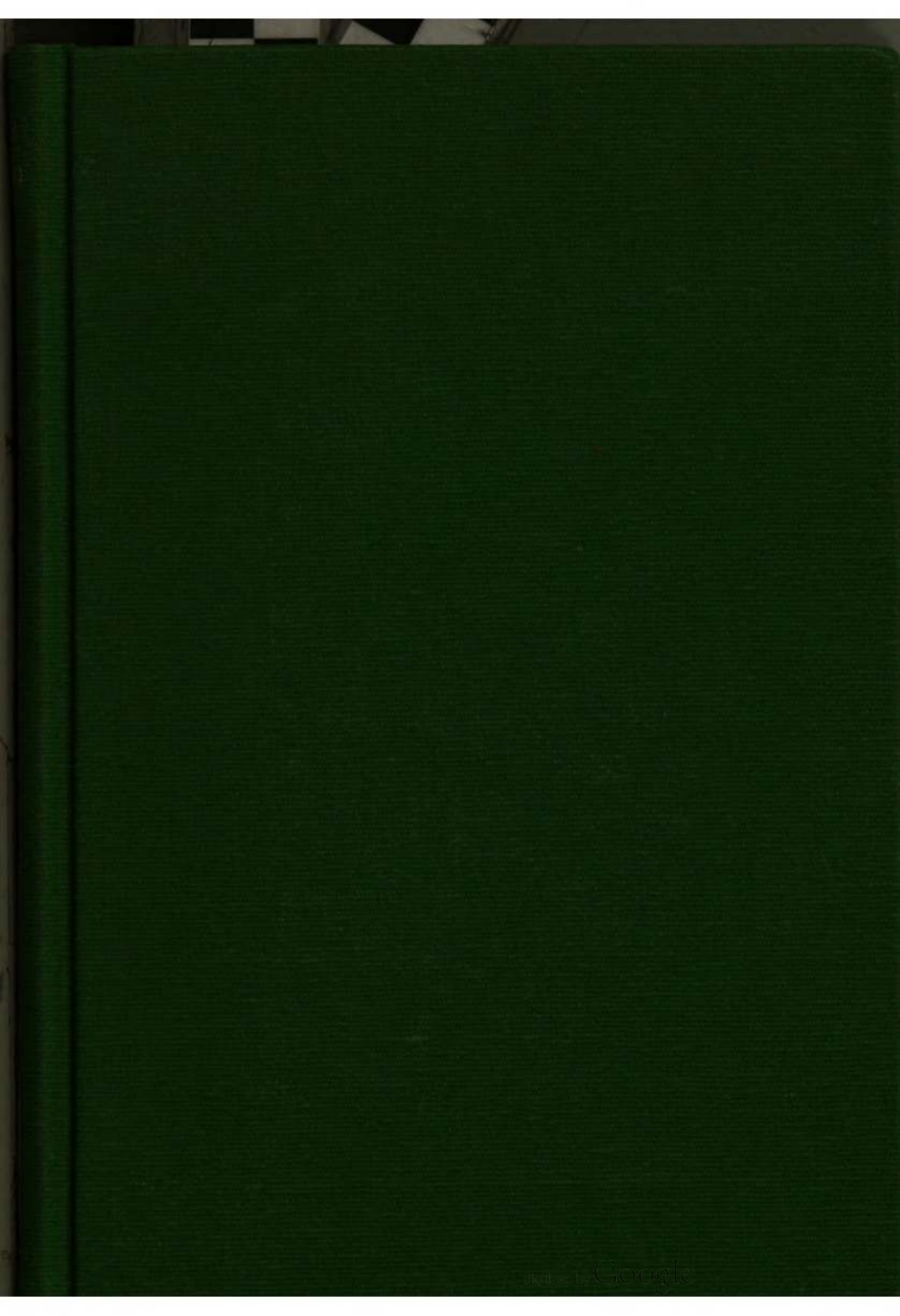

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BRIEF SKETCH
OF THE
AMERICAN CEYLON MISSION.
WITH AN
APPENDIX.

JAFFNA
AMERICAN MISSION PRESS
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ADVERTISEMENT.

THE following "Brief Sketch of the American Ceylon Mission," was drawn up at the request of a friend of missions, who had asked to be supplied with an expression of the experience of the mission "as to the social and moral effects produced on the aspect and hearts of the people of" this "province, by the operation of" its "educational and missionary labors," and with such a "statement of the first effects observable on the parents at the starting of" its various "institutions, the difficulties it experienced, its mode of reducing them and the subsequent current of its progress," as "might serve as a guide to other followers in the same or a similar field of godly usefulness." The consideration that the view here given of the early labors of the mission, and of the results that may now be counted on as the product, in great part, of its continued exertions, would be likely to interest other friends of missions and the religious public generally, is the reason of its being published in its present form.—It will be seen that reference is made to an Appendix for additional statements, illustrating various points that are only cursorily touched upon in the "Sketch."

Jaffna, November, 1849.

BRIEF SKETCH

OF THE

AMERICAN CEYLON MISSION.

THE American Ceylon Mission was commenced in 1816, by the Rev. Messrs. WARREN, RICHARDS, MEIGS and POOR, the last two of whom are still active labourers in the field. Towards the close of 1819, a reinforcement of *four* missionaries was added to the mission, of whom *three* still survive, though *two* of them are now connected with missions in Southern India. In 1833-4, a further reinforcement of *six* ordained missionaries, a physician and a printer was added to the mission, *two* of whom, soon after proceeded to the Continent, and commenced what is now known as the "American Madura Mission." From that time the mission has had connected with it as active labourers from *seven* to *nine* ordained missionaries, a physician and a printer. At present there are on the ground *nine* ordained missionaries.¹

The operations of the mission are confined to the Northern Province of Ceylon. It has under its direction and supervision the following eight stations, viz: Tillipally, Batticotta, Oodooville, Manepy, Panditerripo, Ghavagacherry, Varany and Oodoopitty, besides six out stations; viz: Atchuvaly, Moolai, Karadive, Valany, Kaitees and Poongerdive.

1. For a more particular notice of the missionaries who have been connected with the mission, see Appendix A.

The system of labour pursued by the mission includes the preaching of the Gospel to the people at large, as opportunity is afforded, both on Sundays and week-days; the instruction of youth of both sexes in the principles of Christianity, by means of common Schools; and, the more thorough education of a select few, for the higher spheres of influence, by means of a Seminary for Boys and a Boarding School for Girls; and, a Printing Office for printing Scriptures, Tracts, and School Books in the native language.

In regard to *preaching*, one or more stated public religious services are held at each Station, and frequently in some of the neighbouring villages, on the Sabbath. Religious meetings are held at favorable seasons two or three times a week in the evening in some of the villages. Familiar conversations with individuals or groups of individuals at their own houses, or when met by the way, or with persons calling at his study, complete the routine of the missionary's labors in this department. Native catechists have been employed to assist in these labors so far as competent persons could be obtained. The number now employed by the mission is 20.

In regard to *education*, there are connected with each Station, a certain number of *Common Schools*, varying according to circumstances from 5 to 15 to a Station, taught as far as they are procurable, by Christian teachers, where youth of both sexes are brought under Christian instruction. These schools have not generally been of a very high order. The pupils are taught to read and write in the vernacular language, and to recite from memory Christian Catechisms, a synopsis of the Scripture history and portions of the Sacred Scriptures. Within a few years the course of studies has been enlarged by the addition of an Elementary Arithmetic, and Geography. There are also connected with nearly every Station one or more *English*

Schools, in which the brighter scholars of the other schools are collected, and taught, in addition to the Tamil studies, the common branches of English. The studies of these schools being pursued with reference to qualification for admission to the Seminary, they are generally more thoroughly learnt than those of the purely Tamil schools. The teachers are also of a higher order.

Pupils in attendance in the village and English schools are not allowed to wear ashes or other marks of heathenism on their bodies while in the school; they are required to attend public worship on the Sabbath, and to meet every week at an appointed time at the station for examination and instruction by the missionary. No objection is offered either by parents or children to the study of Christian lessons, and when well taught, the pupils appear nearly as much interested in them as in other studies.²

The number of schools under the direction of the mission in which English is taught is *sixteen*, containing 618 pupils. The number in which Tamil only is taught is 88, containing 2,263 boys and 1,222 girls. It is supposed that not fewer than 20,000 children have received more or less of Christian instruction in these schools since the commencement of the mission, of whom about one-fourth were females.

The *Batticotta Seminary* was commenced in 1823. For five or six years previously, small Boarding Schools had been sustained at the different stations, where the common branches of Tamil and English were taught, and the more

2. The objection so often urged in many parts of India against teaching the Christian Scriptures to heathen children; viz. that their parents would not consent to such a course of education, has been found by more than thirty year's experience, to be without foundation here. All that has been found necessary to overcome the objection of parents is, a little kind explanation on the part of the missionary, and a determination to have no schools in which the Bible is not read and its great truths inculcated on the minds of the pupils.

advanced pupils prepared to enter upon a higher course of study. Upon this foundation the Seminary was commenced. The preparatory Schools were then discontinued, except the one at Tillipally, into which the most promising lads from the other stations were collected. This was continued till 1832.

The main design of the Seminary has been to bring forward competent native agents for the missionary work. The number of pupils at first received into it was *forty-eight*. They were divided into two classes. The first class, consisting of sixteen pupils, completed its course and was honorably dismissed in 1828.

The original plan of the Seminary has been somewhat modified by the suggestions of experience. The present arrangement, which was made in 1845, comprises an Academical and a Normal Department, each composed of two classes. The term of study in each department is *four* years, or *two* years for each class. About one-fourth of the pupils who enter the Seminary leave it on the completion of the Normal course; the others continue the full course of both Departments, completing a term of *eight* years' study. The pupils, with a few exceptions, board on the Seminary premises. The number of pupils at present connected with the institution is 110. Of these *forty-two* are in the Academical and *sixty-eight* in the Normal Department. The instruction and government of the Seminary is invested in a Faculty of two missionary Instructors who are assisted by seven Native Teachers.³

✓ The pupils are required to attend public worship on the Sabbath, and such other religious services as may be appointed for their benefit. Attendance on heathen festivals or idolatrous ceremonies, while connected with the

3. For terms of admission, and course of studies in the Seminary, see Appendix B.

Seminary, is a disciplinable offence. Parents understand beforehand that these restraints will be put upon their children and seldom offer any objection.

The great object of the Institution being the propagation of Christianity, the Bible has always been a prominent subject of study, and is regarded as the *Text Book* on morals and religion. Science is taught, principally, as an auxiliary to this object. Strictly within this view, rather an extensive course of scientific study is demanded, to meet the systems of the country and the existing state of the Hindu mind. Hinduism boasts of its *Mathematics*, its common, its mystic, and its magic numbers;—of its divine system of *Astronomy*, including a marvellous mass of astrological principles, by which they claim to be able to foretell future events, discover secrets, anticipate and avoid impending evils, and make out the whole course of domestic and popular life;—of its powers of *Magic* and of the *divine mantras*, by which they profess to be able to control diseases, and death, gods and men; whereby, perverting many *laws of natural magic* to further their demoniacal purposes, they act powerfully on the fears and hopes of this superstitious people;—of its *Physics*, in which, reasoning from certain dogmas in their system as *first principles*, they pretend to account for all the phenomena of the natural world, and to explain the physiological laws and functions of men, beasts and vegetables;—of its *Alchimy*, with all its stupid claims;—of its *mystic Philosophy*, by which they dive far beyond the reach of the *Baconian line* into the elements of things, and their originating processes.

To meet this state of things, there is nothing more appropriate than the demonstrative and experimental sciences. In every question of morals the appeal is to the Word and Testimony, but when the laws and facts of nature are perverted in the construction of a religious system, it is

considered necessary, in opposing that system, to call in the aid of science.

The "*Oodooville Female Boarding School*," was commenced in 1824. Its object has been to provide the means of imparting a careful Christian education to a select number of female pupils, under circumstances that would seclude them from heathenish influences, and be most hopeful for their moral and intellectual improvement. It was hoped that by this means there would be provided more suitable and acceptable companions for the young men educated in the Mission Seminary. Before this School was commenced, female education had been carried on in a small way, by the reception of a few girls under the care of the missionary ladies at the different stations, but the superior advantages of a single Central Institution for female pupils being apparent, it was decided to open one at Oodooville, and to receive into it as many of the pupils then under instruction as were willing to go. Twenty-nine were thus received into the school at its commencement in 1824. In 1833, the number had increased to 50; in 1836 to 75; in 1837 to 100. This is the maximum number it is thought expedient to admit on the present foundation.

