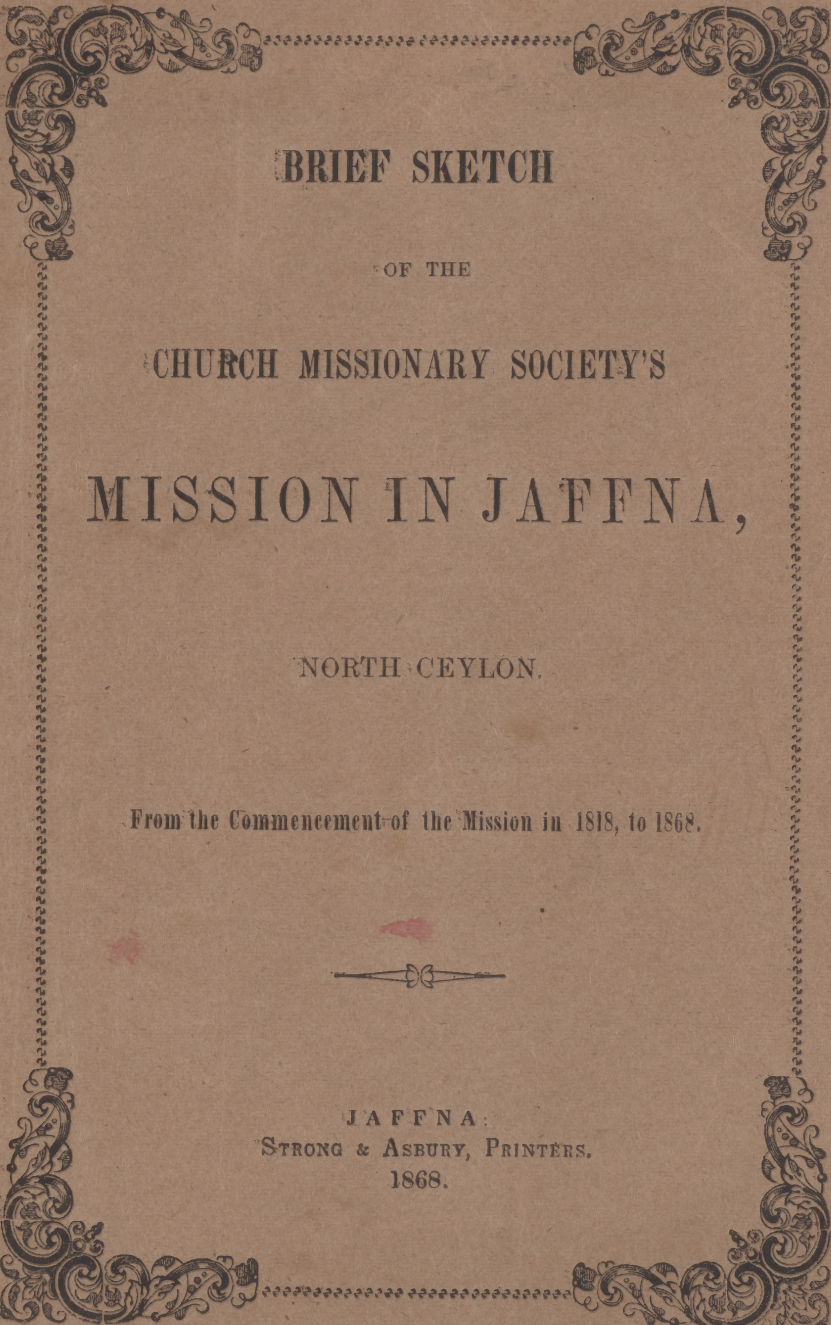
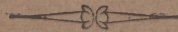


Pam.
Missions



BRIEF SKETCH
OF THE
CHURCH MISSIONARY SOCIETY'S
MISSION IN JAFFNA,
NORTH CEYLON.

From the Commencement of the Mission in 1818, to 1868.

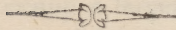


JAFFNA:
STRONG & ASBURY, PRINTERS.
1868.

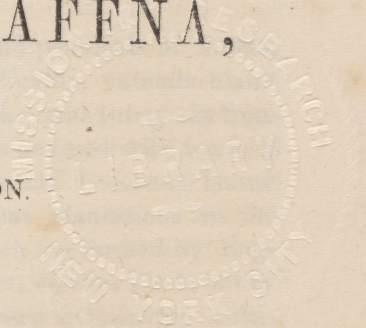
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BRITISH SKETCH

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CHURCH MISSIONARY SOCIETY'S

C. M. S. MISSION IN JAPAN

MISSION IN JAPAN



From the commencement of the Mission in 1852, the progress of the work has been rapid and successful. The number of converts has increased steadily, and the influence of the Gospel has been felt in every part of the Empire of the Great East. The following table shows the progress of the Mission from its commencement to the present time.

