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THE

JAFFNA MISSION,

CEYLON.

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Occasional Letter.

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OCTOBER, 1887.

ADDRESS IN GREAT BRITAIN FOR THE NEXT 12 MONTHS,

MISSSES LEITCH,

*c/o* MESSRS. SPICER BROTHERS,

19 NEW BRIDGE STREET,

LONDON, E.C.

GLASGOW, SCOTLAND,

*October 4, 1887.*

DEAR FRIENDS,

A little more than a year has passed since we sent you our last annual letter.

The last of January, 1886, the Rev. and Mrs. W. W. Howland left Uduvil for a period of much-needed rest on the Pulney Hills, in South India, and, after their return to Jaffna, they were stationed for a time at Tillipally ; so that from the last of January till the middle of October we were the only resident missionaries in the Uduvil Station, and with the work of that station, as well as of our old stations of Manepy and Panditeripu, of which we still retained the care, our time and strength were fully occupied.

Our last report mentioned that on February 14, 1886, a class of 28 girls graduated from the Boarding School.

March 16 was the day appointed for examining candidates for a new class. It was thought that a class of 30 might be taken.

Early on the morning of the day appointed the parents came, bringing their daughters in ox carts. For, as you know, in Ceylon a girl is considered too beautiful and precious an article to be exposed to the public view.

When the hour for the examination arrived, what was our surprise to find 120 girls waiting to be received into the school.

Those who were able to pass the fourth standard subjects were given a very careful examination and, on account of the eagerness of the parents, who were very desirous that their daughters should be taken into this Christian Boarding School, a class of 52, of those who passed the highest in the examination, was taken into the school, and the remainder of the girls went home, many of them in tears, because they could not be received. However, we told them to keep up good courage and to come again the next year to the entrance examination.

Most of these who applied were of high caste, and more than half of them were from heathen homes. Yet so highly is the education prized which is given in this Boarding School and so great is the revolution which has taken place in the minds of the people, that these high caste Hindu parents are willing to send their daughters to this school (in many cases paying all the required fees) and, allow them to eat, sleep, and live with the Christian girls; and to be under the strongest Christian influence continuously, attending the Weekly Prayer Meeting, the Church Service and Sabbath School, studying the Bible every day, singing the Christian songs and learning to pray; and when

a young girl embraces Christianity and asks to join the church, as is almost invariably the case when the girls are allowed to remain a year or two with us, the parents seldom now make objection ; so that, by God's great blessing there are numbers joining the church from the Boarding School every year.

Very often at the close of a village meeting, or when we are visiting in the homes of the people, when we urge them to become Christians they say, "I am too old to change, but here are my children, you may take and educate them, and if they become Christians I will not object." This school, after the new class was taken, numbered 121 pupils.

The annual Mission Committee examination of this school was held on September 30, 1886. The following was the order of exercises :—

1. A Chant in Tamil, by a choir ; and Prayer.
2. Examination VIII. Standard, History of Ceylon.
3. Examination VII. Standard, Acts of the Apostles.
4. Singing in English by the School: Take me as I am ; Composition, subject Power of Habit ; Recitation, subject Saviour like a Shepherd.
5. Examination IV. Standard, Bible verses, Hymns and Golden Texts.
6. Examination V. Standard, Arithmetic.

7. Singing by a Choir, Bye Baby ; Composition, subject How to spend our vacation ; Recitation, Good-night and Good-morning.

8. Examination VI. Standard, Arithmetic.

9. Examination, Queen's Scholars, English.

10. Singing a Motion Song The Mill Wheels, by a choir ; Composition, subject The Visit of the VIII. Standard to Jaffna Town ; Recitations, subjects Bow-wow-wow, Good-morning, Mr. Monday.

11. VIII. Standard, Theruvakku Puranan.

12. Singing by the School, Little Red Bird ; Recitations, subjects Kitty Kitty, Two Little Feet, Sleep Baby Sleep.

Singing an English part song by a Choir, Good-night ; Composition, subject A farewell to the Misses Leitch ; Singing a farewell Lyric to the Misses Leitch.

Remarks—by Rev. S. Eliatamby, Native Committee.

Do do E. P. Hastings, D.D., Mission do.