Pupils are received at from six to eight years of age, and generally remain in the school till they are married. In regard to *studies*, it is considered a primary object to impart to the pupils a good knowledge of the Bible; hence great pains are taken to store their memories with the text and their minds with a knowledge of its history and geography. Besides this, they attend to reading and writing their own language both on the ola and on paper; reading and writing English; the outlines of popular Geography, Astronomy, and Arithmetic through the Rule of Three, and a little of common needle work. The instruction and government of the School is under the superintendence of

a missionary, who is assisted by a missionary lady and four native Teachers.⁴

Among the obstacles experienced by the mission in the prosecution of its various labors may be mentioned :—

1. The want of confidence on the part of the people in the integrity of the missionaries.

At first the people could form no conception of the benevolent object of the missionaries or of the disinterestedness of their motives in coming to dwell among them. They had in their recollection the proselyting power of the Dutch, and could see nothing adequate to the reformation and conversion of the people in the enunciation of the doctrines and precepts of the Bible or in the Christian instruction of their children, and they could not help imagining there was some sinister object in view. Some thought the missionaries had come among them to gain money or in some way to better their own condition, and were on the look out for the developement of some scheme for acquiring wealth. The free social intercourse which the different mission families had with each other, especially the attention bestowed on the ladies of the mission, according to the forms of European politeness, scandalized their notions of decorum and good breeding. These feelings however gradually wore away as they got better acquainted with the missionaries, and observed and experienced their kindness. When the proposition was

4. An effort was made in 1838, to establish a *Female Boarding School* at Varany. After encountering many difficulties, the school, though small, was fairly under way, and was apparently exerting a salutary influence upon the community. In 1845, through the failure of health, on the part of the missionary family under whose superintendence it was placed, and the tendency to sickness at the station during a part of the year, it was considered inexpedient to continue the school; and it was accordingly discontinued. The whole number received into the school from its commencement was 36. Of these, six were married to Christian husbands, and 18, when the school was broken up, were removed to the Oodooville school. The others returned to their friends.

first made to native parents to give up some of their children to the direction of the mission, they formed the wildest conjectures as to its design. Some thought that the children were to be enslaved; others that the boys were to be sent into the interior of the island or to some foreign country as soldiers. None could understand why men of another nation should, from mere benevolence, come to them and offer to feed, clothe, and educate their children.

2. The caste notions of the people.

These interposed a formidable obstacle to the establishment of Boarding schools. To send one's children away from home to eat, drink, sleep, and have companionship with others, some of whom perhaps might be of lower caste or family standing than themselves, was a difficulty not easily got over by native parents, and it was necessary to make some concessions to this feeling in order to secure the objects aimed at. Thus, at Batticotta, as the boys were at first unwilling to eat on the mission premises, a cook-house was built for them on an adjoining piece of land which belonged to a heathen, where they were permitted to take their food for more than a year. When the establishment was removed within the mission enclosure, several boys left the school, but most of them soon returned. Objecting, on the score of caste, to use the water from wells that had been in *common use* on the mission premises, they were advised to meet the difficulty in the best way they could. They decided to clean out a well and reserve it for their own use. The springs being full when this was attempted, the task was more difficult than they had anticipated, and they were glad to desist after one day's hard labor, comforting themselves with the reflection that they had drawn off as much water as the well contained when they began, and it might therefore be considered as fit for their use. No further difficulty was experienced from this source. Other prejudices of a

similar character, arising out of their notions of caste, have been successfully overcome, not so much by any direct efforts of the mission to overturn caste, as by pursuing a straight forward course for the welfare of the Seminary, without reference to the claims of caste. Where native customs and prejudices were of such a nature as not to interfere with the working of the Seminary, they have been left undisturbed, from the conviction that the progress of light and truth would be the most legitimate and effectual method of working the change desired. But it has never been the intention of the missionaries to swerve from what they deemed right out of deference to caste. The sitting together on the same mat in church, and especially the drinking wine from the same cup in the celebration of the Lord's supper, are acts opposed to the observance of caste, and are sometimes, even now, alleged as a reason for not embracing Christianity, but the missionaries have never deemed it expedient for this reason, to deviate from their usual custom in the celebration of this ordinance.

3. The low estimate put upon education, especially the education of females.

At the commencement of the mission in 1816, the desire of the natives for education was so small, and their prejudices against missionary operations so great, that it was not easy to find respectable natives willing to engage in teaching in common schools, nor was it easy to persuade parents to send their children to these schools, though the whole expense of the schools was borne by the mission. Their objections were still stronger to the system of *Boarding Schools*, by which the pupils would be removed from their parents and brought under the sole direction of the missionaries. It was *three* or *four* years before any considerable number of common schools could be maintained, and these were at first composed only of boys. In 1821, there were some half dozen little girls the daughters or near

relations of the teachers, and a few others whose parents were very poor, who could be induced by the present of a cloth or some other little reward to attend the schools. There was no motive for education which the people could then appreciate, but the pecuniary advantage they or their children were to derive from the schools. Teachers, the best that could be got, and of course at that time heathens, were secured only by their wages, children were secured either by the personal influence of the teacher or by the reward they themselves received for attendance.

It was an astonishment to many, when *six* small boys, whose parents had become personally acquainted with some of the missionaries, were delivered to their care, and bound, by legal indentures, to remain under instruction a certain number of years. For a considerable time after no others could be induced to come. But observing that these beneficiaries were well fed and kindly treated, by little and little, the poorer people were persuaded to send their sons to the Boarding schools.

In regard to the *Female Boarding school*, the difficulties, at first, of procuring pupils from respectable families to enter the Institution were of a more obstinate character than those in regard to boys.

When the mission was commenced, there could hardly be found in the Jaffna district, a native female, who knew the Tamil alphabet.⁵ It was thought to be quite unbecoming for a woman to bestow attention on subjects of so little concern to her. There was no conceivable object, to the popular mind, in a woman's learning to read, and as to its improving her character,—it was rather supposed it would spoil her modesty, endanger her chastity, and ren-

5. I saw two native females who could read and write, one in Alaverty and one in Oodopitty. I heard of another but never saw her. I think there were no others in the Province in 1816, when the first American missionaries arrived in Jaffna.—*Mr. Meigs.*

der her insubordinate to the other sex. To superintend the affairs of her house and to minister to the wants of her family, were thought to be not only her first, but her sole duties. Little girls, when first brought into the schools, could hardly overcome their sense of shame so as to go on with their studies, and those who gave up their daughters for instruction were subjected to no small degree of reproach and ridicule for this departure from national and immemorial usage. To stimulate them in applying to their studies, a reward was offered to each pupil when she should be able to read fluently in the New Testament, and a small dower of from four to six pounds sterling, if they continued in the school till they were married to the satisfaction of the mission.

In Mrs. WINSLOW's memoirs, compiled by her husband, is given the following account of the method in which the children were first brought into the school at Oodooville, which illustrates the prevailing feeling at that time.

"Soon after we came to Oodooville, two little girls were often seen about the house, and sometimes looking in at a door or window. If we spoke to them, they appeared alarmed, and ran away. After a while, as we noticed them a little, they became more familiar, ventured to stop and listen to us, then to sit down on the door-steps a few minutes, afterwards to receive a little fruit when offered; and at length, by the promise of a jacket, when they should be able to make one, they were induced to take a needle and learn to sew. They were much pleased, and every day came and sat in the door, two or three hours. We then told them of the advantages of being able to read, and persuaded them to try to learn. After about six months, they felt quite at home, and were on the premises nearly the whole day. After this, we spoke to their parents about allowing them to remain all the time. They, however, could not think of having their children lose caste, by eating on our premises, and there was 'no custom' for girls to be instructed. The father of one of them was the keep-

er of a devil's temple, next door to us; a very bad man. The mother was but little better.

"About this time, we had a native woman in the family to take charge of my infant, and she requested to have her daughter, a girl about eight years of age, with her. . Soon after, a member of our church brought his sister, and another her daughter. Thus we had three, who took their food on the mission premises; but nothing could induce either of the parents of the two day-scholars to leave them with us, until these three had been nearly one year in the school. One night a hard storm prevented their going home. They staid with the girls, and one of them was persuaded to partake of their supper. The other would eat nothing. Some weeks after this, the father of the girl who had eaten on the premises, brought her to us and said, you have been like a father and mother to her, so you may now take her; but tell me what you will do for her; you must find her a husband. We told him that if she continued a good girl, we should take care of her, and he must not come in a few months, and take her away. The man was evidently induced to give up the child by her own entreaties. After this, we had less difficulty in inducing others to come to us, or their parents to give them up."

The following extract from the same memoir, illustrates the power of pecuniary motives, in connexion with the same feeling in influencing parents to send their children to the schools.

"After our meeting, I had some conversation with a man, who had often promised to send his daughter to school. 'What wages will you give her?' said he. 'It will be great wages if I give instruction; but I will give more. If you will let her remain all the time, I will give a cloth and jacket, and her food.' 'No, she shall not eat with your girls.' 'Is she better than they?' 'Yes.' 'Well, I see that you never intended to send her, and I have nothing more to say.' 'If you will send some body home with her every day, and give her fruit whenever she is hungry, I will bring her.' I did not believe he was in

earnest; but this afternoon he brought the child, and immediately claimed the cloth and jacket. 'No, I will wait a while to see if she is a good girl, and deserves one; and whether she is not taken away in a few days.' He left her rather reluctantly, having designed, probably, to secure the clothes and then take her home again."

The following anecdote, illustrates, very pleasantly, the power of example in promoting an interest in female education among the natives. Mr. Poor succeeded first in obtaining three or four girls to live upon the mission premises at Tillipally and receive instruction. One of them was named Mary Poor, after his excellent mother. After she had learned to read and write, the headman of the parish came one day to the house to get her signature to a deed, transferring some land belonging to the family. The custom is for females to make their mark or cross on the deed, and then for some other person to write the name. When the deed was handed to Mary, instead of making her mark, she wrote in a fair hand her name in full. The headman looked on as one amazed. He had never seen such a thing before. "Well," said he, "this is good. Now I will send my daughter to school to learn to read and write." He did so, and others soon followed his example.

The pupils at first received into both the Seminary and Female Boarding school were from *poor*, but respectable families; at present many of them are from families possessing considerable property. They have been, with few exceptions, of the vellala caste. But few of other castes have applied for admission, and, consequently, but few have been received.

4. The natural dislike which the people felt to the doctrines and precepts of Christianity, especially when urged upon their attention by the claims of a divine authority.

It was not difficult for them to give their approval of

the pure morality of Christianity, as being in itself good; but its strictness was felt to be beyond all human practice, certainly beyond the practice of Tamulians,—and, the contrast of its superior purity with the licentiousness of Hinduism, threw a degree of discredit, at least with some reflective minds, on the claims of their own system. This has been evinced by the rise of a new class of gooroos, who pretend to adopt in some sense or other, the morals of the New Testament, and, like the deists of modern times, give credit to their own system, for truths first introduced to their acquaintance by Christianity. To a people debased by all manner of corrupt practices as are the Hindus—with a religion throwing its sanctions over crime—with a priesthood confessedly the most licentious class—the preaching of the gospel must be most unwelcome, as it meets them at every point with a sentence of condemnation. Yet this feeling has not often been manifested in active opposition to the efforts of the missionaries, except in cases of conversion to Christianity, when the friends of the converts have sometimes been stirred up to a most intense hatred. As an illustration of this feeling as it was once exhibited, the following case is given.

“SUPEYAN, an intelligent Tamil lad of nineteen, whose father was wealthy, and connected with one of the temples near Jaffnapattam, allowed his son to attend the school at Tillipally. Having there professed his belief in the Bible, his father was much alarmed; and when he returned home, caused him to be confined, and kept for a time without food. He then ordered him to perform certain heathen ceremonies. Supeyan refused, and when shut up in a dark room, made his escape, and fled to Tillipally, where he told Mr. Poor what had befallen him. He took a Testament, and pointing to the 10th of Matthew, from the 34th to the 39th verses, said with tears, “*that very good.*” His father hearing where he was, sent for him, and as he did not return immediately, came himself and took him away. They were no sooner out of sight, than his father stripped

him of his good cloth, put on one so poor as to be disgraceful to him, placed a burden on his head, as though he was a slave, and beat him frequently with a slipper, which is very disgraceful among the Hindus, until he reached home. Every art was then practiced to make him renounce Christianity. His relations said, the missionaries had given him some medicine to make him a Christian, and asked what it was? He replied, "The Gospel of Jesus Christ." A great variety of drugs were put into his food to turn him back to idolatry, and an idol feast being made by some of his young friends, he was ordered by his parents to make the customary offering to the idol. When the time came, he entered the little room, where the idol was enthroned, pulled off its ornaments and kneeled down to pray to the true God. One of his companions looking through the curtain, saw what was done, and told his father, who punished him severely, and sent him for a time to Kandy, in the interior of the island.

"Afterwards his father changed his conduct, and lavished caresses upon him. He shewed him his various possessions, and told him he should have all, if he would give up the idea of being a Christian, and if not, he should be an outcast for ever. Supeyan chose banishment from his father's house, saying, "I do not need house or land if I have an interest in heaven." He attempted to go to Tillipally, but was followed and taken home by force. They then tried to bring him under engagements to marry a heathen girl, but he would not consent. He even tore the contract when offered him. In short, they put his feet in the stocks, beat him, caused him to be conveyed to the neighboring continent, and at length wearied him out, so that he signed a recantation of Christianity. His father died soon after, and he, ever since, has seemed settled in heathenism."

5. Another obstacle to the success of missionary labor among this people is, their low moral sense or want of conscience.

This is a natural result of their system of error; it is deeply seated, and is a wide-spread and efficient barrier to

the inception of truth. Divine grace alone can reach and renovate their hearts in this respect.

These are regarded as the chief obstacles, and virtually comprehend all others.

The degree of success which has attended missionary efforts among the people may be estimated with some degree of accuracy—first, by gauging, as near as we can, the extent to which the community has been enlightened in the knowledge of Christianity, and the degree to which it has been affected by its moral and religious sentiments—and, 2ndly, by the number of individuals that have been either reformed or improved by its influence. Consideration will first be given to the number of individuals, whose characters have been either essentially modified or reformed by the influence of the mission.

The obsequiousness of the Hindu—the readiness with which he will assume appearances to please those whose interest he hopes to gain—his covert and shameless duplicity—make it a difficult matter to estimate the sincerity of his professed convictions of truth ; yet, the strength and earnestness of his professions, whether sincere or not, may be regarded as resting, in some degree, on his *perception of its excellence*. The characteristics just mentioned would lead one naturally to expect deficiencies and failures among the more hopeful characters. Such failures are not more common than might reasonably be expected.

