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*An appreciation of the  
Life and Work of the*

*Rev. K. S. Jeyasingam*







# **The Last of the Kingsburys**

**An appreciation of the Life and Work  
of the**

**Rev. K. S. Jeyasingam B. D.**

**Minister of the Jaffna Diocese of the  
Church of South India, 1940 — '80**

**And that of Marjorie Jeyasingam**

**Released by the family**

**Jaffna, November 1984**

## “நான் கண்ட ஜெயசிங்கம்”

ஆக்கியவர் : அருள் திரு. M. A. இரத்தினராசா

1

முப்பது ஊண்டின் முன்னே முதன் முதலாகக் கண்டேன்  
எப்படித் தேவசேவை இதமுடன் செய்வதென்றே  
செப்பிடு வரங்களெல்லாம் செறிந்திடக் கண்டேன் மேலும்  
ஒப்பரு நண்பனாக ஊழியம் தன்னிற் கண்டேன்.

2

பிறப்பிலே பெரியோன் நல்ல பண்பிலே பெரியோன் சொல்லின்  
சிறப்பிலே பெரியோன் செய்யும் தொண்டிலே பெரியோன் தன்னை  
மறுப்பவர் மனதை மாற்றும் மரபிலே பெரியோன் தேவ  
வரப்பிரசாதமாக வாழ்ந்த நற் பெரியோன் கண்டேன்.

3

வாக்கிலே உறுதி! வாழும் வகையிலே உறுதி! கொண்ட  
போக்கிலே உறுதி! கண்ட பொருளிலே உறுதி! நல்ல  
நோக்கிலே உறுதி! நெஞ்சின் நினைவிலே உறுதி! தன்னைத்  
தாக்கிட எது வந்தாலும் தளர்ந்திடா உறுதி கண்டேன்

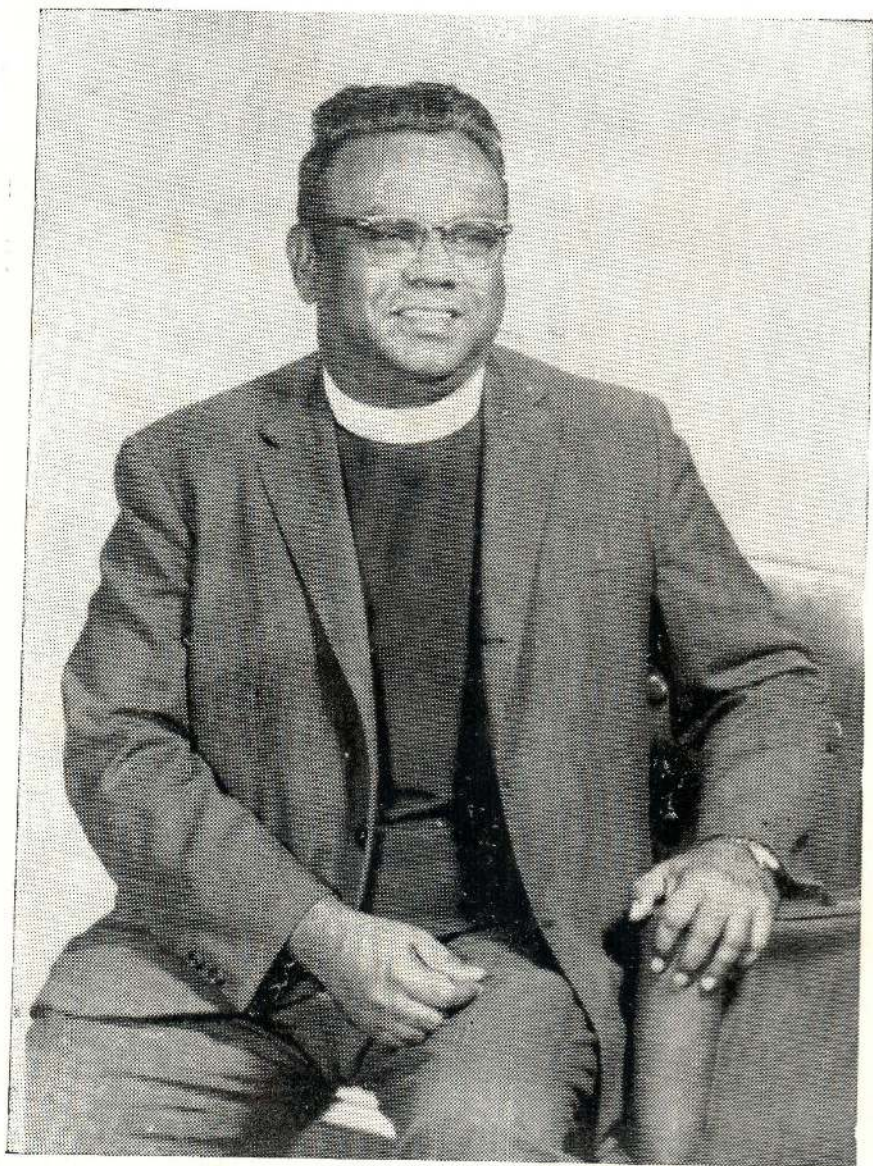
4

அன்பொடு பேசி நின்று ஆண்டவன் சேவை தன்னில்  
இன்புறு முகத்தான் காட்டி இனிவுடன் உபசரிக்கும்  
பண்பெலாம் நிறைந்த தொண்டன் பலரையும் கவர்ந்தோன் எந்தன்  
நண்பனாய் வாழ்ந்து போந்த நலமதை நானும் கண்டேன்.

5

ஆண்டவன் நாமம் வாழி! அவனது சேவை வாழி!  
வேண்டிடு மடியார் வாழி! லிருப்புடன் அவன் நாமத்தைத்  
தூண்டிடு தொண்டர் வாழி! தூய நல்லிறைவன் ஆசி  
நீண்டுமே வாழி! நீயும் நிறுவிய தொண்டு வாழி!





**The Rev. Kingsbury Sinnathamby Jeyasingam**





# FOREWORD

**The Rev. M. A. Ratnarajah**

(Lecturer, Theological College of Lanka. Pilimatalawa)

"The Judgment of eternity will correct the Judgment of time", said William Barclay. It is therefore extremely difficult to assess and to evaluate the life of a person here in time, knowing that everything may be corrected in eternity. It is with that sense of uncertainty that one can be certain of what one says about the other. Here is an attempt to deal with the life and work of the Rev. K. S. Jeyasingam. It is my privilege to write this Foreword to this collection of articles which appear under the caption "The Last of the Kingsburys".

Mr. K. Nesiah who writes the Introductory article analyses very beautifully the singular contribution of the American Missionaries to the development of the North, through the Batticotta Seminary and the Uduvil Girls' School. He speaks of a threefold contribution of producing classical scholars; of ushering in an era of writings, which commenced in the nineteenth century and the emergence of a new English educated middle class taking leadership over from the former feudal land-owning aristocracy.

In all these three fields the Kingsburys' role was a big one. It is certainly there that the Rev. J. K. Sinnathamby broke new ground, when his outstanding qualities of leadership went beyond the Church boundaries. Jeyasingam followed in the foot steps of his father.

Our revered Bishop Kulandran, under whom Jeyasingam served for practically the whole of his Episcopate writes the central "Memoir" on Jeyasingam as one who had the practical ability to solve almost any problem. In Jeyasingam there was a Christian leader who listened with reverence and spoke with courage. He certainly possessed qualities of leadership. Bishop Ambalavanar's article is a useful supplement to Bishop Kulandran's.

Like his father, Jeyasingam was also a School Manager. What Uduvil owes to his wise leadership and able management is indicated in the touching tribute by Mrs. Saraswathy Somasundaram. The wheels of Uduvil ran smooth under Jeyasingam's leadership.

Other contributions, pictures and material add weight to the nature and depth of Jeyasingam's spiritual commitment, which manifested itself in many ways.

A. S. Kanagaratnam's is that of an "outsider", so far as the Church is concerned. He was a close life-long friend of Jeyasingam and his article is therefore a friend's assessment of a friend.

The concluding tribute of the specially contributed articles in this collection is from the Rev. Wesley Ariarajah, from his desk at the W. C. C. Geneva. Appro-



priately it is a tribute to Jeyasingam Pothakar at his home, and a Pothakar at home wherever he was.

No tribute to Jeyasingam's life and ministry could be adequately paid without an equally or even more commendable tribute being paid to his wife Marjorie, who as an outstanding and loyal companion helped Jeyasingam in his manifold tasks. She herself, with her charm and characteristic smile, devotion and determination, contributed to a dynamic Women's movement within the C. S. I. Church.

Personally, I owe much to Jeyasingam. I saw in him a good pastor, a good administrator and above all a good friend. Nearly thirty years of association with him as a colleague in the Lord's service, though in different denominations, has helped me a great deal in my own ministry.

An article in Tamil brings out the fact that Jeyasingam and Marjorie were

friends of the Christa Seva Ashram, and seldom missed events there. Rev. Sevak Sam Alfred's article in English shows how close Jeyasingam was to the Ashram and how concerned with its mission.

But, it is difficult to make a book comprehensive enough to cover all aspects of the work of an active minister and of his devoted wife.

Yet, though not a full record this brief study will remind generations to come of the significant role of this outstanding Kingsbury and his gifted partner in the life of the C. S. I. Church and its manifold activities during an eventful era in its history.

We release this volume in the hope that it will be an act of thanksgiving to God and an inspiration and challenge to its readers.

'To live in the hearts of those left behind, is not to die'



## PREFACE

Ever since the Rev. Kingsbury Sinna-  
thamby Jeyasingam died, there have been  
numerous requests from friends, parish-  
ioners and friends overseas for some  
tangible memorial to him. Many sugges-  
tions were made too, but there was a  
natural reluctance on the part of the family  
to embark on any project which could  
unwittingly exaggerate the human element  
and undermine the very ideals the Rev.  
Jeyasingam himself stood for. There was  
also some concern as to whether these  
requests might not be the result of a  
sudden upsurge of emotion following the  
untimely loss of one who had so greatly  
endeared himself to them.

While we make no apology for this  
publication, we are heartened by the fact  
that these requests have been persistent,  
which depicts the stature of the man who  
in his Ministry touched the hearts of  
young and old, rich and poor without  
distinction and served them in true humility  
and godly love.

The book, which is not a Biography  
in the strict sense of the word, gives never-  
theless a fair picture of the period of  
his youth from his formative years when  
he had but one single aim in life-which  
was to serve the Lord in the footsteps  
of his illustrious father, and his later  
life as a Minister in the C. S. I. deno-  
mination.

At Jaffna College where he received  
his secondary education, he was an ack-

nnowledged student leader and was respected  
by all as there was no taint of hypocrisy  
or self-glorification in the causes he ex-  
pounded. It was due to his dedication to  
a higher calling.

After he graduated from Bangalore  
Theological College, his life's course was  
set. He rose to great heights as a leader,  
serving parishes with undiminished loyalty  
and devotion, gathering together people  
who had lost their religious affiliations  
or neglected their religious obligations  
through petty divisions and strife. The  
book contains among others a contribution  
from Bishop Kulandran, a revered intell-  
ectual and Theologian with whom Rev.  
Jeyasingam was associated during almost  
the entirety of his career as a Minister.  
It was a period of unprecedented growth  
and expansion. It was also a period of  
challenges as the book will reveal. In all  
these, Rev. Jeyasingam's skill and acumen  
were utilised to the full by the Diocese.

Tributes have been paid in various  
ways but the greatest contribution by which  
he will be remembered will be his selfless  
service to the Church and the community  
at large. His memory will abide in the  
minds of thousands whose lives were  
enriched, borne out of his love for his  
Master and concern for people.

Ernest Appadurai



# ACKNOWLEDGEMENT

Since I had the task of compiling the book, I wish to add this to what my brother Ernest has written.

As I had the privilege of working actively with my sister and bro-in-law in all the churches they served, it was a joy to handle the work.

I bear testimony to the faith instilled in us by our dear parents even at that early age. This was nurtured and helped to grow into greater maturity by the Ministry of our bro-in-law and sister in the Lord's service. Thanks to God for His mercy.

The response I received from the contributors to the book was overwhelming. I am greatly indebted to all of them for their valuable contributions.

The rest of the material that has gone into the book are earlier contributions received for the Thanksgiving Service in 1981, some extracts from letters, and other published articles chiefly from the Morning Star. I acknowledge my thanks to the contributors and the Morning Star.

To select from the vast amount of material and pictures in our possession was no easy task. I have made use of some to make a small volume.

Special mention must be made of our respected Bishops, Bishop Kulandran

for his valuable and comprehensive assessment of Rev. and Mrs. Jeyasingam, Bishop Ambalavanar, our present Bishop, for the appreciative statement of the work covered by Rev. Jeyasingam in his Ministry of 40 years, the Rev. M. A. Ratnarajah for his penetrating Foreword and the beautiful poem, the Rev. Wesley Ariarajah for the touching tribute sent from Geneva, the Rev. Sevak Sam Alfred for his grateful appraisal of Rev. Jeyasingam's contribution to the Ashram, and Mr. Nesiah for his noteworthy and studied article tracing Rev. Jeyasingam's background. I like to mention here that the book gets its title from his article. My thanks are also due to him in a large measure for his worthy counsel, guidance at every step, help in editing and reading proofs as well, and in general for the format of the book.

I also thank the Rev. Sarvananthan for ready help in many ways, Mr. L. W. D. Nalliah the artist for designing the Cover-page, the Aseervatham Press for justifying our confidence in getting out the book in print.

To all the contributors and helpers who so warmly responded, we the family (the Atputharajahs and Appadurais) are deeply beholden. Any omission should be forgiven.

We release this in gratitude to God

**Ruby Appadurai**



# Contents

	Page
Foreword	iii
Preface	v
Acknowledgement	vi
The Last of the Kingsburys	1
A Memoir	3
The Rev. K. S. Jeyasingam	14
K. S. J. at Uduvil	15
My Reminiscences	17
நமது போதகர்	21
Marjorie Jeyasingam	23
பண்பால் ... ஜெயசிங்கம் தம்பதிகள்	24
Tribute to a Pastor	28
Sermon preached at an Ordination Service	30
Speech at opening of Diocesan Handwork Centre	31
The Fifth Assembly of the A. C. W. C.	32
<b>Appreciations :</b>	
Bangalore days	33
C. S. I. Church, Colombo	34
A task well done	35
Involvement in the Life of the Community	35
The Christian Home Week and Festival	36
<b>Tributes :</b>	
— C. E. R.	37
— Dr. W. L. Jeyasingam	40
— The Ven. J. J. Gnanapragasam	41
— Dr. W. Robert Holmes	42
— Lyman S. Kulathungam	43
— I. P. Thuraiatnam	45
என்றும் நம் மனதே நிலைத்திருப்பார்	46
What Athan and Acca... Family	47
Friend of the Ashram	48
Rev. K. S. J. : Some events in his life	49

CONTENTS

1	THE HISTORY OF THE UNITED STATES
2	THE HISTORY OF THE UNITED STATES
3	THE HISTORY OF THE UNITED STATES
4	THE HISTORY OF THE UNITED STATES
5	THE HISTORY OF THE UNITED STATES
6	THE HISTORY OF THE UNITED STATES
7	THE HISTORY OF THE UNITED STATES
8	THE HISTORY OF THE UNITED STATES
9	THE HISTORY OF THE UNITED STATES
10	THE HISTORY OF THE UNITED STATES
11	THE HISTORY OF THE UNITED STATES
12	THE HISTORY OF THE UNITED STATES
13	THE HISTORY OF THE UNITED STATES
14	THE HISTORY OF THE UNITED STATES
15	THE HISTORY OF THE UNITED STATES
16	THE HISTORY OF THE UNITED STATES
17	THE HISTORY OF THE UNITED STATES
18	THE HISTORY OF THE UNITED STATES
19	THE HISTORY OF THE UNITED STATES
20	THE HISTORY OF THE UNITED STATES
21	THE HISTORY OF THE UNITED STATES
22	THE HISTORY OF THE UNITED STATES
23	THE HISTORY OF THE UNITED STATES
24	THE HISTORY OF THE UNITED STATES
25	THE HISTORY OF THE UNITED STATES
26	THE HISTORY OF THE UNITED STATES
27	THE HISTORY OF THE UNITED STATES
28	THE HISTORY OF THE UNITED STATES
29	THE HISTORY OF THE UNITED STATES
30	THE HISTORY OF THE UNITED STATES
31	THE HISTORY OF THE UNITED STATES
32	THE HISTORY OF THE UNITED STATES
33	THE HISTORY OF THE UNITED STATES
34	THE HISTORY OF THE UNITED STATES
35	THE HISTORY OF THE UNITED STATES
36	THE HISTORY OF THE UNITED STATES
37	THE HISTORY OF THE UNITED STATES
38	THE HISTORY OF THE UNITED STATES
39	THE HISTORY OF THE UNITED STATES
40	THE HISTORY OF THE UNITED STATES
41	THE HISTORY OF THE UNITED STATES
42	THE HISTORY OF THE UNITED STATES
43	THE HISTORY OF THE UNITED STATES
44	THE HISTORY OF THE UNITED STATES
45	THE HISTORY OF THE UNITED STATES
46	THE HISTORY OF THE UNITED STATES
47	THE HISTORY OF THE UNITED STATES
48	THE HISTORY OF THE UNITED STATES
49	THE HISTORY OF THE UNITED STATES
50	THE HISTORY OF THE UNITED STATES



# THE LAST OF THE KINGSBURYS

by

K. Nesiah

(Formerly Senior Lecturer in Education, University of Ceylon)

Wyravanathan (born c. 1805) came from a Hindu farming family of Chirupputty. He was one of the earliest students of the Batticotta Seminary. He became a Christian and was baptized with the name of Cyrus Kingsbury. After completing his studies he was appointed a school master under the American-Ceylon Mission and then served the Mission as a catechist. Meanwhile, he had married Mary Dayton, a girl from a farming family of Erlalai, who was one of the early students of Uduvil Girls' Boarding School and converted to Christianity there with this name. They were married at the Uduvil Church in 1830. Five sons were born to them: Charles Winslow Thamotheram, Edward Appucutti Kingsbury, C. W. Eliyathamby, C. W. Chinnappa and C. W. Nallathamby.

It would not be an exaggeration to say that the Western-American impact in the North was a revolutionary one. In the middle decades of the nineteenth century, two institutions, more than any other, mediated this influence—the Batticotta Seminary (established 1823) and the Uduvil Girls' Boarding School. (established 1824) Bishop Kulandran has pointed out that this tremendous and many sided upsurge was due to the cross-fertilisation of cultures. We may here distinguish this influence at three levels. Rao Bahadur Chirupputty Wyravanathan Thamotherampillai, in whose honour a Sri Lanka postage stamp was issued last year, passed out as one of the two graduates of Madras in its initial year (1857) He had received his entire education at the Seminary. He it was who initiated the Western style of editing ancient Tamil classics. There were other Tamil scholars

of eminence produced by the Batticotta Seminary but Thamotherampillai was the most outstanding. Incidentally, C. W. Thamotherampillai became a Hindu while in Madras, and gave up his baptismal name. But, his son, Rev. Francis Kingsbury, remained a Christian and retained his grandfather's baptismal name.

A second field in which the influence of the Seminary was felt was in the field of writing and book publication. No doubt the Hollanders had set up a printing press in 1736, with Sinhala and Tamil types cast, but the publications were limited to catechisms and the like. It is with the scholarly writers produced by the Seminary and the establishment of the American Ceylon Mission Press that there was a book explosion in Jaffna, both in Tamil and in English. Francis Kingsbury was one of the Kingsburys who contributed to this in our own time.

