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REPORT

OF THE

AMERICAN MISSION

IN

CEYLON:

1891.

JAFFNA:

Strong and Osbury Printers.

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THE AMERICAN MISSION IN CEYLON.

Established: October, 1815.

FIRST MISSIONARIES.

REV. EDWARD WARREN,
REV. JAMES AND MRS. RICHARDS,
REV. BENJAMIN C. AND MRS. MEIGS,
REV. DANIEL AND MRS. POOR.

Annual Report
OF THE
American Ceylon Mission.
1891.

Retrospect.

The past year completed the third quarter of a century in the American Ceylon Mission, and this fact makes appropriate a brief glance backward.

As we might expect, this has on the whole been a period of increase in results, altho in some respects the agencies have diminished.

In church membership the growth of the quarter century has been double that of the previous half.

The number of pastors is nearly fivefold, from 3 to 14.

The schools have doubled and the pupils quadrupled, growing from 54 with 1832 pupils to 135 with 8600 pupils.

The pupils in girls boarding schools have trebled in number from 46 to 140.

The contributions of the churches are more than four times as great, from Rs. 1700 to 8000, indicating a considerable gain per member. Nine of our churches are now selfsupporting while none were then.

With all this advance in these respects the force of foreign workers has latterly decreased, the number of missionaries reaching in the last year a lower point than ever before since the first years of the Mission, numbering 6 instead of the 16 twenty five years ago. The number of assistants paid by the Mission, not including Bible Women and teachers, is less than before.

At that time there was not a single Bible Woman, and only one female teacher. Now there are 31 Bible Women supported by the Mission and 20 by the local Bible Society, besides several on private funds.

There are also over twenty five female teachers in village schools in addition to the six in boarding schools.

The retrospect has its lessons and its encouragements. God's Spirit accompanies the preaching and teaching of His word. His church is established in the land and is growing in numbers, influence and power for good. The machinery of the work is better developed and experience has brought improvement in methods. Woman's position and work have become a prominent factor. The Christian community has become more self-dependent. The giving of tithes to the Lord is recognized nearly every-where as proper for Christians. They are learning to manage their own affairs. Altho the missionaries are all managers of the schools in their several fields, as 25 years ago, the native Board of Education, which existed from 1870 to 1882, did much to develop the interest of the community in primary education.

But the number of additions to the churches has for several years diminished, as if there were some connection between that and the number of Missionaries in the field, which indicates that the work is not ready yet to be left to itself. The native workers are intelligent, well trained, and full of faith and zeal, and ultimate success must come

through them, but at least until the local church is larger, the blessing of God on the means used is evidently dependent in a large measure on the prayers and faith of that large portion of Christ's church in the distant Christian land that send their representatives to this land. And the need is rather for strengthening the force than reducing it, and the more the success the more the need, that the ripening harvest may not be lost for lack of reapers.

We are encouraged by the coming of Rev. Ernest A. Bell and Mrs Bell, who cast anchor off Jaffna on the last night of the year.

THE YEAR.

The Missionaries. In March Mrs. A. C. Hastings returned to America, and in December severed her connection with the Mission, after a long and faithful service of nearly 40 years. She was accompanied by her daughter Miss C. E. Hastings, who joined the Mission in October 1882, and was taking a well earned furlough after nearly 9 years of service. The third daughter of Mr. Smith, Tirzah Snell, went with them for her education in America. At the same time Rev. R. C. Hastings with wife and 4 children returned to America for recuperating their health and to leave with friends one or more of their children. Mr. Hastings had been a member of the mission for 12 years and his wife for 9 years, and their return is hoped for before the end of the ensuing year.

After their departure, the members of the mission present on the field, were three ordained missionaries and three ladies, only five of whom were supported by the Mission, the other being Principal of Jaffna College and

supported by its funds, which also met the expenses of two associates from America, Messrs W. E. Hitchcock M. A. and W. W. Wallace B. A. The latter arrived in October 1889, while the former, having previously had an experience of six years in Jaffna College, returned in January of this year, bringing a wife, and with the expectation of permanence in the position. The death of Mrs. Hitchcock in June was felt as a great loss by the Mission. She had quickly endeared herself to all who met her and she took great interest in the opportunities that opened before her for work for Christ.

In March Dr. and Mrs. Marston returned to England after a year's stay in India and a year in Jaffna. They were not directly connected with the Mission in any way, but were supported by funds raised for the "*North Ceylon Medical Mission*." They had been expected by the Mission to live at Manippay and take up the Medical work carried on by Dr. Green, and a Mission house had been prepared for them with funds raised for the purpose. But they thought the house not suitable, and further than superintending the dispensary at Manippay and occasionally treating the members of the Mission when there was need, Dr. Marston had no connection with the Mission. As the permanent funds were not secured, and the circumstances were so different from what they had expected that there seemed to them no call to stay, they left Jaffna for England early in the year. During the year arrangements were made for the transfer of the Medical Funds, acquired and prospective, to the American Mission, though, owing to the delay in securing a Medical missionary, the transfer was not actually made.

