
 சந்திரக்கத்தியிலாவது, அட்டையிலாவது வாங்கிப்போடுகிறான்.
 இத்துவையித்தியன்காணும், பலரும், இரத்தத்திலுண்டாயிருக்கிறப
 டியால் அதுசரீரத்திற்குள்ளே இருக்கவேண்டுமென்று நினைக்கிறான். அதை
 ப்படி? ஒருமுடியானவன் தனது தடாகத்திலிருக்கிற தண்ணீர்தன்வய
 லுக்குவேண்டியதாயிருந்தாலும் அதிமப்பெருக்கம் கரையைஒடைத்துக்
 கொண்டு தானிடங்கையழித்துக்கொண்டுப்போகாதபடிக்குவாய்க்கால்
 வழியாய் அதைத்திறந்துவிடாறோ? ஆம்விரவான். (உ-வது) உலையிலே
 அதிகஇரத்தமிருக்கிறதென்று ஐரோப்பா வையித்தியன்காணும்பொ
 முது அதை அட்டையிலுல் வாங்குகிறதமன்றி அந்த இரத்தங்கலைந்து
 மற்ற இரத்தத்துடன் சேர்ந்துபோகும்படி தலையைசினொத்துத்தலை
 யிலே மிகவுங்குளிர்ந்தசலத்தைவிடுவான். தமிழுவையித்தியன் இப்படி
 ச்செய்யிறதில்லை. குளிர்ானது இரத்தத்தை இழுத்துக்கொள்ளுகிறதோ?
 கலைத்துப்போடுகிறதோ? கலைத்துப்போடுகிறது. அதைப்படிஎன்ன்,
 கையைக்கொஞ்சநேரம் சலத்திலவைத்திருக்க அந்தக்கையிலிருந்த
 இரத்தங்கலைந்துபோய்விடும். இரத்தப்படித்தெரியுமென்றால், கையை
 வெளியே எடுக்கும்பொழுது அதில் அதிகஇரத்தம் இருக்கிறதா கொஞ்ச
 இரத்தமிருக்கிறதோ? கொஞ்சஇரத்தமிருக்கிறது. மறுபடி கையை
 வெற்றிலில்வைத்துப்பார்க்க அதுஅதிக இரத்தத்தைக்கொண்டிருக்கிற
 தோ? கொஞ்சஇரத்தத்தைக்கொண்டிருக்கிறதோ? அதிகஇரத்தத்தை
 க்கொண்டிருக்கும். இப்படியேதலை இரத்தங்கொண்டிருக்கவேண்டு
 மாயிந்தலைபல்வெற்றைவிட்டுவண்டும். அந்தஇரத்தங்கலைந்துபோக
 வேண்டும். கால், தலையில்குளிர்ந்தசலத்தைவிட்டுவண்டும். அங்கேசதன
 த்தைப்பற்றியும் இங்கில்குக்காரருடையமருந்தைப்பற்றியும் தமிழருக்
 குண்டாயிருந்தபயம்வரவரநினைப்பிப்பாய்விட்டது. தமிழர்கள் இங்கில
 குக்காரருடைய உட்கள்மருந்துகளைக் குக்குநல்லது. எங்கும்மருந்துஎங்
 களுக்குநல்லதுஎன்று சொல்லுகிறார்கள். ஆனால் எத்தித்தசத்தாருக்கும்
 ஓர்மலிதசரீரமேயன்றிவெறியும் அமிசுந்தகலவிமாணகிய ஓர்வையித்தி
 யன் தனதுகிழிந்திருக்கச்சரீரத்தைக்கசுபமாய்வைத்திருப்பதற்குமுன்
 யுக்குக்கமான விதிகளைச்சொல்லார். அவை (ச) தலைகுளிர்ச்சியாயிருக்
 கவேண்டும். (உ) கால்காங்கையாயிருக்கவேண்டும். (ஈ) சரீரம் நிக
 ழுத்தப்படவேண்டும்.

யக. அந்நாமம்.—CHAPTER II.

மனிதனைக்குறித்துச் சொல்லியது. (Of Man—continued.)

வாழ்ப்பவர்களே! தேவபுத்தியுள்ளதால் துறராசாவானவனதன் னுடையசரீரத்திலுள்ள அவயவங்களையும் அதினுடையசெய்கைகளை யும்பற்றிக்கவனித்தபொழுது அவர்சொன்னது, ஆ! கர்த்தாவே நான் பிரமிக்கத்தக்க ஆச்சரியமாய் உண்டாக்கப்பட்டதினாலே உம்மைத் துதிக்கிறேன். சரீரத்தின்ஒவ்வொருபகுதியுஞ்சிறுட்டிக்குருடையருள ன்றதையும், நன்மையுங்காண்பிக்கின்றது. நாம்சரீரத்துக்குரிய சிலகாரி யங்களைக்கவனித்துப்பார்ப்போமாக. (க-வது)மூளையானதுபுத்தியிரு க்கும் இடமானபடியால் அது யாதொருசேதப்படாமலிருக்கும்படி அதிகப்பலமானமண்டை ஓடுகளினால்மூடியும், அவைகளையாதொரு சேதப்படாமலிருக்கும்படிக்குஞ்,சூரிய னுடையகாங்கைஅதிகமாய்ப் படாமலிருக்கும்படிக்குந், தோலினாலும்மயிரினாலும் அவைகள்மூடப் பட்டிருக்கின்றன. (உ-வது) கண்ணை துமிசெய்து நொற்பலவதுவான தால் அதுமூக்கு உதடுகளைப்போலவைக்கப்பட்டாமல், ஒருஎன்புருவா ரத்தக்குட்புத்திரமாய்வைக்கப்பட்டிருக்கின்றது. (ங-வது)புருவங்க ளானவை கண்களுக்குள் வெயர்வை நீர் ஓடாதபடி காத்துக்கொள்ளு கின்றன. (ச-வது) இமைகள் நாம் அந்தந்தச்சமையங்களில் வெளி ச்சங்களைப்பாராமல் மூடிக்கொள்ளவுஞ், சந்தோஷமாய்த்தாங்கவுஞ் செய்கின்றன. (ரு-வது)நறியாதாயினும்நஞ்சு அல்லதுதுழைக்கந்தமா னபதார்த்தங்களைச்சாப்பிடாமலிருக்கும்படிக்கு மூக்கானதுவாய்க் கடுத்தாப்போல் வைக்கப்பட்டிருக்கின்றது. (ஈ-வது) பரிசுமானது சரீரமெங்கும் வியாபித்திருந்தாலும் பிரதானமாய் விரல்களினுனியி லும், உள்ளங்காலிலும், கண்ணிலும், இருக்கின்றது. (எ-வது) காதுக் குறுமிர் காதுக்குள் யாதொரு பூச்சிதூழையாமலும், அதில்யாதொரு மோசம்வாசாமலிருக்கும்படி காத்துக்கொள்ளுகின்றது. (அ-வது) உதிரவரவுத்தாதுக்கள் சேதமடைந்தால்பெரிய அபாயமுண்டாகும். ஆனதால் அந்தத்தாதுக்கள் என்பினபள்ளச்சார்புகளில் அதிகஞ்சாவ தானமாய்வைக்கப்பட்டிருக்கின்றன. உதிரச்செலவுத்தாதுக்கள் அதி கஞ்சேதப்படக்கூடியவை. ஆதலால் அவைகள் வெளிப்படையா கவைக்கப்பட்டிருக்கின்றன. (ஊ-வது) ஒவ்வொருகால்லும் இருபத் துநான்கென்புகளுண்டு. இவ்வென்புகள் நாம் குதக்கும்பொழுதுஒன் றுக்கொன்று உதவியாய்ப்பின்னிக்கொள்ளுகின்றமையுந் காலடியை வில்லை. கைகையப்போல ஒரோஎன்புநுந்தால் ஒடிந்துபோகும். இவ் விதமாகவேசரீரமானதுமிசெய்து ஆச்சரியமானவீதமாய்உண்டாக்கப் பட்டிருந்தாலும் அதுஅத்துமாவுக்குக் கீழ்ப்பட்டாதாயிருக்கின்றது. சரீரம்ஒருஊழியக்காசன், ஆத்துமாஒருஎசமானன், சரீரம் ஒருகுடியா னவன் ஆத்துமா ஒரு இராசா சரீரம்அழிந்து மண்ணிற்குத்திரும்பும் ஆத்துமா அழியாமல்என்றென்றைக்குமிருக்கும். ஆனதால்நாம்எதை பற்றிக் கவலையுள்ளவர்களாயிருக்கவேண்டும். ஆத்துமாவைப்பற்றி யே ஆயினஅதேகர்இப்படிச்செய்யாமல், நாம்என்னசாப்பிடுவோம், குடிப்போம், உடுப்போமென்று அதிகவிரும்பமாய்க்கேட்கிறார்கள. நமதுசரீரம் அழிந்துபோகும்பொழுது, ஆத்துமா எங்கேபோகு மென்று அவர்கள் விசாரிக்கவும்மாட்டார்கள். அதுபுத்தியா? புத்தி யல்ல. திருட்டாந்திரமாக பொண்ணுபரணத்தை ஒருகிமிளிலைத்து

ஒருவனுக்குக்கொடுத்தால் அந்த ஆபரணத்தைத் தீதானபடுகுழியிலெறிந்து சிமினமாத்திரங்கைக்கொள்ளுவானா? இல்லையே. அன்றியும் ஒருவன் தன் கூலியாளைக்கட்டிவிண்மேலேயேற்றிக் கால்கழுவித்தான் பணிந்து அவன் ஏவினபணிசெய்வானா? இல்லையே. ஆனால் அநேகர்தங்கள் தேகத்தைக்குறித்து இப்படியேசெய்கிறார்கள். இதமிருந்ததோஷமே. ஆகையால் நீங்கள் அப்படிச்செய்யாமல் முதலாவது, ஆத்துமகாரியங்களையேகுறித்து நினைக்கவேண்டும். பரம்போதகர் மனிதனானவன் உலோகமுழுமையுள் சம்பாதித்துக்கொண்டாலுந்தன் ஆத்துமாவை நஷ்டப்படுத்தினால் அவனுக்கென்னலாபமுண்டாயிருக்கும். ஆத்துமாவைக்கொலைசெய்யத் திராணியில்லாமற்சரீரத்தை மாத்திரம் கொலைசெய்கிறவர்களுக்கு நீங்கள் பயப்படவேண்டாம், ஆத்துமையுள் சரீரத்தையும் நரகத்திலே கெடுக்கவல்லவருக்கே பயப்படுவீர்களென்றார். அவருக்குப்பயந்து அவருடையகற்பனைகளைக்கொள்ளுகிறவர்களுக்குச் சொல்லமுடியாத நன்மைஉண்டாகும்.

முற்பிறப்பு.

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A SKETCH OF HINDUISM.

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HINDUISM is a vast and complicated system. To give it in detail would require volumes. In this paper I shall attempt nothing more than a brief view of a few of the fundamental principles of Hindu mystic science, with a few remarks on some popular points, more immediately involved in the subject.

I. THE PANCHACHARA. பஞ்சாட்சரம்.

One of the most curious and mysterious points in this singular system is, that of the five mystic syllabic letters, denominated the *pañchâchara*, பஞ்சாட்சரம். These letters, which as will be seen in the course of my remarks, are symbols of extensive significancy, are *na*, ந, *ma*, ம, *se*, ச, *vâ*, வ, *ya*, ய. They are often written and pronounced as one word, *Namasevâya*, நமசிவாய. A full exposition of this subject would involve a view of the whole Hindu universe. It is so essential a part of the system, is so interwoven with every other part, that a knowledge of it is necessary to a correct and full understanding of many of the practices of the Hindus, as well as of their mystic writings.

It is this which gives the peculiar significancy to the *number*

Note.—The writer of this paper is not responsible for the *Tamil*, which is added to some of the words, though it is believed the letter or name thus indicated is the same intended by him in every case.—EDTS.

five in Hindu symbols or hieroglyphics;—as, also, to many of the rites and forms in the popular religious ceremonies of that people. This number, when symbolically applied, points directly to the great fact in the system, that *the universe exists in classes of fives*,—all which classes are evolved, on the principle of emanation, and by the inherent power of these mystic symbols, from the *divine essence*;—or as described in their books, from *god*, who is, in his state of *unity*, perfectly *quiescent*, and *unconscious* of any thing without himself. Hence, the *five* superior developed or organized gods; their *five saktis*; ஈஶ்டீஶீ, or wives; the *five lingas*, லிங்கங்கள், (*phalli*); the *five* divine weapons; the *five elements*, from which all material forms are euded; the *five co-existent bodies* or cases, which constitute the organism of the human soul. Hence, also, the hieroglyphical character of the *five colours** of the peacock, of the *five fingers* in man and in the monkey tribe, of the *five claws* of the rat and of the sacred tortoise, &c. All these, with many others, are considered as manifestations, or real developments, of this five-fold mystic power of deity. Hence the idea of the *tortoise* sustaining the earth on its back, and of gods riding on the *peacock* and on the *rat*.

These mystic letters combined, constitute a *formula of prayer*, called *mantra*, மந்திரம், which is used in incantations, &c. It is the most important and powerful of the “seventy millions of *great mantras*,” மந்திரங்கள், all of which are simple emanations from pristine essential deity.—as really so, as is man, or as any of the incarnate gods. This five-letter mantra, மந்திரம், exists in *three successive states* of development. The *first* is styled the *heavenly*; the *second*, the *spiritual*; the *third*, the *corporeal pauchâchara*, பஞ்சாட்சரம்.

This mysterious five-fold power is represented, in its successive states, as being *so developed* as to form, or to evolve from itself, “the gods and the universe of endless forms.” which are generically distinguished by the terms ‘*he, she, it.*’ In this work of *emanative creation*, which is the only idea of creation entertained by the Hindus, the process is from the more subtle to the

* The Hind is reckon only *five racial colours*, which are, *white, black, red, gold colour,* and *green.*

more gross, from the spiritual to the material, from the invisible to the visible. Hence, to the mind of a Hindu, there is no absurdity in the doctrine stated, that this five-fold mystic power is both the *material* and also the *efficient cause* by which the universe of matter and of organized beings is, through the repeated cycles of the *four ages*, perpetually evolved, and as often resolved into the same eternal essence.

The *panchâchara*, ஸ்ரீஹ்ரீஹ்ரீ, is very minutely described in its three states of development, and with its respective functions in those states:—

1. The *heavenly panchâchara*, ஸ்ரீஹ்ரீஹ்ரீ, is of a highly ethereal nature. It is stated, that “the letters, words, and substances included within the light of this *unutterable mantra*,” ஸ்ரீஹ்ரீஹ்ரீ, can neither be written nor spoken. The soul, in its high religious state, only can perceive them. Hence, it is declared, that they who pretend to reveal them, give proof, in these pretensions, that they have never seen the *true light*.

The order of development in the *heavenly state* is briefly as follows. From the “*light of this unutterable mantra*,” ஸ்ரீஹ்ரீஹ்ரீ, springs *sattamayei*, சுத்தமாயை, or pure ether. From this prime ethereal substance emanates *Param*, ஸம், commonly rendered from the Sanscrit, *Brahm*, ஸ்ரீம, and is interpreted to mean the *Great First Cause*, or the “*unknown God*.” Then from *Param*, ஸம், proceed various orders of heavenly existences;—as, *Paror-lêkam*, ஸ்ரீஹ்ரீஹ்ரீ, *Paror-atmâ*, ஸ்ரீஹ்ரீஹ்ரீ, and *Paror-sîram*, ஸ்ரீஹ்ரீஹ்ரீ, the archetypes (in which I would include the *material* and *efficient cause*) of bodies, souls, and deities, in this their heavenly stage. Thence, by the same process of development, this whole ‘*primary formation*’ of the universe is produced.

2. The *spiritual panchâchara*, ஸ்ரீஹ்ரீஹ்ரீ, is of a less ethereal nature. The symbols in this case may be written, but are too sacred to be uttered aloud; and must not be even *whispered* into the ears of the *uninitiated*. They are *a*, ஆ, *u*, உ, *m*, ம, *vintu*, வீது, *natham*, நாது. These are evolved in the following order:—*natham*, நாது, springs from a *parasicam*, ஸ்ரீஹ்ரீஹ்ரீ, *vintu*, வீது, from *natham*, நாது; *m*, ம, from *vintu*, வீது; *a*, உ, from *u*, உ; and *ஆ*, ஆ, from *u*, உ.

The development of the universe in its *second stage* is effected by these five powers. Here, as in the first case, these mystic powers stand as the efficient and material cause of an almost innumerable number of five-fold classes of existences, all of which are described in the *Shastras*, சாத்திரம், with great minuteness. From these arise the five superior gods, *Sathâsivam*, சதாசிவம்; *Espara*, ஈஸ்பரசம்; *Rudra*, ருத்ரன், or *Siva*, சிவன்; *Vishnu*, விஷ்ணு; and *Brahmâ*, பிரமன்; and also their *Sactis*, சக்தி, &c. &c.

Here it may be in place to remark a prominent principle in the Hindu system, viz. that *man is a miniature universe complete*. Here the five superior gods have their abodes, with all their proper accompaniments. These divine abodes are formed by the *spiritual panchâchara*; and are designated by the same, as follows:

The symbol *a*, அ, designates, (in the sacred books, and in the rites and ceremonies, when used in this connection), the portion of the body from the *podex* to the navel. This is the dominion of Brahma, பிரமன், the generator, who is seated in the *genitalia*.

The symbol *u*, உ, marks the portion from the navel to the heart. This is the dominion of Vishnu, விஷ்ணு, the preserver, who is seated in the navel.

The symbol *m*, ம, marks the portion from the heart to the neck. This is the dominion of Rudra, ருத்ரன், or Siva, சிவன், the regenerator, who is enthroned in the heart.

The symbol *rintu*, ரிந்து, denotes the region from the neck to the eyebrows. This is the dominion of Esparan, ஈஸ்பரசன், the obscurer, who is seated at the root of the tongue, in the back of the neck.

The symbol *nutham*, நூதம், designates the region from the eyebrows to the crown of the head. This is the dominion of Sathâsivam, சதாசிவம், the illuminator, whose seat is between the eyes.

These gods, thus enthroned, and having inherent in themselves these five mystic powers, carry on the work of man's creation through the second stage—they complete the development of his members, organs, and powers. The intellectual and moral powers of man are strictly *parts* of the *organism* of the soul, as much so as the powers of the five senses. The

intellectual powers are four in number. Their development in this second stage, with that of the soul itself, is effected in the following manner:—

Brahma, ப்ரஹ்மா, by the power *u*, ஆ, evolves *Angkara*, அங்காரகன், the faculty of energy and execution, that which prompts to action.

Vishnu, விஷ்ணு, by the power *u*, உ, evolves *Bhutti*, புத்தி, the faculty of judgment and common sense.

Rudra, ருத்ரன், by the power *m*, ம், evolves *Manam*, மானம், the faculty of perception, apprehension, and discrimination.

Esparan, ஈஸ்வரன், by the power *Vintu*, விந்து, evolves *Sittam*, சித்தம், the faculty of clear and certain conception and decision—the *will* in a modified sense.

Sathâsivam, சதாசிவம், by the power *Natham*, நாதம், evolves the *Soul*, the proprietor of all the powers and organs.

When these gods, in the possession of these mystic powers, have thus evolved and established the soul with the intellectual powers, the first three of these deities, assume, in man, the following forms:—*Rudra*, ருத்ரன், takes the form of *Ichchâ-sacti*, இச்சாசக்தி, and exists as the *Power of Passion*;—*Esparan*, ஈஸ்வரன், takes the form of *Kriyâ-sacti*, கிரியாசக்தி, and exists as the *Power of Action*;—*Sathâsivam*, சதாசிவம், takes the form of *Gnâna-sacti*, ஞானசக்தி, and exists as the *Power of Wisdom*, or of *Spiritual Illumination*.

By successive developments the god *Rudra*, ருத்ரன், is expanded into *three gods*, *Siva*, சிவன், *Vishnu*, விஷ்ணு, and *Brâhma*, ப்ரஹ்மா, who hold their proper forms in man. In this way, there is laid in man, a full foundation for what is denominated the *five divine operations*. These are, *generation*, by *Brahma*, ப்ரஹ்மா; *preservation*, by *Vishnu*, விஷ்ணு; *regeneration*, by *Siva*, சிவன்; *obscuration*, by *Esparan*, ஈஸ்வரன், (which is effected through the passions and the varied operations of the soul's organism); and *illumination*, by *Sathâsivam*, சதாசிவம். In this was, as stated in the *Shastras*, சாத்திரம், the five *caused-organised deities*, become *causative-operative deities*. Thus is completed the "*secondury formation*" of the universe.

3. We come now to consider the *corporeal panchâchara*, பஞ்சாட்சரம். This exists in strictly human characters, which

though very sacred, may be written and spoken by those who have made the required attainments in religious life. These symbols are *na*, ன, *ma*, ம, *si*, சி, *ra*, ரா, *ya*, யா. They arise from the *spiritual panchâchara*, பஞ்சாட்சரம், and as follows:—

From the *spiritual panchâchara*, பஞ்சாட்சரம், is evolved an impure (*i. e.* less refined than *suttamayi*, சுத்தமாயை,) ethereal substance, called *assutamayi*, அசுத்தமாயை. From this is evolved *ya*, யா, the highest of the five mystic letters; from *ya*, யா, arises *ra*, ரா; from *ra*, ரா, springs *si*, சி; from *si*, சி, comes *ma*, ம; and from *ma*, ம, comes *na*, ன. They are usually written in the reverse order, beginning with the lowest—*na-ma-si-ra-ya*, னமசிவாயா. These, written as one word, are spoken of, by orientalisists, as constituting *the mystic name of God*; which is, in a sense correct, though its peculiar meaning has not been hitherto known.

By these five mystic powers the mundane creation—the *third stage* in the emanation of the universe, is effected. They first evolve the *material bases* of the five elements, denominated, as are the elements themselves, *ether*, *air*, *fire*, *water*, *earth*. From these are evolved the twenty-five powers, or *Tutwas*, தத்துவம், viz. the *five elements* proper; the elementary bases of the five organs of sense; the five elementary media of sensation, viz. the media of sound, of touch, of form or sight, of taste, and of smell; the five organs of action, viz. the mouth, the feet, the hands, the organs of evacuation, and the *genitalia*; and the organs of the *four intellectual* powers, and *life*. And from these arise the one hundred and twenty-five *Tutwas*, தத்துவம். From these spring, according to the language of the books, “words and symbols of endless form.” Thus is produced the ‘*tertiary formation*’ of the universe.

This *panchâchara*, பஞ்சாட்சரம், regarded as a *mantra*, மந்திரம், is described as a *burning lamp* which consumes original sin, and purifies the soul—or rather, delivers the soul, which is, in itself, *ever pure*, from the influence of its impure and delusive organism. The sacred lamp used in the temple, and in most ceremonial services, is a symbol of this mystic lamp, and, to a degree, embodies its power; so that the use of the sacred lamp is a form of prayer or incantation. In this emblem the letter *na*, ன, is represented by the vessel; *ma*, ம, by the *ghee*

(melted butter used instead of oil); *śī*, ॐ, by the fire or heat; *vā*, ॐ, by the wick; and *yā*, ॐ, by the light.

These *mystic letters* are extensively employed in the sacred writings, and in various forms of worship, as the representatives or symbols of the five gods, their five *sactis*, ॐ, the five divine weapons, the five abodes of the gods, in man, and indeed, of the whole universe of *fives*. Hence the necessity of a knowledge of this subject, in order to understand much of those mystic writings, and many of their equally mysterious ceremonies.

These *five powers* perform the functions of the five senses; or secure their performance, and move all the other powers, classed in fives as they are, in both gods and men. They constitute the *motive power* of the universe—controlling all the five-fold classes, from the gods down to the lowest existences.

This *mantra*, ॐ, is the property of those who are *initiated* into the mysteries of the system—chiefly of the Brahmans and priests. They who can employ this awful power aright, can control, in certain ways, the universe of being. As implied in a remark above, there are an almost innumerable number of *mantras*, ॐ, of marvellous power—all being divine emanations. They are of various characters, adapted to different specific ends. Some, as the one we are contemplating, are for the priests in the temple, and for high incantations; some for the astrologer, affecting various interests in life; some for the magician, for exorcism, and for various good and evil purposes; and some for the physician, which are far more potent than their medicines, though they are prescribed according to rules given by divine revelation.

