

Jan - Ceylon

H A N D B O O K
OF
C E Y L O N M I S S I O N S
(P R O T E S T A N T)

COMPILED BY

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PRICE 25 CTS.

COLOMBO:
W. Methodist Mission Press.

1896.

WESLEYAN PRESS AND BOOK ROOM
COLOMBO, CEYLON.

~~Sinhalese~~ Language

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PREFACE.

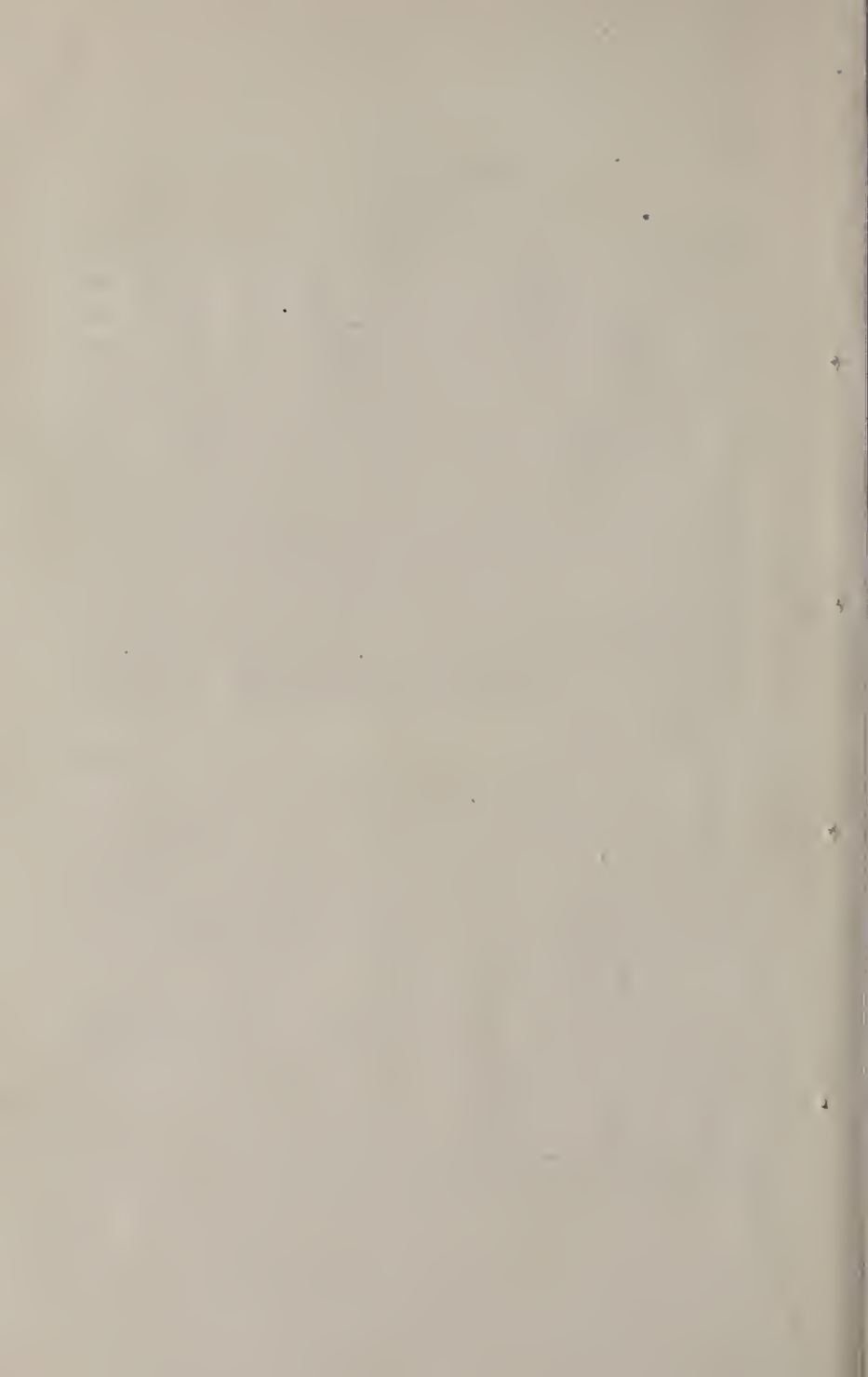
THE need of such a Handbook as this has often been apparent. Amongst the many who visit Ceylon are some who desire to know what Christianity is doing; these often 'scramble round' for information, and have a very confused idea even after their questions have been patiently answered by mission workers. There are some globe-trotters who inconsiderately waste the time of men and women whose chief desire is to get on with their work. Even the interviewer is by no means unknown. 'When were you born, What county do you come from, What training have you had, Are you married, and if so what family have you?' are questions that have been asked, and so some curious people will find little satisfaction in these pages; but the compiler hopes that the issue of this Handbook will save his time in future by enabling him to say to visitors, 'There you are.' It may be of use to other workers.

Many Ceylon residents may also desire to have a summary of the work being done in their midst.

There has been much unavoidable delay in publishing. It is not so easy as it looks to get out even a little work like this. The book has many deficiencies; but it is a beginning, and if a useful purpose is served there will be other and improved issues from time to time.

The compiler is indebted to workers of various missions for information supplied. The account of the American Mission is by Rev. R. C. Hastings, M.A., and that of the Salvation Army by Brigadier Nurani.

The Missions are given in chronological order. That the Presbyterian work comes last is accidental.





HANDBOOK

OF

CEYLON MISSIONS

(Protestant)

CHIEF RELIGIONS OF CEYLON.

THE principal religions are Buddhism (professed by the Sinhalese), Hinduism (professed by the Tamils), Mohammedanism, and Christianity in various forms. It ought to be added that Demon-worship very largely prevails amongst both Buddhists and Hindoos. In the darkest hours of life devil ceremonies are practised by the people and their nominal religion is apparently forgotten.

For those who wish to gain information as to these religions a list of books is given in Appendix A.

STATISTICS.

A few statistics to enable the reader to understand the missionary problem are given:

DISTRIBUTION OF RACES (CENSUS, 1891).

Sinhalese, 2,041,158; Tamils, 723,853.

Moormen (Arab descendants) 197,166.

Burghers and Eurasians, 21,231; Malays, 10,133.

Europeans, 4,678; Veddas, 1,229; others, 1,341.

Total Population, 3,007,789.

DISTRIBUTION OF RELIGIONS (CENSUS. 1891).