The third field in which the Seminary (and other Educational institutions Christian and non-Christian) played a significant role was the creation of a new English-educated middle-class leadership which gradually took over from the former caste-bound landed aristocracy. The products of these institutions began to enter new professions unknown to the old vocabulary. For example, when Dr. Samuel Green opened the country's first Medical School at Manipay in 1848, using the Tamil medium and translating some ten books on Medicine and Surgery into Tamil, Medical men went from there to all parts of Ceylon, to South India and Malaya (The Ceylon Medical College took over Medical Education only in 1870). Unlike the Dutch, the new Christian institutions



opened their doors to all, irrespective of religion and caste, and thus promoted social mobility and a more equal society. The Kingsbury Wyravanathan family - if any family - provides a good example of the impact of the new educational system in these three directions. Just to list the five sons of Kingsbury Wyravanathan:

(1) Rao Bahadur C. W. Thamotherampillai B. A, B. L., High-Court Judge; Chief Examiner in Tamil, Madras University; Editor and author of several books.

(2) Edward Appucutti Kingsbury, Professor of Tamil, Mathematics and Astronomy, Batticotta Seminary and Jaffna College. Allen Abraham B. A., FRAS, his distinguished pupil.

(3) C. W. Eliyathamby, qualified as Accountant in Madras, served as Accountant in Rangoon.

(4) C. W. Chinnappa, served as Engineer under the Government of Madras.

(5) Dr. C. W. Nallathamby B. A.; M. B. C. M, Government Medical Officer, Madras.

Among grand children and great grand-children are fairly well-known names: Rev. Francis Kingsbury, Willie Kingsbury, formerly of the Colombo Y. M. C. A., B. R. Devarajan formerly of the C. C. S and later of the U. N.. It is Appucutti Kingsbury, among the sons who carried the Kingsbury name; his two sons were known as Joseph Kingsbury Sinnathamby and Benjamin Kingsbury Vijaya. We may add that Ponnama who married the Rev. Canon S. S. Somasundaram was one of the grand-daughters of Appucutti Kingsbury, while Punitham who married M. Tiruehelvam, Q. C. was a great grand-daughter.

The Rev. Joseph Kingsbury Sinnathamby (b. 1875), who graduated in 1900, carried the Kingsbury name as well as any other of the family. As a young graduate he served a year in a Jaffna College Student Mission in South India, then

served on the staff of Jaffna College for a few years. He joined the C. S. I. Ministry in 1908 and was ordained the following year. With his qualities of leadership, he broke new ground. He was General Manager of the Mission Schools, 1913-1924. From 1921 till he passed away in 1931, he was elected over and over again as Chairman of the Jaffna Council of the S. I. U. C. He was for several years on the Board of Jaffna College. His interests and leadership went beyond the walls of the Churches. He was the first unofficial Chairman of the Chavakachcheri Village Committee. He helped to spread the young Cooperative Movement in the North. It is said that the Chavakachcheri Government Hospital is a monument to his untiring efforts to secure medical facilities for this urban-rural area. The Sinnathamby Training School for Teachers, now absorbed in the Government Training College in the North, is too a tribute to his interest in a qualified profession of teachers. The Kingsbury name, it may be said, found in him its focus and fulfilment.

J. K. Sinnathamby's daughter by his first marriage, Kirupai Acca, was an untiring social worker, while her husband K. S. Saravanamuthu may be regarded as the builder of modern Drieberg College, Chavakachcheri. He had a daughter and a son by the second marriage. His second son-in-law, Vallipuram Ponnusamy was a big factor in the Cooperative Movement of the North,

Kingsbury Sinnathamby Jeyasingam, it may be said, shared with his father some of his leadership qualities. Truly, in some measure, a chip of the old block! If I am not mistaken, the last lineal descendant of Cyrus Kingsbury Wyravanathan, on the male side to bear the ancestral name. He has borne it well and left a large legacy of good will to the entire clan.



# THE REV. K. S. JEYASINGAM

## A MEMOIR

The Rt. Rev. Dr. S. Kulandran

( Former Bishop of the Jaffna Diocese of the C. S. I. )

I believe the first time I saw Jeyasingam was at his father's funeral in June or July 1931, at which he was creating a great hullaballo, vituperating against the physicians who had treated his father. It did not strike him that his grievance lay against the circumstances that prevailed at the time, and not against persons who had treated him. The case was for a surgeon. Dr. Jameson the mission surgeon was on furlough and no other surgeon was available; the physicians who treated the Rev. J. K. Sinnathamby were helpless. I asked an eminent surgeon some years ago what chances of survival a person suffering from that condition now had, he said "100%", that is, at the hands of a surgeon; at the hands of a physician he would have none now as in 1931. So Jeyasingam's grievance was against circumstances.

In 1933, I was at the Alaveddy church in more than one sense. That is, I was in charge of the church and was also living in it (but sleeping in the vestry), as the parsonage was just being completed. Jeyasingam was preparing, I think, for the Senior Cambridge and since his mother was from Alaveddy, she used to send him to me for tuition in English.

One day I was reading with Jeyasingam John Keats' "Ode to the Nightingale", which is one of the sublimest poems in the English Language. Rudyard Kipling has said of some lines in it that is hardly given to any man born on earth to write such words. In that poem occurs the words,

O for a beaker full of the warm South  
Full of the true blushful Hippocrene

.....  
.....  
That I might drink, and leave the  
world unseen.

Jeyasingam listened patiently to my reading and exposition and at the end asked "So, it is a cup of wine he wants?". I was astounded. "Is this all he could get out of the poem?", I asked myself.

I was not aware at the time that I was running up against one of Jeyasingam's basic characteristics - a strong anti-intellectualistic and pragmatic attitude to life. Mr. J. V. Chelliah, a former Vice-Principal of Jaffna College, used to say that it was so with his father also.

An inability to appreciate poetry may appear a defect in a student of literature, but can it be considered a fundamental defect? I do not think Henry Ford was a warm admirer of poetry. I recently heard of a Doctor in the Medical Faculty of a University, hearing some talk of Shakespeare, asking "What is Shakespeare?". The story may be apocryphal, but the fact that it could be told is significant. I myself consider anti-intellectualism a grave gap in a person; but a few years ago, a very eminent engineer boasted to me that he did not have a single book in his office; yet he had risen to eminence.

I was ordained on 3rd June 1933. The previous night Jeyasingam had brought a dozen companions from Jaffna College



and spent the morning in sweeping and cleaning up the compound for the ceremony in the afternoon; for Ordinations in those days took place in the afternoons.

In April 1934, I was standing at the bedside of Mr. J. N. Appadurai, who was dying and leaving behind a girl of thirteen years of age to take charge of his five or six other children. We were wondering what was going to happen to those children. In my "History of Jaffna College", I have said, "How in the circumstances, the family made good is one of the epics of modern times". It was rumoured that K. S. Jeyasingam was interested in the thirteen year old girl.

How one could be interested in a thirteen year old girl is a mystery; but that is exactly what happened to a cousin of his (of less than that age). Before the turn of the century, a young man named S. S. Somasundaram (later Canon Somasundaram) then a student of Jaffna College, became interested in the very young grand daughter of his tutor and married her in 1904. If the history of the Appadurai family is an epic, Jeyasingam certainly had a hand in levering that epic.

By 1935 Jeyasingam had decided for the ministry and had qualified academically. Since there was no Worker at Kudathanai, the Church Council decided to put Jeyasingam there for three months. I was Pastor of Chavakachcheri then and was responsible for that church. I remember driving there with Jeyasingam during the rainy months of the year, in the company of his brother-in-law, V. Ponnusamy. On our way back, Ponnusamy shot a number of wild fowl and dumped the whole thing on me. They were of no use to me, since I was a vegetarian then.

In 1936 Jeyasingam and I were preparing for the Bangalore Theological College Entrance Examination. We had

no idea what the questions would be like and, therefore, had to go into a number of details in the Old Testament. Jeyasingam was highly intrigued by one Sanballat, who tried to prevent the Jews from rebuilding the Temple of Jerusalem, after the Babylonian captivity.

By 1938 Jeyasingam was safely ensconced at Bangalore; and in December of the year, I had to attend the meeting of the International Missionary Council to be held in Madras. What was a distance of 200 miles? So I did a trip to Bangalore to see how Jeyasingam was getting on. Since I was finding the temperature in South India colder than I had expected, Jeyasingam borrowed a flannel shawl for me from one of his friends, which I wore throughout the Conference, and am sorry to say retained for another two years.

At Bangalore, he gained great fame as the producer of (and an actor in) a play entitled "The Dowry Hunter", which he himself had written up on the basis of the well known Ceylon play, "He Comes from Jaffna". The success of the play was so sensational, that he was called on to stage it in Madras also.

At the General Transfer of Workers in 1939, I was appointed Evangelistic Worker (in addition to my other duties) and I insisted that I should be given an assistant and that the next man coming from Bangalore should be put on to me. But when Jeyasingam arrived from Bangalore in 1940, the Church Council coolly tried to put him in Delft. Since by now I had also become President of the Church Council, I could insist on the resolution of the previous year that he should be given to me.

I was then Pastor of the Erlalai churches and was residing at North Erlalai. In May of the year the Rev.



R. C. P. Welch, the Executive Officer of the Council, and the Rev. B. C. D. Mather, the Secretary, came and duly installed him at Erlalai. So Jeyasingam was staying with me for a month or two. In the meantime the congregation at South Erlalai, was clamouring that the Pastor should live alternatively at North and South Erlalai; so I shifted to South Erlalai, leaving Jeyasingam at North Erlalai.

Early in 1941, there was an S.C.M. Conference at Point Pedro and Jeyasingam was strutting about with a radiant face, wearing a gold-laced shawl. And the story spread that he was engaged to Marjorie Appadurai. Sydney Bunker came to me and said, "How happy I am, what a couple they will make". A long courtship had been finally clinched; what had been a private confidential matter had now become a publicly recognised relationship.

The Rev. Henry Peto, Principal of St. John's College had died in 1940. He had left behind a small car and his successor wanted to sell it to a minister. However, most ministers at that time would not dabble with the ownership of cars big or small; and Jeyasingam bought it early in 1941, I think, for Rs. 200/-. I believe, it was a Morris Minor.

In fact, Jeyasingam was accustomed to nothing but cars for his movements through life. I wonder if he ever walked more than a mile at any time. Whenever he came to me, my daughter, then a little child, would exclaim "The small Pastor has come in the Peto car". He must have sold that car long ago; but through life he always travelled about in a car of the same size and sort.

In May 1941, "the exigencies of service" required that I should go to Vaddukoddai, and it was required that

Jeyasingam also should shift to Uduvil, as Assistant Pastor. I could officially take charge of the new church only at the beginning of May; but Jeyasingam insisted that I should solemnize his marriage at Vaddukoddai in April. Fortunately Vaddukoddai was then without a Pastor, the Rev. R. C. P. Welch having shifted to Uduvil solely to devote his time to his duties as the Executive Officer.

It has been said that "romantic love"; was an invention of Middle Ages. This is not altogether true. What about the (illicit) love of Paris for Helen which "launched a thousand ships against Illium"? What about Dido's love for Aeneas, as portrayed by Virgil? And what about Damayanti's love for Nalan in our own classics? I am leaving the Ramayana out of account, because the choice of Rama was because of his strength.

Anyway, romantic love has become the normal basis of marriage now in the West, though our own young people in Higher Educational centres are showing a tendency towards its adoption in preference to the "patriarchal system" of arranged marriages. In many cases, however, they are showing a regrettable desire to combine what is best in the Western system with what is worst in the Eastern system by demanding also a considerable dowry. They will, of course, hold that they are not responsible for it, but the parents.

Marjorie was one of the sweetest girls I have known, with whom it was well worth falling in love; and if Jeyasingam had not come in first, somebody else would soon have done it. But nobody could have done it to the same degree; to him she was all; Jeyasingam's love for Marjorie was an incandescent flame that never flickered or waned, and



ever shone with the same brightness, not merely till she passed away, but till he himself passed away. Jeyasingam's love for Marjorie was one of the greatest love stories of all times.

So on the 6th of April 1941, I solemnized the wedding at the Vaddukoddai Church. One of the poignant features of the ceremony was the younger brother (Ernest) having to give away the bride. With the marriage over, all poignancy departed from the Appadurai family. There was now a head of the family, quite capable of taking charge of matters and his extremely pragmatic abilities would hereafter undergird the well-being of the family. Also wherever a particular member of the family might hereafter live, there would be a place they could call their "home".

In the General Transfers of 1943 he and I became neighbours; he was posted to Naval and I to Araly. Between the two stations the distance across the fields was less than three miles; so my wife and I made it a habit to pay them regular visits taking this short-cut. It was when he was at Naval that he was ordained in 1944.

At Naval I was surprised to find a large number of standard cultural books in Marjorie's library. Since I was now President of the Church Council and Executive Officer, I could go as far as giving orders. So I asked Marjorie to make Jeyasingam read some of those books. I am certain Marjorie must have made the suggestion occasionally; but I am also equally certain that Jeyasingam consistently disregarded it.

In the meantime, there had come a growing feeling that something should be done about our Christians who went to Colombo, and finding no church of our own, joined other denominations, and

became permanently lost to us. As early as 1932, Mr. J. C. Amarasingam had submitted a memorandum on the subject to the Executive Committee of the Church Council, but it had been turned down, the American Missionaries being its chief opponents. In 1938, however, the Council sent a Deputation to our outstation members in the important centres of the Island; and the deputation came back with the feeling that some action was necessary, as far as Colombo was concerned.

So in 1943 the Rev. G. M. Kanagaratnam was sent to round up our people in Colombo, and he did good work. In the General Transfer of 1947, it was felt that the time had come for the work to be taken up more seriously, and the Rev. K. S. Jeyasingam was posted to Colombo. He decided that the best way to organise a church was to start a Hostel for young men. As a preliminary, it was a good step and much progress in the matter was made and an incipient church was got going.

Though without a regular congregation Jeyasingam had a sufficient base to organise a grand reception for me, when I went to Colombo after my consecration as Bishop in 1947. D. T. Niles used to say the only pathetic thing about the function was Jeyasingam in a black suit (which had belonged to the Rev. Francis Kingsbury and had been cut down to size) in the sweltering heat of Colombo at the time.

A Hostel is a difficult problem to tackle: the management, the discipline, the finances, the atmosphere to be maintained etc. So in the end the Hostel had to be given up.

Therefore, it had to be a regular church; but we had no building of our own. We had high-powered talks with the Methodists about some method by



which we could use the Methodist Church in Wellawatte and yet ensure that the two denominations retained their separate identities. I remember we put forward about five alternative plans all of which were brusquely turned down by the Wellawatte Methodist leaders. So finally, we came to an agreement with the Dutch Reformed Church by which we could use their newly built church at Wellawatte.

Once the plan had been settled upon Jeyasingam had no difficulty in organising his church. So in 1949 there was a ceremony for the formal recognition of his church as one of the constituent churches of the Diocese. The Diocese sent up a considerable deputation to be present on the occasion.

Jeyasingam now had an opportunity to suit his talents. It also happened that he had some extremely capable singers and musicians versed in Carnatic music: Ranjitham Ariadurai, Pushpam Gunasingam and Miss. Sherrad; and the singing and instrumental music in the Colombo church reached a legendary level. He was, therefore, able to arrange regular programmes for his church with The Radio Ceylon. In all respects, he tried to reproduce the Jaffna pattern of church worship; and Jaffna Christians in Colombo found it a haven of refuge. So successful was he in building up our work in Colombo that at the time of Riots of 1983, our Colombo church was not merely our biggest, but far and away our best church. So pleased was the Diocese with his work that the Diocese "repeated" him in Colombo for another term, (But this was not the only task in which he was repeated; he was repeated in Evangelism also). He came back from Colombo to Jaffna in 1955.

But Jaffna people in their migratory habits had not stopped merely with other

parts of Ceylon. Many of our Christians were settled in Malaya. We could not do with a distant country like Malaya what we could do with Colombo; but some attention to the matter was deemed necessary. Particularly during the Japanese occupation of the country during the War, many Jaffna people had begun to wonder whether they should not once again all get back to Jaffna. By 1957 it was some years after the War and most Jaffna people had stayed behind, the Diocese however, decided that a good-will tour to our Christians in Malaya would be very much in order. My wife, myself and the Rev. K. S. Jeyasingam were selected to be the team and we were to spend about three months on the tour. We decided that a jaunt by air was not in keeping with the dignity of our mission, though a trip by sea was not cheaper than that by air.

We embarked from Colombo on a ship called "S. S. Carthage"; we reached Penang on the 7th May 1957, but since our purpose was to work our way from the south to the north, after a day or so in Penang we sailed down to Singapore which we reached on the 9th.

From here we gradually proceeded north, stopping at all the important places. We preached in churches, attended dinners, we spoke at public meetings and even delivered lectures on general subjects. There were also gatherings of Old Boys of Jaffna College and Old Girls of Uduvil. It seemed to be taken for granted that our tour of goodwill was not merely to our own Christian folk but to all Jaffna people in general. So all meetings except our Sunday services, were attended by Hindus as well as Christians. Our functions were often patronised by some of the highest of the land.

One of the discoveries we made was the number of relatives we had there and friends long lost to view. In



Malaya all "connections", however remote, were regarded as close relatives; so that at a meeting I said that Jaffna people in Malaya could be divided 50:50 between those who were related to the Rev. K. S. Jeyasingam and those related to Mrs. S. Kulandran.

An unexpected phenomenon that we had to encounter was the wave of Chinese Influenza that had entered Malaya almost simultaneously with our visit. Usually the flu reached a town the day before we were due there; so many of our scheduled functions had to be cancelled at the last moment. But the flu provided us with a comic item; at the entrance to every town the Rev. K. S. Jeyasingam could be seen ambling in with a bottle of "Waterbury's Compound" stoutly clutched in his hand. By this constant resort to that remedy he succeeded in warding off any attack of that illness throughout his stay in Malaya.

Though we visited many places, Singapore and Kuala Lumpur were the high lights of our tour; and it was natural that it should be so, since they are the biggest cities in the Peninsula and contain the highest concentration of population.

From the north we travelled by train back from Penang to Singapore, from where we embarked for Ceylon in a ship called "S. S. Asia" and reached Colombo on the 6th of July.

On the whole, the trip served a very useful purpose. So much had we brought Jaffna nearer to our people that we were able to reach an agreement with the Methodists by which we were to send one of our ministers there to serve for every period of four years. The reason why that plan is not in operation now is something that need not be gone into here.

On the conclusion of the trip I wrote a long account of the whole trip, with

a map of the Malayan Peninsula, and distributed cyclostyled copies to members of the Executive Committee.

Early in 1959 I decided that I could no longer postpone undertaking a project that had been simmering in my mind for months, viz that of writing a book on "Grace in Christianity and Hinduism". I had long been getting ready for the subject and I felt I had to launch on it now, and this required my proceeding to Bangalore and working there. So I got leave from the Diocese to be away from April 1959 to the end of January 1960.

The procedure laid down by the Church of South India for such a contingency is that the Bishop should (with the permission of the Executive) appoint a Commissary. A Commissary would have all the jurisdictional powers of a Bishop, without his ecclesiastical powers such as ordinations. I appointed Jeyasingam. Since the period was rather long, Jeyasingam thought it best to move into my house. So well did he function in the capacity to which he had been appointed that there was not a single appeal to me to intervene.

In any administrative set-up the seat of authority must lie somewhere. In ancient times it used to be with kings. But in the revolt against the tyranny of kings, various other expedients were tried. In ancient times, all the experiments like concentrating power in ten people or three people or electing rulers annually failed. Reason demands that concentration should be definite.

Authority in our old Church Council for a long time seemed to lie nowhere. That is because the old Congregational Council founded in 1904 was really on the American Congregational pattern of totally independent churches meeting periodically for mutual consultation and was



not an administrative body. In the last century the seat of authority had been in the missionaries. Since the foundation of the Congregational Council administration was floundering, till Welch concentrated authority in the Executive Committee; but the Executive itself met only once a month or so but administration must go on from day to day.

In governmental administration we see power always concentrated in one person, but carefully guarded with checks and balances so that there might be no misuse. Sometimes there is a difference between *de jure* authority and *de facto* authority. Under the over-all *de facto* authority of a President or Prime Minister, there are heads of various departments who for all practical purposes are themselves *de facto* authorities in their own fields. In spite of this, the central government, presided over by a President or Prime Minister has many questions to tackle.