This *pañchâchara*, ॐ, is the *mantra*, ॐ, employed in the consecration of *temples*, which are modelled after the form of the human body, where the five superior gods have their proper abodes.

This is, also, the *great power* employed in the formation of *idols*. The *image* as it comes from the hands of the carpenter or goldsmith, is not an object of worship. It is yet *to be constituted a deity*. The 'presence of deity' must be established in the image, with *sacti*, ॐ, suite and equipage. Every god, thus constituted, combines in himself some portion or attribute

of each of the five superior gods. His *sacti*, சத்தி, also, embraces some portion or quality of each of the *five great sactis*, சத்திகள். Both these are required in a complete deity. Now, these *parts* are collected and combined into one whole god by means of this mysterious five-fold power, the *corporeal panchâ-chara*, பஞ்சாட்சரம்.

In this work of making gods, the letter *na*, ன, its proper ceremonies accompanying, 'carries up and fixes in the image,' successively, all the parts required from Brahma, ப்ரமஹ, and his dominion. The letter *ma*, ம, 'brings in and establishes' what is required from Vishnu, விஷ்ணு. The letter *si*, சி, all that is required from Rudra, ருத்ரன். The letter *vâ*, வஹ, all required from Esparan, ஈஸ்வரன். The letter *ya*, யஹ, all the parts required from Sathâsivam, சதாசிவம்.

The idol thus formed is considered to be a *fac simile* of the god whose name it bears, as he was when incarnate—when he lived and acted in the world. The form and character of every deity are determined by the nature of the service he comes to perform. It is a fundamental principle in Hindu theogany, that deity, like the human soul, must have *an organism* in order to action; and that this organism must be adapted, in form, to the work or end in view. Hence the almost infinitely varied forms of their gods.

It should here be remarked, however, that some parts or appendages of idols are often strictly hieroglyphical. Such is the fact in the case of the *five heads* of Siva, சிவன், which are manifestations of the five powers of the *panchâchara*, பஞ்சாட்சரம். Hence Siva's head is denominated the *mantra-head*. Such is, also, the fact in regard to the *elephant-head* of *Ganêsa*, கணேசன், the elder son of Siva; its proboscis, curved as it usually is in the extremity, being an emblem or form of the *linga*, which will be described below. The *six heads* of *Skanda*, ஸ்கந்தன், Siva's younger son, who is the ruler of the divine armies, are emblems of the '*six divine powers*.'

In the worship of an idol, a leading part of the service consists in celebrating the praises of the god by rehearsing the events of his history, and, in many cases, by acting over in mimic representation his deeds when incarnate. Hence, what-

ever there was vile and abominable in the works and sports of the god, is reiterated to the worshipping multitudes—thus inculcating the same with the force of divine example. And it may be said without qualification, that the corrupt heart of man never conceived of viler and more debasing things, than are recorded, in the divine *Puranas*, (historical works,) of multitudes of these gods. Thus we see, how the higher and more refined parts of Hinduism come in to the support of popular idolatry with all its abominations.

We may also learn from this part of our subject, how to understand the *Shastri*, சாஸ்திரி, the learned Hindu, when he avows, as he often will, *that he is not an idolater*, claiming to be a worshipper of *the one great God*. Having passed through the course of popular idolatry, he has come to understand the origin and nature of the gods; and now sees, that the mere external image is 'nothing.' He looks, not like the Christian, 'through nature up to nature's God,' but through a universe of emanative beings, to the mystic source of all beings, and thus ends in Pantheism.

II. THE SACTIS, சத்திகள், OF THE GODS.

The *doctrine of Sacti*, சத்தி, involves an important principle, and constitutes a prominent part in Hindu mystic science. *Sacti*, சத்தி, is an organized condition or emanation of the *female energy of deity*. It is a law of divine existence, that deity operates only by the co-operation of his two energies, the male and the female. All things, all beings animate and inanimate, both "come and go," as they express it, by the same process; —*i. e.* they are evolved, matured, re-formed, and finally resolved, by the same principle of operation—*viz.*, by the co-operation of the male and female energies of deity. Hence *Sacti*, சத்தி, is an essential part of every *acting god* or organized deity, whether in his original incarnation, or as constituted in the idol.

III. THE LINGA. லிங்கம்.

The most common and specific *symbol* of the *two energies* of deity in operation is the *Linga*, which is substantially the same as the *Phallus* in the ancient mystic philosophy of the west. The *Linga* is, in form, though somewhat obscure, *the sexual or-*

gans combined for natural action. As each of the five superior gods operates on this principle, each has his *Linga*. Hence the five *great Lingas* so celebrated in India.

The *action* of the *Linga* is, in every case, a *divine operation*. The *result* is *generation*,—whether it be a being complete, or an attribute, or an organ, or a re-formation, or change of condition, or whatever it be in matter or spirit, whether human or divine. Deity, in order to produce such result, must have his *specific, adopted form*. Now Brahma is distinctively the *generator*. It is *this form* of deity, therefore, which *operates* in the *Linga*. As every divine operation is by the principle of the *Linga*, *Brâhma* must be the *universal agent* in such operations. Hence, he is regarded by those who are initiated into the mysteries of the system, as *the servant of the gods*. This is *the reason*, in despite of the popular legend, “that it was because he told a lie,” that he has no temples, and no distinct form of external worship. In one point of view, all *Linga* temples and worship are his, though this is not the common acceptance of the matter. Brahma is, indeed, revered by the Brahmans and others in high religious life, as the *agent* in all the various divine operations—yet only *as a subordinate deity*. The word *Brahman* means, etymologically, a *divine*, or one skilled in the *Vêdas*, வேதம்,—and not, as commonly supposed, a *disciple* or worshipper of *Brâhma*.

The *five great Lingas* are variously designated in the *Shâsters*. This has given rise to some mistakes on the part of foreigners, and those but partially acquainted with the Hindu mystic system. A prominent method of designating these *Lingas*, is by the five elements, which has its explanation in principles involved in the miniature universe—man. The five bodies which constitute the organism of the soul, are evolved from the five elements, in the following order:—The external, earthy body is from the element *earth*; the next, more refined, from the element *water*; the next, of a still finer substance, from the element *fire*; the next, yet more subtil, or spiritual, from the element *air*; and the highest, the most refined and spiritual, from the element *ether*. The *five Lingas* of the five superior gods are *based* in these bodies of earth, water, fire, air and ether respectively. Hence these names of *Linga of earth*, *Linga of*

water, &c. &c. These merely distinctive appellations have given rise to the *erroneous idea* that the *Hindus worship the elements*. Professor Wilson, of Oxford, England, says, "Images of the *deified elements* are even now *unworshipped*." The fact is, that the *elements*, as such, never were worshipped; while the *Linga* remains one of the most sacred and prominent objects of worship in India. The Hindu who is acquainted with his system, understands the designations of *Linga of earth, &c.*, as mere *indices* pointing to the different courses of worship, which are required in the several stages or degrees in religious life, through which all must eventually pass before they reach final beatitude—absorption into the original fountain of being.

There are celebrated temples consecrated to each of these *Lingas*, resorted to by multitudes of pilgrims from their respective classes of devotees. The two most celebrated of these temples, in Southern India, are those of the *Linga of earth* at Conjeveram, காஞ்சிபுரம், and of the *Linga of ether* at Chillumbrum, சிதம்பரம்.

IV. THE HINDU TRIAD.

Of the five superior deities named above, the first two, *Espanran*, ஈஸ்வரன், and *Satkasivam*, சதாசிவம், though organized gods, are not visible. Their only *proper temple* on earth is *man*. They belong equally to all classes of Hindus. The three others, *Siva*, சிவன், *Vishnu*, விஷ்ணு, and *Brahma*, ப்ரஹ்மா, are the superior visible, or strictly incarnate gods,—and constitute the *Hindu Triad*. Of these Siva and Vishnu are the superior objects of worship in the temples of the country. The minor deities are generally some manifestations of these two gods, or of their *Sactis*,—the *same deities* in different *Avathars*, அவதாரம், or incarnations.

I have long felt it important, that the popular notions respecting the *Triad of the Hindus*, be corrected. It is manifest from principles brought to view in this paper, that the proper idea of *creation* cannot be predicted of either of these three gods. The notion that Brahma, who is the lowest of the three, is the *creator*, and therefore the *highest* in the *Triad*, involves two manifest errors. He is the *mere agent* in the production of the universe, and the last developed of these deities. This is the view of both *Sairas*, சைவரீ, and *Vishnuairas*, வைஷ்ணவரீ. The true

doctrine in this case is generally supposed by the learned Hindus to be still a profound secret; and they are glad to see such erroneous views, as are commonly held respecting Brahma passing current among Europeans.

It may not be out of place here to give an extract relating to this point, from the *Tatva Prakasam*, தத்துவபிரகாசம், a very large and popular polemical work of the *Saivas*:—

“Because Brahma is the *producer*, and Vishnu the *preserver* of the world, you may call them *gods*. But since Siva is the *destroyer* (or re-former) of the world, generated and preserved by them, and also of their bodies, he is *indeed god*. As Brahma and Vishnu have their existence by emanation from Siva, the *destroyer*, (Siva, சிவன்,) does, in fact, *create* these *producing daityas*, who are merely the established modes (or *agents*) of divine operation. Therefore supremacy belongs to Siva. As Brahma and Vishnu, who are destitute of this attribute of Siva’s and having no power to withstand it, are, through the round of many *yugas* (great ages) repeatedly destroyed, and as often *evolved from a portion of Siva*; no one can say, that they are equal to Siva. To illustrate—all the world understand, that Siva is in the habit of assuming the forms of the tortoise, the tusks of the boar, the skin of the lion, the body of the fish—(some of Vishnu’s incarnations)—and the head of Brahma, as signs of his destroying the forms which Brahma and Vishnu assume. Therefore, none will say, that they are equal to Siva.”

V. HINDU SECTS.

The Hindus are divided into *two leading sects*, denominated *Saivas*, சைவம், and *Vishnaivas*, வைஷ்ணவம். The *Saivas* hold that *Siva* is the superior of the incarnate gods; while the *Vishnaivas* maintain that *Vishnu* is the superior. There are minor sects, or subdivisions in both these classes, which have arisen from local circumstances, or from some peculiar modes of explaining philosophical principles. In these respects, there are as many schools, and is as much freedom of discussion, among the Hindus, as among the ancient pagan philosophers of the west. Yet few, if any, have been able to transcend the fundamental principles of Hinduism.

The *Saiva* and *Vishnaiva* sects differ from each other

chiefly on *two points*. The *first point* of difference respects the doctrine of *eternal existence*, as the source of organized beings. The *Sâivas* generally hold, that there are *two eternal existences*,—*Essential Deity*, with his two energies, male and female, and a *Great Soul*, or *Fountain Soul*, which is intimately and inseparably commingled with *essential deity*—that these *two existences* are co-eternal, but not the same in essence. They maintain that human souls are *simple portions* of this Great Soul;—but that all other existences are evolved from the divine essence. On the other hand, the *Vishnaivas* hold that there is but *one eternal existence*—*DEITY*, from whom *all beings are evolved*,—and that *human souls* are *simple portions* of this divine essence.

The *second prominent point* of difference between these two sects lies in the nature of the service rendered to their respective deities. This difference is mostly confined to the *Puranic course*—the lowest stage in religious life. In most other things they substantially agree—as, in the mode and order of the development of the universe by the five mystic powers, in respect to the five superior deities, their order of emanation one from another, their relations to each other and to the universe, &c.; on the doctrine and service of the *Linga*, on the character and office-work of Brahma, on all these points, and many others, they are perfectly agreed.

These two sects are, in fact, on all the more important points *but parts of a whole*—each requiring the other to complete their system. The points on which they differ do not materially affect the fundamentals of the system,—while the *ideas* of a Divine Generator, Preserver, Destroyer or Regenerator, Obscurer, and Illuminator, are *essential elements* in the system of Hinduism, in the view of both parties.

Between the minor sects or schools, there are various points of dispute. Among the *Sâivas*, it is a disputed point, whether *matter* is not, in its essence, a distinct eternal existence; rather than, according to the leading Sâiva philosophers, a development of *Sacti*, the female energy of deity. Those who maintain the affirmative, hold that there are *three eternal existences*—*GOD*, *SOUL*, and *MATTER*. Those who believe that matter is an emanation from *Sacti*, agree with the *Vishnaivas* in this particular. Again, the *Vishnaivas* are divided on the

question, whether the emanations from deity are *real* or *apparent*,—some maintaining that the visible universe is a *real existence*—that it is just what it appears to be; while others regard it *all as ILLUSION*.

VI. STAGES IN RELIGIOUS LIFE.

There are *four great stages* in religious life—stages of study and observance, which result in a *fifth stage*, or rather *condition*, in which the soul has nothing to do but to gaze on the splendour of the divine presence, awaiting its absorption into the same. These four stages of *action* or *progress* are denominated *Sarithei*, சரிதை, *Krikei*, கிரியை, *Yōgam*, யோகம், and *Gnānam*, ஞானம்; and the final stage, *Mahā Gnānam*, மகாஞானம்.

Each of the *four active stages* has a four-fold division, the *parts* of which correspond, in some respects, with the four great stages, and are named accordingly. The divisions of the first stage are *Sarithei of Sarithei*, *Krikei of Sarithei*, *Yōgam of Sarithei*, and *Gnānam of Sarithei*. Those of the second stage are *Sarithei of Krikei*, *Krikei of Krikei*, and so on, through the whole. There are definite and rigid rules to guide the disciples through these successive steps—rules which extend to every particular in life, from the time and mode of rising in the morning, cleaning the teeth, &c., up to the most sacred duties. Into these particulars we cannot enter at this time. A due observance of these rules through the successive steps in any one of the great stages, will bring the soul to one of the heavens of the gods. *Sarithei*, சரிதை, results in the heaven called *Sālōkam*, சாலோகம், i. e. the state of being *with God*;—*Krikei*, கிரியை, ends in *Sārupam*, சாரூபம், i. e. the state of being in the *image of God*;—*Yōgam*, யோகம், conducts to *Sāmeepam*, சாமீபம், i. e. *nearness to God*;—*Gnānam* leads to *Sayuchchiam*, சாயுச்சியம், i. e. *union with God*.

I proceed to give a brief general view of the four stages:—

1. *SARITHEI*, சரிதை, i. e. *History*. This has nearly the same meaning as *Puranam*, புராணம். Hence this stage may be denominated the *Puranic*, or *Historic course*. The eighteen great *Puranas* are the books of direction in this stage. They contain the histories of the principal incarnate gods, ascriptions of praise, &c. &c. all of which are in high and finished poetry.

This course includes the common temple service, and the worship of nearly all the idols of the country. It is the popular idolatry of India.

When a man is in this stage, his soul is under the influence of his external body, called *Istula Sarcram*, ஸ்தூலசரீரம், or *body of sense*. He is consequently under the influence of his external senses, and he lives, moves, feels, desires, and acts, as common men. While the soul is in this state, it needs the helps furnished by the Puranic course.

If a man dies in this stage, his *four interial bodies* pass off with the soul; and the man, though he may be awhile "with god," is doomed to at least *seven births*. What he shall be in these births will depend entirely upon his previous actions. According to the universal doctrine of metempsychosis, there are *seven orders* into which men may be born. These are *gods, men, beasts, birds, reptiles, aquatic creatures, and inanimate things*. In these orders there is a great variety of species, amounting in all to 3,400,000. *Fate*, which is a constituent part or power in the organism of the soul, regulates this matter. It will, in despite of gods and men, compel the man *to eat the whole fruit of his actions*—leading him on through a succession of births till this be accomplished.

2. KRIKEI, கிரிகை, i. e. *Action*. This is the philosophic stage, where the disciple begins to look into the principles and mode of divine operation. As deity ever operates by means of the *Linga*, லிங்கம், this symbol is the chief external object of worship in this stage, properly denominated the *Linga course*. The books belonging to this course, are the *Agnamas*, and parts of some *Puranas*. The services of "dancing women" belong appropriately to the *Linga course*, and to *Krikei*, in all of the four great stages. There are often hundreds, and sometimes thousands, of these corrupt women kept at the *Linga temples*.

The soul of a man in this stage is habitually under the influence of its *second body*, called *Linga Sarcram*, or *Linga body*; and he now needs the helps furnished by the study and observances of the *Linga course*. This is the state of the soul when in the exercise of *memory* and *imagination*.

If one dies in this stage, he will be *rich* in his next birth.

3. YOGAM, யோகம், i. e. *Meditation*. This is the ascetic stage. It is characterized by a peculiar course of dreamy meditations, and hence called the *Yōga course*. The *Yōgi's*, யோகிகள், i. e. meditators of the *four stages*, and particularly those of this stage, are those who practise the horrid tortures of which we read.

In this stage the soul is chiefly under the influence of its *third body*, called *Atmā Sarccram*, ஆத்துமா சரீரம், i. e. *soul-like body* or *spiritual body*. It is in this state that the soul has *dreams* and *visions* in sleep; which readily indicates the dreamy mode of meditation, and the spiritual visions obtained in this stage. The aids of the *Yōga course* are necessary to help the soul on into the light of wisdom.

In this stage the soul is in darkness; and yet it has attained to some idea of the light desired, and struggles for it. Hence the *Yōgi's* neglect of the body; his self-inflicted tortures, for the destruction of the entanglements of this corporeal organism; his wandering, mendicant course of life, &c. &c.

If one dies in this stage he will be born a *rajah*—with royal dignity!

4. GNANAM, ஞானம், i. e. *Wisdom*. This *Gnānam* is the *Sophia tou Theou* of the ancient Greeks, and at once indicates the nature of this course. The soul is now under the influence of the *fourth body*, having escaped from the entanglements of the three exterior bodies. This body is denominated *Param-atmā Sarccram*, பரமாத்ம சரீரம், or the heavenly soul-like body. This is the state of the soul in *reverie*. In the soul's religious condition, it is the state of musing and desire, which ends in the *full light of spiritual wisdom* or *illumination*, to which the aids of this stage are indispensable.

The *breath* communicates with this fourth body, and is employed by the *Gnāni* in his meditative service. The object here, as in other cases, is to get a *vision of god*. Deity in the several stages manifests himself in the *form* in which he is represented, whenever there is any external symbol or object of worship. In the present case, in the *Gnāna stage*, deity is supposed to be embodied and brought to view, in the mystic terms through which he is worshipped. The *term* employed by the

Gnāni, in his meditation, is either the *Namasiraya*, நமசிவாய, above explained, or the mysterious *O'm*, which is composed of three letters of the *spiritual panchachara*, ஓம்சாட்சசம், *a, u, m*. These indicate, with many other things, the *Triad*.

When the "wise man" engages in this high and mysterious service, he must be seated on a spotted tiger's skin, or some other sacred seat, and must so employ his feet and hands as to close all the orifices of the body. Thus prepared, and having all the orifices closed excepting the right nostril, he throws, by the power of thought or volition, the *awful name* upon the *breath* a few inches before the nose,—he then draws in a full breath and closes the nostril. This breath is retained as long as possible;—and by practice he is able to retain it an almost incredible length of time. While this *form of god* is thus floating round in the region of the soul,—the soul is engaged in intense meditation, looking for a *vision of deity*. When the breath can be no longer retained, it is exhaled by the opposite nostril; when that is again closed, and the soul is left to meditate on the deities enthroned in his body. Thus, for hours at a time, is this process of inhaling and exhaling, with anxious desire and meditation, carried on by the *Gnani*, or rather, by the *Yōgi*, of the *Gnana course*. At length the *light* breaks in—the vision is obtained. The deity is seen in the *form* of a circular light, with an intensely bright spot, or luminous ring, in the centre!

The man has now passed into the light, and sees things as they are. He hears a divine sound, sees the *five mystic letters*, with their powers as they are in their three states of development, and receives a consciousness of the *essential union* between his soul and god,—that they are *one in essence*, now separated only as the air in an earthen vessel is from that without. Break the vessel, and they are one.

He has now become a *Gnāni*, ஞானி, or "wise man,"—having passed from the shadows of the Puranic course, by the symbols of philosophy in the *Linga* stage, and through the darkness, doubts, and tortures, of ascetic life, into the region of *pure light*. He has escaped entirely from the influence of his senses, appetites, and passions; and even from the influence of his intellectual powers. Let his *body* do what it will—let it revel in selfishness, fraud and lust—yet *his soul sins not*. He still inhabits

the body, and controls it at pleasure; but his soul receives no influence in return. I once charged upon a man of this class, his crimes, referring to his abuse of his neighbours' wives, &c., and demanded the ground on which he claimed to be *divine*. He replied, perfectly composed, and without the least apparent disposition to deny the charges,—“*Sir, is the sun polluted by his rays falling on a dunghill?*”

A man may die in this stage, or pass into the condition of *Mahá Gnanam*, மஹாஞானம், or *great wisdom*. If he dies in this stage he will be born but once more, and then a *Gnani* in the highest stage.

In *Maha Gnanam*, the soul is under the influence of its most refined ethereal body, called *Maha Atma Sarceram*, or the great-soul-body. Here the visions of the soul are all bright—undefined, formless splendour. He is now a god. He waits only for the *gracious look* of deity to annihilate his body, when the soul will pass away *pure*, and again become *one with the eternal essence*.

VII. THE FOUR GREAT CASTES.

The *four castes* among the Hindus are represented as springing originally from different parts of Brahma's body; and consequently, as possessing real physical differences which forbid amalgamation. This, however, is only a symbolical representation of certain great principles in the *arcana* of Hinduism—principles which are to be *revealed* only to the *initiated*. The points brought to view in this paper, will throw light on this subject.

The circumstances of *Brahma's* being the *generator*, explains the representation of all castes proceeding from *his body*;—and their proceeding from *different parts* of his body, is a figurative representation of their *relative standing* and *services*.

The *four castes* result from the *four stages* of life above described; so that a man's caste is determined by his religious standing in his preceding birth. Hence the *general view* of the subject is plain;—yet it is impossible to tell what will be the character of the succeeding birth in any given case, because we cannot know *all the conduct* of any individual.

The *Soodras*, சூத்திரர், or labourers, constitute the *fourth* and *lowest caste*, which is represented as springing from *Brahma's*

foot. This caste, in its many subdivisions, embraces the mechanics, and other more servile labourers;—they are servants to the other castes. If one dies in the *Puranic stage*, the highest birth he can hope for, is that of a *Soodra*, சூதிரன்.

The *third*, or next *higher caste* is the *Vaisya*, வைசியர். This includes merchants, agriculturists, and owners of herds. If one dies in the *Linga stage*, he may hope for a place in this caste, in his next birth. This caste is represented as springing from the *thigh of Brahma*. One in this caste is of a higher religious order than the *Soodra*.

One dying a *Yōgi*, யோகி, may hope to be born into the *Cshetriya*, சூத்திரியர், or *Rajah caste*; which is represented as springing from the *arm of Brahma*. This is the *military class*; but common soldiers are not from this caste only, but also from the two lower castes. This caste, according to the original view of the institution, constitutes a class of religious nobility.

The *Gnani*, or “wise man,” in his succeeding birth, may hope to be a *Brahman*. The *Brahman caste* is the highest, and is represented as springing from the *mouth of Brahma*. The *Brahman*, as his name implies, is the *divine*. He may learn and teach the *Vēdas*, and all the divine *Shasters*.

Such are the outlines of the doctrine of caste, which is practically one of the most important and obstinate points in Hinduism. Though many pass through all the four stages of religious life in any one birth, yet there can be *no change of caste* in the same birth. If one breaks caste, he becomes an *outcast*—falls below all castes.

Caste is manifestly a *religious institution*. Its hold on the people is very strong—it is as the grasp of death.

Swim - 14 PP read

READING LESSONS,

ARRANGED FOR

EVERY DAY IN THE YEAR.

COMPRISING THE LEADING FACTS CONNECTED WITH

THEOLOGY—ASTRONOMY—GEOGRAPHY—MINERALOGY—METEOROLOGY
—PHYSIOLOGY—NATURAL HISTORY, (WITH CUTS.)

SELECTIONS FROM

THE CURAL—NALADEYAR—MOOTHERI—NANNERI.

HISTORICAL FACTS CONCERNING INDIA AND ENGLAND—ANECDOTES IL-
LUSTRATIVE OF MORAL AND RELIGIOUS DUTIES.—VOCABULARY
OF ENGLISH ADJECTIVES—FABLES—AND A VARIETY OF
OTHER MISCELLANEOUS MATTER.