Christians	{	Roman Catholics	...	246,214	}	302,127.
		Protestants	...	55,913		
Buddhists	...	...	...	...		1,877,043.
Hindoos	...	...	...	...		615,931.
Mohammedans	...	...	...	...		211,995.
Others	...	...	...	...		692.

PROVINCIAL DISTRIBUTION OF RELIGIONS.

Province.	Christians.	Buddhists.	Hindoos.	Mohammedans.	Others.
Western ...	160490	528,806	22,233	50,841	165
Sabaragamwa ...	5,890	218,533	25,623	8,547	31
North Western ...	45,269	240,382	11,016	23,385	18
Central ...	27,694	244,504	171189	31,059	61
Uva ...	3,899	114,086	33,789	7,044	383
North Central ...	947	59,888	5,614	8,884	-
Northern ...	43,872	1,328	261992	12,098	6
Southern ...	5,812	461,869	3,939	18,168	11
Eastern ...	8,274	7,647	80,537	51,969	17
Total. ...	302127	1877043	615936	211995	692

The following are the percentages:

Buddhists	62. 40	Mohammedans	7. 04
Hindoos	20. 47	Others	0. 05
Christians	10. 04		

For further information the Census Returns, or Ferguson's Ceylon Handbook—a most valuable work—may be consulted.

Mr. Ferguson gives the following division of the Protestant community:

Episcopalians	...	...	...	...	20,200
Presbyterians and Congregationalists (A. B. M.)					12,500
Wesleyans	...	...	...	...	18,500
Baptists	...	...	...	...	4,500
				Total	56,000

These figures are estimates only.

HISTORICAL SKETCH OF CHRISTIANITY IN CEYLON.

In the early Christian centuries there was considerable commercial intercourse between the sea-board of the Mediterranean and India, and doubtless many Christian traders found their way to Ceylon.* Cosmas Indicopleustes, a Nestorian and a merchant of Alexandria, wrote in 597 in his *Christian Topography* that in Taprobane (Ceylon) there was a Christian Church with clergy and a liturgy. These Christians, he states, were Persian sojourners; there is no evidence whatever that Christianity had any hold upon the people of the country. Writers of the ninth, thirteenth, and fourteenth centuries describe Ceylon but they make no mention of Christianity.

There is no evidence that Ceylon was seriously influenced by the Christian faith until the arrival of the Portuguese in 1505. A few years afterwards they conquered the maritime provinces, and "there were scores of restless priests in their armies, forts and settlements." In the middle of the century Francis Xavier visited the island and thousands were baptized. Large numbers of clergy carried on the work, and the people "were only too ready to embrace a religion which gave them

* This fact is used in a very interesting way by Rev. S. Langdon in *The Appeal to the Serpent, or Life in an Ancient Buddhist City, a Story of Ceylon in the 4th Century* (R. T. S.).

high-sounding honorific baptismal names and interfered seldom, if at all, with their continued observance of Buddhist feasts and ceremonies" (Ferguson's Ceylon in 1893.) Roman Catholicism has thus had the first and the longest chance, and this fact should be borne in mind in any comparison between its progress and that of Protestantism.

A century and a half after the Portuguese the Dutch came and with them the Reformed Faith. Unfortunately there came also a fierce intolerant spirit. Roman Catholics were subjected to all kinds of prohibitions and disabilities and were even grievously persecuted. Besides, a mistaken, because coercive, policy was adopted towards the people in the hope of converting them to Christianity.

The British came to Ceylon in 1796 and their policy of toleration soon proved that the masses of the people were still Buddhists and Hindus at heart, and that the efforts of the previous century, on mistaken lines, had been a hindrance to true religion. Between 1796 and the coming of the first British Protestant missionary in 1814 thousands upon thousands had gone back to heathenism. The following extract from the Jubilee Sketches of the C. M. S. (1818-1868) will show how matters stood:

"They were just beginning to become aware (on the arrival of the missionaries) of the fact that the outward profession of Christianity was no longer necessary to secure their civil rights, and were going back in large numbers to the open practice of Buddhism which all along they had secretly believed. The gradual cessation of efforts to instruct the people in the doctrines of the Gospel, which preceded and followed the advent of the English rule, left the mass of nominal adherents, who still retained their outward profession of Christianity, in utter ignorance of its real nature, and so confirmed in them the idea that connection with it, although no longer compulsory, still placed them in a more advantageous position; and that the reception of its rites (Baptism and Marriage) still secured to them the countenance of the ruling powers, and gave them a respectable standing, which, for worldly advancement and profit, it was necessary to retain.

The Dutch, however, do not always receive full credit for all that they did for the advancement of Christianity in Ceylon. For a long period of their rule they made vigorous efforts and liberally expended funds, in direct endeavours to convert the people to Christianity. Not only did they establish schools for instruction of the children, but they also built Churches and employed Ministers in direct Missionary work among the adults. Yet their earnest and praiseworthy efforts seem to have been marred by their mistaken policy, in making the reception of Baptism and the outward profession of Christianity necessary in order to secure to the people their civil rites and privileges, and as a passport to Government. The result of this false policy was to make the outward profession of Christianity almost universal, but, at the same time, it so opened the flood-gates of hypocrisy that the tide of false and insincere professors completely overwhelmed the real converts, and overspread the land with a spurious Christianity which, although imposing in extent, was utterly false and unsound. When therefore the pressure of compulsion was removed by the advent of the British power, thousands openly returned to their former superstitions, while the great majority of those who kept up their connexion with Christianity had been so educated and trained in hypocrisy and false profession that, while outwardly as a body conforming to Christian worship, and anxious, as a matter of respectability, to obtain Christian rites, they held as their religious belief the doctrines of Buddhism, and diligently practised in secret all its ceremonies and rites.

.....A more trying field for labour it would be difficult to imagine. It is a matter well understood by planters that, while the primeval forest land, if cleared and planted, will soon yield a rich return, the land of the lower ranges, previously exhausted by native cultivation, will often mock their efforts and disappoint their hopes. This fact has its counterpart in spiritual husbandry. Pure Buddhists and Hindoos are ten-fold more accessible than the thousands of relaxed and false professors of Christianity among whom Missionary work in Ceylon was commenced. The very traditions and remains of the state of things which previously existed are all stumbling blocks in the way of present progress."

Ceylon then has been Christianised twice over, or rather ecclesiasticized—a very different thing. And the lesson to

be learnt is this, that making haste too quickly only makes more delay, and that some fast methods are much too slow. It is claimed that the slower methods of to-day are those that really speed the issue.