And in the Church of South India in each Diocese in spite of its Institutional Boards, Superintendents and Church Committees and the Executive Committee on top, there are many problems which come before the attention of the Bishop. In the Anglican Church they have Arch Deacons and in the Roman Catholic Church they have Vicar Generals, who are official helpers of the Bishop. Nonetheless, a Bishop needs unofficial help; as to how each Bishop gets his unofficial help depends.

In the C. S. I. in the first flush when a revulsion against Episcopalian institutions was strong, it was decided to do away with "all vestiges" that clung to Anglicanism, like Arch deacons, Canons etc. You may do away with an office or position; but you cannot by so doing do away with the need for the thing itself. So though the C. S. I. officially did away

with Arch deacons, it did not do away with the need for them. So I believe most of the C. S. I. Dioceses have officers under other names.

Jaffna is too small for such expedients. So I had to be content with unofficial helpers (in matters which had to be dealt with by me). I had advisers and helpers regarding Education, Property, Buildings and other technical matters. They were very great authorities on those subjects. But there are other matters constantly arising which are too small and intimate which these authorities could not have the time to tackle, but which if not attended to immediately could become festering wounds. Largely it was in attending to these matters that Jeyasingam helped me.

If two circles are drawn representing the duties of an Archdeacon and an unofficial helper and made to intersect each other much might be found to be in common; but a good deal would be found to be outside; what would be outside would be :

- (i) That the position of an Arch deacon is statutory and permanent; whereas the status of an unofficial helper is ad hoc and depends on the pleasure of the Bishop,
- (ii) That the duties of an unofficial helper are often too small and sometimes too intimate or too delicate for an Arch deacon to go into.

Thus an Arch deacon must be appointed by the Diocesan Council and can be removed only by it. However, nobody would know whom I am using unofficially and nobody can remove him. Such a helper will also be able to tackle matters which could be too delicate for an Arch deacon to deal with.

Once two young people had been affianced; it was a long affiance and after sometime, the bridegroom's party wanted to back out. The bride's people were dismayed. They went to the employer of the prospective bridegroom. For two or three months he was at it, but nothing was forthcoming. Then they came to me and I put the Pastor of the bridegroom's party on to the task. He also seemed to be up against a brick wall. Finally, I bethought myself of the Rev. K. S. Jeyasingam. A week passed, a month passed; three months passed. Then the alliance was put through.

By now Jeyasingam had gained my confidence as a great negotiator. So he was put on to higher jobs. There was a block of land in a central spot in one of our most important villages which had been donated to us by the Government; we could do anything with it, except sell it; in which case it reverted to the crown. Now the government wanted part of the land for expanding one of its schools. We consulted legal opinion, and the lawyer held it was Government property and Government could call back for it.

My position was that it was an absolute donation, except in regard to the clause about selling. Now we were not selling and so we had not violated the prohibitory clause; and if the Government on its own, wanted the land it must pay market price; and I sent Jeyasingam to the interview, having explained my position to him. The Government officer, in charge, who was considered very anti-Christian, accepted Jeyasingam's point and paid us market price.

In the case of a large Mission House, the Education Officer then in Jaffna, who considered his chief mission in life was to do maximum damage to

the Christian cause, had vested it in Government. We went to the Head Office and the Permanent Secretary was willing to give it back to us, provided we gave Government an equal amount of land.

Our lands had been bought or gifted to us a hundred and fifty years ago. The names of the owners at that time meant nothing now; or boundaries would have changed, and the owners could have changed. Altogether, to produce a title deed that was a hundred and fifty years old to prove the validity of present possession was a tricky business. Any hostile government officer may refuse to entertain the request. But this officer simply said, "Rev. Jeyasingam gave me a certain number of deeds and I will accept them".

On another occasion, a Mission House and all adjoining land had been vested in Government. Jeyasingam was sent, at the last moment and managed to salvage a subsidiary project situated on the property and also all land adjoining it, which might also have been vested.

As a negotiator in any matter Jeyasingam hardly had an equal. Once when I was an undergraduate, we had a very clever companion (now a Q. C.) who also always won in such matters. I wanted to fathom the secret of his success; and I found that often when he came to a sticky point he would say "After all". I noticed that Jeyasingam's method was that of first lighting a Jaffna cigar (probably passing one to his opposite number) and when it came to a sticky point saying, "But you don't understand".

Of course, it should not be believed that this was a magic formula which immediately convinced everyone of Jeyasingam's point of view. It was a step -



gap phrase which came in during intervals of his general plea.

Behind his plea in any negotiation were a certain number of allied qualities: an unfailing affability and pleasantness, an unwearied patience and a firm conviction that if you stick at it long enough, a person will yield. But, in fact, a person yielded to him generally because it was difficult to say "No" to such a pleasant person who never seemed to get angry.

Here, it is good to be able to record what was an accidental occurrence, which however, in the end bore no fruit. In the sixties a large amount of our labours consisted in trying to salvage as much out of the diabolical vesting of our lands in Government by the Education Officer in Jaffna. Once Jeyasingam went to see his brother-in-law "Baba" Ratnasingam who was then in the diplomatic service and had come home on leave. To see him had already gone the Permanent Secretary for Education, who had been his classmate at the University; and when he saw Jeyasingam he said "Hello, Rev. Jeyasingam, what brings you here?" "Why he is my brother-in-law" said Jeyasingam. "Your brother-in-law," said the Government Official, "Rev. Jeyasingam, hereafter, you bring me any paper I will sign it"; nor was this un-professional; for the official knew how the Education Officer in Jaffna had simply been trying with deliberate recklessness to injure all Christian schools. As said earlier, this *carte-blanche* offer to Jeyasingam proved of no avail, because the very next week or so the officer left the Island for good.

Round about the middle of 1963 Jeyasingam (and his wife) received an invitation to go to the U. S. A., the purpose of which I cannot remember now. But generally, there is a desire in the American churches to see people from the Mission

field. I do not know the details of their tour. About the same time Miss Ariam Paramasamy of Uduvil also got an invitation from a Women's group in the U.S.A. About her trip also I know little.

In the meantime I had received an invitation to address a meeting sponsored by the World Council of Churches and the International Missionary Council to be held in Mexico City in December. I went by way of England and our paths crossed on November 28th in New York. The chief benefit I received from Jeyasingam's tour was a copy of the new edition of a Peake's Commentary which is an out-sized book (10" x 8") running into 1200 pages.

By now, I had been drawn closer to Jeyasingam, largely because our temperaments were the opposite of each other. He was a person with both his feet planted solidly on the ground. He knew places and persons and the currents of thought passing round him. I did not want any visions or ideals or profound insights from Jeyasingam; I wanted suggestions and information about various practical matters; these Jeyasingam could be depended on to supply. His information could be relied upon, because he had no axe of his own to grind.

To receive a suggestion is not necessarily to accept it. But on the whole, I was receptive to his suggestions. He may suggest a medical clinic somewhere, an industrial centre somewhere or plans about the after-care of converts. I would listen to him, see whether they were necessary and practicable and if they were, I would "give the green light".

And everyone who has high responsibility should and usually does talk things over with a few trustworthy persons, very confidentially. He should not like Cyclops live in a cave and then suddenly emerge



and spring surprises on the world. To talk over things with others and get their view-point is not necessarily, as I have said, to accept them; but it is good to rub your own ideas on a subject with those of others and see whether your ideas can stand the strain. Thus Lloyd George, Prime Minister of England during World War I, says every morning after breakfast it was his custom to step next door and broach his ideas to Bonar Law who was the Chancellor of the Exchequer then, and he would usually say, "I see plenty of trouble ahead". Lloyd George says that he found Bonar Law's views "invigorating". He did not accept them (but may have corrected his own somewhat).

On the other hand, had Napoleon listened to his advisers regarding his Russian campaign and Hitler listened to his Generals about the need to march straight to Moscow, instead of dilly-dallying with Stalingrad, both would have been very much better off. Whether you accept or reject any advice depends on circumstances. But about the wisdom of considering the advice of others, there can be no question.

It may now be obvious that Jeyasingam stood in very close relationship with me. There are certain nominations for Boards and Committees which the Executive expects the Bishop to submit to it every year. On occasions when these had to be drawn up, I sat with Jeyasingam. I could not remember names of everyone in the Diocese; he had them on his fingertips and would reel them off. I would make my own selection. But my business was to suggest or nominate; the Executive recommended and the Council decided. Though there would be changes, they would not be many; because it would be realised that great care had been exercised in the matter; and that there was

no ulterior motive operating in any nomination.

Though Jeyasingam made most of the suggestions, I would carefully discriminate. For example, the Diocese has the right to send a panel of five members to the Board of Directors of Jaffna College. Jeyasingam for many years had expressed a desire to be included in the panel, because his father had been Secretary of the Board from 1913 till he died; and was careful to remind me of it every time the panel was being drawn up: yet it was only the last time I was doing it (1970) that I put in his name.

It must not however, be imagined that Jeyasingam had much to do in drawing up the slate of Transfers (of Church Workers), done once in four years. My way of doing it was not dark and mysterious. For about six months or more, I would keep evolving it in my mind, fixing people for the important places. But many people might suggest, "Why not so and so for such and such a place?". Sometimes I would ask the ministers at a Workers' Union meeting each, to submit his own list. From the place they had left blank, I would know that they were the places to which that the particular ministers wanted to go; but for the smaller places I would get valuable suggestions. I would finalise the slate in my own mind and then broach it to the Transfer Committee.

A C. S. I. Bishop is not merely expected to carry out necessary policies; but he is expected to carry them through the Executive and the Diocesan Council by a vote of the majority. In such a matter, therefore, to have a Secretary who thought as the Bishop did is a great advantage. I had a mistaken impression that during the latter years Jeyasingam was always my Secretary. Constitutionally this could not have been possible as



there must always be a break once in six years. I remember one. Anyway the Bishop must be concerned with votes and a Secretary must help in calculating them.

It may look sordid that a Bishop should be concerned with such things. But it is not merely a duty we owe democracy but what we owe the Christian Church, because we are concerned with fellow-believers. And the first request I would make to Jeyasingam every morning at a Diocesan Council meeting would be to count the number of votes that would be on the side of the Administration. In the Executive I would do it myself. It would be wrong to bribe a person to vote for you, but there is nothing wrong about knowing how many would be on your side. When the Ceylon Church Union Scheme was lost in the Methodist Church some years ago I told D. T. Niles, who was Chairman, that he had no business to put forward such an important question without being sure of the number of votes he had.

So our co-operation lasted till I retired in September 1970. I told Dr. Telfer Mook who visited Jaffna during the year that Jeyasingam had served me with a loyalty that no human has a right to expect from another.

Among his fellow ministers Jeyasingam was the soul of camaraderie, always laughing and joking; he could also poke fun. When the Rev. E. K. Yesuthasan was living he was the usual butt (as he was to Sevak Selvaratnam) To Selvaratnam it was his undue solemnity that provoked amusement. To Jeyasingam it was his frequent resort to the Tamil Classics of which Jeyasingam knew nothing. So the Rev. G. M. Kanagaratnam and he called him "Tirumular"

the classical 6th century Tamil religious poet, of whom neither knew anything.

In personal life (like Arch bishop William Temple) he was rather fond of sweet things; and young men of an earlier day used to say that he liked to arrange conferences to be able to drink the liquid sago dessert at lunch. When young, I do not think he had taken part in any games and in later life never indulged in any form of physical exercise (besides that of getting into or out of his car).

A new order of things had come about with 1971 and he was no longer called upon to play the part he had played earlier; he resumed the life of an ordinary presbyter. Marjorie died in March 1976; and the funeral was conducted in the modern Thenmarachi style, with day-long speeches on the microphone, thus ruining the intense religious solemnity of the religious service at the end. This was conducted in the Chavakacheri Church. Everybody expected Jeyasingam to crumble up; but in spite of the inner void that was eating into his heart, he put up a brave show till his own came in September 1980.

Has Jeyasingam a right to be remembered in the history of the Diocese? He has; but it is for a reason that is not acknowledged. For people are remembered for particular achievements. Jeyasingam put the Colombo church on its legs; but another had already laboured in the field. His efforts in the evangelistic field were considerable but not monumental. Jeyasingam's chief contribution to the Diocese was not particular, but general. He kept the machinery of the Diocese working for a period of years. According to ordinary standards, this may not make him memorable but certainly entitles him to our gratitude.



# THE REV. K. S. JEYASINGAM

The Rt. Rev. D. J. Ambalavanar

(Bishop, Jaffna Diocese of the C. S. I.)

The death of the Rev. K. S. Jeyasingam on the 6th of September came as a rude shock despite the fact he had been ill for a few weeks. We had come to look upon him almost as a permanent land mark in the Diocese and his sudden departure has shaken all of us. Kingsbury Sinnathamby Jeyasingam was born to the manse on the 28th October 1912 being the son of the Rev. J. K. Sinnathamby and Mrs. Sinnathamby of Chavakachcheri. The Rev. Sinnathamby was himself a prominent leader of the Church Council in his time. The Rev. Jeyasingam on completing his studies at Jaffna College joined the United Theological College, Bangalore in 1936 and completed his B. D. in 1940. In May 1940 he joined the ministry of the Jaffna Council and was ordained in March 1944. He served in the following parishes. Assistant at the Erlalai Church; Assistant at Uduvil and Inuvil; Navaly; Colombo (two terms); Manipay; Evangelistic Officer (two terms); Uduvil; Tellippallai; Chavakachcheri (two terms). In 1958—59 he followed the Graduate School Course at the Ecumenical Institute, Bossey, Switzerland. Besides his main assignments in the parishes he was always on demand for a variety of Diocesan activities and held almost all the key offices in the Boards and Committees of the Diocese. He was Secretary of the Diocese from 1955—58 and 1966—1970; Manager of the Uduvil Girls' College 1961—1980; Manager A. C. M. Press 1956—1970. He served several years on the Medical Board and was its Secretary for three years; a member of the Secondary Schools Board and was its Chairman for one year. He served on the Jaffna College Board of Directors for six years and was its Secretary for two years. He was

the Bishop's Commissary in 1959 and later the Moderator's Commissary in 1970—1971 until the new Bishop was consecrated. He represented the Diocese on the Synod for several years and was on the Synod Executive for many years and also in 1975 on the Working Committee of the Synod. In 1956 he accompanied Bishop and Mrs. Kulandran on the Goodwill tour to Malaysia and in 1963 with his wife Marjorie he visited the Churches of Massachusetts on the invitation of the U. C. B. W. M. He represented the Diocese on the National Christian Council and for four years was Chairman of the Audio Visual Committee of the N. C. C. He was Secretary of the Jaffna Christian Union for three years. In the Diocese he will be particularly remembered for two pioneer projects. The first, the establishing of the Colombo parish which began with the labours of the late Rev. G. M. Kanagaratnam, and second, the founding of the Paranthan Medical Clinic as the first outreach programme of the Diocese in that area. The above catalogue is sufficient testimony to the very large and prominent role the Rev. Jeyasingam played in the life of the Diocese. No Minister in our generation could equal so rich and varied a record. He was above all a very acceptable Pastor who loved even the small details of Parish responsibilities and carried them out with a sense of dedication. He was a skilful negotiator, a wise counsellor and a much sought after peace maker in many a tricky situation. His many friends will miss an endearing personality and the Church as a whole an excellent Pastor and a faithful servant of God.

(With acknowledgement to the 33rd Bulletin of the C. S. I. Church. 1980)



**Pioneer Service Projects started and organised by  
Rev. Jeyasingam**



**Diocesan Handwork Centre — Sandilipay**  
( Paper pulp work, toy - making, mat - weaving and  
machine embroidery )



**Founding of the Medical Clinic — Paranthan**  
( an outreach project of the Medical work of the Diocese )



**American Ceylon Mission Press — Manipay**  
**Rev. Jeyasingam, Manager 1956 — 70**  
**at the farewell function**



**Diocesan Goodwill Mission to Malaya — 1957**  
**Rev. Jeyasingam with Bishop Kulandran and Mrs. Kulandran**  
**the three delegates seen abroad with others**



# K S. J. AT UDUVIL

**Mrs. S. J. Somasundaram**

(Former Principal, Uduvil Girls' College)

It is no accident that the Uduvil Church and the College share the same grounds. From the peace and quiet of the Church sanctuary one steps out into the varied life of the school Community. This is as it should be and as it was meant to be. To its founders Uduvil Girls' College was, and remains to this day an out-reach programme of our Church - an extension of the Church's work in the Community in which it is placed.

A true assessment of Rev. K. S. Jeyasingam's many faceted contribution to the life of our Church can only be explained in the context of his family's standing in our Church. That one man in his lifetime could have been actively and effectively involved in practically every area of the Church's life would be hard to explain any other way. His father, Rev. J. K. Sinnathamby was an outstanding leader of our Church, and a highly respected man of the Community. K. S. Jeyasingam grew up in the shadow of the Church and at his father's knee learned to glory in the work of the Church. This was his inheritance. Is it surprising he entered the service of the Church when he in his turn had to choose his life's work. He had a deep and unshakeable belief in the indivisibility of the mission Institutions and the Church. To him the Church and the mission Institutions were integral parts of one whole. This conviction influenced every action of his during the long period he functioned as manager of Uduvil Girls' College.

He was manager of the College from 1960 to the time of his death in 1980. He was there during the dark and turbu-

lent days of the schools' take over period. It was Uduvil's good fortune that at the time it had as manager a man with firm convictions in, and a personal commitment to, the goals of its founders. When in 1960 we were faced with the agonizing option of running the school as a non-fee-levying private school or relinquishing the school to the Government, (there was only one option for Uduvil) - as Bishop Kulandran put it, "But to us there could be only one answer". The school opted to stay out. A dedicated trio - Bishop Kulandran, Miss A. H. Paramasamy and Rev. K. S. Jeyasingam ably steered the school through the vicissitudes of its initial passage as a non-fee-levying, non-assisted school. It needed courage and strong convictions. They had it. Immediate routine problems piled up daily taxing the school's strength and resources; its resources looked inadequate set against its future needs but Rev. Jeyasingam's calm and confident handling of any emergency eased difficult situations, and under Miss Paramasamy's dedicated leadership the College emerged victorious and unscathed.

Rev. Jeyasingam was a good man to have in times of emergency. His genial personality, his casual acceptance of an easy approach to any untoward situation would reduce a crisis to normalcy. I still remember one such occasion with gratitude - The occasion was the College 75th Jubilee celebrations. The day was marked with the opening of the Jubilee Hall. All the chief guests and celebrities were assembled at the entrance to the Hall, the traditional lamp (a tall impressive one with 7 wicks) was being



lighted. The honour of lighting the wicks had been given to 7 carefully selected guests. Rev. Jeyasingam, as Manager, was of course one of them. Suddenly we noticed among the guests a very distinguished member of the Catholic Church. Rev. Jeyasingam sensed my quandary. He moved up to me and said quietly "Invite him to light the wick, I am stepping down". It was a gesture typical of him. I felt a rush of gratitude. He had saved the situation in his usual easy, casual way.

Another story that circulated at Uduvil—Once Rev. Jeyasingam was standing at the Parsonage gate chatting to passers by. A man of the village cycling by swerved off the road, lost his balance and crashed into Pothagar, throwing him to the ground. Rev. Jeyasingam got up, looked up at the erring cyclist and asked mildly "உமக்கு என்னோடு ஏதேன் கோபமா?" He had the abilities to restore normalcy to any situation that had got out of hand.

One of Rev. Jeyasingam's endearing qualities as a pastor was that he cared for people. He and his wife Marjorie, were personally involved in the life of their parishioners. This coloured his pastoral relationships and ensured the ready loyalty of his parish. This was evident in every parish they served and any Church project launched by them was enthusiastically supported and completed by the parish.