The School flourishes financially. In February, 1886, it earned a Government grant of R2582.

It now receives no aid from the American Board excepting the superintendence of the missionaries. The expenses of the school are met by the Government grant, the fees of the pupils, and the interest of the endowment and scholarship funds. I mentioned in our last letter that we had been

able to secure from Ceylon, subscriptions amounting to £1,360. We have since received subscriptions to the amount of £140, making altogether £1,500 promised in Ceylon ; £710 have been already paid, and the remainder is to be paid in monthly or quarterly instalments through the next four years. We feel that the natives showed much self-sacrifice in this matter, and we were much touched by the way they gave. They gave not what was easy for them to give, but what was difficult. We felt that many of them gave from love to Christ, desiring that more girls might be educated in this Christian Boarding School, and there learn about Christ. We have the list which shows how the people gave. Some gave £24, some £12, some £6, and others, smaller sums. Those who gave these sums were not people of wealth ; some were in government employment, some in mission employment, and some were farmers.

Some gave £6 who were receiving a salary of £3 per month, which meant giving two whole months' salary.

Friends of this school in America have most kindly sent to us or paid to our brother sums amounting to £160 which have been invested for the school, the interest will go yearly to aid in paying the fees of those who are unable to pay the whole, such as daughters of Bible women, or of native



pastors, catechists, day school teachers, etc., many of whom receive only a living salary, and have not money laid by with which they might provide for the higher education of their children. Also children of poor Christians, and especially orphan children will be aided by this fund.

A Society of Christian Endeavour has been formed in the school and it and the two others in the field are flourishing and doing much good. The Manepy Society sent gifts to the island of Ninathieve for a Christmas tree to gladden the little children there. The Oodooville Society has been devoting its weekly collections to furnishing a supply of oil for the lamps used at the moonlight meetings. Several from each of these societies joined the church during the past year.

Fifty persons joined the Uduvil church on profession of faith the past year and the Manepy, Nevaly, and Pandit-eripu churches received accessions.

Through the kindness of friends in America, our brother was able to send a new and beautiful communion set which was given to the Manepy church. All the members of that church feel most grateful for the kind gift. The beautiful silver plated service seems so much more befitting to this sacred ordinance of our religion and so much more attractive than the dingy pewter vessels which they have been using for many years in the past. We wish that some



friends might send out similar communion services for the Nevally and Panditerpu churches also.

Much work has been done by the native Christians in the direction of holding village moonlight meetings in different villages in Uduvil. Permanent good resulted from these meetings and inquirers' classes were started in different villages.

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## MANEPY FESTIVAL.

Preaching services were held as usual on the car-drawing day of the great Manepy Hindoo Festival.

Large numbers came and listened to the preaching and singing, and bought or received Gospels or tracts. Very little opposition or hostility was shown by any one. We trust some seeds were sown which will bring forth fruit.

The members of the Manepy church have subscribed £300 toward the repair of their church building. This was in addition to the amount which they usually give for the pastor's salary, church up-keep, church poor, and the native Bible, tract, and missionary societies.

The women of the Uduvil church have also made an earnest effort on behalf of the poor of their church and

district. They have formed a Society called the Widows and Orphans' Society, and raised by subscriptions over R250. They hope to add to this sum year by year. The yearly interest of this sum will go toward aiding widows and orphans or the very poor Christians.

The Uduvil church, after the harvest, had its thank-offering meeting or Feast of Ingatherings as it might be called. To this the people bring a portion of the increase of the field ; grain, fruits, vegetables, the firstlings of the flock, fowls, eggs, braided mats, needlework, etc., etc. After appropriate addresses and songs of praise the meeting closed and the sale of things took place. The proceeds of the meeting amounted to R84.

Such meetings are held in all the churches and preaching places of the American Ceylon Mission. The proceeds are usually devoted to the Native Missionary Society.

This Society, supported by all the native churches of the American Ceylon Mission, is now in its 46th year of work. It has been officered and managed by natives for the past 30 years.

It is probably the oldest missionary society in Ceylon or India which has been supported and conducted by native Christians for so long a period. It carries on work in some islands lying beyond Jaffna. Its receipts last year were R870.