MISSIONS AND CHURCHES.

After the British occupation the first Missionaries to arrive were three Germans sent out by the London Missionary Society in 1804. They did not stay very long, the conditions of the work being considered unsatisfactory and the claims of India pressing. The Baptist Missionary Society began work in 1812; the Wesleyan Missionary Society in 1814; the American Board of Missions in 1816; and the Church Missionary Society in 1818. The Anglican Church has considerable work apart from that carried on by the C. M. S., some of it being a development out of the old system of chaplainces. (The Disestablishment Ordinance passed in 1881, and disendowment commenced 1886). This work is described in this Handbook as 'Diocesan and S. P. G.' The Society for the Propagation of the Gospel began work in 1840.

The Presbyterians have no missions, but there are Churches in Colombo, Kandy and Galle.

The Salvation Army began operations in 1885. There are two small missions carried on by ladies at Heneratgoda and Veyangoda. The Ceylon and Indian General Mission has done some work, and a Friends Mission is projected.

The British and Foreign Bible Society, through several local auxiliaries, and the Ceylon Christian Literature Society are a very great help to all the Missions.



THE BAPTIST MISSION.

Mission to Ceylon Commenced, 1812.



It has already been stated that this Mission was the first to begin operations. Mr. Chater, its first Missionary, arrived in Colombo in 1812 after a short experience in India. Since then there has been a succession of able and faithful Missionaries who have been invariably proficient in the vernaculars, particular by in Sinhalese in which language work is chiefly carried on. Some have done a considerable amount of literary work. Amongst these are Messrs. Chater, Allen, Davies and Carter. The latter is considered to be the best European Sinhalese Scholar living—his English-Sinhalese Dictionary being quite a thesaurus of information and almost invaluable. A distinguished name is Ebenezer Daniel [1830-1844], who gave himself with such self-denying devotion to his work as to earn the name of the Apostolic Daniel.

CENTRES OF WORK.

There are three principal Districts:

1. Colombo, which includes not only the City but many outstations in the Western Province, and two stations—Madampe and Chilaw—in the North Western.
2. Kandy including Matale, Kadugannawa, Gampola, and outstations running North towards Anuradhapura.
3. Sabaragamuwa Province, with Ratnapura as the principal station.

Missionaries are in charge of these Districts and are assisted by Evangelists, Teachers &c.

Recently the policy of making churches self-supporting has been introduced. One church, however,—Colombo Grandpass—has been self-supporting for thirty-one years. The Colombo, Cinnamon Gardens, English Church has also been self-supporting for several years and is vigorously worked. There

are now five native churches entirely supporting their own pastors; and some others, with no paid pastors, are self-supporting, the churches ministering to themselves.

This plan of self-support, and of developing the resources of the native churches, is at present in the experimental stage but the Missionaries regard the movement hopefully. One result is that several new centres of evangelistic work have been occupied.

There is a Ceylon Baptist Mission Conference which meets annually. It consists of the Missionaries, of evangelists of a certain standing, of two pastors and two laymen appointed by the Ceylon Baptist Union and some others. There are District Committees in connection with the Conference meeting at least twice a year.

The Ceylon Baptist Union is a federation of churches formed for the purpose of inspiring mutual sympathy and help, and of realising one-ness for service. Delegates and individual members, both ministerial and lay, are admitted. It meets twice a year.

INSTITUTIONS &c: IN THE PRINCIPAL STATIONS.

The Baptist Mission has not spent much energy on English schools &c: preferring to reserve its strength for vernacular work. Hence its institutions are fewer in number, and its operations more unseen, than is the case in other missions.

Colombo:— Cinnamon Gardens Church (self-supporting English) and School; Grandpass Church (self-supporting Sinhalese).

Girls' Boarding School (Anglo-Vernacular),
Borella.

Kandy:— Church in Ward Street and Schools; Church at Kadugannawa; Church at Gampola; Church and Bazaar Preaching Room at Matale.

Ratnapura:—Church and Schools.

B. M. STATISTICS FOR 1895.

DISTRICT.	Number of Missionaries.	Pastors of European Churches.	Number of Evangelists and Pastors.	Number of Day School Teachers.	Number of Stations and Sub-stations.	Total No. of Church Members.		Number of Scholars.				Sabbath School Teachers.
						European.	Native.	Day		Sabbath		
								Girls.	Boys.	Girls.	Boys.	
COLOMBO DISTRICT.	2	1	17	43	74	177	715	782	1566	484	568	84
KANDY DISTRICT.	2	.	4	15	11	1	125	92	397	125	198	26
SABARAGAMUWA DISTRICT.	.	.	3	10	14	1	20	103	234	19	65	9
Totals ..	4	1	24	68	99	179	860	977	2197	628	881	119

W. METHODIST MISSIONARY SOCIETY.

Mission to Ceylon Commenced, 1814.



FIVE Missionaries of this Society landed at Galle on June 29th, 1814. Their leader, Dr. Coke, died on the voyage. Another Missionary joined them the following year. The principal towns were soon occupied and work evangelistic, pastoral, educational and literary commenced. Other workers followed whilst several Ceylonese Assistants were also in a few years employed. Some names have become conspicuous. The Sinhalese-English Dictionary (revised) by Clough, one of the first band, is still a standard work. The researches of Gogerly into Ceylon Buddhism have laid all subsequent investigators under obligation, whilst Spence Hardy's books are well known. Percival, Kilner, and others did excellent work in North Ceylon. The history of the founding of the Mission is given in Harvard's *Narrative of the Mission to Ceylon and India*, and the history of the South Ceylon Section up to 1854 in Spence Hardy's *Jubilee Memorials*. These two works are not, however, easy to obtain. A report is issued annually.

Mission work is now carried on in Sinhalese, Tamil, Portuguese and English in four districts, each containing several stations. Connected with these stations are circuits consisting of groups of preaching centres. Quarterly Meetings consisting of ministers and laymen are held in the circuits for the management of local affairs.

The four Districts are:—

1. Colombo District—a few miles north of Colombo to Alutgama, the southern boundary of the Western Province.

Principal Stations: Colombo, Caltura; also Moratuwa.

2. Kandy District—which includes not only Kandy but the Uva Province and the district round Negombo in the Western Province.

Principal Stations:—Kandy, Negombo, Haputale, Badulla.

3. Galle District—the Southern Province.

Principal Stations: Galle, Matara, Dickwella.

