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REPORT

OF THE

AMERICAN MISSION

IN

CEYLON

1898.

JAFFNA:
Strong and Lobury Printers,
1899.

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THE AMERICAN MISSION IN CEYLON.

Established : October 1816.

FIRST MISSIONARIES.

Left America, Oct. 23rd, 1815.

Arrived in Colombo, March 22, 1816.

Arrived in Jaffna, October 1816.


REV. EDWARD WARREN.

REV. JAMES and MRS. RICHARDS.

REV. BENJAMIN C. and Mrs. MEIGH

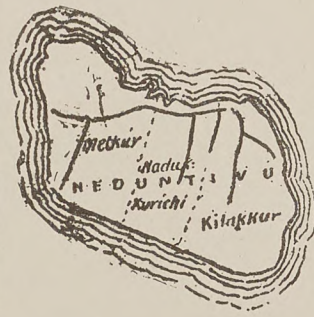
REV. DANIEL and Mrs. POOR.

Map OF THE JAFFNA PENINSULA

Scale of 4 miles to an inch
 Miles.



1. Organized churches are numbered from 1 to 18
2. Churches soon to be organized are marked with a †
3. Inuvil and Manepay Hospitals and Karudive Dispensary are marked with a *



S. K. Lawton & Co. Sc.

Annual Report

OF THE

American Ceylon Mission.

FOR

1898.

THE American Ceylon Mission has here-to-fore published a report once in about five years, but the demand in these latter days for news from the front has led it to modify its custom so far as to give its friends a printed report at a considerable less interval of time. Moreover the failure to send in a record of the year's work for 1897, makes it all the more necessary to give a more extended view than usual of the work for the past year. Mission reports deal largely in statistics and for that reason are voted uninteresting. But figures have life, and a close study of them will give one a clearer view of the actual state of a mission than can be obtained from any other source. We crave the indulgence and attention of our readers as we attempt to tell the story of another year's work. There is much of encouragement in these lines, and yet the work has not been without its discouragements as well. Joy and sorrow are blended together. The cry of distress is followed by the song of thanksgiving. Such as it is we give it you, dear reader. May the God of the promise that all nations shall come unto Him clothe this written report with life and power.

FIELD.

If the reader will turn to the map of Jaffna which is given as a Frontispiece, he may get an idea of the location of the mission and of its stations. First of all compare this map of the Jaffna peninsula with a map of Ceylon as found in any Atlas. The peninsula occupies the extreme northern part of the Island and is so small that it can hardly be clearly defined in any ordinary map of the Indian Empire. It is but 40 miles in length by from 5 to 15 miles in breadth. Off the western coast of the peninsula, extending southwards, are a group of islands which formerly bore Dutch names, but which, with one exception, are now called by their Tamil ones. The most important one of these islands is connected with the main land by a cause-way, two miles in length,—built as a relief work in the last famine of 1877—78. Between this and the next island, which is the largest of them all in area, is a narrow channel half a mile wide but with water of sufficient depth to accommodate native vessels and steamers of light draught, and forming an excellent harbour in either monsoon. South and west of these two principal islands lie four or five smaller ones all near to each other and easy of access. To reach Delft the farthest away of the seven islands, the open sea has to be crossed for a distance of five miles. During the south west monsoon when the wind blows a gale and the sea is very rough, this island is accessible only by catamarans. Here it is that the Government has taken up the business of breeding horses, and the Delft ponies, though small, are valued for their strength and power of endurance.

Now turn again to the map. Note that the peninsula is actually divided into two parts by the narrow channel of salt water, called the "Salt River," which runs from

Tondaimannar on the north to near Jaffna town on the south. About three miles from the northern end, this Salt River forms a long narrow salt lake running southwards for 15 miles. This makes three main divisions of the peninsula and, with the islands off the southwest coast, four.

The population including the islands, according to the last census, was 270,000, with an area of 600 square miles; as against 25,000 sq. miles for the whole island and a population of over 3,000,000. This will give some idea of the density of the population of the peninsula as compared with the whole island.

Jaffna town and the southern and eastern parts of the peninsula are worked by the Wesleyan and Church missionary societies. Our field lies along the northern coast from Batticotta and the islands in the west, to within three or four miles of Pt. Pedro on the north east, running south far enough to include the districts of Manepay and Uduvil. Across the river our work lies in the Udupiddi, Varany and Chavagacherri districts. The population in the American mission field is calculated at not far from 166,000 including the little islands. These three missions work in harmony, and the several union meetings of missionaries as well as of pastors, held every year, tend to cement the friendship existing between the workers.

For the sake of convenience in reference, and also that our stations and work may be carefully located in the minds of our readers, we propose to divide our territory into three parts, -viz.

(1) Batticotta Station and the Islands, with a population of nearly 52,000.

The Jaffna College is located in this division; also the largest of the old Dutch churches now in use as a place of worship, built in 1678.

(2) The Central Stations and Churches having a population of about 60,000. The Uduvil English and Anglo Vernacular Boarding schools, the Tellippalai Training and Industrial schools, the General Medical Mission at Manepay and the Women's Medical Mission at Inuvil are all in this division.

(3) The Eastern Stations and Churches,—beyond the river. There are about 54,000 inhabitants in this field. The Udupiddi Boarding school is in this division.

THE YEAR.

The year 1898 opened amid sadness and discouragement. In August 1897 Dr. and Mrs. Howland, for nearly 25 years missionaries in Jaffna, felt called upon to sever their connection with the mission, owing to the illness of Mrs. Howland. Dr. Howland at the time was Principal of the College as well as a member of the mission and in charge of its most important station. His resignation was a severe blow to the mission, and the outlook was disheartening. Early in the year Mr. and Mrs. Smith who had been two years longer than Dr. and Mrs. Howland in the field, applied for leave of absence for 18 months in order to take their children home and settle them in school, as well as to take much needed rest. Like a thunderbolt from the clear sky came the tidings soon after the year had closed, that Mr. Smith was seriously ill and might never return to Jaffna. That our loving Father may restore him to health is our prayer. His temporary absence is deeply felt in our circle. No one was better acquainted with the work than he, and no one was a harder worker. Thus within eight months the two missionaries who had seen the longest service in our mission left us, reducing our staff of ordained missionaries by one half.

But this was not all. The Heavenly Father saw fit to gather one of the little ones of the mission to His bosom. Little Arthur Scott, who was but three years of age, came down at the close of December 1897 with what proved to be a case of diphtheria,—a disease of rare occurrence in the Island. He received the best of medical attention and recovered from the attack only to succumb to one of its after effects a few weeks later. At the time of his death he was at the seaside bungalow where, at first, he seemed to be rapidly regaining his strength. Suddenly there came a change for the worse, and within six days his little form was laid away in its last resting place amid ferns and flowers, in God's Acre at Uduvil. The little lad was a great favorite with all and it was touching to see how they came from all parts of the peninsula to pay their last tribute of love. The parents were wonderfully sustained by the blessed Comforter and their example has proved helpful to others, especially among our native Christians who have been called upon to pass through similar experiences. Thus has God reminded us not to lay up our treasures on earth, but to keep ever in mind the Heavenly mansions. He has also taught us by his dealings with us the past year that though the workers may be called away, the work goes on. It is His, and He will carry it on as seems best to Him.

In June Mr. and Mrs. Holton of the Madura mission joined us in Jaffna. We were so badly off for missionaries that we appealed to our sister mission to send us a man, and they though quite loth to spare one of their number, still most generously released Mr. and Mrs. Holton on their expressing their willingness to come to our help. Our grateful thanks are due to the Madura mission which seeing our extremity came to our relief.

Two of the principal events of the year were the opening of the new building at the General Hospital at Manepay in August, and the inauguration of the Women's Medical Mission at Inuvil, in September. Reference to these events is made in the report of the medical mission.

In October Miss K. L. E. Myers, for over five years a member of our mission, left for America on furlough but with the thought that she might not feel called to return. She has been a faithful and hard worker while connected with us and her energy and hopeful disposition were contagious. Her untiring efforts for the Uduvil English school will not soon be forgotten. As the year closes the tidings reaches us of re-inforcements in 1899.—most welcome news. Mention must be made, in passing, of the visit to Jaffna of Mr. S. C. Kinsinger of the Lutheran mission in Guntur, India. He came to Jaffna for his health and was at one or another of our stations from April to October, and seemed to derive some benefit from his stay. A warm hearted Christian gentleman, and a devoted missionary, he won our hearts, and we were sorry to have him go.

One departure in mission policy should be noticed. Believing that the time had come when we should ask our native brethren to assume more responsibility, we suggested that a Committee of three representative pastors meet with us in one session of our annual business meeting to consult together concerning the interests of the work. Rev. T. P. Hunt of Chavagacherri, Rev. S. Elyatamby of Uduvil, and Rev. C. M. Sanders of Karadive were selected, and others may be added to this number another year.

We now take up the report of our work under the following heads, (1) Station reports, (2) Reports of the Churches, (3) Bible Women's reports, and (4) Reports of our educational work.



REPORTS OF THE STATIONS.

Our stations are but six. Mr. Hastings has had charge of Batticotta, Chavagacherri, and Udupiddi, residing at the latter place. Mrs. Hitchcock has taken the Bible women of Batticotta under her charge, while Mrs. Hastings has had the supervision of those at Chavagacherri and Udupiddi.

Dr. Scott has had the charge of the Manepay and Uduvil stations, in addition to his growing medical work; Mrs. Scott taking the Bible women of Manepay and Miss. Howland those of Uduvil.

For the first three months of the year Mr. and Mrs. Smith were at Tellippalai. Mr. and Mrs. Holton arrived in June and took charge with the first of July. For numbers of churches, schools, helpers, &c &c, the reader is referred to the statistical tables at the end of this Report.

Batticotta Station. The Pastors report the condition of the churches and there is not much to add. The missionary has averaged two or three days every month in his visits to this station, but he has not been able to do much more than pay the helpers monthly, hear their reports, and counsel with them on all matters of importance. He was present at the Ingathering meetings at Changany and Moolai, and also preached once or twice and administered the communion. In the Batticotta church there has been a serious quarrel between two prominent members of the church, and party feeling has run high.

In Karadive the work has been looked after mainly by the pastor, the missionary having made but two visits to that Island. A service has been held every Sabbath afternoon at Kaits, where the Court sits, con-

ducted in Tamil for the most part of the year. The work in the remaining Islands is under the Native Evangelical Society. The two catechists report encouragement in their work. In the out-station of Araly, only two miles distant from Batticotta, the preacher has been working faithfully and reports as follows;—“I conducted most of the Sabbath services myself. The Christians generally attended and some heathen also. In the afternoons we had three meetings in different places. In the meetings held at North Araly where a new church building is being put up, pastors from other places used to come occasionally and conduct the meetings.....There are three inquirers; one of them, a girl, has become a member of the Uduvil Boarding school and will join the church there; another seems truly converted but does not come forward to unite with the church.”

The little chapel at this out-station was finished last year. There are Christians enough to form a separate congregation and support their own pastor, with a little help from the parent church at Batticotta, but the members are not united. As mentioned above one of the principal men of the village living a mile away, is putting up a church building of his own which he means to make a model little building, a pattern for all to copy hereafter. When this is finished there will in all probability be two small weak congregations instead of one stronger one. Yet we have faith that God will raise up Christians enough in this village to make it possible, at no distant day, to support the two churches.

Manepay and Uduvil Stations. Dr. Scott writes;—“Sandillippai, one of the out-stations of Manepay,

has been under the charge for the past year of Mr. Chas. Ratnesar, who for many years was a teacher in Uduvil Girls Boarding school. Regular Sabbath services are held in the commodious little church built under the supervision of Dr. Howland in 1892. The congregation though not yet formally organized, consists of members of Manepay, Changany and Pandeterippoo churches, midway between which three congregations, the church stands. The request has been made for separate organization but for sufficient reason this was postponed. Sunday school is regularly carried on in this church, assistance being given by the teachers of the two schools which are under the supervision of the preacher, and by other members of his congregation. The need of a house for the residence of the preacher has become so great that a building has been commenced. A portion of the time of the preacher is necessarily given to oversee this work. One of the children of Sandillippai, a child of Christian parents, who joined Uduvil school, united with the church at Uduvil during the year, and a young man from the village who studies at Jaffna College is asking admission to the church. The support of the preacher is wholly independent of mission funds, the parent church at Manepay supplementing the contributions of the members who attend at Sandillippai.

The out-station of Arnicottai is $1\frac{1}{2}$ miles south of Manepay. Early in the year, in the month of March, the church building was so far completed as to be suitable for the use of the congregation. It was accordingly opened with an appropriate dedication service. Mr. and Mrs. Smith were able to be present before leaving for America. This was the more appropriate in that they

while living at Manepay had seen the beginning of work in this station. The building though yet unplastered has been of great value in affording a central commodious meeting place for the Christians who formerly met in a school bungalow. The attendance at the regular service has improved and a very good Sunday school is carried on. To this school Dr. and Mrs. Mills of the Manepay church voluntarily and with commendable regularity have rendered valuable help.

Navaly South is an out-station of the Navaly Church. Meetings are held regularly every Sunday afternoon by the pastor of the Navaly church assisted by some of the young men of the church. Several members of this little community have been united in full membership during the year."

At Uduvil, nothing of importance is reported from the out-station of Kanderode. The building of the Women's Hospital at Inuvil will bring this latter place into prominence in the future. Mr. Elyatamby the pastor of Uduvil and two or three of the principal men of the church take a great interest in this out-station, and we feel sure that good results will follow.

Wellippalai Station. For the first six months very little work was done at this station by the missionary. On the arrival of Mr. and Mrs. Holton, work which had been allowed to languish was revived. Mr. Holton being a new man to the field has had to spend a good part of his time in getting acquainted with his district and methods of work. The church has had trouble on the question of caste, but Mr. Holton's firm position in which he was supported by the pastors and one or two others, has resulted in changing the feeling somewhat, and we hope all trouble

on this score is over. The pastor of the Tellippalai church was absent several months of the year, his work being looked after by the missionary and the Headmaster of the Training school. At the close of the year, Rev. H. Hoisington received a call to the North Elaly church but subsequently some displeasure was created and the matter is still in abeyance. The preacher for Tellippalai and North Elaly writes;—"The first seven months of the year I taught Evidences of Christianity and Church History to the higher classes of the Training school. The last five months I worked at North Elaly. The Sunday services, the Sabbath schools, and other meetings were held as regularly as possible.....There are six inquirers at North Elaly. One comes to our meetings regularly and shows a desire to join the church. The others, though they show much interest in our religion have not the courage to come forward."

There is no other preacher at Tellippalai though if we had the means we would appoint another one there at once, as an earnest Christian worker is greatly needed in that hard and bigoted field.

Pandeterrippoo was formerly considered as a station, but, since Miss. Hillis left, it has not been occupied by a missionary. Moreover the house is partly dismantled, and so this place is reckoned as an out-station. There are two preachers here besides the pastor of the church. One, Mr. Swartz Ropes, gives two or three cases of interest which are here given, "Once when I paid a visit to a godless man on his sick bed and spoke to him very earnestly about the state of his soul after death, he at once turned to me like a man having intense thirst for something and asked me to speak to him yet more of Christianity. He expressed his foolishness for not be-

believing on the existence of God, and that all men are sinners, and sinners ought to get salvation through Jesus. At last he said that when he got well he would embrace Christianity. Some days after my visit he died. A great rowdy who was altogether leading a wretched life, accidentally met me one day. I held him in conversation for one or two hours. He believes that he is a sinner. He believes in the Bible. He prays regularly. He attended services and showed his liking to become a member of the church. But he has gone now to Singapore where he promised me he would lead a Christian life."

The Christians of Pandeterippoo never tire of speaking of Miss. Hillis and of her consecrated life. She made an impress upon that station which is not likely to be effaced. Would that some one with her spirit might be found to spend her life for the people of the villages in that vicinity.

Chavagacherri Station. This station has not been occupied since the Misses Leitch left in 1894. The old mission house was rebuilt at a very heavy expense when the ladies were in Jaffna, and it seems such a pity that the building cannot be occupied. The Christians are hoping that ere long a branch hospital of Inuvil will be started there: they have never been reconciled to the building of the Women's Hospital at Inuvil when they had been led to expect that it would be put up at Chavagacherri. Inuvil is undoubtedly the better place of the two for this institution; but with the Christians of that place we hope the time will come when a hospital for women and children, on a small scale, will be started, to be a part of the medical work of the mission.

Chavagacherri district has been divided into four

parishes, in three of which there are organized churches. At Usan the local Christians are putting up a small chapel and will be ready for organization as soon as this is completed. Mr. Ramalingam Hitchcock who is the preacher in charge writes;—"Sunday services were held in two places; in the morning at Usan, and in the afternoon at Odduvely. I have also conducted meetings in the villages and done personal work. A woman and a girl joined the church during the year. There are several inquirers with whom I labor, and pray for their conversion. They are very much inclined towards Christianity but fear their relatives."