1. *Of the Number of Conversions.*

The whole number of natives who have been received to the communion of the Christian churches connected with the American mission, on the profession of their faith in Christ, is 680 ; 200 of them females, 480 males.⁶ Over 300 of these were educated in the Batticotta Seminary, and

6. For Articles of Belief and Rules of Life adopted by the mission churches, see Appendix C.

about 180 in the Oodooville Female Boarding School. About 100 members have been excommunicated from the church for practising heathenism and immorality. How many of the remainder were *real* Christians can be known only to God. More than 100 have died ; many have left and gone to other parts of the island and to the continent. The number now connected with the churches is 357.

As has been hinted, converts from heathenism, often exhibit a lamentable weakness of faith and derilection from an upright Christian course, and, the reality of their faith is oftener evinced by the degree of evil they resist, than by their active efforts for the salvation of others. Their moral character is, confessedly, of a higher standard than that of their heathen neighbors, and situated, as most of them are, in the bosom of heathen families, the difficulties of a Christian life must with them be almost overwhelming.

It is an interesting fact, that many native Christians, whose unsteady walk had given their pastors great solicitude, have, in the hour of death, manifested a steadfast attachment to the Christian faith and an apparent reliance on Christ, which has encouraged the hope that many of these little ones, even of the weak and wayward, will be found at last gathered into the kingdom of God. Some, in the hour of death, have exhibited such heavenly peace and joy, as to assure their Christian friends of their acceptance with God, and to stir up the hearts of the heathen around them with wonder and admiration.⁷ With the progress of Christian sentiments in the community, the Christian character of church members has strengthened and improved, and there is good reason to hope that they will, in due time, under influences now at work, acquire a pleasing consistency of character. Some have been employed as catechists and in other useful capaci-

7. For a few brief obituary notices of native converts see Appendix D.

ties by the mission, with a good degree of satisfaction, and the confidence of the missionaries in the sincerity of the converts, increases in many cases (not in all) in proportion to their increasing acquaintance with them.

Some of them have manifested a liberality of feeling, deserving of particular commendation. Persons with little other income than their monthly wages, have given to objects of Christian benevolence, some one-twentieth, some one-fifteenth, some one-twelfth, and some one-tenth of what they receive. A native missionary Society has been formed by the church members which supports on one of the islands near Jaffna, a catechist and a school-master. The receipts of the society the past year, collected entirely among themselves, amount to about £75.—The church members at one station, besides their ordinary gifts, contributed the past year over £10 to the American Board of Missions.—The workmen in the Printing Office have contributed during the past six years upwards of £150 for a tower and new roof for the church at Manepy. Some individuals, who have received their education in the mission Seminary, and thereby obtained profitable situations, have contributed liberally according to their means for objects connected with the progress of the missionary work. Two among them gave each £7. 10s. towards a fund for building village churches. These contributions are pleasing indications of their confidence in the stability of the missionary work, and of their disposition to support it; and may be regarded as evidence of the sincerity of their professions of Christianity.

2. *Of the Number educated.*⁸

It has been stated that probably not fewer than 20,000 youths have received more or less of Christian instruc-

8. For a statistical view of the number of Schools and pupils, see Appendix G.

tion in the common schools of the mission. It could not reasonably be expected that the amount of instruction given in these schools would exert any very radical change in the subjects of it. And on the other hand, it would not be expected that the impressions received there, and the ideas communicated, would be entirely effaced from the minds of the pupils on their leaving the school. And such appears to be the fact. Those who first entered the schools have passed from childhood to manhood, and though but few of them have formally renounced heathenism and embraced Christianity, yet they retain in many instances some knowledge of the Christian lessons they learned; most of them can read the printed character, and when the gospel is preached in their hearing they are ready to hear with respectful attention, and are much better able to *understand Christian truth* than those who have received a purely heathen education.—The effect of the little cultivation they have received, is also shewn in their different feelings towards the missionaries, being almost always ready to greet them with a smile, as old acquaintances; and they are more ready than others to receive Tracts and Scriptures.

About 400 pupils have enjoyed the advantages of the Batticotta Seminary, and left the institution regularly. Of these about 70 are in the employment of the American mission; from 20 to 30 in the employment of other missions on the island and on the continent; and not far from 50 in Government service. From 50 to 60, it is supposed, have died. Of the remainder, some are settled on their homesteads, looking after their farms, and others are dispersed, seeking their fortunes. One has been heard of as being in Burmah—another is in business at the Mauritius. Upwards of 200 have professed the Christian faith, and it is believed that the large majority of all who have left the Seminary, have decided convictions in favor of

Christianity. They are among the most eligible candidates for offices in the gift of government, and are beginning as a class, to exercise a very important influence in the community.

About 120 pupils from the Female Boarding School, have been married to Christian husbands, and are assisting to train their families in the fear of God, and the love of virtue and religion. It is pleasing to witness their cleanliness and modesty of dress, compared with the same class of females in the country, and the care they manifest in their domestic affairs, as well as their anxiety to keep their children from the bad morals and the conversation of the heathen. Some of those who have left the school, and are favorably situated for such a purpose, are employed in teaching, with encouraging prospects of usefulness.

This is one of the most interesting and hopeful results of our educational labors, the full value of which cannot be estimated without giving it a distinct contemplation. Scattered here and there in the heathen villages of Jaffna are more than 100 Christian families, of respectable standing, whose heads have received the best advantages for Christian education which the institutions of the mission supply, and who are aiming according to their knowledge and circumstances, to train their children in the fear of God. The number of children belonging to such families may be from 130 to 150. These families are looked upon as the germs of an organized Christian community, that will yet fill and bless the land.

The effect of mission labors upon the native community at large may be estimated by noticing the following particulars.

1. The extensive *admission*, and, we would hope, the equally extensive *conviction* on the part of heathens—that *Christianity is true* and a *good religion*, and will eventually prevail in the land. It is not an uncommon

remark of old men in reply to the missionaries' exhortations—"Do not urge me to change ; I am too old, I must go in the way of my fathers ; but here are my children—if they wish, let them become Christians." And some say, "Yes, Christianity will prevail in our children's days."

2. The extensive *admission*, and we would hope, the equally extensive *conviction* that *Hinduism is false*.—This conviction is not, as might be supposed, co-extensive with the former, for there are not a few who can persuade themselves that Hinduism and Christianity, though so diametrically opposite to each other may be both true.—They never trouble themselves to inquire how the two systems could emanate from one source,—a belief in the lying fables of their own sacred books prepares them to credit this or any other absurdity. Learned heathens have been forced to acknowledge, by the demonstrations of science, that the Puranic system is founded to a considerable extent on error, and, however unwilling, they cannot escape the conclusion that a foundation of error cannot support a superstructure of truth. It often happens when a missionary is replying to the captious remarks of zealous heathen, that one or more of the bye-standers will join in sustaining the argument in favor of Christianity and against Hinduism. This is very common.

3. There has been some pleasing advance in moral sentiment, especially among those more immediately about the mission stations. Moral character is more highly esteemed than it formerly was. Natives will still lie and steal when temptations to do so, are presented, but they are more wary than they once were about doing such things, and feel more shame when detected. It is believed that parents estimate highly the safeguards erected by the mission to protect the morals of pupils in the Boarding schools, and approve of the discipline maintained there.

4. The existing feeling in favor of education—especially of education in the Seminary and Boarding School, affords pleasing evidence of the advance of Christian sentiment in the community. It has been stated that at first females could with difficulty be persuaded to attend the school, and that most of those who first came were the children of *poor* parents. There are, even now, many families of high standing, who consider it disreputable for their girls to attend school, and regard learning as an unnecessary and undesirable accomplishment for a female; but this sentiment is retiring within narrower bounds every year. There is no difficulty now in obtaining any desirable number of candidates for admission to the Oodooville school. In a Report of the school for 1846, it is mentioned that on a certain occasion when the Committee of the school attended to examine candidates for a small class that was then to be admitted, they were surprised to find *sixty-six* present from respectable families, most of whom could already read. It is supposed 100 would have been present, had more extensive notice been given. Twenty-five were present from Batticotta, where a few years before even one could scarcely be obtained. Only 17 could be received. It was a sad disappointment to the others to be sent back to their houses.—On a similar occasion in 1848, when a class of 20 was to be received, 130 candidates were present.

The eagerness for admission to Batticotta Seminary is characterized by all the earnestness men exhibit when in pursuit of the dearest objects of life. As has been stated every expense was at first gratuitous. The mission began some years ago to require payment for books. Soon after a small sum was required for board, which, however, was not to be paid till they had left the Seminary, and consequently it was found to be difficult of collection. In 1848, notice was given, before the reception of a new class, that payment for board would thenceforth be required *in advance*, and the sum was also raised to nearly double the

former amount. It was thought doubtful by many whether there would be found enough candidates, to complete a class, ready to meet these new and advanced terms—but there was never a greater number of candidates than appeared at the appointed time for examination, and never did they manifest so much earnestness in seeking admission. When the selection had been made, and the remainder were told to leave, many were unwilling to go, and continued interceding for places as if they could take no denial. Some offered to pay for the whole course in advance if they might be admitted. One little fellow, having obtained permission, took his seat at recitation hours with the class,—pursuing his studies at home, or with some friend. In this way he kept up with the class for one term, when, a vacancy occurring, he was admitted to regular membership. A native teacher, observing the earnestness of these lads and of their parents, remarked: “I seem as one born blind, and now just made to see. Every thing is so changed! These men, when young, would not receive even a plantain from the missionary; and if they came to his house, they would purify themselves by bathing before going to their own houses. I used to do so. When I first taught the missionaries, I always stopped at the tank on my way home and bathed, else my friends would not have received me. But now, how changed!”

In further evidence of the advanced state of public feeling on the subject of education, it may be stated that in most of the English schools, where Christian lessons are freely taught, the pupils are now required to pay *three* shillings a year for tuition.

Another interesting fact evincing the progress of Christian sentiment, is seen in the case of an opposition school established by heathen near the town of Jaffna. The managers were under the necessity of introducing the study of the Bible in order to sustain the school.

Another feature of society as it now exists, showing

what advance has been made since the commencement of the mission, and which is owing in part to its influence, is, the increasing independence of the natives. Any one coming to Jaffna from the continent of India will be struck with the comparatively independent bearing of the natives here. This is probably owing a great deal to the more efficient protection the Government has afforded them, and to their position in society as a sort of middle class. Other circumstances, as the more equal distribution of property and the abolition of slavery, have probably contributed to this. But the point to which we would particularly allude as exhibiting their increasing independence is, in the indifference now manifested to the claims for the official and distinctive reverence of brahmins and gooroos, and other relics of the ancient aristocracy, who were once invested with almost divine honors, but are now nearly reduced to the common level of humanity. Caste too, which in India is the cement of Hinduism, is, in Jaffna, almost another thing. It exists here, but its integrity is gone; some of its forms are maintained with a zeal becoming better objects, but it is gradually giving place to conventional distinctions more in harmony with the progress of society. Other facts might be mentioned, but these will suffice to show the *nature of the progress* made. Its extent it is difficult accurately to estimate. In every such transition, progress is faster below than it is above the surface of society. With the divine blessing it may be hoped that the natives of this province will, under the beneficent government of Great Britain, before many generations have passed, cast their idols to the moles and bats, and become the nominal, if not the real possessors of Christianity. Some sagacious minds have regarded this change as nearer than we can venture to anticipate it. But God is powerful, and with him is the residue of the Spirit, and when he shall "work, who shall let it."

N. B. For a view of the annual expenses of the different departments of the mission, see Appendix F.

APPENDIX.

A.

Brief Notice of the different Missionaries who have been connected with the American Ceylon Mission.*

The first company of American Missionaries for Ceylon consisted, as has been mentioned in the foregoing pamphlet, of the Rev. Messrs. EDWARD WARREN, JAMES RICHARDS, BENJAMIN C. MEIGS, and DANIEL POOR. Only Mr. Warren was unmarried; the rest were accompanied by their wives. They sailed from Newburyport, Massachusetts, October 23d, 1815, and arrived at Colombo on the 22d of March following. They remained in Colombo about six months and then proceeded to Jaffna where they first commenced missionary operations in October 1816.

Mr. WARREN was stationed with Mr. Poor at Tillipally. He very soon exhibited symptoms of pulmonary disease to which he was constitutionally inclined. In April 1818, he went to Cape Town with the hope of benefitting his health, but the change seemed to do him no good. He died at Cape Town August 11, 1818.

Mr. RICHARDS was first stationed at Batticotta. He accompanied Mr. Warren to the Cape, and remained with him till his decease. He then returned to his station at Batticotta where he remained till June 1821, when he was removed to Tillipally. He continued at Tillipally till his death, which occurred of pulmonary disease, August 3, 1822. Mrs. Richards was married to the Rev. Joseph Knight of the church mission, September 25, 1823, and died April 26, 1825.

Mr. MEIGS was first stationed at Batticotta, where he remained till February 28, 1833, when he was removed to Tillipally. He left on a visit to the United States January 16, 1840, and, leaving his family in the United States, returned to Jaffna in April 1842, and was stationed at Batticotta. He remained there till April 12, 1844, when he was removed to Chavagachery. He was removed from Chavagachery to Manepy April 28, 1846, and from Manepy to Tillipally March 8, 1849.