4. Jaffna District—which includes both the Northern and the Eastern Province.

Principal Stations: Jaffna, Point Pedro, Trincomalie, Batticaloa and Kalmunai.

Missionaries are stationed at all the places named, and they are assisted by Ceylonese Ministers, Catechists, Teachers, Bible-women &c.

Each of these Districts has an Annual Synod consisting of ministers and laymen to administer its affairs. There is an Annual Ceylon Synod consisting of representatives from the District Synods.

About Rs.30,000 are received from the people in the various stations annually for the support of the work.

There are two Printing Offices, and about 10,000,000 pages annually are issued, chiefly of school books, in four languages.

Two periodicals are issued monthly: the *Church Record* in English, and the *Ceylon Friend* in Sinhalese.

There are four self-supporting circuits.

INSTITUTIONS &C: IN THE PRINCIPAL STATIONS.

Colombo, Pettah: Church, Wesley College (boys), High School (girls). Kollupitiya: Church, High School (girls), Boarding School (girls), Middle School (boys). Printing Office and Book Room. Maradana: Church. Wellawatte: Boys' Industrial Home. Jampettah Street: Tamil Church and Schools. The Soldiers' and Sailors' Home, Front Street, is carried on under the auspices of this mission.

Caltura: Church, High School (boys), High School (girls).

Moratuwa is a strong Sinhalese centre.

Galle, The Fort: Church, High School (girls), and Industrial School. Richmond Hill: Church, Richmond College. Training Institution. Boarding Schools (boys and girls),

Matara, The Fort: Church, High School (girls); Eliyakanda: Boarding School (girls).

Kandy, Brownrigg Street: Church, High School (girls), High School (boys); Katukele: Industrial Home and Orphanage (girls).

Negombo: Church; Churches at Kurana, Seeduwa &c.

Haputale, (Diyatalawa Station): Happy Valley Mission, with Industrial Home and Reformatory (boys) and Orphanage Printing Press; Wiseman Hospital and Medical Mission (Welimade).

Badulla: Church, Industrial Home and Orphanage (girls), High School (girls).

Jaffna: Church, Central College (Boys), Training Institution, Boarding School (girls).

Point Pedro: Church, Boys' School, Boarding School (girls).

Trincomalie: Church, High School (boys), Boarding School (girls), Soldiers' and Sailors' Home.

Batticaloa: Church, High School (boys), Boarding School (girls). Training Institution, Medical Mission and Dispensary, Printing Press.

Kalmunai: Church, Industrial School and Home (boys), Boarding School (girls.)



W. M. STATISTICS FOR 1895.

DISTRICT.	Churches.	Other Preaching Places.	Missionaries and Ministers.	Catechists, &c.	Day School Teachers.	Sabbath School Teachers.	Local Preachers.	Church Members.	On Trial for Membership.	In Junior classes.	Sabbath Schools.	Sabbath Scholars.	Day Schools.	Day Scholars.	Total under Instruction.		
															Male.	Female.	Total.
COLOMBO	23	22	17	14	166	268	43	1430	287	440	51	3276	57	5214	3750	2163	5913
KANDY	17	21	10	17	116	159	25	248	258	354	45	1986	64	3610	2059	1727	3786
GALLE	10	48	12	9	170	152	27	452	78	159	65	3805	67	6189	4473	1758	6231
JAFFNA	19	105	23	23	323	268	63	1216	583	280	126	7616	137	10110	7771	2418	10189
	69	196	62	63	775	847	158	3346	1206	1233	287	16683	325	25123	18053	8066	26119

THE AMERICAN BOARD OF
 COMMISSIONERS FOR
 FOREIGN MISSIONS, (A. B. C. F. M.).

The Ceylon Mission began 1816.



HIS Mission was started by the Rev. Edward Warren, Rev. and Mrs. James Richards, Rev. and Mrs. Benjamin C. Meigs, and Rev. and Mrs. Daniel Poor, D.D. They left America, October, 1815, and arrived in Ceylon just five months later. After remaining in Colombo six or seven months they removed to Jaffna in October, 1816, and started what is called "The American Ceylon Mission." Towards the close of 1819 the mission was re-inforced by the arrival of four ordained men and their wives; but owing to the opposition of the Ceylon Government, no others were allowed to land in Jaffna untill 1833 when a number of new men, accompanied by their wives, joined the mission.

During these 80 years a large number of faithful Missionaries have been connected with the mission, many of whom have been Tamil scholars of no mean ability. Such books as Winslow's large (quarto size) Tamil Dictionary, and Spaulding's English and Tamil Lexicon, as well as a number of smaller works on a variety of subjects, attest to their scholarship. Names such as Poor, Scudder, Green, Spaulding, Hastings and Howland are held in affectionate remembrance by all classes of people.

FIELD AND STATIONS.

The field of the mission extends along the whole northern coast of the peninsula of Jaffna up to the Point Pedro district, and in the south includes the large district of Chavagacherri as far as the Church Missionary Society's field of Pallai. The seven little islands lying to the west of the peninsula are also included, the farthest, Delft, being 20 miles distant from

Batticotta station. The total population of the portions of the peninsula worked by this mission, according to the last census, is 165,700.

In the earlier history of the mission there were eight stations, two of which are not now occupied by foreign missionaries. The six stations kept up are:—

I. Batticotta, started in 1816. In 1823 the famous Batticotta English Seminary for boys was founded many of whose graduates have since occupied prominent positions under the Government, as well as supplied the mission with a staff of native helpers. The Medical Department also was first organized at Batticotta by Dr. Ward and afterwards removed to Manepy. The Jaffna College (the successor to the Batticotta Seminary) was started in 1872, being chartered by the Ceylon Government in 1895. It is a first grade College, affiliated to the Calcutta University, and has a strong staff of foreign and native instructors.

II. Tellipally started in 1816. Here the Mission Training School is located. It was started at Batticotta soon after the abolishment of the Batticotta Seminary in 1855, and removed to Tellipally in 1871. The Industrial Department of the Training School was started a few years later and is a flourishing institution.

III. Oodooville, started in 1819, is the seat of the Oodooville Female Boarding School which came into existence in 1824. For over 40 years Miss Eliza Agnew was its faithful and efficient Principal. She gave her life for the Tamil women, never once returning to the home land. The school is an Anglo-Vernacular Boarding School.