Between Usan and Chavagacherri lies Meesaly, the most feverish place in the whole district. A mile or so away a compound was bought with the intention of making it another outstation but very little more has been done and the preacher is well nigh discouraged. Still he goes on with his work and rejoices in the turning of some from the worship of idols to the worship of the living God. He writes; "I thank the Lord for turning the heart of my dear mother to accept the truth. The conversion of my nephew the eldest son of my eldest sister, is a sign that the Lord is pleased to open the door in my family. He is now in the Training school. His conversion is greatly opposed by his father who threatens to punish him when he returns homeRev. T. P. Hunt, Mr. Elliot and myself, conducted moonlight meetings in several villages with an average attendance of 25. During September and October I was helping Rev. S. Abraham of Nunavil in his absence from home."

Mr. Elliot has been working with the pastor at Chavagacherri. He has not been well part of the time,

and had sickness in the family as well. "The results of our village work are far from satisfactory. The people listen but they don't believe. They look to us who are Christians and our example has been a stumbling-block to them. The pastor and I worked together in the villages and we felt disheartened because so little fruit appeared. There are two inquirers in one village, and also some among the school children. A class of women has been formed for Bible study, and the pastor and I take part in it. We think of starting a sewing class in connection with the Bible classes.

Adupiddi Station The missionary has had his hands full looking after other stations and has not been able to devote much time to evangelistic work. A less number of moonlight meetings has been held this year than usual owing partly to the fact that our helpers are getting discouraged about this method of work because of the meager results. The Bible class has been fairly well attended. The two Y. M. C. A's have shown a commendable spirit of activity, and have had two or three union meetings in addition to the regular meetings in each association. From the report of the station preacher there must be several inquirers in the near vicinity of the station, but alas! none of them come to church, nor desire to be known as inquirers. The preacher has been faithful in carrying on his new Sunday school at a village about 2 miles from the station and has also rendered material help in the conduct of the large Sabbath school at Valvetty. Part of the year he has not been able to do much work on account of sickness. The preacher at Tondaimannar in the Atchuvally parish writes; "My work was specially with the school boys this year. Two young men seem to be interested.

One of them is a regular attendant of our meetings. He got a copy of the Gospel of John and has been reading it carefully. He has given up heathen practices and is now trying to walk as a Christian. In another village a young man who was a former pupil of ours and afterwards a student in the Jaffna College for some time, was employed in Kandy. Coming home on sick leave he began attending our meetings, and expressed his desire to be admitted when the Committee think him fit. Four girls of this village are learning in the Udupiddi Boarding school. Two of them have already become Christians.'

BIBLE SOCIETY COLPORTEURS.

This report would be incomplete without some reference to the work carried on by the help of the British and Foreign Bible Society. With funds donated by them we are able to employ three colporteurs and eighteen Bible women in our field. The former have been stationed at Manepay, Tellippalai, and Udupiddi, and generally work in connection with our pastors and preachers, so that they have the best opportunities for selling the Scriptures. They report as having sold 75 Bibles, 19 Testaments, and 2483 Portions, besides giving away free several portions. The 18 Bible women have been located as follows;—8 in the Tellippalai district, 6 in the Chavagacherri, and the remaining four in the other districts. They report only 399 portions sold and 184 given away. This was considerably less than for 1897, and is partly due to the lack of proper supervision.

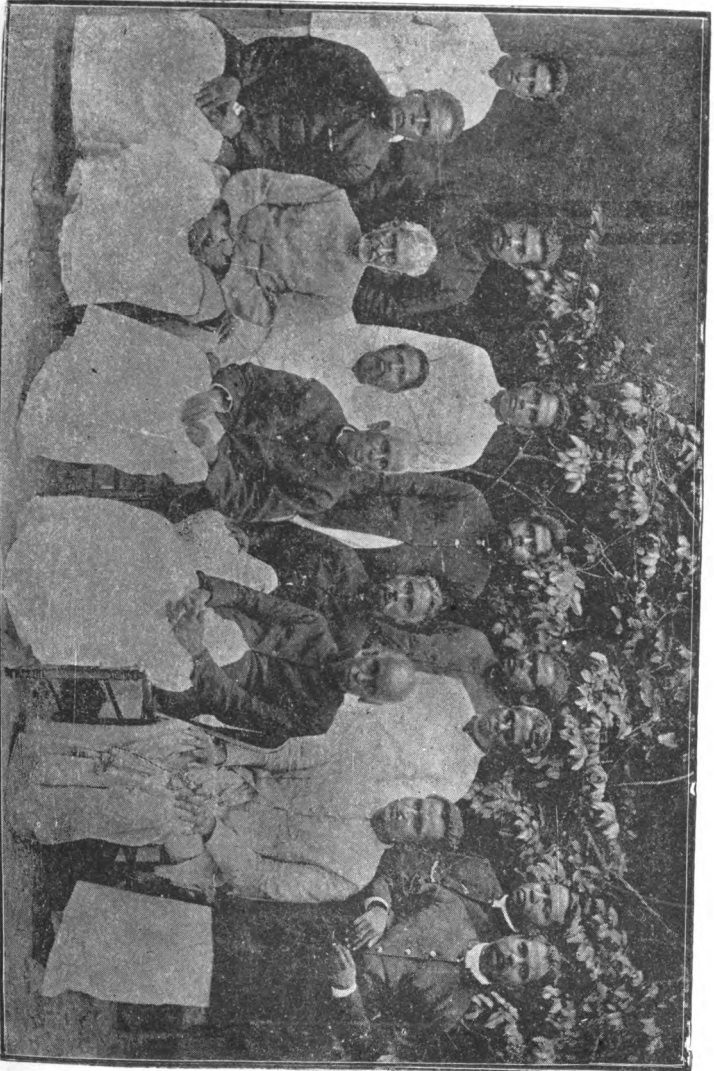


Reports of Churches and Pastors.

AT the beginning of the year there were 18 pastors, six of whom were graduates of the old Batticotta Seminary, all being 70 years of age and upwards. Two have died during the year, Rev. Abner Bryant, pastor of Changany, and Rev. Francis Asbury, pastor of Naval church. Four still remain in charge of four of the station churches, but their places will have to be filled before many years pass by. Another six of the Pastors are graduates of the Jaffna College, the legitimate successor of the Batticotta Seminary. One of these is the College Pastor and is not in charge of any church. Of the remaining six, three are graduates of the Training school, though only one of the three took his Theological course in English and he is the Head master of the Training school and not in the pastorate. The remaining three studied in the Batticotta English High School.

In the picture, Mr. Hunt is seated in front in the center; Mr. Rice is on his left and Mr. Stickney on his right. These three are graduates of the old Batticotta Seminary. The fourth, Mr. Christmas, was absent when the photograph was taken, and is the only one of our pastors who does not appear in the picture.

There are 18 churches; five in the Batticotta group with three pastors, eight in the Central group with seven pastors, and five in the Eastern group (beyond the river) with four pastors. It will thus be seen that four of our churches are without ordained pastors and that four others [now ministered to by old men] are



Photographed and Engraved by

Pastors of the A. C. M.

S. K. LAWTON & CO.

likely to become vacant in the course of a few years. There are four other centers also where church buildings have been erected and where ere long organization must take place making 12 churches where pastors are, or will soon be, needed. The force of preachers outside of the pastorate is only 20 of whom two are under the Native Evangelical Society. Of the others several are either too old, or too lacking in theological education to enter the ministry. Thus we see the imperative need of taking a few choice men and training them for the ministry. If such a class could be formed at once, by the time the theologues were ready to enter upon the responsibilities of a church, the places would be ready for them.

The 18 churches report an increase in membership during the year under review of 71. 89 were admitted on profession of their faith in Christ—over 50 of these from our Boarding Schools. Three churches report no conversions. The number received by letter and the number dismissed by letter are nearly the same and counter balance each other. Six have been excommunicated, and 16 have died. The removals by death were less than in any year of the past decade in spite of the fact that there was so much sickness about the last three months of the year. 62 infants have been baptized,—a few who should have received this rite being still kept back. In the last 20 years only twice has the net gain of members [*i. e.* 71] been exceeded, though five years give a larger number received on profession of faith than in 1898. The contributions from purely native sources amounted to Rs. 9,546.73 or about Rs. 630 less than for the previous year. But in 1897 a great deal was contributed for building purposes, so this is really no loss. It was only in 1895 that the amount from native

sources exceeded Rs 8,000, and there has been a steady increase ever since. Dividing this amount raised by the number of communicants at the beginning of the year and we have an average of Rs. 5.18 per member.

Two facts should be noticed in passing; one is the increasing interest our Christians are taking in the study of the Scriptures, an interest which dates from the time of Mr. Mott's visit to Jaffna; and the other is the greater interest taken in evangelistic work on the part of our *independent* Christians. On the other hand worldliness is rampant and sadly hinders the spiritual growth of many of the church members. Caste still has a strong hold, though a movement against its observance started during the year by two or three of our young men, is full of promise, and we pray may bring about a great change for the better in the near future. Extracts from the reports of our 14 pastors are hereby given as well as a report from the pastorless churches.

Batticotta is the oldest church in our mission having been organized the year after the first missionaries landed in the island. It was soon found necessary to divide it into two divisions, one at Batticotta and one at Tellippalai, though the latter was not organized as a separate church until 1861. This church called its first native pastor, Rev. B. H. Rice, in April 1867, and ordained him May 16. For 32 years he has faithfully administered to the spiritual needs of his congregation, and now over 70 years of age, he still continues to preach every Sabbath morning and to look after the members of his flock during the week. Karadive, Valany, Changany, Moolai, have all been sent out as branch churches, and Araly with its new church building finished two or three years ago, is already practically separate

though not formally organized. Batticotta is the strongest church in our mission, financially, though Uduvil has the larger membership. Mr. Rice writes:—

“At the communion season on the 20th of February five persons united with the church on profession of faith, and four months later two others made a like profession Three members of the church have died during the year. One, Ruth Thevany, lived a consistent Christian life though suffering with poverty. She brought up her children well and was the means of her husband’s conversion and has left a good reputation behind her both among the Christians and heathen. Another was a graduate of the Jaffna College and for some time a teacher in the Batticotta English High School. When he died he was in a good position under the Government, and his future looked very promising.

The third was a member who had removed to India where he died.” Mr. Rice refers to his long time of service in one capacity or another under the mission, 50 years all told, and expresses his thankfulness that God had kept him in health and strength for so long a period.

Karadive was sent out from Batticotta in 1855 with Rev. M. Cornelius as its ordained pastor. Mr. Cornelius was the first native man to receive ordination in our mission. After six or seven years of labour Mr. Cornelius left the mission and his place was filled by a catechist until in Dec. 1891 the present incumbent, Rev. C M. Sanders, was ordained pastor. Karadive is the most prosperous of the seven islands and next to the largest both in area and population. It has a very large element of bigoted Sivites which may be one cause for the slow growth of the church. Many boys and

girls are now being educated in the higher schools of the peninsula and ere long we shall see greater progress. Mr. Sanders writes;—“Two young men, sons of Christian parents, on confession of their faith were received into the fold. One was transferred by letter to this church from another;—He is the first fruit of the island of Erluvative the chosen field of our College Y. M. C. A.

There is another young man, a son of non-Christian parents, quite prepared to become a member of the church but owing to the interference of his father his case was deferred Four times during the year the communion was celebrated. They were occasions of Spirit reviving. Baptism was administered to four infants. The Bible Union meeting was this time held at Kalaputme the old halting place of missionaries when they came to this island on tour. There was a good attendance and people listened very attentively.”

Valany. The members of the church are spread over the islands of Valany, Pungudutive, Nynative and Delft. The church edifice is at Pungudutive now and the pastor Rev. I. Paul lives there; though when the church was first organized the place of worship, and parsonage, were at Valany whence the name of the church. It was separated from the Batticotta church in 1858 and Rev. D. Stickney was ordained its first pastor. He remained but a short time. These four islands are the field of the Native Evangelical Society, the Home missionary society of our churches. It has become customary for the younger pastors to serve in turn, as pastor, for four or five years. Besides the pastor at Pungudutive the Society employs a preacher at Valany and

a Bible reader at Delft. There have been four admissions to this church on confession of faith, and four infant baptisms. Mr. Paul gives one or two instances to show that the Lord answers prayer. He writes:—'A certain man asked us to pray in the prayer meeting that his son might be admitted to the college. We did so but his son did not succeed in the examination. This man then thought that the Lord was far away from him and he lost his peace of mind. But when he again prayed he found peace and now rejoices in the Lord and says that he is being led in the right way. Another man of the congregation went to a distant place for the purpose of trading. He was very much dejected when he found that the traders did not arrive in good season. One night while going to rest he thought of his pastor's advice to pray for everything. The next day very early in the morning he went under a bush and began to speak to the Lord. On opening his eyes he saw an old friend coming towards him with whom he soon made a trade and returned home a firm believer in the Lord as an answerer of prayer,' Mr. Paul has sent from his parish during the year four young men to the College, two to the Training school, and three girls to Uduvil. At this rate there will be a great awakening in the islands before long.

Changany church was formed from Batticotta in 1871 and the following year Rev. Abner Bryant was ordained and installed its pastor. Changany is only two miles from Batticotta, towards Manepay. The pastor was called to "higher service" in March, since which time the church has been looked after by a preacher, living at Batticotta, a graduate of the last Theological class. In the meantime the church is looking about for another pastor and will undoubtedly call some one in a year

or two. "The church," writes the preacher, "has been much afflicted by the death of the pastor Mr. Bryant, who was working here faithfully as preacher and pastor for forty years. Though unwell for the last year or two of his life he was generally able to conduct the Sabbath services. His death is a great loss to the church." Mr. Williams reports one girl received on confession of her faith. The week of prayer was a great blessing to the church.

Kolai, two miles from Batticotta in another direction, is the smallest of all our churches. It was organized in 1880, Rev. S. John being ordained and installed its pastor. It is the last church sent out by Batticotta up to date, though another is almost ready to sever its connection with the parent church. Mr. John died some years ago and since then the church has had no regular pastor. The present preacher, Mr. Chas. Murugesu, writes:—"There are eighteen resident members. They were regular in attending the services. My first duty on Sabbath afternoons was to visit those who were absent from the morning services. These visits tended to a more regular observance of the Sabbath. The members give cheerfully. For some years past the monthly income of the church was but Rs. 10.—now it has increased to Rs. 20, This is a hopeful sign..... There are a few inquirers. They stand back because they would be obliged to take the Lord's supper with the low castes if they became Christians."

Coming now to the central part of our field we have four station churches including Pandetrippoo, all formed in 1831. In addition there are four little churches in the outstations. Manepay and Tellippalai have each sent out a church, and Uduvil has sent out two; Pandetrippoo being the only station church which has

not sent out a colony. These eight churches are all near together, Manepay station being but $1\frac{1}{2}$ miles from Uduvil, 4 miles from Panditerippoo, and 5 from Tellippalai.

Manepay. The pastor at Manepay is Rev. Warren Poor Nathaniel, ordained and installed nearly 20 years ago. He was a member of the first Theological class which graduated in December 1880. His report is not very encouraging, there having been no admissions to the church on profession of faith during the year. "In the month of March the new chapel at Arniccotta was dedicated to the worship of God. Several came on the occasion and testified to their interest in the work at that village.....The weekly prayer meetings, the Sabbath schools, the meeting for the baptized children, and the class for inquirers were regularly conducted. The schools were examined in Bible lessons and prizes given at the close of the year."

Navaly. The report from Navaly church, a branch of Manepay, organized in 1860 is more encouraging. The pastor, Rev. Robert Bryant, was ordained in 1896 and his Church is very much attached to him. He writes:—"We have commemorated 12 times the death of our Lord Jesus Christ. Fourteen adults (10 on profession and 4 by letter) and eight little children have been united with the church, while one member has been recommended to the care and fellowship of Manepay church. And two were excommunicatedI am glad to say that there is a vital piety among many of our members. They take a real interest in our Master's cause and lend a helping hand in my work on the Sabbath and other days. We have Sunday schools in four different places of which one is a Sivite school where more than 30

children are learning Bible lessons.....During the year 27 adults were added to the list of inquirers. Many of them attend our services. Rev. F. Asbury who was a pastor of this church for 26 years, and a catechist in Madura for 24 years, died in the Lord on the 22nd November 1898. He did all he could for the growth of our church.”