Several touching incidents might be told relating to the giving of native Christians toward this Society.

An elderly widow belonging to the Nevaly church, came to us one day, and, taking off several pieces of jewellery, which had descended to her as dowry property from her mother and grandmother, gave them, saying, "Here, sell these and give the money to the Native Missionary Society. I want to have a share in sending the gospel to some of the poor people on the islands before I die."

This is but one of the many instances which we could mention of such gifts on the part of native Christian women.

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## TEMPERANCE WORK.

The petition of the World's Women's Christian Temperance Union was sent to us for circulation. We had it translated into Tamil and Singhalese and circulated in these languages and in English. We circulated at the same time a somewhat similar petition to be signed by men.

We sent these petitions to the various missionaries in

Ceylon, who gave them into the hands of their native pastors, catechists, teachers, and Bible women, and they were thus circulated in this way by responsible parties. The natives in general expressed great eagerness to sign the petitions. We were told that many Hindoos signed these petitions with a prayer. Raising their hands and eyes to heaven they would say, "Thervan ethu say ert-thum," *i.e.*, "May the Lord prosper this."

Within six weeks they brought to us 16,000 signatures. We feel that the hearts of the people spoke by these signatures. No one received any pay for circulating these petitions. Those who circulated them did so in their leisure time and for the sake of the cause.

The people wish for just what the petitions ask. They are total abstainers, and they wish their sons and daughters to grow up such. They wish their homes protected by the prohibition of the traffic from their midst. The Government, by selling the liquor licenses at public auction to the highest bidder, *creates a class of men whose business it is to push the traffic.* The great majority of the people on account of their religious beliefs and social customs are total abstainers, and they wish that shops should not be opened in their midst.

They fear to have such temptations placed before their sons.

Recently, a native in Ceylon was convicted of murder and sentenced to be hung. He sent word to all his relatives and friends to come to the execution, as he had something important to say to them. When all were assembled he knelt down on the scaffold and said, "Strong drink caused me to commit the deed. Had I been sober I should never have done it. I warn and entreat you all never to drink a drop of strong drink." The Government creates a class of men whose very business it is to push the traffic in strong drink, and then when ignorant natives fall under the temptation and commit crimes when drunk, they are hung, while those who tempted them—who sold them the liquor—are let go free to go on with their nefarious traffic, and tempt and ruin yet others who are ignorant of the nature and effects of the drink which is offered them; and even, it may be, given to them freely at first till they have acquired the taste. Natives have repeatedly told us that this is the case; that in different parts of Ceylon it has been given away freely at first in places where the people had not learned to drink.

Can nothing be done to give the people a voice in this matter which so closely affects their homes? If the Tamils could have a voice in this matter they would very quickly shut up the shops.

Our attention was first called to the fact that intemper-

ance was spreading among the people by being told, shortly after we had settled at our station, that a native gentleman living near us had drowned himself in the well which was by his own door. The wells in Jaffna are usually deep, sometimes 60 feet in depth. I went to the house. The family was one of the wealthiest in our field. The house was a fine large house and was built after the English fashion. The gentleman had been educated in English, and was, to as great an extent as possible, following English customs. We see almost everywhere the natives acquiring English customs. Because the English are their rulers they look up to them with great respect, and are eager to acquire their habits.

I was told that this man who had drowned himself had been associated in business with English gentlemen; that they were accustomed to ask him to drink with them; and that, along with acquiring other English habits, he acquired this habit of drinking and became a drunkard; and when he found that he was a drunkard, and did not feel himself able to conquer the habit which had got so strong a hold of him, filled with a sense of shame and disgrace, he drowned himself in the well at the door of his old home.

I was told that the father, some time previously, had drowned himself. He also was a business man, and was associated a good deal with Europeans and acquired

drinking habits, became a drunkard, and drowned himself in the same well.

I was told that in the same way a brother and a sister's husband were both drunkards. I saw, in the house of mourning, the mother, who was a lovely Christian woman and a member of our church, weeping with breaking heart over her lost son. The bitterness of her bitter cup was not that her loved ones, son and husband, had been taken from her, but that she well knew their souls had gone into God's presence polluted and degraded.