தினமறிவிளக்கம்.

இப்புத்தகத்திலே

வேதசாத்திரம், வானசாத்திரம், புவனசாத்திரம், சுரங்க
சாத்திரம், பரமானுசாத்திரம், தாவரசங்கமசாத்தி
ரம், சிருட்டிலிபரம்.

குறள், நாலடியார், மூதுரை, நன்னெறி,

(என்னும் நூல்களிறெரிந்த சிலபாட்டுகள்,) கட்டுக்கதைகள், சன்மா
ர்க்கத்துக்குந் தேவபத்திக்குந் தூண்டுதலான சரித்திரங்களாயடுத்த
சில தூண்டிக்கதைகள், இங்கிலீசுப் பண்புச்சொற்கள், சேர்
த்தசொற்றிரட்டுகள், வேறும் அனேக முக்கியகாரியங்
கள்சேர்த்து, வருடத்திலே மொவ்வொரு நாளு
க்கு மொவ்வொரு பாடமாக வகுத்தெழுதி
யிருக்கின்றது.

MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

1844.

கடவுள் வாழ்த்து.

ஏர்மருபுபரமண்டலாதிபதியாவிஹ்ம்
 இன்புடல்கருணைபுரிசுவாய்
 எளியன்பான் உமதருளிணுலின்புட
 னியற்றுமிந்தத்
 தேசுரியதினமறிவிளக்கமாந்தேவனே
 உமதுசரணந்
 தெளிவுறவெண்ணியெமருளறவுன்னியே
 துவ்வியகாணிக்கையாகச்
 சீர்பெருகவைக்கிறென்வற்றிதனைவாசிக்குஞ்
 செகத்துளோர்வாழ்வுமருவப்
 கார்மருபுநந்திதனில் அஞ்ஞானமோடவுங்
 கருதரியமெஞ்ஞானநாடவுங்
 கற்புநெறியோங்கவும்முத்திநெறிதேங்கவுங்
 கருதிலார்மருள்நீங்கவுங்
 கர்த்தனேகிருபைசெய்தாசீர்வதித்தருளுங்
 கருணையெமதுபொருளே.

PREFACE.

THE character and design of this volume are plainly indicated by the "title" and "table of contents." The general reader or the student at school is here furnished with a few remarks *daily* on some interesting subject, preceded by a brief and appropriate Scripture text. So conscious is the compiler of the defects that a critical eye may detect in its pages, that he can with confidence recommend little else than the *plan*. It is not a finished production, but an essay at what might be made far more attractive and useful.

It requires but a glance at the Index to see that a vast field has been traversed to collect the various facts, arguments, and counsel here brought to view. Could he have foreseen the amount of labour that such a journey and collation were to require, he would have shrunk from the task. As the work appeared in semi-monthly numbers, (accompanying the "*Aurora*,") he was compelled to furnish matter, whatever might at the time be the state of his health or the nature of his other engagements. He has been from time to time encouraged to proceed from various assurances that the work was doing good.

Were it desirable to revise the volume and give it a more permanent form, articles now inserted might be supplied with matter more satisfactory and the style of others made more simple and popular. But it now appears as when it came from the press, and his only hope is that some person of qualifications superior to any he can lay claim to, may think it worth their time and strength to perfect the plan and render it, what he feels assured it can be made, a valuable reading and school book.

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| <p>1. <i>True Riches</i>—an instructive Narrative.</p> <p>2. <i>Words of advice useful to all</i>, especially the young.</p> <p>3. <i>South America</i>—its boundaries, countries, &c.</p> <p>4. <i>History</i>—the events that occurred during the 3d, 4th and 5th periods.</p> <p>5. <i>Naladeyar</i>—with explanations.</p> <p>6. <i>History of England</i>—third era</p> <p>7. <i>Calcutta</i>—its geography and history.</p> <p>8. <i>Loadstone</i>—its nature, uses, &c.</p> <p>9. <i>Cural</i>—with explanations.</p> <p>10. <i>Fever</i>—causes and kinds of this ailment and European mode of its cure.</p> <p>11. <i>Important Counsel</i> to youth in schools.</p> <p>12. <i>Dew</i>—its cause and phenomena.</p> <p>13. <i>Walrus</i>—(with a cut.)</p> | <p style="text-align: center;">JULY.</p> <p>1. Luther's discovery of a Bible.</p> <p>2. <i>Words of advice useful to all</i>.</p> <p>3. <i>God's justice</i>—defined, proved by Scripture texts, and enforced.</p> <p>4. <i>History</i>—the events that occurred during the 9th and 10th periods.</p> <p>5. <i>Naladeyar</i>—with explanations.</p> <p>6. <i>History of England</i>.</p> <p>7. <i>Historical Anecdotes</i> of King Canute and King Xerxes.</p> <p>8. <i>Metals</i>—briefly reviewed.</p> <p>9. <i>Cural</i>—with explanations.</p> <p>10. <i>Bombay</i>—its geography and history.</p> <p>11. Rules for reading the Bible with profit. Rule 9th—Seek to have your affections stirred up while you read. Rule 10th—Set apart a special time for devotional reading.</p> <p>12. <i>Snow</i>—its cause and phenomena.</p> <p>13. <i>Kangaroo</i>—(with a cut.)</p> <p>14. <i>The excellency of Christianity</i>—its power to benefit the characters of all who embrace it.</p> <p>15. <i>Vocabulary</i> of English adjectives with their opposites.</p> <p>16. <i>The Jews</i>—a singular fact concerning them.</p> <p>17. <i>The Thunder-storm and the oak</i>—an instructive allegory.</p> <p>18. <i>Counsel</i> profitable to all.</p> <p>19. <i>God's existence</i>—proved from seven considerations.</p> |
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20. *Man*' in general and the soul defined.
21. *Naladeyar*—with explanations.
22. *History of England*—(continued.)
23. *Fox and the Crow*—a Fable.
24. *Diamond*—its nature, &c.
25. *Cural*—with explanations.
26. *Fox and the Grapes*—a Fable.
27. Rules for reading the Bible with profit. Rule 11th—Keep the Lord Jesus in view in all you read. Rule 12th—Read the Bible more than any thing else.
28. Advantages of *Education*.
29. *Horse*.
30. *Vocabulary* of English adjectives.
31. *Proverbs* by King Solomon.

AUGUST.

1. Dove and the Ant—a Fable.
2. *Words of advice* useful to all.
3. *God's truth*—defined, proved by Scripture texts, and enforced.
4. *Man*—the parts of his material frame named and explained.
5. *Naladeyar*—with explanations.
6. *History of England*.
7. *Fox and the Goat*—a Fable.
8. *History*—events during the tenth and last period, and the periods of memorable events before the birth of Christ.
9. *Cural*—with explanations.
10. Rules for reading the Bible with profit. Rule 18th—Read the Bible daily. Rule 19th—Read the Bible in regular course.
11. *Hail*—the phenomena explained.
12. *Elk*—(with a cut.)
13. *Aphorisms* on temperance.
14. Continuation of the same.
15. *Vocabulary* of English adjectives.
16. *Proverbs* by King Solomon.
17. Wise reply of a pious shepherd with reasons for submission to the Divine will.
18. *Words of advice* useful to all.
19. *God's Omnipresence*—defined, proved, and illustrated.
20. *Man*—digestion explained, &c.
21. *Naladeyar*—with explanations.
22. *History of England*.
23. *Wind and the Sun*—a Fable.
24. *Good from evil*, or the text, "The wrath of man shall praise thee O God"—illustrated.
25. *Moothoory*—with explanations.
26. Rules for reading the Bible with profit. Rule 15th—Let your daily portion be of proper length. Rule 16th—Read for yourself impartially and without prejudice.
27. *Rainbow*—explained.
28. *Swine*—(with a cut.)

29. Elements of Christian doctrine and duty.
30. *Vocabulary* of English adjectives.
31. *Horse and Laden Ass*—a Fable.

SEPTEMBER.

1. *Fox and Wolf*—a Fable.
2. *Words of advice* useful to all.
3. *Man*—the human blood.
4. Same continued.
5. *Naladeyar*—with explanations.
6. The dangerous consequences of rejecting good advice, illustrated by a fact concerning Darius, King of Persia.
7. Same continued.
8. *History of England*.
9. *Moothoory*—with explanations.
10. *Rules for reading the Bible* with profit. Rule 17th—Read for yourself impartially and without prejudice. Rule 18th—In every passage try to have before your mind the whole scene and all the circumstances. Rule 19th—Compare passage with passage.
11. *Electricity, lightning, and thunder*, explained.
12. *Ostrich*—(with a cut.)
13. Jesus Christ both God and Man.
14. *Horse and the Ass*—a Fable.
15. *Vocabulary* of English adjectives.
16. *Shepherd Boy*—a Fable.
17. *Words of advice* useful to all.
18. *Immutability of God*.
19. *Power of kindness*—illustrated by a story.
20. *Naladeyar*—with explanations.
21. *History of England*.
22. *Cleanliness*—(with a cut.)
23. *Good deduced from evil*.
24. *Moothoory*—with explanations.
25. *Rules for reading the Bible* with profit. Rule 20th—make a judicious use of Commentaries. Rule 21st—Read the text abundantly.
26. A *Parable* illustrative of man's position in this world, his relation to the next, and the light thrown upon the world beyond the grave by the Bible, left as a legacy by our Lord Jesus Christ.
27. Same continued.
28. *Owl*—(with a cut.)
29. *Vocabulary* of English adjectives.
30. Proper proportion of study and relaxation.

OCTOBER.

1. *Father's advice to his Son*.
2. *Counsel* profitable to all.
3. Human body—*secretions*.

4. Parable of the "Two Sons"—with a brief practical exposition.
5. *Naladeyar*—with explanations.
6. *History of England*.
7. A fact concerning Tindal, the translator of the Bible.
8. *Holiness of God*—defined, proved and illustrated.
9. *Moothoory*—with explanations.
10. *Rules for reading the Bible* with profit. Rule 22d—Remember that this Book is to be the study of your whole life. Rule 23d—Cherish ardent love for the Scriptures.
11. *Early piety*—illustrated and enforced.
12. *Same* continued.
13. Two instructive fables.
14. *Eagle*—(with a cut.)
15. *Vocabulary* of English adjectives.
16. Two Anecdotes illustrating, 1st the power of a kind reproof, and 2d, the encouragement derivable from God's knowledge of all that passes at all times.
17. *Wonderful preservation of the Bible*.
18. *Counsel* profitable to all.
19. Human body—*colour of the skin* and *principle of life*.
20. *Bodily cleanliness*—(with a cut.)
21. *Same* continued.
22. *Naladeyar*—with explanations.
23. *History of England*.
24. *Doe* with one eye—a Fable.
25. *Love of God*—defined, proved and illustrated.
26. *Moothoory*—with explanations.
27. *Rules for reading the Bible* with profit. Rule 24th—Charge your memory with all that you read. Rule 25th—Commit to memory some portion of Scripture every day.
28. *Boy and the Thief*—a Fable.
29. *Opossum*—(with a cut.)
30. *Vocabulary* of English Adjectives.
31. *Paganism*—its history, creed, and odiousness in the sight of God.

NOVEMBER.

1. *Five rules for conversation*.
2. *Counsel* profitable to all.
3. Human body—the *senses*.
4. Pattern for pupils at school.
5. *Same* continued.
6. *Naladeyar*—with explanations.
7. *History of England*—(continued.)
8. Account of the Spanish Armada.
9. *Same* continued.
10. *Moothoory*—with explanations.

11. *Rules for reading the Bible* with profit. Rule 26th—Make what you read the subject of meditation. Rule 27th—Frequently converse about what you have been reading.
12. *Vocabulary* of English adjectives.
13. *Man and his Goose*—a Fable.
14. *Condor*.
15. *Vocabulary* of English adjectives.
16. *Judaism*—its history and creed.
17. Scripture Texts in proof of the Divine attributes and the duties men owe to their Creator.
18. *Barren Fig Tree*—a Parable.
19. Dates of some important Inventions.
20. A Story for the Young—illustrating the evil of covetousness.
21. *Same* continued.
22. *Naladeyar*—with explanations.
23. *History of England*.
24. *Same* continued.
25. *Nanneri*—with explanations.
26. *Rules for reading the Bible* with profit. Rule 28th—Commit to memory some portion of Scripture every day. Rule 29th—Turn what you read into prayer.
27. *Vocabulary* of English adjectives.
28. *Quail*—(with a cut.)
29. *Christianity*—its three sects.
30. *Vocabulary* of English adjectives.

DECEMBER.

1. The sentiments of three Tamil Sages on the *excellence of wisdom*.
2. Five different ways of acquiring knowledge.
3. *Thieves and the Cock*—a Fable.
4. *Injurious influence of bad company*—a Story.
5. *Same* continued.
6. *Naladeyar*—with explanations.
7. *History of England*.
8. *Same* continued.
9. *Nanneri*—with explanations.
10. *Divine wisdom and goodness*, illustrated in the human body.
11. *Ignorance and superstition*—an historical Anecdote.
12. *Rules for reading the Bible* with profit. Rule 30th—In all your reading remember that it is for the salvation of your soul.
13. *Vocabulary* of English adjectives.
14. *Ass*—(with a cut.)
15. *Mohamedanism*.
16. *Vocabulary* of English adjectives.
17. *Earthworm and the Bee*—a Fable.
18. *Natural History*—its four divisions.

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| 19. Minerals, metals, and vegetables found in Asia.
20. <i>Same</i> in Europe, Africa, North and South America.
21. <i>Naladeyar</i> —with explanations.
22. <i>History of England</i> .
23. Continued—reign of Victoria.
24. <i>Nanneri</i> —with explanations.
25. Christmas. | 26. <i>Vocabulary</i> of English adjectives.
27. The <i>true religion</i> —the question which is it? Examined.
28. <i>Pupils</i> —their duty while in the school-room—(with a cut.)
29. <i>Vocabulary</i> of English adjectives.
30. <i>Whale</i> .
31. <i>Ebenzar</i> . |
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அட்டவ வரிண.

தைமாதம்.

- க. புத்வருஷத்துக்குரிய சிந்தனை.
 உ. காலத்தை ஒரு ஆதினம்போற்
 பாவத்துப்பேசியது.
 ஈ. சூரியனும், அதின் வடிவ அள
 வும்.
 ச. தேவனிலையென்பதைப் பற்
 றிய மதியினம்.
 ஞ. சூரியனப்பற்றிய தியானம்.
 கூ. பூமியின் வடிவமும், அதின்
 சுற்றோட்டமும்.
 எ. சாத்திரங்களின் பேச்சளும்,
 அவைகளின் பொருள்சளும்.
 அ. சமுத்திரம் அதின் விஸ்தாரம்,
 வல்லமை.
 கூ. சில குறள்களும், அவைகளின்
 பொருள்களும்.
 ட. மகம்துவின் சுருக்கமான சரி
 த்திரம்.
 லக. நீதியுள்ள இராசா.
 டஉ. சிங்கம். (படம்.)
 டங. இப்பொழுது வழங்குவரும்
 பாஷைகள்.
 டச. இந்துதேசம், எல்லைகள், பிரி
 வுகள்.
 டடு. சீவிய சம்பந்தமும், அதைச்
 சேர்ந்த கடமைகளும்.
 டகூ. சிறியகாரணம், பெரிய காரி
 யம்.
 டஎ. புத்தகங்களைச் சரியான பய
 னுடன்வாசிக்கும்முறைகள்.
 டஅ. உத்தமத்தெரிவு.
 டகூ. பலவானசோதிகளைக்குறித்து.
 டஉ. கிரகங்களின் அளவும், பிரமா
 ணமும்.
 டக. தேவனுடைய குணங்கள்.
 டஉ. பூமிப்படத்திலே காணப்படு
 ம்வரைகளும், பிரிவுகளும்.
 டக. உதாரகுணமும், நன்றியறித
 லும்.
 டச. சமுத்திரம், கடலின் மினி.
 டடு. சில குறள்கள்.
 டகூ. சிறிஸ்துவாக்கும், மகம்துவாக்கு
 முள்ள லீரோத அலங்கார
 நிலைபடங்கள்.

- உஎ. பக்கிரியும், அண்டங்காண்க
 யும்.
 உஅ. புலி. (படம்.)
 உக. ஒரு குலத்தார் பிரிந்து பல
 குலத்தாரானகாரணங்கள்.
 கூடு. இந்துதேசசரித்திரம்.
 டக. சுரங்கப்பொருள்கள்.

மாசிமாதம்.

- க. காலத்தின் விளையும், அதின்
 முக்கியமும்.
 உ. புதன், வெள்ளியென்னுமிரண்
 டு கிரகங்களையுங்குறித்து,
 ஈ. தேர்மையான சிந்தைதொண்
 டிருத்தல் நமது கடமை
 யென்பதைக்குறித்து.
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 ஞ. நாலடியார்.
 கூ. கண்டங்கள், தீவுகள், சமுத்
 திரங்கள்.
 எ. பொன்.
 அ. சமுத்திரம், கடற்றண்ணீர்
 பு.
 கூ. குறள்.
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 டக. ஒரு பயணம், (ஒருகதை.)
 டஉ. யானை, (படம்.)
 டங. நாவடக்கலைக்குறித்து.
 டச. இந்து தேசசரித்திரம்.
 டடு. விகற்பமான டனிதசாதிக்கொ
 ட்குறித்து.
 டகூ. பொருளாசை.
 டஎ. பூமி, செவ்வாயென்னுமிரக
 ங்களையும், வேறுசில சிறுக
 ரகங்களையுங்குறித்து.
 டஅ. ஞாணப்பாட்டு, (ராசாஅசங்
 கீதம்)
 டக. தேவ வல்லமை.
 டஉ. நாலடியார்.
 டக. தண்ணீர்ப்பிரிவுகளும் அவைக
 ளின் உதாரணங்களும்.
 டஉ. வெள்ளி.
 டக. சாத்திரங்களின்பெரும் அலை
 களின் பயணம்.

- உச. குறள்.
- உரு. சமுத்திரம், ஆழம்.
- உசு. இந்த தேசத்திலுள்ள நதிகள்.
- உஎ. கோளாய், (படம்.)
- உஅ. இந்து தேச சரித்திரம்.
- உக. விசம்பமான மனிதசாதிகளைக் குறித்து.

பங்கனிமாதம்.

- க. ஒரு உந்திரி தன் நலன்பனாகிய ஒரு இளைஞனுக்குக் கற்பித்த முக்கியவாய்பொழிகள்.
- உ. வியாழன், சனி, எர்சலென்னுங்கிரகங்களைக் குறித்து.
- நு. நேர்மையுள்ள புத்திரன்.
- ச. தேவ வல்லமை.
- ரு. நாலடியார்.
- சு. தலையின் ரிஷிகள்.
- எ. செம்பு, பித்தலா, வெண்கலம்.
- அ. ஏந்திரக்காரனும் ஓட்டகமும்.
- க. குறள்.
- ப. சமுத்திரம், ஏற்றமவற்றும்.
- பக. இந்துதேசத்தின் நதிகள்.
- பஉ. காண்டாமிருகம். (படம்.)
- பக. ஒரு மரம் (அது வளரும் விதமும், இங்கிலிசிலும், தமிழிலும் அதையடுத்தச் சொல்லக் ராதியும்.)
- பச. கிழிஸ் தமர்க்கத்தின் பேரினுண்டான வத்தாட்சிகள்.
- பரு. கிழிஸ் தமர்க்கத்தின் பேரினுண்டான அத்தாட்சிகள். (முற்பக்கத்தின் தொடர்ச்சி.)
- பசு. விசம்பமான மனிதசாதிகளின் காரணங்களைக் குறித்து.
- பஎ. இஸ்க்யூலஸ், அமிண்டஸ் என்பவர்களின் சரித்திரம்.
- பஅ. உபகிரகங்கள், அல்லது சந்திரர்களைக் குறித்து.
- பக. குறித்துக்குத்தொழில் தெண்டனை.
- பஉ. தெருநாறு இரண்டு பிள்ளைகளும், அவர்களுடைய கிறிய பிதாவுள்.
- பஉ. ஆசியாக்கண்டம்.
- பஉ. தேவஞானம்.
- பக. நாலடியார், (இளைப்பறியாமையெ.)
- பச. இருப்பு.
- பரு. பரமானு.
- பசு. குறள்.
- பஎ. சமுத்திரம்.

- உஅ. பூகம்பம்.
- உக. கரடி. (படம்.)
- நய. மனிதருயின் வந்தியாசநயம்.
- நக. அதிசைச்செல்வுக்காரன்.

சித்திமாதம்.

- க. வீணா எண்ணத்தைப் பற்றிச் சொல்லியது.
- உ. கிரகணம்.
- நு. கிரகணம். (தொடர்ச்சி.)
- ச. சொற்றரட்டு.
- ரு. நாலடியார்.
- சு. தமிழ்ப்பழமொழிகள்.
- எ. தரும்பிப் பள்ளிச் கூடத்தபயிர்னைகளுக்கறிவிக்கும் புத்திகள்.
- அ. தேவபத்தி. (இரண்டு கதைகள்.)
- க. குறள்.
- ய. நீர்ச்சுழி.
- பக. ஆசியாக்கண்டம்.
- பஉ. நரி. (படம்.)
- பந. வாயுச்சாம்பி.
- பச. சானுவிச்சுத்திவுகளிற் சிலதைப்பற்றியவொருகதை.
- பரு. சானுவிச்சுத்திவுகளிற் சிலதைப்பற்றியவொருகதை. (முற்பக்கத்தின் தொடர்ச்சி.)
- பசு. நன்றியறியாமையின் கண்டனை யைச் சொல்லியது.
- பஎ. வலநட்சத்திரம்.
- பஅ. மிருகங்கள், பயிர் பூண்டிகள், சுரங்கங்களென்னும் பூமியின்பொருள்களைக் குறித்து.
- பக. கொளவியுசியல என்பவரைக் குறித்து.
- பஉ. நாலடியார், (வாயுநாள் குறுகியது.)
- பக. ஆரிச்சகாக்கண்டம்.
- பஉ. நயம்.
- பக. சிதோஷ்டணமறிகருவி.
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- பஅ. ஓர் சன்னியாசியின்கதை.
- பக. அப்பஞ்சுடுவோனையும் அவன் தளபாடங்களையுங் குறித்த சொற்றிரட்டு.
- நய. மனிதருக்குள் நடந்த வருத்தொழில்கள்.

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- உ. வால்நட்சத்திரம்.
- ங. ஐரோப்பாகண்டம்.
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- சூ. பலவகையானசனங்களுக்குள்ளிருக்கும்ரசாட்சிமுறை.
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- உக. இங்கிலாந்துதேசச்சரித்திரம்.
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- ங. அமரிக்காக்கண்டம், (தென்னமரிக்கா.)

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- அ. காந்தக்கல்.
- கூ. சிலகுறள்கள்.
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- யகூ. சரித்திர அறிவு, ஆறாம், ஏழாம் எட்டாங்காலப்பகுதி.
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- உகூ. மழை.
- உச. குறள்.
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- ங. தேவதீதி.
- ச. சரித்திர அறிவு, (ஒன்பதாம் பத்தாங்காலப்பகுதி.)
- ரு. நாலடியார்.
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- எ. காணாற்று சேர்க்கிசென்னுமிராசாக்களைக்குறித்து.
- அ. லோகங்களைக்குறித்த பொதுவீபரம்.
- கூ. சிலகுறள்.
- ய. பம்பைப்பட்டினம்.
- யக. வேதாகமத்தை வாசிப்பதற்குத்தகுந்தகற்பனைகள்.

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- யக. காங்குறு. (படம்.)
- 10 ச. கிறிஸ்துமதமேன்மை.
- 10 ரு. சொற்றிரட்டு.
- யக. பூதனைக்குறித்த.
- 10 எ. குமுறலையுடைய பெருங்காற்
றுங்கருவாலி மரமும்.
- 10 அ. நல்யோசனைகள்.
- யக. தேவனுண்டென்பதற்குத்திரு
ட்டாந்தங்கள்.
- உ. மனிதனைக்குறித்துச் சொல்லி
யது.
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- உரு. குள்ளநரியும், காக்கையும்.
- உச. வயிரக்கல்.
- உரு. குறள்.
- உசு. குள்ளநரியும் கொடிமுந்திரிச்
கணியும்.
- உஎ. வேதாகமத்தை வாசிப்பதற்கு
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- உஅ. படிப்பினால்வரும் பிரயோசன
த்தைக்குறித்து.
- உக. குதிரை.
- ரு. சொற்றிரட்டு.
- ருக. ஞானவானுதிய சாலோமோ
னின் நீதிமொழிகள்.