But in the management of a school one often encounters situations where an individual's cause clashed with the general good of the school. In situations of this kind, during the period Rev. Jeyasingam was manager, the Administration and Management invariably became involved in long and painful discussions finally ending up with a feeling of resignation rather than agreement. Cham-

pioning of individual causes can be irksome in situations that call for impartial or strictly impersonal handling and with Pothagar this was impossible. But perhaps in the final analysis human need should speak louder than the need of an institution, "After all", as some one once said, "the Lord's injunction to his disciples was 'feed my sheep' 'not build my kingdom'!"

Rev. Jeyasingam was invaluable as a negotiator and mediator in representing the College's interests or the Mission's interests to the respective official bodies. His genial personality and confident outlook eased explosive situations and won for the school friends among the government representatives and the Education Department officers.

Rev. Jeyasingam hardly ever interfered with the internal running of the school. In times of Crises he was there, available anytime. Even when he had moved to Chavakachcheri he was only a phone call away. When needed he would take the next train or bus to Uduvil. But otherwise he left us alone to plan, to experiment, to build. The administration appreciated his confidence and strove hard to be worthy of his trust. It was a privilege to have worked under him.

The Bishop, writing of Rev. Jeyasingam said "No minister in our generation could equal so rich and varied a record. He was above all a very acceptable Pastor ..... He was a skilful negotiator, a wise counsellor and a much sought after peace maker in many a tricky situation. His many friends will miss an endearing personality and the Church as a whole an excellent pastor and a faithful servant of God".

So true of Rev. Jeyasingam.



# THE REV. JEYASINGAM-MY REMINISCENCES

A. S. Kanagaratnam

When I recall the Rev. Jeyasingam, many little incidents keep tumbling into my memory. I had known him from boyhood. We were about the same age; he was only a few years my junior. We came from the same village, studied at the same schools, went to the same church, played the same games, and as boys were meeting each other almost every day. It wouldn't therefore be out of place if I opened these recollections with one of our boyish escapades years ago at Chavakachcheri.

There is a little beach skirting the tiny hamlet of Kovilkudiyiruppu about a half mile from our homes. It was Christmas Eve and we decided to spend the evening out there before we joined the Church Carol party in which both of us were to sing. We found a boat moored to the shore. There was no one within sight. Naturally we were tempted to take it out. The oars weren't there, but we thought we could manage it with a long stick we found on the beach.

We had been doing this sort of thing on our Sunday evenings out at the Jaffna College boarding house when we were free to go out and sometimes we would walk to the Punnalai Beach and row out a little in the boats tied there. Punnalai was very shallow water, but this was different. The current was flowing out and was strong, and when we tried to turn our boat back to the shore, it wouldn't. I realized that we were being carried out and might not be able to get back. I jumped in holding on to the gunwale of the boat. Fortunately the water was barely up to my chest but I found myself being dragged fur-

ther out, but still within my depths. Then Jeyasingam had to jump in and with our joint strength we pulled it back to shore against the outgoing current.

It was a near tragedy. We could have drifted out into deeper water and even if we had been finally rescued by local fishermen in the morning, we would have been missed by nightfall, and our people badly scared, to say nothing of our plight out there in the open sea all night.

We had occasionally indulged in such boyish pranks in Chavakachcheri and later at Jaffna College and throughout a long period of close association we had come to appreciate and admire each other and a friendship grew up between the two of us that was to last till his unexpected demise in 1980. Except for a few years when he was training for his ministry in India and during the years when he was in charge of the Colombo parish, and during his visits abroad, we were running into each other at all Christian functions. That wasn't surprising, because in spite of my later disassociation with their Church, we both came of the same social and cultural background. Besides I had married a cousin of his and we were seeing each other in all our family functions too.

There is a folk-saying among our people that we can recognize a leader even while he is yet a child playing in the sand with his mates. Jeyasingam had that leadership quality and at school he was acknowledged as the captain of his gang, made up of about half a dozen teenagers, most of them his age and more or less from the same class. They were



at his beck and call. Teachers had just to tell Jeyasingam to carry out some extracurricular job, and the gang would see it through. Jaffna College had a number of student associations and every-one of them got up at least one function a year. Jeyasingam was a conspicuous figure in quite a number of these out-of-class tamashas of school life. Either behind the scenes or as an honorary official of some student body he was all the time mixed up in some aspect of college life.

When young teachers got married this gang, I remember, was invited to help organize the wedding. We know the hundred little jobs that go to make up a traditional wedding celebration in Jaffna: and this gang was so much in demand and so much in evidence at Jaffna College teachers' weddings and receptions that they came to be called the 'goviyas' — the hereditary caste of servitors hired to cook and serve rice and curry at our wedding lunches. The Jeyasingam gang actually helped the cooks in the kitchen and served at the lunches. Self-service and throw-away dishes hadn't invaded Jaffna yet and we sat on mats and ate off plantain leaves, exactly as our progenitors had done for generations. So even a modest wedding lunch of those days needed many lusty hands and these school boy goviyas were a welcome addition to the cooking and serving men who had been hired.

He was also a fine comic actor, and could extemporize superbly, and even produce and present skits of his own with a few of his friends. One of his plays, 'The Jaffna Dowry Hunter' was staged in Jaffna and Colombo, and during his Bangalore days, in Madras and received a very favourable press. Some of them were on-the-spur-of-the-moment productions making delightful fun of the foibles of some of his schoolmates

or even teachers or some of our national superstitions. As a boy I have been acting with him. He didn't have any stage fright at all. He could handle any witty part and mimic people some what. He had the gift of tickling the sense of the ridiculous. Throughout his college days he was associated with some stage production or other, but not of the serious type. I have been watching some of his plays. They were hilarious stuff that set us all wildly rocking with laughter. But his involvement in so many extra-mural activities of college life severely restricted his studies. Everyone expected him to distinguish himself on the academic side as his father and his grandfather had done but his social and cultural engagements left him little time for books and so he left Jaffna College after completing his London Matriculation, and Inter Arts. He skipped his B. A. and went into the U. T. C. at Bangalore and finished his B. D. Some years later he went over to the Ecumenical Institute Bossey at Geneva and completed his Post Graduate Studies.

This leadership quality grew with him into his ministry and his energies sought fresh avenues of service. Like his famous father, a legend in his day, Jeyasingam had a strong social sense and considerable tact and initiative and easily won the co-operation of his parishioners. Where new ground had to be opened, his Bishop sought his advice and assistance. With characteristic courage and confidence he successfully carried out many tasks that others wouldn't have dared to touch. So much did his Bishop appreciate his capabilities that he appointed him as his Commissary and much of the C. S. I. administration devolved on him and he relieved his chief of some of his duties and responsibilities and handled the everyday problems of the C. S. I.



He had a fine sense of humour and could joke and laugh with the abandon of a child. Whenever we met, our guffaws would ring and reverberate; I wonder what our neighbours thought of it. Not that we were forever joking and laughing or indulging in vain talk. We discussed everyday affairs too and argued warmly over religion and church politics: I, the atheist, and he the earnest pastor, trying to persuade me back into the Christian fold. We disagreed on many matters. I could not understand people's faith in a soul and an existence after death.

One day in the course of a discussion, I told him that I had asked my wife not to permit any religious rites, Christian or any other, over my dead body after my death; Jeyasingham retorted jocularly, but half in earnest that he would be there to take charge of my funeral and would organize it according to Christian rites and that I would be confined in my coffin, unable to prevent him. Alas! the emptiness of human hopes! He left before he could carry out his threat: as for me I wasn't even here to be present at his funeral. When we received the sad news in the States, my wife recalled that very conversation and said that she had wondered at that time if one could be so cocksure as to who would predecease whom.

Jeyasingam had an abundance of tears, much more than any other adult male of my acquaintance. On the slightest cause he could dissolve into tears and cry like a child. Tears came quite naturally to him, but it was rather embarrassing to the others around him. It is somewhat unnerving to see a grown up male break down and burst into tears like a five-year old. When his wife died I watched him shed fountains as friend after friend pressed his hand in condolence. His emotions were ever

brimming over ready to overflow. That is a measure of his child-like nature. Somebody I don't remember who, has said that the best people among us are a blend of man, woman and child. Maybe Jesus also commended that child-like quality in man when he declared that we cannot go to heaven unless we became like children, i. e. take over some of the qualities that we appreciate in a little child.

Most of this account has to deal with our personal relations. By the time he had qualified and taken over as an important figure in the church world, my relations with the church had soured. Naturally the pastors could not tolerate my atheism. I hadn't taken any pains to conceal my intellectual convictions even though I was working in a Christian school. The churchmen in control blocked my promotion and I reacted angrily against their wanting to muzzle my freedom of expression, and left them.

With my change of schools I left Chavakachcheri and our meetings were less frequent than if I had continued to live and work there. Even later when I came back to work in a Hindu school at Chavakachcheri for a few years he happened to be working elsewhere. However we came together again while I was living in Jaffna and he was in charge of the Manipay parish. It was then that he arranged the marriage of my daughter. As an uncle of the bride, as an old friend of mine and as the pastor of the bridegroom's Church, he conducted the engagement and marriage services. A few years later I had retired from teaching and he had taken charge of the Chavakachcheri Church. Now I used to drop in at his Parsonage every time I went to Chavakachcheri: and that was pretty often. By 1980 I had left Jaffna and come to live at Chavachcheri for good.



It was during this time that I met him at his Parsonage almost every other day, and it was then that I saw him at his best, mellowed and matured in the service of his God and his fellow men. I found that the young people were particularly susceptible to his personal charm. Better than any other pastor that I know, he could organize and enthuse the teenagers and direct their energies into useful social channels. Perhaps his work with his gang at Jaffna College had been a training for this sort of work among the youth groups in his parishes. Few pastors had that knack and I think that his passing away has left a void that the C. S. I. cannot easily fill.

He wasn't popular only among the young people of his parish; every member of his Church looked up to him as to a father. They came to him freely with their personal problems and consulted him on ways to solve them. He helped young men to get jobs, young women to get good husbands, even incompatibles to get divorced, even though as a minister

he found it difficult to reconcile with his theology. I know he tried very hard to patch up and only condoned it when he found it impossible to bring the two together again. There was never a split in the Churches where he served. He had a magic about him and was able to heal all factional differences among his parishioners. He counselled them wisely and treated them all fairly. Everyone looked up to him with sincere affection, a rare tribute to any pastor. I have seen it myself during the short period I lived at Chavakachcheri just three months prior to his death. That was Rev. Jeyasingam's home parish where he and his beloved wife ended their days. I am sure it must have been some satisfaction to him that while he was working in his native Chavakachcheri, he was able to build a Parish Hall, build a parapet wall around the graveyard to protect it from the desecration of local vandals and so many other things. Only Jeyasingam could have done them. He leaves behind a fragrant memory of a good man who loved to serve others.

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*"Lord, let me do the little things  
Which may fall to my lot;  
Those little inconspicuous ones  
By others oft forgot*

*If like the Master, I can join  
Myself for those I love  
Rich joy and peace shall come to me  
Sweet rest in heaven above*

*I know not when the day shall chose  
But when life's curfew rings  
I want my Lord to find me then  
Still doing little things" Unknown*

*Courtesy : Streams in the Desert.*



# நமது போதகர்

பாவலர் கிரான் ஜீவன்

மனிதன் எவ்வளவு காலம் வாழ்ந்தான் என்பதல்ல முக்கியம் - அவன் என்ன செய்தான் என்பதே முக்கியம். "சரித்திரம், வாழ்ந்த காலத்தைக் கவனிப்பதல்ல செய்த சாதனைகளைக் கவனிப்பதுதான்" என எண்ணுகிறேன். இந்த உலகம் - பணத்தால் பலத்தால் - அதிகாரத்தால் சாதனை செய்ய முயல்கிறது. ஆனால் அன்புப் படகிருக்கிறதே அது மலைகளிலும் ஏறும் என்பதை மறந்து விடுகிறான்.

## பணி வாழ்க்கை

அருள் திரு: கி. சி. ஜெயசிங்கம் 1912ல் பிறந்தார். 1940 ல் பெங்களூரில் இறையியல் கல்லூரியில் இறையியல் முதுகலை (B. D.) பட்டம் பெற்று அதே ஆண்டு யாழ்ப்பாண அமெரிக்க மிஷனில் சேர்ந்து (1947 ன் பின் தென் இந்திய திருச்சபையெனப் பெயர் பெற்றது) 1980 செப்டெம்பர் 6ம் நாள் வரை யாழ் தென் இந்திய திருச்சபையில் பணியாற்றினார்.

இவர் பணியாற்றிய காலத்தில் தான் கொழும்புத் திருச்சபை முழு அளவில் வளர்ந்தது. அதற்காக அவர் உழைத்த உழைப்பின் சாரம் தான் இன்றுள்ள உயர் நிலை - சண்டிலிப்பாயில் - பொம்மைகள் தொழிற்சாலை, அமெரிக்க மிஷன் அச்சுக் கூட வளவில் தச்சுத் தொழிற்சாலை சிறப்புற நடைபெற்றது. இதில் செய்யப்பட்ட பொருட்கள் இன்றும் அநேகரின் வீட்டில் சாட்சி பகர்கிறது. நன்கு சிறப்புற நடைபெற்ற இவைகள் ஏன் மூடப்பட்டன என்று தெரியவில்லை.

ஒரு ஊழியக்காரரின் பிரதான நோக்கம் நற்பணியே. அளவெட்டியில் நாகனுவத்தையில் சுமார் 40 பேரளவில் கிறிஸ்துவ ஏற்றுக் கொண்டதினால் அந்த இடத்

தில் ஒரு ஆலயம் கட்டப்பட்டது. உடுவில் மல்லம் பெரும் நற்செய்திப் பணிக் களமாக இருந்தது. இன்று அது வளர்ச்சியடைந்திருக்கிறது மகிழ்ச்சியைத் தருகிறது. ஆலயம் இருக்குமிடங்களில் ஆலயம் கட்ட முற்படும் நாம் வெறும் சலசலப்பில் வாழ்ந்து கொண்டிருக்கிறோமில்லையா?

போதகருக்கு ஆலயங்களை அழகு படுத்துவதில் நிகர் அவர்தான் அவர் பணியாற்றிய ஆலயங்கள் அவர் பணியாற்றிய காலத்தில்தான் சிறப்புற்றிருந்ததென்பதை மறக்க முடியாது. சாவகச்சேரி ஆலயத்தில் ஒரு பெருமண்டபம், ஆலயத்துக்கு ஒலிபெருக்கி வசதிகள், கல்லறையைச் சுற்றி வர மதில் இவை யாவற்றையும் ஒரு சதமும் மில்லாமல் தான் தொடங்கினதாகப் போதகர் சொன்னார்.

யாராக இருந்தாலும் அவர் எந்தச் சபையைச் சேர்ந்தவராயிருந்தாலும் அவரது ஆலய வழிபாட்டில் நற்செய்தி வழங்கப் பயன் படுத்தப் பட்டுள்ளனர். பல ஆலயங்களில் உதவிக்குருக்களாயிருப்பவர்கள் வேதம் வாசிக்கக் கூட அனுமதிக்கப்படுவதில்லை. ஆராதனையில் முழுச் சுதந்திரத்தையும் கொடுத்து ஒரு சில மாதங்களிலே பூரண குருவானவரின் நிலைக்குக் கொண்டுவந்ததை அவர் கீழ் பணியாற்றிய யாவரும் ஒப்புக் கொள்வர்:

அநேகரின் திருமணங்கள் அவரின் முயற்சியினாலே மட்டுமல்ல அவரின் இல்லத்திலே தான் நடைபெற்றது. இன்று எவ்வளவு சீதனம் வாங்கலாம் என கணக்குப் போட்டு வாழ்க்கைத் துணையைத் தேர்ந்தெடுக்கும் இறைபணியாளர்கள் மத்தியில் மனைவி மாஜறி ரோசமலருடன் அவர் வாழ்ந்த வாழ்க்கை, தொடர்ந்த பணி அளப்பரியது.

நா ாந்தம் மக்களைத் தேடிச் சென்றார். இன்று இலங்கைப் போக்கு வரத்துச் சபையில் மட்டும் சுமார் 21 பேர் பணியாற்றும் வாய்ப்பினை ஏற்படுத்திக் கொடுத்தார். அளவெட்டியில் ஒரு நூலகத் திறப்பு விழாவுக்கு இவர் தலைமை தாங்கிக் கொண்டிருக்க யாழ்ப்பாணத்தில் பெரிய கொமினிஸ்ட் கட்சிகளின் தலைவர் சமயங்களைத் தாக்கிப் பேசிக்கொண்டிருக்க மக்களெல்லாரும் “நீர் நின்று பேசும் கூரையைப் போட்டதே அவர் தான்” எனக்கூறிப் பேச்சாளரை மேடையிலிருந்து இறக்கிய சம்பவம் இன்றும் எங்கண்முன் தெரிகிறது.

ஆச்சிரமத்தின் மிகப் பெரிய நண்பன். அவர் ஒரு சகாப்தம் இனி அந்த இடம் வெறுமையாகத் தானிருக்கப் போகிறதா அல்லது நிரப்பப்படப் போகிறதா காலம் தான் பதில் சொல்ல வேண்டும். ஏனென்றால் நற்செய்திச் சோலையில் பாடி நின்ற குயிலொன்று ஏசுராயன் தாளடிக்கே பறந்து விட்டது. அன்பனாய், நண்பனாய், நல்லாசிரியனாய், ஆலோசகனாய், சேவகனாய், போதகராய் பணியாற்றிய அந்த அன்புருவுக்குத் தொடர்பு தனது வணக்கத்தை தெரிவிப்பதுடன் அவர் வாழ்க்கைக்காக இறைவனுக்கு நன்றியும் செலுத்துகின்றது.

I consider it a great privilege to be the Pastor of the Uduvil Church when it celebrates the 150th Anniversary.

There is no doubt that the work of the Church has meant much to those before us and ourselves.

The Church at present should be filled with a vision for a renewal in all the areas of its life, trusting in the promises of God and in obedience to the guidance of the Holy Spirit.

The Church to be the Church must be open to that realm of God which lies beyond the visible. May we therefore re-dedicate ourselves to God so that the Church of God at Uduvil may fulfil its purpose and vision in and through us.

K. S. J. Pastor

*Gleaned from message in*

*(‘Glimpses’ released for Ter - Jubilee Ud. Church, 1970)*

“Have ye looked for my sheep in the desert  
For those who have missed the way?  
Have ye been in the wild, waste places,  
Where the lost and wandering stray?  
Have ye trodden the lonely highway,  
The foul and darksome street?  
It may be you’d see in the gloaming selected  
The print of My wounded feet.”

*Courtesy: Streams in the Desert.*



**Two Churches during Rev. Jeyasingam's Tenure**



**Ter-Jubilee Celebrations of the Uduvil Church—(May 17th—20th) 1970**

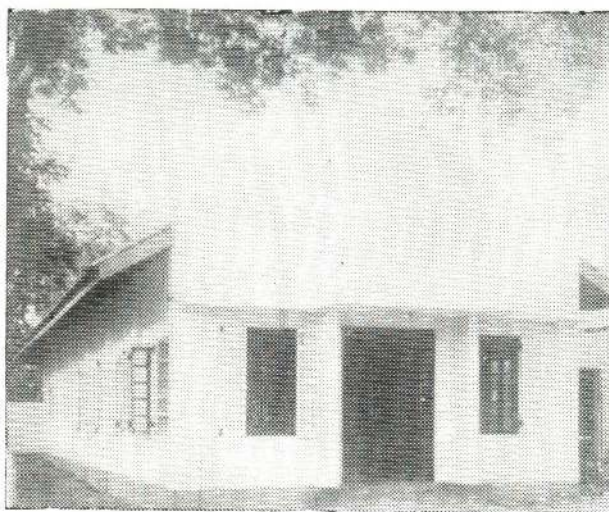
(Church model cake with recorded Church bell peals used at  
Garden Party on side)

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The Church with rebuilt Altar and Vestry, with many other  
additions was consecrated in 1967.