Mr. Poor was first stationed at Tillipally. Having lost his first wife, May 7, 1821, he was again married January 21, 1823, to Miss A. K. Knight. He was removed to Batticotta to take charge of the Seminary, May 16, 1823. He continued there till December 9, 1835, when at the

* The dates of missionaries' removals in these notices, refer to the time when the question of their removal was decided by the mission. Their actual removal was usually a little later.

request of the American Madura Mission, he was appointed to join that body. He remained in connection with the Madura Mission till September 22, 1841, when he returned to Jaffna and was stationed at Tillipally. He left Jaffna on a visit to the United States, February 26, 1848.

The second company of missionaries for the American Ceylon Mission, consisted of the Rev. Messrs. MIRON WINSLOW, LEVI SPAULDING, HENRY WOODWARD, and JOHN SCUDDER, M. D., with their wives. They sailed from Boston June 8, 1819. They first landed at Calcutta, from whence they took passage for Ceylon, and arrived in Jaffna about the end of 1819.

Mr. WINSLOW was first stationed at Oodooville with Mr. Spaulding. Mrs. Winslow died January 14th, 1833. Mr. Winslow went to the United States September 18, 1833, and was married a second time April 23, 1835, to Mrs. Catharine Carman. He returned to Jaffna in May, 1836, and was appointed June 2d, 1836, to commence the American Madras Mission. He is still living at Madras in connection with that mission.

Mr. SPAULDING was first stationed at Oodooville with Mr. Winslow. He was removed to Manepy August 17, 1821, and from thence to Tillipally August 11, 1823; from thence to Oodooville February 28, 1833. He left Jaffna on a visit to the United States early in 1844, and returned to Jaffna, and to the Oodooville station, April 16, 1847.

Dr. SCUDDER was first stationed at Tillipally, but remained there only a short time. He was removed to Panditteripo June 8, 1820, where he continued till October, 1833, when he was removed to Chavagacherry. He was appointed to accompany Mr. Winslow to Madras June 5, 1836, and is still connected with the American Madras Mission.

Mr. WOODWARD was first stationed at Batticotta. He was removed to Manepy December 4, 1820. He was removed again to Batticotta August 22, 1821, and from thence to Tillipally January 30, 1823. Mrs. Woodward died of consumption, November 24, 1825; Mr. Woodward was married a second time, October 12, 1826, to Mrs. CLARISSA E. FROST, widow of Rev. E. Frost, of the American Bombay mission. He was removed to Manepy in April 1829; and again to Batticotta March 13, 1833. He died at Coimbatore, on his return from the Nilghery Hills, August 3, 1834. Mrs. Woodward was married in December 1836, to Rev. WILLIAM TODD, of the American Madura mission, and died at Madura in June 1837.

The next company of missionaries for this mission consisted of the Rev. Messrs. GEORGE H. APTHORP, HENRY R. HOISINGTON, WILLIAM TODD, SAMUEL HUTCHINGS, and NATHAN WARD, M. D., with their wives.

They sailed from Boston July 1, 1833, and, first landing at Madras, afterwards proceeded to Jaffna, where they arrived October 28.

Mr. APTHORP was first stationed at Manepy, with Mr. Hoisington. He was removed from thence to Panditteripo March 7, 1834, sharing the duties of that station with Mr. Todd. He was appointed to commence

a station at Ramnad, October 23, 1834, but the appointment was revoked before he had removed his family to that station; and January 8, 1835, he was removed to Varany, where he continued till February 1, 1844, when he was removed to Valverty, where he died of typhus fever, June 8, of the same year. Mrs. Apthorp continued in the mission till her death which occurred of consumption at Panditerripo September 2, 1849.

Mr. HOISINGTON was first stationed at Manepy with Mr. Apthorp. He was appointed May 14, 1834, along with Mr. Todd, to commence a mission at Madura, but returned again to Jaffna and was stationed at Batticotta, succeeding Mr. Poor in the charge of the Seminary, January 26, 1835. He left on a visit to the United States for his health in January 1842, and returned from the United States to Batticotta October 5, 1844. He has been compelled by ill-health to resign his connection with the Seminary, and is now on his way to the United States a second time.

Mr. TODD was first stationed at Panditerripo, where he remained until his appointment with Mr. Hoisington, to commence a new mission at Madura May 14, 1834.

Mr. HUTCHINES at first resided at Oodooville with Mr. Spaulding. He was removed to Varany July 8, 1834. He remained there till January 23, 1835, when he was again removed to Oodooville, having the charge of the Manepy station. He succeeded Dr. Scudder at Chavagacherry September 19, 1836, and was removed to Manepy August 21, 1839, where he remained till he was appointed to Madras, to superintend the preparation and publication of an English and Tamil, and a Tamil and English Dictionary. He was compelled by ill-health to leave Madras for the United States, October 24, 1843.

Dr. WARD was stationed at Batticotta and associated with Mr. Hoisington in the care of the Seminary. He was obliged to leave for the United States, December 1846, on account of the failing health of Mrs. Ward.

The next who joined the mission, were the Rev. JAMES REED ECKARD and Mrs. ECKARD, and Mr. EASTMAN STRONG MINOR, and Mrs. MINOR. They sailed from Salem October 29, 1833, and arrived in Jaffna, March, 1834.

Mr. ECKARD was first stationed at Batticotta. He was appointed to Madura January 26, 1835. He was removed from Madura to Ramnad, and from thence returned to Jaffna, and was stationed at Panditerripo July 28, 1836. He was removed from Panditerripo to Batticotta May 3, 1838; and from thence to Tillipally August 14, 1839. He returned again to Panditerripo December 30, 1840. He left Jaffna for the United States on account of Mrs. Eckard's ill-health, in March 1843.

Mr. MINOR was stationed at Manepy and still remains there, having the charge of the Printing Establishment of the mission. Mrs. Minor died of pulmonary disease June 29, 1837. Mr. Minor was married a second time, December 18, 1839, to Miss JUDITH M. TAYLOR.

Rev. ALANSON C. HALL and wife arrived and joined the mission April 30, 1835. He was first stationed at Panditerripo, but was appointed September 28, of the same year to Madura. Soon after his arrival at Madura, Mrs. Hall died. Mr. Hall was for a short time associated with Mr. Eckard at Ramnad, and returned to Jaffna July 28, 1836, but his health being poor he left for the United States a few months afterwards.

Rev. JOHN S. PERRY and Rev. JOHN J. LAWRENCE and their wives arrived in Jaffna September 25, 1835.

Mr. PERRY, after residing a few months at Oodooville, was stationed at Panditerripo, where he remained till August 17, 1836, when he was removed to Batticotta. He remained at Batticotta till his death, which occurred of cholera, March 10, 1838. Mrs. Perry died of the same disease three days after her husband.

Mr. LAWRENCE was nominated to join the Madura Mission September 28, 1835. He resided first at Madura, and afterwards at Dindigal till within a short time of his death, which occurred of dysentery, at Tranquebar, September 18, 1847, while he was on his way to the U. S. Mrs. Lawrence proceeded to Madras after the death of her husband and took passage for the U. S.

In the early part of 1839, Miss ELIZA AGNEW, and Miss SARAH F. BROWN were added to the mission. Miss Agnew has been up to the present time connected with the Female Boarding School at Oodooville. Miss Brown was usefully employed for a number of months in teaching an English School at Batticotta, but her health failing, she returned in 1840 to the United States.

In 1840, Rev. EDWARD COPE and Mrs. COPE were transferred from the Madura to the Jaffna mission. Mr. Cope was stationed at Batticotta and associated with Messrs. Hoisington and Ward in the care and instruction of the Seminary. He resigned his connection with the Seminary and was removed to Valverty in July, 1847. He left Jaffna for the United States in September 1848, on account of his own and Mrs. Cope's impaired health.

The Rev. Messrs. JOHN C. SMITH, SAMUEL G. WHITTELSEY and ROBERT WYMAN and their wives arrived in Jaffna, and joined the mission in April 1842. Mrs. Smith had been sick of pulmonary disease most of the voyage, and lived only a few weeks after her arrival. Mr. Smith was united in marriage to Mrs. MARY STEEL, widow of Dr. JOHN STEEL of the Madura mission, in October, 1843. Mr. Smith was first stationed at Manepy. From thence he was removed to Chavagacherry in January, 1844, and from thence to Varany in February of the same year. He remained there till April 24, 1845, when he was removed to Panditerripo, where he continues to reside.

Mr. WHITTELSEY was first stationed at Manepy. In August 1842, he was appointed to Chavagacherry, and in October 1843, he was appointed to succeed Mr. Spaulding at Oodooville. He remained there till April 9,

1846, when his health being poor he was removed to Batticotta. He continued in connection with the Batticotta station till his death, which occurred of inflammation of the bowels, at Dindigal, February, 1847, while he was on a visit to the stations of the Madura mission. Mrs. Whittelsey returned to the United States the following year.

Mr. WYMAN was first stationed at Batticotta, in connection with the Seminary, where he remained till June 13, 1844, when on account of ill-health he was removed to Valverty. After a few months he left Valverty for Madras, and sailed with Mrs. Wyman for the United States in December, 1844. He died at sea, January 15, 1845. Mrs. Wyman proceeded on her voyage to the United States.

In March 1846, the Rev. ADIN H. FLETCHER, and Rev. WILLIAM W. HOWLAND and their wives, and Miss MARY ANN CAPELL arrived and joined the mission.

Mr. FLETCHER was first stationed at Chavagacherry. He continued there till January 1848, when he was removed to Tillipally. Ill-health has compelled him to leave, and he is now waiting an opportunity to sail for the United States.

Mr. HOWLAND was first stationed at Batticotta. He was removed from Batticotta to Oodoo-ville in January 1847, and the following April, he was again removed to Batticotta, where he continues to reside.

Miss CAPELL was usefully employed in connection with the Oodoo-ville Female Boarding School till February 1848, when she was united in marriage to Rev. C. F. MUZZY of the Madura mission, and removed with her husband to Madura.

In March 1847, the Rev. WILLIAM W. SCUDDER, and Mrs. SCUDDER, and the Rev. EUROTAS P. HASTINGS arrived and joined the mission.

Mr. SCUDDER resided for a few months at Manepy and then at Batticotta. He was stationed at Chavagacherry in January 1848. Mrs. Scudder died of cholera, in March 1849, on board a native vessel as she was returning with her husband from a visit to Madura. Mr. Scudder was stationed at Manepy October 19, 1849.

Mr. HASTINGS was stationed at Batticotta, and continues there in connection with the Seminary.

In October, 1847, SAMUEL FISK GREEN, M. D., arrived and joined the mission. After a few months residence at Batticotta, he was removed to Manepy, where he continues to reside.

In March, 1849, the Rev. Messrs. CYRUS T. MILLS, and JOSEPH T. NOYES, and Mr. THOMAS S. BURNELL, and their wives, arrived and joined the mission.

Mr. MILLS was stationed at Batticotta, and is associated with Mr. Hastings in the care of the Seminary.

Mr. NOYES after residing a few months with Mr. Smith at Panditerri-po, was stationed at Chavagacherry.

Mr. BURNELL was stationed at Manepy. It is expected he will receive the charge of the Printing Establishment at the beginning of the next year, (1850.)

COURSE OF STUDIES.

Studies Preparatory for the Seminary.

Webster's Elementary Spelling Book ; First Lessons, English and Tamil ; Geography of Hindustan in Tamil ; New Testament in English ; English Instructor, No. III. ; Arithmetic in Tamil, called பாலகணிதம் ; முதலரை and ஞாவையார்முதுமோழி ; Geography in Tamil ; The Eleventh part of Negundu ; Abridgement of Rhenius' Tamil Grammar ; The Catechisms, ஞானப்பால் and ஞானதீபிகை ; Scripture History, (வேதப்பொழிப்பு ;) Writing English and Tamil ; The Principles of English Grammar ; The simple Rules in English Arithmetic ; Reading well in English and construing English into Tamil.

Studies in the Seminary.

I. THE NORMAL DEPARTMENT.

English.—The English Bible ; Town's Analysis ; Putnam's Analytical Reader ; Putnam's Sequel ; Selections of Poetry ; Woodbridge's Geography ; Frazee's Grammar ; Parley's 2d Book of History ; Marshman's India ; Gallaudett's Natural Theology ; Joyce's Arithmetic ; Thompson's Algebra ; Good's Book of Nature, (abridged.)

Tamil.—The Bible ; Indian Pilgrim, (ஞானதேசாந்திரி ;) Rhenius' Body of Divinity ; Barth's Church History ; Tamil Grammar ; Tamil Classical Reader ; Elements of Hindu Astronomy.

II. THE ACADEMICAL DEPARTMENT.

Religious and Literary.—The Bible and its connections ; The Greek New Testament ; Evidences of Revealed Religion ; Mundy's 1st vol. of Evidences of Revealed Religion ; Alexander's Evidences ; Paley's Natural Theology ; Robinson's Compend of History ; Goodrich's Church History ; Hedge's Logic ; Whateley's Rhetoric ; Classical Tamil and Sanserit ; Mason on Self Knowledge ; Keith on fulfilled Prophecy ; Dwight's Theology ; Butler's Analogy.

Scientific.—Day's Algebra ; Playfair's Euclid ; Day's Mathematics ; Conic Sections ; Olmstead's Natural Philosophy ; Chemistry ; Natural History ; Olmstead's Astronomy ; Hindu Astronomy ; Coffin's Eclipses ; Bacon's Novum Organon ; Abercromby's Intellectual and Moral Philosophy ; Construction of Maps, Charts, Plans, &c.

C.