Pam
Missions

BRIEF SKETCH

OF THE

C. M. S. MISSION IN JAFFNA.

THE COUNTRY. The district, and peninsula of Jaffna, at the Northern extremity of Ceylon, extends about twenty miles from North to South; and thirty six from East to West. It is one vast plain covered with trees, of which the majority are Palmyra and Coconut Palms. There are very extensive cocoanut plantations in the Eastern part of the Province, which are farmed by English resident Planters. Rice, millet, various kinds of dry grain and tobacco &c. are also very extensively cultivated by the natives. It is thickly populated containing in all upwards of 215,000 souls. It is divided into thirty seven districts, each containing several villages. In three of these districts the Missionaries of the C. M. S. reside. In six others Missionaries of the American Board of Foreign Missions occupy a larger extent of the country, having usually from eight to ten Missionaries. The Wesleyan Missionaries occupy three districts. There is also a Roman Catholic Bishop with six or seven Priests and lay helpers, and five or six Nuns; their proselytes are chiefly from amongst the Fisher's caste. The Missionary operations of the three Protestants Societies thus occupy-

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ing distinct portions of the country, adds in no small degree, to the unanimity and peace with which they carry on respectively their common work.

THE PEOPLE are Tamil speaking Hindoos;—emigrant settlers from South India; a fine, healthy race ; but who are frequently visited, by those fearful scourges of tropical climes, Fever and Cholera—the latter always taking its thousands into eternity. We are often struck with the resemblance, which exists physically, with regard to this people and Europeans. They are shrewd, witty, selfish, and in their circumstances very independent. The Dutch when they possessed the Island forced the inhabitants to forsake idolatry ; built Churches in every district and compelled them to attend and receive the rite of Baptism ; without it no native possessed a secure title to land nor could obtain Government employment. This system of compulsion not only failed in its object of making them Christians but it embittered the minds of the people against Christianity. They clung with a secret adherence to their old superstitions, all the more resolute because stimulated by persecution. The people had suffered under Christians and therefore hated them, and their religion. Then came British indifference, Churches were allowed to fall into decay. No provision was made for the spiritual wants of the people, even had there been some willing to remain Christians. Hence when Protestant Missionaries first arrived, they found the people relapsed into heathenism, and they themselves regarded with the utmost suspicion.

MISSIONARIES. 1. THE REV. JOSEPH KNIGHT, the first Church Missionary to Jaffna, landed in 1818 and commenced his work of evangelization at Nellore, a place, situated about two miles to the North East of the town of Jaffna. Having acquired a little of the language he devoted his early Missionary career, in visiting the people

from house to house, and from village to village. He found darkness brooding over the land and gross darkness resting on the people. "Their prophets prophesying falsely, their priests bearing rule by their means;" and the worst feature of all, "the people loving to have it so." Innumerable were the difficulties and opposition which he had to encounter;—as indeed all first Missionaries to heathen lands. Some considered him an outcast and thought it pollution to admit him to their houses. Others were afraid of him, women and children invariably hid themselves when he made his appearance, and it was not unusual for him sometimes to find himself sole possessor of their dwellings, as he appeared at one end, the inmates disappearing at the other. There were instances when the people bathed, and purified their houses after the Missionary's visit. And it was always usual for the Pundit to go to the Tank and bathe, on his way to his house, after his morning lesson with the Missionary. Mr. Knight during his residence in the land, passed through severe domestic afflictions, in the successive deaths of his first and second wife. He collected materials for an Anglo-Tamil Dictionary which has since been largely improved and published by the Rev. Dr. Spaulding. The first religious tracts were written on palmyra leaves. Mr. Knight was the first to introduce a printing press into the Province, which he had set up at Nellore. The first specimen of its work came forth in the form of a little Tract entitled, "The Heavenly Way" Mr. Knight went to England in 1838 and returned again in 1840; but ere he reached the scene of his labours it pleased the Lord to take him home to his rest. He died at Cotta near Colombo a few days after disembarking on his return to the Island. In the little burial ground of that Mission station his remains were laid to rest, there to await the glorious morning of the Resurrection.

The present venerable head of the American Mission the Rev. Dr. Spaulding, who knew him intimately, says of him that "he was a warm friend, a diligent student in Tamil, a faithful Missionary, an active labourer, and a most devoted servant of the Lord Jesus."

THE REV. WILLIAM ADLEY, landed in the Island and joined Mr. Knight at Nellore in 1824. Here he continued till the death of his wife in 1839, when, he left for England, and again returned in 1841, having married a second time. He remained in the land till 1845, when ill health compelled him to relinquish his work and return to England.

3. THE REV. F. W. TAYLOR, joined the Mission in 1839, and remained at Nellore till 1841; when he removed to Chundicully, and at the close of the year left for Colombo and thence to England.

4. THE REV. JNO. TALBOT JOHNSTON, commenced his work at Chundicully in 1841, and continued his labours in that place till 1849; when through the illness of Mrs. Johnston he had to return to England, where he still resides.

5. THE REV. ROBERT PARGITER, was added to the Missionary band in 1846. He spent the greater part of his time and Missionary life at Chundicully. He remained in the field till 1864.