Dr. Scott in writing of these two churches says;—
 “The work of the year resulted in no additions to the church membership at Manepay a sad fact which needs no comment. The regular services are fairly well attended. Many of the members being absent from the province, and others attending services at the two out-stations connected with this church, the average attendance, fifty or sixty, represents fairly the Christians who are expected to attend at this center. The Sunday school is recruited from four of our village schools. One of the four is the English school, the largest of all, but many of the pupils of this attend Sabbath schools at other centers. The Y. M. C. A. has met more or less regularly and a Bible class opened in the latter part of the year has been of profit and interest to a few who have regularly attended.

The sympathy existing between the young pastor and his flock in the Naval church is a very encouraging sign. It has led to very many good results, and we would fain see it equally true of other congregations. The pastor is happy and full of enthusiasm in his work in which he has the hearty support of many of his members. The additions to the church during the year were fourteen, of which ten were on profession of faith. This is the largest addition to any church, not an educational center, during the year. Some years ago this church earn-

ed a not enviable reputation owing to its position on the question of caste, but now so far has this spirit changed that all members of whatever caste are not only allowed but persuaded to sit on benches without distinction. It is noteworthy in this respect that whereas the higher caste members have thus shown a truer Christian spirit the low caste man over whom this trouble arose, continues in a spirit of pride and resentment to refuse to attend church."

Uduvil. Rev. S Elyatamby of this church has a large congregation, composed largely of women who have studied in the Boarding school. He writes;—"The work of the Holy Spirit was plainly seen in every meeting of the Prayer Week at the commencement of the year. Some of the meetings were very interesting and lasted for three or four hours. Hearts that were hard and inflexible were shaken and bowed down before the powerful presence of the Holy Spirit. Some wept bitterly repenting of their sins. The change that was seen in one especially was wonderful. We trust that the Lord will keep him unshaken in his new faith. This manifest influence of the Spirit has not entirely disappeared during the year. Amidst all these blessings we sadly acknowledge that Satan also is busy in carrying on his work in some parts.....In the meeting of the Lord's supper that was held in March, twenty three souls were admitted into the church in one day, twelve from the Girls' Boarding school and eleven from the Christian Endeavor Soc. At the subsequent communions ten others were added to the church. And the sum total of the year is 33, of whom 22 were from the Boarding school and 11 from outside.....Inuvil hospital has been opened this year and it is proving to be a source of great

blessing to us and to all Jaffna. This is undoubtedly a means of propagating the gospel of Christ to all the nooks and corners of Jaffna.'

Of Uduvil church Dr. Scott writes;—'The number of additions to the church on profession of faith was 33. Of this 22 were members of the Girl's Boarding school. The remaining 11 were from the members of the Junior Christian Endeavor Society. Most of these were the children of Christian parents but their profession of faith in Christ seemed so real and the evidence of a change of heart so satisfactory that, though most of them were quite young, they were unhesitatingly accepted as members of the church. This Society continues to do a good work. Its meetings are regularly held and much interest is shown by all the members. The work is wholly voluntary, and requires little if any help or supervision by either pastor or missionary.

Considerable interest has been manifested this year by a number of women of the lower castes. The Pastor has held meetings regularly with them, and they have listened with deep interest to the preaching of the word. Some of them made application for baptism but it was thought best to delay a little time. They attend the church regularly. Most of them come week by week to the mission house where they are instructed by a Bible woman, and at the same time learn a little sewing.

The Y. M. C A. composed of young men largely members of the Uduvil church, has been very active during the year, not only in Sunday school work but in holding moonlight meetings in the villages and in meetings for Bible study in the church. The amount of voluntary evangelistic work done by the members of this church is a very encouraging feature of the year's report.

Alayceddi church was sent out from Uduvil in 1870. Its present pastor Rev. F. Anketell was called from Velany church about five years ago. He has had dissensions in his parish to contend with and to retard the progress of the work. "The Week of Prayer and other devotional meetings held at the commencement of the year were helpful to the Christians. These meetings which were very regularly conducted in Christian families were not only attended by the members of each house but by outsiders specially invited. These meetings were a real help to remind the Christians of their responsibility, and to the heathen to think of the next world..... Sunday services were very regularly conducted though the irregularity of some Christians caused great discouragement."

Erlaly South. Uduvil sent out its second colony in 1888 forming the Erlaly South church. Its young and popular pastor was called away to the Islands by the Native Evangelical Soc last year, and now Mr. Danforth, a graduate of the last Theological class has charge. He is trying to put up a church building, and the walls are already part way up, but the work has come to a stand still owing to the lack of funds, though he hopes ere long the necessary money to complete the building will be forthcoming. He refers to a persecution in the following words,—“The persecution that arose in October last is worthy of consideration. The members felt it to be their duty to renounce the caste system. This roused the Sivites and they prohibited the washermen and barbers to wash our clothes and shave us. The children were stopped from attending our schools. Attempts were made to start opposition schools. Though the time was hard we patiently bore all things for the sake

of our blessed Master who lost even His life to redeem unworthy creatures like ourselves. The Lord has brought us out of our persecutions and now we are enjoying perfect peace."

Tellippalai. Rev. J. Christmas of this church has been absent several months of the year visiting his children in India as well as recruiting his health. He writes,—"The work of the Y. M. C. A. in connection with our church was carried on more satisfactorily this year than in any of the preceding years. There are several young men who are convinced of the truth of Christianity and are much interested in coming forward to the meetings of the Society when essays and dialogues on selected subjects are prepared and delivered. The evangelistic work was also carried on well this year amongst the people round about us by means of moonlight meetings, house-to-house visitations, and by the distribution of tracts and Scriptures. The truth of the religion is well laid in the hearts of many people and still they have not the moral courage to form an open profession of their convictions."

Erlaly North church went out as a colony from Tellippalai in 1886 with Rev. William Joseph as pastor. Mr. Joseph was called to the College in 1895 since which time the church has had no regular pastor. Rev. H. Hoisington, though not installed over the church, has been doing the pastoral duties the past year. He lives two miles away at Myliddi where a fine little chapel was put up by the exertions of Mr. Smith but where there are no local Christians except Mr. Hoisington's family and the teacher of the vernacular school there. At North Erlaly there is not a regular chapel for the worship of God and so services are held in the school

house. Mr. Hoisington has found it somewhat difficult to attend to his duties from this distance and so hopes to move to a place in the center next year. He reports the spiritual state of the church as being as usual:—“Nothing very extraordinary has happened to us. Though lessened in number it has grown in charity. We should work and pray earnestly that the Lord will give better times and better men to reap his harvest in future with better results.”

Panditcrippoo. Rev. D. Veluppillai of this church was formerly a teacher in the Tellippalai Training school. He studied Theology under Mr. Smith and was ordained in 1893. He has had no English education but is considered exceptionally good in his knowledge of the vernacular. He writes encouragingly of the work:—“The Lord’s Supper was celebrated four times this year when four persons, two from Christian and two from heathen families, were admitted to the church on profession of their faith. One of these, aged between forty and fifty, was a slave to heathenish practices, but believing that he could obtain salvation through Jesus Christ only has accepted Him as his Saviour. His wife following in his footsteps, attends services and is considered an inquirer. Many of the Christians who went from here to Uduvil last October to attend the annual meeting came away spiritually benefitted. A man who was excommunicated some years ago wants to come back to the Lord’s fold. He confesses that he has been very miserable but is now enjoying peace of mind. It is a matter of encouragement that not only mission agents but also independent members, male and female, take an interest in the Gospel work in the surrounding villages. We held about 70 moonlight meetings this year.”

Achevaly. Coming now to the Salt River we meet with the Achevaly church just before crossing over. In fact several of the members live on the other side of the river so that it may well be classed in the third group. Achevaly is a child of Udupiddi organized in 1891. There are not many members but they are united in their pastor Rev. J. M. Sanders. He writes;— "In the year 1898 we had the joy of admitting into the church of Christ four persons on profession of faith. Two of these were brother and sister from a heathen family, the results of our school started some years ago among the uneducated and uncivilized people of a little village. When we started the school in 1891 there was much opposition from some influential men of that village. Now our Almighty Father has taken away all that appeared as hindrances for preaching or teaching the truths of the gospel, and has helped us to let in his light in the hearts of some at least. One brother who was suspended from the church for an improper and illegal marriage was admitted again when he publicly confessed his fault... .. We are also much encouraged by the way in which the non-Christians or inquirers in this place now listen to the truths of the gospel. We sometimes return from our daily visits and from moonlight meetings filled with joy because of the lively interest some of them show in the message."

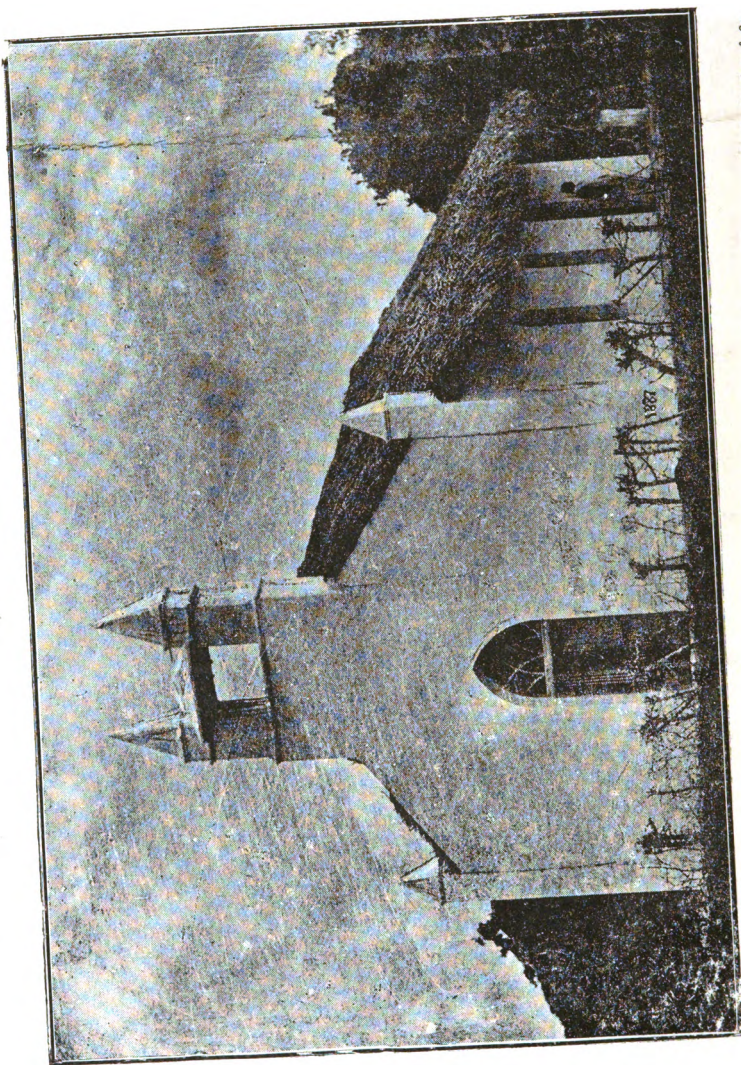
Udupiddi church, organized in 1847, is ministered over by the oldest of our pastors, Rev. D. Stickney. He writes;—"During the past year eight girls connected with the Girls' Boarding school, were received to the church on profession of their faith in Christ. Four of these are from heathen families trained from their infancy to worship idols. There are some others in the

Boarding school as well as in the villages who are manifesting an interest in religious matters.....There are three Sunday schools connected with this church; one in the church itself, another in Valvetty, and the third in Kottavatti. There are more than 250 children attending these three Sunday schools.....Among the heathen there is nothing of importance to be recorded. They listen gladly to what we say about their salvation but do not seem to care about being saved. They lay the whole responsibility upon God rather than upon themselves. A Sivite after listening very attentively to what I said about being saved said with a sigh, 'I trust the only one God. If it his will that I should go to heaven He himself will draw me unto Him.' It is painful to see that there are many of this stamp who are blinded by the Devil after having heard of the way of salvation." Mr. Stickney is trying to collect money for the repair of the church but is meeting with very little success. In the mean time the building is getting worse and worse, and some time the roof may fall in. It is so unsafe that they are contemplating removing the tiles before the next rainy season and covering with coconut leaves as being safer. Fully Rupees 1,000.—are needed for necessary repairs only, and somehow or other the money must be secured before long.

Varany church, an offshoot of Chavagacherri, organized in 1895, is nine miles from Udupiddi, in a jungly location. It is a feverish place, and one that is so isolated withal that it is not considered a desirable place. The present preacher has been there a number of years and is a hard and faithful worker. Two or three miles east of Varany and south of the Pt. Pedro district, along the sea-shore, are two or three villages where

there are Christians and where we have had a Bible reader stationed. It is a good field to work in and a good faithful man under God could accomplish much for the Master. Mr. S. Antho the preacher at Varany, travels over the whole field, but it is too extended for him to give every part of it the close personal attention that should be given. And for two or three months every year he is down with fever. No church does better in giving contributions, in proportion to its ability, than this little congregation hidden away in the jungle. It receives a little help from the mission. The past year has not been a prosperous one though there are many things to encourage the preacher.

Chayagacherri church has had Rev. T. P. Hunt for its pastor for the past eighteen years. In addition to his pastoral duties, Mr. Hunt is busy in getting out a work in Tamil on Christian Evidences. He writes;—"The year under review has been an ordinary one without any marked events. Two members of the church, one male and one female, silently passed away to their reward. Both have left their partners and three or four children to bemoan their lossOur **Sunday** school continues to be well attended, two of the four schools around the station contributing the greater number of pupils. The average attendance is 65. Bible lessons according to our yearly plan requiring the committing of two or three verses in St. Matthew and one or two stanzas in the "Five cent Lyrics," for each week, are regularly studied.....We are sorry to report that the church will have to take action in the cases of some who notwithstanding repeated advice, continue to neglect Sabbath services and other ordinances. We are also sorry that no more than two joined the church on



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The Achehuveli Church.

Photographed and Engraved by

profession. One of those who joined was first a Hindu, her husband still continuing in idolatry, and the other was a baptized child; but both are closely connected with our Christian families. Two young people would have joined the church at our communion in December, had it not been for their sickness. There are two more who are sincere inquirers."

Nunayil is our youngest church having been sent out from Chavagacherri in 1896. Rev. S. Abraham was ordained and installed the pastor at the time. During the past year he was absent some weeks on a visit to some relatives in the Straits Settlements and it was feared that he might accept a call to that place, but he finally decided to remain in his native land. He has had some trouble among his church members which has hindered growth, only one having been received into church membership. He writes;—"The two important events this year were the annexation of our Sabbath school with the Indian S. S. Union, and the joining of a young man with our church who was the Secretary of our Christian Endeavour Soc.....The Baptist mission was withdrawn from this place in January last and their adherents have gone back into heathenism."

This closes the reports of our pastors and churches. We have given a word or two from each of the 18 churches. There are four other centers where chapels have been put up (with one exception, where building has just commenced) which in a year or two ought to have separate organization. If it were not that the mission is unable to help any weak churches just entering upon organic life, to the amount that help is needed, these four would have been organized before this. Our only hope is to induce some of the station churches to render help.

Bible Women's Reports.

Twenty six Bible Women have been employed by the Mission during the year distributed as follows;—**Batticotta 4, Manepay†, Uduvil 4, Tellippalai 6, Udupiddi 4 and Chavagacherri 4.** Besides these the Bible Society has employed 18 women, and some half a dozen have been employed by private funds. This makes a force of about 50 all told, and though some of them may do very little work, the majority are conscientious and faithful. Every one employed by the Mission is a married woman and most of them in middle life or older. Two or three of the Bible women under the Bible Society are young unmarried girls employed in the Tellippalai station, but in no other district are young unmarried women employed.

Batticotta. Mrs Hitchcock writes;—"There are three Mission Bible Women in the Batticotta station. Mrs. Joanna Peters who is working in the island of Pungudutive, Mrs. Mary Gnanamuttu on the island of Karadive, and Mrs. Julia Cartigesu in the village of Punnalai and Moolai. (A fourth worked for 6 or 8 months only in the village of Changany.) There are also four others supported by other means, one of them by the school girls at Uduvil. She is working on the distant island of Nynative, her family being the only Christian family there. The reports of the Bible women show that for the most part regular and faithful work has been done by them during the year."

Manepay, Mrs. Dr. Scott writes;—"The Bible Women for this station have been the same as for some years back, namely, Edith David, Elizabeth Santhia,

Mary Saravanamuttu and Lucy Jenkins. Edith David, who is one of the first Bible women employed in Ceylon, is still active and enthusiastic in her work, although she is no longer able to walk the long distances she used to. Her knowledge of the Bible and the readiness and accuracy with which she still memorises Bible verses, are a constant pleasure in the Monthly Woman's meetings. Five years ago a young woman who had for years been a professing Christian and a teacher in one of the Boarding schools, married a heathen. She seemingly renounced all that before she had confessed. Her husband and her husband's people were most bigoted Sivites and would not have allowed her even had she showed any inclination to continue to walk as a christian. Last year she fell ill. Edith heard of it and went to see her and persuaded her to come to the mission hospital for treatment. She came and in answer to many prayers really seemed to repent of the wickedness she had done and desired to live a new life. I sent Edith to see her the other day, and find that she now every Sunday gathers as many children as she can from the heathen school where she formerly taught and takes them to the Mission school not far away where she and a Bible woman hold a Sunday school.