**The Chavakachcheri Church, his last station**



**First Parish Hall for Chavakachcheri Church**

One of the last acts of Rev. Jeyasingam  
(A Monument to remember his courage and faith in God)



# MARJORIE ROSAMALAR JEYASINGAM

Thavamany Thurairatnam (Col. Church)

"Many daughters have done virtuously, but she excellest them all" This was Marjorie Rosamalar Jeyasingam.

When I think of Marjorie, my memory goes back to the good old days when we were together at the Sunday School and Christian Endeavour at the Vaddukoddai Church.

She grew up in a true Christian home. She had a lovable nature and as such she was admired by all the children of her age. As we were neighbours, we were in and out of each other's house. Even at that age, I found that she was the star of the family. Being the elder daughter to her parents, the late Mr. and Mrs. J. N. Appadurai, she held a special place in her home. But all this happiness she enjoyed with her parents, did not last long. They were taken away to the Better Land, when she was still a school-girl, a teen-ager, and the heavy responsibility of bringing up her five brothers and a sister fell on her.

The Christian foundation laid by her parents was within her. She was unmoved. She put her hand into the hand of her Lord and Master to guide her into the dark unknown.

Her Lord and Master illuminated her life, and there came a brave young man to take her as his life partner. It was a perfect sacrifice on the part of this young man, the Rev. K. S. Jeyasingam.

Marjorie and Rev. Jeyasingam gave these children a happy home. Marjorie had great trials during this period. But she was patient, tactful, understanding and cheerful. God was indeed guiding her in the way she should deal with every problem. She triumphantly came out of them all.

With prayer and praise to the Almighty, she saw her brothers and sisters come up in life.

Rev. & Mrs. Jeyasingam were the founders of the Colombo Church of the J. D. C. S. I. They served here from 1947 — 1955. With other Pastoral duties with her husband, Marjorie was the leader of the Colombo Church Choir. Her family members and others will be interested to note that the first Carol Service of the Colombo Church was held on the 17th, Dec. 1947, in the Dutch Reformed Church, Wellawatte, at which the Tamil Lyrical Singing reached a very high standard. Marjorie in a very quiet way helped her husband in planning out services, meetings and the like and was never satisfied with the good or the better, but the best.

After eight years of powerful service for the glory of God in the Colombo Church, Marjorie was full of Christ and was guided by the Holy Spirit to take up responsibilities of a higher order.

Wherever she was, her charming ways and her sunny smile drew many towards her. Many testified that just her passing smile or her cheery greeting was an uplifting tonic to them for the rest of the day.

Marjorie had a hand of Martha and a heart of Mary. At weddings, funerals or any other place where her help was needed she put her hand unasked and did her utmost.

Marjorie was like Mary in that her feet were firmly placed on the solid rock of her Lord and Master.

The loss of such a noble lady is not only a loss to the Church, but also to every single life that was touched by her beautiful life — young and old, rich and poor.

"Many daughters have done virtuously, but she excellest them all" This was Marjorie Rosamalar Jeyasingam.



# பண்பால் உயர்ந்து அன்பாற் கவர்ந்த அமரர் அருள்திரு கிங்ஸ்பெரி சின்னத்தம்பி ஜெயசிங்கம் மாஜரி ரூஸ்மலர் ஜெயசிங்கம் தம்பதிகள்

ஐ. ரூனாதாசன் (அரச சட்டத்தரணி, கொழும்பு)

“தோன்றிற் புகழொடு தோன்றுக அஃதிலார்  
தோன்றலில் தோன்றாமை நன்று”

என்ற வள்ளுவர் வாக்கின்படி புகழொடு தோன்றித் தாம் வாழ்ந்த காலத்திலேயே மல்லிகை மொட்டுப்போலப் புகழ்மணம் பரப்பிப் தாம் இறந்த காலத்திலும், புகழொடு விளங்குபவர்கள் அமரர் அருள் திரு. கே. எஸ். ஜெயசிங்கமும் திருமதி மா. ரே. ஜெயசிங்கமும் என்றால் மிகையாகாது.

கிறிஸ்தவ போதனையில் ஈடுபாடு கொண்ட இவர்கள் தமது கருத்துக்களைத் தேவாலயத்தில் மட்டும் பரப்பாது வாழ்விலும் நாளாந்த வாழ்க்கையிலும் கடைப்பிடித்து வந்தார்கள். ஏழை மக்களின் நலனிலும் தாம் கடமையாற்றிய சபைகளில் எல்லா அங்கத்தவர்களின் தனிப்பட்ட நலன்களிலும் பெரும் அக்கறை கொண்ட இவர்கள் மற்றவர்களுக்காகவே பாடுபட்டு வந்தார்கள். தென் இந்தியத் திருச்சபையின் வரலாற்றில் இவர்களுடைய சேவைக் காலம் பொன் எழுத்துக்களாற் பொறிக்கப்படவேண்டிய காலமாகும்.

குறிப்பாக அமரர் திரு கே. எஸ். ஜெயசிங்கம் போதகர் ஆற்றிய தொண்டு குறிக்கப்பட வேண்டியதுதான். எட்டு ஆண்டுகளுக்கு (8) மேலாக ஆதினத்தின் காரியதரிசியாகக் கடமையாற்றினார். சுவிஷேச ஊழியனாக எட்டு ஆண்டுகள் (8) இருந்தார். அச்சுக்கூடத் தலைவனாகப் பதின்மூன்று (13) வருடம் கடமையாற்றினார். தென்னிந்திய திருச்சபைப் பாடசாலைகளின் பொதுமுகாமைக்காரனாக இருந்தபொழுது அரசிடமிருந்து அநேகமான ஆதின ஆதனங்களைத் திருப்பி எடுத்துக் கொள்வதில் வெற்றி கண்டார்.

எந்த ஒரு காரியத்தையும் சிறந்த முறையில் ஒழுங்கு படுத்தி (ORGANISE) நடத்தி முடிப்பதில் போதகருக்கு நிகர் அவர்தான். போதகரது துணிச்சல் மிக்க பணிகளும் தீர்க்கதரிசனமான கிறிஸ்தவ சமுதாயப் பார்வையும் எடுத்த காரியத்தை வெற்றி கொள்ளும் திடசங்கற்பமும் பலபொறுப்பு வாய்ந்த பதவிகளைச் சிறப்பாகச் செய்வதற்கு உதவின. ஏன் தென் இந்தியத் திருச்சபைக்குத் தலைமை தாங்கக்கூடிய சகல தகமையும், ஆளுமையும் நிறைந்த தலைவராக விளங்கினார்.

அத்தியட்சகர் பிரதிகாரனாக 1959-ம் ஆண்டு ஆற்றலுடன் பணிபுரிந்தார். 1970ம் ஆண்டு செப்ரெம்பர் மாதம் 23ம் நாளில் அத்தியட்சர் குலேந்திரன் பதவி இளைப்பாறியபோது அமரர் கே. எஸ். ஜெயசிங்கம் பிரதமஅத்தியட்சர் பிரதிகாரியாக நியமனம்பெற்று 1971ம் ஆண்டு ஜூன் மாதம்வரைக்கும் மிகவும் திறமையாகவும் சிறப்பாகவும் கடமையாற்றினார். அத்துடன் சக ஊழியர்களின் அன்பையும் நன்மதிப்பையும் பெற்றுக்கொண்டார்.

சாவகச்சேரித் திருச்சபையில் கடமையாற்றியபோது போதகர்ஐயா அவர்கள் குழந்தைகள், வாலிபர்கள், பெரியவர்கள் எல்லோரிடமும் பலகாலமாக மறைந்திருந்த பலதிறமைகளை (TALENTS) வெளிக் கொணர்ந்தார். தேவாலயத்திற்குப் பல காலமாக வராதிருந்த பல அங்கத்தவர்களைக் கிரமமாக தேவாலயத்திற்கு வரப்பண்ணினார். அத்துடன் கிறிஸ்துவைப் பற்றிப் போதித்தது மட்டுமல்லாமல் அவர் சிறந்த கிறிஸ்தவனாக வாழ்ந்துகாட்டியதனால் இவரது காலத்தில் கிறிஸ்தவர்கள்



அல்லாத பலர் சபையில் சேர்ந்தார்கள். போதகர் ஐயா அவர்கள் பிரிந்திருந்த குடும்பங்களை ஒன்றாக்கினார். வழக்கிற்குப் போக இருந்தவர்களை நிதிமன்றப் படிவாறுத படி சமாதானமாக்கி வைத்தார். வேலை அற்றிருந்த பல இளைஞர்களுக்கு வேலை எடுத்துக்கொடுத்தார். பல திருமணங்களை முன்னின்று நடத்தி வைத்தார். வாலிப சங்கத்திற்கு ஒரு நிதியுதவிக்காட்சி வைத்து நிதி சேகரித்தார். அத்துடன் வாலிபருக்கு என்று ஒரு நூல் நிலையத்தை ஏற்படுத்தினார். இலவச கல்விப் போதையை க. பொ. த. (சா.த) வகுப்பினருக்கு நடத்தினார். அதிலே கடமையாற்றும்பேறு எனக்கும் எனது சகோதரர்க்கும் கிடைத்தது வாலிப சங்கத்திற்குப் பல விளையாட்டு உபகரணங்கள் வாங்கினார். அத்துடன் பெண்கள் சங்கத்திற்கும் பல ஆக்கபூர்வமானவற்றைச் செய்தார். இந்தியாவிலிருந்தும் இலங்கையின் பல பாகங்களிலிருந்தும் பல சபைகளிலிருந்தும் இறையியல் அறிவு வாய்ந்த பல பெரியார்கள் அழைத்து ஆண்டுதோறும் எழுப்புதல் கூட்டங்களை நடத்தினார். ஓய்வுநாட்பாட சாலைப் பிள்ளைகளுக்கும் பல அனுபவசாலிகளை அழைத்துப் பல துறைகளிலும் பயிற்சி அளித்தார்.

ஒருவர் தான் வகிக்கும் பதவியினால் மதிப்புப் பெறுவது வழக்கம். அவர் வகித்த பதவியோ அமரர் ஜெயசிங்கத்தினால் மதிப்புப் பெற்றுள்ளது. தான் வகித்த பதவியைக் கொண்டு தான் கடமையாற்றிய சபைகளில் எல்லாம் ஒரு சபை சிறப்பாக விளங்குவதற்குச் சுற்றாடலை அறிந்து உழைக்கக்கூடியவர்களே போதகர்கள் என்பதைத் தனது வாழ்க்கையில் எடுத்துக்காட்டினார்.

மேலும் இன்றைய உலகில் எல்லோரும் எப்போதும் எல்லோருக்கும் நல்லவர்களாக வாழ முடியாது. ஆனால் அமரர் திரு. கே. எஸ். ஜெயசிங்கம் அவர்கள் எல்லோருக்கும் எப்போதும் நல்லவராயிருந்த பண்பால் உயர்ந்த செம்மலாக, நற்பண்புகளின் உறை விடமாக விளங்கினார். யாருக்கும் உதவி புரிய முந்தும் தாராள உள்ளமுடையவர். வேண்டியவர் வேண்டாதவர் என வேறு பாடு பாராது தன்னால் இயன்ற உதவிகளைத் தானே முன் நின்று யாருக்கும் செய்வதில்

அவர் என்றும் தயங்கியதில்லை. இதுவே விசேஷ சமாக அவருடன் தொடர்பு கொண்டவர்களின் உள்ளத்தை சிக்கனப்பிடித்தது. இவரில் நான் அவதானித்த விசேஷ குணங்கள் கடமை, கண்ணியம், கட்டுப்பாடு, தன்ன மன்ற சேவைமனப்பான்மை, நேரம் தவறாமே போன்றவையாகும். இவரது சேவை எமது தென்னிந்தியத் திருச்சபைக்கு மாத் திரம் அல்லாமல் பொதுமக்களுக்கும் பரந்த அளவில் பயன்பட்டது.

சாவகச்சேரியில் கடமையாற்றிய பொழுது இவர் குறிப்பாக அத்திருச்சபைக்கு சேவை செய்வதையே தமது முழுமச்சாகக் கொண்டு அதற்காக அல்லும்பகலும் உழைத்தவர். அதற்குச் சாட்சியாக இன்று தேவாலய வளவிற்குள் அமைந்திருக்கும் "பரிஸ் ஹோல்" (PARISH HALL) தேவாலயத்தினுள் காணப்படும் சகல உபகரணங்களும் இவரின் பெருமுயற்சியினால் அமைந்தவையே. போதகர் ஐயா அவர்கள் ஆலயத்தை அழகு படுத்துவதில் மிகவும் ஆர்வம் உடையவராக இருந்தார். அவர் சேவை செய்த எல்லா ஆலயங்களிலும் இவரது முயற்சியின் பயனைக் காணலாம்.

"நான் கட்டின இந்த ஆலயம் எம் மாத் திரம்"

1 இராஜாக்கள் 8 : 27

"கர்த்தருடைய ஆலயத்துக்குப் போவோம் வாருங்கள் என்று எனக்கு அவர்கள் சொன்னபோது மகிழ்ச்சியாயிருந்தேன்"

சங். 122 : 1

"மெய்யாகவே கர்த்தர் இந்த இடத்தில் இருக்கிறார்"

ஆதி. 28 : 16

"நீங்கள் ஆலயத்தைப் பழுதுபாராதே போனதென்ன? .....

2 இராஜாக்கள் 12 : 7

"என் தேவனே நான் என் தேவனுடைய ஆலயத்துக்காகவும் அதன் முறைமைகளுக்காகவும் செய்த நற்கிரியைகளைக் குலைத்துப்போடாமல் .....

தெகேமியா 13 : 14



சாவகச்சேரித் தேவாலயத்தினுள் செய்தவற்றில் இரண்டைக் குறிப்பாகக் கூற விரும்புகிறேன். தான் இறப்பதற்கு 1 ஓடி மாதத்திற்குமுன் கொழும்பிற்குப் போதகர் ஐயா அவர்கள் ஒரு திருமணத்தை நடத்தி ஷைப்பதற்காக வந்திருந்த பொழுது என்னுடன் தொலைபேசியில் கதைத்தார். அப் பொழுது ஆலயவீணை (ORGAN) பழுது பட்டிருப்பதாகவும் தான் கொழும்பில் இருந்து சாவகச்சேரிக்குப் போகும்பொழுது ஒரு புதிய வீணை (ORGAN) வாங்கிக் கொண்டுபோக இருப்பதாகவும் நம்பிக்கையோடு கூறினார். அவரிடம் போதிய பணம் இருக்கா என்று நான் கேட்டபோழுது கடன் பட்டுத்தான் வாங்குவீரேன். ஆனால் அதை விரைவில் தீர்ப்பதற்கு சர்த்தர் உதவி செய்வார் என்ற நம்பிக்கையிருக்கின்றது என்று சொன்னது மட்டுமன்றி ஒரு புதிய வீணை (YAMAHA ORGAN) ஐக்கொண்டு வந்தும் சேர்ந்தார். அதற்குப் பணம் அவர் சொன்னபடி அவர் இறந்த ஒரு கிழமைக்குள் வெளிநாட்டில் இருந்து வந்து கடனும் தீர்க்கப்பட்டது. இரண்டாவதாக நெடுநாள் தேவைப்பட்ட ஒலிபெருக்கி (MIKE) ஒன்றை ஆலயத்திற்குப் பெற்றுக்கொடுத்தார். இன்னும் ஆலயம் ஆண்டவருக்கு மகிமையாகவும் அழகாகவும் இருப்பதற்கு எத்தனையோ பல உபகரணங்களைத் தன் முயற்சியினால் பெற்றுக்கொடுத்தார். அதனால் அவர்சேவை செய்த ஆலயங்களெல்லாம் அழகோடு மினிக்கின்றன. இது அவரின் பக்தி வைராக்கியத்தை எடுத்துக்காட்டுகிறது. ஆலயங்கள் வெறும் கட்டிடங்களால் அமையாமல் ஆலயங்களுக்கூடாக சபையினர் புத்தியுடன் பெற்று கடவுளின் ஆற்றலை அறிந்து தங்கள் அழைப்பிற்கு உண்மையுள்ளவர்களாக இருக்க வேண்டுமென்பதே அவர்களின் வாஞ்சை.

தென்மராட்சியிலேயே சிறந்த பாலர் பாடசாலையாக சாவகச்சேரி திருச்சபைப் பாலர் பாடசாலை உருவாகி வளர்ச்சியடைந்ததற்குக் காரணகர்த்தாவாக இருந்தவர் போதகர் ஐயாவே இப்படியான போதகரை இழந்தது எமக்கெல்லாம் ஈடுகொடுக்க முடியாத பெரும் இழப்பாகும்.

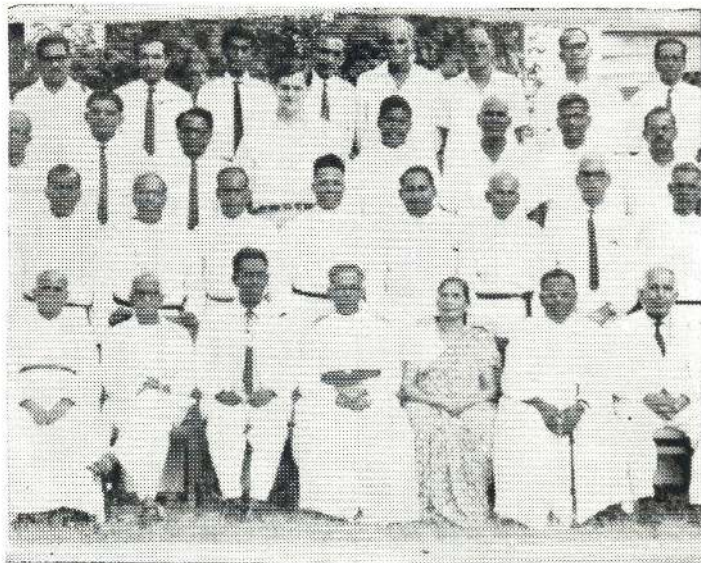
அவர் சாவகச்சேரிச் சபைக்குச் செய்த அன்பரீய தன்னலமற்ற சேவையைப்

பாராட்டும் முகமாக அன்பர்களினாலும் சபையாரினாலும் நினைவுநிகழ்ச்சிப்பட்டு “ஜெயசிங்கம் ரூபகார்த்த நிதி” உருவானது. அந்தியில் இருந்து வருடாவருடம் அவரின் பெயரால் சபையிலிருந்து சர்வகலாசாலை செல்லும் மாணவருக்கும் பண உதவி வழங்கி ஏற்பாடு செய்யப்பட்டுள்ளது. இத்தகைய ஒரு போதகரை இனிமேல் காணமுடியுமா என்பது கேள்விக்குரியது.

சாவகச்சேரியில் போதகராகக் கடமையாற்றியபோது இவருடனும் போதகர் அம்மாவுடனும் நெருங்கிப்பழகும் சந்தர்ப்பம் எனக்குக்கிடைத்தது. போதகர் ஐயா சாவகச்சேரியில் இருந்த காலத்தில் அவரின் அன்புக்குரிய மனைவி திடீரென மறுமைக்குள் பிரவேசித்தார். இவர்களை முதல் முதலாகச் சாவகச்சேரியில் 1975 ஆம் ஆண்டில் சுண்டபோது இவர்கள் கடவுளால் ஆசீர்வதிக்கப்பட்ட தம்பதிகளாக நான் கண்டேன்.