IV. Manepy, started in 1820. In 1834 a printing establishment was opened. For many years Bibles, Testaments, portions, school books, and tracts were issued from the press most of which work, with the exception of school books, has been transferred to Madras. In 185— the press was passed over into the hands of a native Christian firm. The

“Morning Star,” a paper published fortnightly, in Tamil and English, was started in 1840 and still continues.

V. Chavagacherry station started in 1833. This is not occupied by a Missionary family at present.

VI. Udnpiddi started in 1847. The Udnpiddi Boarding School was in 1867 for the poorer girls of the mission.

CHURCHES.

There are 18 churches connected with the American Mission, with two or three others soon to be organized. Of these churches nine are wholly self-supporting, and six others are aided more or less by these stronger churches, making 15 in all that receive no foreign aid. The remaining three receive a little help from the mission. Of these 18 churches, two only are without ordained native ministers or pastors, and these two hope to be supplied with native pastors ere long. The number of communicants at the close of 1895 was 1710; the number of baptized children and adherents (not communicants) are as many more. The amount of contributions collected from the native Christians themselves for 1895 was Rs. 8,336 which was increased to nearly Rs. 9,500 by income from other sources.

The mission employs several catechists and a large number of Bible women to carry on evangelistic work. Bible distribution is done by means of three colporteurs supported by the Jaffna Auxiliary Bible Society. The policy of the mission is to throw the responsibility more and more upon the churches, or in other words to bring them as rapidly as possible to entire self-support.

The Ecclesiastical Association is a body composed of the missionaries, native pastors, licensed preachers, and one delegate from each church. It meets twice a year in July and December, and discusses questions relating to the welfare of the churches, but has no ecclesiastical authority.

Another organization is the “Native Evangelical Society”

founded by the churches in 1847. The operations of the Society are confined to the islands lying west of the peninsula. Its income amounts to about Rs.1200 annually.

SCHOOLS.

1. Jaffna College for boys. Average number of students 150 in Preparatory, Entrance, F.A. and B.A. classes, Calcutta University. Principal, Rev. S. W. Howland, D.D., two foreign instructors and eight native teachers.

2. Tellipally. Training and Industrial School for boys. Average number of boarders, including Middle Practising School, 60; day schools 10; total 70. Principal Rev. T. S. Smith, M.A. and 6 native teachers.

3. Oodooville Girls' Boarding School. Average number of boarders 110. American Lady Principal, Head Master and eight native teachers. Girls' Training School with an average of five or six boarders.

4. Udupiddi Girls' Boarding School. Average number of boarders 55. Lady Principal (wife of missionary at station), assisted by Head Master and three other teachers.

5. English Schools: One High School, six Middle Schools with over 700 pupils.

6. Vernacular Schools: 97 boys and Mixed Schools and 25 girls' schools numbering about 8000 children.

MEDICAL WORK.

Medical work was begun by Dr. Scudder, and was afterwards developed in a remarkable way by Dr. Green. On his return to America in 1874 the work was practically left in the hands of natives until 1893 when the Dr. Scott arrived and took charge. The medical work is in two branches:

(1) The General Medical Mission. During 1895, 4835 cases were treated by Rev. T. B. Scott, B.A., M.D., and by Mrs. Scott, M.D. Additional hospital buildings are being erected.

(2) The Woman's Medical Mission. New buildings are being erected from funds collected by the Misses Leitch, at Eravil, and will be completed within the year. Two qualified lady doctors have already been appointed who will open the fine new hospital early in 1897.

CHURCH MISSIONARY SOCIETY.

Mission to Ceylon Commenced, 1818.

THE first Missionaries to arrive were Mr. Lambrick, Mr. and Mrs. Mayor, Mr. Knight, Mr. and Mrs. Ward. Since then the Society has sent many choice workers to the island: Selkirk, Browning, Bailey, Trimnell, Marsh, Oakley and others. Mr. Oakley was in Ceylon fifty-two years without ever visiting England. Some of the missionaries have excelled in village itineration, others in educational and literary work, the translation and revision of the Scriptures receiving special attention. The history of the mission 1818-1868 is given in *Jubilee Sketches*, an Outline of the Work of the C. M. S. in Ceylon.

The following are the chief divisions of the work as at present carried on:

1. The Western Province:—Colombo, Galle Face; Colombo Tamil; Cotta.
2. The Southern Province:—The Baddegama District.
3. The Central and North Central Provinces:—Kandy Town; Kandy Central Itinerancy; Anuradhapura.
4. The North-Western and Sabaragamuwa Provinces:—Kandyan Western Itineration, including Kurunegala and Kegalle.
5. The Northern Province:—Jaffna, with the country to the South almost to Anuradhapura.
6. Tamil Cooly Mission:—in several Provinces.

The Missionaries hold a half-yearly Conference. In the interval between the Conference, matters of importance, especially those that are financial, are attended to by a Finance Committee composed chiefly of laymen.

Every Church has a Committee for local affairs consisting of a Pastor and several laymen. From the Church Committees delegates are appointed to the District Councils which manage the financial affairs of groups of Churches. These District Councils are responsible for the pastors' salaries which are paid from sums raised locally, whilst a grant-in-aid is received from the Missionary Society—a grant decreasing yearly, so leaving the entire support eventually to the churches themselves.

LADY WORKERS. Of late years quite a number of ladies have been sent out from England and they are engaged in school, evangelistic and zenana work in Colombo, Kandy, Baddegama, Dodanduwa and Jaffna. They are connected with the Church Zenana Missionary Society.

INSTITUTIONS &C: IN THE PRINCIPAL STATIONS.

- COLOMBO:** Galle Face Church and School; St. Luke's Church, Borella; Tamil Boarding School (girls); Tamil Boarding School (boys).
- COTTA:** Church, English High School and Boarding (boys); Boarding School (girls), Training Institution.
- BADDEGAMA:** Church, Middle English School (boys), Boarding School (girls).
- KANDY:** Church, Trinity College with boarding (boys); Training Institution; School for High Class Kandyan girls carried on by the C. Z. M. S.; Tamil Church and School.
- KEGALLE:** Church, Boarding School (girls).
- JAFFNA:** Churches, St. John's College (boys); Training Institution (boys); Tamil Boarding School (girls); English Boarding School (girls).

There are also Churches at Wattegama, Gampola, Nawalapitiya and Pussellawa.

Tamil Cooly Mission: The labourers on the Tea Estates are chiefly Tamils from South India. They number nearly 300,000. There is a special mission for their benefit. The Annual Report states:

“The Tamil Cooly Mission—established under the auspices of the C. M. S. at the invitation of a few Planters in 1854—has in view the following objects:—

To visit every Estate where Tamil labour is employed, and to carry the Gospel both to Christians and Heathens.