Sometimes it is said in England, "Oh well, the liquor is there, but we don't force the natives to drink." Still we feel that a great wrong is being done, because those ignorant communities are everywhere being tempted. *Is it right to tempt?* The devil does not force people to do wrong. He only tempts, yet the *devil is the devil because his business is to tempt.*

We were astonished to find that intemperance was spreading among the people, that many were using wines and imported liquors, that many families were in great sorrow because a husband or son or brother had gone to some of the large towns in Ceylon or India, and following the drinking customs now prevailing in these towns had learned to drink. We heard the most pitiful tales from weeping wives and mothers in almost every village in our



field. In holding temperance meetings we felt a lack of temperance literature in the native language, and we had a little book of 37 temperance songs prepared in the Tamil language, and 5000 copies of this book printed. We wished to have tracts to circulate among the people, and we had several of John B. Gough's temperance lectures translated, and circulated a few thousand copies which had been printed in our mission press. But as Tamil is spoken by 16 millions of people in Southern India, and as we knew that drinking habits were spreading among the people there also, we wished that these temperance lectures might be circulated among the people so that they might not drink blindfold, but might know what ruin and degradation drink could cause. With this object in view we sent our manuscript to the secretary of the Madras Tract Society, asking if they would print these temperance lectures and offering to help with the expenses of printing. After considerable delay we were informed that this society did not think best to print these lectures, for it was feared that the unveiling of European crimes and sins would disgust the natives with Europeans, and they said that one of their natives, after reading the lectures, said :—" We never heard of such horrible and abominable things done even by the worst savages and heathen as are there told of you." We believe that native was right. So far as we

know heathenism, we do not know anything connected with it which can match the ruin and degradation which the liquor traffic is causing. However, we were very anxious to have the lectures printed in order to warn the poor ignorant communities against the evils of intemperance, and we went to work and modified the lectures, leaving out the worst stories for fear of shocking the savages and disgusting natives with Englishmen ; and the lectures were accepted for publication.

We have held temperance meetings in our field and worked as earnestly as we could during the past seven years, but we feel that while we have been trying to rescue one drunkard the liquor shops have been making ten.

I am sorry to have to tell you that the great liquor-shop in Jaffna is kept by a man who is a member in a Christian church, and occupies, so I understand, a front seat in this church. He is a European. His liquors are sent all over Jaffna, and are carrying into the homes of the people miseries worse than death. This man knows what ruin these drinks are causing in this ignorant community, and yet he carries on this trade. Why does he, who professes to be a follower of the Lord Jesus Christ, do this? His trade is ruinous to the interests of his fellow-men, and he knows it, but he carries on his trade, for what? *to make money*. What a thing it is to set the heart on money ; to

worship it—*mammon-worship*! We know a good deal about devil-worship. In Ceylon and India many of the low castes are devil-worshippers; but we don't know of any devil-worship which can match this mammon-worship. I was talking one day with a Mohammedan. I was speaking about the religion of Jesus Christ, and I asked him to become a Christian. He straightened himself up and looked me in the face, and said:—"Madam, do you want me to become a Christian and sell liquor? If I were to sell liquor I could very quickly make a fortune. Fortunes are made in these days by the sale of liquor, but," said he, "I would scorn to make a fortune by the sale of liquor. I would scorn to touch even an empty liquor bottle. But," he said, pointing to the liquor-shop right in front of us, "there is a liquor-shop kept by a man who is a member in a Christian church, and who occupies a prominent place in a Christian church." I felt dumb in his presence and turned away, but I could not help asking myself the question, "Why is it that liquor dealers so often occupy front places in the Christian churches? Is it because the churches desire a part of their dirty money."

While we have been in Scotland we have been asking for aid for a Christian College in Jaffna, and Christian people often have said to us, "Oh, go to this rich man, or to that rich man, he is able to help you;" and when we have asked

“What is his business?” they have often said, “Oh, he is a brewer,” or “Oh, he is a distiller,” as if we wanted the money of brewers or distillers to carry on Christ’s work in Jaffna. Whatever money we may take back to Jaffna, be it little or much, we want it to be clean money. We are willing to take the pennies of the poor if the money is clean, and given with love and prayer, and we believe the Lord can make such money go a long way in His work. What good would money do us unless we had God’s blessing with it? There is something that we need much more than we need money, and that is God’s blessing. When will individuals and societies and nations learn that there is a God who reigns in righteousness? And understand that money from a traffic which fattens itself at the expense of the morals and happiness of our fellow-men can never be blessed, whether it be sought for by churches to aid in carrying on Christian work, or by governments for the sake of a revenue.