6. THE REV. JAMES O'NEILL, landed in the same year as Mr Pargiter, and took up the work at Nellore. In 1848 Mrs. O'Neill died. Her loss was deeply felt in the Mission. Under her judicious superintendence the Girls' Boarding School, grew and prospered. In 1856 after 10 years labor Mr. O'Neill returned to England, where he is still labouring.

7. THE REV. ROBERT BREN, whose sojourn in the Province is chiefly connected with Copay, landed in 1849. He superintended the Schools of the Copay District, col-

lected and consolidated the congregation, superintended the building of the Mission House and Church, and after a residence of 9 years, in 1858, through ill health returned to England.

8. THE REV. C. C. Mc'ARTHUR, arrived in 1859 and took charge of the Mission, which was then without the superintendence of a Missionary. He made Nellore his residence, and with the exception of one visit home to England, remained in the Mission field, till the February of last year, 1867.

9. THE REV. H. D. BUSWELL, landed in 1862 and took charge of Copay till 1865; when through ill-health he had to give up his work, and return to England. He is now labouring in the Mauritius.

10. THE REV. THOMAS GOOD, landed in February 1867, a few days before Mr. Mc'Arthur had left. It was a time of peculiar trial to the Mission; the Schools, Seminaries, and general work of the Mission, were completely suspended in consequence of a fearful visitation of Cholera which was then passing through the land.

11. THE REV. D. WOOD, landed in the January of the present year, 1868. The last two mentioned, are at present the only European labourers in the field.

THE CONGREGATIONS. Seven long years of hard toil and earnest labour had passed, and yet there was no fruit seen. The first convert from Heathenism whom it was the Missionary's privilege to receive into the Church by baptism was Mr. Adley's horse-keeper. He was baptized, by the name of Samuel, at the close of the year 1825. In the same year the Sacrament of the Lord's Supper was administered for the first time; five persons only being present. At the close of the first 10 years 1828, the number of Christians connected with the Church amounted only to ten persons. Of these one still survives; now an

old experienced Christian, at that time the only Catechist employed in the Mission (Mr. M. Philips.) The present Church at Nellore was also built during this time, the foundation being the ruins of an old Dutch Church. During the succeeding ten years from 1828 to 1838, the number of Christians had only increased to twenty-five, and amongst these, as far as we are able to gather, there was not a single woman. The number of Catechists employed were four. In 1841 the district of Chundicully was taken up. The old Portugese Church of St. John's with its Congregation of about 90 had been handed over to the C. M. S. Missionary by their old Pastor the Rev. Christian David, who was himself a convert of the Missionary Swartz. This Congregation formed the nucleus of the present Chundicully Congregation; and in this old Building, Sabbath services were conducted till 1862, when the present new Church was erected. During this Decade from 1838 to 1848 the number of Catechists employed at Nellore were six, and at Chundicully two. At the close of this period the number of Christians at the former place had increased to 80. The number of Communicants in both places amounted to 70.

In July of 1847, Jaffna was favoured with a visit from the first Bishop of Colombo, Dr. Chapman. His Lordship held two confirmation services, (the first ever held in Jaffna;) one at Chundicully, in English, where 56 Candidates were confirmed; the other at Nellore in Tamil where 57 Candidates were also confirmed.

In the year 1849, Copay was taken up as a separate Mission District. Of the Christians already enrolled on the Nellore Books, seven belonged to this place. These seven formed the nucleus of the Congregation there. The Mission House and Church were built on a piece of land, presented to the Mission by P. A. Dyke Esq, the Government Agent of the Northern Province, The Church

was opened for services on January 9th 1852. On the day of opening, three services were held, which were attended by the Missionaries of the American and Wesleyan Societies, and a large concourse of people. At the services £15 was collected. At the first service three adults were baptized; and at the mid-day service there were upwards of 130 communicants. The whole cost of the Church was about £400. During the present year this Church has been throughly repaired; the congregation bearing part of the expense. Towards the close of the year 1855, the Rev. W. Knight, deputed by the Home Committee to inspect the Mission work in the Island, arrived in Jaffna, and visited each of the stations and schools and reported on them accordingly. At the close of this period the number of Christians at Nellore had fallen to 51, consequent upon some changes having taken place there, in the mode of working that station. At Chundicully the number had increased to 106; and at Copay to 80. The number of communicants in all three amounted to 154. Subscriptions towards a Native Pastorate Fund were also commenced,—the first indications of an attempt towards self support.

During the last Decade from 1858 to 1868, the Congregations of the three Districts, appear to have commenced to form character, and show permanent signs of vitality, The number of members were increasing steadily. The contributions for religious and charitable purposes, assumed a more systematic, and substantial form. In 1862 the work was extended to the Cocoanut estates, and a little congregation gathered out from amongst the coolies employed there. At present there are connected with the Society there from 30 to 40 Christians.

In the September of 1868, a most important step was taken towards the advancement, and progress of the native Church. Mr. J. Hensman one of the Head Catechists

was admitted into Holy Orders, by the Bishop of Colombo. And two years after, in 1865, three others of the Catechists Messrs. Handy, Hoole, and Champion were also ordained Deacons; and Mr. Hensman admitted into Priests Orders.