To gather together Christians for Public Worship, and to endeavour to form them into regular congregations.

To establish schools wherever possible, and, in short, to use every available means for promoting the moral and religious welfare of the Tamil people while they remain in the Planting Districts.”

The mission is under the superintendence of the C. M. S. which appoints and pays the Missionary Superintendents; a Local Fund supports the Tamil Catechists and the schools and defrays the general expenses; the General and the Executive Committee consist of the Missionaries and of subscribers from the various planting districts.

There are three Missionary Superintendents, one Native Pastor, 43 Catechists and Evangelists. 1250 estates are more or less visited in the Central, North Western, Western, Uva and Sabaragamuwa Provinces.

About Rs. 5000 are raised annually from native sources, and about Rs. 8000 from Planters and others.

The statistics are included in the general statistics of the C. M. S.



STATISTICS OF THE C. M. S. CEYLON MISSION FOR THE YEAR ENDING 30TH SEPTEMBER, 1895.

	NATIVE LAY TEACHERS.		NATIVE CHRISTIANS.		BAPTISMS DURING THE YEAR.			SCHOLARS.			Native Contributions.		
	Male.	Female.	Baptized.	Catechumens.	Adults.	Children.	Total.	Boys.	Girls.	Seminarists.		Total.	
Sinhalese.													
Colombo and Cotta ..	48	46	1580	80	1660	470	20	47	61	1756	8	3705	
Baddegama ..	30	26	653	44	697	288	17	19	33	1071	..	2150	
Kandyan Missionary ..	58	16	1043	59	1102	331	33	43	51	2386	..	2999	
Kandy Town and District ..	2	1	393	17	410	157	7	16	1	24	26	50	
Trinity College, Kandy ..	14	..	..	..	..	..	..	..	3	370	..	370
Tamil.													
Colombo District ..	21	9	1085	18	1103	415	16	28	11	338	..	448	
Tamil Cooiy Mission ..	87	5	2455	99	2554	869	32	112	55	1710	..	2022	
Jaffna District ..	121	43	1331	34	1365	630	14	49	67	2243	..	3240	
St. John's College, Jaffna ..	8	..	..	..	..	..	..	..	..	284	..	284
TOTAL..	389	146	8540	351	8891	3159	139	314	453	282	10375	4885	815268

DIOCESAN, AND THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.



ORK is carried on by the Anglican Church through the C. M. S., the S. P. G., and by means of a GENERAL PURPOSES FUND raised locally.

The Bishop and two Clergy are still paid by Government, and annual allowances are received towards the support of two others. The General Purposes Fund amounts to Rs. 7000 or Rs. 8000 annually, and is administered by the Annual Synod consisting of the clergy and of elected lay representatives from the various congregations. The following are the present objects of the Fund:—

1. Assistance to stipends of Clergy in districts where the members of the church are few and poor.
2. Grants towards maintenance of schools, chiefly] vernacular.
3. Salaries of Catechists.
4. Inspection of Schools in Religious Knowledge.
5. Revision of the Sinhalese Prayer Book.
6. Other occasional votes and incidental expenses.

An Annual Report is made to Synod.

INSTITUTIONS &C: IN THE PRINCIPAL STATIONS.

COLOMBO: MUTWAL: The Cathedral, St. Thomas' College (boys); Divinity School; Orphanage (boys); St. James' Kotahena, and St. Thomas' (Tamil). The Fort: St. Peter's Church. Polwatte: Church; St. Margaret's Home and School (girls); Bishop's College (girls). Churches at St. Sebastian, Hultsdorf, Pettah (with High Schools). Dematagoda (with High School). Bambalapitiya (with Schools.)

MORATUWA: Churches.

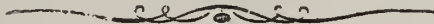
PANADURE: Church; High Schools (boys and girls).

- KALUTARA: Church; High School (boys).
 NEGOMBO: Church.
 RATNAPURA: Church; High School (boys).
 KANDY: Church; St. Paul's College (boys); Industrial School (boys).
 MATALE: Church; High School (boys).
 NUWARAELIYA: Church; St. Edward's School (European boys).
 BADULLA: Church; High School (boys).
 GALLE: Church; High School (boys); Buona Vista Orphanage (girls).
 MATARA: Church; High School (boys), High School (girls).
 BATTICALOA: Church; High School (boys).
 TRINCOMALIE: Church.
 JAFFNA: Church.
 KURUNEGALA: Church; High School (boys and girls).
 There are Churches in the Planting Districts of Dickoya, Dimbula and the Kelaniya Valley.

STATISTICS (S. P. G. only).

Missionaries	16	Churches	18	No. of Christians	4,357
Catechists	10	Chapels	12	Communicants	1,343
Readers	16			Children in Schools.	5,386

[The Compiler regrets that he has been unable to complete the Anglican Church statistics. There are 28 clergy, several thousand Christians and between 3000 and 4000 children in schools not included in the C. M. S., and S. P. G. returns. The returns to the Synod are in many cases incomplete.]



THE SALVATION ARMY.

Ceylon Work begun 1883.



Captain and his wife with three Lieutenants in 1883 secured a cattle-shed in Gas Works Street, Colombo, for meetings. The opening created a very great stir, and during the first few months hundreds of people of all classes were savingly converted. The work has since spread to other parts of the Island, and is carried on in the different languages spoken. Meetings are held every night preceded in most cases by an open-air march or service.

Any rank or position may be held in the Army by natives if capable, notably instanced by two of the Ceylon Officers—Colonel Weerasooriya, a Sinhalese who became second in command of India and Ceylon, and Colonel Musa Bhai a Tamil till recently in command of Ceylon.

The following is a list of the various Stations and Institutions at present.

COLOMBO DISTRICT. Corps at Pettah, Maradana, Talangama, and the Civil, Naval and Military League, Prince Street.

PRISON GATE BRIGADE for ex-prisoners at Bullers Road, Borella (Colombo), to which is attached 6 acres of land given by the Government of Ceylon. This is used as a Market Garden and ex-prisoners do the cultivation. A **DAIRY** is also carried on in connection with this place. The Government gives a monthly grant of Rs. 100. **RESCUE HOME** for fallen women, Kanatte Road, Borella, Colombo. Average number: 24 inmates who do gardening, needlework &c. Friends desiring to visit either of these places can get permission at the S. A. Head Quarters, Slave Island.