ARTICLES OF BELIEF AND RULES OF LIFE,

Adopted by the American Mission Churches, Jaffna.*

[Translated from the Tamil.]

I. We believe, that the Christian religion is true, and that no other religion is; and that this true religion is fully revealed by the inspiration of the Holy Spirit in the Old and New Testaments, which are given by God as the sole guide of our faith and practice.

II. We believe, that Jehovah is the only true God, Father, Son and Holy Ghost, the triune ONE, without beginning or end: a Spirit, almighty, omnipresent, omniscient, just, holy, merciful, and perfect in all his attributes, and that he made, governs and preserves all things.

III. We believe, that we ought to worship this true God, and that it is wrong to worship any other god, or image, or saint.

IV. We believe, that after Jehovah had made the earth and heavens, he made our first parents, Adam and Eve, holy, that he gave them a command, but being ensnared by the devil, they broke the command, and thus exposed both themselves and their posterity to the curse of God.

V. We believe, that though our first parents incurred the curse of God, he had compassion on them and promised to send his Son as our Saviour, and by the prophets foretold the time, place, and circumstances of his birth. Also as a sign that the promised Saviour should take upon himself human nature, and offer himself an atonement for sin, God directed that beasts should be offered in sacrifice.

VI. We believe, that at the appointed time, the Saviour was conceived by the power of the Holy Ghost, and born of the virgin Mary, that he was called Jesus Christ, was God and man, wrought miracles, and taught such doctrines as are necessary for man's salvation, was crucified to reconcile us to God, and by his sufferings and death, made a sufficient atonement for our sins, and thus became the only Mediator between God and man; that he rose on the third day, commanded his disciples to make the Gospel known to all nations, then ascended to heaven, and now makes intercession with the Father that all who believe on him may receive the gifts of the Holy Spirit and other blessings.

* These Articles and Rules are publicly read whenever any one is received to the church. Credible evidence of a change of heart is regarded as necessary for admission to the church. Discipline is exercised according to the rules of the New Testament. Apostates to heathenism, and those who are guilty of persevering violation of the plain and imperative injunctions of the Bible, are excommunicated.

VII. We believe, that although Jesus Christ by making an atonement for man's sins has provided a way for all to escape eternal torment and obtain salvation, still all are naturally unwilling to embrace him; yet God of his free grace not only chooses many, gives them the Holy Spirit, causes them to feel that they are sinners, to repent and believe on Christ, but also for his sake, he receives them as sinless, gives them all necessary good in this world, and in the world to come the joys of heaven.

VIII. We believe, it is the duty of all who have repented and believed on Jesus Christ, to be baptized, join the church, cause their children to be baptized, partake of the Lord's supper, and in all things to take Christ as their example.

IX. We believe, that at the end of the world, Jesus Christ will come in glory, raise the dead, change the living, assemble and judge all, receiving those who have repented, to heaven, and casting all who have not repented into an eternal hell.

RULES OF LIFE.

[Given by way of a familiar exposition of the Ten Commandments. Numerous Scripture proof texts are added in the Tamil.]

I. You are bound to leave all idol worship; the worship of the saints of the Roman Catholics, and what the Tamil people call gods. You should not go to their temples, nor make any offerings to them, nor give any thing for their support, nor rub sandal-wood, or ashes, nor use any heathenish ceremonies, enchantments, or prayers at a wedding, a funeral, the birth of a child, while cultivating the land, when going to buy or sell, or when doing any other work. You should not have any thing to do with such customs, neither should you observe lucky or unlucky days or signs, nor use sorcery, nor consult the shasters. All these you are bound to leave, and to live without the least leaning to heathenism.

II. You should not observe any distinctions of caste among yourselves, but live as the members of one family. In reference to office and other worldly distinctions, the inferior are to honor the superior, each walking humbly, and esteeming others better than himself.

III. Take not the name of God in vain, neither swear by the head, nor any other part of the body, nor take an oath upon any other name, nor use vain and idle words, nor quote the Bible in an irreverent manner.

IV. Remembering you have covenanted to keep the Sabbath day holy, you should make every necessary preparation for the Sabbath beforehand, so that neither you, nor your workmen, nor your cattle, may have any thing to do on that day; but both you and your family must abstain from all worldly business and conversation, and desires after

worldly things. You must not buy, sell, journey, read books on worldly subjects, nor spend the time idly, but read and hear the Scriptures, and talk about them; meditate on the great concerns of the soul and on heaven, go to church and worship God, and pray with your family at home.

V. Children ought not only to obey and honor their parents, but when they are old, or in want, to support them. Parents too should treat their children kindly, instruct them in the word of God, and pray with and for them. Servants should obey and honor their masters, and masters should be just and kind to their servants, and give them suitable instruction. Wives should obey and reverence their husbands, and husbands love their wives. Each ought to be in subjection to kings and rulers, and live in peace and love with all men.

VI. No one should destroy his own life, or that of another, nor kill any thing without substantial reason, nor treat beasts with cruelty, either in sport or in anger, nor allow their children to do so. No one may cause abortion, nor be guilty of drunkenness, gluttony, anger, hatred, envy, malice, cursing, quarrelling, oppression, or any such crimes.

VII. You must not commit adultery, nor use obscene language, nor learn bad songs, use indecent gestures, associate with unchaste company, nor go to dances or plays. You should not intermarry with near relatives, nor with idolaters. Each husband should live in love with one wife, and never leave her except for the crime of adultery.

VIII. You must not steal, assist a thief, nor allow stolen goods to be in your care. Use no fraud in buying and selling, nor deception in weights and measures; receive no bribe, take no unlawful interest, neither forge bonds, gamble, nor commit any such sins.

IX. You must not bear false witness, and as church members, you should not go to law with each other, nor assert any thing to be true which you do not know to be so. Do not slander, nor speak insidiously, nor think evil of others, nor speak reproachfully of the faults of your brethren; but if you see a fault which duty requires you to make known, do it with love and tenderness.

X. You must not covet your neighbor's goods nor be envious of the increase of your neighbor's property, but be contented with such things as you have.

It is not only a duty to refrain from doing evil, but every one is bound continually to do good.

You should love your brethren, comfort, exhort, pray for, and reprove them; bear with and forgive their faults, and be ready to confess your own.

As far as you are able, feed the hungry, clothe the naked, administer to the sick and poor, constantly desiring that neighbors, children, and

friends should live a godly life. You should make known to them the Scriptures, and exhort them to reform; pray for them, and in this way continually strive that the glory of God may be made manifest by the spread of the Christian religion. Moreover, you should as the Christian religion directs, set a good example before all, and shine as lights among men, considering that as Christ has bought you at an unspeakable price, you are not your own, but his, and are bound to serve him with both soul and body, and to rejoice in his glory, giving diligence to make your calling and election sure. If you do these things you will not stumble, but an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ will be administered to you.

D.

Brief Obituary Notices of Native Converts.

[The following Notices of ELIZABETH COWLES WALKER, CHARLOTTE BURNELL MARTYN, and MARCIA HUTCHINSON CHESTER, females who were educated in the Oodooville Female Boarding School, are taken from the Appendix of a Report of the Oodooville School published in 1839.]

Elizabeth Cowles Walker.

[Translated from a Tamil Account given by her Husband.]

ELIZABETH was born in 1819, and lived with her heathen father and mother until their death. This happened while she was very young. After that, she lived with her other relatives, and most of the time with an older sister, who quarrelled with her every day. On this account, her uncle Nicholas Permander, advised her to go to the Oodooville School. As he himself had embraced the Christian religion, he was anxious that his niece should also become a Christian. With much perseverance, he overcame the prejudices and objections of her relatives, and eventually placed her in that School. She made good progress in her studies, and was more and more convinced that the only way of salvation is through the blood of Jesus Christ. She ultimately gave good evidence of a change of heart, both by her ardent piety and by her daily conduct, and in 1835 was received into the Christian Church, having spent only two years in the School. Soon after this, she was married to E. WALKER, and removed to her native village where she was a shining light both to her relatives and neighbors. There was a great and manifest difference between her walk and conversation and that of her neighbors. Not only Christians but even the heathen spoke highly of her as a most exem-

plary person. Two years after her marriage, she was taken sick and confined to her bed. While thus confined, as long as she was able to read, she read in the Bible and continued in prayer constantly. After her strength failed so that she could not read and pray, she asked her husband and others to do so. When she heard others read the Bible and pray, she was much animated and exceedingly joyful. Her whole soul seemed intent on the Bible. As her disease increased she looked upon death as certain and near. She viewed the world as of no value but gazed with a full heart upon her change from earth to heaven, and longed for the rich joys laid up for her there. As she saw death approach, she feared not but greatly rejoiced, saying, "When I die I shall see the Lord in whom I have trusted. What can death do unto me? Leaning on the strength of the Lord I shall rise from the ocean of death and stand on the other shore." She constantly spoke on these subjects. After a few days she was unable to speak on account of a tumor in her face and throat, and communicated her thoughts by signs. This affliction increased rapidly, and in a few days more she committed her soul into the hands of God who made and who had supported her. In all her sufferings, she was cheerfully resigned to her Saviour's will, wishing rather to depart and be with him.

Charlotte Burnell Martyn.

[Written by her Husband.]

CHARLOTTE was a member of the School from 1823 until she was married in October 1835. She died in December 1837, aged 21 years and 3 months. Her general behavior was amiable and commanding. She was distinguished by a grave deportment, which was respected by superiors as well as equals. She was not given to pleasantries and trifles as others frequently are; her words were explicit and firm, her conduct straight forward and exemplary.

She maintained a high standing in her attainments as a scholar and was beloved by all in the School.

As a Christian, her mind was settled and firm. She was regular in her private devotions and in her attendance upon religious meetings and other services.

As a wife, she was affectionate and dutiful, skilled in the art of native housewifery, and lacked nothing which any one could wish in choosing a Christian companion.

As a mother, she brought up her children in the fear of the Lord. The first words she taught her children were "Lord" and "Jesus." Her little child, but 18 months old, when its mother died, was taught to kneel down and repeat a short prayer.

As a neighbor, she was obliging and courteous to all. She was pecu-

harly attached to every one of her Christian sisters and schoolmates, who have occasion enough to shed tears of sorrow at her sudden removal.

A little before her separation from the School, it was impressed upon her mind that she should be soon removed by death. This impression, she sometimes expressed to others, and from that time the thought of death was ever present with her. During the latter part of her life, she was subject to sudden attacks of sickness or of severe illness which were the effectual means of preparing her for a sudden transition, and of bringing the thought of death and of heaven nearer home.

If she thought or spoke much and repeatedly about any thing in this period of her life, it was about death. She seemed to have lost all pleasure in dress, jewels, &c., and to have set her affections wholly on things above. She lived a dying Christian daily, and was so averse to the concerns of this world, that others thought it very strange. She had set in order such things as concerned her as she would wish them to be when dead, long before she had the *slightest* apprehension more than was usual of sudden death. She was taken sick three days before she died, and though every human aid was given her, she knew that no attempt whatever would secure her recovery. She had her full reason to the last. She felt a deep interest in her little daughter and son, but gave them up to the guardian care of her Saviour. She prayed several times in a most pathetic manner

Feeling that the time of her departing was nigh, she called every one of her friends and spoke to them her last words. She once addressed all on the importance of being prepared to die. A little after this, she sung a hymn most sweetly, and offered up a prayer. After a short time she fainted a while, and then said, "Lord Jesus—Come and receive me, Lord." Thus slept Charlotte in the Lord, triumphant over death and hell.

[The following note, addressed to the Principal of the Odooville School, was received the morning after her decease.]

REV. SIR.

Your beloved Charlotte is no more. She is now happy with her Saviour as she had long expressed and expected. She is now dead to die no more. She seemed expressly triumphant over death and grave. Her state during her sickness was such that her friends though foreign to the hope of Christians are rather comforted, as I myself am, compared to what they usually are at the departure of their friends. She spoke much about her never fading hope and happiness in her Saviour. She requested when alive, to inter her remains at Odooville, as she had spent most of her life time there. You and Mrs. S. together with her sisters in the School, will once more see her lifeless face, but smiling and expressive of eternal joy.

I am happy because I am sure that my wife is happy. Other particu-

bars I shall mention hereafter. You will please to have a grave dug for her before 4 o'clock. I shall bring her body earlier to have a short service previous to her interment. You will kindly invite as many Christians as possible to be present.

Yours,

H. MARTYN.

[The following account was given in Tamil by Solomon, a Native Preacher connected with the Wesleyan Mission.]

On the 13th of December, I was informed that Charlotte, wife of H. Martyn, was very ill and was not expected to live but a few hours. I immediately went to the house and found it even so. Though she was in very great bodily suffering, her soul was happy. She endured her sufferings with great patience, and waited with a longing desire to enter into the joy of her Lord. Seeing that she had full possession of her mind and speech, I said to her, Do these sufferings make you think that God does not love you? She replied, "No, God chastiseth the child he loves—He is my loving Father—O Jesus my Lord, thou hast also loved me." Observing her sigh, I said, my child why do you sigh? Are you in great distress? Or have you any thing particular in your mind? Though almost unable to speak, she made an effort and said, "I am an unprofitable servant. Though my Saviour has granted me so many blessings, still when I look back I am grieved at my carelessness. I have not done my duty as I ought." I said, True, we should grieve for our faults, but you need not be cast down on that account, since Jesus is on the right hand of God to plead for you. Look to him for his blood can cleanse you from all sin.