The whole number of baptized native Christians at present connected with the Church Mission Society's congregations in Jaffna, are at Nellore and the Estates 215; at Chundicully 267; and at Copay 195; making in all 677; The number of communicants at Nellore are 81, at Chundicully 84, and at Copay 72, making in all 237. As with all congregations gathered out of heathen lands, it must be remembered that surrounding circumstances are against them. They feel the opposition more keenly and directly than the European can. They are constantly exposed to adverse influences, and are therefore in need of more grace to keep themselves stedfast in the ways of the Lord. Though we see in them more of the negative than positive side of Christianity, and have often to measure their attainments in Christian life, more by the amount of evil which they resist, than by the positive advance in spiritual life and conduct. Yet in justice to them,—without casting any reflections on the congregations of other Societies;—we feel bound to say, that the standard of the Native Christians of the Church Missionary Society in Jaffna is equal to, if not higher, than any which we have seen. Though we have been encouraged by the steady Christian deportment of many of our people, yet we long for a deeper, wider, holier, more extensive manifestation of the fruits of the Spirit. It is an interesting fact, that many Native Christians whose unsteady walk had given their pastors great solicitude, have in the hour of death, manifested a stedfast attachment to the Christian faith, and an apparent reliance on Christ, which has encouraged the hope that many of them, even the weak and wayward, will be found at last gathered into the kingdom of our God. Some

of our Christians, in the hour of death particularly those who were cut off in the late dreadful scourge of Cholera; have exhibited such heavenly peace and joy, as to stir up the hearts of their heathen relatives around them, with wonder and admiration: -- One exclaiming, while his body was writhing in agony, (^{Sarvasham Sarvasham} "சந்தோஷம், சந்தோஷம்.") "Joy, Joy." Another saying. "Do not weep for me, I am going to my Lord Jesus."

Since 1855 subscriptions have been collected in each of the congregations towards the Native Pastorate Endowment Fund; there is at present to the credit of that fund in the Local Bank £370. 13. 2. During the past year the total amount contributed by the congregations for religious and charitable purposes amounted to £75. 10. 10. Donations and subscriptions given by European residents £ 57. 5. 7. and private friends in England £ 68. 15. 0., making in all £ 191. 11. 5.

The late trials in the visitation of Cholera the removal by illness of the late Missionary, and recent arrival of the present Missionaries will account for the non-existence of our Native Church Council. Nevertheless our Churches are putting forth every effort to maintain their own Pastors, and we doubt not, that ere long we shall have them organized and established.

EDUCATION. THE ENGLISH SEMINARY, for the higher education of Tamil youths was opened at Nellore in 1825, Mr. Adley taking charge of it. The main design of this Seminary was to bring forward Native Agents for the Missionary work. The pupils were boarded on the Premises and were required to attend public worship and other religious services. The Bible was the most prominent subject of study, and was always regarded as the text-book of morals and religion. Science and other secular subjects were taught, principally as auxiliaries to this subject. In 1841, it was removed to Chundicully

to make room for the girl's Boarding School. And in 1857, as a Boarding Seminary, it was abolished. From its foundation to its close upwards of 200 lads have passed through the regular course. Upwards of 70 have become converts to Christianity. Some are employed by the Mission, some hold respectable and responsible offices under Government in the province and elsewhere, and others have died.

THE CHUNDICULLY SEMINARY, as it at present exists, was commenced in 1857, at the dissolution of the Boarding School. All the pupils pay fees from 8s. to 1s. a quarter. A Government grant-in-aid was received until 1862, when, by new regulations, restrictions were placed upon the instructions in the Bible. The Society thought it better to retain God's Word without restrictions and gave up the grant. Since then the school has been maintained by the fees, an additional grant from the Society, and private supporters. Reading, Writing, Composition, History, Arithmetic, Algebra, Euclid, Trigonometry, Latin and Tamil form the programme of instruction. In the school there are six classes. The first of these consists of boys preparing for Matriculation in the Madras University, with which the Seminary is affiliated. Amongst the candidates, who presented themselves at the University Examination, in December 1867, from Jaffna, the only two, who were successful, were both lads of the first class of this school. Its pupils now number 150. Before the outbreak of Cholera the number was 230. Since the opening of the School in 1851, to the present year, the number of lads educated in it have been upwards of 200. These together with those of the Boarding Seminary will make 400, concerning whom we may say, there are very few, who are not convinced of the truth of the Christian Religion.

THE COPAY TRAINING INSTITUTION, for the instruction and training of Readers, Catechists, Teachers, School-mas-

ters, Agents for the Mission, &c. was opened at Copay in 1853. From that time to the present 100 lads have been trained, of whom the majority are employed in the Mission, some by the other Missions, some have gone to Kandy and others have died. These lads are boarded and educated at the expense of the Mission. There are at present 20 lads in course of training.