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- உ. நல்யோசனைகள்.
- ரு. தேவசத்தியம்.
- ச. மனிதனைக்குறித்துச் சொல்லி
யது.
- ரு. நாலடியார்.
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- எ. குள்ளநரியும், வெள்ளரிமீன்.
- அ. சரித்திர அறிவு. (பதினொராவ்
காலப்பகுதி)
- கூ. குறள்.
- 10. வேதாகமத்தை வாசிப்பதற்கு
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- 10 க. ஆலாங்கட்டிமழை.
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கள்.
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- 10 எ. விவேகமுள்ள மாறுத்திரம்.

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ய கடைமைகளும்.
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னகெடுதி, (தொடர்ச்சி.)
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- 10 உ. தீக்குருவி.
- 10 க. கிறிஸ்துவின் மதுஷீக தெய்
வீக உடன்பாடு.
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டொப்பது.
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யப்படுத்தும் ஒரு கிறிஸ்துவ
னையின்கதை.
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மை.
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 உஅ. ஆந்தை.
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 யச. கழுஞ்சு.
 யரு. சொற்றிரட்டு.
 யசு. நாய்தகப்பன்மாராத் தையியப்படுத்தத்தக்க சிலப்பிள்ளைகளின்கதை.
 யஎ. சத்தியவேதக்காப்பு.
 யஅ. நல்யோசனைகள்.
 யசு. தோலினது நிறம்.
 உய. சரிசுத்தியைக்குறித்து.
 உக. சரிசுத்தியைக்குறித்து.
 உஉ. நாலடியார்.
 உரு. இங்கிலாந்து தேசசரித்திரம்.
 உசு. ஒற்றைக்கண் பெண்மான்.
 உரு. தேவ அன்பு.
 உசு. மூதரை.
 உஎ. வேதாகமத்தை வாசிப்பதற்குத் தகுந்த கற்பனைகள்.
 உஅ. ஒருசிறுவனும், திருடனும்.
 உசு. ஒப்போசம், (படம்)
 ஈய. சொற்றிரட்டு.
 ஈக. அஞ்ஞான மாரக்கத்துக்குரிய சரித்திரமும் விசுவாசப்பிரமாமும்.

கார்த்திகைமாதம்.

- க. சம்பாஷணையெய்யும்விதம்.
 உ. நல்யோசனைகள்.
 ஈ. புலன்கள்.
 ச. பள்ளிப்பிள்ளைமாதிரி.
 ரு. பள்ளிப்பிள்ளைமாதிரி.
 சா. நாலடியார்.
 எ. இங்கிலாந்து தேசசரித்திரம்.
 அ. இன்பானியக்கப்பற்றளமுறிவு.
 சா. இன்பானியக்கப்பற்றளமுறிவு.
 ய. மூதரை.
 யக. வேதாகமத்தை வாசிப்பதற்குத் தகுந்த கற்பனைகள்.
 யஉ. சொற்றிரட்டு.
 யக. ஒரு மனிதனும், அவன் வாத்தும்.
 யச. அழகுஞ்சுட்டிகள்.
 யரு. சொற்றிரட்டு.
 யசு. பூதமார்க்கம்.
 யஎ. தேவலட்சணங்களைக் காட்டுகிற வேதவாக்கியங்கள்.
 யஅ. சன்கொடாத அத்திமரம்.
 யசு. சில முக்கியகாரியங்கள் கண்டுபிடித்த காலங்கள்.
 உய. பலநாள்க்கள்ளன் ஒரு நாளில்கப்படுவானென்றது.
 உக. பலநாள்க்கள்ளன் (தொடர்ச்சி.)
 உஉ. நாலடியார்.
 உரு. இங்கிலாந்து தேசசரித்திரம்.
 உசு. இங்கிலாந்து தேசசரித்திரம்.
 உரு. நன்னெறி.
 உசு. வேதாகமத்தை வாசிப்பதற்குத் தகுந்த கற்பனைகள்.
 உஎ. சொற்றிரட்டு.
 உஅ. காடை, (படம்)
 உசு. கிறிஸ்துமாரக்கம்.
 ஈய. சொற்றிரட்டு.

மார்கழிமாதம்.

- க. கல்வியறிவின்மேன்மை.
 உ. அறிவுவளரச்செய்யும்பலவிதகாரியங்கள்.
 ஈ. திருடர்களும், சாவலும்.
 ச. தீயதொழிமையறுத்தல்.
 ரு. தீயதொழிமையறுத்தல்.
 சா. நாலடியார்.
 எ. இங்கிலாந்து தேசசரித்திரம்.
 அ. இங்கிலாந்து தேசசரித்திரம்.
 சா. நன்னெறி.
 ய. மனித்தேகத்திலிளங்கிய தேவஞானமும், நன்மைமயும்.

யக. அறியாமையும், அவதூறியும்,	உக. நாலடியார். (நன்றியில் செல்வம், ஈயாமை.)
யஉ. வேதாகமத்தைவாசிப்பதற்குத் தகுந்தகற்பனைகள்.	உஉ. இங்ங்லாந்து தேச சரித்திரம்.
யக. சொற்றிரட்டு.	உக. இங்ங்லாந்து தேச சரித்திரம்.
யச. கழுதை. (படம்.)	உச. நன்னெறி.
யரு. மகம் துமாரீக்கம்.	உரு. கிறிஸ்துப்பிறந்தபெருநாள்.
யக. சொற்றிரட்டு.	உக. சொற்றிரட்டு.
யஎ. நிலப்புழுவும், தேனீயும்.	உஎ. மெய்மாரீக்கம்.
யஅ. சீவபிராணிகளுக்குறித்த.	உஅ. பள்ளிக்கூடம். (படம்.)
யக. சுரங்கங்கள், லோகங்கள், மரங்கள், பயிர்கள் முதலியன.	உக. சொற்றிரட்டு.
உய. ஜரோப்பா, ஆபிரிக்கா, அமெரிக்கா முதலியவற்றிலுள்ள சுரங்கங்கள் முதலியன.	உய. திமிங்கலம்.
	உக. ஏபேன், ஏசர்.

This is a specimen of the entire
work falling 366 pp. in Tamil

January 1st.

"Hitherto hath the Lord helped us."— Samuel, vii. 12.

THOUGHTS APPROPRIATE TO THE FIRST DAY OF THE YEAR.

A traveller left his home on a journey to a distant country. It was his custom when reaching the summit of a mountain to pause and look back as far as his eye could extend upon the way he had passed over, and forward over the road that lay still before him. A survey of the dangers he had escaped, and a recollection of the protection he had enjoyed, encouraged him to continue his journey with new vigour, courageous to meet any obstacle that might oppose his progress, and careful to avoid what he had found from experience to be wrong and injurious. Life is a journey—all men are travellers. At the period of birth this journey is commenced, nor will it terminate until at the moment of death, the soul leaves the body and enters the eternal world. The first day of the year is like the mountain summit alluded to. On that summit we now stand. Let us pause and seriously reflect on the past year. In the first place—how many are the blessings we have enjoyed! Life—reason—friends—and an abundance of other temporal favours—but above all these a knowledge of Him who is the Saviour of the soul. Again, how many sins we have committed! In thought, word, and deed we have transgressed the laws of our Heavenly Father and King. For our mercies, we should be grateful; for our sins, penitent. We should resolve that, by God's assistance, we will during this year speak and act with better motives, and holier desires than we have done during the time past. Such thoughts and resolutions are appropriate to the first day of the year.

English
lead
under
stand
the
thron
top
the
word

Count not thy days that have idly flown,
The years that were vainly spent,
Nor speak of the hours thou must blush to own,
When thy spirit stands before the throne,
To account for the talents lent.

But number the hours, redeemed from sin,
The moments employed for heaven:—
Oh, few and evil thy days have been,
Thy life, a toilsome but worthless scene,
For a nobler purpose given.

Life's waning hours, like the sybil's page,
As they lessen, in value rise;
Oh, rouse thee and live! nor deem that man's age
Stands in the length of his pilgrimage,
But in days that are truly wise.

January 2d.

“Whatsoever thy hand findeth to do, do it with thy might.”—*Ecclesiastes*, ix.10.

AN ESTATE.



AN ESTATE.

A certain man became possessor of a landed estate, with the power to cultivate it as he willed, and to derive from it any amount of revenue his ingenuity or labour might obtain; yet with this condition—that an enemy was entitled to take away a certain portion of it every day, until the whole was gone. What, think you, were the thoughts, and what the conduct of this man concerning his property? Did he not endeavour to discover by what means he could put it to the best account before it should pass out of his hands? Reflecting that each day it was becoming less, and that the smaller its extent, the smaller would be the return it might make, did he not till, and sow it, and use every possible exertion for gaining from it the greatest amount of advantage. “If a wise man, such was his course,” you exclaim. Now listen! Time is that estate. You are its present owner. It is constantly being taken from you. Soon all will be gone. Improve it *now*. “Fear God and keep His commandments.” Do this, and when the last instant of time is seized away, an eternity of joy will open before you.

Time is the most subtle but the most insatiable of depredators, and by appearing to take nothing is permitted to take all. Time is the cradle of hope but the grave of ambition; is the stern corrector of fools but the counsellor of the wise, bringing all they dread to the one and all they desire to the other. Like Cassandra, it warns us with a voice that even the sagest discredit too long, and the silliest believe too late. Wisdom walks before it, opportunity with it, and repentance behind it. He that has made it his friend will have little to *fear* from his *enemies*; but he that has made it his enemy will have little to *hope* from his *friends*.

Be wise to-day, 'tis madness to defer.

THE SUN—ASTRONOMY.

The sun is the largest and most magnificent object that comes within the range of human observation. Its nature, shape, movements, and other phenomena, have in every age and country awakened inquiry and elicited speculation. Waving all mention of the many theories that have been advanced on this subject, the following are the opinions of the wisest of modern astronomers. The sun, the planets, with their moons, and the comets, form one collection of worlds called the solar system. Of this system the sun is the *centre*, and imparts to the other bodies that move around it light and heat. The form of the sun is nearly that of a sphere or globe. Its diameter is about 886,000 miles, and its circumference about 2,700,000 miles, its distance from the earth is about 95,000,000 miles, and its magnitude more than a million of times larger than our planet. The sun was generally considered by the ancients to be a globe of pure fire, but the opinion entertained at the present day is, that it is an opaque body surrounded by an atmosphere of a phosphoric nature. One of the modern philosophers computes the light of the sun on each square foot of the earth turned towards it as equal to 6,500 lamps placed at one foot distance. Though the sun appears to us as one bright body, yet when seen through a telescope, it is found to have dark spots which are supposed to be *openings* in the phosphorescent fluid that surrounds it.

Though the sun is the centre of a vast number of revolving spheres it is itself ever moving; first, round the common centre of all bodies belonging to our system: second, on its axis: third, towards the constellation Hercules.

That science which treats of the forms, distances, and appearances of the heavenly bodies, is called *astronomy*. It is a very noble and useful science—*noble*, for it treats of the most magnificent of the Creator's works—*useful*, for it assists the mariner when voyaging upon the sea, the traveller when traversing foreign and unknown countries, and the historian in ascertaining the dates of events that are past. The sciences of geography, chronology, and navigation are intimately connected with astronomy. We would commend this science to all who can give it their attention. They will derive from it both pleasure and profit.

“The undevout Astronomer is mad.”

January 4th.

“The fool hath said in his heart there is no God.”—*Psalm*, xiv. 1.

THE EXISTENCE OF GOD—THEOLOGY.

An astronomer had a friend who denied the existence of a God. Notwithstanding the philosopher's repeated and cogent arguments, his friend was unconvinced. At length he devised a plan that would, he hoped, carry conviction to the skeptic's mind. He constructed a miniature celestial globe, and placed it on his table. When his friend called at his house, he asked the astronomer, “where he got his globe, and who made it?” “I got it no where, no one made it,” was the reply. “No one made it! what can you mean? Surely you must have obtained it from some one,” said the friend. The philosopher looking seriously at his erring companion, said, “can you deny that this little ball made itself, and yet can you say that the sun, the moon, the planets, and this earth came by chance?” The skeptic saw his dilemma, confessed himself convinced, and acknowledged that there must be a God who created and sustains all things. Reader—you, without doubt, believe that there is a God. Are you performing the duties you owe to Him? These duties are to “worship Him in spirit and in truth”—“to love Him with all your heart,”—“to fear Him and keep His commandments.” These things do, and He will be thy friend forever!

The science that treats of the attributes, &c. of God is termed *theology*. We have said that astronomy is a noble and useful science, but far more noble and more profitable is that of theology, for it treats not of the most splendid of created things, but of the *Creator himself!* It is a science more useful than all others, because it pertains to the eternal interests of each member of the human family. He who has not the time, opportunity, or inclination to study the other sciences, may yet be a good man, but that person is not prepared to dwell in God's presence after death, who will not, while he lives, study His character and seek to learn and strive to do His will.

Acquaint thee, O mortal! acquaint thee with God,
And joy, like the sunshine, shall beam on the road,
And peace like the dew drop, shall fall on thy head,
And sleep like an angel, shall visit thy bed.

Acquaint thee, O mortal, acquaint thee with God,
And He shall be with thee when fears are abroad,
Thy safeguard in danger that threatens thy path,
Thy joy in the valley and shadow of death.

January 5th.

“The Lord God is a Sun and a Shield.”—*Psalm*, lxxxiv. 11.

REFLECTIONS ON THE SUN.

Who can look at the sun without admitting the existence and acknowledging the power and goodness of God. What power less than that of Omnipotence could have created, and through so many ages have sustained a body of such dimensions and capabilities. The sun displays not only the power but the goodness of the Creator. How great the pleasure and benefit we derive from light and heat and colour! but of these the sun is the fountain. Surely He who created the sun, and who through it grants us so many and valuable blessings, is worthy of our worship, and our grateful praise and love. But many in every age have fallen into a serious error upon this point—the error is that of supposing, that not only is the Being who created the sun to be revered, but a certain amount of homage is due to the *orb itself*. That is a dangerous mistake. It is worshipping the creature which is idolatry—and was the earliest form in which that prevalent and fatal sin showed itself in our world. Let us carefully avoid this and all other forms of creature worship, for they place an insurmountable barrier between our souls and heaven. “Idolaters cannot enter the kingdom of God.” But let us remember the words of Moses addressed to the Jews, “Take ye therefore good heed unto yourselves lest thou lift up thine eyes unto heaven, and when thou seest the sun, moon, and stars, even all the hosts of heaven, should be driven to worship them and serve them.” (Deut. iv. 19.) Let our conduct while on earth be such, that when death removes us hence, we may enter that world where “the righteous shine forth as the sun in the kingdom of their Father.”

The planets and other heavenly bodies, also the aerial and meteorological phenomena, will in future numbers of our paper be treated scientifically and practically—their philosophy stated, and their bearings upon man’s relation to his Creator, and consequent duties specified. Such an examination cannot but be interesting to all who are at all desirous of seeing God as He displays Himself in His varied and impressive works.

These are thy glorious works, Parent of good,
Almighty, Thine this universal frame,
Thus wondrous fair: Thyself how wondrous then,
Unspeakable, who sittest above the heavens
To us invisible or dimly seen
In these Thy lowest works, yet these declare
Thy goodness beyond thought and power divine,
Thou Sun of this great world, both eye and soul
Acknowledge Him thy greater, sound His praise,
On thy eternal course both when thou climbest,
And when high noon has gained, and when thou fallest.

January 6th.

“Oh Lord thou hast established the earth and it abideth.”—*Psalm*, cxix. 90.

THE EARTH—ITS NATURE AND FORM—GEOGRAPHY.

The earth in which we live is a large body composed of land and water. Its diameter is about 7,925 miles, and its distance from the sun is 95,000,000 miles. It moves round the sun once in 365 days and 8 hours. The idea is entertained by many ignorant persons that the earth is flat like a board. The falsity of this notion will be manifest if we consider the four following facts—(1) If a traveller turning his face to the east or west journey straight forward, he will after a lapse of time return to the place he had left. This would not be the case were the earth flat like the top of a table. (2) When a ship is voyaging towards land, the first part of it visible to those on shore is the top of the mast, then the sails, and at length the hull. Were the world flat, the whole ship would be visible at one and the same time. (3) When the earth comes directly between the sun and the moon, the shadow cast upon the moon is circular—which shows conclusively that the earth is round. (4) If we journey towards the North-star, that body which was at first just above the horizon, will at length be seen above our heads. These facts show conclusively that the earth is globular.

As the earth moves round the sun, sometimes one part is turned towards that orb and sometimes another part. This is the cause of day and night. All the time that a certain place is next to the sun, to the inhabitants of that place it is *day*, when by the earth's motion it is turned away from that place it is *night*. The length of day and night is different in different parts of the year, and different parts of the world. The cause of this phenomena and other things pertaining to the earth we will explain at another time.

The science that treats of the nature and form of the earth, as also of the various countries, seas, &c. upon its surface, is termed *geography*. It is a science which the young should study with great care, for without a knowledge of geography, books that treat of other nations can be read with but little interest or profit. It is our intention to present our readers with consecutive articles on this important subject. With this we shall connect history and chronology. An opportunity will thus be afforded of bringing to the notice of our readers a greater number of facts relative to the events of all ages and countries which will be found, we trust, interesting and instructive.

January 7th.

“Happy is the man that getteth understanding.”—*Proverbs*, iii. 13.

LEARNING—ITS PROPERTY AND USES.

“Hear the qualities of learning, it blesses him
Who gives and him who takes.”

When you give what is tangible to others you cease to possess it yourself; but in respect to knowledge it is different, for without the owner's losing possession of it, this gift may be freely imparted and yet not lost. By constantly giving away gold and silver, the stock is diminished; but by giving away learning it so far from being reduced, is rather the more increased. Learning cannot, like riches, in any way be lost, or squandered away, or stolen. Like a good counsellor, learning teaches us to beware of approaching evil, and shows us its consequences: and if, unfortunately, trouble should at any time overtake us, it then gives us good advice. Learning is the associate and intimate companion of the possessor.

As a torch gives light in darkness, so amongst men does the light of learning. Again, as when you light a candle from another, the latter is not extinguished; so by communicating information, the darkness of another blind man is removed, and there is no loss to the person who enlightens him.

He who possesses such a treasure ought not therefore to lose it by his negligence, nor to be unwilling to impart it according to ability.

Let the young remember these important truths. We are not sure that we have acquired a knowledge of any subject until we attempt its communication to others. What we can give we know that we have got. The memory, like the body, is strengthened by exercise. Each time that a pupil recites his lesson to his teacher, he has increased assurance that he has acquired that lesson, and the recitation of it has fastened it more deeply in his own memory.

There are some persons who seek to get knowledge but are unwilling to impart it to others. They only *listen*, but never *speak*. In the following significant stanza the poet compares such persons to the *sand on the sea-shore*—

Some act upon this prudent plan.
Say little and hear all you can;
Safe principle but hateful.
So barren sands imbibe the shower.
But yielding neither fruit nor flower.
Unpleasant and ungrateful.—COWPER.

PHENOMENA OF THE SEA.

About two-thirds of the surface of the earth is covered with water. This water is congregated sometimes in large and sometimes in small portions. The large bodies of water are called *oceans*—the smaller ones are called *seas, gulfs, lakes, rivers, &c.* There are five oceans—the Atlantic, Pacific, Indian, Northern and Southern. There are several phenomena connected with the ocean worthy of our notice. These are its extent, its strength, its restlessness, its taste, its colour, its unvariableness, its depth, its tides, its currents, its phosphorescence, its inhabitants and its utility. We will briefly notice each of these phenomena.

First—*The extent of the Ocean.* We can look across the widest rivers with the naked eye. By the aid of a magnifying glass we can see across many lakes and bays; but though we ascend the highest mountains and have the assistance of the most powerful telescopes, we cannot see across the ocean. The Atlantic Ocean is 2,300 miles broad. The Pacific Ocean is 10,000 miles wide. The Indian Ocean is 4,000 miles broad. These oceans are also many thousand miles in length.

Second Phenomenon—*The strength of the Ocean.* When a ship is on the land it requires all the strength of many strong men and beasts even to stir it, but when launched into the ocean it sits like a bird on the surface of the water, and is tossed up and down with perfect ease. The ocean can hold up all the ships, and those most heavily laden that can be placed upon it. Besides this, if a ship after being finished must be taken to pieces, it requires the labour of many persons for a long time to do it; but the ocean can in a few hours break to pieces the strongest ships. How great is the power and strength of the ocean!

Third Phenomenon—*The restlessness of the Ocean.* Whoever saw the water of the ocean for an instant *still*. Its movements are different in degree at different times, but they *always exist*. The Prophet Isaiah compares the heart of a wicked man to the sea, because it is never peaceful—never happy. (lviii. 20.)

The other phenomena of the sea we intend in future numbers of our paper to consider.

January 9th.

“Attend to know understanding.”—*Proverbs*, iv. 1.

SELECTIONS FROM THE CURAL.

1. As the letter *A* is the first of all the letters of the alphabet, so the eternal God is first in the universe.

2. What profit is knowledge to those who worship not Him who is pure Intelligence.

3. Mental anxiety can alone be removed by worshipping the ineffable Jehovah.

4. The great (in spirit) will alone attempt to do those ways which are difficult to be done. The mean (those who are deficient in mental energy) will not attempt those things which require energy and perseverance.

5. To the full extent of your ability (at all times and in all ways) practise virtue.

6. Say not we will make choice of a virtuous course of life at some future period. Be virtuous *now*; in the hour of death she will be to you an undying help.

“The Cural of Tiravullavur is held in the highest veneration by the Tamil people. The writer of it is deemed an incarnation of wisdom. It is called the first of works, from which, whether for thought or language, there is no appeal. The author’s style is in general dignified, though he at times descends to puerilities.” (Rev. J. Drew.) From this work we intend to select consecutively the most important maxims, and those that bear most directly on the relative duties of life. It should be remarked, that it is impossible to give in English the energy and elegance to a Tamil poem that it has in the original. The translations we shall present, are from the pen of that ripe scholar, the Rev. J. Drew, who has given an English dress to 24 chapters of the work, and intends to issue a second volume should his health allow of a return to India.

The late Mr. Ellis published some portions of the Cural with free and elegant (poetic) translations. Both works will repay a careful reading. The energy of a strong mind and the necessity for a Divine Revelation will equally manifest themselves in every chapter of this classical production.

January 10th.

“Many false prophets shall arise and shall deceive many.”—*Matthew*, xxiv. 11.

BRIEF MEMOIR OF MOHAMMED.

Mohammed was born in Mecca, a city of Arabia, A. D. 569. His ancestry was honourable but his parents were poor. He became an orphan when young and was taken in charge by his uncle, who instructed him in the arts of war and commerce. At the age of 25 he married Kadija, a rich widow of Mecca, and thus became a man of wealth and rank. Impelled by a sight of the wickedness around him and by an ambitious desire to gain notoriety, he determined to establish a new religion. About the year 609, he informed his wife that God had sent to him His Angel Gabriel, to make known to him His will, and to appoint him His Prophet. His wife was at first incredulous, but at length she and several of his servants became his disciples. In the year 622 his uncle died, and the protection afforded by his power as the Chief Magistrate of Mecca being withdrawn, the people so persecuted him that he was obliged to flee to Medina. This event is called the *Hejira*, and from it the Mohammedans reckon their time. The people of Mecca received him joyfully, and great numbers became his disciples. He placed weapons of war in their hands and led them against his enemies; and after many battles he compelled all the Arabs to submit to his authority and embrace his religion. He died at Mecca in the 63d year of his age. Multitudes flock to his sepulchre annually.

This pilgrimage is so necessary a point of practice that, according to a tradition of Mohammed, he who dies without performing it may as well die a Jew or a Christian. The same is expressly commanded in the Koran.

In succeeding numbers we propose to consider the *inconsistency*, the *ambition*, the *craftiness*, the *sensuality*, and the *cruelty* of Mohammed, as opposed to the *consistency*, the *humility*, the *frankness*, the *purity*, and the *benevolence* of Christ. Then will follow comparative views of the Scriptures and the Koran—and the effects of the two religions on the intellects, the morals, and the happiness of mankind. It is our wish and purpose to treat the whole subject with simplicity, candour and kindness.