She then said in a low tone of voice, "O Lord, come. Why tarriest thou? Look upon my sufferings." I said, These pains will quickly end. When you enter into the rest of the Lord Jesus, then there will be no pain nor death. Trust firmly in the Lord Jesus. She then said, "O Christ have mercy, have mercy, receive my soul." I then prayed with her. After prayer she thanked me. Seeing many of her relatives and friends standing round the couch, she took hold of my hand and said, "Give them a word of exhortation. They are all careless about their souls." I immediately complied with her request and said, If you also do not repent and believe on our Lord Jesus Christ and live a holy-life you cannot die such a happy death. With many such words I exhorted them. For this also she thanked me. I then started to leave but she again clasped my hand and said, "You must always give good advice to Martyn. Give my kind regards to your family." This she said, because she was very intimate with my wife and children. I have been a preacher many years and have conversed with many when dying, but I never saw a female who so well understood divine things, who believed so firmly in Jesus, who so triumphed over death, who so longed and thirsted after heaven,

and who was so happy. May the Lord grant that my death may be like hers.

[The following account was given in English, by Thomas Mortimer, a young man connected with the Church Mission at Nellore, in a letter to the Principal of the School.]

Being interested in the death of Charlotte Burnell, Martyn's deceased wife, I feel it my Christian duty to inform you something of her previous conduct, inasmuch as she was one of your scholars and belonged to your church. During her illness, I had the opportunity of frequently calling on her and of witnessing her strong attachment to the Saviour, whom her soul loved, and found many reasons to thank God Jehovah, who was pleased to grant her a quiet and happy death. She appeared to have been possessed of a lively faith in our Lord Jesus Christ, and to have set a good example to her friends and relations who surrounded and attended her death-bed. Especially in the time of her illness, she devoted much of her time to meditation, prayer and praises. Singing hymns on the sufferings, death and resurrection of her Saviour, was her greatest delight. I was much rejoiced to witness those marks of her love and affection to her Saviour, in whom she fully trusted as her temporal and spiritual physician. This high sentiment is contained in the remarks she made to her husband. "I have no longer need of a worldly doctor, but Jesus Christ the great physician of the soul is my eternal doctor, to whom I now commit my soul." Above all, her regard to the Word of life, which was her daily exercise and comfort, was very like that of the Psalmist, who said, "O how love I thy Law: it is my meditation all the day." On my last visit, which was on December 13, 1838, although she was on the point of death, being very weak, even at that time she requested me to read to her of that blessed Word which was the standard of her faith. I therefore chose the following verses to comfort her, such as—"Blessed is the man who endureth temptation, for when he is tried he shall receive the crown of glory which the Lord hath promised to them that love him." "God shall wipe away all tears from their eyes, and there shall be no more death." "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." To all these she listened with a remarkable attention, for until that moment she was with perfect mind and speech. Towards the conclusion of my address she uttered something with a faltering voice, and put up her hands together as if she prayed to her heavenly Father. Soon after this, she became quite insensible and was speechless. I offered up a short prayer for her and returned home.

After two hours time, I came to know that our sister Charlotte was no more in the world.

I humbly trust that she breathed her last in the Lord, and is now in

heaven, which God has prepared for his people from the foundation of the world.

Marcia Hutchinson Chester, who died in Madura.

[Given in Tamil by her Husband.]

MARCIA entered the School in 1822, and made more than common proficiency in her studies. After she united with the Church in 1829, her Christian character was uniformly elevated, and her manner so mild and kind that she was much beloved by all. She was married to J. Chester in 1836, and a few days after, left her native place, under the conviction that it was her duty to strive for the salvation of others. She embarked for Ramnad on the 9th of March. When she arrived on the Continent the women came round the Rest-houses where she stopped, and while they were astonished to hear her read, they listened with much attention to what she said about the Christian religion. After her arrival at Ramnad her custom was to rise very early and read, as she had time, one or two chapters in the Bible. She then attended to her domestic duties until 8 o'clock the regular season for family worship. She often explained to the women who came to see her, or whom she visited, the motives which led her to leave Jaffna. She told them of her former state as a heathen and a sinner, how she first began to think about her soul, how many gifts God had granted her, and how great was her religious enjoyment. She told them of their lost condition and the way of salvation through Jesus Christ.

After a few months that mission was broken up and the Missionaries left. Marcia then accompanied her husband to Madura. On the Sabbath after her arrival at that place, she was much impressed by hearing a sermon on the worth of the soul. She spoke of this subject to those who came to see her—she meditated on it, and formed the resolution that when well she would seek out those to whom she could speak these things, and if sick she would not cease to pray for them. At that time, she laboured hard to collect and teach a small school for girls. She was always diligent, kept her house in order, made her time profitable by sewing, teaching, &c. and was systematic in every thing. This was an excellence noticed by all. She frequently spoke of death, and often remarked that she should not live long. Not long after this, she was taken sick and had a strong impression that she should die. While sick she used frequently to sing in Tamil, "O earth thy joys I seek not," &c.

She sought not the joys of this world but the joys of heaven, and while thus seeking, she rested in the Lord on the 4th of March, 1837. The last words she spoke were—"O my Jesus, full of love—full of love."

[The following account of JONATHAN MAGEE, a youth connected with the Batticotta Seminary is a translation of Tract No. 21, of the Children's Series, of the Jaffna Religious Tract Society, published soon after his death.]

Account of Jonathan Magee, aged 12 years.

This youth was born of heathen parents in Chunnagam, a village in the parish of Oodooville. All his ancestors were of high caste and strong in the religion of Siva. When he was five years old, he went to the village school and studied Tamil and committed to memory some verses written against the Christian religion and was forward in disputing with Christians. Being desirous of entering the Seminary at Batticotta, he studied English and was eventually received to the Seminary. While there, his feelings against Christianity gradually changed and he appeared to read the Bible with much interest and to consider himself a great sinner. At this time he went home in vacation and spoke with his father and mother and told them that the gods which this people worship, and the idols, are all without life and useless, and that trusting them is useless. His father and mother replied: "Son, is not the god whom our fathers worshipped the true god? Speak not thus profanely that the idol, which our wise men and others from the commencement of the Siva religion, worshipped as god, is vain. If you speak thus, you will go to hell." In reply he gave an account of the Christian religion, and said, that without faith in Jesus Christ no one could go to heaven, and that disobedience to the commandments of God, and the worship of idols, and divine honors paid to many gods, are sin and lead to hell: but that speaking the truth could never lead to hell. In reply, they said, "While you are so young, don't enter into so great subjects. Never speak lightly of any god." The boy replied, I am not afraid to leave off the worship of these gods and idols: but I fear, because I have so long neglected to worship my Maker, and because I have walked contrary to his commandments so long. Therefore I am resolved to go to Christ, to follow him, and to enter into his religion that this sin may be taken away. His father was angry at this and said, "You must not enter into the Christian religion now. If you do, all our relations will cast us off, the whole world will despise and ridicule us. See to it that you do not thus disgrace our family. Not only this, you are young and there is no special haste to embrace the Christian religion. You may attend to that hereafter when you have studied and become learned and have gotten a situation and are respected." To this the boy made no answer, kept quiet and went back to Batticotta. After a few days he joined the church, and then wrote a note to his father telling him what he had done. The father read the note and told it to no one but his wife. In the next vacation the boy was afraid to go to his house for fear of his father and mother and so went to a neighboring school mas-

ter's house and made his case known to him. As the master understood the whole case, he accompanied the boy to his father's house. His father and mother were angry and would not speak with their son. When his uncle and other relations understood the case, they were in a great rage and came to beat him. The school master, seeing this, snatched the stick from the uncle's hand and broke it, and exhorted them to be quiet. They then refrained and said, "Well, you may go and live with the missionaries, but never set foot again in this place, nor come into our presence." He bore all this with much patience and returned to Batticotta. While there, he was constantly sorrowful, because some of the boys who studied in the same class with him were careless about their souls. He used daily to call some of them into a private room, exhort them, and pray with and for them. He used to call them one by one, and talk to them. When others talked with the boys he also would tell his feelings, and speak of the importance of their also joining the Christian church. From the day he joined the church to the time of his death he was consistent in his conduct, very elevated in his piety, and in learning excelled. As he was thus distinguished in every thing he was much beloved by all his class, and by his teachers and by the missionaries. Thus he was beloved of God, by all true Christians, and by all in the Seminary. He fell sick on the 12th of November, 1836. His disease increased more and more until he died.

Nathaniel or சண்முகச் சட்டம்பியார்.

[Extracted from the Morning Star for January 11th, 1849.]

Died at Batticotta, on Saturday, (January 6th, 1849,) NATHANIEL, more generally known by the name சண்முகம் சட்டம்பியார், aged 55 years. He had been for a long time in the employ of the American Mission; for many years as principal Tamil Teacher in the Batticotta Seminary, and at different times as Moonshee by the missionaries. With them he read and assisted in the translation of the Scriptures, became familiar with their doctrines, which he often pronounced excellent, but still held fast to his shastras. Many an argument did the missionaries hold with him to show him the insufficiency of his system for the salvation of sinful men, and many solemn warnings did they give him of the danger of his course, yet he remained firm in his heathenism, frank and open in his professions and apparently one of the most honest and ingenuous of heathen men. When no longer employed by the missionaries he commenced teaching the doctrines of his sect for his support, having several classes of disciples, while he himself pursued a systematic course of study and meditation, by which he was advancing to the higher stages of Hindu religious life.

While thus wandering in error's mystic ways, the Lord visited him with a severe and protracted illness, when, as he afterwards said, the

truths he had learned from the Bible and the missionaries were all brought to his mind, and he was made to see that he was going to hell, with his family. He thought of all the faithful warnings he had received, and his sin in rejecting them, and resolved if his life were spared to renounce his former ways and seek the salvation of his soul. As soon as he was able to walk, he came daily to the missionaries with the New Testament in his hand reading and conversing about salvation through Jesus Christ. After about a year, during which time the spirit he continued to manifest seemed to leave no room to doubt his sincerity, he made a public profession of his faith in Christ, and was baptized by the name of Nathaniel, chosen by himself as expressing his desire to be an "Israelite indeed," and one "without guile." It was a scene not soon to be forgotten by those who witnessed it when he, who but a few months previous was a proud self-righteous heathen, thus came forward, dedicating himself and his children to the Lord in baptism, and sat down in communion with the professed followers of Christ. He has since maintained the same character of honesty and ingenuousness in the Christian course, that he formerly did as a heathen. He was able soon to overcome the prejudices of his wife so as to induce her to attend Church every Sabbath with her children.

During his last illness, his greatest concern seemed to be for his family. He was an affectionate father, and not having been long accustomed to appropriate the promises of God, it is not surprising that at first, he felt unwilling to die, on account of his children, though he expressed no anxiety concerning his own safety. But he was at last enabled to say, he had given them all up, confident that the Lord would take care of them. His great wish for them was, that they might be educated as Christians. He constantly affirmed that all his hope was in the merits of Christ. For a few days previous to his death, he manifested a cheerful trust and confidence which was exceedingly gratifying. In answer to inquiries he said with emphasis he was *happy*,—had no fears, either for himself or his family, and continued thus till he became insensible.

He knew he must die, and that death was near, yet he showed not the slightest attachment to the religion in which he had spent the greater part of his life. He had thoroughly tried and proved the falsity and folly of Hinduism.

His remains received a Christian burial according to his own request; his friends, though most of them heathen, yielding their wishes to the expressed wish of the deceased. He sleeps to rise, we trust, a glorified saint in the resurrection morn.

Isabella Graham Avery.

[Extracted from the Morning Star for March 22d, 1849.]

With so much reason as we have to mourn over the defective piety of the native Church in India and Ceylon, it is matter of devout thanks-

giving to be permitted to record now and then instances of holy living and holy dying from among this body. Such instances encourage the hopes and stimulate the efforts of missionaries, and are a sufficient answer to the cavils of the few, who would decry all missionary effort, on the ground of its futility. Such examples are worthy of record, not only as they magnify the grace of God, but as admonitions to professing Christians, especially to the native Christians, showing them their backwardness, and encouraging them to a more earnest Christian life. To the heathen too, they may be of use, as exhibiting the value of a *hope in Christ*;—its sanctifying influence on the life; and its power to overcome the fear of death and make the soul happy in prospect of eternity. It is in view of these considerations that we commend to all our readers the thoughtful perusal of the following Memoir.

ISABELLA was the daughter of Roman Catholic parents, residing at Panditerippo, a parish in the province of Jaffna. In 1837, she was received as a pupil into the Female Boarding School of the American Mission, at Oodooville. She was supposed to be then about nine years old. In the School, she was diligent in her studies, modest in her deportment, and neat in her person. Her talents were not of the first order, but her proficiency in her studies was very commendable. In 1842, she experienced deep religious impressions and gave evidence of having passed from death unto life. She was admitted to the Church on a profession of her faith in Christ, and while she remained in the School, maintained a consistent Christian character. On the 10th of November, 1847, she was married to Mr. JOSEPH AVERY, and soon removed to Barbaryn, where her husband held the offices of Post holder and English school-master under Government. Her husband has given the following account of her manner of life there, her illness, and her death. On her removal to Barbaryn, she was in the habit of reading and explaining the Bible to the members of her household and of singing hymns and praying with them. She also taught daily a few children who came to her for that purpose, and often read and explained select portions of Scripture to persons who came to visit her. This was her practice while she remained at Barbaryn, which was about six months.

From Barbaryn, she went with her husband to Chilaw. Before setting out on this journey she sung the Hymn, commencing—

“Lead me, O Lord, my journey through.”