THE NELLORE FEMALE BOARDING SCHOOL, was opened in 1842. It was completely broken up by a visitation of Cholera in 1845. It was again re-opened in 1850, by Mr. O'Neill. The girls educated there were almost all Vellalli (வள்ளாளர்) girls, of ages from about ten to eighteen. The majority of them were children of heathen parents. As it was a rule arising from the necessity of circumstances in the Mission, that Catechists, Schoolmasters &c. should marry young women from this school, girls chosen by some for their future wives, were sent there to be educated. No stipulation was made about Baptism when girls were admitted. The average cost of food and clothing for each girl was then £ 3, per annum; now £ 4, per annum. The school having passed through various stages, was a second time closed, because of Cholera, in 1866 and remained so until the April of the present year, when it was again re-opened. There are at present in the School 40 girls the majority of whom pay fees and provide their own clothing. Upwards of 200 girls have graduated since it was established until the present time. Of these 60 have become wives and mothers, who by their lives and conduct, adorn the Gospel of God our Saviour. This is one of the most interesting and hopeful results of our educational labors; its value cannot be over-estimated. Mothers bear an important part in the religion of every land and particularly so in Jaffna.

VERNACULAR SCHOOLS. NELLORE STATION BOYS' SCHOOL, was first commenced by Mr. Knight. The majori

ty of the children who attend are heathen, sons of Dyers, Weavers, Brass-founders &c. The children pay no fees but have to buy their own books. The school is efficient, and when last reported numbered 79, on the list.

TIRNELVALLY BOYS' SCHOOL, first opened as a mixed school by Mr. Knight, afterwards closed and again reopened in 1859, when the boys and girls were divided and taught in separate Bungalows. We have had some hopeful converts from this school. It maintains its character. It stands in the midst of those, who are chiefly employed in the cultivation of tobacco. Number on the list 51.

COCKOVILLE BOYS' SCHOOL. In this Bungalow at different hours in the day there are two classes of lads taught the one in English, who pay fees, the other in Tamil. It is one of the most efficient of our village schools. The number on the list is 65. The children are those whose parents are chiefly engaged in agriculture.

CONDAVILLE BOYS' SCHOOL. This is also a very useful and efficient school. It is in the midst of a very bigoted, but yet industrious people. There have been some promising fruit gathered from this school. We hope to see many more. Number on the list 76.

PARIAH STREET MIXED SCHOOL. Situated in the midst of one of the lowest and most degraded castes among the Hindoos. One peculiarity we have noticed amongst the children of this school—their readiness in picking up and retaining knowledge. The people of this caste are remarkable for their ability in singing and speaking. The number of children at present on the list is 37.

NAVATCOOLY BOYS' SCHOOL, opened in 1847, as an Anglo-Vernacular School. It was afterwards closed and was again opened as a Tamil School. This School has given us some converts, and some of our best helpers owe their first impressions to lessons in God's Word taught in that School. Number on the list 42. The School Bungalow stands on the ruins of an old Dutch Church.

COILA-KANDY ENGLISH SCHOOL, was first opened by Mr. Mc'Arthur, but has been recently closed, the people having failed to fulfil their promises as regards fees and the number of children which they promised to send. We have again re-opened it under the auspices of a Teacher, a native of the place, whose local interest will enable him to maintain the efficiency of the School. He has now 30 boys on the list.

NELLORE STATION GIRLS' SCHOOL, has been a very large and useful School, supplying many of our girls for the Boarding School. The present number on the list is 30. It is taught by one of the old girls of the Boarding School now the wife of a man living near Nellore.

TEMPLE STREET GIRLS' SCHOOL. The chief matter of interest connected with this school is its situation—not being many yards distant from the Kantha-Swamy Temple one of the most noted in Northern Ceylon. And also the children taught in the School, are of the highest and most bigoted castes, Bramins &c. The number on the list is 27.

KONDAVILLE GIRLS' SCHOOL, situated near the boys' school, has been a useful school and sustains its character and importance. The number on the list is 35.

TIRNELVELLY GIRL'S SCHOOL, situated near the boys' school of the same place, is taught by the wife of the boys' school teacher. This school has been particularly useful in training girls who on becoming mothers, though not Christians, yet are most favourably disposed and readily throw open their houses for Bible reading and Cottage meetings. Number on the list 46.

CHUNDICULLY STATION BOYS' SCHOOL, at present held in the same Bungalow as the preparatory English school, was first opened in 1842, and has continued with various changes up to the present time. Number now on the list 80. This school has given us some of our best boys for

the Tamil Institution and not a few converts to Christianity.

COLOMBOGAM BOYS' SCHOOL, The Bungalow is large and commodious and has been most useful as a place to hold our Moon-light meetings, Bible meetings, Sunday services and preaching to the heathen. With respect to numbers this school fluctuates, boys leave early. Parents chiefly engaged in fishing and toddy-drawing. Number on list at present 45.