This liquor traffic, licensed by the Government, and the drinking habits of Europeans are the greatest obstacles in the way of missions. Because the traffic is licensed by the Government it claims for itself a respectable place, and it is accorded that place, and drinking habits are growing in our midst. Whatever can be done to check drinking habits in Christian lands will help us in heathen countries; for

we feel that the drinking habits of Europeans are against us.

I may mention, simply as an illustration, that last year there was a native wedding in Jaffna between two wealthy families. 4000 high caste natives attended the wedding ; many Europeans also were invited and were present on the occasion. After the marriage had been solemnised, refreshments were served, and, as it was known that Europeans are accustomed to use wine, wine was passed to them, and they drank it in the presence of those natives. The thoughtful natives said among themselves, “ What a shame that Europeans should set such an example before our people ! ” For they know that their young men when they go to the large towns, and are away from home restraint, and have cast aside the native customs, will be very apt to go into some of the many shops which they see open, and they will just say to themselves, “ We will try some of that drink which we saw the Europeans drinking.” How is it that Europeans, living among a people who are eagerly copying their customs, are so regardless of their influence, whether it be good or bad ; and set, apparently quite thoughtlessly, an example to the natives which is a most harmful one ?

These Europeans are from Christian England and Scotland, and they are probably from homes where Christian

mothers and sisters have placed wine on their tables. These wives and mothers thought this a little thing, a harmless indulgence; but who can tell to what their example, if it be not an absolutely safe one for others to follow, may lead? We see the natives in heathen lands stumbling over this example into drunkards' graves.

Will not God hold Christian Great Britain responsible for the great wrong which is going on in Ceylon and India?

The religions of the Hindoos, Mohammedans, and Buddhists forbid the use of strong drink, and formerly the people of India and Ceylon were for the most part total abstainers; but now in Ceylon nine times as much is spent for strong drink as is spent by the Government for education, and in India in the last 12 years the excise revenue has increased 75 per cent! This frightful increase is due to two causes, the influence of European example, and the fact of Government encouraging the traffic for the sake of revenue.

Thus Great Britain goes to India with the Bible in one hand and the brandy bottle in the other. The ships which take out the missionaries take also thousands of gallons of strong drink. The venerable Archdeacon Farrar said in a recent address, "It is now a considerable time ago that an Archdeacon of Bombay, with whom I was acquainted, gave the shocking testimony in public that, for every Christian

whom we had made in India, we had made 100 drunkards."

We believe that until the Christian church makes a clean separation between herself and the liquor traffic, so that to be a Christian will mean one who is out and out on the side of total abstinence, and utterly opposed to the whole traffic in strong drink, Christianity will never make the progress which it otherwise might in India, Africa, and elsewhere. The connection of Christian nations and professing Christian men and women with strong drink is one of the greatest stumbling blocks in the way of the nations receiving the Gospel. Christ says to each one of us, "Roll ye away the stone."

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## ABSENCE FROM CEYLON ON FURLOUGH.

Having received permission from the American Board of Missions to visit America on furlough, we left Ceylon the middle of October, 1886, and came to Great Britain *via* India. In India we went from Negapatam in the South to the Himalaya Mountains, and from Calcutta in the east to Bombay in the west. We had the petition of the World's Women's Christian Temperance Union translated and circulated in ten of the great



leading Indian languages, through the medium of the five great Religious Tract Societies of India. We also had "Looking unto Jesus" translated and circulated in many languages by the same societies. We also arranged with these societies to have the temperance addresses of John B. Gough translated and printed in several of the leading Indian languages. We also took to Madras and offered to the Madras Religious Tract Society Tamil translations of "The Christian Religion," by Prof. Fisher, "The Children and the Church," by Rev. F. E. Clark, a Temperance Catechism of 160 questions and answers, and several of Moody's Sermons, additional to those before published.