After her arrival in Chilaw, she resumed her former practice of reading the Bible, and of singing and praying with her family. This she continued to do till her last sickness which commenced December 6, 1848.

On Wednesday, the 6th of December, she was confined of a son. After confinement, she was attacked with dysentery. The night after the

birth of her child, she had a remarkable dream which she related to her husband in the morning, as follows : " While I slept, a host of beautiful angels dressed in white shining robes came to me and said : ' Come, go with us to the place prepared for you.' Having a great desire to go with them, I was about to go, when they said : ' You must wait a little, and then you shall go with us. We will come again. Wait till we come. Then they departed."

After this, she frequently asked her husband to read from the Bible to her. She would also sing hymns by herself. The fourth day after she was taken ill, she got up and said : " I am now well ; bring me the child that I may nurse it." The child was brought and after nursing it she said : " I thought that this child was mine, but it is not mine. It is the Lord's. He must train it up. God calls its mother. I must go. His host is round about me. It is certain that I must die. Do not mourn for me, but rejoice and praise God. He is exalted. He calls me." After this the Doctor came. While he sat by her she said : " You need not give me more medicine. Your medicine can never make me well. Have you power to save my life ? Why do you take so much trouble ? " The Doctor replied : " You had better take the medicine, it is not well to refuse." " Very well," said she, " I will take it ; but my departure is sure." She then took the medicine. Afterwards her husband went near to her and asked her, what he should do for her. She told him to read to her the two Hymns commencing—

" God is our shepherd," and
" The Lord will provide,"

and also the fifth chapter of Matthew. She listened very attentively and when he had done she prayed. Those who stood around her greatly wondered at her words. She then called her husband to her and said to him : " I cannot tarry longer. Do not grieve for me. My time is finished. I have not written Mr. and Mrs. S. and Miss A. (her old teachers ;) you must ask their forgiveness for my faults, and assure them and the other missionaries, who have taught me the way of salvation that I am not ungrateful." When her husband asked her to pray that she might get well, she answered : " If I do, my prayer will not be heard. If I ask that I may recover, contrary to the will of the Lord, will he be pleased ? While I am waiting and ready to go, will he hear my prayer to stay ? If you wish, *you* may pray. If he is pleased to hear *you*, then I am willing. You need not do any thing but this. But since God has pleased to call me he will not hear your prayer. Let no one mourn nor weep on this account. I am exceedingly rejoiced that I go beloved by you all and with the hope of salvation." She then wished to have read to her the fifteenth chapter of John, and the Hymn commencing—

" Heavenly glory is my riches,
Jesus, Saviour, is my light," &c.

The day before she died she said to her husband : " You need not

think that I shall get well again. You have all loved me. I am grieved to talk with you. But be not sorrowful at what I say to you. I know that your love is great, but death must dissolve all these lovely bonds. Do you think it right to resist God? Be not sorrowful on my account. If our child is spared, try to train it in the knowledge of Christ. Try to lead my mother, brothers and sisters in the true way of salvation and write to them monthly. Ask the missionaries also to assist them in this way. I can do no more for them." After listening to the Hymn—

"Jesus can make a dying bed
Feel soft as downy pillows are,"

she engaged in silent prayer. Those who stood round her asked her what she was doing. She answered, "I am committing my soul to Jesus Christ." On the seventh day of her sickness, she suffered much, but talked to her husband and those around her with great composure. These are some of her sayings: "Why do you sorrow for me? Do you not know the word of God, nor his will? Nothing can take place without his knowledge. He knows the sorrow you have on my account. Pray to God for me. The time for my leaving you all is come. I go to enjoy unspeakable happiness. Can I delay when Christ calls me? You also must strive to come to the place where I am going. Turn your household into the good way. My infant is the Lord's, not mine. If it lives, train it to be submissive to the will of God." At sunset, she called her husband to her and said to him: "Write to the missionaries and their wives, who taught me the way of Christ, and also to my mother, my brothers and sisters, and to the girls in the Oodooville School that I die very happily. I go joyfully with the Lord and with his host. What more shall I say? Christ is my refuge." She then listened to the 39th Psalm and to the Hymn, commencing,

"Farewell world, I go to heaven."

While she listened, her speech failed her. She several times raised her hands in prayer, and on the morning of the 8th day, (the 13th day of December, 1848) she gave up her soul to Jesus as one falling asleep. Says her husband: "All those who knew her, and all who came to help in the time of her sickness, and those who called to see her, were astonished at the steadfastness of her faith and her happy death." And we may surely add in the language of Holy writ: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Obituary Notice of Mylvaganam, Moodelier.

[Extracted from a Communication of Rev. L. Spaulding, published in the Missionary Herald for July, 1849.]

MYLVAGANAM, Moodelier, was for many years an interpreter in the provincial court of Mallagam, and afterwards in Jaffna: and he always had

the reputation of being a man of truth and integrity. These two traits of character are so uncommon in this country, that they became proverbial in the case of the Moodelier, Gabriel Tissera, and Nicholas Permauder. The influence of the latter, and the tract called "The Blind Way," are supposed to have been the means, in the hands of Providence, in turning the mind of the Moodelier from dumb idols to the true God. He was a man of considerable property, and was well known throughout the district. His wife at first persecuted him; but finding that her efforts were vain, she gave up her opposition; though she always continued a most rigid heathen.

The Moodelier was very retiring in his habits, and avoided controversy; but in every thing, he maintained a consistent character. He wrote two tracts, called "The Dawn of Wisdom," and "The Religion which is its own Evidence." They have been printed by the Jaffna Tract Society, and have had a wide circulation. For the last two or three years of his life, he was often very feeble, and confined to his house; but I have reason to believe that he read and studied his Bible much, and was much in prayer.

During his last sickness, he sent for me; and he wished some of the church members to remain with him, especially on the Sabbath, to read the Bible to him and pray with him. As I was absent from home at the time, Mr. Meigs called on him. He seemed quite calm, and gave directions about his burial, and placed in the hands of the mission thirty-seven dollars and a half to be distributed to poor widows after his death, and seventy-five dollars to assist in educating a child in the Female Boarding School. On my return I went to see him. I found him quite feeble, but he was able to sit up. He repeated to me what he had said to Mr. Meigs, and expressed a hope that, in accordance with his special charge to his nephew, whom he had adopted and educated, having no child of his own, there would be no heathen ceremonies performed at his burial.

While talking with him, I said, "Is there nothing which, in view of death, troubles your mind?" He looked thoughtful a moment, and then said: "As for my property, I have not the least concern for that. What is that to me? And death has no terrors. I am not afraid to die. My hope is in Jesus. Still there is one thing that greatly troubles me. I am afraid that when I am dead, they will teach these little grand-children (pointing to the children of his nephew,) to worship idols and to be as the heathen." He seemed much affected at this thought, and shed tears.

For a few days after this, he seemed to be better, and then died very suddenly. I attended the funeral at his house, where a very large assembly, most of whom were heathen, behaved with much propriety. When placed in the coffin, he was dressed (as he used to be while in Court) with a white turban on his head, a long white jacket over his

other clothing, and a long shawl with a colored border thrown over his shoulders and dropping down in front. As soon as the coffin was removed to the bier, which stood without the gate, the wailing was excessive; and the drums and other instruments made a tremendous noise. As this movement was sudden and rather unexpected to me, I feared that I should not be able to say a word to the crowd. Immediately, however, on requesting silence, all was still. Not a word was spoken till after I had made a short address and prayer. The procession then moved on.

Most of the people followed about one-half or three quarters of a mile, and then returned. The rest proceeded, with uncovered heads to the station, distant about three miles, the drums continuing to beat most of the way. As soon as we arrived at our own gate, the procession opened to the right and left, and allowed the bearers to pass through. All were still, with heads uncovered, while the coffin was carried into the church, and placed on a table in front of the pulpit. Those who followed, fifty or sixty in number, very quietly seated themselves on mats spread for the occasion. I said a few words to them about the evidence that the Moodalier had given of the truth of Christianity, and of the relation which missionaries sustain to the people in view of eternity, and closed with a prayer. The coffin was then borne to the grave, and there left to rest with others, until He, who said "I am the resurrection and the life," shall raise them all.

[The following Notices of Nicholas Permander, are a free translation of Tract No. 18, of the Miscellaneous Series of the Jaffna Religious Tract Society. It is composed of different statements, made by six of his acquaintances in different ranks of life, respecting their knowledge of his habits and character, together with certain Rules of life and two Prayers, which were composed by him and found among his papers after his death.]

Notices of Nicholas Permander.

[Furnished by a Relative of the Deceased.]

NICHOLAS PERMANDER was a native of Jaffna. From 1814 to 1818, he learned in the School of the Rev. Christian David. After that, he was employed as Teacher and Assistant by the Rev. Daniel Poor of Tillipally. Two years after he went to Mr. Poor, he was admitted into the Church. He was 4 years at Tillipally, and then for 8 months at Kuits. Afterwards, he was employed at Oodooville. He was thus engaged in making known the Gospel to the people till 1825. Though often mocked and opposed by the heathen, he bore these trials with Christian patience. In December, 1827, he married a heathen wife, and was, in consequence, suspended from the Church and dismissed from employment. But, manifesting a penitent spirit, he was afterwards restored to

Church Communion. He was employed as an English School Teacher at Mallagam for four years, and afterwards was employed at Delft and other places. Symptoms of consumption began to be developed, and in 1835, he was unable to attend to any work and was mostly confined to his house. At home, he would be frequently reading and teaching the Scriptures to his wife and to those who called on him, and never seemed so happy as when doing this. One day, after prayer with his family, he said to his brother-in-law : " It may seem strange to you that I should suffer so severely while I worship the true God ; but God sends such afflictions upon us, his creatures, for our benefit. He punishes us as a father does his child." When lying on his sick bed, he was in the habit of speaking about the Scriptures and of praying to God, sometimes exclaiming, when under severe suffering, " Thou art good, O Lord ! " He rejoiced in the hope that his sufferings would soon terminate and he should be happy in heaven. The day before he died, he returned from Chundiculy, where he had been on business. In the evening, his bowels began to swell, and he had severe pain. His friends wanting to send for a doctor, he prevented them, saying : " God is the only helper, you may pray to him. The doctors cannot help me." His pains increasing, and, anticipating his death as near, he cried out in prayer : " O Lord, my heavenly Father and my master, what shall I do ? I cannot suffer this pain. O, my Lord, have you received me ? O my best Lord, have you received me ? Receive me into heaven, that I may no more suffer such pain in this world." Thus he died. All his friends, who were present and even the heathen who stood around his bed at his death, expressed their surprise at his patience and Christian faith.

[By Nathaniel, of Oodooville, a Catechist.]

I have been acquainted with Nicholas since 1818. When he lived at Tillipally, he used to come sometimes to Oodooville to talk with the children in the Schools. He gave advice like a pious man, and had much desire that they all should be saved. He was serious in his prayers and often shed tears. All who heard his instructions were pleased. Even my father, who was a devoted Sivan, spoke approvingly of his prayers and his pious walk, saying he is a true Christian. About 1821, I began to learn Nunnool (Tamil Grammar) under him in the evenings. Before beginning to teach, he usually spent some time in prayer, and after teaching was over, he would pray with some of the boys before going to sleep. I have waked before day break and found him praying in his bed with tears. When he came to Oodooville, I was learning to read and interpret Puranas. Then he would point out to me what was wrong in them. He would often go home with me and speak as he went of the excellence of Christianity. When he was

out of employment, I used to visit him at his house. Then he always had the Bible by him, and would be reading it when not otherwise engaged. In his charities, he was unostentatious. Once hearing he was ill, I went to visit him and found him in a solitary house with his books around him. I asked, "Why do you stay in such a solitary place?" He answered, "Comfort is not found in society but in prayers and meditations, and this is a good place for that." During his sickness, I saw him several times, when he would always speak about things relating to the salvation of men and the glory of God. Having lived a good life, he died a good death. The heathen and all who opposed his words, yet approved of his consistent piety and his lovely death, and said, he has gone to heaven. His wife and other relatives appeared much impressed with the instructions he gave them, and acknowledged the importance of his dying testimony to the truth of the Christian religion. By these facts, we may all believe that he is now rejoicing in the presence of Christ his Redeemer.

[By A. Backus, a Catechist of Batticotta.]

Nicholas was at Tillipally when I learned in the Boarding School, there, and he treated me as kindly as if I were his own child, and helped me to improve my character. He called me and other boys into his room and taught us to read and speak and pray. Not only this, he would call me alone and give me instruction. Thus he was a benefactor both to my soul and body. He talked with visitors about the way of salvation, and prayed with and for them. He spent very much time in prayer. He manifested strong desire that all should come to Christ and be saved. When he was employed at Oodooville, under Mr. Winslow, his heathen relatives solicited him to marry a heathen wife. At first, he refused. But being constantly urged, he was drawn from his Christian way, and married according to their wish. But he did not wholly leave Christianity. When he was teacher in Mylvagana Moodelier's house, he would explain the Gospel to his pupils and others who lived there. When he was employed in the Court at Delft, he and the Judge maintained public services on the Sabbath, and gave advice to the people. Afterwards when he was a writer in the Court at Mallagam, his piety and goodness were large and bright like the full moon. In 1834, Mr. Poor urged me to marry a Christian wife that I may become a Catechist; I wished a girl that I should select might be received into the Oodooville School, that when she became a Christian, I might marry her. But this was not allowed. Then I went to Nicholas for his advice; he told me how many troubles he had by marrying a heathen wife and advised me to marry one educated at Oodooville. I did as he said, and found by and by that his advice was best for me. When I went to him from time to time to ask advice,

he would express all his feelings to me and ask me about mine. When I was at Moolai, he once came to see me and said :—" You must be as a shining light among this people, and try to grow in piety. Soon we shall leave this troublesome world and go to Jesus our king. We should prepare for this." After his sickness, I did not see him. Having heard of his death, I called on his friends and hearing all they told me of his words at the time of his death, I returned home praising the Lord, and believing that he was then rejoicing in the presence of that God upon whom he had rested his hopes.