January 11th.

“Blessings are upon the Head of the Just.”—*Proverbs*, x. 6.

THE JUST KING.

One of the kings of Persia, who is famous in history for his exact justice, was once out hunting, when, finding himself hungry, he ordered the people to dress a deer that they had just taken. When all was nearly ready, they found that they had forgotten to bring any salt with them; so they sent a lad off to fetch some from a village at a little distance. The king overheard them, and, calling to the boy, said, “And mind you take money to pay for it.” The attendants expressed their surprise at his thinking of such trifles, and asked what harm there could be in taking a handful of salt. The king replied: “All the evil that now troubles the earth, first began in such trifles, till by degrees it grew to its present height; and if I take the salt, my officers will perhaps seize the cow.”

There are many people who do not think it worth while to attend to what they are doing except upon great and important occasions; forgetting that happiness and virtue consists in those trifling occurrences of which human life is made up.

We ought to desire that every one with whom we are in any way connected, should enjoy all the rights, privileges, and advantages of every kind which they are fairly entitled to; and we ought to avoid doing ourselves, and to discourage others from doing any wrong whatever to any one, especially to the weak and defenceless. This is *justice*. It is one of the Divine attributes, and whoever would be like that perfect and glorious being, must be just in all the relations he sustains both to God and to his fellow-men. If it is unjust to disregard the claims that our fellow-men have upon us, how much greater is the injustice of which they are guilty, who fail to perform the duties they owe to their Heavenly Father, Benefactor and King!

January 12th.

"The devil, as a roaring lion, goeth about seeking whom he may devour."

1 Peter, v. 8.

A LION.



A LION.

The lion was considered by the ancients and is by the moderns as the *king of beasts*. This rank it holds by reason of its majestic appearance and gigantic strength. The lion and lioness differ somewhat in appearance and disposition. The lion though the strongest and most ferocious of beasts is not the largest—the measurement of a full grown lion from the insertion of the tail to the nose is 7 feet, and its height about 4 feet. Lions are not as numerous as they used to be. They shun the society of men, and therefore as the world becomes populated and forests are cut down they decrease in number. They now inhabit Africa, and are at times to be found in the deserts of Persia, India, and Japan. They prey on horses and large quadrupeds and when pressed by hunger on men. They are afraid of the flame, therefore travellers protect themselves on their journeys by keeping burning around them at night a large fire. The roar of the lion is terrific and frightens all who hear it. As most animals fear and avoid the lion, he seizes upon his prey stealthily, creeping towards them like a cat, and then leaping upon them with a tremendous bound. When we carefully consider these characteristic features and habits of the lion, we are not surprised that the wise men used this animal as an appropriate emblem of the *devil*. Let us be as watchful of the one as we would be of the other.

It is intended to present to our readers, seriatim, all of the most important of the animal creation—beasts, birds, fishes and insects—with a description of their forms, dispositions, habits, places of residence, and other peculiarities. Each sketch, so far as our means will allow, will be accompanied by a cut that may aid the reader in forming a more distinct idea of the animal about which he is reading.

January 13th.

“The whole earth was of one language and one speech.”—*Genesis*, xi. 1.

LANGUAGES.

When God created man He gave to him not only the power of articulate speech, (thus distinguishing him from and elevating him above the dumb brutes) but also a language in which to express his thoughts and feelings. The language thus divinely bestowed is supposed to have been the *Hebrew*. During the 2,000 years after creation, all mankind conversed in that tongue. But now how different! There are at present 80 different languages and a great number of associated dialects in use among the inhabitants of our world. If we are desirous of learning the origin of this remarkable change, we must turn to the Scripture History as given by Moses, and there we learn that when the Ancients incurred the Divine displeasure by attempting to erect a tower that their name might not be forgotten, God punished them by confounding their language, so that they could not understand each other's speech, (see *Genesis* xi. 1—9.) Hence the change we now behold. In *Asia*, and the adjoining islands, the principal languages are Syriac, Arabic, Sanscrit, Tartarian, Chinese, Boli, Malay, Tamil, &c. &c. On the continent of *Europe*, they are English, French, Spanish, German, Italian, Portuguese, &c. &c. In *America*, the English, Spanish, and India (or those of the aboriginal tribes). In *Africa*, the Berba Mandingo, Amina, Congo, Caffree.

Concerning these languages we remark two circumstances—(1) Those most extensively in use are the English, French, Chinese and German. (2) The Old Testament Scriptures were written in Hebrew, and the New Testament in Greek. (3) In all languages the first letter of the alphabet is *A*. Hence the couplet of the Tamil sage Tiruvalluvar. “As the letter *A* is the first of all letters, so God is the highest being in the universe.”

There are other important respects in which the inhabitants of the several continents and countries differ from each other—such as colour, figure, religion, modes of domestic life, forms of government, &c. These we intend to point out and illustrate in future numbers of our paper.

INDIA—ITS GEOGRAPHY.

India, the name of the country in which we live, lies on the southern part of the extensive continent of Asia. Its extreme length is 1,900 miles, and its breadth 1,500. Its boundaries are on the *north*, the Himalaya Mountains; on the *east*, Assam, Arracan, and the Bay of Bengal; on the *west*, the Arabian Sea and the River Indus; on the *south*, the Indian Ocean.

Its divisions are—First, *Northern India*, which lies along the southern side of the Himalaya Mountains, and is subdivided into (1) Cashmeer, (2) Sermoor, (3) Gurwal or Sreenuggur, (4) Kumaon, (5) Nepaul. Second, *India Proper*—which is subdivided into (1) Lahore or Punjaub, (2) Mooltan, (3) Delhi, (4) Oude, (5) Sind, (6) Ajmeer or Rajpootana, (7) Agra, (8) Kuch, (9) Guzerat, (10) Malwa, (11) Allahabad, (12) Bahar, (13) Bengal. Third, *Dekkan*—which is subdivided into, (1) Khandesh, (2) Gondwana, (3) Berar, (4) Orissa, (5) Aurungabad, (6) Beder, (7) Hyderabad, (8) Northern Circars, (9) Bejapoor. Fourth Division, *South India*—which is subdivided into, (1) Dooab, (2) The Ceded Districts, (3) Northern Carnatic, (4) Kanara, (5) Mysore, (6) Baramahal, (7) Salem, (8) Central Carnatic, (9) Malabar, (10) Koorg, (11) Coimbatore, (12) Southern Carnatic, (13) Travancore.

The Rivers of India are the Indus, the Sutledge, the Jumna, the Ganges, the Brahmapootra, the Nurbudda, the Tuptee, the Muhanuddee, the Godavary, the Kistna, the Toombudra, the Pennary, the Palar, the Cavery. N. B.—Of these rivers the Brahmapootra is the longest. In the year 1822 this river overflowed its banks, and 37,000 men and women were destroyed by the flood. In the river Muhanuddee, diamonds of good quality are found. The Ganges is considered sacred by the Natives of this country, who visit it in multitudes annually to bathe in its waters.—(To be continued.)

We deem it of first importance, and that for obvious reasons, that our readers should be well acquainted with their own country, its geography, history, commerce, resources, and relations to other lands. "India," therefore, in some of its relations, will form a place in each number of our periodical. It may not be untimely to mention in this connection that a small volume entitled "*An Introduction to the Geography and History of India*," compiled with great labour and care by an officer of the Madras Army, and edited by the Rev. A. R. Symonds, M. A., has lately been issued from the American Mission Press. We would strongly recommend the work to all Instructors of Native youth. They will find it a valuable assistant.

January 15th.

“Let every soul be subject unto the higher powers.”—*Romans*, xiii. 1.

THE RELATIONS AND DUTIES OF LIFE.

Each individual of the human race sustains certain relations to *God* and to his fellow-men. Connected with and emanating from these relations are many important duties to know and practically regard, which is his first obligation. The highest relation man sustains is to *God*, and this is the relation of a creature to his Creator, of a subject to his king, of a beneficiary to his benefactor. All men live, and move, and have their being in Him, their Heavenly Father. He is King over the whole earth. From Him cometh down every good and every perfect gift. As their Creator all men owe to Him *affection*—“Thou shalt love the Lord thy God with all thy heart, mind, and strength.” As their King all owe to Him *loyal attachment*. As their Benefactor all owe to Him *grateful praise*. These duties spring out of the relations men stand to God. They are related likewise to their fellow-men. All are children, some are husbands, some are wives, some are masters, some are servants, some are rulers, some are subjects. These relations give rise to many duties. Thus children must honour their parents. Parents should instruct and discipline their children. Masters should be kind to their servants. Servants should be faithful to their masters. Rulers should be just to their subjects. Subjects should be loyal to their rulers. Thus all should be faithful to each other. Of these duties, especially those due by the Hindús to their rulers, we will speak more fully at another time. In the mean time lay these things to heart.

This is introductory to a series of articles on the relations and duties of the Hindús to their Rulers—from the Queen, through all ranks of their Governors, to the lowest Native officer to whom they are directly amenable. A gentleman in the Civil Service of the Presidency has kindly prepared for us an able article on this subject, which with the assistance of published works at our command will enable us to be full and correct on this important subject. Much of the unhappy oppression that now exists in agricultural districts would be removed were the community better informed in their relations and privileges as citizens of an enlightened Christian government. Their ignorance is in this and other respects, their ruin.

January 16th.

“Behold how great a matter a little fire kindleth.”—*James*, iii. 5.

GREAT EFFECTS SPRING FROM LITTLE CAUSES.

How small a thing is a spark of fire—but of what injurious consequences may it be the cause! For example—Here is a village of closely located thatched houses. A spark of fire falls upon the roof of one of them; it is soon consumed, together with others to which it is attached and all the effects they contain. Again, here is a fort fully garrisoned. In the centre stands the magazine-house stored with powder. A spark of fire is communicated to a grain of that powder—the whole is instantly ignited—the fort is blown to pieces—and hundreds of lives are in a moment destroyed. The seed of the oak and the banyan are very *small*, but how large are the trees that spring from them. There are important subjects of a practical kind to which these illustrations may be applied. How great harm may arise from *wrong words*. For example—A ship is returning from a long voyage. It is passing a dangerous reef of rocks. The man who is watching on the bow calls to the helmsman, “steer to the *east*.” It was a mistake. He should have said, “steer to the *west*.” But it is too late; the error is committed. The ship strikes upon the rock, and a multitude of immortal beings sink to rise no more. Be careful of your words; a sentence not uttered as it should be may do great harm; it may inflict a wound upon the friend you dearly love, and may greatly injure your character and long disturb your peace. Said a wise man of old, “I will take heed to my ways that I sin not with my *tongue* ;” an important resolution!—Again be careful of your *actions*! For example—A man went to an apothecary’s shop to obtain medicine. The druggist took down a bottle, poured out the liquid and gave it to him. It was by mistake *poison*. The man drank it and died. Be careful what you *do* as well as what you *say*. Remember that great effects spring from trifling causes. Remember the important revealed assurances that we must, in the last day, render a strict account to the Judge of all for our words and actions while on earth.

This is the first of a series of Maxims we propose to consider in this illustrative and practical way, such as—

Honesty is the best policy.

Be sure your sin will find you out.

They that honour God will He honour.

Godliness is profitable unto all things.

The fear of the Lord is the beginning of wisdom.

Do as you would be done by, &c.

HEATHENISM REJECTED AND CHRIST RECEIVED.

SONGS OF PRAISE,

BY WESLEY ABRAHAM,

A NATIVE POET, FORMERLY CALLED ARUMUGA TAMBIRAN, SOMETIME
OVERSEER OF TARMAPURAM, NEAR TANJORE, WHO, AFTER BEING
ENGAGED FIFTY YEARS IN VISITING HOLY PLACES, AND IN
INSTRUCTING DISCIPLES, WAS PUBLICLY

BAPTIZED IN THE WESLEYAN CHAPEL, MADRAS, ON THE
FIRST SUNDAY IN AUGUST, 1836.

ISAIAH XII. 1, 2.

AND in that day thou shalt say, O Lord, I will praise thee: though thou wast angry
with me, thine anger is turned away, and thou comfortedst me.

Behold, God is my salvation; I will trust, and not be afraid: for the Lord
JEHOVAH is my strength and my song; he also is become my salvation.

தோத்திரமாலை.

முதலாம்பங்கு.

முன்னத்தருக்புரம் ஆதினம் வித்துவான்

ஆறுமுகத்தம்பிரானென்றுசொல்லப்பட்டி

இப்பொழுது

வெஸ்லி ஆபிரகாமென்னும்பெயர்பெற்றவர்,

சங்கிக்கப்பட்டத்தக்க ரோபர்ட் கார்வர் ஐயராலே

ஞானஸநானம்பெற்றநாளில்

இயேசுஇரட்சகர்பேரிலேபாடியது.

PART I.

SIXTH EDITION.

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1836.

இயேசு இரட்சகர்பேரிவோபாடிய

முதலாம் தோத்திரம்.

ஏசாயா தீர்க்கதரிசனம்.

யஉ, க. உ.

கர்த்தாவே! என்மேலேகோபமாயிருந்தீர். ஆனால் உம முடைய கோபநதிரும்பிற்று. எனினத்தேறறவுபண்ணுகிறீர். ஓங்கிவந்தீர். மீததந தேவரீரைத் துதிக்கிறேன். இதோ, என் இரட்சிப்பின்பராபரன. நான் அவரை நம்பியபபடாதிருப்பேன. ஏனெனில என் பெலனும என் கீதமுங் கர்த்தராகிய பராபரன, அவரோ எனக்கு இரட்சிப்பானவொன்பேன்.

பலையேறிச் சூகை தனிமீண்டிப்போட்டிருந்ததுபோரும்போரும்... இப்போ மகத்தவமான இயேசு நமமே இரட்சிப்பதைப்பாரும்பாரும். க.

சடைசினவளர்த்ததுந்தாவட்டிப்பூண்டதும்போரும்போரும் இப்போ தற்பரான இயேசு தரித்திரட்சிப்பதைப்பாரும்பாரும். உ.

காலியும் திறங்கனக்கவணிந்ததுபோரும்போரும்..... இப்போ கர்த்தராம இயேசு நமமே இரட்சிப்பதைப்பாரும்பாரும்..... கூ.

தீர்த்தங்களாடிச்சிவாலயம்பார்த்ததுபோரும்போரும். இப்போ தேவாதிதேவன இயேசு தேடிட்சிப்பதைப்பாரும்பாரும்..... ச.

தேசத்திரிந்துகிலைகள்டணிந்ததுபோரும்போரும்..... இப்போ தேவாதி இயேசு நமமே திரித்திரட்சிப்பதைப்பாரும்பாரும்..... டு.

திருவிழாத்தேருந்தேருச்சுற்றிப்பார்த்ததுபோரும்போரும்..... இப்போ செகநாதன இயேசு நமமே ஸ்திரமாய்ரட்சிப்பதைப்பாரும்பாரும்..... சூ.

காகிவழி நடந்துகாலையிந்துபோனதுபோரும்போரும்..... இப்போ கனமான இயேசு நாதர்கருணைத்தந்தாளவதைப்பாரும்பாரும்..... ஏ.

அஞ்ஞானியாடி அலைந்துதிரிந்ததுபோரும்போரும்..... இப்போ அருமைடாம இயேசு நமமே அனைத்திரட்சிப்பதைப்பாரும்பாரும்..... ஆ.

வேடங்கிப்பூண்டு வெகுபாவஞ்செய்ததுபோரும்போரும்..... இப்போ மேலான இயேசு நமமே வெளியேவந்தாளவதைப்பாரும்பாரும்..... கூ.

பெய்ப்பொலிந்துவிணம்போற்கிடந்ததுபோரும்போரும்..... இப்போ பெலமான இயேசு நமமே டேனிஷட்சிப்பதைப்பாரும்பாரும்..... டு.

நாய்போற்றிரிந்துநரீடொற்கழன்றதுபோரும்போரும்..... இப்போ நலமான இயேசு நமமே நாமுரட்சிப்பதைப்பாரும்பாரும்..... யக.

பொய்சொலிகுதுபொருமைகள்செய்ததுபோரும்போரும்..... இப்போ புகழ்பெற்ற இயேசு நமமே பொறுத்திரட்சிப்பதைப்பாரும்பாரும்..... யஉ.

அநலநடானஞ்செய்யுமை அலைந்துசெய்திட்டதுபோரும்போரும் இப்போ அன்பான இயேசு நமமே அழைத்திரட்சிப்பதைப்பாரும்பாரும்..... யஈ.

THE FIRST SONG OF PRAISE, IN THE NAME OF THE LORD JESUS.

And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. *Isaiah XII. 1, 2.*

[The following may be regarded as a free translation conveying the sense of the original, without attempting any thing like a corresponding measure of words and syllables in poetry.]

- 1 *High Places ascending, sitting painfully cross-legged as a Yogee and meditating.....* Enough—Enough :
Now—The Majestic Jesus who came to save me..... Behold ye—Behold ye.
- 2 *The sacred sadi, with entangled hair, Rātrācham necklaces and beads.....* Enough—Enough :
Now—Jesus who delivers me from trusting in such things..... Behold ye—Behold ye.
- 3 *Dressing in Yellow robes and rubbing Ashes on the body, in abundance.....* Enough—Enough :
Now—The Lord Jesus who saw me and saved me.... Behold ye—Behold ye.
- 4 *Bathing in holy-waters, and visiting Siva temples. ...* Enough—Enough :
Now—Jesus the God of gods who sought me and saved me..... Behold ye—Behold ye.
- 5 *Wandering to holy places and bowing to images.....* Enough—Enough :
Now—The Divine Jesus who discovered and saved me..... Behold ye—Behold ye.
- 6 *Of feast days & following idol Cars through the Streets* Enough—Enough :
Now—Jesus, the Lord of worlds, who powerfully saves me..... Behold ye—Behold ye.
- 7 *Wearied with long pilgrimages to Casi, fainting and foot sore.....* Enough—Enough :
Now—The excellent Jesus who governs me by his grace..... Behold ye—Behold ye.
- 8 *Tossing about in heathen doubts like the waves of the troubled Sea.....* Enough—Enough :
Now—Embraced firmly by the mercy of the most excellent Jesus! Behold ye—Behold ye.
- 9 *Being fashioned as a heathen, great was my sin against God, of which.....* Enough—Enough :
Now—The exalted Jesus revealed to me, and ruling over my heart..... Behold ye—Behold ye.
- 10 *Foaming like an evil spirit and corrupting as a dead corpse.....* Enough—Enough :
Now—The Mighty loving Jesus saving and delivering me..... Behold ye—Behold ye.
- 11 *Wandering about to satisfy craving appetites like a dog, and agitated like a Jackall.....* Enough—Enough :
Now—That good Jesus who came to save and to satisfy the soul..... Behold ye—Behold ye.
- 12 *Following habits of lying, murder, revenge, and drunkenness.....* Enough—Enough :
Now—Jesus, who is worthy to be praised, pardoning my sins and saving me..... Behold ye—Behold ye.
- 13 *Carefully performing prayers, rites and sacrifices...* Enough—Enough :
Now—The salvation of the loving Jesus, to which, he has called us..... Behold ye—Behold ye

- பத்திரம்பூவில்வம்பறித்துட்பூசித்ததுபோரும்போரும்... இப்போ
பரமான் இயேசு நம்மைப்பரித்திரட்கிப்பதைப்பாரும்பாரும்... 10௪.
- சரிதை கிரியையென்று தடுமாறித்திரிந்ததுபோரும்போரும்... இப்போ
சாந்தமாம் இயேசு நம்மைத்தயவாயரட்கிப்பதைப்பாரும்பாரும்... 10௫.
- தீட்சைகள்செய்து திருடிப்பறித்ததுபோரும்போரும்... இப்போ
தெய்வமாம் இயேசு நம்மைத்தேடிவந்தாள்வதைப்பாரும்பாரும்... 10௬.
- விரதப்பேயாகியே வேஷங்கள்போட்டதுபோரும்போரும்... இப்போ
மேலான இயேசு நம்மைவினாவாய்ரட்கிப்பதைப்பாரும்பாரும்... 10௭.
- சமயப்பேயாகியே தலையுடைபட்டதுபோரும்போரும்... இப்போ
நானான இயேசு நம்மைத்தமுவிரட்கிப்பதைப்பாரும்பாரும்... 10௮.
- விபசாரசந்தியாச வேஷங்கள்போட்டதுபோரும்போரும்... இப்போ
மேனமையாம் இயேசு நம்மைமெய்யாய்வதாள்வதைப்பாரும்பாரும்... 10௯.
- மழைபெய்த்தண்ணீரை வருநீர்த்தமென்றதுபோரும்போரும்... இப்போ
மகத்தான் இயேசு நாதர் வரூனஸைநானத்தல்வாரும்வாரும்... 110.
- நெருப்பினில்நெய்ப்பூற்றி நிறைதீட்சைசெய்ததுபோரும்போரும்... இப்போ
நிறைவான இயேசு நாதர் தீர்மமலதீட்சையிலவாரும்வாரும்... 111.
- சேகண்டிமணி தாளந்தெருமுழக்கிட்டதுபோரும்போரும்... இப்போ
தேவனும் இயேசு நாதர் செபதோத்திரத்தினிலவாரும்வாரும்... 112.
- பேரிகை நாகசுரம் பெருஞ்சங்கமுழக்கங்கள்போரும்போரும்... இப்போ
பெரிதான இயேசு நாதர் பெருந்தோத்திரத்தினிலவாரும்வாரும்... 113.
- கூத்தாடிக்கை தட்டிச்சும்பிட்டிலிழுந்ததுபோரும்போரும்... இப்போ
குருவான இயேசு நாதர் குறித்ததோத்திரத்தினிலவாரும்வாரும்... 114.
- கன்னத்திலடித்திட்டிக்கண்ணீர்விட்டழுத்துபோரும்போரும்... இப்போ
கனமான இயேசு நாதர் கருணத்தோத்திரத்தினிலவாரும்வாரும்... 115.
- பூமாலைபட்டாடை பொன்னணிபூண்டதுபோரும்போரும்... இப்போ
பொலிவான இயேசு நாதர் புகழ்த்தோத்திரத்தினிலவாரும்வாரும்... 116.
- வாகனமஞ்சம் வருதேருக்கிட்டல்போரும்போரும்... இப்போ
வரமான இயேசு நாதர் வருஞ்சுவசேஷத்திலவாரும்வாரும்... 117.
- தாசிக்கேளிக்கையுஞ்சங்கீதங்கேட்டதுபோரும்போரும்... இப்போ
சாமியாம் இயேசு நாதர் சத்தியவேதத்தினிலவாரும்வாரும்... 118.
- பொங்கல்சம்பாபிடி புகழ்ப்பம்வடைதிறல்போரும்போரும்... இப்போ
புகளும் ராப்போசனம்பண்ணப்புவியோரோவாரும்வாரும்... 119.
- குடும்புணல்பூணடுகோலச்சந்திகள்செய்தல்போரும்போரும்... இப்போ
கோதல்லா இயேசு நாதர் குணமாம் நற்கருணையிலவாரும்வாரும்... 120.
- யாகங்கள்செய்தாட்டுமாமலிந்தின்றதுபோரும்போரும்... இப்போ
இயேசுக்கிறிஸ்துநாதர் அருள்நற்கருணையிலவாரும்வாரும்... 121.
- வேதங்கள்சாத்திரம்மெத்தவுங்கதறிடல்போரும்போரும்... இப்போ
மேலான இயேசு நாதர் மெய்ச்சத்தியவேதத்திலவாரும்வாரும்... 122.
- பூலோகத்தஞ்ஞானப்பொய்மதந்தனைவிடப்பாரும்பாரும்... இப்போ
புகழ்பெறுங்கார்வாஜயார்போதிக்கும்வேதத்திலவாரும்வாரும்... 123.