Elizabeth Santhia has been working as before in Thanai a low caste village where the people are poor and very ignorant. In her report she says; 'this year I have done Christ's work in Manepay and in Thanai which is near it. I spoke the holy words to many with hope that the word will not come back in vain. Although some refused it some listened and were instructed. There is a Christian's wife, She is not ed-

uated, neither is she a Christian. But she listened very attentively and the hope made Jesus her trust. She came to church and neglected all the ceremonies which belong to heathenism. She wished to join the church and have her children baptized, but her husband who was in another country sent for her and she has gone to him. Always I ask God to make her faith strong.' She reports some of the people as listening gladly and quietly to the teaching, others as mocking and speaking nonsense while she tries to teach them, while others say they are too busy to listen.

Mary Saravanamuttu of Arnicotta reports;—"Every day I go the heathen homes to read the Bible and to speak of our Saviour. Some of them believe that Christ is a true Saviour, but they fear to come out and confess Him because of their parents and friends. Ten heathen women are reading the Bible; four I am teaching to read. Besides this they commit to memory some Bible verses, hymns, and the Lord's prayer. One girl wishes to join the church. There are 18 Christian women in Arnicotta now.' The opening of the little church seems to have drawn them all nearer together and the services are much better attended than they were formerly."

Uduvil. Miss Howland reports four Bible women under the Mission in 1898 or one less than the previous year. They are Mrs. Mary John, Mrs. Mary David, Mrs. Martha Benjamin, Mrs. Joanna Maruther. "Mrs. Joanna Maruther of Alavetty has visited in 17 houses regularly during the year reading the Bible and tracts to the inmates, giving tracts to those who can read and teaching women to read. Six heathen women have committed to memory the 1st and 23rd Psalms. She has also visited the Girl's school in an adjoining village

The pastor's wife has worked with her in holding prayer meetings. Two women are seeking the truth. Mrs. Mary John and Mrs. Mary David have worked together at Sanguvely. An average of fifty visits each month have been made. They say, 'we have worked with great anxiety to gain souls.' Visits have been made by them to Christians who have been absent from Sabbath services. They assist in the Sunday school which is held Sunday afternoons in the school bungalow of that village. Mrs. Martha Benjamin of Kanderode has continued her work, and is received in houses which were for some time closed to visits from Christians. A Sabbath school has been commenced in this village first by the Bible woman and then taken up by the Y. M. C. A. It is sometimes held in her house and sometimes in the school. Some of the children have learned to pray and are interested.

Miss. Howland mentions two other Bible women, not under the mission, who are working faithfully in the Uduvil field.

Welloppalai. There are more Bible women here than in any other district. Owing to the many changes in this station they have not been properly looked after this year, and their work has not been so encouraging. Mrs. Smith had great influence with them and kept them up to their work and another year with a resident missionary once more at the station we shall hear of greater results. We give extracts from most of the women. Mrs. Ropes of Pandeterippoo writes;- 'A Hindu family of this place show much interest in hearing the Bible which I read to them with explanation. A certain man of property told me that he has found some change of character in his wife after my reading the Bible to her'' Mrs.

Joseph of the same place writes;—"Most of those who hear the Lord's word seem to heed it. There was opposition also. Some have asked whether it was right of God to place temptation before man when he knew that man would fall. Again, how it was possible for an omnipresent God to have been born of a woman. And if Christianity was of God why was it necessary to go from house to house preaching Christ, whereas it ought to spread of itself. These and similar questions were answered to the best of my ability." Mrs. Sinnarchy of Tellippalai says that there are 54 women and children who learn Bible verses under her. She has prayer meetings in the houses on Sunday afternoons and has sold one Bible and 25 portions. Mrs. Harriet Samuel of the same place writes,—“I teach 35 girls of whom 15 are able to read the Bible. Those who mocked us before are listening to us now. They admit that there is but one God and that the other gods are idols. Some young women said that if not for their husbands they would accept the Christian religion.” Mrs. Emily Ponnarchy of Erlaly North selected out three women and four men from among her heathen relatives and has been working with them. The wife of the catechist has been helping her. Three of them are interested and she hopes will join the church soon. In a very promising village she teaches 45 girls and women of whom 20 are able to read the Bible.

Udupiddi and Chavagacherri. Mrs. Hastings has looked after the eight Bible women at these two stations and reports of them as follows;—

During the year four Bible women were employed in the Chavagacherri station, Mrs. Maria Varitamby in the outstation of Usan, and Mrs. Timothy and Mrs.

Arunasalem at the out-station of Nunavil. There were four in the Udupiddi field. Mrs. Susan Mutu at the station, Mrs. Eliza Solomon at the outstation of Valvettiturai, Mrs. Julia Kathiravelu in Atchuvally, and Mrs. Paripooranam Velupillai at Navakkeeri. Mrs. Laura Anderson worked for two months only at the station before she was removed to Manepay Hospital to be the Matron. The Bible woman at Chavagacherri has worked with a Bible woman of the Bible Society and together they report, "The women know that Christianity is covering the whole world and that Jaffna has come to a better state because of Christianity. Even India which has been the birth place of Sivaism is yielding to the claims of Christ. The time is nearing when they also will accept Christianity. The saying of Christ that he who is not against us is for us is being fulfilled. Darkness is disappearing, the light is dawning'. During the year the two have talked with over 2,000 women and children. Mrs. Timothy reports five girls as learning to read. Mrs. Maria of Usar in writing of her work says, 'When I teach the girls sewing I teach them of Jesus also. The people hear me gladly and attentively. Six persons have secretly accepted Jesus as the Saviour.' The missionaries think with the native Christians, that here and there are those who are really trying to serve Christ but they are not allowed to confess their faith publicly. The work in the Chavagacherri field has had to be carried on with very little supervision. I have tried to meet the workers from month to month, but was too far away to do so with any regularity.

Mrs. Kathiravelu of Atchuvally writes—'Women and children and sometimes men heard me gladly. Some

of them said that what I said was true and that if they listen to what I say they must become Christians and walk accordingly. They said also that what was written on their forehead must come to pass. To which I replied that that was their superstition. We must search the Scriptures with the knowledge that God has given us and obtain salvation through Jesus only.' Mrs. Paripooranam worked most of the year, though during July and August she was at the Manepay Hospital. She says she was able to do good work there. 'There were many women who came from different places for medical treatment. Three families of us were Christian. Every day we had morning prayer meeting at 7 o'clock. One Bible woman took charge of the meeting, and other Christian women also took part in it. After the patients had been attended to, the Christian women would come together and sing Hymns and Lyrics from memory. Then the heathen women would come near and listen. We availed the opportunity of speaking to them of Jesus. The hospital though a place of sickness and sorrow is a place of joy to the Christians. Every moment Jesus is preached as the loving Saviour. I hope the Manepay Hospital will be the means of the conversion of many in Jaffna.'

Mrs. Solomon's field is perhaps the hardest of all. The people of the two villages are mostly bigoted Sivites, and though they are generally willing to listen to the Bible woman as she goes from house to house, her labors thus far have borne little apparent fruit. Two or three girls are learning to read, one of whom I hope will soon be able to read the Bible.'

Educational Work.

The educational work carried on by our mission may be classified in two divisions;—(1) The work of Higher education where the pupils are largely Christians and (2) Primary education in our common schools where the pupils are very largely Sivites. We give a brief report of each of the Higher Institutions and a general report of the village schools.

1. **The Madril Girls English School.** This was started in 1897 largely through the efforts of Miss Myers. Two of the pupils and one teacher have been preparing for the Calcutta Entrance examinations, and will present themselves in March 1899. One of the teachers is a graduate of the Jaffna College and has secured a teacher's certificate from Government. The other teacher also studied in Jaffna College. One or two graduates of the Girls' Boarding school have also assisted in teaching the lower classes, while the Lady Principal has had all the work to oversee, as well as to teach as she had time and strength for such work. The girls are all Christians,—all from Christian families,—and pay Rs. 50. a year for tuition; those who wish instruction in music pay Rs. 10. extra. If found practicable this school will be brought into line with the requirements of the Educational Department, and be offered for registration. Most of these girls are boarders in the Girls' school; the few day scholars pay Rs. 18. a year for tuition. Miss Myers, the Principal, went home on furlough in October, and her place has not yet been filled. Her loss is greatly felt; she was a good disciplinarian but withal kind and motherly, and the girls became very much attached to her.

2. **The Uduvil Girls Anglo-Vernacular Boarding School.** This school has sustained its high reputation as a school where the pupils are carefully taught and prepared for the duties of life. The Principal, Miss S. R. Howland, who has seen 25 years of service in Jaffna and who has spent so much of this time in the school, reports for the year as follows;—

“At the beginning of the year 1898 the pupils were in their homes on account of the prevalence of cholera near the school. The school commenced again after a month’s vacation on Jan. 17. The Government examination was postponed a month and took place March 28 and 29. Seventy eight girls were presented at this examination. Of these 12 were in the 8th standard or Senior class. The percentage of passes in all subjects for the whole school was 76. The examination of candidates for a new class was held March 10. Seventy girls came for the examination of whom 36 passed the test in the fourth, fifth, and sixth standards.....The boarders from the English school have helped to make our school family a large one. Many of the pupils of the English school were formerly pupils of this school, and the two schools are together as members of one family, except in school hours.

With the new school year in May Dr. Scott kindly released one of the graduates who was teaching in a day school for girls, and she was added to our staff of teachers. In June still another graduate of the Training school was appointed teacher so that there are now two masters and five graduates of the school or Training school, teaching in the school. The teachers have been faithful and helpful. The pastor has kept up his Thursday evening prayer meeting with much profit to

the pupils. The teachers and older pupils have prayer meetings with the Christians, the inquirers and others at the sunset hour. The first sound to be heard early in the morning is the songs of praise from the different dormitories. Some one in each room starts a hymn, others join, and then one leads in prayer. Before other duties or studies are commenced, each pupil reads her chapter in the Bible and seeks a quiet place for prayer. There have been events which have been trying and caused much anxiety but there has been much that has been pleasant and encouraging. Twenty-eight have united with the church during the year. Of these six united with their home churches. The Sunday afternoon Christian Endeavor Society prayer meetings have been kept up with interest. The time is usually occupied with many short prayers and testimonies. The Society has continued the support of the Bible woman on the island of Nynative."

The Uduvil Training school had best be reported as a branch of the Girls' Boarding school. Five or six girls are taken in every year and trained for two years when if they pass the Government examinations they receive certificates from Government authorizing them to teach. As pains are taken to take only bright scholars from the number available, some years there will not be more than two or three in the entrance class. The examinations this year were unusually hard and the results not as good as usual.

3. **The Udupiddi Girls Boarding School** draws its pupils mainly from the Udupiddi, Chavagacherri, and Tellippalai districts. It was built to accommodate 32 only, but there has been such a demand for the education of girls that for some years past we have had

nearly 50 pupils. A new school room to accommodate 50 or 60 was completed in 1887, and the old school room released for an additional dormitory. This gives room enough for the present except in the dining hall which is all too small and which must soon be enlarged. Mrs. Hastings writes;—"The Government examinations took place February 21st and 22nd and the school passed with credit. This examination was followed the first of March by the Mission Com. examination and graduation when nine girls left the school. Several prizes were awarded for proficiency in Bible lessons. The first term of the new school year opened April 16, but it was not until a month later that the girls all got back, 53 in number. Three days later two of the new girls left and returned to their homes. The 51 have remained throughout the year. Eight girls have been received into the church here, and two elsewhere of whom six were from heathen families. We have great reason for gratitude in the continued health of the members of the school. This has been specially noticeable during this last term when there has been and still is fever all about us. Another fact that rejoices our hearts is that the debt on the school for the building of the new school room has all been paid. The most pressing need now is the enlargement of the dining room. It is so small that the pupils can never all get together, but at meal times must use the verandahs as well. At comparatively small expense the room could be so altered that the whole school could be comfortably seated."

4. The Telippalai Training and Industrial School.

Mr. Holton writes.—"The past year has been marked by some very great changes. During that year the school has had three different Principals, one for each term. This, itself, has been a disadvantage to

the school; that its loss has not been greater than it has been, speaks well for the quality of the staff. Little need be said about the departure, at the close of the first term, nearly a year ago, of the Principal under whose fostering care the institution here has seen so much of its growth. He left his work here seemingly with the brightest hopes of returning to Jaffna to round out, after his furlough, a full life service in the work that he had so much at heart. No one, not even himself, suspected the presence of the dreadful disease which had, years before, it seems, taken a deep hold on his life. So when the sad news came of his danger it caused a shock of surprise and grief to all who knew him. Many have been the expressions of love and sympathy that have been uttered. From later news of his condition there is a little hope that his life may be prolonged for some time; how much more we may hope we do not yet know. If it should be God's will that he should be restored to health and be permitted to return to his work here we should all rejoice.....

Our material situation has not changed very much during the year. In view of our financial straits it seemed the part of wisdom to make only such repairs and improvements as seemed absolutely necessary. Among the latter I am glad to mention the replacing of the thatched roof over the Cabinet shop by a substantial, weather-proof one of tiles. This still leaves ample room for improvement in our buildings and plant..... In spite of the present great vogue of English education the fact remains unquestionably, that the vast bulk of the educational and evangelistic work of the future, in India and in Ceylon, must be carried on in the vernacular. The brightest minds and the most consecrated piety will find ample scope for their employment here.

Love to God, love of men and love of country,—all call to this form of study and service. Would to God that they might not call in vain.”

Of the Industrial school, Mr. Holton says;—“A good amount of work has been done; the figures for the first term are not at my command, but during the six months from April to September, inclusive, the period which includes the long vacation, work and sales to the amount of Rs. 1200. are entered in the Bill-book. And I think it would be a fair estimate to say that about Rs. 2700. of work and sales had been made during the whole year. The boys’ earnings total nearly Rs. 400.—which has aided them very materially in meeting their current expenses. A new font of Tamil type and other printing supplies have been ordered from Madras and we hope, before long, to give the printing and stereotyping department more room and work. New stock for the Cabinet shop as well as the completion of the building, is very necessary. And we hope to see these needs supplied in the near future. Mr. Smith is devoting his last energies to securing the funds to establish this department, and the whole school as well, on a secure financial basis.

Two important changes in the Industrial Department will be necessary before long; the one caused by the provisions of the new Code, the other by the improbability of Mr. Smith’s return. The first is that of grading the work done in the Industrial school. As the Government is working out its scheme for industrial education its requirements have become more and more exacting. The number of recognized industries is now reduced to three, and to effect classification the examinations are being made with increasing strictness. The other is

But as the Department comes more directly under the mission's supervision than it ever has before the plan of its work shall be changed, so that, in addition to the *manual* training which it is now giving to all the members of the school, a new class shall be opened to give a *technical* training to a limited number of boys who shall be admitted for such training, with the intention and understanding that they shall study and work with the object of pursuing their chosen trades as their life work. To this end plans are now being made."

In both the Ulupiddi Girls' and Tellippalai Boys' schools some English is taught, and they might well be classed as Anglo-vernacular schools though not registered as such.

Jaffna College.

This Institution is not directly connected with our mission, but as it is located at one of our principal stations and has always had one of our missionaries as its Principal, and has its Endowment Fund in America under the oversight of one of the Secretaries of the Board, a brief report will not be out of place. The college is supposed to be a Christian College for all Jaffna, and *undenominational*. As a matter of fact, however, only about half a dozen pupils attend who do not come from the American mission field. The Board of Directors is composed of 18 gentlemen,—6 foreigners and 12 Christian Tamils. The Church of England is represented by two foreigners and two Tamils; the Wesleyans by three Tamils only; and the American by four foreigners and seven Tamils. Of these Mr. Smith has left Jaffna for America, and one of the Tamils has died during the year.