[By N. Niles, native Preacher at Oodooville.]

Nicholas Permander was born among the Vellalies, and being devoted to the heathen religion, he learned to read and write the Tamil language. When young, being taken with sickness, he visited Cunda-swamy's temple at Nellore, and made several vows to that idol and rolled round the temple after it. But it did him no good. In 1814, he attended a school under the care of Rev. Christian David and learned to read the Scriptures in English. In 1818, he was employed at Tillipally under Mr. Poor, and became a teacher in the Boys' Boarding School. He taught them also in Christianity and prayed to God to impress the truth upon their minds. Some of those who heard his instructions were led to repent and turn to Christ. The boys of that school and all his acquaintance loved him very much. He afterwards married a heathen wife and was dismissed from the Church. Still he kept firm in the Christian religion, and instructed his relatives and others in the Christian doctrine. God seemed to bless him and hear his prayers. His sister became a Christian and was admitted into the Church. He was never found to break the Sabbath, nor to boast of his attainments. When teaching at Mylvagana Modelier's house, he would keep the Sabbath, and speak about Christianity with the honorable men of that place. The Church members observed and were much pleased with his sincere piety. In 1835, he was a teacher in the Seminary but his sickness increasing, he retired from all business to his house. Then he meditated on his death which he thought to be near. One day in September, 1836, he went to Chundiculy and after returning home, his sickness increased and he perceived he was about to die. Looking at his wife who was weeping, at his bed side, he said : " You need not weep ; look unto Jesus Christ ; he will give you redemption." Soon after, he said : " O my best Lord, the Father of all my hopes," and died gladly.

[By Mylvaganam, Modelier, Interpreter of the District Court at Mallagam.]

When Nicholas was engaged in teaching boys at my house, he was faithful to instruct them in Christianity, and had prayers with them three times a day. When he staid over nights, he would call me aside and read and explain the Scriptures to me. After I was admitted to the

Church, my wife and other relatives were angry with him as the cause of my doing so. When he was out of employment, I introduced him to the District Judge of Mallagam and he obtained business as a writer. He was entitled to receive from six fanams to one dollar for each paper. From the rich, he would receive the fee, but from the poor, he would take nothing. I asked him, why do you not receive what you are justly entitled to from all? He answered, "It is right to receive from those who are able to pay, but it is not good to press the poor people. God is pleased to have us charitable to the poor." When his sickness increased, I sent him to a doctor at Oodoopitty. He staid there a month, but experiencing no relief, he returned home. When I expressed my surprise that he was not cured, he said: "God afflicts us for our profit. This sickness is sent in mercy, that, in my weakness, I may think of God and humble myself before him. If I were a strong man, then, perhaps, I should be proud and angry as others around me." After he had married a heathen wife, he said to me: "The missionaries told me, it was wrong for me to do so, and I see it is a great sin. I must try to bring my wife and children to the knowledge of Christ. This will be pleasing to God." Repeatedly he acknowledged it was wrong for him to go against the word of God and the advice of the missionaries in marrying a heathen wife, and prayed with tears for forgiveness of this.

[By Valan, a Church member at Oodooville, of inferior caste.]

When Nicholas was with Mr. Poor at Tillipally, he once attended the Festival of sacred bathing at Keerumalie, to give the people advice. The people seeing him, laughed and mocked, saying: "Oh! have you come to bathe with us in the sacred water?" But he read to them from the Scriptures, and told them, there is no profit in this bathing. If you believe in Jesus Christ and rest your hopes on him, you shall go to heaven. Some lads getting angry, caught hold of him and drew him into the water and rubbed sacred ashes over his body and otherwise treated him indecently. He took it all patiently. Once, when a man of Palla caste, (Toddy drawer) was killed by falling from a palmyra tree, he gave his wife and children one dollar a month, and clothes in charity. When he was at Kaits, he once gave a poor man whose house had been burned, ten dollars to help build another. One Sunday, when he was at a school bungalow at Oodooville, teaching, his cook took advantage of his absence, and stole some things from his lodging place and ran away. When he returned home, he said, "I do not care for the things I have lost, but I am sorry the cook should wickedly break God's commandment to keep the Sabbath." Having eaten nothing, and being hungry, I advised him to get some food. He said, I cannot cook for myself. God must provide for me according to his mercy. Presently, an old woman came by, and he asked her to cook some food for him. She exclaimed in surprise "What! shall I cook for *you*?" He answered, if

you will cook, I will eat, otherwise I shall be hungry all the night. She then cooked food for him, which he ate with thanksgiving. Once Backus and I went to his house and stopped there over night. At supper time, he called us to sit with him. I, being inferior to him, was afraid to sit as an equal, but he said: "Did not our Lord wash the feet of his disciples, and should we, who are as worms before him exalt ourselves one above another because of differences of caste," and made me sit by him and take my food. His wife and sister seeing this, murmured at him. But he replied: "You think he is lower caste, but he is my brother." After supper, he called his family together and read from the Testament, the third chapter of Colossians, and prayed. Once in harvest time, he sent to me to bring some persons to assist him in reaping his paddy. I called ten persons and went with them to the field. He had ten others also engaged. He said to us: "To-morrow is the Sabbath, and it looks like rain, therefore, you must try to finish all the work to-day." But soon it began to rain, and he sent all home but me. All the night it rained. The next morning being clear, all the farmers near by, went with women and children to gather their paddy. Nicholas' relations came to him, saying: "Alas! shall we lose our crops after laboring for them all the year! If you must keep the Sabbath, you may stay at home and we will gather the paddy." He answered: "Will the Lord, who has taken care of the paddy from sowing time to harvest, now leave it to spoil? And if it be his will, that it be so, how can we prevent it? We must not work on the Sabbath and break God's commandment;" and he did not suffer them to work in his field. The next day being very fair and the wind strong, the paddy and straw were well dried and fit for gathering, while the paddy that was gathered on the Sabbath, being damp, sprouted and was injured.

[Rules of Life composed by him.]

Let my soul love God with its full strength and glorify his name. Let me wake up early every morning and pray to God and read God's word. Let me delight in it and profit by it. Let me think of the sufferings and shed blood of my Lord, and have my heart melted and joined with him. Let me be desirous of growing in piety and usefulness. Let me be faithful in my daily duties, and be careful for the souls of my children, admonishing them for their faults and training them up in wisdom's ways. Let me be humble and faithful when I instruct the people in Christianity. Let me suffer with patience and meekness, when they speak rudely and mock me. Let me love their children, speak kindly to them and pray for them.

[Prayer and Confession composed in a season of sickness and temptation.]

Oh Lord! how long wilt thou leave me to wander in this world. May all my days be devoted to thee. Turn away from my sins and

grant me forgiveness for the sake of thy dear Son my Savior. Oh Lord ! thou afflictest me without forsaking me, seeking my good. Who can help me but thou alone. Oh Lord ! be thou my benefactor. Oh Lord ! have mercy upon me. Give me grace to bear patiently these my sufferings. Thou art good beyond compare to me. Thou art my wealth and my portion. Oh my Father ! These pains are greater than I can bear. It being but a few days that I shall live in this world, have mercy upon me, that I may have strong faith on thee. My heart will not get full comfort till I get heavenly pleasures. Oh Lord Jesus ! help me to seek and obtain the riches of thy love. Let me not, at any time, neglect my duties. Enable me to do every thing with love and faith. By thy mercy enable me to serve thee always, and at all times to walk agreeably to thy will. Oh Lord ! show me thy favor. Oh my dear Savior ! how often, in the evening, do I think of the wounds thou didst receive. Let my body be crucified on the cross. Why should I live while my Lord hath suffered so much for me. Oh my Lord ! let me think of thy wounds that my soul may be cleansed. It is better for me to die than to live in sin and hardness of heart. Oh Lord ! I have lost my former happiness ! my afflictions are more than I can bear. Let me die. But what will death be to me. If thou, my Savior art with me, I shall be happy. Oh Lord ! hast thou not seen the agony of my heart. Oh thou, my Savior and Immanuel, come to me kindly and receive me. Let me not commit sins of any kind. Give me true penitence for all my past sins. Oh my Lord Jesus, whom I love, once it was my delight to walk in the way of thy commandments and do all thy will, but now I am afflicted, and cannot serve thee as I would. Oh my Savior, how can I suffer this ! Help me to remember my sins against thee, my ingratitude and thy long patience. Oh Lord ! quicken me that I may love thee with all my heart, and do all thy pleasure. May I be united to all thy members in bonds of love and union, and have great pity and care for such as I am appointed to instruct. Let me not refrain from any works by which I may glorify God. Assist me to follow the example of my Lord and treat with meekness those who oppose me because of the truth. When I am cast down with a sense of my sins, do thou comfort me by thy grace and spirit. Forgive all my transgressions. Oh my beloved Savior ! it is my desire always to do thy will. Forsaking all other things, may I depend alone on thee. Oh Lord ! direct me, else I cannot know what to do. Oh Lord ! I would not live long in this world. I would come to thy presence and see thy divine face. Make me holy and enable me to obey all thy commandments. Oh Lord ! thou knowest the state of my heart when I pray unto thee. Enable me to be humble, to be kind, and to be free from bodily cares. May I feel the misery of my own sins and the insufficiency of my love towards men. Oh my lovely Savior ! I believe on thee. There is in me no ground for boasting. Though thou hast showed me numberless favors,

yet I have been ungrateful to thee. If I forsake thee, where can I find comfort! If I be not reconciled to thee nothing will prosper in my hands. Oh my dear Lord! how can I obtain the sweetness of thy love. Grant me thy grace that I may become holy, and be free from sin and uncleanness. Oh Lord! how can I serve thee unless thou dost heal me. Alas! I am unable to do any work as I should. Oh Lord! deliver me from my distress. Oh my Lord! what is there in me but uncleanness? Oh Lord! deliver me and grant me thy favor. Manifest thy rich grace to me. It is better for me to die than to live without thy favor. Oh my Father! meet this heart of mine. It is better for me to die than not to love thee with all my heart. Oh Gracious Father! why should I live with this body forsaking thee. Why is not my heart melted in view of thy Love in giving thy dear Son to suffer for my sake? Oh Lord Jesus! if thou didst love me and suffer for me, why have I these troubles in my soul!

[Another prayer composed by him.]

Oh Jesus! what shall I do without thee? Oh my heavenly Father give me rest. Who but thee can give me comfort. My dependence is wholly on thee. I can have no hope, no happiness but in reconciliation with thee. I am all uncleanness and sin. Remove my burden and grant me thy love. Manifest thy grace to me. Thy favor is better to me than life. Oh my Father! subdue my heart to thyself. Oh glorious God! make thyself known to me. Let the sins I have committed against thee pierce through my mind. Thou, the holy God hast kept me, and hast not thrust me down to hell. I have sinned long against thee and thou wouldst be just if thou shouldst cast me down to hell. Oh Father! let the sufferings of thy holy Son, pierce through my heart. Oh God! who art full of love, it is better for me to die than to live without loving thee. How can'st thou come to me, while I am unclean with sin! Oh make me perfect as thou art perfect.

F.

View of the Annual Expenditures of the American Ceylon Mission from its Commencement, in 1816, to the Year 1848.

Year.	Family De- partment.			Building & Repairs.			Assistants.			Tamil Schools.			Boarding School.			English Day-school			Seminary.			Oodoorville Fem. B. S.			Varany F. B. S.			Miscellane- ous.			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.			
1816	608	3	8	114	16	6	9	0	0	3	3	0															109	4	3	844	7	5	
1817	403	7	7	237	6	6	35	3	7	32	6	2															108	8	10	816	12	8	
1818	520	16	6	252	14	6	65	0	6	72	3	6	114	16	2												166	8	3	1191	19	5	
1819	534	2	3	215	11	11	44	5	0	80	5	11	165	5	6												94	7		1133	17	7	
1820	979	13	0	276	1	0	66	18	6	98	19	4	189	16	2												27	1	8	1638	9	8	
1821	1106	8	0	151	17	0	126	5	11	132	15	0	234	2	5												95	17	3	1847	5	7	
										155	16	10	229	1	4												105	1	8	2107	8	6	

There is a disagreement between the amounts given here for Tamil Schools and for Boarding Schools, for a few of the first years, and those that appear in the last printed Report,—arising, it is presumed, from some items having been added to or omitted in one account and not in the other.

G.

View of the Tamil, and English and Tamil Schools connected with the different Stations from 1816 to 1849.

Year.	Tillipally.			Baticotta.			Oodoonville.			Manepy.			Punditeripo.			Chavagach.			Varany.			Oodoopilly.			Total.			Remarks.
1816	No. of Sch.	Boys.	No. of Girls	No. of Sch.	Boys.	No. of Girls.	No. of Sch.	Boys.	No. of Girls.	No. of Sch.	Boys.	No. of Girls.	No. of Sch.	Boys.	No. of Girls.	No. of Sch.	Boys.	No. of Girls.	No. of Sch.	Boys.	No. of Girls.	No. of Sch.	Boys.	No. of Girls.	No. of Sch.	Boys.	No. of Girls.	
	1	40		1	40																				12	108		



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