MORATUWA DISTRICT. Corps at Lunawa and Moratumulla.

KANDY DISTRICT. Corps at Kandy and Gampola.

RABUKKANA DIVISION consists of village work carried on in the following places:—Aragoda, Barahelagamuwa, Beligodapitiya, Hewadiwella, Handngala, Ratmiwella, Kudagama, Siyambalangamuwa, Talampitiya No. I. and No. II.

SWAMIWATTA near Talampitiya, an estate of 18 acres cultivated with a view to self-support for the Village District.

VEYANGODA and HENARATGODA DISTRICTS. Six villages.

HOME OF REST for sick officers at Mount Lavinia.

PRINTING PRESS AND BOOK DEPOT at Union Place, Slave Island, Colombo. A monthly periodical in Sinhalese called "YUDDHA GHOSAWA" (War Cry) is published.

The HEAD QUARTERS for Ceylon is situated in Slave Island.

One SCHOOL FOR DESTITUTE CHILDREN. There are 10 VILLAGE SCHOOLS at work. A LASSES' GARRISON at Kandy for Officers.

Salvation Army Statistics for 1895.

DISTRICT.	Corps.	Outposts.	European Officers.	Native Officers and Cadets.	Local Officers.	Soldiers.	Recruits.	Junior Soldiers.	Indoor Meetings.	Open Airs.	Sales of War Cry.
Colombo ..	4	2	6	13	10	75	80	53	1553	1341	3820
Galle..	4	3	3	12	6	83	20	59	172	1251	2337
Henaratgoda	2	10	.	9	.	.	34	.	79	24	12
Veyangoda ..	2	.	.	10	.	5	22	40	46	3	60
Rambukkana	10	9	1	39	27	507	504	128	1867	50	1270
Kandy ..	1	2	2	5	.	3	31	12	355	411	1443
Gampola ..	1	.	2	3	.	4	7	6	92	211	1330
Total ..	24	26	14	91	43	677	698	298	4164	3291	10272

SOCIAL WORK.

PRISON GATE HOME.

Average Inmates ..	..	22
Passed through Home ..	..	218
Number in Situation ..	..	46
Restored to Friends or doing well	108	
Number of officers in Home	4	
Meals supplied	16,887	

RESCUE HOME.

Average Inmates ..	20
Number Admitted ..	49
Passed through home	36
Number in Situation	18
Number of officers in home	4
Meals supplied ..	26,612

THE PRESBYTERIAN CHURCH.

THE Presbytery of Ceylon is a united one and consists of Ministers and Elders of the Dutch Reformed and of the Scotch Churches. There is a Consistory for each Church, the members being the Minister, the Elders and Deacons. There are seven Churches, and several preaching places in the planting districts.

The greater number of Ceylon Presbyterians are descendants of the Dutch who took possession of the island in the 17th Century. The Dutch Reformed Church was the established Church until the British occupation. There are Dutch Churches with pastorates in Colombo and Galle. An occasional service is held in Matara. The services are in English, with the exception of one in Sinhalese in the Wolfendahl Church, Colombo, intended chiefly for servants.

The Scotch Church has churches in Colombo and Kandy, and there is an aided Chaplain who works in the planting districts.

There are six ministers in all, two of whom are still on the establishment.

Much interesting information concerning Ceylon Presbyterianism is given in *LAPIDARIUM ZEYLANICUM, being a collection of Monumental Inscriptions of the Dutch Churches and churchyards of Ceylon*. It is shown therein that the Dutch Church did much to educate and uplift the people.

INSTITUTIONS &C.

COLOMBO: Wolfendahl Church—a fine old building—and Girls' High School.

Maligakanda: Church and Girls' High School.

Bambalapitiya: Church and Manse.

Fort: Church for the Military and for Scotch residents.

GALLE: Church.

MATARA: Church.

KANDY: Church.

Complete Statistics are not available.

APPENDIX A.

BOOKS ON CEYLON RELIGIONS AND MISSIONS.

The following list is not by any means complete. It is issued to aid those who may desire to go through a course of reading in the subjects indicated.

BOOKS CONTAINING REFERENCES TO MISSIONS.

- Ceylon in 1894.** By Mr. John Ferguson.
Two Happy Years in Ceylon. By Miss Gordon Cumming.
History of Ceylon. By Sir J. Emerson Tennent.
Lanka and its People. By Dr. Murdoch.

BOOKS ON BUDDHISM.

- A Manual of Buddhism.** By R. S. Hardy.
Eastern Monachism. do.
Christianity & Buddhism Compared. do.
Buddhism Primitive and Present in Magadha and Ceylon. By Dr. Copleston, Bishop of Colombo.
Buddhism. By T. W. Rhys Davids.
Christianity & Buddhism. By T. Sterling Berry.
Short Chapters on Buddhism. By Dr. Titcomb.
Buddha: his Life, his Doctrine, his Order. By H. Oldenberg.
The Light of Asia and the Light of the World. By Monier Williams.
The Appeal to the Serpent, a story of Ceylon in the 4th century. By S. Langdon.
Buddha and his Religion. By Dr. Murdoch.

BOOKS ON HINDUISM.

Hinduism.	By Monier Williams.
Hindu Mythology.	By W. J. Wilkins.
Religions of India.	By A. Barth.
The Hindoos.	By W. Ward.
Hindu Philosophy.	By J. Davies.

BOOKS ON MOHAMMEDANISM.

Islam and its Founder.	By J. W. H. Stobart.
Islam as a Missionary Religion.	By C. R. Haines.
The Koran.	By Sir William Muir.
Mahomet and Islam.	do.
Mohammed & Mohammedanism.	By R. B. Smith.

MISSIONARY BOOKS.

Narrative of the Mission to Ceylon and India.	By W. M. Harward.
Jubilee Memorials of the Wesleyan Mission, South Ceylon.	By R. S. Hardy.
Operations of the Church Missionary Society in Ceylon.	By J. Selkirk.
Recollections of Ceylon.	By J. Selkirk.
Jubilee Sketches of the C. M. S. in Ceylon.	By J. Ireland Jones.
Progress of Christianity in Ceylon.	By Sir J. E. Tennent.
Seven Years in Ceylon.	By Mary and Margaret Leitch.
Punchi Nona, a Story of Village Life.	By S. Langdon.
My Mission Garden.	do.
The Happy Valley.	do.

APPENDIX B.

AUXILIARIES OF MISSION WORK.

The various Missionary Societies and Churches are much indebted to the Christian Literature and Religious Tract Society, and to the British and Foreign Bible Society.