NADOOTERROE BOYS' SCHOOL, was at first connected with Nellore, afterwards transferred to Chundicully. This is the oldest school in the District. It is situated amongst a people who are very unsteady and fickle in character and of whom not a few have brought a disgrace upon the Christian name by apostacy. The number of children on the roll is 43.

ATHICADOE MIXED SCHOOL, commenced in 1845, amongst the Chevia people (who originally came to Jaffna, as Palanquin bearers to the old kings & now gain their livelihood by working at the salt pans in the manufacturing of salt &c.) This school has not made as much progress as the other schools. The present teacher is the son of the old Catechist *Mark*, whose name is so frequently met with in the Journals of some of the first Missionaries in Jaffna. The number on the list 30.

CHUNDICULLY WEST BOYS' SCHOOL. The great difficulty with which this school has to contend arises from its situation, being surrounded by people of different castes, and other opposition schools in its neighbourhood. Nevertheless it maintains its position, and under the zealous efforts of its present teacher is advancing in influence and importance. Number on the list 52.

MANDATIVOE MIXED SCHOOL, in the island of the same name, one of those, lying opposite the Town of Jaffna. During the present year the Bungalow was erected by the people at the cost of £ 5 17 6. It is one of the most flourishing of our schools. The teacher is a native of the

Island trained at our Training Institution at Copay who with his wife works most energetically amongst the children and people of his District. Number on the list 75.

CHUNDICULLY STATION GIRLS' SCHOOL, commenced by Mrs. Johnston as a Boarding School. Several of the children educated here have become Christians, and even those who have not become Christians, are favourably disposed towards Christianity; this remark will apply to the majority of our Schools. Number on the list 36.

NADOOTERRUE GIRLS' SCHOOL, recently opened. The people of this District are not by any means disposed towards Female education, and as a consequence we find it difficult to retain the children sufficiently long in the School to receive any marked benefits. The School mistress is an experienced teacher and we hope that through her influence the parents may soon be led to appreciate the education of their children. Number on the list 46.

CHUNDICULLY WEST GIRLS' SCHOOL. A New School, opened in the February of the present year. It has to contend with difficulties of different castes and opposition Schools. It is nevertheless going on well. The School mistress is the widow of one of our Catechists who died a very happy death during the late visitation of Cholera. Number on the list 29.

COPAY STATION BOYS' SCHOOL, first opened at Copay South by Mr. Knight, afterwards removed to the old Dutch Church near Copay and again in 1851 to its present position. Some of the Catechists at present employed in the Mission received their first instruction in this School. It has given us several lads, converts to Christianity. Number on the list 43.

IROOVALLE BOYS' SCHOOL, situated in a district where there has been a strong opposition to Christianity manifested. The School maintains its position, and its number of Boys in daily attendance, steady and regular. Number on the list 50.

COIL-TERRUE BOYS' SCHOOL, opened by Mr. Knight afterwards closed. Again re-opened, and again closed because of Cholera. It was again re-opened and placed under the charge of its present teacher in 1867. Number on the list 40.

NEERVALEE BOYS' SCHOOL, A Heathen master was first employed in this School, it then struggled on very slowly. Now there is a Christian (as in all our Schools) under whose efforts it is flourishing. Number on the list 50.

OORUMPERAY BOYS' SCHOOL. Situated in an outlying village of Copay. The people, engaged in cultivation, are very ignorant and were at first very much opposed to Christianity. A change has passed over them, they are more favourably inclined now. We have had several hopeful converts from this School. The present teacher is a Convert of the School. Number on the list 46.

OORALOO BOYS' SCHOOL. First opened by Mr. Bran. It has not so many boys in attendance as other Schools. It has lately given us two Converts. Number on the list 37.

COPAY STATION GIRLS' SCHOOL, Some of the beneficial results of Female Education, we have seen illustrated in this School. Some of those who have been taught in the School though not having become Christians, yet are favourably disposed towards Christianity and never attend the Heathen Temples, nor make offerings to the idols, like other women, by whom they are surrounded. Number on the list 23.

IROOVALLE GIRLS' SCHOOL, opened in the October of last year, is beginning to make itself felt. Is taught by the widow of our late Catechist Mr. Wynn, who was herself educated at the Nellore Boarding School. In due season we hope to reap much fruit from this School. Number on the list 25.

All these Schools which had been closed because of Cholera in 1866 were re-opened in 1867 and 1868. They

are examined and reported every month, by an Inspector. A general examination is held at the close of each year by a Committee appointed for the purpose. These Schools have not generally been of a very high order. The pupils are taught to read and write (chiefly on the ola) in the vernacular language, and to recite from memory Catechisms prepared on the Christian Religion. A synopsis of Scripture History, and portions of the sacred Scriptures Arithmetic, Geography, Grammar, II, and III Tamil Reading Books &c. have lately been added and the standard considerably raised.