We secured the insertion of temperance articles in many of the leading newspapers of India, and we had the opportunity of seeing much of mission work and of addressing various assemblages, mission schools, etc.

We have great pleasure in stating that in this tour, in which we met over 200 missionaries and were entertained in many mission homes, we never saw a drop of strong drink on any missionary's table; but instead we found many missionaries to be earnest temperance workers, having total abstinence societies in their churches and schools.

We pray that the day may soon come when *every foreign missionary* may be a *pledged total abstainer*, and when *only*

*the pure juice of the grape*, and not port wine may be used at the *Lord's table*. At present in some missions in India converted natives taste strong drink for the first time in their lives at the *Lord's table*. This is a great evil since it leads Hindoos and Mohammedans, who by their religious beliefs and social customs are total abstainers, to look upon the use of strong drink as a part of Christianity. When a drunken European soldier or sailor is seen on the streets the people say, "There goes a drunken Christian." When a dispute arises as to whether a native is a Christian or not the reply often is, "Oh, yes, I know he's a Christian, I saw him drink brandy." When a Mohammedan begins to use strong drink his friends go to him, and if they cannot persuade him to give it up they say, "Well, if you must drink, don't disgrace us and our community, *go and become a Christian and drink properly.*"

The use of intoxicating drink in native Christian communities is a matter for deep regret. Mr. Gregson well says, "What a blessed thing it would have been if we could have said to the natives of India that there was perfect sobriety among Christians—a line clear and intelligent that the man who is a Christian is a man who does not drink. I say we should have had a force to-day in India which does not now exist. I don't believe that the success of missions depends upon the number of mission stations.

The power, the strength, the efficiency of the cause of Christ, if that is synonymous with the cause of missions, must depend upon its *purity*, and that is its power. . . . You profess Christ; then abstain from drink that no man may question your position, and that we may get that dreadful saying in India cast into oblivion—‘to be a Christian is to be a drunkard.’”

“Let us get that removed from the language of Hindostan by some means, and when we can say, ‘If it was so in the past, but *it is not so now*,’ we shall be bringing all the force of practical Christianity to bear upon the people, and we shall be able to say, There is no need for you to drink liquor when you become a Christian, any more than it was necessary for you to do so when you were a Mohammedan or a Hindoo. . . . If drink is the destroyer of souls, the curse of the Christian community, let us use at the communion service what the Master Himself commanded—the fruit of the vine in which we are to commemorate His death. Let there be no mistake about the wine in which we commemorate the death of our blessed Lord, that a Hindoo, seeing the service, will not turn away with scorn and say, ‘These Christians are drinking strong drink—look at those Christians drinking.’ Let me suppose that you had the whole of India Christian, what wine could be used at the communion service? Are they to be supplied

with hundreds of dozens of port wine from England? What would they have to do? They could not pay for wine from England. Whereas there are raisins to be purchased in every bazaar in India—the fruit of the vine—and they could make from the fruit of the vine the wine\* that Jews make to-day when they keep the Passover. So that it seems to me we are not starting some strange fanatical fancy, but simply obeying the command in using the fruit of the vine, which for a few pence can be purchased in any bazaar in India.”

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## BIBLE LESSONS AND CHRISTMAS TREE.

Although we were not present with our dear people in Jaffna on Christmas last, yet we made arrangements before leaving Jaffna that the Christmas celebrations should take place as usual. Roll of Honour Cards were printed and were ready to be filled out with the names of those who had been faithful in learning the prescribed Bible lessons in the day and Sabbath schools throughout the year. Also copies of “Christie’s Old Organ” in Tamil

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\* The juice extracted from raisins soaked in hot water.

were given to deserving Sabbath school children, the cost being met by the Foreign Sabbath School Association of America.

Large Christmas gatherings were held in the different centres, conducted by the native pastors, when the singing of Christmas songs, reciting of the golden texts, and the rendering of dialogues, declamations, and recitations by the children, and the giving of brief addresses by pastors and others present, together with the distribution of prizes and other gifts, such as bananas, cakes, etc., provided by the native Christians for the little ones, made the occasions happy ones.