The C. L. S. and R. T. S.

STATISTICS FOR 1894-5.

C. L. S.	Copies Printed.	Total Pages.
School Books	69,500	2,447,000
Periodicals	58,900	7963,000
	<hr/>	<hr/>
	128,400	3,243,300
R. T. S.		
Tracts	126,000	504,000
Books	6000	697,000
	<hr/>	<hr/>
	132,000	1,201,000
	<hr/>	<hr/>
Total	260,4000	4,444,300

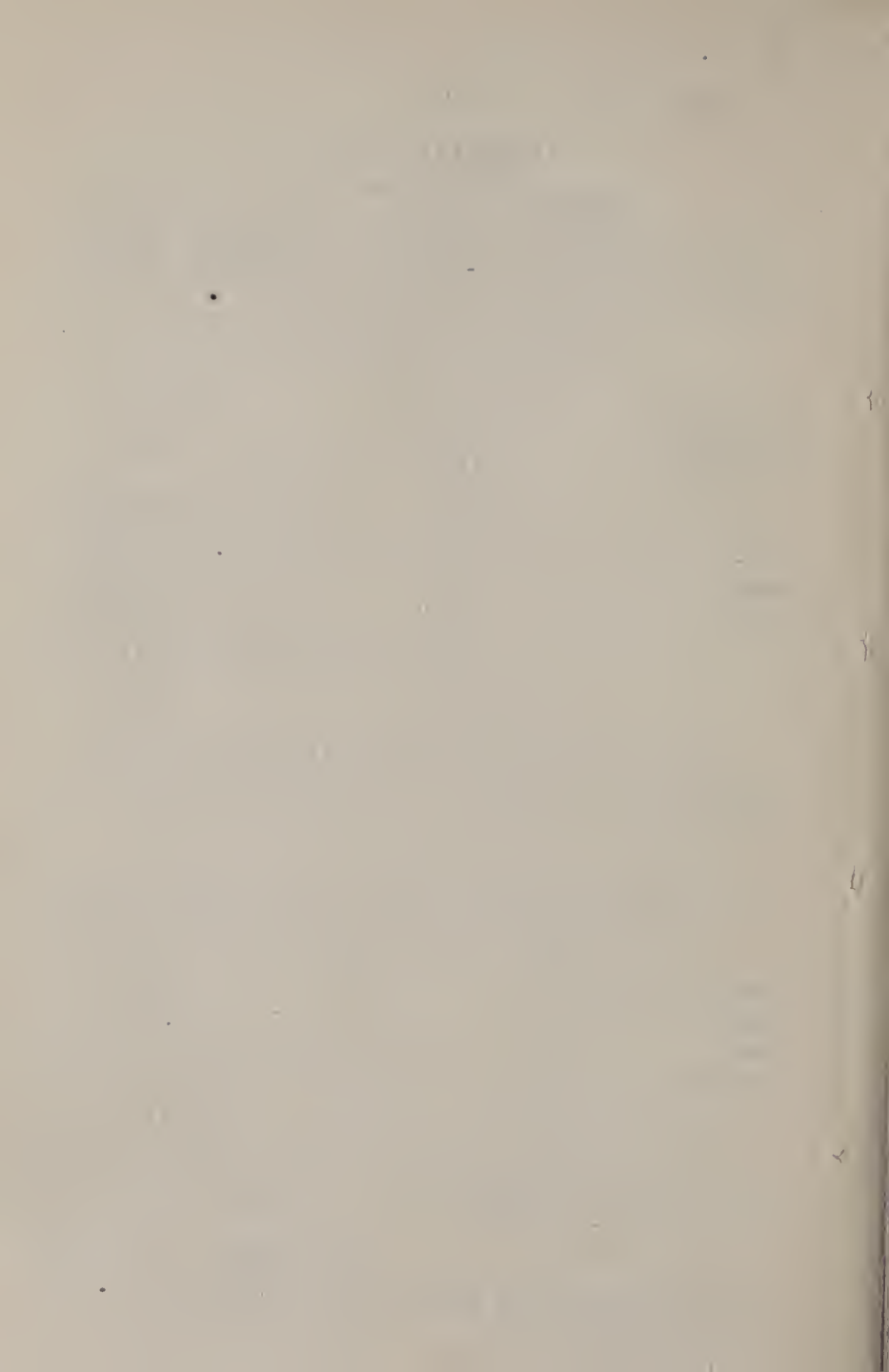
A Monthly Magazine for the young, *The Children's Lamp*, and a Monthly Periodical, the *Satyalokeya*, both in Sinhalese are issued.

The B. and F. B. S.

The following were issued in 1895 by the Colombo Depot.

	Bibles.	New Testaments.	Portions.
English	777	177	1,178
Sinhalese	920	516	9,828
Tamil	253	173	4,169
Portuguese	1	4	
	<hr/>	<hr/>	<hr/>
	1951	870	15,175
	<hr/>	<hr/>	<hr/>
Total Copies in the South		17,996	
do. North		7393	
		<hr/>	
		Total	25,389

Many Colporteurs and Biblewomen are employed.





W. METHODIST BOOK ROOM KOLLUPITIYA.

Clough's Singh-Eng. Dictionary, Revised	Rs. 20. 00.
Nicholson's Eng-Singh. do. do.	Rs. 2. 50 & 3. 00.

WORKS BY REV. S. LANGDON.

Punchi Nona, a story of Ceylon Village Life. ...	Rs. 2. 50
My Mission Garden.	Rs 1. 50
The Happy Valley, or the Uva Mission. ...	Rs. 2. 00
The Appeal to the Serpent, a Story of Ceylon. in the 4th Century	Rs. 5. 50
The Two Men of Devon, a Story of Ceylon in the 16th Century.	Rs. 2 00

Christianity and Buddhism Compared, by Rev. R. S. Hardy.	Rs. 1. 00
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C. L. S Depot, Pettah, Colombo.

Lanka and its People, or Ceylon Past and Present.	25 cts.
Buddha and his Religion.	6 cts.
Kristiyani Pragnapti, an Examination of Buddhism by Rev. D. J. Gogerly.	25 cts.
Demon Worship and other Superstitions in Ceylon.	3 cts.
History of the Kandy Tooth Relic.	5 cts.
History of Ceylon.	25 cts.
Account of the Vedas.	28 cts
Popular Hinduism.	18 cts.
Philosophic Hinduism.	18 cts.
Hinduism.	18 cts.