It will be seen by the above separate notice of each of the Schools, that there are at present under the charge of the Mission in each of the three stations six Boys' Schools containing 961 boys, and at Nellore 4 Girls' School, at Chundicully 3, and at Copay 2, containing 397 girls, who together with the boys, make the number 1358. It is supposed that not fewer than 25,000 children have received more or less Christian instruction in these Schools, since the commencement of the Mission. What may be the results of this instruction we are not in a position to tell. Frequently we hear from some of our old Christian agents, and helpers, the exclamation, "How changed the times and the people are,—Before, Children would not come near the School and would not take even a plantain from the Missionary, now they come gladly to School," and a Brahmin Priest has been heard to say, "the Christian Religion will prevail. It has made great changes in Jaffna." From conversation with our people we find with very few exceptions the majority owe their first religious impressions, directly or indirectly to Gospel truths taught in those Schools.

We feel persuaded that these Schools severally and collectively, are taking a foremost part in the great contest which is being waged, between light and darkness

Christianity and Heathenism, and are tending, we trust largely to forward the interests of Him, who was revealed to bring "Life and Immortality to light by the Gospel." The following incident may help to illustrate the advanced state of public feeling on the subject of Education, Christian sentiment, and Bible truths. One day a Brahmin brought to me his son wishing him to be admitted to the Chundicully Seminary. But said I "we teach the Bible there, and I shall make a Christian of him if I can" he replied "I know it, the Bible precepts are good for a son to learn, and as to becoming a Christian, the Christian religion is good, it is better than Hinduism. If he wishes to become a Christian, why, he may, but I should not like at least before I die."

Another interesting fact is seen in the case of an opposition School established by Heathens near the town of Jaffna. The managers were under the necessity of introducing the study of the Bible in order to sustain the School.

SABBATH SCHOOLS, There are upwards of 500 children who meet from Sabbath to Sabbath at each of the stations. They are instructed in the Scripture Catechism They commit to memory texts of Scripture and Hymns which they repeat.

BIBLE CLASSES, have also been carried on with more or less regularity at each of the Churches before the morning service and in several families during the week days. An interesting class of the native women who speak English has also been established by Mrs. G—d at Chundicully after the morning service.

BIBLE MEETINGS. A series of most deeply interesting Bible meetings, have lately been held in different parts of the District, They are usually held during the moonlight nights of the summer months, sometimes in the Church sometimes in the compound of some friendly villager, and sometimes under the shade of a wide spreading tree. On

one occasion I have seen upwards of 300, seated under the shade of a large tamarind tree, listening to the glorious truths of God's Blessed Gospel.

COLPORTAGE. Through the kindness of the British and Foreign Bible Society we have been enabled to keep a colporteur employed now for some time. We have adopted the plan of selling all and giving none. During the last few months he has sold upwards of 400 portions of God's Word to Heathens, Christians, and Roman Catholics alike, though the latter we find to be the most bitter opponents of God's truth, "They hate the light because their deeds are evil."—

BIBLE WOMEN. Several have been at different times employed in the Mission during the preceding years. At present there are two employed. There is much interest and importance connected with this work. The Bible women have access to houses and their inmates where it would not be prudent for our Catechists or readers to enter, and where we forbid them to enter. God has owned and blessed the labour of those women when it has been faithfully performed.

JUBILEE SERMONS. On Sunday June 21st, sermons were preached in our three station Churches Chundicully, Nellore, and Copay and at our preaching Bungalow at Cokoo-ville, also at our English service in Chundicully Church on the evening of the same day all the sermons were preached on the Text. "It shall be a Jubilee unto you"—Lev: 25. 10.—Collections were made after each sermon and the amount transferred to the Jubilee Fund.

JUBILEE MEETINGS, The following account of our Jubilee Meetings is taken from a Local Paper the "Jaffna Freeman" which is edited and published by Natives of Jaffna, who were themselves educated at the Chundicully Seminary.

"Some interesting services and public Meetings were

held last week in connection with the celebration of the Jubilee year of the Church Mission. On the 25th June a well attended, well conducted and deeply interesting public Meeting took place in the Court House under the presidency of H. S. O. Russell, Esq, the Govt. Agent. The proceedings commenced at 6½ o'clock P. M. when the Rev. Thomas Good the Senior Missionary of the Church Mission gave out a hymn; after it was sung a portion of Scripture was read and the Rev. David Wood engaged in Prayer. The Chairman then called upon the Rev. Mr. Good to read the Report or statement; which after briefly reviewing the origin, early history and progress of the Church Missionary Society and furnishing a succinct account of its present position, gave full details of its operations in Ceylon and particularly in the Northern Province. The Church Mission though last in the field was not the least in its efforts to educate and evangelize the Heathen of this land. Very fitting and deservedly high praise was awarded in the Report to the late Rev. Joseph Knight and his co-adjutors and successors. Mr. Knight had to struggle hard, he could scarcely obtain an interview with a single native; he had in the first place to learn the language and then to preach and teach; and it speaks volumes to his praise that in the face of all these difficulties, he succeeded in laying the foundation of a structure that has attained such large proportions. The first religious tracts were written on palmyra olas. Mr. Knight was the first to introduce the Printing Press into Jaffna; and he brought out the first Anglo-Tamil Dictionary which has since been so largely improved by the labors of Dr Spaulding and other Missionaries.