- 14 *Gathering sacred flowers, and plucking the leaves of the viltrum to perform worship to the idol.....* Enough—Enough :
Now—The sweet salvation of the Supreme Jesus..... Behold ye—Behold ye.
- 15 *Intoxicated with heathen worship, and stuggering among thetales, historiesand vile works of vain gods.* Enough—Enough :
Now—Saved by the favor of the meek and lowly Jesus..... Behold ye—Behold ye.
- 16 *Secretly whispering in the cars of disciples to extort money from them.....* Enough—Enough :
Now—The merciful Jesus who sought me, and reigneth over me..... Behold ye—Behold ye.
- 17 *Fashioned as a lascivious devil in the garb of heathenism.....* Enough—Enough :
Now—The exalted Jesus who hasteth to deliver us..... Behold ye—Behold ye.
- 18 *Racking the brain with disputes like a sectarian devil.* Enough—Enough :
Now—Jesus, the self existing God, who embraces and saves me..... Behold ye—Behold ye.
- 19 *Adultery committed under the cloke of sanyasi sanctity.....* Enough—Enough :
Now—The excellent Jesus, who verily appeared, reigneth over me..... Behold ye—Behold ye.
- 20 *The rain which fell from the clouds transforming it into Holy water.....* Enough—Enough :
Now—To the baptism of the Majestic Jesus..... Come ye—Come ye.
- 21 *Dropping holy gee, (oil) into the sacred fire ; then whispering unintelligible Mantras in the ears of deluded disciples.....* Enough—Enough :
Now—To the pure baptism of Jesus who fills all..... Come ye—Come ye.
- 22 *Cymbals, brass plates and bells sounding in every street.....* Enough—Enough :
Now—To the prayers and praises of the God Jesus.. Come ye—Come ye.
- 23 *Drums beating, trumpets and chanks sounding.....* Enough—Enough :
Now—To the High praises of the great Jesus..... Come ye—Come ye.
- 24 *Dancing beforeidols, hunds clapping, and prostrations* Enough—Enough :
Now—To the rightly instituted worship of the High Priest Jesus..... Come ye—Come ye.
- 25 *Beating the cheeks to force unnatural tears to the false god.....* Enough—Enough :
Now—To the graciousadoration of the adorableJesus. Come ye—Come ye.
- 26 *Adorning with garlands, heathen vestments and gold neck ornaments.....* Enough—Enough :
Now—To the High Praises of the Heavenly Jesus... Come ye—Come ye.
- 27 *The heathen splendour of placing the idol on the image of the beast, the palanquin, and the Car.....* Enough—Enough :
Now—To the preached Gospel of the manifested Jesus. Come ye—Come ye.
- 28 *The dancing, and the songs, of the prostitutes of the Temple.....* Enough—Enough :
Now—To the Songs of Zion and the true Word of the Lord Jesus..... Come ye—Come ye.
- 29 *Eating rice and cakes &c., vainly before the idol.....* Enough—Enough :
Now—To the sacred supper of the Lord Jesus..... Come ye—Come ye.
- 30 *Wearing the braimin string and saying daily mantras in order to purification.....* Enough—Enough :
Now—To the Holy Sacrament of the spotless Jesus.. Come ye—Come ye.
- 31 *Eating flesh, of the sheep, roasted in the fire to obtain purification and supposed merit.....* Enough—Enough :
Now—To the Holy symbols of (the slain Lamb that taketh away sin) the Lord Jesus..... Come ye—Come ye.
- 32 *Studying the vethams and shastars to obtain salvation.....* Enough—Enough :
Now—To the true Gospel of the exalted Jesus..... Come ye—Come ye.
- 33 *To leave worldly, lying heathenism... ..* Strive ye—Strive ye.
Now—To the Scriptural doctrines taught by the true Ministers of God's Holy Word..... Come ye—Come ye.

ஞானஸ்தானம்

பெற்றபின்புபாடிய

இரண்டாம் தொத்திரம்.

க. கொரிந்தர். சு, கூ. ம. யக.

அநியாயக்காரர் பராபரனுடைய இராசகியத்தைசக்தந்தரிப்பதில்லையென்று அநியாமலிருக்கிறீர்களா? வருசிக்கப்பட்டாதிருங்கள். வேசிக்களரும்தவசிக்கிரக ஆராதனைக்காரரும் விபசாரக்காரருளுக்யபுணர்ச்சிக்காரரும் அண்புணர்ச்சிக்காரருந் திருடரும் பொருளாசைக்காரரும் வெறியரும் உதாசினருங் கொள்ளைக்காரரும் பராபரனுடைய இராசகியத்தைசக்தந்தரிப்பதில்லை. (முன்னே) நீங்களுக்கிலர் இப்படிப்பட்டவர்களாய் நடந்தீர்கள். இப்பொழுது கர்த்தராகிய இயேசுகுகிறிஸ்துவின் நாமத்தினாலும் நமதுபராபரனுடைய ஆலியினுலுங்க முவப்படும் பரிசுத்தமரககப்படும் நீதிமானகளாக் கப்படும் இருக்கிறீர்கள்.

சேவித்துக்கொண்டேனேசுநாத..... டோ
சேவித்துக்கொண்டே..... னே
சேவித்துக்கொண்டேனேதேவாதிதேவ..... னே
தேசத்திலஞ்ஞானமரர்க்கங்களோட..... வே
ஆவீக்கொருதுணை நீயல்லால்வேறி..... லை
அய்யனே துய்யனே கையனே மெய்யனே.....—சேவி.. சு.
மாயவுலகத்தில்துணைபெண்ணு..... னை
வாங்க்கும்பொன்னுசை மற்றுசையெல்லாம்வீட்..... டி
மெய்ப்பராபரன்சத்தியவேதத்தி..... ல்
மெய்வழியாஞ்சுவிசேஷத்தைப்பற்றி..... யே
தாய்சர்வேசா ஆய்பரநேசாநேய்குருவாசாநியாயமனுராசனே—சேவி.. உ.
அஞ்ஞானியாகி அலைந்துதிரிந்தது..... ம்
ஆறுகுளங்களில்முழக்க நடந்தது..... ம்
எஞ்ஞானங்காணாமல் தேசமெல்லாஞ்சுநீ..... றி
ஏழைநாய்பெய்ப்போலையெங்கெங்குமேபற்று..... ம்
பொய்நீக்குநதாயா மெய்ப்போற்றும்வாயா ஐயாற்றும்நேயா கையாற்றும்
நியாயனே—சேவி... கூ.
ஆலயஞ்சுற்றி அலறிவிழுந்தது..... ம்
அங்குளருபத்தை எங்கெங்கும்பார்த்தது..... ம்
மாலைகள்பட்டாடைமேலணிகண்டது..... ம்
மற்றத்திருவிழாமுற்றுஞ்சேவித்தது..... ம்
தீர்க்கும்பரநாதா ஆர்க்குமருள்போதா ஏற்குந்திரிவேதா சேர்க்கும்நற்பாத
னே—சேவி..... ச

SUNG AFTER THE BAPTISM.

I Cor. vi. 9, 10, 11.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 *I worship the Lord Jesus,*

I worship!

I worship the God of gods!

From this country let heathen superstition flee away,

O Priest!—O Holy!—O Mighty!—O Truth,

Help to my soul—there is none except Thee!

I worship the Lord Jesus!

I worship!

2 *Worldly wisdom—worldly desires—sensuality,*

Avarice—and all other lusts I reject,

The true God—the true way in the Gospel

Of the true Word——I have received,

O Holy God!—O Loving God!—O High Priest!—O Righteous King!

I worship the Lord Jesus!

I worship!

3 *Born in heathenism, wandering in darkness,*

Walking to bathe in holy waters:

Although like a poor dog I attended every heathen place,

Even all the country around, what wisdom could I see?

Oh Holy God! deliverer from lies—out of whose mouth

Truth proceedeth—Deliver from doubts—powerful and just God!

I worship the Lord Jesus!

I worship!

4 *Encircling the Temple in holy processions with prostrations and tears,*

In every street and every place I saw the same figured images

Adorned with garlands, flowers, heathen vestments and Jewels,

And at all other feasts I slavishly served,

O liberating Lord God!—O all gracious Teacher!—O Triune Deity!

Thou! who graciously receiveth me at thy feet:

I worship Thee, THE LORD JESUS!

I WORSHIP!

இரண்டாமபங்கு.

மூன்றாம் தொத்திரம்.

க. தீமோததேயு. உ, ஈ. ச.

எல்லாமனிதரும் இரட்சிக்கப்படவுஞ் சத்தியத்தையறிகிற அறிவுக்கு வரவும் நமமுடைய இரட்சகராகிய பராபரனே சித்தமாயிருக்கிறார்.—ஆன படியால் நீங்களும அவனாயேற ஆகுகொள்ளப்பிரயாசப்படுங்கள்.

சத்தியவேதத்தினமாரீககத்தைப்போலெங்கு..... கு
சாறறவோர்வேதமுமுண்டோ..... நாளுஞ்
சுத்தசுவிசேஷமாரீககத்தைப்பார்க்குவோ..... ரீ
தொன்மைப்பரஞானந்தோற்றம..... அதை
உற்றுற்றுக்காண்வே இயேசுககிறிஸ்துவி..... ன்
உண்மையுபதேசந்தேற்றம..... இந்த
உலகோரஞானத்தைமாற்றுகு.....—சத்திய.

சுத்தம்தாம் ஆவி ஞானஸநானத்தினு..... நீ
சொல்லியதீவினையோடும்..... மேலும்
பத்தியினுப்பர நித்தியகுமாரனே..... ப்
பணிநதிடமுத்தியைக்காடும்..... இப்போ
சித்தத்தில அஞ்ஞானசுகிறதனைநீங்கி..... த்
தெளிபரமண்டலங்கூடும்..... வரும்
சென்மப்பவங்களைவாடும்..... —சத்திய.

கோவிலவணங்கிக்குளந்திழுந்தி..... க்
குறைபடும்போகாமற்சாரும்..... மேலும்
நாவினூர்பேய்த்தத்திரத்தைப்பல்லம்..... பி
நரகத்தழநதாமற்பாரும்..... இப்போ
பாவமபரவிய அஞ்ஞானமாரீககத்தை..... ப்
பற்றுதேமெய்வழிசேரும்..... இயேசு
பாதமபணநதிடவாரும்..... —சத்திய.

சீவனிலலாவுருத்தனைனவணங்கி..... ச்
சிதருணமிபோகாமற் கூடும்..... இப்போ
மேயுமபராபரன மெய்த்தோத்திரத..... தை
விருமபிந்தமறிதம்பாடும்..... நாளும
நாவினூல இயேசுவினநாமத்தைப்போற்..... நி
நலமாஞ்செபத்தினநாடும்..... உமமை
நணனுமபேய்களெல்லாமோடும்..... —சத்திய.

PART SECOND.

(Written a few days after the baptism.)

THIRD SONG OF PRAISE.

1 Timothy ii. 3, 4.

For this *is* good and acceptable in the sight of God our Saviour ; Who will have all men to be saved, and to come unto the knowledge of the truth.

1.—*Is there any Religion in the world worthy to engage the attention of men, except the Divine Religion taught by Jesus Christ ?*

If we examine the pure Gospel, we shall find in it the incomparable and ancient Divine Wisdom, and the true doctrine of Salvation by Jesus Christ ; and that Gospel will remove the darkness of the people of this world.

Is there any Religion, &c. &c.

2.—*Through the baptism of the Holy Spirit, sin will be abolished, and that Spirit will discover to us the Love of the Eternal Son, (in order that we may devoutly worship him,) and shew us even Heaven itself. That Spirit will dry up the sources of Sin, and change the Heathen affections of the heart : and at last receive the pure into the shining Heaven, from whence all the sins of our nature will be excluded.*

Is there any Religion, &c. &c.

3.—*Keep yourselves from debasing and ruinous prostrations before idol temples, and from Heathen washings in sacred tanks and rivers : expose not yourselves to the torments of Hell by pronouncing incantations to Devils : walk in the true way, renouncing sinful heathen thoughts, and come and worship at the feet of Jesus.*

Is there any Religion, &c. &c.

4.—*Do not expose yourselves to be scattered abroad by the infatuating worship of lifeless idols, desire to sing daily the true praises of God, diligently attend to prayer, and worship the name of Jesus : then all the tempting, Devils, and the evils which have dwelt in your hearts shall flee away.*

Is there any Religion, &c. &c.

நா ன் கா ம் தோ த் திர ம்.

சங்க. அ. ச. ௫-ம வசனம.

நான் உமது வீரல்களின் கிரியையாகிய உமருடைய வானங்களையும் நீர் ஆயத்தப்படுத்தினசந்திரனையும் நட்சத்திரங்களையும் பார்க்கும்போது, மனுஷன் நீர் அவனை நினைக்கிறதற்கும் மனுஷனுடைய குடாரன் நீர் அவனைநோக்கிப்பார்க்கிறதற்கும் எம்மாததிரமெனக்கேன.

உ. மோசே. ௩௪, ௫, ௬.

அப்பொழுது கர்த்தர் ஒருமேகத்திலே இறங்கி அவகே அவன் (மோசே) யண்டையிலே நின்றகொண்டு கர்த்தருடைய நாமத்தைக்கூறினார். கர்த்தர் அவனுக்கு முன்பாகநடந்துபோகிறபோது அவர் கர்த்தர், அவர் கர்த்தர், அவர் மன் உருக்கமும் இரக்கமும் நீடியசாந்தமும் மகாக்கீருபையும் உண்மையுமுள்ள பராபரனென்று அவர்கூறினார்.

கண்ணிகுமபிடடேனே பராபர ம்
 கண்ணிகுமபிடடேனே தினந்தோறு ம்
 கண்ணிகுமபிடடேனே காணுமுலகத்தி ல்
 காணப்பராபரனாகுங்கடவுளை த்
 தொண்டர்கள்போற்றுமநர் சத்தியவேத ச்
 சவிசேஷிமார்க்கத்திற்சொல்லுபதேசத்தாற் —கண்டு.

எங்குமபரவெளியெங்குசுகவொ ளி
 எங்குமநிறைநதிம ஏகபராபர ன்
 மங்குலமவானமும ஆழியுமபுமியு ம்
 மந்துமுயிர்வர்க்கமுற்றுமபடைத்தவி ன்
 கங்குலமபெரொளியாவுமநரநுயி ர்
 காணுமநரகமுமோட்சமுமஎப்போது ந்
 தங்குமவருடமும்தமாதமும்தாட்சு ந்
 தானேபடைத்தசர்வேசுவரனையே —கண்டு.

நித்தியபிதாசுகதனேர்பரிசுத்தா வி
 நேசமாநதிரித துவமென்னுமபரநாத ன்
 சத்தியவேதத்தையெங்குமேஸ்தாபிக்க த்
 தன்மொழியான்சர்வேசுவரனதனின் யே
 புத்திரனாகமரியாளிடத்தினி ல்
 பிறக்கசெய்தேபுவியோர்கொயேறி ட
 கததுமுலகத்தில்ருளுனபபெயெலலா ங்
 கதறப்பதற்சீதற்செய்தேவனைக் —கண்டு.

Psalm viii. 3, 4.

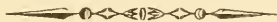
When I considered thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ;

What is man, that thou art mindful of him? and the son of man, that thou visitest him ?

Exodus xxxiv. 5, 6.

And the Lord descended in the cloud, and stood with him (Moses) there, and proclaimed the name of the Lord.

And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.



1.—*I saw and worshipped the all-creating God ;*

I saw his works, and I worshipped him daily.

I saw and worshipped the INVISIBLE GOD, in this visible world, through the instructions of the good and true Gospel, which all true Christians deeply revere.

I saw and worshipped, &c.

2.—*I saw and worshipped the ONLY GOD, who filleth every place with his presence.*

He is, as a shining sun that animates every thing—He created the Clouds, the Heavens, the Earth, the Sea, and all living Creatures. He made day and night, months and years, and all time. He appointed a Heaven of happiness, and a Hell of misery for the souls of good and bad men.

I saw and worshipped, &c.

3.—*I saw and worshipped GOD, the TRIUNE DEITY, Father, Son, and Spirit, who gave Jesus. The Word, the Mighty God, who was born of Mary, in order that he might atone for man, and establish his Gospel every where ; and bring the people to his salvation, and scatter the Heathen gods from the Earth.*

I saw and worshipped, &c.

குலங்களுஞ்சைவமுங் கோவிலுமநூல்களு..... ங்
 கொண்டுசிரியைகளாட்சிலைகுமபிட..... டு
 நல்லிலாக்கொலையாமுதற்பாவங்க..... ள்
 நாள்தொறுஞ்செய்துநரகத்தீழுநதாம..... ல்
 பலநதருஞ்சுததியவேதசுகவிசேஷி..... ம்
 பார்த்துங்களுஞ்ஞானப்பேயெலலாமோட..... வே
 வலநதிகழ்மெய்யுரை வாய்நரதேவ..... னை
 வாழ்த்திவணங்கிடவல்வினைதீருமே..... —கண்டு.

ஐந்தாம் தொத்திரம்.

உ. தீமோததே. க, ட. டக.

தமது இரட்சகராகிய இயேசுக்கிறிஸ்து பிரசன்னமானதினாலே அநத
 சுகிருபை இப்பொழுது வெளிப்படுத்தப்பட்டிருக்கிறது. அவர் மரணத்தை
 நீவீர்த்திசெய்து (தமது) சுவீசேஷத்தினாலே சீவனையும் அழியாமையையுந
 தெரியப்படுத்தினார்.—அதைப் புறத்தேசத்தாராகிய (அஞ்ஞானிகளுக்கு)
 அறிவிக்கும்படி நான் பிரசங்கியாகவும் அப்போஸ்தலனாகவும் போதகனாக
 வுமவைக்கப்பட்டேன்.

மத்தேயு. டக, உஅ—ஈஓ.

வருத்தப்பட்டுப்பாரஞ்சுமநதுகொள்கிறவர்களாகிய நீங்களெல்லாரு
 ம எனனிடத்திலவாருங்கன, நான் உங்களுக்கு ஆறுதலசெயவேன்.—நான்
 சாநதமாயு ம மனத்தாழ்மையாயுமிருக்கிறபடியினாலும்.—நான் வைக்கிறதூக
 ததடிமெதவாயும் நான் ஏறறுகிற சுமை இலேசாயுமிருக்கிறபடியினாலும்,
 நீங்கள எனனுடைய துகத்தடியையேறறுக்கொண்டு எனனிடத்திற் கறறுக
 கொளருங்கன. அப்பொழுது உங்களை ஆத்துமாக்களுக்கு ஆறுதல்கிடைக்கு
 மென்று இயேசுக்கிறிஸ்துநாதர்சொல்லுகிறார்.

இயேசுவைசேசுருங்களுலகோ..... ளோ
 இயேசுவைசேசுருங்க..... ள்
 இயேசுவைசேசுருங்களின்பப்பிதாசுகுத..... ன்
 ஏர்டரிசுத்தாவியென்னுமூனறுமொனறு..... ம

மாசறறுத்திரனாகவேகன..... னி
 மரியாளிடத்திலமனுஅவதாரஞ்செ..... ய்
 ஞானநதருமாதி வானநதிகழ்ச்சோ..... தி
 ஶ்நந்திமஸ்தியாம..... —இயேசுவை.

4.—*I saw and worshipped the TRUE GOD—yea, for you, Heathen that you may not be thrust into Hell by observing Caste, religious orders, pranums, impure temple worship, idols and bloody sacrifices.*

If you would accept the Gospel, which will lead men to bring forth good fruits, and worship the mighty God, who became man, who seword faileth not for ever, you would then be freed from the evil spirits that reign over you, and the sins which make you enemies to God.

I saw and worshipped, &c.



FIFTH SONG OF PRAISE.

In imitation of a CHORUS "Come to Jesus," sung by the Children at Wesley Abraham's Baptism.

2 Timothy i. 10, 11.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Matthew xi. 28, 29, 30.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

1.—*Come to Jesus, O ye people of the world, come to Jesus !—*

Come to Jesus, who is one of the distinct persons in the Trinity, namely, Father, Son, and Holy Spirit ; and who became man, and was born of the Virgin Mary by the power of God. He was in the beginning with God. He gives true knowledge to men of God's existence and attributes—He shines in Heaven, and he is endless joy in the hearts of the faithful.

Come to Jesus, &c.

புண்ணியமெய்வடிவாகியரட்சக ரீ
 பூமியினகண ண்சரோ ததூராணிகி யே
 எண்ணியமுப்பதாம் ஆணடிந்சுவிசேஷி ம
 எங்குமவிளங்கிநல்லின்பமபெருக வே
 பண்ணுமபிரசங்கத்தினாலே அஞ்ஞானிக ள
 பாவங்களநீங்கிப்பரமணடலஞ்சேர ச
 செய்யுமருளபோதன வையநதிகழ்பாத ன
 உய்யுகத்திநாதனும் — இயேசுவை.

இரட்சகர்மெய்யாகவேவநதூலகினி ல
 எங்கிக்கிடநதபிணியதைதேற நி
 நிச்சயமாகமரிததவர்தமமையு ம
 நேசித்தயிர்தரும் அந்புதவகேடடிலீ ரீ
 பட்சமதாயவர்மேல்ன்புவைதது ப்
 பாடிப்பணிநதிடிலபரகதிதனனி லே
 சேர்த்திடுவகர்ததர் மனதைப்பார்த்ததிடுமதித்த ரீ
 அஞ்ஞானமபேர்த்திடுஞ்சுத்தராம் — இயேசு.

ஆநந்தசோதிப்பிரகாசசொருப ன்
 அம்புவியோர்க்குயிர்தநத்தியாக ன்
 ஞானஞ்ஞானதிரவியமீநதவ ன்
 நணனுஞ்சுருதிகலலேடடில்வரைநதவ ன்
 வானவர்பாடவராயிழ்பிறநதவ ன்
 மனனுயிர்வாழமரத்திலிறநதவ ன்
 வரநதருஞ்சீலன கடலினமேல நடநதபொற்கால . ன்
 கிருடைநிறைநதசெங்கோலனும் — இயேசு.



என் அன்புகஞரியசுகோதரரோ!

நீங்கள் இப்படிக்கொத்த பாடல்களைப்படித்து அவற்றினகருத்தை நன்
 றுயுணர்ந்து கதிநருங்கடவுள் ஒருவரன்றிப்பலதேவர்களிலையென அம் அக
 கதிசேரும் மார்க்கத்ததைசசத்தியவேதத்திலேயன்றி மற்ற அஞ்ஞானப்பொய்
 மதங்களிற காண்பதரிதென அங்க காணக்கூடாதென அம் நீங்கள் அறிந்துகொ
 ண்டு சத்தியவேதத்தைக்கையிலேநதிக்கருநதாயவாசித்தது அந்நிசொல்லிய
 உபதேசத்தின்படியே நடநதவநதால் நீங்களும் எனனைப்போலே இயேசுக
 கிறிலிசுநாதராலே தெரிநதகொளளப்பட்ட சீஷர்களாவீர்களென்பதற்குச
 சநதேகமில்லையென்றறிந்துகொள்ளக்கடவீர்களாக.

வெஸ்லி ஆபிரகாம்.

2.—*Come to Jesus. The excellent Saviour of mankind, who was called a Nazarene—He preached the Gospel to the people, that they might feel sacred joy in their hearts, be cleansed from sin, and prepared for Heaven—He whose feet walked upon the earth is the giver of everlasting bliss in Heaven.*

Come to Jesus, &c.

3.—*Come to Jesus, who is a true Saviour, and who came into the world, and healed the hopeless sick, and gave life to the dead. Of his wonderful works have ye not heard? O ye Heathen!—He being the mighty God who sees the heart, and is able to extirpate sin long rooted in the mind: if you truly believe on him, and sing his praises daily, he will receive you into his Kingdom.*

Come to Jesus, &c.

4.—*Come to Jesus—whose person is as the splendour of the sun. For the life of the world he generously gave his own life—he instituted the Holy Sacrament, his Laws were written on the tables of stone: he was born in the country of Bethlehem amid the praises of Angels, and he died on the Cross for the salvation of mankind. He who is the giver of all good gifts, and whose feet walked on the sea, reigns over us with a sceptre of grace.*

Come to Jesus, &c.



MY DEARLY BELOVED BRETHREN,

If you read such compositions as these attentively, you will be convinced that there are no other Gods but the one only true God, who gives salvation to mankind.—Not in the false religions of the heathen can you find happiness, but you will discover it in the true Gospel. I therefore humbly advise you to obtain, and diligently read, the Word of God; and walk in the way described in the Gospel. Then, doubtless, by God's grace, you may become followers of the Lord Jesus Christ like myself.

WESLEY ABRAHAM.

*A copy in Tamil is sent
with this*

Analysis

OF A VOLUME IN TAMIL,

ENTITLED

PRACTICAL EXPOSITIONS

OF THE

PARABLES OF CHRIST,

AND OF THE

BRIEFER SIMILES,

EMPLOYED BY THE DIVINE TEACHER, IN ILLUSTRATING
AND ENFORCING THE DOCTRINES AND DUTIES
OF CHRISTIANITY.