The Pastorate. Two young men have been inducted into the sacred office of the ministry during the year,

F. Anketell, the eldest son of the late Pastor Anketell, who was for many years pastor at Tillipally, was ordained on the island of Pungudutive in April. More than half of his salary is raised by the local Christians; and the balance is paid by the Native Evangelical Society.

C. M. Sanders was ordained on the island of Caradive in December. This Church was the first of our churches to receive a native pastor 34 years ago; but for many years now it has been pastorless. With the aid of the Christians at Kayts this church now comes on to the self-supporting list.

In June Pastor John of Moolai was stricken down with partial paralysis, and incapacitated from continuing his labors. The preaching was supplied by the missionary and theological students at Batticotta.

There was a request for the ordination of Mr. S. Antho with the organization of a new church at Varany, but, owing to the objections raised by some, it was deferred for further consideration.

The Churches. The statistics will be found at the end of this Report. The total membership has increased by 36. The deaths and exclusions have been fewer than the year before. The contributions were more than ever before, and this, in view of the fact that it was a year of deficient crops is quite encouraging. New church buildings were dedicated at Santilipay and Caradive, and some work done on new chapels at Araly and Nunavil. Chavagacherry and Navalay re-covered their buildings with flat tiles, while Oodooville made some progress in its rebuilding. Other details of interest will be found in the body of the Report.

The monthly prayer meetings of the missionaries of the three missions, that have been working in Jaffna for 75 years, have been kept up with interest as usual. The

Pastors also have held theirs, monthly for our mission, and quarterly for the three missions.

A general Christian Convention was held for 3 days in January after the Week of Prayer, in the old Dutch Church in Jaffna town. And a Y. M. C. A. convention was held for 3 days in June at Nellore in the Church Missionary Society's field in connection with the visit of Mr. McConaughy the General Secretary of Y.M.C.A. for India. Both gatherings were attended by large numbers from our field and created much interest and we believe much good was done.

The different young people's societies received quite a stimulus, and steps were taken which it is hoped will result in securing a General Secretary for the Ceylon Union.

The local Bible Society auxiliary to the British and Foreign Society does a good work in our field as well as in those of the other two Missions of Jaffna, supporting in our field twenty Bible Women by the aid of a grant from the Parent Society and also three Bible Colporteurs, who canvass our whole field every three or four years. Of the forty union moonlight meetings held by this society fourteen came to us and were good meetings.

The Tract Society furnishes Quarterly Sunday School lessons and monthly Illustrated Child's Paper with Sunday Tracts suited to the people. The Mission paper the *Morning Star* completed its Jubilee year, with fortnightly issues. Its circulation is limited to some 600 copies, inasmuch as Jaffna has three or four other news papers.

The first eight months of the year were unusually hot and trying. The heavy and unprecedented rains near the close of the year gave promise of an abundant harvest in the rice fields and we take them as a good omen of the abundant out-pouring of the Divine spirit which we need so greatly and are looking for,

BATTICOTTA STATION

MISSIONARIES	Rev. S. W. Howland	
	Mrs. M. E. K. Howland	
PASTORS	Rev. B. H. Rice	<i>Batticotta</i>
	“ A Bryant	<i>Changany</i>
	“ S. John	<i>Moolai</i>
	“ F. Anketell	<i>Pungudutive</i>
	“ C. M. Sanders	<i>Caradive</i>
CATECHIST	Mr. S. Buell	<i>Araly</i>
GENERAL ASST.	“ M. Buell	<i>Batticotta</i>
TREASURY WRITER	D. Arulanandam	“
COLPORTEURS	“ M. Nyanamuttu	“
	“ C. Jacob	<i>Caradive</i>
BIBLE WOMEN	Mrs. Richards	<i>Araly</i>
	“ Edwards	<i>Thunavy</i>
	“ K. Peter	<i>Pungudutive</i>
	“ Harriet	<i>Batticotta</i>
SUPPORTED BY	Mr. J. Sinnatamby	<i>Velany</i>
J. N. E. S.	} “ V. Arulpiragasam	<i>Delft</i>

The five churches of this station are now all supplied with pastors, though one of the pastors is disabled. Two only are in the future to receive aid from the Mission. The church at Batticotta has received 11 additions on profession of faith, seven of them being students from the College. Of the others, one was a Brahmin ascetic who came from India a few months before. For many years he had devoted himself to penance and austerity without obtaining the peace of mind which he sought. He had learned something of Christianity and feeling that it would be unsafe for him to even become acquainted with it in India, but that it could be done in Jaffna, he came here. He gave himself to study of the Bible, and before long definitely accepted it as the way of life and

devoted himself to the service of Christ. All were satisfied with the evidence of his Christian experience, and since then he has been here and there preaching the word. His presence always arouses interest and sometimes opposition. His expenses have been met in various ways. For several months he has labored in the Wesleyan Mission field, going down to the eastern province for a time.