After the Report was read the Chairman addressed the Meeting, and we must say that it did our hearts good to listen to the words of truth and soberness, the expressions of Christian love and sympathy which proceeded from him.

He was followed by other Missionary and lay gentlemen viz: Rev. Messrs. Levi. Spaulding, M. D. Sanders, W. W. Howland and E. P. Hastings of the American Mission. Rev. J. Kilner of the Wesleyan Mission, the Rev. Mr. Mitchell the newly arrived minister of the Presbyterian body, Mr. Deputy Queen's Advocate Thwaites and the Rev. D. Wood. The feelings of harmony observed to exist between different sections of evangelical protestants, was the most remarkable feature in the meeting, practically illustrating the principle laid down by one of the speakers (Rev. Mr. Howland) as the rule of their conduct viz.—“In essentials uniformity, in non essentials liberty, in all things charity.”—Presbyterians, Wesleyans and Churchmen united together with one accord to celebrate the Jubilee of the Church Mission, reciprocating each other's feelings, and as the Chairman happily observed, rejoicing with them that do rejoice, is a sight which sectarians can neither appreciate nor enjoy.

On the 29th June (Government holiday) the Christians connected with the several Native Protestant Churches assembled at the Nellore Station and Divine service was held in the Nellore Church at 10. A. M.

In the evening at 3 o'clock a meeting was held in the Church. After the Report of the Society's operations in Jaffna for the last 50 years was read the following Resolutions were proposed and carried unanimously:

RES. 1. *Moved by MR. M. PHILIPS.*

Seconded by MR. J. NILES.

Supported by MR. H. RICHARDS.

That the meeting while hailing with satisfaction the Jubilee year of the C. M. S. operations in Jaffna devoutly recognizes the dealings of Divine Providence and Grace desires to return unfeigned thanks to the God of Missions for the measure of success which has attended its efforts to spread the Redeemer's Kingdom.

RES. II. *Moved by* REV SAMUEL NILES,

Seconded by MR. J. HENDERSON,

That the meeting firmly believes that the Gospel is the only Divinely appointed instrument for rescuing man from sin and misery and recognizing the awakening energies of the people of this country heartily sympathizes with the Society in its efforts to infuse Christian truth; and pledges itself to afford it, renewed, earnest support.

RES. III. *Moved by* REV. H. DE SILVA, -

Seconded by MR. SOLOMON JOHN PULLE,

That the meeting views with satisfaction the gradual development of Native Christian Churches, connected with this and other Protestant Missions, founded on sound Protestant principles, and feels that it is now time for the Native Christians to take upon themselves, the support of the Native Pastorate, and the development of local resources.

RES. IV. *Moved by* REV ELIJAH HOOLE,

Seconded by MR. BENJAMIN SANTIAGU PULLE,

Supported by REV. G. CHAMPION.

That the meeting recognizes the need of earnest prayer to the great Head of the Church, that the brotherly sympathy and Christian love which now exists, may increase and continue among the Christians of the various Protestant Missions of this province, and that He would graciously pour out His Holy Spirit without whose aid, all human efforts are unavailing, and who alone can animate, guide, sanctify, and prosper the work.

A contribution list was opened after the meeting which was readily signed by native gentlemen present. The meeting closed by singing the Dismissal Hymn and Benediction. Since the above meeting, a series of meetings have been held at each of the three stations, at which resolutions were passed, and steps taken for the formation of Companies; establishment of a Local Church Fund,

and Nomination of Members for the Church Council &c.

CONCLUSION. The work of the Church Missionary Society is at present carried on, in Jaffna by 2 European Missionaries, 4 Native Pastors 11 Catechists, 2 Readers 30 School-masters, 4 Assistant School-masters, 4 Monitors 12 School-Mistresses. 2 Bible-women, & 1 Colporteur, in Districts containing upwards of 40,000 people. The seed of the Word of God, sown 50 years ago has grown up into a tree. Oh! that its branches may cover the whole land, and bear much fruit to the glory of our Great King Jesus,

Tabular View of the Church Missionary Society's Jaffna Mission, 1865.

STATIONS.	Churches.	Other Preaching places.	Missionaries.	Native Pastors	Catechists.	No. of Baptized Christians.	Communicants.	Teachers.	VERNACULAR VILLAGE SCHOOLS.				No. CHILDREN IN SCHOOLS.		In Seminaries.	TOTAL.
									Boys.	Girls.	Boys.	Girls.	Boys.	Girls.		
Nellore.	1	8	0	2	5	215	81	20	8	4	370	138	40	548		
Chundiculy.	1	6	1	1	5	267	84	19	6	4	325	131	140	596		
Copay.	1	6	1	1	3	195	72	12	6	2	256	48	20	324		
GRAND TOTAL.	3	20	2	4	13	677	237	50	20	10	991	317	200	1508		

APR 23 '70

A list of Subscribers to the Jubilee Fund will
be published at the close of the year.

T. GOOD.

Sept. 30th, 1868.