The College has been in the charge of W. E. Hitchcock M. A. ever since Dr. Howland left Jaffna in August

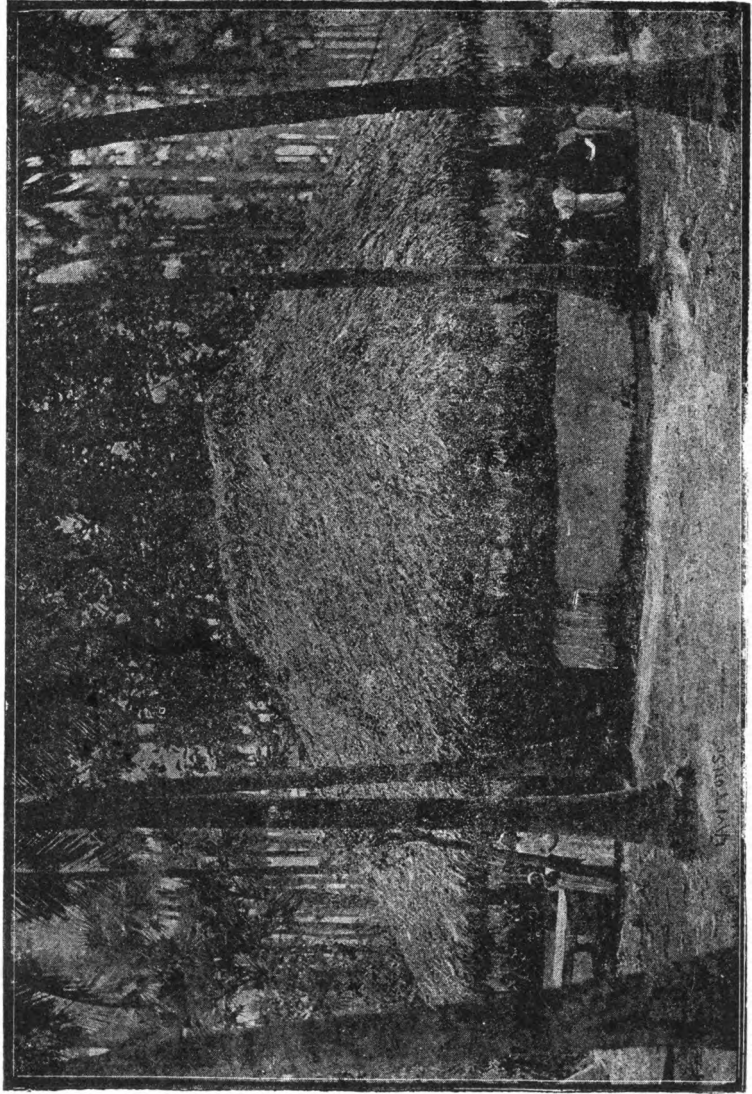
1897. He has been assisted by Rev. T. A. Elmer M. A. of America, and by the following staff of Tamil professors;—Messrs S. Hensman F. A., E. Kingsbury, F. A., A. Abraham B. A., J. Chelliah B. A., C. H. Cooke, T.P. Hudson, F. A., J. K. Sinnatamby, F. A., and Rev. Wm. Joseph the College Pastor. The number of students in the institution in December 1898 was 140 of whom 25 were in the F. A., and B. A. classes, the College proper; and 115 in the Entrance and Preparatory classes, corresponding to a High school in America. All of these 140 students are boarders and come under direct Christian influence. The results of the Calcutta examinations in March 1898 were as follows;—

B. A.—No. presented 5, passed 3.

F. A. 14, ... 12.

Entrance (Matriculation) No. presented 32, passed 15.

Of the 140 students 65 are Christians themselves or come from Christian families. Three united with the Batticotta church during the year, and two elsewhere, and there are six ready to be admitted at the next communion. The large number of Sivite students undoubtedly affects the religious atmosphere of the College, but there is a strong Y. M. C. A. numbering nearly 50 Active, and over 60 Associate members to counter-act this adverse influence. The Y. M. C. A. raises about Rs. 150. annually which it spends in carrying on a school in the smallest of the seven islands, and in educating a boy or two in the Tellippalai Training school. Once in a while the students go over to the island and spend a day in working among the people. It also carries on five Sabbath schools in the Batticotta field. There is also a reading room and Cricket and Football clubs.



Village School at Manepay-

Primary Schools.

We have in our mission field 128 registered schools, besides 8 others that for one reason or another have not yet been registered. The returns from these eight are so incomplete that we do not include them in our report. Of the 128, five are English schools i.e. Batticotta Middle school (formerly styled Batticotta High school) Manepay Middle, and Tellippalai, Atchuvaly and Chavagacherri Primary schools. The first two mentioned are the principal feeders of Jaffna College. The Batticotta school reports 274 on its roll, and Manepay 186. The boys in the middle classes are not many, being 78 in the former, and 50 in the latter. The Manepay English school has made remarkable progress since Dr. Scott took hold of it. From a school with two or three poorly paid teachers, and poor results in scholarship, it has risen to a prominent place as an educational institution. It has now 7 teachers, the Headmaster being a B. A. of Madras University, and the majority of the teachers Jaffna College men. Moreover the tuition which in former years did not amount to much, now sums up to Rs. 950. 77. Dr. Scott started out with the determination to make the pupils pay tuition for the privilege of having instruction given in English, and to make the staff so good that they would gladly pay, and he has succeeded. Efforts are now being made to secure funds for erecting a new school bungalow.

In the large proportion of the 123 vernacular registered schools instruction is given only through the 5th standard. There are only a few middle schools in each district, and the number of students is very small.

The schools are distributed as follows:—

Batticotta division	33	schools,	1946	boys,	568	girls
Central ...	48	...	2166	...	1343	...
Eastern ...	42	...	2450	...	560	...
	<u>123</u>		<u>6562</u>		<u>2471</u>	

Most of the teachers are Christians, and a large proportion are trained teachers. Thus our schools are growing in efficiency both from the educational and Christian standpoints. With 1899 we are planning to have the Bible lessons taught according to a uniform plan. Here-to-fore every station has had a plan of its own. Now it is proposed to bring all under one so that there may be uniformity. It will undoubtedly increase the interest in such study.

Work among the schools is always work that responds quickly to the efforts put forth, and that gives great promise for the future. Especially is this true in our higher schools. In the village primary schools we have very few conversions. The children are for the most part too young, and are not able to fully understand what it means to renounce sin and accept a Saviour. But those who are specially interested are kept in view and encouraged to enter the boarding schools where they are surrounded by wholly Christian influences and soon learn to love the Saviour. All do not stand firm for Christ when temptations arise but the proportion of those that go back into Sivaism is growing smaller every year.

Towards this great work of education the American Board pays only Rs. 500. annually to the Tellippalai Training school; and the Woman's Board Rs. 800. only for Girls (Primary) schools. Jaffna College, Uduvil Girls, and Udupiddi Girls,—all have endowments, not

large amounts, but enough to keep these institutions in running order. Should the Government grants for Uduvil or Udupididi fail any year it would be very difficult to make both ends meet without outside help. In our village schools, we get sometimes local help especially if a bungalow is to be built. Then trees are given by the people and to some extent labor is rendered gratuitously. Examples of generosity on the part of some of our Christian men are not wanting. In all our English schools tuition is collected. Private sums from America and elsewhere are a great help. The government grants are liberal and in these various ways we manage to get along. Nevertheless it is true that a grant from the mission of two or three thousand rupees only, would increase the usefulness of these schools many times over.

Conclusion,

The year 1898, with all its victories and failures, is numbered with the past. What of the future?

There are signs of a great awakening not far off. We have our churches and our schools; our preachers and our teachers. We have nearly 2000 communicants besides half as many baptized children, and several hundred interested in Christianity. The force is here: organization is not wanting; our community is not badly off in this world's goods; a higher plane of Christian living has been presented and urged over and over again; the burden of responsibility to God for the salvation of immortal souls is being felt more and more. What we need is the out-pouring of God's spirit quickening his disciples into consecrated life, and convicting the world "of sin, and of righteousness and of judgment."

STATISTICS OF CHURCH MEMBERSHIP FOR 1898.

CHURCHES.	Admission		Dismission		Members, Dec. 31st		Baptisms.		Adherents, excluding bap-		Total mem-	
	Letter.	Total.	Letter.	Total.	Males.	Females.	Adults.	Infants.	children not	Adherents, ex-	cluding bap-	Total mem-
			Excommu-	Death.					children	Adherents, ex-	cluding bap-	Bership from
			nication	Total.					communicants	Adherents, ex-	cluding bap-	the first.
									communicants	Adherents, ex-	cluding bap-	the first.
Baticotta	7	7		3	159	52	1	3	114	100	100	692
Changanai	1	2		1	33	37			95	7	7	57
Moolai		2			18	9			19	8	8	12
Karadive	2	3			40	25		4	52	12	12	33
Valany	4	6	1	2	27	21		4	35	18	18	40
Pandeterrippoo	4	9			49	56		3	57	17	17	145
Manepay		1	5	7	68	86		2	70	18	18	247
Navaly	10	14	1	4	62	63	1	8	80	27	27	135
Uduvil	33	33	8	3	90	313	6	9	120	70	70	1023
Alavetty	3	5			27	29		2	28	7	7	38
Erlaly South	1	1	1	1	25	25		1	32	7	7	18
Tellippalai	8	8			100	54		1	61	23	23	381
Erlaly North		0	2	2	28	34		7	26	25	25	31
Udupiddi	8	9	6	7	34	71		2	44	17	17	244
Atchuvally	4	5			27	23		5	34	14	14	14
Chavagacherri	2	4	2	2	75	56		3	60	18	18	219
Nunavil	1	4	1	1	29	26		2	23	8	8	4
Varany	1	1	2	3	25	17		4	21	8	8	12
Totals.	89	115	22	16	916	997	6	62	971	404	404	3345

BENEVOLENCE OF THE CHURCHES FOR 1898.

CHURCHES.	Organization.	PASTOR OR PREACHER.	Ordnation.	EXPENDITURES.					Total, Rs. Cts.	
				Total income from native sources.		Paid for Pastors N.E.S., Rs. Cts.	Bible & Tract Soc., Rs. Cts.	Pastors Relief Fund objects, Rs. Cts.		
				Rs. Cts.	Rs. Cts.					
Batticotta	1817	Rev. B. H. Rice	1867	955 19	700 00	127 00	50 00	20 00	113 30	1010 30
Changanai	1872	Mr. T. Williams		395 26	338 26	12 00			45 00	395 26
Moolai	1880	" C. Murugasu		217 37	216 00	12 00			31 17	259 17
Karadive	1855	Rev. C. M. Sanders	1891	5 9 30	420 00	30 00	10 00		69 30	529 30
Valany	1858	" I. Paul	1888	293 75	244 00		10 00	9 90	65 85	329 75
Panderrippoo	1831	" D. Velupillai	1894	576 92	432 00	36 00	12 50	10 80	112 32	603 62
Manepay	1831	" W. P. Nathaniel	1881	1144 73	842 91	77 18	20 00		239 64	1179 73
Navaiy	1860	" R. Bryant	1896	865 01	425 00	18 00	10 00	9 00	403 01	865 01
Uduvil	1831	" S. Elyatamby	1884	769 34	576 00	108 00	35 00		151 34	870 34
Alavetty	1870	" F. Anketell	1891	425 77	360 00	16 60	10 00	9 00	66 17	461 77
Erialy South	1888	Mr. Danforth		223 41	252 50	12 00			46 91	311 41
Tellippalai	1831	Rev. J. Christmas	1873	667 06	516 00	65 40	15 00	21 00	60 16	677 56
Erialy North	1886	" H. Hoisington	1874	315 23	252 00	8 00	12 50		80 73	353 23
Udupiddi	1847	" D. Stiekney	1858	536 21	473 09	41 59	10 00	9 60	26 93	561 21
Achevaly	1892	" J. Sanders	1892	307 59	281 56	30 00	10 00	7 80	59 23	358 59
Chavagacherri	1834	" T. P. Hunt	1855	636 71	420 00	48 15	22 50	12 00	170 51	673 16
Nuнавil	1896	" S. Abraham	1896	311 11	300 00	12 00	10 00		39 11	361 11
Varany	1895	Mr. S. Antho.		346 77	240 00	24 00	12 50		77 77	354 27
				9546 73	7289 32	677 92	250 00	109 10	1828 45	10154 71

EDUCATIONAL STATISTICS.

STATIONS.	OUTSTATIONS.			Boarding schools.			VILLAGE SCHOOLS.				Tuition Fees.
	For Boys	For Girls	Teachers	Boys and mixed.	Girls	Total	Teachers	Boys	Girls	Total	
Batticotta	1	10	140	5	1	6	27	567	158	725	Rs. Cts. 5451.00 in-
				4	4	4	10	347	193	450	cluding Jaffna
				2	4	4	9	232	64	296	College.
				11	11	22	5	142	73	215	
				2	2	4	21	490	110	600	
				5	2	7	5	105	15	120	
Manipay	4	2	5	4	1	5	11	363	45	408	
	4	2	4	4	1	5	18	345	203	548	951.00
	1	1	1	2	2	4	11	181	151	332	
				1	1	2	5	70	30	100	
				2	3	5	3	50	25	75	
Uduvil		2	132	2	3	5	10	168	163	331	2870.00
				3	2	5	11	204	114	318	
				2	2	4	9	190	125	315	
Tellippalai	1	4	67	7	2	9	16	419	210	629	1346.00
				5	1	6	17	374	211	585	
				7	3	10	20	532	194	726	722.00
Udupiddi		1	51	5	3	8	19	316	93	409	150.00
				7	1	8	15	447	87	534	150.00
Chavagacherri				6	6	12	15	486	95	581	
				6	6	12	13	511	68	579	
* Churches to be organized.				6	6	12	16	281	23	304	
Jaffna College.	2	328	390	104	24	128	308	7225	2471	9696	11640.00
Total											

Medical Mission Department.

The Medical Mission Work consists of two main branches.

The General Medical Mission with its branch dispensary at Karadive known as the Samuel Fiske Green Hospital and Dispensary, and the Women's Medical Mission with branch dispensary at Chavagacherri.

The head quarters of the former is at Manepay while that of the latter is at Inuvil. The work at Manepay was formally re-opened under the present Medical Missionaries in June 1893. The Women's Medical Mission was opened in Sept. 1898 though the dispensary at Chavagacherri was opened in 1895. This last branch is at present closed but we hope to begin work again very soon.

We gratefully acknowledge the goodness of our Lord towards us during the year, through whose help alone we continue to labor on. The report of our work which will be given herein we trust may be of some encouragement to others, though we cannot but regret that we are not able to report greater results to show that the end sought by the Medical Missionaries—the evangelizing of this non-Christian community—is being perceptibly attained. We know that many listen to the gospel message more carefully here than in their own villages and we look for blessing upon the seed sown.

We wish to express our gratitude for the help given us by Miss Dr. Curr who thro 1897 and the greater part of 1898., while studying Tamil at Manepay, gave very great assistance to the General Medical Mission:

Women's Medical Mission.

PHYSICIAN.—MISS, ISABEL H. CURR L. R. C. P. & S. ED.

MEDICAL ASSISTANT,—MISS HETTIE KEYT

ASSISTANTS

Mrs. Chelliahpilly	Bible Woman
A. W. Lyman.....	Compounder.
J. K. Chinnatamby.....	Clerk
L. Santhiapilly.....	Secular agent
Kanapathy.....	Orderly.
Murugasu.....	Guard.
Viravan.....	Waterman

NURSES CLASS.

Mrs. Anna Mc. Lelland
 Anna. K. Muttuppilly.
 Lizzie. S. Annamutto
 Susan. Thangamma Howland:

The McLeod Hospital for Women and Children is located in Inuvil which is situated less than 5 miles from Jaffna and is on the Coach route between Jaffna and Kangesanturai. It is so named after the Rev. and Mrs. John McLeod who initiated the movement by a gift of ten thousand dollars. The Misses Leitch, former missionaries of the American Board, proposed the scheme and raised funds in Great Britain and America for the

carrying out of the plans of this building which has now been completed. Among others, besides the above, whom we must ever remember with deep gratitude are the following:—

Mrs. Alexander Mackie who gave	\$ 2,500
Mrs Anson Philips Stokes “ “	“ 2,000
Lord and Lady Overtoun “ “	“ 1,000

and a large number of others who contributed smaller sums.

The foundation stone of the building was laid by Mrs. Dr. Strong of Point Pedro on March 6th 1895, when appropriate services were conducted by Rev. S. Eliatamby of Uduvil. The progress of the work being delayed by unavoidable circumstances it was not till August 1897, that the contractor finally passed over the buildings into the hands of the American Mission, after which some things which yet remained to be done were successfully carried out under Mr. Saunthiapilly's superintendence by the direction of Rev. R. C. Hastings and Dr. T. B. Scott.