Go.
+

*L. W. Ward
Missionary*

MADRAS:

AMERICAN MISSION PRESS.

1844.

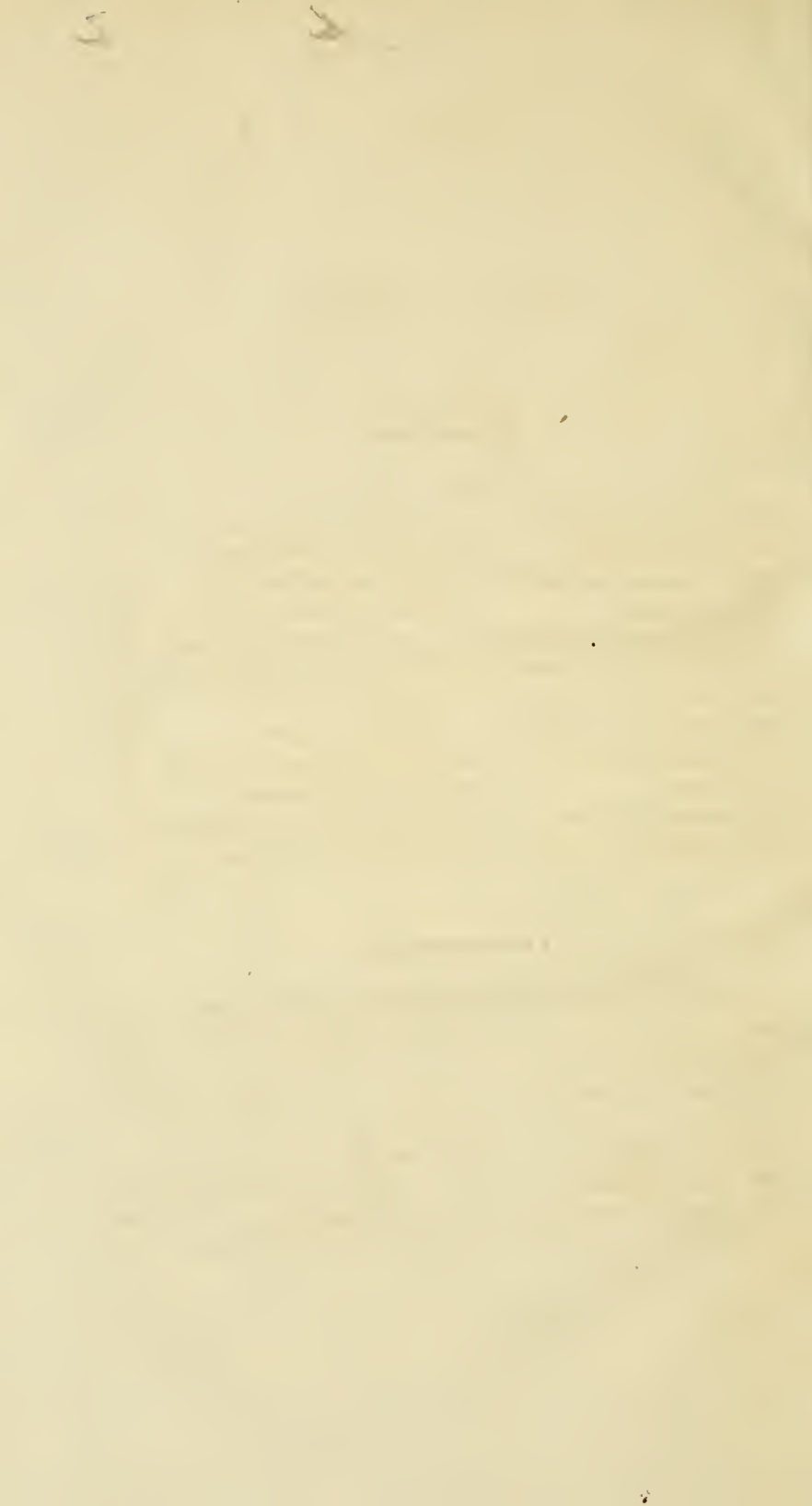


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Parables.

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ANALYSIS OF PARABLES.

PARABLE FIRST.

The Foolish Rich Man.

Luke xii. 16—21.

AFTER a brief statement of the circumstances under which the parable was spoken, *undue attachment to worldly possessions* is shown to be foolish and dangerous: (1) *foolish*, for it does not secure that which all men seek, peace and happiness, but the reverse. Instances,—Solomon's experience as detailed in the book of Ecces. iii. 4—11. Allusion is also made to the ancient king who at his feasts fancied he saw a sword suspended by a hair above his head, and ready at any moment to fall and deprive him of life—(2) *dangerous*, for it is a direct violation of many explicit commands: (Col. iii. 2; Matt. vi. 33; 1 John ii. 15; &c.) and it often leads to the use of unjustifiable means for obtaining wealth. Instances,—Achan, Gehazi, Judas Iscariot, Ananias and Sapphira, &c.

Those of the *readers* who have property are enjoined to employ it in the Lord's service, and those who are *poor* are exhorted to be "content with such things as they have;" while to all is commended the injunction, "Lay not up for yourselves treasures upon earth."

PARABLE SECOND.

The Marriage Feast.

Matthew xxii. 2—14; and Luke xiv. 16—24.

After a brief notice of the historical events connected with the original delivery of this parable, and the subjects

it was designed primarily to illustrate, the following general lessons of instruction are deduced.

1. How important and valuable are the blessings offered to mankind through the gospel of Christ! They pertain to this world and the next—to soul and body. The prophet Isaiah compared them to “a feast of fat things, of wine on the lees, of fat things full of marrow, of wine on the lees well refined.” Is. xxv. 6.

2. God has done all that is requisite for man’s salvation. By the death of Christ His Son, the law has been satisfied, yea made honourable, and by His Spirit the heart may be sanctified, and prepared for an abode in a holy heaven. As He said of the Jews in the days of Isaiah, so He can say of the whole world, “What could have been done more that I have not done.” All things are now ready.

3. It is both irrational and dangerous to reject the blessings God offers, and to revile His ministers. Such conduct deprived the Israelites of the Divine favour, and brought upon them the curse of God; and like conduct now will be attended by like results. (Heb. x. 28, 29.)

4. They who are finally lost will condemn themselves only. They alone are to blame. They will experience for ever the truth of the strong language recorded in the book of Prov. i. 24—27.

5. We must be careful lest worldly cares and business draw away our minds from an attention to the soul. It did so in the case of the persons mentioned in the parable. One went to his farm, another to his merchandise, &c. The danger still threatens, “What shall we eat, what shall we drink, wherewithal shall we be clothed?” engage the attention; while God, and the soul and eternity are lightly esteemed, if not quite forgotten.

6. Inasmuch as some are members of the Christian church on earth who are not true Christians, it becomes all to examine themselves in the light of God’s word. There was one at the feast who had not the wedding garment. So there are many now who “have a name to live yet are dead.”

The readers are earnestly entreated in view of the fact that *all things are ready*, to believe on the Lord Jesus Christ, and to do it *now*.

A paraphrase of the excellent Hymn by the Rev. John Newton, “Sinner turn, why will ye die,” occupies the last page.

PARABLE THIRD.

The Unmerciful Servant.

Matthew xviii. 23—35.

The occasion on which this parable was spoken having been stated, the *duty of cherishing a forgiving spirit* is illustrated by six considerations.

1. It is God-like. Psalm ciii. 8; Ex. xxxiv. 6.
2. It is in accordance with the revealed will of God. Mark xi. 25; Luke xvii. 3; 1 Thess. v. 15.
3. It is a condition of our being forgiven by God. James ii. 13; Luke vi. 37, 38.
4. It is reasonable. We err and need forgiveness from those whom we offend; we ought therefore to allow to others what we need from them.
5. It is necessary to our own peace of mind. An unforgiving spirit cannot but be unhappy.
6. It is necessary to our expecting the forgiveness of our fellow-men.

In reference to this spirit of forgiveness, we are to remember five things.

(1) It must be *from the heart*. Our Lord explicitly states this at the conclusion of the parable.

(2) It must not be withheld because of the *number* of the offences committed. Peter was commanded to forgive "seventy times seven," *i. e.* numberless faults.

(3) It must not be withheld because of the *magnitude* of the offences committed. What crimes were inflicted upon Christ and upon His servant Stephen! and yet both forgave their enemies in the hour of their greatest suffering. Luke xxiii. 34; Acts vii. 60.

(4) It must not be withheld because of the *causelessness* of the wrongs done. Here, too, we have the example of Christ and His disciples. John xix. 34.

(5) It must not be withheld because of the *absence of a like spirit on the part of the offender*. We must not allow his negligence of duty to be an excuse for our remissness.

N. B.—It is not to be understood that this duty of forgiveness precludes us from a right to see that gross offenders against our character, person or property, are punished by the legal authorities. The two duties do not clash.

Readers, especially those who are professed Christians.

are, in conclusion, counselled to cultivate and exhibit a spirit of forgiveness at all times after the example of Christ, in accordance with what every renewed heart cannot but feel is right, and in compliance with the reiterated exhortation of the apostles, especially of the apostle Paul in his Epistle to the Colossians iii. 8—13.

PARABLE FOURTH.

The Two Sons.

Matthew xxi. 28—31.

After a brief introduction explanatory of the circumstances that occasioned the delivery of the parable—and after a statement of the several similitudes introduced into the narrative, the following five lessons of instruction are brought to the reader's view.

1. God, the Father of all mankind, has placed each individual of the human family in the vineyard of this world, and has given him a work. The nature of that work may be gathered from the following among a multitude of like commands. Eccles. xii. 13; Matt. iv. 10; Rom. vi. 13; 1 Cor. vi. 20; Gal. vi. 10; John i. 36.

2. It is the duty of all mankind to 'attend *without delay* to the service assigned to them. See Josh. xxiv. 15; Heb. iv. 7; Eccles. ix. 10.

3. The language and conduct of the elder son—"I *will not go*, but afterwards *repented and went*"—find their parallel in the thoughts, feelings and conduct of all true Christians. Examples,—David, (Psalm cxix. 59. 60.) Manasseh, (2 Chron. iv. 9, 23.) Paul, (Gal. i. 13—23.)

N. B.—We here see the nature of true repentance. It consists in *reflection, grief, and forsaking of sin.*

4. The language and conduct of the younger son—"I *go sir*, but *went not*,"—answers to that of many members of the family of man. They are *always promising but never performing.*

The *readers* are then asked to which of these two sons they are comparable? If conscious that they are like the younger, they are urged to commence the service of their Heavenly Parent *without delay.*

PARABLE FIFTH.

The Pharisee and Publican.

Luke xviii. 10—14.

After a notice of the sects existing among the Jews during the time of Christ's abode on earth, and a statement of the circumstances that gave rise to this parable; and after a notice of the different ways in which men seek that most desirable of all gifts—the mercy of God—the defects of the Pharisee's righteousness, and the features in the character of the Publican that met the Divine approval, are stated in full.

As to the *Pharisee*, he was proud and self-righteous, both which dispositions of heart are opposed to the precepts of God's word, contrary to the experience of the truly converted soul, and an obstacle to the enjoyment of the Divine blessing. Prov. xxi. 4; xvi. 5; James iv. 6; Psalm cxxxviii. 6.

As to the *Publican*, he was humble and contrite. His language corresponded with that of David in Psalm xxv. 7, cix. 26, cxix. 124, cxxx. 3.

The consequence that resulted from these different states of heart was, that the Publican was justified (pardoned), and the Pharisee returned to his home without God's blessing, but, as we may suppose, with an accumulated load of guilt resting upon his soul.

As the subject is peculiarly appropriate to the Hindoos, the application is full, touching the means employed in this land to obtain justification; and the readers are earnestly entreated to pursue that only course which can enable them to gain what they desire.

PARABLE SIXTH.

The Rich Man and Lazarus.

Luke xvi. 9—31.

The historical circumstances attendant upon the delivery of this parable being stated, the following practical lessons are dwelt upon.

1. All men, without reference to age, or rank, *must die*.

It so occurred to both the persons named in this parable. See Gen. iii. 19; Psalm lxxxix. 48; Ecces. viii. 8; Rom. vi. 23; Heb. ix. 27.

2. Immediately upon the death of the body the soul will enter a world of happiness or of misery. The Scriptures are entirely silent as respects any such place as *purgatory*. Christ said to the thief "*to-day* shalt thou be with me in Paradise." (Luke xxiii. 43.) The state of the two persons mentioned in this parable appears to have been settled *at once*.

3. How dreadful is the misery of hell! Of all suffering that from *thirst* is most exerceiating. This sufferer was denied a *drop of water*. One circumstance that imparted wretchedness to the rich man in hell was, the loss of all that he enjoyed while on earth. *Here, he was rich; there, poor!* Again, a desire to leave that abode and enter heaven, but the entire impossibility of so doing. His state was unalterably fixed. Again, a recollection of what he had enjoyed, and might now possess—and lastly, a feeling that his example might lead some of his friends to ruin. All these entered into the misery of *his* situation as it does of *all* who are doomed to that world of woe.

4. How great is the happiness of heaven! The expressions "in Abraham's bosom" was to the Jews significant of great honour and blessedness. To this our Lord alludes in Matt. viii. 11. As to the greatness of the bliss of heaven, the following passages throw some light upon this lofty theme. Psalm xvi. 11, xvii. 15; Rev. xxii. 3, 4, 5.

5. Riches alone cannot save, nor can poverty alone destroy the soul! This the parable plainly teaches. But we are not to suppose that riches will *necessarily* destroy or poverty save the spirit. Many rich men go to heaven and many poor are lost. *Faith alone* can save, and *want of faith* alone banish the soul to darkness.

6. They who fancy that if one but rise from the dead and speak to them they would believe, are mistaken. The parable is explicit upon that point. There are other instances in confirmation of the same. Lazarus rose from the dead and yet the people sought to kill him, (John xii. 10.) Christ rose from the dead and yet the Jews did not believe. The Bible is sufficient, and he who will not believe it will be affected by nothing else.

7. We cannot determine as to a person's being the friend or enemy of God, by the possession or absence of worldly property. Psalm lxxiii. 3, 5, 7, 12, 16, 17.

The *readers* are earnestly invited to consider these important truths, and to seek God's favour which is life, and His loving kindness which is better than life.

PARABLE SEVENTH.

The Talents.

Matthew xxv. 14—30.

The occasion on which the parable was spoken being stated, and the points of original similitude detailed, the following talents or *means of doing good* are named as being those that God has committed—all to some, and a part to others—and which He expects them to employ in His service, viz. *reason, knowledge, power of speech, property and influence*. The nature of each is explained, and the readers are called upon to examine themselves as to how far they possess them, and to what extent they are using them for the end designed by the Divine Disposer of these and all other blessings.

The reward that was granted to the faithful steward, and the punishment awarded to the one who was negligent, are held up, the one as an encouragement to faithfulness, and the other as a warning against indolence.

PARABLE EIGHTH.

Hid Treasure and Pearl of Great Price.

Matthew xiii. 45, 46.

The "Pearl" and the "Treasure," mean Christ and the blessings that accompany faith in Him; the "field" signifies the Scriptures; and the readiness of the merchant to part with all his other possessions to obtain this "Pearl" and "Treasure," denote the willingness of all who feel the need of salvation to part with all else to secure it.

A pearl is a fit emblem of Christ on three accounts—it is *beautiful, rare, and enriches all who possess it*. So with regard to Christ, (1) He centres in Himself all possible excellence. He was Immanuel—the brightness of His Father's glory and the express image of His person. (2) He never had His equal. Different individuals who have dwelt on earth have possessed certain rare qualities of mind and heart, but Christ possessed all these and infinitely more. (3) All who can call Him by faith their's are rich for time and eternity. To them are revealed blessings

numberless and appropriate. All needed temporal favours, (Matt. vi. 33.) Pardon of sin, (Rom. viii. 1.) Wisdom, (John viii. 12.) Peace of mind, (John xiv. 27.) Power to conquer spiritual adversaries, (Is. lix. 19.) Grace in the dying hour, (Hos. xiii. 14.) Mercy in the day of judgment, (Matt. xxv. 34.) Happiness in eternity, (Rev. xxii. 5.) He who possesses these things is rich though destitute of all worldly wealth.

The attention of the reader is then directed to a few subjects of special importance.

(1) A knowledge of Christ and the blessings He came to secure to men is contained in the *Bible*, and in *that book alone* as the treasure was hid in the field. John v. 39.

(2) The man, probably, owned the land sometime before he found the treasure; so many possess the Bible for a long time before they know what treasures of wisdom, grace, and blessedness it contains.

(3) So soon as he found this Pearl and Treasure he sold all else to obtain them; so when the excellence of Christ is seen by the eye of faith, the sinner will part with sinful practices, self-righteousness, worldly-mindedness, evil associates, covetousness, and all other things he prizes, to secure this greatest of all blessings.

(4) This Pearl of great price—Christ—is to be obtained *by faith*.

Let all seek for its obtainment in the way appointed. Then shall they be rich for time and for eternity.

PARABLE NINTH.

The Sower.

Matthew xiii. 3—8.

After a few introductory observations upon the fact that many hear the Gospel both occasionally and regularly, who are in no way benefitted thereby, attributable to the manner in which they hear; and after a brief statement of the circumstances connected with the delivery of the parable, it is remarked that an expressed ignorance of its meaning induced the Divine Teacher himself to explain its several parts. (1) The seed is "the word of God"—revealed truth. (2) The sower is the teacher of the Gospel. (3) The different kinds of soil represent the different kind of persons who hear the Gospel. These are,

First—*Way-side hearers*. This is explained in ver. 19. They hear without attention, without previous prayer and without a desire to be benefitted. Curiosity, custom, the wishes of friends, these and like motives induce them to listen to what the preacher may have to say. They hear as though they heard not. "The devil catcheth away the seeds sown in their heart." The fault is their's, however, for if *resisted* he would have fled away. (James iv. 17.)

Second—*The stony ground hearers*, explained in ver. 20, 21, to mean those who are greatly pleased with the Gospel when they first hear it. Their minds are full of delight, and their zeal warmly awakened, but they have not the root of faith. They are not true Christians. They have not seen their guilt and danger, and the true excellence of Christ; consequently so soon as the scorching rays of reproach and persecution beat upon them, they deny Christ, and return to their evil habits. Their piety withers away.

Third—The *thorns* among which a part of the seed fell, represent cares, anxieties, and the deceitful lure of riches, significant of those who while they hear the Gospel, allow their thoughts to be upon the pleasures or the business of the world. These prevent the Gospel from producing its legitimate effects. The word is choked and becomes unfruitful.

Fourth—A part of the seed fell on *good ground*. This is explained in ver. 23, to mean those who when they hear the Gospel *understand it, retain it in their memories, and practise it*. They bear the fruit of *piety towards God and benevolence towards men*.

The *readers* of the exposition are admonished as to the manner in which it is their duty and privilege to hear the Gospel preached. They are encouraged by an assurance of the benefits they will derive if they hear it with attention, seriousness, faith, prayer, and a spirit of obedience. They are warned of the consequences of listening with carelessness, worldliness, and unbelief. In one case it will be, through Divine grace, a *savour of life*—in the other, a *savour of death*. All are enjoined to ponder well the injunction, "Take heed how ye hear."

PARABLE TENTH.

The Barren Fig Tree.

Luke xiii. 6—9.

After glancing at the *circumstances* that gave rise to the parable, the *truth* it was designed to illustrate, and the *points of original similitude*, the following practical thoughts are suggested and enforced.

1. God has placed all men in the vineyard of this world, and having afforded them the means for so doing, has commanded them to bring forth the fruits of holy feelings and conduct. Examples, Matt. xxii. 37; Psalm cv. 2; 1 Cor. vi. 22; Rom. vi. 13; Psalm cxvi. 12, 13, 14.

2. Though men have long continued barren of good works, if they will begin to "fear God and keep His commandments," He will withhold the rod of His chastisement and will bless them.

3. If men continue obstinately determined to withhold from God the love and service that are His due—if they remain barren trees in the vineyard of the Lord—He will at length cut them down as cumberers of the ground.

4. The punishment of the wicked will, in the last day, be approved by themselves and by the assembled world.

Readers are then urged to consider whether they are fruitful in the good works that God claims and has a right to. If they are conscious of so doing, they are entreated to render all the praise to Divine grace; and if not, they are warned of their danger, and entreated now to commence a life of practical piety.

PARABLE ELEVENTH.

The Importunate Widow.

Luke xviii. 2—6.

This exposition is devoted to the important subject of *prayer*. The subject is treated in the form of question and answer. The questions are

1. *What is prayer?*
2. With what *dispositions of heart* must prayer be offered?

3. *Reasons* for prayer?
4. For *what things* must men pray?
5. For *whom* must they pray?
6. *Where* must they pray?
7. *When* must they pray?
8. In *what ways* does God answer prayer?
9. What *instances* are recorded in the Bible of prayer, and the manner of their answer?
10. What *advantages* are secured by prayer?
11. What *losses* will follow an inattention to this duty?

Two classes of readers are then addressed, those who are in the habit of prayer, and they are urged to take heed lest from any circumstances their prayers *be hindered*; and the *prayerless*, who are warned of their danger, and assured that there is a time coming when they will pray; it is when they call to the mountains and rocks to fall upon them and hide them from the face of the Lamb. But they are entreated not to let such be their unhappy portion, but to commence *now* the duty of *prayer*, that when they leave the world, *praise* may employ their tongues forever.

PARABLE TWELFTH.

The Unjust Steward.

Luke xvi. 1—8.

This parable inculcates three important truths—1, that God has entrusted all men with opportunities or means of doing good; 2, that they should be as zealous in the employment of these means for the end designed, as men of the world are in using facilities at their command for realizing pecuniary profit; 3, that the blessings they shall hereafter enjoy will be proportionate to the diligence that characterizes their use of the opportunities of doing good now possessed.

The leading thought of the parable—that *men are less zealous in the concerns of their souls than of their bodies*, is illustrated by a number of instances. For example,—a man in danger earnest to escape from harm—a young man seeking to be wise and learned—another wishing to be rich, &c. But it is not so in matters pertaining to *eternity*. The mind knows what is right, but the heart will not feel or the hands act in accordance with that knowledge. Men are wise for time and irrational for eternity.

The *danger* of such a course is pointed out, and the readers are urged to avoid a line of conduct which, if pursued in relation to their temporal concerns, would send them to the mad house ; but to be wise for time and eternity, and that by seeking, through Christ, pardon, holiness and heaven.

PARABLE THIRTEENTH.

The Good Samaritan.

Luke x. 30—37.

The unwillingness of mankind to acknowledge themselves sinners, being stated and illustrated in the case of the young man, whose question opened the way for the delivery of this parable, the following truths are enforced.

1. No one can see himself as he *is morally*, except he compare himself with the law of God. (Rom. iii. 7 ; vii. 7.) But many mistake by contrasting themselves with the notoriously vile, and thus arriving at a conclusion favourable to themselves but in fact false. This the Apostle Paul condemns in his 2d Epistle to the Cor. xi. 12. The law of God takes cognizance of the *heart* as well as overt acts, and as the deformities on the face are not known until the person views himself in a mirror, so these may be kept from notice until the sinner looks into the perfect standard—the Divine word. Then he will not, like the young man who came to Christ, speak of the care with which he has kept the whole law, but will rather, like the publican, exclaim “God be merciful to me a sinner.”

2. The true friends of God are ever ready to do good as they have opportunity. Mercy is one of the Divine attributes. (Ps. cxix. 68 ; Matt. v. 45.) Such being the character and conduct of God, all who expect to enjoy His favour now and ever, must in this respect be like Him. So with Christ, he was ever employed in *doing good* to friends and foes. (Acts x. 38.) But Paul says that “Whoever has not the Spirit of Christ is none of his.” (Rom. viii. 9.) On this subject of doing good, the Apostle has left one most important command, “*Let us do good unto all men as we have opportunity,*” &c. (Gal. vi. 10 ; Heb. xiii. 16.) How different was the conduct of the Priest and Levite mentioned in this parable from that of God, who mercifully *sent to him* the Samaritan, and from that of Christ while on earth, and Paul on all similar occasions ! These men most plainly

showed that whatever they might be nominally and externally, they had not the Spirit of God, and were none of His.