போதகர் அம்மா தனது சகோதரர்களுக்காகத் தன் வாழ்க்கையைத் தியாகம் செய்ததன் பலனாகவே இன்று அவர்களுடைய சகோதரர்கள் உலகப் பிரசித்திபெற்றவர்களாக விளங்குகின்றார்கள். சிறுவயதிலேயே தாயையும், தந்தையையும் இழந்த போதகர் அம்மா தன்னுடைய சகோதரர்களுக்குத் தாயாகவும் தந்தையாகவும் இருந்து நல்ல முறையில் தமது கடமையைச் செய்தார். தென்னிந்தியத் திருச்சபையில் பெண்கள் சங்கத்தின் பல பொறுப்பு வாய்ந்த பல பதவிகளை வகித்தபோது பல ஆக்கபூர்வமான பல சேவைகளைத் திறம்படச் செய்தார். சாவகச்சேரியில் போதகர் அம்மா கடமையாற்றிய காலம் குறுகிய காலமாக இருந்த போதிலும் பலருடைய உள்ளங்களைக் கொள்ளை கொண்டவராக இருந்தார். அவர்கள் அகத்தின் அழகு எப்பொழுதும் முகத்தில் பிரதிபலித்துக்கொண்டு இருந்தது அவருக்குப் பெரியவர், சிறியவர் என்ற வித்தியாசம் கிடையாது. எல்லோருடனும் அன்புடன் பேசுவார், பழகுவார். ஒருமுறை அவருடன் பேசினால் மறுமுறை 20 வருடம் பழகிய நண்பன் போலப் பேசுவார், பழகுவார். போதகர் அம்மாவைப் பற்றிக்கூறிய பிடும்போது இன்னுமொன்றையும் நான் கூறக் கடமைப்பட்டுள்ளேன்.





**Rev. Jeyasingam, Diocesan Secretary, C. S. I.**

1955 — 58; 66 — 70

(A section of the Diocesan Council 1970)



**Rev. Jeyasingam, Moderator's Commissary presiding at the public function arranged to felicitate the newly-elected Bishop The Rt. Rev. D. J. Ambalavanar**

(Seated are the Moderator and other Bishops and the Deputy High Commissioner for India in Ceylon)



**Marjorie Jeyasingam, member of the Planning Committee (1970 — 74)  
at Asian Church Women's Conference, 5th Assembly, Bangkok Oct. 1974**

(A section of the delegates)



1976 ஆம் ஆண்டு நான் சட்டக்கல்லூரிக்குத் தெரிவான போது பெற்றோர் மத்தியிலும், உறவினர் மத்தியிலும் எதிர்ப்பு வந்தபோது போதகர் அம்மா எனக்குக் கூறிய அறிவுரைகள் இன்னமும் என்மனதில் கணீரென ஒலித்துக் கொண்டு இருக்கின்றன.

“எந்தத் தொழிலிலும் நேர்மையாக இருக்கவிரும்பினால் இருக்கமுடியும். நேர்மையாக இருப்பதுவே மிகவும் முக்கியம்” எனக் கூறினார். எனவே எந்தத் தொழிலாக இருந்தாலும் நேர்மையாக இருந்தால் நல்ல தென்று எனக்குக் கூறிய அறிவுரையின்படி என்னைச் சட்டக்கல்லூரிக்கு அனுப்பிவைத்தார். அமரர் திரு. கே. எஸ். ஜெயசிங்கம் போதகர் அவர்கள் இவ்வளவு வெற்றிகளையும் மற்றவர்களுடைய அன்பையும், மதிப்பையும் பெற்றமைக்குப் பெருமளவிற்குக் காரணகர்த்தாவாக விளங்கியவர் போதகர் அம்மா என்றால் மிகையாகாது.

“அன்பிலாரெல்லாத் தமக்குரியரன் புடையார் என்புமுரியர் பிறர்க்கு”

என்ற குறளுக்கு எடுத்துக்காட்டாக வாழ்ந்த இத்தம்பதிகள் போற்றப் படக் கூடிய பண்புகள் அனைத்தும் உருவெடுத்து வந்தனபோல விளங்கிய அந்தத் தியாகச் சுடர்கள் இன்று தூயஉடம்பில் எம்மிடையே இல்லை ஆயினும் தமது உயர்ந்த குணச் செய்கையால் அன்பினால் பண்பினால் தொடர்பு கொண்டவர். ஒவ்வொருவருடைய உள்ளத்திலும் அவர்களுடைய இனிய நினைவுகள் பசுமையாக இருக்கச் செய்து விட்டார்கள். அப்போஸ்தலனாகிய பவுல் கூறியது போல இப்பூவுலக வாழ்வில் இவர்கள் நல்ல போராட்டத்தைப் போராடினார்கள். தம் விசுவாசத்தைக் காத்துக் கொண்டார்கள். தம் ஓட்டத்தை முடித்துக்கொண்டார்கள். சிலர் பிறந்தார் வாழ்ந்தார், இறந்தார் என்ற அளவில் அவர்களுடைய வாழ்க்கை முடிவடைகின்றது. ஆனால் இவர்களைப் பொறுத்தவரையில் இவர்கள் இன்றும் எம்மத்தியில் வாழ்ந்து கொண்டிருக்கிறார்கள்.

The Rt. Rev. Dr. S Kulandran referred to the uncanny skill with which the late revered Pastor was able to solve some of the most intractable problems of the Diocese.

Rev. Jeyasingam, the Bishop said was the king-pin of his administration. This made the routine work of the Diocese very easy and never cumbersome.

Mr. Thiravianayagam J. P. Secy. of the Chav. Church referred to the very wide range of interests in which Pastor Jeyasingam was involved and especially his love for and interest in, matters that pertained to the community at large. He was Treasurer of the Chav. Development Society and of the Refugee Rehabilitation Scheme.

Rev. A. C. Thambirajah said that Rev. Jeyasingam never lived as an individual. He was on all occasions a vital part of a group, of his family, Church and community. His initials “K” and “S” connecting two important epochs in the ministry of the Church in this land, was his forte in his own Ministry which is now an epochal one.

(Tribute paid at the Funeral Service  
Gleaned from M. Star 12th Sep. 1980)



# TRIBUTE TO A PASTOR

**The Rev. S. Wesley Ariarajah**  
(World Council of Churches, Geneva)

Someone appeared at the door of the 'Lockwood House': "It is about Rev. K. S. Jeyasingam" he said, "His illness has taken a critical turn; we would like to have pastor by his side to commit his life to God; can you come immediately?"

Minutes later I was by his bed-side and experienced one of the moving moments in my own ministry. Surrounded by his dear ones, semi-conscious, seemingly unaware of his surroundings, and in the last moments of his death, Rev. Jeyasingam was in prayer of intercession, committing many persons and the whole Church to the care of God: moments later he breathed his last.

Many of his friends have reflected in this volume on Rev. Jeyasingam's talents and on his achievements in his long and active ministry in the Jaffna Diocese of the Church of South India. But the most vivid image I have of him is as a pastor. At his bed-side I said the final words of commitment with some hesitation, almost feeling as an intruder between him and his God whom he had served so faithfully. Somehow intercession appeared to be the most appropriate way to complete his life. For he was above all, a pastor.

## **The Parish that had no boundaries**

Rev. Jeyasingam knew the true meaning of the word parish. He never accepted only the Christian community or the Church in the place he served as the parish. For him parish constituted the people of the place, Christian and non-Christian, believing and non-believing. He got to know everyone in the village or town where he ministered; he was involved in the total life of the community.

While he nourished and built up the Christian community he was friend and counsellor to many others. He was trusted, respected and accepted by many who would normally keep their distance from the Church. The community never feared him to be "after their souls" but knew him as one who genuinely cared for them. The many social service projects that he began were seen and accepted as service to community. His faith was transparent and inviting; never threatening.

## **It's people who mattered**

"I love humanity; it's people that I can't stand!" says Charlie Brown in one of the penetrating observations on the mood of our times. One cannot be a pastor unless one can translate the general concern into caring for actual people. Rev. Jeyasingam proved that if you truly care, you will find time for people. Despite heavy responsibilities in the Diocese, he had developed a remarkable ability to sit down, cigar in hand, and chat at length with people, giving them time and space to share their concerns and problems. He had the ability to relate to adults and to children; to youth and to the aged.

Once I spent a number of days at his home as a convention speaker. During the day he took me round to visit homes. I was absolutely fascinated with the 'access' he had to people. No one seemed to 'remember' that he was their pastor. He was treated everywhere as a member of the family; and the little formality that crept in because of the presence of the visiting Methodist minister would vanish within moments in the kind of atmosphere



he created. By the time I left I felt that I belonged to that parish myself!

### It's celebration all the way

Whenever Rev. Jeyasingam went to a new parish he found or "invented" excuses to hold big celebrations. He would dig up the records and discover that it was time to hold the 10th, 30th, 40th or 100th—it did not matter which—anniversary of the Church; or he would completely renovate and rededicate the Church. He believed in big rallies, conventions, feasts and festivals. He would make much of Christmas and Easter, spreading the festivities over many days.

He was aware of the community—building potential of these big occasions. He insisted on every one making a contribution and would get the whole parish involved in different aspects of the celebrations. People had to work together and develop, quite unconsciously, commitment to each other and to the Church as a whole. He was able to discover new talents and levels of commitment. All Church conventions would end with a "Public Meeting" where the people of other faiths would join to share in a common concern for the whole community.

### Relationship of an "epic" quality

"Rev. K. S. Jeyasingam will be remembered" I recall saying at his funeral, "not so much for anything that he did but for who he was. He was like a large Banyan tree under which many had found shelter and comfort in the heat of life's daily journeys". He and his wife built up a home that has been a shelter for many persons. Their life and home were truly open, not only to their dear ones but to all. Bp. Kulandran characterized the love and commitment that bounded the husband and wife as one of "epic" quality. ('அவர்களுக்கிடையே இருந்த உறவு கதைக்குரியதல்ல, காப்பியத்துக்குரியது') The quality and generosity of their home—life continue to remain a symbol of a Christian home.

In St. John's gospel we read of a moving encounter between Peter and the risen Lord; "Do you love me", asked Jesus. "Yes Lord" Peter said, "You know that I love you". "Feed my lambs", said Jesus. Rev. K. S. Jeyasingam believed that to love the Lord is to make yourself available to people. And this made him an extraordinary pastor.

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"O where are kings and empires now  
Of old that went and came?  
But Lord, Thy Church is praying yet  
A thousand years the same." Coxe.

*Courtesy: Our Daily Bread.*

"The present generation must consider it a privilege and joy, that the task of, at least rebuilding the Altar wall and Vestry of the present Church Building which were almost collapsing has fallen on them. It is certainly a joy to be associated with this worthy task."

*(From the Pastor's Desk' in Uduvil Church Parish Paper)*

*Issue 7: Sep. 1967 Rev. J.*



## Sermon preached at an Ordination Service Convictions of his faith

The Rev. Subramaniam Manopavan, the worker in charge of the C. S. I. Church at Naval, was ordained at an impressive service as a Presbyter of the Jaffna Diocese of the C. S. I., on Wednesday, the 4th inst., at the Cathedral Church, Vaddukottai.

The sermon was preached by the Rev. K. S. Jeyasingam, based on John 15:16: "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that what ever you ask in my name He may give it to you". In the course of his sermon, Mr. Jeyasingam referred to a well-known picture of a young man commissioned by Jesus to do His work, one hand of Jesus sustaining the young man and the other pointing to him the world. This picture conveys the truth that the Lord is always with those whom He has chosen as His workers. It is their duty to carry out the task entrusted to them. It is an undisputed fact that it is He who has chosen them. It is a normal practice of the Church to separate some among us and entrust them with special ministerial work. Not only they should believe that He has chosen them as His servants and called them, but the persons themselves must believe in His calling.

Mr. Jeyasingam mentioned among the duties of the Minister the following: (1) He must preach the word of God with

wisdom and force. The Gospel is enough for all purposes, for all peoples and for all times. Hence, the relevancy of the Gospel must be shown to the world. St Paul reminded Timothy, whether it was a fit occasion or not, that he should preach the word of God. The world is always saying "We would like to see Jesus". Ministers must show Jesus to the people through their preaching, life and service. (2) A preacher should observe and administer the various Sacraments. They must explain to their congregations the tradition of these Sacraments, their meaning and values. The Church's Sacraments are the Lord's. Hence, they are of great help to those in need and a blessing to them. (3) A Minister should render real service to the world. Instead of lording it over others, he should be the servant of all. He should remember that "the Son of Man came not to be ministered unto but to minister". The Church workers should minister to all people in the Church and outside it, even to those of other faiths and communities. They must consider themselves as co-workers with Christ. For this they must be ready to receive their power and authority from the Lord, remembering the words of Jesus "As the Father sent me to you; I send you to the world". They must be convinced of the Lord's commission ("Go ye out into the world") and His promise ("I will be with you always").

(Morning Star, 13th May 1977)



# Speech at opening of the Diocesan Handwork Centre-Sandilipay

by Rev. K. S. Jeyasingam (Manager, Industrial Project)

The Rt. Rev. Dr. S. Kulandran. Mrs. Kulandran, The Rev. and Mrs. Mook, Ladies and Gentlemen, we welcome you all, and express our grateful thanks for your kind presence and encouragement today. Rev. & Mrs. Mook, we give you both a special word of welcome. We have been extremely fortunate in having you both here today to perform the pleasant duty of opening this Centre, Exhibition and Sale. The American Board and you have contributed much towards this Project and we know how much you are personally interested in sponsoring such service Projects to help the Community. This is after your heart. It is very fitting that you are associated with this Function and may I take this opportunity to express on behalf of the Diocese and the Centre our grateful appreciation and thanks for your generous help and encouragement.

This Project is not a Business concern, but a concern to serve the Community, by helping and encouraging young people to learn and earn. Owing to limited accomodation facilities and funds, it has not been possible to take in more young people and start other handwork projects. At present we have limited this only to girls because of their greater need and we hope to extend this service to boys also soon. Sewing Machine Embroidery, Mat-Weaving and Toy-making are taught at present, but Mat-Weaving has to be given up owing to the restriction and heavy duty on the import of grass from India. We have just completed the first stage in Toy-Making

We have been very fortunate in having the services of Miss Madura Watawala from the South who is qualified

in various types of Hand work. She has fitted in very well, and she is very loyal and devoted to the task. Miss Nithi-anantavathy Alagaratnam who was trained in Sewing and Machine Embroidery with her varied talents has contributed much towards the establishment of this Centre. We thank them both.

This Project is solely sponsored by the Diocese without any Government Aid. But we are very grateful to Mr. L. Rajaratnam the Divisional Officer, Rural Development and Cottage Industries who has gone out of the way to spare the services of Mr. T. Dharmarajah to help in the organising and running of the Centre. Mr. Dharmarajah has been of immense help and we express our grateful thanks to him. We are also grateful to Mr. Amirthananthan for his help.

The girls come from this village and the neighbouring villages, and I am happy to say that they are a happy lot, learning and working together. Their conduct, enthusiasm and loyalty are remarkable. They enjoy their work, and the products you see at the Exhibition are due to their keen efforts. They are paid according to what they turn out. When you buy the products of the Centre, please remember that you are helping them. We are keen to help them as much as we can. We sincerely hope you will enjoy seeing and buying the products. Your encouragement will go a long way towards the progress of the Centre.

This is just the beginning. We hope and pray that with God's help and your support, this will grow into an effective means of service and love.

*(Copied from original)*



# **The Fifth Assembly of the Asian Church Women's Conference**

(Wattana Wittaya Academy, Bangkok. Oct. 1974)

by Marjorie Jeyasingam

The Conference proper started with Bible study. The Rev. Dr. Gurthardt gave thought provoking and challenging Bible study sessions that have helped us immeasurably, deepening our concern for other people and giving us new insights into the love of God. The theme of the Conference was "Go and do thou likewise" and this was sub-divided into six studies. Family on Earth, People of the Vine, Release of the imprisoned, A style of living, A style of dying, A style of serving;

Asian issues were the high-light of the Conference. There were five studies after which group discussions were led by eight leaders from different countries. Mrs. Rathi Selvaratnam and Mrs. Marjorie Jeyasingam were picked from Sri Lanka.

All the group findings were taken to the Plenary Sessions and an Assembly Statement for implementation during the Quadrennium, and for the purpose of setting a goal for the 6th Assembly was made.

The following were the Sub-Asian issues: Individual Response to changing issues in Asia, Responding to changes in family life, Responding to Social changes, The Church and Ecumenical Relations, and Responding to changes in Asia.

It was a gratifying and meaningful experience to come face to face with people living under these issues and to know personally their problems, hopes and aspirations.

This Ecumenical, Multi Racial, Multi-Lingual group sought to discover by prayer, fellowship and study, God's will for the Church in Asia.

The final service concluded with old officers giving lit torch to the new, partaking of the peace, and leaving the Church singing the Conference Hymn "Raise the Cross, sign of Victory".

It is difficult to recapture the spirit of the Conference which was a mountain-top experience. It will last a life time.

( Gleaned from "The Fifth Assembly of the Asian Church Women's Conference" by Marjorie Jeyasingam. M. Star 1974 )

## **Extract from letters**

What pleasant memories I have of you when we were there meeting with the Board of Directors concerning many problems and you did so much in keeping things under control.

Kingabury, I think of you often, always enjoyed our visits and glad to read of your good work in your Church and share with you many happy memories of Marjorie.

**Carl H. Holdridge**  
South Dennis, Apr. 2, 1980



**On Missionary work to U. S. A. 1963**  
(Brochure of Massachusetts Conference)

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**MRS. MARJORIE ROSE JEYASINGAM**

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*Sponsored by the Committee on Our Christian World Mission  
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**Massachusetts Congregational Christian Conference**



**Rev. and Mrs. Jeyasingam at United Church of Christ,  
Holy Oke, with Rev. Norman R. Farnum (middle)  
priest of host Church.**



## BIOGRAPHICAL

### REV. KINGSBURY S. JEYASINGAM

Son of a mathematics teacher who later entered the Christian Ministry, Rev. Kingsbury S. Jeyasingam has already achieved a most significant record in Ceylon as Pastor, Administrator, Evangelism Leader, and Organizer of new work

Educated at Jaffna College and the United Theological College at Bangalore, India, he has used his many talents in a variety of ways in strengthening the Christian witness in Ceylon. At 50 he has already accomplished what many would not have done in a lifetime.



**MARJORIE ROSE MALAR APPADURAI JEYASINGAM**, left an orphan at 17, with the care of a younger sister and four younger brothers, kept her family together and with the help of friends and the Jaffna College Staff, saw them all through College and some of them Graduate Schools, with the result that all hold important government, teaching or diplomatic posts in the life of Ceylon. She herself passed the London University Matriculation Exam. in 1936, and taught for five years before her marriage in 1941.

The Jeyasingams have a 19 year old daughter Lalitha, who will take her Higher School Certificate exam in December, 1963.

## PREPARED TIME SCHEDULE OF THE JEYASINGAMS

Date	Association	Person Arranging Schedule
Oct. 1 to Oct. 20	Old Colony	Rev. H. Merrill Emery 1411 County Street, Somerset
Oct. 21 to Oct. 28	Barnstable	Rev. J. Edward Elliot Box 201, Harwich
Oct. 29 to Nov. 10	Pilgrim	Rev. William E. Knox 175 Columbian St., S. Wey.
Nov. 11 to Nov. 18	Suffolk South	Miss Gladys Wortman Cong. 'I Christian Conference 14 Beacon St., Boston
Nov. 19 to Nov. 26	Suffolk West	Miss Gladys Wortman Cong. 'I Christian Conference 14 Beacon St., Boston
Nov. 30 to Dec. 7	Suffolk North	Miss Gladys Wortman Cong. 'I Christian Conference 14 Beacon St., Boston
Dec. 8 to Dec. 15	Woburn	Mr. and Mrs. Roland P. Blodgett 10 Hentry Street, Malden
Dec. 16 to Dec. 23	Essex South	Rev. James C. Glasser 10 Dane Street, Beverly
Dec. 27 to Jan. 3	Andover	Rev. David R. Ladre 30 Pleasant Street, Methuen
Jan. 4 to Jan. 11	Essex North	Rev. J. Osborne Crowe 145 Main Street, Amesbury
Jan. 12 to Jan. 18	Middlesex Mendon	Rev. Harvey F. Ammerman 125 Edgell Rd., Fram. Ctr.
Jan. 19 to Jan. 25	Middlesex Union	Rev. Russell C. Murphy 820 Main Street, Fitchburg
Jan. 26 to Feb. 13	The Worcester Associations	Rev. Hugh B. Penney 26 Maple Street, Holden
Feb. 14 to Feb. 21	Franklin	Mr. Carl C. Compton 120 Birnam Road East Northfield
Feb. 22 to Feb. 28	Brookfield	Rev. William J. Kitto Warren
Feb. 29 to Mar. 10	Hampden	Mrs. Wilson Dougherty 16 Monrovia, St., Springfield
Mar. 11 to Mar. 19	Hampshire	Rev. Ernest D. Geigis R. F. D. Easthampton
Mar. 20 to Mar. 29	Berkshire	Rev. J. Alan McLean 36 Russell Terrace, Pittsfield



## APPRECIATIONS

# BANGALORE DAYS

*Report by the Madras Press*

## Student Christian Movement College Pudding

*From a Correspondent.*

The members of the Madras Student Christian Movement were responsible for a delightful Variety Entertainment on Saturday the 27th evening at 6-15 in the Museum Theatre, Egmore. The house was filled to capacity with members and friends of the movement.