As you enter the large Public gateway which is some rods north of the private entrance to the home of the lady doctors, you have to your left the Gate-keeper's Lodge a neat tiled-roof building which is to be occupied for the present by the native clerk and his family, while on the right is the Preaching Bungalow where religious services are held. Directly in front as you enter, and only a few rods from the public road is the Dispensary with three large rooms and a verandah extending all round the building. The front room is used for compounding medicines, the store room being directly behind. The third and largest room of the three is the doctor's consultation room. One corner has been partitioned off by screens for the use of the lady doctor in examining her patients, and another corner is

reserved as a surgical dressing room. South of the Dispensary, and connected by a covered way, is the Medical ward consisting of one general ward and two or three private rooms. South of this building again is the Surgical ward, similar in size, with operating and other rooms annexed. From the private entrance at the south west corner of the compound a winding road leads to the Mission House near the eastern boundary. This building is large and commodious. Between the Mission House and the Surgical ward stands the Nurses' Home, a fine building of the same size as the Medical and Surgical wards for the use of the nurses employed and for the accommodation of a nurses' class which has already been organized. All these buildings are connected with each other by covered ways from the Mission House past the Nurses Home, Surgical and Medical wards on to the Dispensary. Several rods east from the Dispensary are a group of smaller buildings covered with thatch roofs, the other buildings except the Preaching Bungalow being tiled. These are the Maternity ward consisting of several separate rooms, the Disinfecting ward, Isolation ward and Mortuary, and in front of these buildings and between them and the Mission House stands a grove of tall palmyrah trees.

In January 1897 Dr. Mary Irwin Rutnam from Canada, and Dr. Isabel H. Curr from Scotland came out to Jaffna as missionaries of the American Board and were located at Manepay to study the language. Dr. Rutnam severed her connection with the Board in August, and Dr. Curr having passed her first examination in Tamil at the close of 1897 and having assisted the Drs. Scott in their medical work at Manepay, has entered on her work at Inuvil with some knowledge of the vernacular and also some acquaintance with the diseases of the country.

The Hospital was formally opened at Inuvil on the

24th September after which work was immediately begun. Many people gathered to attend the opening exercises which were held in the large ward of the Medical building decorated with flags and flowers in Tamil style for the occasion, the pandal which had been put up by kind friends not being able to be used because of the rains of the day before.

Rev. G. J. Trimmer, Chairman of the Wesleyan Mission presided. The different Missions of the Peninsula were well represented and one was glad to see such a good turn-out of Tamil women and girls, as well as many of the leading men of Jaffna. The proceedings were opened by singing a Tamil Lyric followed by the reading of a portion of Scripture by Pastor Hunt of Chavagacherri after which Pastor Benjamin of Jaffna offered the dedicatory prayer.

Proctor Changarapillai J. P. then read a paper telling of some of the needs for such an institution, of the efforts put forth by the Misses Leitch in raising funds in Scotland and America for this and other institutions in Jaffna, of the selection of a site, of the contract for the building etc. Rev. R. C. Hastings followed with a statement of finances from which it appeared that including the price of land and purchases made in America by the Misses Leitch for the Hospital the total amount expended was over Rs 64,000.

Miss Howland, Principal of Uduvil Girls Boarding School and who has laboured for 25 years for the women and girls of Jaffna, then declared the Hospital opened for the relief of the suffering and the proclamation of the Gospel.

Dr. T. B. Scott spoke of the proposed method of conducting the work and Dr. Curr (the Lady Doctor in charge of the institution) thanked the friends for their presence and asked their help and co-operation for the

future. The Chairman then called on several to speak. Mr. Grant of the P. W. D. congratulated all on the completion of the work. Rev. J. Carter of the C. M. S. spoke of this Hospital and all similar institutions as the out-come not of civilization but of Christianity. Proctor Carpenter wished that our people might love and respect their women as was done in Christian countries. Dr. Rajasingam Visiting Surgeon F. N. S Hospital in Jaffna, said that the word impossibility was not a word in the vocabulary of the Misses Leitch. He congratulated all concerned and predicted that the institution would be a great blessing to Jaffna. Advocate Thirunavukarasu said that when he asked permission of Justice Brown of the Supreme Court to be absent for this occasion he not only gave him permission but expressed his regret that he himself could not be present. Proctor Tambo, Acting Police Magistrate, and Advocate Kanagasabai also sent their regrets.

Mr. Chinnappa the contractor spoke of the work, etc, and finally Pastor Eliatamby made a few earnest and appropriate remarks in Tamil. After the National Anthem was sung and the Benediction pronounced the people dispersed to inspect the different buildings and to partake of the refreshments provided through the kindness of (the Committee) Messrs. Changarapillai, Carpenter and Eliatamby.

Report of the Work.

The method of carrying on the work in the Women's Hospital is similar to that in the General Hospital at Manepay i. e. we have a Dispensary department and Indoor department, in both of which evangelistic work is carried on. Each patient is asked to pay 25 cents (4 annas) as an admission fee and receives a ticket which holds

good for three months, besides paying for medicines and treatment. An exception is made in case of the poor, when medicines and treatment are given free or at a reduced rate according to their means. Those staying in Hospital also pay if they are able for their Bed or Private Room as the case may be from ten to fifty cents per week which amount helps to pay for lights whitewashing, and other necessaries. We also charge fees for operations and for visits paid to village cases according to the ability of the patients. Those who are able to pay are, as a rule, willing to do so, and as the expenditure for the up-keep of such a building as this must be great we are glad to be able in some degree to lessen the burden laid upon the Boards at home. Our special Dispensary days are Mondays Wednesdays and Fridays, but on the other days also patients come for dressing, etc., and we also arrange for operations when necessary on these days—while during every day of the week we go round the Hospital visiting the patients morning and afternoon, some of them who may be very ill sometimes requiring special attention by night as well as by day. Much of the care of nursing must rest with the Doctor until the nurses are trained into the work, but the arrival of Miss Keyt (who has almost finished her medical course in Colombó and who was for nearly a year acting as Resident physician in the Women's Hospital there) early in December as Medical Assistant to this Hospital has been of great help to the work. From almost the beginning of our Hospital work we have been grateful for the services of Mrs. Chelliahpillai, a Tamil widow who has come almost daily as an Honorary Bible woman and has helped much in looking after the temporal and especially the spiritual needs of the patients. Every day except Saturdays she comes and either holds a meeting in one of the large wards with the patients and their

friends or else has individual talks with them. Besides this she has often helped us in the Dispensary work and for this reason as well as her close communion with God the patients were more anxious to listen to her as she pointed them to the Saviour whom she loved so much to serve, that they might have healing for their souls. In a report she has written, she says "What a great many there are in this country who know nothing about the Lord and the true source of life. In the Hospital suitable opportunities presented themselves to lead such people to the true God and His salvation. I thank the Lord for the love He has shown to the people by giving them this institution. The Hospital is indeed a great blessing to the women of Jaffna. Even Zenana women come to the Hospital and place themselves under treatment without reserve and bashfulness. My heart has often melted within me to see the anxious attention with which the people listen to the truths of salvation. Again and again she speaks of the interest with which the people listen and many of them being moved to tears. Many of these being dispensary patients and others who stay but a short time in Hospital go home and we may not hear of them again, but we trust the seed sown may bring forth much fruit; while during the three months, we have had a few in the Hospital who have confessed Christ and have promised to give up idol worship.

Mrs. Chelliahpillai writes:—

"In the Medical Ward God opened the heart of a woman as He did of Lydia and her heart was full of light. She was not afraid to confess Christ either to her husband or her relations." After the woman was able to go home, we left her in charge of one of the Missionaries of the C. M. S.. Another day she writes thus:—

"Spoke to the people about Jesus being the only

Saviour. They listened attentively and one of them, a dancing girl, asked for and got a John's Gospel." On the following day 27th December, "After speaking to them at Dispensary had a very blessed meeting with those in the Medical Ward; about 20 were present. When addressing the dancing girl and her father they began to shiver with fear"

Another case of special blessing we had before the close of the year was that of a mother and her daughter both of whom were nominal Christians and had been living outwardly lives of sin from the result of which the daughter was now suffering. The Bible woman and others had spoken to them of the new life to be had in Christ, and one day after some conversation the mother burst into tears, confessing her life of sin and repenting truly, asking and receiving forgiveness, and declaring she would now live only for God. Her life since then has been changed and she was admitted to the church sometime after, having written her testimony to God's saving power from a sinful life. This testimony was read before the congregation by the native pastor, the result of which was that there was scarcely a dry eye that day among the people there. Her daughter also during her stay in Hospital confessed Christ and went home much better. Sometime afterwards she was brought in again, this time dangerously ill-treated by midwives at home, and passed away here although we did every thing to get her round. The girl was only 17 years old. Her mother used to read to her from the scriptures and one day she clasped a Bible lying near saying she would buy one for herself when she got better. Poor girl! but we cannot but believe she was taken away from future cares and sufferings to the land where there is no more sorrow.

We have much to thank God for during the past few months for blessings both temporal and spiritual. To Him be all the glory.

A special feature of our work will be the training of Tamil girls as Nurses, classes for which we hope to have the following year. Since the opening we have had only two girls until the end of December. One Muttuppilly who had been about five months in the Manepay Hospital before coming here, the other Annamuttu (Mrs. Mc Lelland) a widow who will act as matron besides help in nursing; then two other girls joined the nurses class, viz. Lizzie Annamutto and Susan Thanganma. All these girls are bright, willing to learn, and will be most useful to their Tamil sisters not only in the Hospital but also in the villages by-and-by where so much harm is done by ignorant and untrained midwives.

During the three months we have treated at the Dispensary 426 new patients (Women and Children) with total number of the treatments 1028. Of these 426 patients, 133 stayed in Hospital of whom 97 were women and 36 were children under twelve years. Besides these we have had 30 village cases, and visits paid to them numbered 68. Of the village cases 7 were confinements (all but 2 being abnormal,) 6 were visits to pregnant patients and 5 were puerperal cases. Of those who stayed in Hospital 35 were treated for malarial fever, while the remainder show a variety of diseases.

Of 28 surgical cases in Hospital 8 were operated on under chloroform and 7 without chloroform, while on Dispensary patients 2 chloroform operations were performed and 13 smaller operations without chloroform.

Mr. Santhiapilly reports, that "the opinion among the

people about Western medicine is now altogether different from what it was formerly, and that is specially owing to some cases of successful treatment in diseases like coma. It was formerly believed that native doctors alone could cure such diseases and that there was no efficient medicine in the West for them, but that belief is now entirely changed."

He quotes instances, "The grandchild of the Odjar of Inuvil was brought to Hospital with high fever and in a state of coma, after it had been abandoned as hopeless by native doctors. The child was treated carefully and was quite well in a single week" Another instance; "A woman was brought suffering from puerperal eclampsia and remained unconscious for a day or two. Her friends were greatly delighted with her recovery, so that afterwards they brought numbers of sick people from their village to be treated for divers diseases. Because of these and similar cases the people say that the doctor must have invented some new medicines. Although the people of Inuvil are mostly uncivilized and superstitious and even sometimes persecute missionaries and Christians, yet now some of the men and a number of children come to the Sunday meetings in the Preaching Bungalow and listen carefully to the story of salvation which is simply and earnestly told to them by the Pastor of Uduvil."

We trust and believe that much blessing will result both to the people of Inuvil and to the patients who come from all parts of the Peninsula of Jaffna.

General Medical Mission.

Rev. T. B. Scott M. D. C. M. } Physicians
Mrs. M. E. M. Scott M. D. C. M. }

TAMIL ASSISTANTS, MALE.

C. T. Mills	Assistant Physician
J. Fitch	Evangelist
A. Curtis	Hospital Superintendent
D. Alexander	Dispenser
A. Anderson	do S. F. Green Dispensary
V. R. John	Clerk, and Assist. Dispenser
K. Nagalingam	Orderly
Maruthan	Waterman
Kandan	do

FEMALES.

Mrs. L. Anderson	Matron
Mrs. L. Fitch	Bible woman
(Miss) Eliza Agnew	Thampapillai, Head Nurse

NURSES CLASS.

(Miss) Lizzie Thevani
(Mrs) Jessie Chinnatamby.

“Hitherto hath the Lord helped us.” Looking over the year 1898 which this report should cover we would write in capital letters, “The Lord hath done great things for us whereof we are glad.” But when we seek to tell of the work accomplished we are humbled to see in how small compass all can be told. Nevertheless the whole observed carefully spells “progress.”

The year opened with sickness in our own home. Our little Arthur was stricken with diphtheria in the week between Christmas and New Year. In the course of the battle with the disease it became necessary

to perform tracheotomy. The operation was blessed of God to the saving of his life. Recovery followed, but five weeks later, paralysis ensued and the loving Father called our dear one Home. Sweetest memories of him who has "gone before" and the peace which the loving heavenly Father speaks, have been our heritage through the ensuing months. In March a little girl came into our home—loving messenger from the home above. During the remainder of the year we were blessed with good health. In passing we would express our gratitude to God for the sympathy shown us by our Tamil friends. It has become a bond of attachment, stronger than all previous experiences, binding us to the people of Jaffna.

Dispensary.

The medical work has been of much the same as that of previous years. As compared with 1897 the number of patients treated at the Dispensary shows a slight increase. In 1897 the number of male patients treated was 831, of females 942; while in 1898 the number of males was 950, of females 951, a total increase of 128. In 1897 the number of cases treated after the first visit was 3148, while in 1898 the number was 2636. This decrease is owing to the fact that with hospital accommodation increased many came into hospital for treatment who formerly attended the dispensary from day to day. The apparent decrease is really an increase in our work as hospital patients are seen at least twice daily, or oftener as occasion may require. In looking over reports of Medical Mission work in India we see that some follow the custom of giving medicines only for one day. Our custom is to give for not less than five days for ordinary cases. Occasionally less for those who live within a mile or two, or more for those who live 15 or 20 miles

distant. Had we followed the former custom our numbers would have been five times as great.

The average distance travelled by those in daily attendance is four or five miles. The reason of this lies in the fact that our Dispensary and Hospital are not situated in a town or even a village in the ordinarily accepted meaning of the term; but rather in a thickly settled country resembling the suburbs of a town. Most of the patients therefore come in carts or carriages. This expense for carts often is a real burden to the patients while on the other hand it acts to our advantage in assisting us from the standpoint of economy, to persuade those who need careful treatment to come into the hospital.

The variety of diseases treated stands very much the same from year to year. The close of 1898 however witnessed a very severe outbreak of malarial fever. This took more the nature of an epidemic tending to establish the proposition that malarial fever is infectious, a belief not the generally accepted one. Very many cases proved fatal in the treatment of native physicians, but of those who came under regular treatment in the dispensary or hospital a fatal issue was the exception.

In 1855 Dr Green wrote, "I am anticipating before long to make an effort to put this dispensary on a paying basis getting people to pay for their medicines first and eventually for the physicians skill and trouble in surgical operations." He did succeed in small measure in carrying out that plan. We have adopted this plan from the first and now have little trouble to obtain payment for medicines. In 1893 one man spent the whole day at the dispensary incessantly protesting that he could not pay for his medicines. We believed this to be untrue and eventually at 5. p. m. he took from

his wallet the sum of money asked. This was typical of many at that time; now it rarely happens. We collect practically full cost of medicines, but we as yet have not attained to the proper standard of payment for surgical operations or obstetrical work in the villages. We have in mind a case of a friend who was operated upon in Madras paying Rs. 1000. for what we would at most have charged Rs. 25. It is expected that the missionary doctor should do much gratis. This is perhaps as it should be. But when we see payments made to native physicians for what is usually mal-treatment, sums of money five and ten times as great as we ask, we are led to feel that it is not a great hardship for the people to assist us to make our work self supporting. Eventually we will reach that end. Indeed I believe the day is not far distant.