3. They who truly pity the suffering will give them assistance when they are in want. There are two kinds of mercy—true and false. The *truly merciful* will follow the Samaritan's example; they will *do good*. The *falsely merciful* will feel sorrowful, but will, like the Priest and Levite, look and then *pass by*. Of this the Apostle James speaks, (ii. 15, 16.) If Christ had shown but *this kind* of mercy, what would have become of our world? A mercy that is not strong enough to constrain its possessor to *act* as well as *think*, and *feel* and *speak*, is sadly defective. True mercy will extend to supplying the wants of the *soul* as well as meeting the wants of the *body*.

Readers are reminded of the concluding exhortation, "*go and do thou likewise*." Care is to be taken lest charity be given to the unworthy and indolent. That must be left to the individual's judgment. To the unmerciful there are threatenings. (Prov. xxi. 13)—but to the merciful, *promises*. (2 Cor. ix. 7; Prov. xi. 25.) See the experience of Job xxix. 13—1.

N. B. *Charity* will not save the soul! *faith* is the only means of salvation. Hindus make a great mistake on this subject (some of their good deeds named). Merciful deeds are but the *fruits of faith*.

Let not the *poor* think they *can do nothing*. Though without money they can by kind words and the like accomplish much. Christ, though without wealth, "went about doing good." To follow His example in this and all respects, is a duty and privilege.

PARABLE FOURTEENTH.

Mustard Seed and Leaven.

Matthew xiii. 31, 32, 33.

Two important truths are illustrated by this parable.

1. Whenever a person becomes a Christian, the thoughts of his mind and feelings of his heart undergo an immediate and marked change. The natural dispositions of the heart, as described by the Apostle Paul in his Epistle to the Galatians, v. 19, 20, 21, are supplanted by the opposite affections of humility, peace, love, &c.; old things have passed away and all things have become *new*. (2 Cor. viii. 17; and iii. 18.) As to the *mode* in which this change is effected,

we are ignorant. Our Lord compares it to the invisible wind, the *effects* of which are alone known to us. Instance the great change effected in the Apostle Paul and others.

2. The religion of Christ is constantly progressing in the hearts of true Christians and in the world. (1) The change spoken of before as effected in the hearts of Christians, does not become entire *at once*. It is gradual, like the leaven that by degrees diffuses itself through the mass. There are other comparisons exhibiting the same. Example—a child gradually advances to manhood. Again—the blade, ear and full corn. Again—the sun that “shines brighter and brighter.” But the change is constantly going forward till at death it becomes perfect. (2) As the religion of Christ is ever advancing in the heart of each believer, so it is always going forward in *the world at large*. The world was *created* by the Divine will. It was quickly accomplished. “He spake and it was done.” (Ps. xxxiii. 9.) And so He *could* renovate and sanctify it. But He has determined otherwise. It is by the dissemination of Gospel truth, accompanied by the Holy Spirit’s power, that the world is to be redeemed from sin. (Then follows a brief sketch of its onward progress from the days of Christ to this hour among different nations.)

Those who may *read* the exposition are earnestly exhorted to *examine themselves* whether this great change has been effected in their thoughts, feelings, and conduct: and also to join now with those who are urging forward the cause of Christ, that they may share with Him the glory of *victory*, and not feel the shame and terror of *defeat*!

PARABLE FIFTEENTH.

Lost Sheep, Lost Money, and Prodigal Son.

Luke xv. 1—24.

These three parables are considered as *one*, illustrating as they do the *same important truths*. After a brief view of the place in which this parable was spoken, and the circumstances that gave rise to its delivery—the following points of practical interest are considered.

1. The “Lost sheep,” “Lost money,” and “Prodigal son,” significantly represent the situation and characters of men since the apostacy. The Prodigal son is more especially dwelt upon; and here we notice, (1) His unwillingness to bear restraint. (2) His receiving the portion of his father’s property as if he had a right to it; “*Give me the portion.*”

Here was *no gratitude*. (3) His using the property given to him for self-gratification, without any reference to the will or honour of his father. All of which features find their counterpart in the feelings and conduct of all men in reference to God their Heavenly Father. (Each is dwelt upon.)

2. They who wander from the path of piety, and like the Prodigal, pursue a course of self-gratification, regardless of Him who gave them what they enjoy, are *dissatisfied* and *unhappy*. This young man fancied that if away from his Father's house he should be happy; but oh, how sadly disappointed! Just so with the sinner. (See Isa. lvii. 20, 21. Rom. iii. 17.) King Solomon in the midst of all his luxuries exclaimed, "All is vanity." To the righteous *only* is there true peace. (Ps. xxix. 11, last clause; lxxxv. 8, middle clause; Prov. iii. 17.) The inhabitants of heaven are happy *because they are holy*. Such must man become ere he can expect to enjoy true peace.

3. Those described above, are not only destitute of true *peace*, but also of *true wisdom*. This idea is suggested by the phrase, "He came to himself." And did not his whole conduct denote the want of an enlightened mind? So, too, it may be said of all men. Says the prophet, "Madness is in the hearts of men while they live." What more striking instance of insanity can be named than that of an immortal being, careless whether that immortality be passed in joy or woe? heaven offered, and yet not accepted. But this is the case with all men naturally wise for time, and insane for eternity.

4. So soon as the Prodigal "came to himself," he began to think of a variety of subjects. (1) Of the abundance in his father's house. (2) Of his own poverty; and these thoughts constrained him (3) to determine upon a return. Here we see the sinner under conviction. He thinks of what God has in his power to bestow—of his own spiritually impoverished state—and he exclaims, "I will return. If I perish, I perish."

5. So soon as his father saw his son returning, he had compassion, &c. (verses 22, 23, 24, are dwelt upon.) How significant of the feelings of God toward penitent sinners. He delights to pardon. Hear these promises. (Isa. lv. 7; Ps. xxx. 7; Isa. i. 8.) Surely we must exclaim, "God is love!"

Readers are urged to hold up this mirror and look at themselves. They who have, as they trust, returned to their father's house, are urged to "Praise the Lord"—and they who are yet far away, are entreated to follow the example of this Prodigal, being assured, that God "waits to be gracious," and that "there is joy in heaven over one sinner that repenteth."

PARABLE SIXTEENTH.

The Labourers in the Vineyard.

Matthew xx. 1—16.

This parable though spoken almost 2000 years ago, is addressed to us of the present day. Several points of similarity being briefly stated, the following *practical thoughts* are then deduced and dwelt upon.

1. They who enter the church of Christ must *labour* for their Divine Master. The nature of the work required is obvious to all who read the Bible. Indolence is opposed to the nature, the will, and the commands of God. When Jehovah placed the first man He created in Eden, He gave him work to perform. So of the Church. He allows no idlers. (See Matt. xii. 30; Gal. vi. 10; 1 Cor. vi. 20; &c.) The spirit of Christ is a spirit of *active benevolence*, and the person who is without that spirit, may have a "name to live," but he is in truth *dead*. As Christ ever "went about doing good," so must His disciples do—like the sun they must ever be *imparting good*.

2. As the keeper of the vineyard ceased not to call others into his vineyard, when a few had entered; so God is ever urging mankind to enter upon His service. This He does by the *Bible*, by His *providences*, by His *ministers*, and by His *Spirit*. He begins to call when men are *young*, and if they hear *then* he is specially pleased. He usually continues to call till death closes the door of mercy. Delay, however, is, on many accounts, *dangerous*.

3. The labourers received not their wages till the day closed and their work was complete; so a Christian must continue in the Lord's service "to the end" of life, and then if "faithful," he shall receive the crown. Let it not be supposed that the servants of Christ are *entitled to wages* as is a soldier or a servant. What he receives is a *gracious gift*. But God will not forget his labours of love, and what he receives will be proportionate to what he does.

4. God has a right to act towards men as He pleases. Men have no right to take exceptions to His decisions. These labourers did this and their Master reprov'd them. The Jews did and the Apostle Paul censured them. (Romans ix. 14, 15, 21—24.) God is righteous in all his ways, and holy in all his works. None can say "what doest thou."

5. Many who enjoy great advantages, derive less advantage therefrom than they whose privileges are less, but

who are more diligent in their improvement. Examples,—the Jews and Gentiles. So is it now with individuals.

Readers are then urged to self-examination whether they are doing anything for Christ and His cause; and if conscious they are *not*, to enter upon His service *without delay*. Such a course is duty, and connected with it are blessings rich beyond expression or thought.

PARABLE SEVENTEENTH.

The Ten Virgins.

Matthew xxv. 1—13.

The simile here employed is well understood by the people of this land.

The “virgins” represent the members of the Christian church. The “foolish virgins” denote those who “have a name to live but are dead.” The “wise virgins,” those who truly “fear God and keep His commandments;” the former have but the *lamp of profession*, the latter have with that lamp the *oil of Divine grace*.

Again the “bridegroom tarried,” so in like manner some time usually passes between conversion and death. Why are Christians detained on earth after they are ready to go to heaven? (1) That they may become holier; (2) that they may *do good* to their fellow-men; and (3) that they may be *assured* that they *are* what they profess and hope they are; (each thought is enlarged upon.)

Again, the bridegroom came at an *unexpected time*, so few men (even among true Christians) are *waiting* for the event of death—except in special cases men are *taken* by a greater or less degree of surprise. But *mark* the difference between the true and nominal Christian—the former is surprised but he is *ready*—he trims his lamp “and goes forth.” The latter is both amazed and unprepared. How doleful his state. A lamp is in his hand but no oil is in it—he is in darkness—a sad presage of what is to be his eternal destiny.

Again, these foolish virgins at once begged for oil from their wiser associates. A painful emblem of what the dying sinner is ready to do. He calls for a minister or a pious friend to do that for him which he should long since have himself done—but *mark*, they had none to spare, and so with Christians—even though they could give away faith, holiness, &c., they have no more than they themselves need.

Again, the "door was shut"—painfully significant of the closing of the gates of heaven against those who, while on earth, remained impenitent and unbelieving.

Readers are then appealed to concerning the solemn truth here suggested, lest they at length hear that heart-rending sentence "I know you not."

PARABLE EIGHTEENTH.

The Wheat and the Tares.

Matthew xiii. 24—30.

This parable is instructive to all, but particularly to *members of the Christian church*. Its meaning our Lord himself explained to his disciples. This explanation is given in verses 37 to 43 inclusive. The parable is designed to illustrate the present moral state of the *world* and of the *church*; without the light thrown upon the subjects by the Bible, we should inquire in vain as to the reason why sin entered the world—why it continues—and what will be the result? But when we open this book all is plain. It gives an account of the moral state and prospects of all mankind.

Again, as to the *church*. It contains two classes of persons—true and false professors. Self-deceived persons or conscious hypocrites gain admission by deceptive means into almost every church—this is particularly the case in this land. The net when cast draws in good and bad fish. (See Matt. xiii. 47—56.) This cannot be avoided, as those who guard the doors of entrance to the church are not omniscient. It is not strange that they are deceived, since even Satan at times appears as an "angel of light."

Again, a reaping time is coming. All may appear alike now, but a division is to take place. This is graphically described in Matt. xxv. Then it will appear to the assembled universe who are the Lord's in truth, and who in name alone.

Readers are called upon to ascertain so far as possible to which class they individually belong, and if on the wrong side, to flee for safety to their Redeemer and Saviour.

PARABLE NINETEENTH.

The Good Shepherd.

John x. 1—5.

Though this parable appears to us very plain, yet they to whom it was addressed understood not its import. Our Lord very graciously explained it to them in verses 7 to 18 of this chapter. The following lessons of instructions are derived and enforced.

1. There is but one way of entering the true church on earth, and the heavenly church above, and that way is *Christ!* (See John xiv. 6; Acts i. 12; and v. 31; Gal. iii. 26.) Christ is to mankind now what the brazen serpent was to the bitten Israelites.

2. We are here made acquainted with the evidences of our being members of Christ's church—sheep of His fold.

First. They hear the voice of Christ loud though the calls of public opinion, custom, natural inclination, &c., may be. Their question ever is "Lord what wilt *thou* have me to do?" "Speak, Lord, for thy servant heareth."

Second. Wherever Christ bids them there they are to be seen. The character of that way, smooth or rough, does not affect them.

Third. Christ is their one example, their guide at all times.

3. We here see the blessedness of true Christians:—*First*, Christ who is God "knows" them; not simply as one friend knows another—but in the way of *protection*. (See Ps. i. 6; 2 Eph. ii. 19; Nah. i. 7.) He knew Noah, Lot, Daniel, and Paul, and was their protection in the midst of danger, and so of all his people. *Second*, he will give them *eternal life*. How beautifully is this described in the 23d Psalm. (The whole Psalm quoted.)

4. Christians should adore the *love of Christ*. He laid down his life and that *voluntarily* for them.

5. The blessings of Christianity are intended for all nations—all are called into the fold. Not the Jews alone (as they fancied) but those of other nations. So it has been, and will continue to be.

6. Those who are true Christians constitute *one family*. Let not jealousy, caste, bitterness, dwell there, but *brotherly love*.

Readers are urged to be deaf to the call of all false

teachers, and to hear the Good Shepherd—to put themselves under His guidance and thus enjoy His salvation.

PARABLE TWENTIETH.

The Wicked Husbandmen.

Matt. xxi. 33—43. Mark xii. 1—12. Luke xx. 9—19.

Our Lord intended by this parable to show to the Jews the wickedness of their conduct towards the Prophets, and the ruinous consequences attendant thereon. The points of resemblance are plain. The Householder is God. The Vineyard was the Jewish nation. The refusal of these husbandmen to render to the Householder the lawful proceeds of the field, represented the Jews barren of all good works. The servants sent by the Householder answered to the Prophets sent by God. Their conduct towards those servants was one with that of the Jews towards the Prophets, &c. But their conduct brought with it *ruin*.

We see here—

First. The long-suffering and justice of God!

Second. It becomes those who enjoy privileges to improve them *at once*, lest they be taken away.

Third. God still sends his servants to declare His will and determination.

Readers are told that if such conduct of the Jews towards Christ exposed them to the Divine displeasure, they cannot expect to escape, if they continue without faith, through which alone is eternal life.

PARABLE TWENTY-FIRST.

The Two Foundations.

Matthew vii. 24—27.

The fifth, sixth, and seventh chapters of the Gospel by Matthew are a casket of precious gems. Were the rest of the Bible lost, it would, with these remaining, be the most valuable book the world ever saw. (In illustration of this a variety of texts collated from these three chapters are inserted.)

The parables teaches—

1. That merely *hearing* the Gospel preached will not suffice for the soul's salvation. (Epistle to the Romans ii. 13; James i. 22, 23, 24.) This truth is farther enforced by a variety of familiar instances. The sick man *hearing* of a remedy and not using it. The poor man *hearing* of a road to wealth and not walking in it, &c. The devils know what is right, but will not do it. The bitten Israelites must *look* to the brazen serpent ere they could be healed—*hearing* of its erection was not enough. So of Christ He must be *believed* and followed, or the salvation He came to procure will be of no avail.

2. How *safe* are all who truly believe in Christ and faithfully follow Him. They are like a house on a *rock*. The devil, afflictions, temptations of the ungodly, the allurements of the world, all strive to destroy him, but he resists all with such considerations as are contained in Matt. viii. 9; James iv. 7; Job ii. 10; Sam. iii. 39; Heb. xii. 6; Job xiii. 15; Prov. xi. 4; and xxiii. 5; 1 Tim. vi. 10; 1 John ii. 15; 1 Cor. vii. 21. These precepts and promises have, through Divine grace, enabled the martyrs and the persecuted of every age and clime to stand firm and not to deny Christ though the heaviest storms of human wrath were beating upon them.

3. How *dangerous* the state of the unbelieving and ungodly. They are like a house on the *sand*. They have no strength of their own to meet temptations and trials, and the promises are not theirs. They are exposed to dangers that will prove their eternal ruin.

Readers are urged to commit their souls to Christ, through whom alone is salvation, and who alone can give it a place among the "spirits of just men made perfect."

ANALYSIS OF ILLUSTRATIONS.

FIRST ILLUSTRATION.

The Beam and Mote.

Matthew vii. 3, 4, 5.

The object here aimed at is to reprove the too common habit of condemning others for faults of which we ourselves are, to an equal if not greater degree, guilty. Not that we must be conscious of *perfect innocence* ere we rebuke sin, but we must not be wilful and habitual transgressors. (See Rom. ii. 2—22; and xiv. 4; also Matt. vii. 1.) As to the faults of others towards ourselves, we must remember that our forgiveness of them is a condition of being forgiven by God for the numberless sins committed against Him.

SECOND ILLUSTRATION.

The Lighted Candle.

Luke viii. 16, 17.

One of the consequences of the apostacy is *ignorance* upon a variety of subjects. The Gospel is the light that dispels that darkness. That light is designed for all the race. They, therefore, who receive it are to give it to others. Said Christ to the restored demoniac, "Go home to thy friends and tell them," &c. Mark v. 19. Again He said "Freely ye have received, freely give." (Matt. x. 8; see also 1 Cor. ix. 16; and Rev. xxii. 17.) Every Christian should be to the community in which he lives like a lighted candle in a dark room. If he be not so, he denies his Master, and is unworthy of the name he bears.

THIRD ILLUSTRATION.

The Good and Bad Trees.

Luke vi. 43—45.

We have here tests of moral character—characteristics of the righteous and unrighteous. All men naturally bring forth the bad *fruits* of pride, envy, ambition, selfishness and the like—but when a new heart is given to them, they at once become fruitful in the good works of faith, humility, peace, holiness, &c. By these tests it becomes all Christians often to try themselves, to see whether they are in *truth* what they are by *profession*.

FOURTH ILLUSTRATION.

Blade, Ear, and Full Corn.

Mark iv. 28.

This illustration suggests the following thoughts. (1) Grace in the heart, like seed in the ground, will not lie concealed, but will manifest itself in holy conduct. (2) The mode of its operation, like the springing up of seed, is a mystery. (John iii. 13.) (3) Divine grace does not at *once* change all the feelings of the heart. The work—like the blade, ear and full corn, is gradual. (See Phil. iii. 12; Prov. iv. 18.) Here, too, are evidences of Christian character by which we should often test the nature of our hope.

FIFTH ILLUSTRATION.

Little Child.

Matthew xviii. 2, 3.

This act of Christ's corrected the erroneous opinions of the Jews as to the real nature of His kingdom. It was to be one not of worldly *exaltation* but of *humility*, and the feeling that was enjoined upon all the subjects of that kingdom was simplicity and humility—the disposition of a child. The same is inculcated by repeated revealed precepts. (See Ps. cxlix. 4; Is. lxvi. 2; Jer. xlv. 5; and the parable of the

Pharisee and Publican.) The existence or absence of this spirit is undoubted evidence of fitness, or otherwise to enter heaven.

SIXTH ILLUSTRATION.

Happy Servant.

Luke xii. 42—46.

The members of the Christian church are here compared to servants, whose duty it is to be ever diligent and watchful. But how many, alas! are not so, but live with but little regard to the duties they owe to their Divine Master, and less thought of His coming to receive their account. All such faithless, indolent ones will be treated as His enemies, while they alone who are "faithful unto death shall receive a crown of life." The service in which Christians are engaged is most honourable and noble. It is one with that of angels who are "ministering spirits."

SEVENTH ILLUSTRATION.

Different Gates and Ways.

Matthew vii. 13, 14.

We are here reminded of three important truths. (1) It is an easy thing to descend to hell, and a difficult one to ascend to heaven. The former is a "wide way," the latter "narrow and strait." The former requires us but to sit still and go with the tide; the latter to be earnest and resist the current of our natural inclinations and desires, as also the customs, prejudice and fashions of the world. Our position is similar to that of the Israelites who were required to *fight* ere entering and possessing Canaan. (2) The number who at present enter heaven is small, while multitudes sink to hell. (3) All men naturally are in the broad way to destruction. If conscious we are there, we should leave it and enter the path that leads to heaven. Thus doing we shall be happy *now* and *forever*.

EIGHTH ILLUSTRATION.

Strong Man Armed.

Luke xi. 21, 22.

This "*Strong man armed*" is Satan. He is called Abaddon, descriptive of his strength and cruelty. (Rev. ix. 11.) The "*palace*" is the heart of man in which the adversary dwells, until expelled by the *stronger than he*, i. e. Christ. Here is a question for self-examination. If Christ is reigning in our hearts, we are daily obeying His commandments and doing His will. If Satan is there, then are we his slaves. Which is it?

NINTH ILLUSTRATION.

The Obedient Servant.

Luke xvii. 7—10.

The idea of debt and credit that some seem to attach to the spiritual transactions that pass between man and God, is most erroneous and dishonourable. Man is a debtor to God, but God cannot—tradesman like—be in man's debt. Every duty that God requires of man should be done with all possible vigour. If he is to *love God*, it must be "with all his mind—heart—soul—and strength." If he is to do good, it must be "with all *his might*," and so of other duties. The utmost *energy* is enjoined. The idea of doing more than God requires is impossible. The true Christian cannot but feel this. He knows that he does but *his duty*, and he feels that God is worthy of infinitely more than he can, with all his diligence, render.

TENTH ILLUSTRATION.

The Single Eye.

Luke xi. 34—36.

As the eye is perfect or diseased, the vision will be correct or erroneous—so if the mind be in a healthy state its efforts at discerning truth and entertaining right feelings will be successful; while if under the dominion of pride, envy,

selfishness and like passions, it is in an unfit state for examining Divine truth, and it cannot but be led into error. "The *meek* will He guide in judgment, the meek will He teach his way." So of other dispositions. They are essential to a healthful exercise of the mental and moral powers.

ELEVENTH ILLUSTRATION.

Blind Leading the Blind.

Luke vi. 39.

Not more plain is it, that if one blind man attempt to lead another who is blind, that both will go into danger, than that a man who teaches error will involve himself and his disciples in ruin. It was so with the Jewish doctors. It was so with Mohammed and his disciples. It is so with the Brahmans. All who attempt to teach should first be sure that they know what is truth, and all who desire to learn should go for instruction to the really wise. To all we say, go to Christ the Divine, and be guided by the instruction of His word—go also to His ministers who preach in His name.

TWELFTH ILLUSTRATION.

New and Old Cloth, and New and Old Bottles.

Luke v. 36—38.

There is a fitness and propriety in all things, (Ec. iii. 1,) and we should study it. The Pharisees would have Christ's disciples fast and mourn while He was with them. But *no*, says our Lord, wait till I leave them and then they can fast. "A time for every thing, and every thing in its time," is an old proverb. Talk not to a drunkard of his sin while *intoxicated*, or to an angry man of his temper while *enraged*. Study to learn not only *what to do*, but *when and how to do it*. On this and all subjects Divine wisdom is needed; which will be granted if asked for with humility and faith.

THIRTEENTH ILLUSTRATION.

Living Water.

John iv. 14.

Of all created things, none is more necessary and useful to man than water. On this account, and that too of its natural purity, it is a fit emblem of Christ. (See Isa. xlv. 3—5.) It is in vain to go for satisfaction to the broken cisterns of worldly pleasures. They are all empty. But we must go to Christ. He is a well-spring of life—they who drink of the water He gives, even His grace, will never thirst.

FOURTEENTH ILLUSTRATION.

Vine and the Branches.

John xv. 1—8.

The following thoughts are here suggested.

1. There is a close union between Christ and His disciples—He is the head, they the members—He the Teacher, they the pupils. (1 Cor. xii. 12, 27; Rom. viii. 1; &c.)

2. Christians must, therefore, ever look to Christ for spiritual life and strength. What is a branch when broken from the tree, or the arm when severed from the body. So is a Christian without Christ. Said our Lord to His disciples, "Without *me* ye can do nothing."

3. The branches of a living tree manifest their life by bearing fruit, so all true Christians bear the fruits of humility, faith, and active benevolence. (Gal. v. 22, 23.)

4. All who are Christ's by faith, may go to Him for whatever blessings they need.

They who are united to Christ here are *safe*, for He will not allow them to be disconnected from Him, and where He is, there will they be; but they who are not thus united are not safe, but will be cast away like dried boughs and be destroyed.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

MEMORANDUM FOR THE RECORD

DATE: [illegible]

TO: [illegible]

FROM: [illegible]

SUBJECT: [illegible]

STATEMENT OF WORK

PERIOD: [illegible]

[The following text is extremely faint and largely illegible. It appears to be a detailed report or memorandum, possibly containing a list of tasks, dates, and names. The text is organized into paragraphs and possibly includes a list of items or a table of data. Due to the low contrast and blurriness, the specific content cannot be transcribed accurately.]