Several Christmas boxes, sent out from America by friends, reached Jaffna only in January this year, but their contents will make glad the coming Christmas. We have written full and careful directions to our native pastors; and the missionaries now in charge of the station, aided by the native Sabbath school committees, will make the most careful and judicious distribution. We are particularly grateful to the kind friends in America for these boxes. It is a great relief to us to know that in our absence the Sabbath school children will still be provided for, and that as usual Christmas will be a glad day for them.

## WORK IN GREAT BRITAIN.

We arrived in Great Britain about the middle of January last. Since that time we have addressed 180 meetings in different parts of Scotland. Up to date we have by God's blessing secured £3,300 toward the funds of the Jaffna College.

The accompanying pamphlet will explain fully the needs of the College, and the *great work* which lies before it in the future, in training up native Christian helpers for many missions in India and Ceylon.

It is hoped that altogether £15,000 will be secured in Great Britain, and £15,000 in America. Trusting in God alone, who holds all hearts in His hand, and who has so plainly laid this work upon our hearts, and who has thus far so wonderfully opened up the way before us, we will go on with the effort we are making in Great Britain. Will not you, dear friends, who read this take a hand in raising the sum wanted from America.

Our poor native Christians in Ceylon give, many of them, a tenth of their income for the cause of Christ. They support a native Bible society, a native tract society, and a native missionary society, besides giving to the support of their own native churches and to aid educational institutions.

The native Christian women give in a way of their own. The mother of the household each morning measures out the food for the family for the day. She measures it out by the handful, so many handfuls of rice for her husband, so many handfuls of rice for each child, so many handfuls of rice for herself. After she has thus measured out the usual amount for the day, she takes out from this amount one handful and puts it in a little box (which is to be found in almost every Christian house), called the Lord's box. So day by day, when she measures out the food for the body, she thinks of the soul hunger of those around her who are starving for the bread of life, the Gospel which is so precious to her; so she denies herself every day a little, a handful, and puts it, with a loving thought and a prayer, into the Lord's box. The church collector from time to time visits all the Christian houses, collects the rice from these boxes, sells it, and the money goes at once to *their native missionary society*. This proves a good plan for the women of Ceylon; would it not prove a good plan for the women of America? A penny a day for missions would not be so much for them as a handful of rice a day would be in Ceylon. But the average giving of Christians in Great Britain and America for foreign missions is only on the average *one penny a month!*

Could you not help us in the effort which we are



making in behalf of this Christian College? Could you not take a collecting card and secure from each of your friends and relatives the promise of "a penny a day for a year?" Would it not be good to have a real personal share in the great work going on there by the daily sacrifice of a penny a day? Would that impoverish you or your friends? Could you not do this, and get nineteen other friends to do this. In this way you would secure £30 for the College. We are sending this leaflet to 300 friends. If each follows this suggestion £9000 could easily be raised for the College—just by giving a penny a day and persuading nineteen friends to do the same.

If we can undertake to raise, by God's help, £15,000 in Great Britain, and are willing to give all our time to it for maybe one or two years, paying our own expenses, travelling hundreds of miles, and speaking night after night to large audiences—could not you who love Christ and His cause, and who daily pray "Thy kingdom come," help on the coming of His kingdom in Ceylon and India by speaking of the object, by distributing the little pamphlets about the College, by praying daily for the Jaffna College by name, and by taking a collecting card and securing small sums or large sums from among your friends?

Christ says "If ye *love* Me keep My commandments," and His last command was to carry His gospel to all nations.

Are you doing *all you can* toward the keeping of this command? Can you not help on the work in Ceylon by the methods indicated above? If you *can, will you?*

Collecting Cards, or copies of the pamphlet about the Jaffna College, will be sent post free to any one who desires them, by our brother, Mr. G. W. LEITCH, Rye-gate, Vermont, U.S.A.

All money raised for the Jaffna College may be sent to the Secretary of the Board of Trustees of the Jaffna College—

REV. N. G. CLARK, D.D.,

*Foreign Secretary of the American Board,*

1 Somerset Street,

Boston, Mass., U.S.A.

In sending such sums it should be plainly stated that *they are to go into the Funds of the Jaffna College, Ceylon.*

Yours very truly,

M. & M. W. LEITCH.