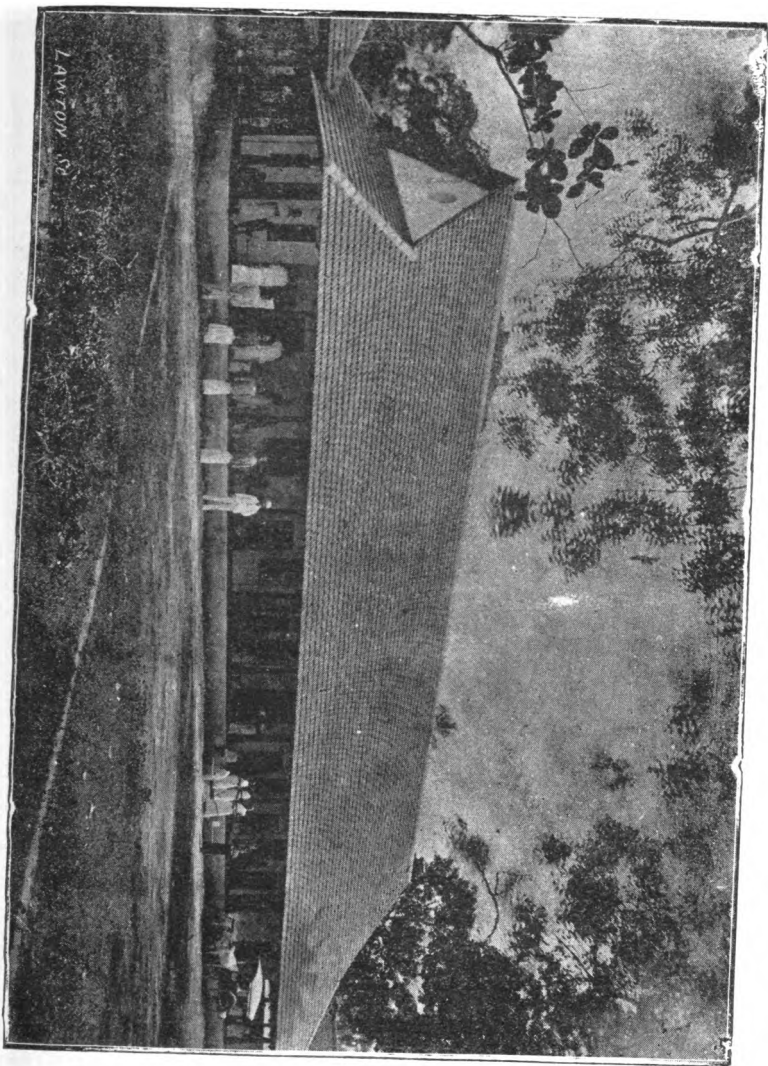
Most medical missionaries anxiously desire to see the day when Western remedies will be accepted in place of the crude unscientific remedies of the East. In Jaffna while there are yet many who do not believe in English medicines there is on the whole a very general readiness to accept its value. This is not without its drawback. The native physicians are found using these drugs (in a disguised form usually) totally unacquainted with their physiological or therapeutical effects. We are frequently told "I took English medicines but it did not help me." Possibly so. For example a child was brought to the dispensary with its tongue greatly swollen, protruding from the mouth. The lips and buccal membranes were swollen and covered with a very fetid discharge. The story was told that this was not the result of bad treatment because it had happened before. The fact was that calomel had been given by a young man who could read English but who without

knowledge of therapeutics was posing as a doctor. Aggravated mercurial salivation and glossitis was the result. Many other instances could be given of just such cases. The day will soon come in Jaffna or ought to come soon when some form of license will be demanded from the so-called physicians. Doubtless there must be drugs in use by the native physicians which are of therapeutic value but some effort should be made to systematize native treatment. As it is, a son of a physician is a physician by inherited right whether or not he knows anything about his profession. Nor does it stop there. A woman came to us in a collapsed condition from severe and prolonged purging. She had gone to a native physician for medicine but as he was absent from home his wife handed out *two pills*. The result was as above described.

During the year 328 surgical operations were performed. Chloroform was administered for anaesthesia 88 times without any accident. Cocaine was used to obtain local anaesthesia in 42 cases of minor operations. Simple operations e.g. opening of abscesses, tooth extraction etc without any anaesthetic, 200 cases. This does not include such simple operations as hypodermic injections, enemas, douches etc. though in the government records of India such, I am told, are tabulated as surgical operations.

The Hospital Buildings.

The fact of most interest in this department was the opening of the new Hospital Buildings on Aug. 6th 1898. I say of most interest and for two reasons. First because it gave us much needed accommodations for patients; second, because it released me of a great burden of work in the supervision of the building. I gave no contract but employed a capable overseer who



MAIN WARD, GENERAL MISSION HOSPITAL, MANEPAY.

followed my directions. The plan of the two buildings were prepared by myself and materials were bought through the overseer with final reference to me as to quality and price. This occupied a great deal of time and occasioned much careful thought and not a little worry. But the results were far more satisfactory than could have been obtained by any other plan.

The Women's Building or Vassar Cottage Hospital, of which a picture may be seen in "Ceylon a key to India" page 34, is the repaired and remodeled Mission Depository. It contains eight small wards large enough to accommodate two patients but usually occupied by one only unless the hospital is very full. It provides also a maternity ward; and a Dressing Room for surgical or gynecological work; and a small Hall-way which is the meeting place for the morning prayer meeting for female patients and nurses. This building was opened in June 1897

The Central Main building is entirely new but occupies approximately the site of the old printing office. It contains 12 small wards or rooms and two larger wards—the former large enough for two, the latter for four patients. It is ninety-six feet long and is traversed from end to end by a narrow hall-way and divided across centrally by a wider hall-way. This latter forms the meeting room for the general evangelistic meeting for all patients and their friends or helpers. One half of the building is reserved for women and children and the other half for men. A partition wall extending to the roof divides the building into two sections. The partition walls between the wards in both buildings only extend to a height of about eight feet, the sides of the hall being nine feet high. This provides free circulation of air over the whole set of wards while giving

all necessary seclusion to the inmates of each ward.

The old Dispensary building used by the late Dr. S. F. Green is used as a hospital and limited to the use of male patients. It provides two wards large enough to accommodate six patients each and three other rooms suitable for one or two patients each. This building is in need of repair to make it very convenient and satisfactory.

"The Annex"

This is a small building formerly the home of the pastor and latterly of the station catechist. On our providing a similar building for the catechist at the outstation of Arniccotta, this building was transferred to the Medical department. It provides three rooms and is used only for female patients who require to be isolated from the main building. Thus the utmost capacity of the whole set of buildings is forty female patients and thirty two male patients a total of seventy two.

The Hospital Report.

There has been steady increase in the number of hospital patients. In 1894 the number of in-patients was 35. We could not take pauper patients as we, from the stand point of self support enjoined upon us, were obliged to ask the friends of the patients to provide food for them, without expense to us. Those who were able to do this were not very ready to come into hospital. In 1895 there was a greater readiness to come into hospital so our number increased to 125 as this was all we could accommodate: the number in 1896 only showed an increase of 10 or a total of 135. In the middle of 1897 the women's ward was opened and the result of increased accommodation was an increase of patients to 371 or almost three times the number. In Aug. 1898 the main ward was

opened and again an increase notwithstanding the fact that the Women's Medical Mission Hospital was opened in September. The increase of 1898 amounted to more than the total number for 1896, or a total of 552. The steady growth is due to perhaps four reasons. First as the years go by we become better known and those who have been helped advise others to come to us. Secondly, the hospital homes are clean airy and convenient, and with a small kitchen provided are suitable to the requirements of well-to-do patients. Thirdly, we have as much as possible discouraged treatment of patients in their own homes. This partly because of the lack of conveniences for treatment in most of the homes and partly because of lack of time on our part to go day by day, two, three, four, or more miles to attend them while I had other duties to do. Fourthly, there has been steady growth of sentiment on the part of the people in favor of coming into hospital. Whereas five years ago to suggest coming into hospital would be to expect polite but firm refusal, now the same request is met with the response, "if you say we should we will," if indeed they have not come prepared to ask to be admitted. Female patients bring female attendants as male friends are not allowed to stay with them. Exception beyond the privilege of seeing them frequently thro the day is made for husbands or fathers where there is immediate danger of death. This has been, and is still a difficult rule to enforce chiefly because it has not yet become an accepted belief that one will carefully attend and nurse another who is no way a relative.

Progress has also been made on another line. It has been the custom for friends to request us to allow a patient who was dangerously ill to be removed from

the hospital. This we were at times forced to allow even though we know that the mere fact of removal at such a time would certainly be the cause of death to one who might otherwise possibly recover. We find that this is gradually changing to a willingness to accept our statement that there was a probability of recovery if the patient were allowed to remain. The satisfaction of saving even one life which would certainly have been sacrificed to foolish custom is too great to be offset by the fact that those who were persuaded to remain yet did not recover, increased the death rate of the hospital. The number of deaths in the hospital from all causes for 1898 was ten (10).

The proportion of surgical cases treated in hospital in 1898 is not quite so large as in former years. This was due to the fact that formerly owing to limited accommodation we took in chiefly such as should stay for surgical operation. Of the 552 in-patients 239 were surgical; of these 135 underwent operations of greater or less severity. While we cannot say that every operation was successful yet we are thankful to say that no death resulted by reason of an operation.

Evangeli**s**tic **W**ork.

We read of our Master that when the multitudes followed Him "He welcomed them and spoke to them of the kingdom of God and them that had need of healing He healed" (Luke 9:14). In Medical Mission work the same principle must be observed. The preaching of the kingdom of God is the chief end in view. It is not however, possible to keep precisely this order mentioned above; it is sometimes necessary to attend to the healing of the body to prepare the way for the reception of the truth. But the main point is always before us.

DISPENSARY MEETINGS. All who came to the dispensary for treatment heard the message of life thro Christ and some more than once as the catechist spent the whole morning with them. Each regular dispensary day a meeting was held with the people as they waited to be seen. As each patient usually comes attended by one or two friends not less than 2500 persons will have had a direct presentation to them of salvation thro Christ. This too under circumstances such as pre-disposes to listen carefully. It is otherwise in the busy street meeting or bazaar preaching. Some showed a tendency to disputation but such method of work the catechist usually avoided. Mr. Fitch says "I am persuaded to say that the dispensary meetings have been the surest means of reaching with the Gospel truth many who never care to listen to it otherwise."

HOSPITAL, MALE DEPARTMENT. Of the 227 patients in the ward some stayed less than a week while others stayed for longer times varying from two or three to eight or nine weeks. These patients were visited in their rooms once or twice a day by the catechist who reads to them from the Gospels and from a little book "Come to Jesus," and by conversation with them instructed them in the way of salvation.

Every Sunday afternoon a special meeting for all, both men and women, is held to which the "Baby Organ" presented by a Booklyn N. Y. Sunday School is taken. A number of hymns and lyrics is sung and a special address urging the acceptance of the Saviour is delivered by the Med. Missionary or by one of the helpers usually Mr. Curtis the hospital superintendent, but occasionally the catechist Mr. Fitch. We are pleased to acknowledge the assistance given by some of our Christian people who come to the hospital but it is with

great sorrow we record that many take no interest in making known the truth to their heathen friends or fellow sufferers, while on the other hand one man was the means in the hand of God of leading two or three patients to accept to follow Christ. Others have said "we did not come to the hospital to go to meetings." How we would rejoice to see in the rank and file of the church an earnest desire to bring their heathen neighbours and friends to Christ. Too often alas their testimony is prevented by their known inconsistency of life. In fact this is becoming more and more the weapon with which our catechist is assailed—the inconsistent, yes, the sinful lives of Christians. On the other hand we greatly rejoice to see men and women voluntarily calling those near them to come to meeting and their taking advantage of the opportunity to testify for Christ. We cite a few of the special cases given in Mr Fitch's report.

"I. M. C. OF UDUVIL. He was treated for a punctured wound and cured. I read to him one morning Isaiah 53.5 "He was wounded for our sins" &c. and sang the lyric "Christ Jesus died for you" and prayed. He became thoughtful that hour and broke penitential feelings. Uduvil church paster visited him in the hospital and took charge of him when he was discharged from the hospital. The pastor says that he observes sabbath and is a regular attendant on Sunday School and service, and is a candidate for baptism and church membership. His parents are much pleased with his new life and they are also interested and hopeful.

2. C. of Chiruvellan. I knew this man some twelve years ago in Miss Leitch's time. He and some young men like him used to come to our moonlight meetings with skeptical questions. Their leader Chinnappoo was converted while a student in the Jaffna College and died of snake bite when he was a theologian. His new name

was Luther. He was a warm advocate of his new faith. C. was treated for fever and got well. He decided for Christ before leaving the hospital and was put in care of Panditeripoo church pastor, who says of him as growing in interest and being a hopeful adherent.

3. C. of Karadive. He had Ophthalmia and lost the sight of one eye by mal-treatment. It was very painful to him and Dr. Scott operated and took out the eye and he became well. I read to him the sermon on the mount and when I read the verse "If thy right eye offend thee &c" he said that Dr. Scott has done the same to him. I pointed to him the "Great Physician" who can take away his bad and sinful heart and give him a new one if he will surrender to him. I read also the kindly invitation of Christ, Mat. 11:28. My visits to him were always interesting. He went home promising to go to church and lead a new life. But Karadive church pastor says that he is not attending church. I met him once again and spoke with him earnestly. He made excuses and went away.

4. N. of Chulipuram. He was treated for chronic rheumatism brought on by immoral conduct. He was borne to the hospital room when he was admitted and when discharged "he stood up and walked." I read to him Acts III chapter, and told him that Jesus can heal him thro Dr. Scott and that he should repent and believe on Jesus. He was in the same room with C above mentioned and listened well. We believed him a Christian. I learn by inquiry that he is not attending church.

5 and 6. K. and V. both of Araly. They were in one room in the hospital. Many of their relatives are Christians. They gathered others in their room for my meetings and always listened well. They say that they believe in Christ but they will not make public profession of their faith. They expect to go to heaven as well as their Christian relatives.

7 and 8. K. R. and K. K. both of Thanankalappo. They were treated for bad diseases brought on them by immoral life. They were cured and discharged. K. R. wept over his sins and repented and went home with joy in Christ. He is now a candidate and is under instruction of Chavagacherri pastor.

The cure on K. K. was marvelous, still he was like a stone for our teachings. He said his god is good for him. He came once more to the dispensary with other patients, and made offerings to the Pulliar temple which stands opposite our hospital.

9. C. T. of THAVADI. He was educated in Mission school and was a clerk under a Christian lawyer. It got into his head that "to kill and eat" is a great sin. For making a propitiation for this, he left his business and made his abode in Nellore Kandaswamy temple forty days making frequent ablutions eating only fruits and drinking milk. He came home thinking himself holy. Poor man became dispeptic and came for treatment. He was in the hospital 37 days and was helped somewhat but he never allowed me to read the Scriptures and speak about his soul. He strictly prevented his wife and cousin from attending our meetings.

10. N. T. OF NAVALY. He was treated for liver abcess and pneumonia. He was educated in Mission English school and came out in the roll of honor in our Sunday school and took prizes. But he was employed under a staunch sivite and became such as his master. He became sickly by fastings and change of food. He excused himself always when I wanted to read the Scriptures and speak about his soul. He went home much relieved and became a dispensary patient. He wished the doctor to give him a certificate to his master for extension of leave. The doctor told him that he cannot live long and I begged him to accept Christ for his Saviour and die in peace.

He bawled at me with curses and went home and died within 48 hours. Naval church pastor says that his death-bed scene was horrible. He screamed in agony "Oh! who are these black men with chains,—they have come to seize and bind me. O! mercy who will help me, call the pastor to help" &c. It was too late to send for the pastor for he succumbed immediately.

The minds of these last two and several others like them are so closed against God by pride, self sufficiency, and worldly absorption that they will not listen to God's Word.

There are many whose minds are in a sense open but are insensible to the deep needs of life. This class of people always listen well and we may hope in the Lord that they will be gathered into the fold one time or other, for "His word will not return void."

I have heard many people say that the Medical Mission is really a blessing to Jaffna. We the workers in the mission pray daily in our workers' meetings for blessings on the patrons and benefactors of the mission. May the Lord bless the mission more and more for His glory."

HOSPITAL, FEMALE DEPARTMENT. Every morning after the physician's rounds a meeting is held with the female in-patients and their female friends and attendants in the central hall-way of the Vassar Cottage Hospital. Sometimes as many as forty or fifty are present. Afterwards the patients who are unable to leave their rooms are visited by the Bible Woman who reads the Scriptures and prays with them. Not infrequently patients who at first resent this very much grow to enjoy it and gladly welcome those who speak with them of these things.

Mrs. Fitch writes; "These readings were a consolation to many. Sometimes the patients thanked me for

reading and praying with them. Such were much impressed with the truth and have not the courage to embrace because of their husbands' opposition. Some of the individual cases may be of interest.

1. P. of Pt. Pedro was much relieved by treatment for an incurable disease. She said if she were thoroughly cured she would be out and out for Christ. Her prayers while in the hospital showed evidence of a change of heart. She derived great comfort by reading a little booklet "The Bow in the Cloud."

2. C. of Kovilakandy came to hospital believing she had been seized with a devil and during her illness of several months had spent much money in efforts to have the supposed devil driven out. She still wore round her neck a number of charms to keep away the devil. I read to her Acts iii. and prayed with her. She and her mother who accompanied her showed a great anxiety to learn about Jesus and professed to accept Him as their Saviour. They left the hospital promising to pray only to Him in their houses."