Several items of interest were staged by the representatives of the different College Unions in the City. The Yodelling duet given by the Scudder brothers of Loyola College deserves special mention, as well as the Flute Solo rendered by Mr. S. Thiagarajan, and the Tamil song of Miss Hephzibah Muthiah which was rendered with much feeling and perfect understanding of technique.

By far the best contribution to the evening's programme was the excellent farce, called the Jaffna Dowry Hunter which was put on boards by the Ceylon Students of the United Theological College, Bangalore. K. S. Jeyasingam, the Author of the play, acted to perfection the money grabbing father, old Kolanthavelu, who drives a hard bargain with Mr. Bandara, a Sinhalese gentleman of moderate means, with whose daughter, Merke, old Kolanthavelu's son Arul, a rising young lawyer practicing in Colombo had fallen in love. The old man, of little culture but tremendous native common sense and tenacious hold on money as the final value of all things, has his own way, not with standing the Westernised ways of his son and his brother's family and the Christian interpretation of human values vaguely suggested by his padre.

K. S. Jeyasingam interpreted the role of old Kolanthavelu with much understanding and kept the whole audience roaring in laughter from start to finish. He was ably supported by the other members of the cast, Denzil de Silva acting the part of Mr. Bandara, Elwin Fernando as Miss Bandara, L. V. Salgadoe as Arul, Edward Mendis as Mrs. Kanagasabhai, S. W. Arasaratnam as Kanagasabhai, Kolanthavelu's brother, and S. L. B Fernando as the padre.

The College Pudding this year was a great success. At the close of the Variety Entertainment, Miss Susan C. Ferguson, the Chairmam of the Madras S. C. M. expressed on behalf of the Movement her appreciation of the cordial response given to this annual venture of the S. C. M. Madras to raise funds.

### Jaffna Dowry Hunter

There was rollicking fun at the Museum Theatre on Saturday when students of the Theological College, Bangalore staged the *Jaffna Dowry Hunter*. Jaffna is said to be the arch-sinner in this respect and that presumably was the meaning of the title. It was chivalrous of Ceylonese students to turn the shaft upon their own homes. Others from South India must have had many prickings of conscience at this display of self-condemnation, for hunters of different grades of skill abound elsewhere too. The young actors were true to facts when they made the evil, a patriarchal sin. But as abettors, are bridegrooms any



less blame-worthy? Lawyer Arul if modern enough to raise a romance with a young lady of another "race", is pliable enough to let old folks extract the dowry and enjoy it themselves. It is a good laugh at themselves when theologians make the padre the arbitrator in the settlement of the bounty and not its enemy as he should be. There is hope when prospective pastors get the dowry business upon their conscience. It is to be hoped in later life they will not forget this and choose other worldiness as safer themes for their pulpit.

In that other home of the dowry system—Tinnevely District, the Sawyer-puram Laymen's Conference passed a resolution during Christmas week, calling upon the Government to legislate against dowry. Legislation is a counsel of despair in this matter. Christian laymen might have more profitably advised their pastors to exploit the pulpit for this purpose, rather than for many other broad sides they discharge in odd ways.

*(With acknowledgement to the Press, Madras)*

## C. S. I. CHURCH COLOMBO

K. S. JEYASINGAM, THE FOUNDER

(1947 — 1955)

THE C. S. I. was formed in September 1947. The Jaffna Council of the S. I. U. C. became the Jaffna Diocese of the Church of South India.)

### 1949

By arrangement with the D. R. C., Union services were held at the D. R. C. Wellawatte from January. The Colombo Church of the J. D. C. S. I. was inaugurated on 5th November. Besides the Bishop, 12 delegates from Jaffna were present. Special revival meetings were held in connection with the inauguration. Morning services continued to be held at the D. R. C. Wellawatte. An evening service was held monthly at the Grandpass Baptist Church. Services were also held monthly in Kandy.

Special mention should be made of the first Carol Service held on 17th

December at which Tamil lyrical singing reached a very high standard.

### 1950

A Sunday School was inaugurated on 8th January with 60 children and 4 teachers. Children from Colombo took part in the Jaffna Children's Rally for the first time in June.

### 1955

A piece of land at Peterson Lane, Wellawatte (30 perches) was donated by Mrs. S. L. Navaratnam. A hall was erected thereon at a cost of Rs. 3,000/- and dedicated on 20th March. A mammoth procession preceded the opening ceremony—a Gospel Team from Jaffna was present on that occasion. The hall began to be used for meetings and Bible-study.

*(With acknowledgement to the Jubilee Souvenir. J. D. C. S. I., Colombo Church.)*



## A TASK WELL DONE

In our last issue we have announced the appointment of the Rev. D. J. Ambalavanar as our Bishop Designate who on his consecration next month will inaugurate the second episcopate in our Diocese.

In this issue we wish to express to the Rev. K. S. Jeysingam our gratitude for his services to the Diocese as Moderator's Commissary during the interregnum that marked the transition from our first episcopate to the second. Few ministers of our Diocese have had the opportunity of being involved in and having taken responsibility for so many different branches of activity of the Diocese at various periods as the Rev. K. S. Jeyasingam. He was Bishop's Commissary, General Manager of Diocesan Schools, Officer in Charge of Evangelism, Worker in Charge of a parish, Manager of the Diocesan Press and Workshop and finally Moderator's Commissary.

shoulder these responsibilities during a vital stage in the history of these various institutions. He was General Manager of Diocesan Schools during the "Take-Over" and Manager of the Press and Work-shop during the transfer of the whole plant from Tellippalai to Manipay. He was Secretary of the Diocese during the Ter-Jubilee Year and the Pastor of the Uduvil Church during its 150th Anniversary Celebrations. He has now been the Moderator's Commissary during this important period of transition from our first episcopate to the second. His wide competence and whirlwind energy would, we are sure, be great assets to the Diocese as we embark on a second episcopate. To him and to his wife who handled, in addition to her Parish work, a good share of Women's work in the Diocese, including the Secretaryship of the Women's Centre, we are grateful for a task well done

It is also an act of providence that a man of his calibre was found to

(With acknowledgement to the *M. Star* 26-4-71)

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## Involvement in the Life of the Community

On the initiative of the Rev. K. S. Jeyasingam, Presbyter of the Chavakacheri Church, a Seminar was held in the Parish Hall recently to discuss the urgent necessity to appraise the villagers of a change in life-style at the community level in the context of the escalating prices of essential commodities in the country and the consequent hardships imposed upon the middle class and lower income groups.

Mr. S. K. Thiraviyanayagam, Chairman of the Urban Council, was voted to the Chair. There was no formal agenda. But many speakers volunteered to emphasise the need for a radical re-thinking in some of our well established ways of life.

The consensus was that some of our anachronistic traditions as the system of "bidding" for dowries, the lavish expenditure on weddings and funerals (often on a competitive scale) and even spending hard earned money on birthday parties



and entertaining visitors with tea and delicacies in our homes, are in the present context of our economy, a sad commentary on our *stewardship* as bread-winners of the family and as leaders of the community.

It was decided to organise a follow-up campaign which would be in the nature of some of the leaders in the community setting an example for others in the village and thereby establishing a norm in social living which could benefit the entire community.

*(With acknowledgement to the M. Star, 7th March 1980)*

## The Christian Home Week and Festival

A delightful service took place at Manipay on 14th Oct. 1972 under the auspices of the Women's Auxiliary of the J. D. C. S. I. All the Ladies' Guilds of the C. S. I., the Women's Fellowship of St. Peter's, Jaffna, and the Mothers' Unions of St. John's Church and Christ Church, Jaffna met for a United Worship Service.

Mrs. K. S. Jeyasingam, the Convener of the Women's Auxiliary, welcoming the guests said it was a joy and an inspiration to have them join the Christian Home Festival of the C. S. I. She mentioned that this was the first time that the Methodists and Anglicans participated in a service of this kind and said it was a welcome move in view of Church Union. She also expressed the hope that there would be room for more combined efforts in the future.

This Festival was the Grand Finale to the Christian Home Week observed in all the Churches with the theme "The Christian Family in the Home, Church and the World." Christian Home Sunday was observed with a special speaker, the service conducted by the Ladies' Guild of that Church. The Order of Service prepared by the Women's Auxiliary was used.

At the Festival Mrs. S. J. Somasundaram Principal, Uduvil Girls' College speaking on behalf of the C. S. I. dealt on

"The Christian Family in the Home" and gave very elevated thoughts on the subject.

Miss Christabel Veerakathipillai, Principal of St. Peter's Nursery, speaking on behalf of the Methodists, spoke eloquently on "The Christian Family in the Church", and raised poignant problems for people to think over.

The Rev. A. J. C. Selvaratnam, Vicar of St. John's Church on behalf of the Anglicans spoke on "The Christian Family in the World". He ended up by saying "Let your light shine as you prayerfully dedicate your least coin, as members of the Least Coin Fellowship. With women throughout the world to help victims of war, the handicapped, and the poor, souls will glorify your Father who is in heaven."

All three speakers took the audience to great heights.

Mrs. K. S. Jeyasingam, thanked the speakers, the Manipay Church and the Guilds for their ministry, and specially thanked the Methodists and the Anglicans who were present in large numbers.

A Social followed Everybody was thankful for the wonderful fellowship they had enjoyed.

*(Gleaned from M. Star 27th Oct. 1972)*



## TRIBUTES

# Minister of the Church for Thirtysix Years

Rev. K. S. Jeyasingam (1944 — 1980)

*The Reverend Kingsbury Sinnathamby Jeyasingam*, Presbyter of the Jaffna Diocese of the Church of South India, who has been serving the last lap of his Ministry (before retirement) in his native village, Chavakachcheri, passed away after a brief illness on Saturday September 6th, having served for 36 years in the Ministry of the Church.

### Early Years

Born on October 28th, 1912, Rev. Jeyasingam had his entire secondary school career at Jaffna College, Vaddukoddai during which period he was actively associated with the College YMCA.

The annual expedition to the Island of *Eluvativu*, an Evangelistic outpost of the College YMCA (which ran a primary school in the island) was a red-letter day in the life of the College in the late twenties and early thirties.

For many years, it was Jeyasingam who, as Secretary of the YMCA, fitted out this expedition with great assiduity and organisational acumen.

Cooking utensils, provisions for a week-end stay and presents for the children (who would be scanning the horizon from the beach for the arrival of the team the appointed day) were all accommodated in sturdy boats, propelled by oars, along with a human cargo of 30 to 40 youthful stout hearts which included two cooks from the College Boarding.

The boats, fitted with sails, left the Araly ferry at about 1-30 p.m. on a Friday afternoon, trusting to the winds for its course and arrived at the destination at dusk on the same day.

Jeyasingam as a student had learnt his first lessons in Evangelistic work at the distant outpost of *Eluvativu*.

### A Rich Heritage

He entered the Ministry of the Church of the J. C. S. I. U. C. (he was ordained at Uduvil on the 10th of March, 1944) with a rich heritage.

His father, the Rev. J. K. Sinnathamby was President of the Jaffna Council of the South India United Church for ten years. He was also the Council's *First Executive Secretary* and later the General Manager of Schools under the S.I.U.C.

### Gilded Landmarks

Rev. K. S. Jeyasingam's period of service in the Ministry of the Church, coincided with important landmarks in the history of *three* of the larger churches he served. These occasions provided him with opportunities for vigorous leadership which he looked forward to, with great zeal.

*The Manipay Church* (1831 — 1956) celebrated its 125th Anniversary from the 20th to the 23rd of July 1956, a year after Rev. Jeyasingam took charge of the Church.

The Revival Meetings he organised at Manipay in connection with the Anniversary were addressed by outstanding leaders of the Church — Rev. (Dr.) D. T. Niles, Bishop Kulandran, Rev. D. J. Ambalavanar, Mr. J. G. Arasaratnam and Mr. K. P. Muthiah.

For the first time in the history of the Manipay Church, a Fellowship Lunch was held on the climactic day of the



celebrations. A history of the Church, written in Tamil by Mr. J. V. Thambinayagam, was also released.

*The Uduvil Church* (1820–1970) celebrated its 150th Anniversary from May 17–20, 1970. The Revival Meetings during these days were addressed by Rev. Frey, a new short-term missionary residing in the village with his wife, at that time and Rev. M. A. Ratnarajah of the Methodist Church. Thirty candidates were confirmed at a Communion Service on 20-5-70.

At the Garden Party and Public Meeting held on the evening of the 20th, Mrs. D. C. Anketell, the oldest member of the Church cut the Birthday Cake and Mrs. Mary Fry released the History of the Uduvil Church written in English, by a member of the Church.

*The Chavakachcheri Church* Silver Jubilee, from the 15th to the 17th of May, 1976 during the tenure of Rev. K. S. Jeyasingam, as Pastor, was of a different kind. It was a Silver Jubilee to celebrate the 25th Anniversary of the completion of the New Church at Chavakachcheri in 1951.

The Revival Meetings were addressed by Rev. Wesley Ariarajah, Chairman of the North and East Methodist Synod.

That the Silver Jubilee celebrations were organised by the Pastor as scheduled, in the midst of his mental stress on the loss of his wife, Marjorie, on the 8th of March that year (1976) is an evidence of the importance and halo he gave in his ministerial career to events in church life.

#### **Pioneering Efforts**

During his Ministry of 36 years, Rev. K. S. Jeyasingam was called upon from time to time to pioneer or share in the pioneering and promotional ventures

of the Diocese. He was put in charge directly of the Evangelistic Work of the Diocese for eight years consecutively. He was at other times the Convener of the Evangelistic Committee of the Diocese.

In 1957, he was delegated by the Executive Committee to accompany the Rt. Rev. (Dr.) S. Kulandran, then Bishop and Mrs Kulandran to Malaya on a *Good Will Mission*. He was for all purposes the Secretary of the Mission, handling the organisational aspect of the Tour. The 'Mission' sailed from Colombo on 4-5-57 and returned on 6-7-57 having forged links which would otherwise have possibly become weakened or even snapped.

In May 1947, three years after his Ordination, Rev. K. S. Jeyasingam and his wife were sent to Colombo to consolidate the work in Colombo commenced by Rev. G. M. Canagaratnam and his wife, who were the first JDCSI Workers at Colombo from 1943–1947.

Rev. & Mrs. K. S. Jeyasingam plunged themselves for eight years spiritedly into the pioneering work in Colombo, building assiduously on the foundations laid by Rev. & Mrs. G. M. Canagaratnam. The following comment on the work of the Jeyasingams at Colombo in the Council Bulletin of 1955 speaks for itself:—

“ Their energy and devotion, their tact and steadfastness are beyond praise and the parting on both sides was not accomplished without tears and poignant sorrow ”.

#### **Bishop's Commissary**

Twice in his career, Rev K. S. Jeyasingam has been functioning as the Bishop's Commissary. The first occasion was in April 1959, when Bishop Kulandran appointed him his Commissary when he left for India for about nine months to work on a book



"The JDCSI Bulletin of 1960 has the following reference to this period:—

"Rev. Jeyasingam has many qualifications for the post he held, an inherited administrative ability, an unruffled temper, a willingness to shoulder almost every variety of burden and a genial trust-worthiness that seems to welcome burdens".

The second occasion on which Rev. Jeyasingam served as Bishop's Commissary was in September 1970 when he was appointed the *C.S.I. Moderator's Commissary* during the interregnum following the retirement of Bishop Kulandran on the completion of his full term in September 1970 and the Consecration of the New Bishop, the Rt. Rev. D. J. Ambalavanar on 30-6-1971.

The Council Bulletin of 1971 has this note of appreciation of his stewardship during a crucial period in the annals of the Diocese:—

"The position of a Commissary in the context of a Bishop's election is fraught with many dangers and difficulties. That Rev. Jeyasingam carried on the administration of the Diocese for those nine months is in itself an achievement for which he has to be congratulated".

### **Broad Shoulders**

Shortly after the return of the Jeyasingams from Colombo, 'the take-over' of schools became a live issue. In January 1961, before the Diocese could wake up to its full implications, the Government had already spread its tentacles over all denominational Schools.

The unprecedentedly heavy burden of representing the Diocese, as its authorised officer, to retrieve from the SLFP Government the properties it had lost or was in danger of losing, fell on the shoulders

of Rev. K. S. Jeyasingam. But fortunately for the Diocese, he had shoulders broad enough to bear the load and a spirit brave enough not to be unduly shaken by the event.

At this time Rev. Jeyasingam was also the Evangelistic officer of the Diocese and on one occasion he quipped to the writer (who incidentally was his school mate at Jaffna College), "People say, I am a Minister of the Church without a Church and a Manager of Schools, without a School", Heavy burdens were borne but never with a heavy feeling.

Whenever any event of importance in the annals of the Church takes place, or whenever an additional responsibility has to be assigned, the Diocesan Executive at that time and Bishop Kulandran turned to Rev. Jeyasingam.

The *Ter Jubilee* celebrations of the American Ceylon Mission involving the planning out and execution of a programme for 3 successive days (Sept. 26—28, 1966) was put in the hands of a Central Committee whose *Convener* was Rev. Jeyasingam.

When it was decided that the *ACM Press* at Tellippalai should be moved to Manipay, it was Rev. Jeyasingam on whom the whole weight of the venture was thrown.

When in 1957, the authorities in Madras requested the JDCSI to establish a *Branch of the CLS* in Jaffna, it was again Rev. Jeyasingam who accepted the responsibility of being its first Manager.

### **Identification with Community**

One of Rev. Jeyasingam's outstanding traits as a clergyman was his identification with the community in the midst of which he worked as a Christian Minister.

A sphere of interest in which he broke new ground in his parish this year was

to arouse a deeper and more abiding interest in the community about its life-style and the example the parents should set to the children in the matter of stewardship of their meagre resources in the context of unprecedented inflation.

A meeting was actually convened of those interested and a useful discussion held and a course of action chartered.

One of his last acts as Pastor at Chavakachcheri was to attend a Market Opening Ceremony in the village. (We are told he attended this ceremony coming

from the hospital ward and returning to it after the ceremony).

It is no wonder that an unprecedented number of people converged on Chavakachcheri to pay their last respects to him on September 7 and 8.

It may well be said of him in the words of Quintus Horace, the Roman Poet, "*Multis ille bonis flebilis occidit*". ("By many a good man wept, he dies".)

C. E. R.

(Morning Star 12-9-80)

## A Tribute from Dr. W. L. Jeyasingam

(Emeritus Professor, University of Jaffna)

வாழையடி வாழையென வந்த திருக்கூட்ட

மரபினிற் சாட்சி பகர்ந்து

அன்பு பொறுமை நீதி என்பல கலமணிந்து

இன்புற இறைபணி பலபுரிந்து

தொல்லைகள் பலதோன்றிய வேளையெல்லாம்

நட்புளத்துடன் தோள் கொடுத்துதனி

நன் குழந்தை உளத்துடன் இறைசேர்ந்து

நித்தியத்தில் தரித்திருக்கு மன்பனே

காவலன் விடையெய்து மன்று

விடுதலைக்கூட்டத்தில் யாமுஞ் சேர்வோமென

விசுவாசத்துடனிருக்க வழிவகுத்த சேயனுக்குத்

தாழ் பணிந்து சமர்ப்பிக்குமோர் வாழ்த்து.