Our Matron is a good Christian woman who in addition to her light duties as matron gives much time to Christian work with the female patients in holding meetings and in private personal conversations and in Bible reading and prayer. In her report she writes ;—

"This work is very enjoyable as it is done among people of very different circumstances. Many of them are not aware that they have an immortal soul, much less that Jesus Christ is the Saviour of mankind. Several of them stayed a long time in the hospital and consequently were well instructed in the truth. They confessed that they believed that Jesus Christ is the true Saviour and declared that idol worship is vain and useless. Yet these because of fear of their relatives will not make a public confession of their faith." She cites of individual cases the following,

1. K. of Navaly came to the hospital very ill; when she was recovering I spoke with her about the redemption thro Christ. Day by day I continued to read and pray with her. She became penitent and confessed that this religion is true as through the help of Jesus Christ she had been cured when no other doctors could give her any help. She renounced her idolatry and regularly read the Gospels.

2. A. of Batticotta East was several months in the hospital. She showed evidence of true repentance and was very much pleased to hear the Bible read. She committed to memory a number of verses of Scriptures and her prayer seemed to come from a heart touched by the truth. She left us with strong professions of her faith in Christ. I have since seen her in her home and found that she was not making public confession of her faith.

3. N. of Navaly was a young woman who had studied in Uduvil Girls Boarding School for one year. While she was in the hospital she attended the usual Sunday afternoon meetings. At one of these meetings Miss Howland spoke to us from the text, "Come unto me all ye that labor and are heavy laden and I will give you rest." Immediately after the meeting she fell on her knees with a pricked and burdened heart and begged Miss Howland to pray for her. She was repeatedly visited by the pastor of Uduvil church who was convinced of her true faith in Christ. She reads her Bible regularly and leads a Christian life." I learn from the pastor of Navaly church that her father will not permit her to be visited by Christians hoping to turn her from her new found hope.

4. M. of Kantherodai was for some years a teacher in the Udupiddi Girls Boarding School but by a marriage with a heathen she turned back from openly following Christ much to the disappointment of the missionary

ladies Mrs. Smith and Mrs. Hastings who were much interested in her. She came to the hospital for treatment and while here confessed that she had not been happy a single day since her marriage. She seemed truly repentant for her wrong doing and received comfort in the assurance of forgiveness sought by confession and prayer. She went home but returned shortly afterwards having again fallen ill. When she left the hospital the second time she seemed really changed in life and has with her husband's consent resumed attendance at the Sunday services in the Uduvil church.

5. A woman brought a sick child to hospital. She has made a vow to an idol promising to pay a sum of money if the child was cured. This money she had tied in a rag and fastened to the child's arm. She became convinced that idols are false and that Christ is the living and true God who can give life and health. She took the money promised in her vow and gave it to me to put in the Lord's treasury.

6. Another woman wearing a charm to drive away a devil became convinced of the truth but was still afraid to take off the charm saying that if a person other than the one who had tied it on should take it off, the devil would injure the person removing it. I offered to remove it with their consent. They consented and I removed it and threw it away. They promised to renounce idolatry.

"May the Lord bless the work of last year more and more for the salvation of many. I wait for blessing believing His word. Neither is he that planteth anything, neither is he that watereth, but God that giveth the increase."

Self Support.

We are constantly being reminded that we are to make all possible efforts towards self support. We are

glad to be able to say that each successive year we are making steady progress towards that end. So far as we know we are the most nearly self supporting Medical Mission. This we say not boastfully but because we believe the conditions suitable for developing self support are more nearly found here than elsewhere.

During the six years which have passed since we first opened the work here, we have *spent* for medicines, including first supplies Rs. 10,856.01 and have realized by *sale* of medicines Rs. 11,573.68. Our object is to make the *sale* of medicines cover *actual* cost as well as the salary of our compounder.

During the six years sums received from dispensary fees, private fees, from office patients or those treated in their houses, and for surgical operations amount to Rs. 7,526.46 of which Rs. 1758.78 and Rs 1564.18 were received in 1897 and 1898 respectively. This sum is expended for various objects such as salaries of Hospital superintendent, clerk, matron, orderly and waterman besides new surgical and other supplies and cleaning and repair of building. The total income for 1897 was 75 o/o of the expenditure, while in 1898 it was 81 o/o an increase of 6 o/o, It is no small matter to successfully carry out plans for the support of a hospital as well as a large out-door dispensary.

We have received a few contributions from out-siders which we thankfully acknowledge.

From A. T. Mc. Kenzie a yearly donation of Rs. 60.00. For a Local Endowment Fund for support of poor patients we have received Rs. 200 largely in collection received on the day of the public opening of the hospital. From Rev. R. C. Hastings the cost of furnishing a room to be known as the Mary Alida Ward and a sum of Rs. 100 towards endowment for the help of poor children who are treated in this room.

Shortly after the death of our son, some of our female Tamil friends proposed among themselves to raise a fund in memory of him. A meeting was called and the following was prepared as a Subscription List.

Arthur Memorial Fund for poor children.

"Dear Friends,

The bright but brief life of beloved little Arthur, the only son of Dr. and Mrs Scott M. D. the medical missionaries in charge of the Manepay Hospital gave joy and sun-shine to all brought under its influence, and his early death caused great sorrow to all who knew him. Although only young he showed great sympathy towards the suffering children who came from time to time to the Hospital and many times helped them with food and clothing. Before going to sleep at night he was always in the habit of saying his little prayer "God bless the sick people and make them well."

In loving memory of this little one we thought it would be good to start a society for the relief of poor and suffering little children who come to the Manepay Hospital. In connection with this society we have commenced a sewing meeting and as Wednesday was the day on which Arthur was born as well as the day he "fell asleep," we have chosen it for our meeting day. Any contributions or orders for work from friends who live at a distance and who are unable to attend our weekly sewing meeting will be very thankfully received."

Several took an interest in collecting for the above object and the sums collected and that realized by the sale of work amounted to Rs. 175.00. This has been invested as an endowment for the object designated.

Application was made to the Government for a grant-in-aid for the work. We received the following courteous reply :—

"With reference to your letter to the Governor dated

the 16th November last, applying for a grant in-aid of the work of the American Mission, I am directed by His Excellency to state that while he appreciates the voluntary work of the Mission he regrets that he is unable to grant assistance from public funds."

S. E. Green Memorial Hospital Department.

Mr. C Dutton was put in charge of this work at its inception. For a time affairs went well but gradually the number of patients grew less and less. Occasional visits with the intent of inspection and inquiry failed to elicit any cause beyond the oft repeated excuse. "The people will not pay for medicines in Karadive. They will travel five miles on foot or in carts to get a bottle of medicines from a Government dispensary for nothing or at least less than it would cost at our dispensary." We were assured that two things were true. The people of Karadive were not so well-to-do as in other parts of Jaffna and again they were not so ready to accept our medicine and methods of treatment. This however did not wholly account for the condition of affairs, and we were well nigh discouraged. On the opening of the Women's Medical Mission Mr. Dutton being known as a capable dispenser was called (Sept. 1898) from Karadive and Mr. A. Anderson was appointed in his stead. While we did not consider Mr. Anderson the equal of Mr. Dutton in medical skill and knowledge we were satisfied that he was competent to do the work required of him. To our surprise and satisfaction the attendance immediately began to increase and the receipts showed that the patients were paying for their medicine. The records show that while 144 attended during the first 8½ months 232 attended during the last 3½ months. The total of new cases was thus 376; of these 270 made subsequent visits or a total of 646 treatments; only 14 out of the 376

were treated as paupers, the others paid more or less, rarely the full cost. To meet the demand for free medicine we did away with the small fee formerly asked and only asked for payment for medicines or surgical dressings

As at the other dispensaries people do not come at once when attacked by disease but only after they have lost faith in the means used by the Tamil doctor who uses what is known as "native medicine" in distinction to "English medicines." The work is the more difficult on this account as diseases ordinarily easy to cure are thus very much aggravated by neglect of proper remedies.

Nor has Mr. Anderson proved less successful in the spiritual work. The pastor of Karadive church gives valuable testimony to the Christian work now done at the dispensary. Mr. Anderson writes "I make use of every opportunity to talk about our Saviour to both out door and in-door patients. During my leisure hours I have personal conversation with the in-door patients distributing suitable tracts. The hospital or in-door patients are as a rule discharged with prayer. Every Sunday afternoon a regular meeting is held. This is attended by the in-door patients and the Christians of the neighborhood. The people are as a rule very attentive to the reading and preaching of the Word of God and sometimes it has been the means of comfort to them when their disease has become aggravated. I pray daily that God may yet bless the people of this island so that they may see their sinful state and turn to seek the salvation of Jesus Christ Who has come to redeem all by His precious blood.

Of the diseases treated at this dispensary about half were surgical. A number of small wounds were dressed and abscesses opened, some fractures were set and dislocations reduced. Of systemic diseases, the largest number

of cases of any particular disease was, malarial fever—73 cases of the intermittent type and 8 of the remittent—of other diseases, dyspepsia of one or other form 30, phlegmatism 14, venereal diseases 8.

The receipts from sale of medicines by prescription and otherwise for 1897—98 were Rs. 511. The expenditures for the same time were Rs. 876.55. As a full stock of medicines was supplied in 1896 there has been a correspondingly small outlay for medicines during these two years—otherwise the outlay would have been greater. As this dispensary is placed amongst a people who are not well-to-do and who have not yet learned the value of “English” treatment it is not to be expected that self-support will soon be reached. Some help will of necessity be given for some-time if the work is maintained.

GENERAL MEDICAL MISSION.

List of Surgical Operations under Chloroform.

Extirpation of malignant	Eneucleation of eye.	1
tumors	2 Lithotrity (vesical calculus)	2
“ “ hypertrophied mam-	Hernia (reduced by taxis)	6
mary glands(male)	3 Fistula in ano.	2
“ “ malignant keloid	1 Haemorrhoids	3
“ “ cystic glands	2 Circumcision	2
“ “ lachrymal sac	1 Suturing of wounds	8
“ “ enlarged cervical	Amputation of fingers	3
glands	4 Parturition (delivery with	
“ “ axillary glands	forceps)	7
“ “ epulis	1 Polypus uteri	1
Removal of carious bone	2 Currutting of uterus	16
“ “ necrosed “	2 Dilatation of (os uteri)	1
Tracheotomy	1 Trachelorrhaphy	4
Renewal of scrotum	Vesico-vaginal fistula	4
(plastic operation)	1 Laparotomy	1

GENERAL MEDICAL MISSION.
Classification of General Diseases.

I. GENERAL DISEASES.

Influenza	5
Whooping cough	11
Fever:—enteric	15
“ malarial intermittent	350
“ “ remittent	31
Rheumatism	79
Rickets	2
Diabetes	25
Anasarca	21

Hard wax in ear	2
Chondromata	11
Otitis externa	9
“ Media	3
Otorrhoea	2
Myringitis	3

(d) Nose.

Rhinitis simple	4
“ hypertrophic	2

II. LOCAL DISEASES.**(a) NERVOUS SYSTEM.**

Neuritis	6
Neuralgia	9
Paralysis general	18
“ facial	5
Hemiplegia	2
Paraplegia	1
Convulsions (infantile)	7
Epilepsy	3
Hysteria	15
Hypochondriasis	2
Mania	3
Cephalgia	6
Hemicrania	5
Neurasthenia	2
Sciatica	12
Meningitis	3
Torticollis	2

(e) CIRCULATORY SYSTEM

Pachycardia	2
Valvular lesions (organic)	1
Anaemia	41
Cardiac dilatation	2
Splenitis	12
Haemorrhoids	8

(f) RESPIRATORY SYSTEM.

Laryngitis	3
Bronchitis	59
Phthisis	26
Haemoptysis	2
Pneumonia	17
Broncho-pneumonia	1
Pleurisy	9
Asthma	36
Emphysema	1
Gangrene of lung	1
Empyaema	3

(b) EYE.

Blepharitis	4
Conjunctivitis (simple)	2
Iritis	2
Keratitis simple	9
“ ulcerative	8
Ophthalmitis	1
Staphyloma	2
Asthenopia	7
Amblyopia	1
Cataract	4
Errors of refraction	1

(g) DIGESTIVE SYSTEM.

Gingivitis	2
Dentition	3
Dental fistula	12
Stomatitis	8
Tonsillitis	11
Parotitis	2
Pharyngitis	13
Stricture oesophagus	12
Dyspepsia	80
Gastritis (acute)	16

(c) EAR.

Deafness	4
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GENERAL MEDICAL MISSION.

Classification of General Diseases (Contd.)

Emesis (persistent)	3	(k) GENERATIVE SYSTEM.	
Hiccough	2		
Haemetemesis	3		
Hypertrophy of liver	5	(male)	
Jaundice	4	Hydrocele	8
Hepatic torpidity	6	Enlarged mammary glands	4
Hepatic colic	6	Spermatorrhoea	8
Constipation	10	Hernia inguinal (reducible)	4
Diarrhoea	20	Hernia inguinal (strangulated)	8
Dysentery	11		
Peritonitis	2	(female)	
Intestinal colic	5	Pruritis vulva	2
Worms (round)	12	Amenorrhoea	14
“ (seat)	3	Dysmenorrhoea	19
(h) LYMPHATIC SYSTEM.		Menorrhagia	3
Enlarged inguinal glands.	2	Leucorrhoea	4
“ cervical glands	20	Menopause	4
Elephantiasis	3	Endocervicitis	4
		Endometritis	18
(i) SKIN.		Stenosis of os uteri	1
Keloid	2	Erosion of cervix “	12
Eczema simple	20	Lacerated cervix “	2
“ pustular	6	Metritis	2
“ weeping	2	Parametritis	2
Intertrigo	3	Retroversion of uterus	10
Taenia	8	Retroflexion “ “	1
Scabies	24	Prolapsus uteri	4
Pruritis	1	Polypus uteri	2
Psoriasis	2	Uterine fibroid	3
Pityriasis	3	Vesico vaginal fistula	3
Condylomata	2	Lacerated perinaeum	2
		Subinvolution of uterus	2
(j) URINARY SYSTEM.		Ovaritis	6
Nephritis	18	Prolapsed ovary	6
Nephritic colic	14	Ovarian cyst.	4
Polyuria	4	Abortion	4
Retention of urine	30	Retained placenta	7
Suppression “	14	Disorders of pregnancy	18
Gonorrhoea	26		
Stricture urethra	3	Parturition normal	12
Cystitis	9	“ (forceps)	19
		“ preternatural (version)	3
		Eclampsia	3
		Septicaemia	2

GENERAL MEDICAL MISSION.

Classification of Surgical Diseases.

Syphilis (primary)	18	Necrosis	3
“ (secondary)	21	Bursitis	3
Chancre	2	Cellulitis	2
Erysipelas	1	Synovitis	2
Hepatitis	6	Hip-joint disease	4
Ascites	25	Gangrene	4
Hare-lip	2	Ulcers	33
Extraction of teeth	8	Abscesses simple	65
Tetanus (idiopathic)	5	“ mammary	10
“ (traumatic)	2	“ hepatic	8
Carcinoma	13	Furuncle	6
Epithelioma	30	Carbuncle	6
Goitre	2	Contusion	6
Sebaceous cyst.	8	Abrasion of skin	4
Benign tumors	13	Wounds incised	14
Phymosis	13	“ contused	9
Paraphymosis	5	“ lacerated	16
Vesical calculus	2	“ punctured	14
Nasal polypus	3	Dislocations	12
Fistula in perinaeo	2	Sprains	10
Fistula in ano	4	Fractures simple	13
Prolapsus ani	3	“ compound	6
Bubo	2	Foreign body in throat	8
Mastitis	8	“ “ “ nose	5
Orchitis	5	“ “ “ eye	3
Caries	12	“ “ “ other parts	8
		Dog bite	2

PRESENT MEMBERS
OF THE
AMERICAN CEYLON MISSION
THEIR STATIONS,
AND THEIR DATE OF ARRIVAL IN JAFFNA.

Rev. Thos. Snell Smith,	In America	1871
Mrs. Emily F. Smith,	“	“
Miss Susan R. Howland	Uduvil	1873
Rev. R. C. Hastings,	Udupiddi	1879
Mrs. Minnie T. Hastings,	“	1882
Rev. Thos. B. Scott M.D. C.M.	Manepay	1893
Mrs. Mary Mc. Scott M.D. C.M.	“	“
Miss K. L. E. Myers	In America	“
Miss I. H. Curr, L R C. P. & S.	Inuvil	1898
Rev. E. P. Holton, (1)	Tellippalai	1898
Mrs. G. Holton,	“	“

FOREIGN STAFF OF JAFFNA COLLEGE.

Mr. W.E. Hitchcock M. A. Act. Prin. Batticotta (2)		1891
Mrs. H. H. Hitchcock,	“	1893
Rev. T. A. Elmer M. A. Professor,	“	1897

(1) Mr. and Mrs. Holton were transferred temporarily from the American Madura Mission to the Ceylon Mission.

(2) Mr. Hitchcock came out first as a bachelor in 1880 and served six years in the College as Professor, and then returned to U. S. A. He came out the second time in 1891.