# A Tribute to the Rev. K. S. Jeyasingam

**The Ven. J. J. Gnanapragasam,**

(Archdeacon of Colombo, Vicar, Cathedral of Christ the Living Saviour.)

It was my great privilege to have known the Rev. K. S. Jeyasingam a little intimately. To begin at the beginning, in fact it was the Rev. Jeyasingam who befriended me and extended to me the right hand of fellowship when I moved into Jaffna almost as a stranger in 1969.

As a pastor who had served in Navaly, the Rev. K. S. Jeyasingam had been a regular visitor of my dear grandparents; and this link perhaps made him to call on the grandson as soon as I moved into Nallur as parish priest in 1969. And thereafter his visits to me were regular and repeated. And very soon I came to lean on him for advice and counsel; and I too felt an urge to drive over to Tellippalai and Chavakachcheri to see him, whether there was business to discuss or not. When I moved over to Chundikuli as parish priest, the Rev. Jeyasingam was our first visitor, and he offered a prayer invoking God's blessing on my ministry in Chundikuli—a prayer that meant much to me and strengthened me to undertake the manifold tasks that awaited me in this vast parish.

Many are the facets of Rev. Jeyasingam's character on which one could comment. I want to confine myself to just two.

He was a pastor par excellence. It can well and truly be said of him "He knew his sheep by name." He knew a vast host of people, but at the same time he made it a point to know each one intimately. Many a time when he talked with me, he would refer to a family and then proceed to mention

every member of the family and the needs and qualities of each. And his one concern was to try and help the family member in his need. And in this attempt to get to know people, he was a regular and faithful home-going parson. I always marvel at the numerous visits he made to my home! He enjoyed visiting people. The purpose however was to get to know them by name in order to help them and lead them on in life's pilgrimage nearer the Master whom he served with such devotion.

A second characteristic of his that struck me very forcibly was the power of his preaching. When you listened to his sermons, it was obvious that a great deal of study and thinking had gone into them. I invited him one year to preach a Mission for four days at St. James' Nallur. Everyone who came for this Mission went away with a song in his or her heart. It was a time of rich blessing for the parish. The Addresses made such an impression on me personally that I made a note of each address, which I have treasured for the last ten years, and which I have used myself on quite a few occasions. The Sermons were so simple and easy to understand, and yet they possessed a depth and dimension which speaks volumes for his own depth of understanding of the mysteries of God.

For such a life we thank God. And we pray "May he rest in peace."



# A Tribute to the Rev. K. S. Jeyasingam

**Dr. W. Robert Holmes,**  
(Former Missionary in Ceylon.)

It is hard to believe the report, now a year old that so lively and energetic a person as the Reverend K. S. Jeyasingam is no longer with us. I knew him as a pastor, as the Evangelistic Officer of the Diocese, as the Manager of the A. C. M. Press and most of all as a personal friend.

As a pastor he was readily approachable by everyone and he counselled and comforted those in need. His sympathetic nature made him vulnerable to the demands of the members of his congregations. He spared no effort to help those who required it. With his shrewd business sense he gave practical assistance to those seeking employment or having other needs.

As Evangelistic Officer he invested a great deal of effort in getting the Gospel story out to Hindu villages in a variety of ways. He had a fair amount of success in these endeavours. He also experimented with Christian drama as an attractive way of getting the message across. The printing of tracts and the use of a van for some time were additional methods to which Rev. Jeyasingam devoted his attention for the growth of the Kingdom.

Dr. D. T. Niles often said that he could conduct a School of the Bible, or Prayer, or the Church at Uduvil only if the Rev. K. S. Jeyasingam was in charge of boarding arrangements. Certainly "K. S." had a knack for handling activities with smoothness and aplomb. He had a gift for management.

However the American Ceylon Mission Press was not an easy institution to manage. Only a person with the energy, acumen and patience of my friend Jeyasingam would have been able to shepherd his congregation, conduct the evangelistic work and manage an active business enterprise. Those were the years which revealed how efficient and hard working a man he was. These accomplishments led to his being appointed Bishop's Commissary during an absence of Bishop Kulandran from Sri Lanka, a position he filled with charity and grace.

We thank God for the life and labours of the Rev. K. S. Jeyasingam and pray that as good men as he may be raised up for service for Christ and His Kingdom in days to come.

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## Extract from letter

I felt I was a good friend of Marjorie and K. S. J. Both were loving and generous and always busy doing God's work.

Many pictures flash into my mind-but I think most and clearest are Rev. J. and his work in evangelism, at the Clinic in Paranthan when Miss Appleby was there, baptism of converts in the Araly Church, of activities in Nainativu.

**Dorothy Lockwood**  
Massachusetts. Oct. 26 '80



## MARJORIE JEYASINGAM

The poignancy of the sudden death of Marjorie Jeyasingam on the 8th March last year haunts her relatives and friends today too. But her memory will continue to remain fresh and fragrant for years to come.

She was one of the best and promising students whom I taught at Jaffna College. She had developed not merely a facile and felicitous style in the writing of English but also a genuine love for study. She could have easily pursued a course of studies in higher education. But that was not to be. Both her father Mr J. N. Appadurai, who was the Supervisor of the Lower School at Jaffna College, and her mother, who was also on the staff of the school, died within a short time of each other. And suddenly Marjorie was called upon to shoulder responsibilities of bringing up a family of five brothers and a sister, and maintaining the tradition of a well disciplined Christian home set up by her parents. That Marjorie succeeded in this difficult task is borne out by the fact that almost all the members of her family have risen to positions of eminence in this country and abroad and are held in high regard.

When the time came to her to choose her life partner, she made a deliberate choice of one, who, she knew, had dedicated himself to the Christian Ministry. Her subsequent life makes me think that she felt she was responding to the call

of her Lord to become a pastor's wife. She remained throughout her life as an ideal helpmate of, and co-worker with a minister.

The Rev. K. S. Jeyasingam is one of the best parish priests in our Diocese. It is very difficult to be this, along with being involved in various phases of the work of the Diocese. One of the leading personalities in the Diocese, he was called upon to bear heavy responsibilities. He could not have carried them out successfully, without Marjorie's meaningful aid. She helped him materially and was a source of great strength in his parish work. She also shared with her husband in planning and carrying out his other tasks satisfactorily. She was a moving force behind him, sustaining and supporting and inspiring him. I should like to regard this as one of her services to the Diocese.

She herself made a valuable contribution to the work of the Diocese as the Convener of the Women's Auxiliary Committee (now called the Women's Fellowship Committee) for seven years, 1967—1973. She planned her work with great care, imagination, enthusiasm, and devotion. Her annual reports were invariably received by the Diocesan Council with appreciation. It was she who introduced the world-wide Least Coin Fellowship into our Diocese. She visited practically all our churches for popularising the Fellowship. For the same purpose

she also visited some of the Churches of other denominations in Jaffna, Colombo and Kandy. on a visit to American Churches, where they made a great impact.

Marjorie had the enviable opportunity of attending as a representative from Ceylon sent by the National Christian Council, the 4th and 5th Assemblies of the Asian Church Women's Conference, the former held in Indonesia in 1970, and the latter in Bangkok in 1974. From 1970 to 1974 she functioned as a member of the planning Committee of the Conference. Earlier in 1963 she had accompanied her husband, at the invitation of the Massachusetts Church Council,

The same characteristics, noticeable in her work with Women's Auxiliaries, also marked her work as the Secretary of the inter-denominational Board of Management of the William Mather Memorial Women's Centre in Inuvil.

She was a woman of great charm, always full of cheer, peace and undimmed faith in her Lord.

**Lyman S. Kulathungham**

*(Morning Star, 4th March 1977)*

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### Extract from letter

To me it's a great personal loss. Pothakar is mainly responsible for what I am today. Throughout my student days, and Campus days, the encouragement he gave was tremendous. He never failed to visit me when he came to Kandy. He was a Tower of strength to our family.

**Dr. Mohan Vynamuttu**

Essex U. K. 26 Sep. '80

The day had dawned on the 28th Feb. for the Women's Centre to celebrate its 29th Anniversary.

Mrs. K. S. Jeyasingam, the Secy. of the Board of Management then gave a report of the work done during the year. She mentioned that the Centre continued to give shelter and employment to 22 girls who were in need. More would like to join, but were unable to pay the Rs. 30 for their board. If friends and well-wishers could remember this when they gave memorial gifts or birthday gifts, it would be a worthy cause.

*(Gleaned from M. Star, March 1970.)*



# MARJORIE JEYASINGAM

I. P. Thurairatnam

Many thoughts crowd into my mind as I stand before you and all that is mortal of our departed sister, Marjorie Jeyasingam, to bear testimony to a great and beautiful life.

I first came to know her as a school girl—the eldest of a family of two sisters and five brothers living with their parents both of whom were teachers at Jaffna College. Calamity struck the home when the mother died after a brief illness and the father passed away unexpectedly one and a half years later. The seven children found themselves orphaned almost overnight. We could not of course understand then the mystery of these events which baffled and shocked us all. What was going to be the future of these little children?

While Marjorie was still a student she gathered together the broken fragments of the family and started to build the home again. She stopped her very promising educational career at the end of the high school in order to look after the home. She became the mother of the orphan children. The Christian community of Jaffna has watched through these four decades, with gratitude and thankfulness to God, the wonderful way in which he has guided and blessed these children. Every one of them is a credit to the church and the community. "In all these things we are more than conquerors through him that loved us". It can truly be said that Marjorie had emerged more than a conqueror.

As a wife Marjorie took a significant part in her husband's work and cheerfully shared the trials and burdens of a presbyter. Her services to the Diocese have

been numerous. She was also a greatly respected person in her own right. Some years ago she accompanied her husband to America on deputation work. More recently she went twice as a Ceylon delegate to the Asian Women's Conference in Indonesia and Bangkok. She was also a member of the Planning Committee of the Conference. She was endowed with attractive personal qualities. Her cheerfulness, her humility and her charm endeared her to all. Hers was truly an anointed life.

Has such a beautiful life come to an end? As Christians we do not believe that death is the final end. Our Lord said, "I am the resurrection and the life". "Because I live, ye shall live also". Deep-sea divers descend to the bottom of the sea to search for pearls. They struggle there for a time where the light is dim and the air insufficient. But their hope is that they will soon come up to the surface where the light is bright and the air plentiful. We work in the depths but we are involved in a higher destiny. Our citizenship is in heaven. Eternity is our element.

What is the consolation we can offer to her dear ones—her husband, her daughter, her sister and her brothers? Winston Churchill once said, "Only faith in a life after death in a brighter world where dear ones meet again—only that and the measured tramp of time can give consolation." May God grant them the peace that only he can give, the peace that passeth all understanding.

*(Tribute paid at the funeral service 10.3.76)*

# என்றும் நம் உள்ளத்தில் இனிதேயமர்ந்திருப்பார்

S. செல்லத்துரை

திருமேவும் சாவகச் சேரி தன்னில்  
சிறப்புற்ற போதகர் சின்னத் தம்பி  
அருமையாய்ப் பெற்றமகன் ஜெயசிங் கம்தான்  
அருட்புலமைப் பட்டம் பெங்களுரீற் பெற்றுக்  
கருணையுடன் போதகராய்க் கடமை செய்து  
கர்த்தருடை பரமபதக் காட்சி பெற்றார்  
உரிமையுடன் அவரைநாம் நினைத்தல் எங்கள்  
உளம்நிறைந்த நன்றியையே உணர்த்தல் அன்றோ.

அன்னார் உரும்பைநகர் அப்பாத் துரையென்பார்  
பொன்னார் திருமகளாம் மஜோரியை மணஞ்செய்து  
எந்நாளும் இன்பமாய் இறைதொண்டில் ஈடுபட்டு  
இலலறத்தை நல்லறமாய் இயற்றி ஒரேமகளைத்  
தன்னேரி லாவோர் தலைவற்கு மணமுடித்துச்  
சின்னாவில் மஜோரி சேர்ந்தார் பரலோகம்  
என்செய்வ தெனறேங்கி யிருந்த ஜெயசிங்கம்  
இறைபணியில் தம்மை முழுமையாய் அர்ப்பணித்தார்.

தென்னிந் தியாவின் திருச்சபைக்கீழ் தொண்டுசெய்தார்  
இலங்கா அமெரிக்கா முதலா மிடங்களன்றிச்  
சிங்கப்பூர் மலேசியா சென்றிறைவன் பணிபுரிந்தார்  
இங்குநம தாச்சிரமத் தினியநண்ப னாயிருந்தார்  
என்றும்நம் உள்ளத்தில் இனிதே யமர்ந்திருப்பார்.

“Great is Thy faithfulness: Great is Thy faithfulness!  
Morning by morning new mercies I see;  
All I have needed Thy hand hath provided—  
Great is Thy faithfulness, Lord, unto me”

Chishalm



# What Athan and Acca meant to the family

E. R. Appadurai (brother)

I want to begin my article with an account of my parents. Papa was born to a Hindu family but became a Christian at the age of 13. Estranged and ostracised by his own family who were leaders in the Hindu temple, Papa held on to his faith. He was staunch in the new power he had found. Mother was a second generation Christian who had strong ties in the Church. She was an organist in the Church as well. Father became a lay preacher in addition to his teaching at Jaffna College. It is relevant to say that he preached in Church on Good Friday before he died the following Monday. Both our parents had complete trust in our Heavenly Father and brought up the children in that austere faith. Papa's singing at 5 in the morning woke us up to prayers. All of us though small had to be by their side. Sunday was a day of prayer, going to Church and learning Bible verses by heart. This discipline and fellowship has been the cause of the children's own trust in God, which has led us over the years, in spite of many adverse circumstances. More than anything else, we remember these times of prayer with our parents. We lost them early but God has mercifully led us on. Acca Ernest and Navam took a great share of the family's burden at this time, though each one in the family played a part.

To add to our faith, Athan (bro-in-law) came along, having committed his life to the work of God. Once we had Athan and Acca as our foster-parents, the home became joyous and there was someone to look up to. There was love and fun all round. The family was well-knit, one seeing to the needs of the other. Lally, who is now the wife of Atputharajah, was cared for by all of us when they were doing parish work.

Acca was a person of many parts, a singer, a speaker and an organiser in

addition to being an able and loving sister, wife and mother. She was a good counter-part to Athan and was completely fitted to share and enrich Athan's life as a minister, and to make it a glorious experience for both.

Athan with his love, capacity for planning and promoting interests saw to many things we were able to accomplish in life. There was one to whom we could go for sound advice and physical help. His large circle of friends mattered so much to us as well.

Athan and Acca with their talented gifts given by God were able to accomplish many things. Very happily they shared the burden of the family and saw us through the vicissitudes of life. Everyone of us too fulfilled their hopes for us, blessed by the Almighty. Acca was radiant with Athan when we prospered in life.

We as a family plunged into the Ministry they were joyously doing. I remember the Lantern lectures that Athan gave in the 23 Churches of the Diocese at the beginning of his Ministry. My sister Ruby and I sang "Were you there?" and 'Old Rugged Cross' and other songs in between the talks. It was a meaningful experience in our formative years and a satisfying one for Athan and Acca and those in the different Churches.

Tragedy began to strike again in '76 when we lost our dear sister who mothered us all. She would fret even if we complained of a small illness.

This was too much for all of us to bear. Athan lost more than half his part and it shook him greatly. Yet the grace of God helped him to carry on, till he himself died in 1980.

With Athan and Acca, there was abundant blessing. I remain grateful for their lives which richly coloured our lives and gave a joy for which we thank our Father and Lord.



# The Rev. K. S. Jeyasingam—Friend of the Ashram

**Rev. Sevak Sam Alfred**  
(Christa Seva Ashram, Chunnakam)

Rev. K. S. Jeyasingam's association with the Christa Seva Ashram, Chunnakam, was from its very inception (1939). He was also a very close friend of the Founder, the Rev. Sevak S. Selvaratnam (Periannan), the Rev. Sevak I. T. Jesusagayam (Sinnannan) and with me.

As years went on, our intimacy grew closer and I looked up to him for all advice and fellowship. He was a member of the Advisory Board of the Ashram till his Home Call and also its Vice-President at various times.

His advice at the Board Meetings was greatly appreciated by all the members of the Board. It took us through many crises. Rev. Jeyasingam was a great evangelist who opened up centres at various places and gave his time and energy to the great calling to which he had been called. The Ashram was always happy to associate itself with him in the evangelistic field and share the work he undertook.

Whenever Rev. Jeyasingam's car moved into the Ashram, we knew that he had come to share something with us. He relaxed and spent a long time in

conversation. At the end both of us felt that the Lord had renewed us in spirit, strength and courage to go forward and toil in His Vine-yard.

In the years 1970 (December) and 1975 (March) clouds passed over the Ashram on the death of the two members, the Rev. Sevak I. T. Jesusagayam and the Rev. Sevak S. Selvaratnam, respectively. It was the Rev. Jeyasingam, noted for his organising capacity, who shouldered most of the responsibilities at that time, along with other Ashram friends.

Rev. Jeyasingam's ministry was strengthened by the guidance, help and musical talent of Marjorie Jeyasingam who contributed to God's glory in the Ministry of the Church right to the end of her life. Her departure left a wide gap in Rev. Jeyasingam's life of which he used to speak always with his close friends.

May his Ministry be a living witness to the Church of Christ.

Let us all run with patience the race that is set before us looking into Jesus the author and finisher of our faith.



## Rev. K. S. Jeyasingam : Some events in his life

- 1912 Born at Chavakachcheri (Oct. 28th)  
Education at Jaffna College, Inter Arts
- 1936—40 United Theological College, Bangalore; B. D.
- 1940 Joined Ministry (C. S. I. denomination)
- 1941 Married
- 1944 Ordained as Minister
- 1958—59 Post Grad. Study at Bossey, Eo. Inst. Cert Geneva Univ.
- 1940—80 Parish Ministry—N. S., Erlalai, Chaplain, Meleod Hos.; and Uduvil, Navaly, Colombo, Manipay, Uduvil, Tellipallai, Chav.
- 1959—67 Diocesan Evangelistic Officer
- 1955—58; 66—70 Diocesan Secy.
- 1959 Bishop's Commissary
- 1970 Moderator's Commissary
- 1961—70 Gen. Manager, Diocesan schools
- 1956—70 Manager—Amer. Mission Press  
Pioneer projects—Colombo Church, Sandilipay Handwork Centre, Paranthan Medical Clinic  
Member—Medical Board; Secy—3 years.  
Member—Jaffna College Board, Executive.  
Diocesan Rep. to Vellore Medical College Council, U. T. College Council  
Ceylon Church Union Negotiating Committee, N. C. C.
- 1957 Goodwill Mission to Malaya.
- 1963 Mission to U. S. A. with Marjorie;  
Chairman—N. C. C. Audio-Visual Committee—4 years  
Member—Evangelism Committee of the N. C. C.  
Member—Bible Society Committee of Management  
Secy—Jaffna Christian Union—3 yrs
- 1980 Died at Chav. (Sep. 6th)

"I'm pressing on the upward way  
New heights I'm gaining every day  
Still praying as I'm onward bound  
"Lord, plant my feet on higher ground.

*Oatman*

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time".

*(1 Peter 1 : 3-5)*



## A STONE FOR THE MASTER BUILDER

( Ephesians 2:20-22 )

*O Mason and Builder of your holy church,  
Here am I, Lord, a yielded, living stone.  
Come lift me; shape me; place me where you choose,  
For I can serve no purpose on my own.*

*Some stones have strength to brace a sturdy arch,  
And some with beauty serve but to adorn.  
If you mould me to strengthen and support,  
Then let me not my lack of beauty mourn.*

*If you make me the capstone of an arch,  
Let me not scorn the stones I'm set upon.  
Help me remember this one simple act;  
No single stone can be an arch alone.*

*I only see my little stretch of wall;  
The glory of the whole is seen above.  
So put each stone in its appointed place,  
And join us with the mortar of your love.*

Courtesy: Church Herald.

— Jane E. Vajnar.

With Compliments





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