We also had the pleasure of receiving the wife of a man in middle life who came out from heathenism the year before. By his efforts his aged father also had become interested in the truth, but was called away by death near the end of the year. The son has had to endure much opposition and many taunts in consequence of the death of a child and the loss of his crops. Two or three other women of Araly seem to be ready to follow the example of this woman, largely as the result of some special meetings for women in that village.

Four members of the Church died during the year. One was an influential physician, trained by Dr. Green, and employed by Government in Colombo. Another was a sister of his. His mother aged and blind, expressed her faith in Christ and asked for baptism and admission into the church of Christ; but she insisted that when she died her body must be burned, and when this was conceded as in itself not sinful, she further asked that her ashes might be cast into the sea. This was too marked superstition to be ignored and she was not received.

The weekly sewing class on the Mission house verandah has been well attended by over thirty poor women, and they have made good progress in Bible knowledge through the use of the little book "Morning and Evening" and several of them give evidence of a change of heart, one being received to the church.

Theological Class. This class of seven young men have completed Stock's Life of Christ, and Religious Tract Society's *Companion to the Bible* under Pastor Rice's teaching, and have taken up Church History. With the missionary they have been studying Theology, using Hickok's *Humanity Immortal* and the Greek Testament. Three of them have during the year married good educated Christian wives from Christian families. They have kept up their work in the surrounding villages three afternoons a week and have had some experience in preaching.

Changany. This little church has had two additions to its full membership, and goes beyond all our other churches in infant baptism, having received into the covenanted fold and to partial membership eleven lambs of the flock. One of the converts was until two years ago a slave to strong drink, but being led to Christ by his younger brother, he obtained deliverance and salvation.

Caradive. The Christians here have made special efforts to complete their chapel, and with some help from abroad it was finished and seated, and the dedication took place in December in connection with the ordination of their pastor. Jacob Canther, who has been employed as a colporteur, has been very ill and apparently near to death, and is still feeble. The opposition of the Sivites and their endeavors to establish rival schools have not been diminished, but have perhaps been less injurious to our schools than before.

Velany. This island with Pungudutive and Delft are the field of the Native Evangelical Society, while members of their church are also found in Analative and Nivative. They have in addition to their regular contribu-

tions raised Rs. 50 towards a church bell. Four were added to the church. The Society appointed a new catechist at Velany near the close of the previous year, and one this year at Delft. With the new pastor, these comparatively young workers seem to have infused new life into the work, and the outlook is more encouraging than for some time previous.

BIBLE WOMEN'S REPORTS.

Mrs. Richards of Araly writes:—The village where I work is small, still it is densely peopled. I am glad to say that I have visited every house without exception and proclaimed to them the Word of God. The people of the place on the whole are a little refined and all the children both boys and girls are sent to schools. I teach both families and children Scripture verses and songs to get by heart. Mrs. Howland the missionary lady in charge often visits the place and holds meetings. Many are now somewhat awakened and seem to care for the salvation of their souls.

Six women in particular are much awakened and I am glad to say that one has recently joined the church on confession of faith. We have every reason to believe that the others will also follow her example and soon join the church. Though there was at first some trouble by the brahmins and by a woman, yet the courage and devotedness of Mrs. Howland overcame every one of them. There is now no trouble, and the women gather in large numbers when Mrs. Howland comes to the place and listen to what is said by her and other Christian women.

Mrs. Edwards of Thunavy writes:—

The women as well as the males of the place seem to be very religious and do not like very much to hear the precious truths of God. Most of the young men of the place are now in the Straits Settlements and send home large sums of money. They are very proud of it, and spend their time and wealth in the temples. I am exceedingly sorry to see that they do not care really for the salvation of their souls. They care very much for outward ceremonies and sanctities. However there are a few people who are somewhat poor, who listen to our words and care for the salvation of their souls.

I, being a native of the place, have some influence over them, and make them hear the word of God and also collect women and children for meetings when the missionary lady calls at the place. I am sorry that with the exception of a few the most come to those meetings for the mere sake of pleasing me. I have also some one or two women who are very earnest about their salvation, and these have much fear to come forward and acknowledge Christ publicly. My prayer is always that the Lord may send his Holy Spirit upon the hearts of these superstitious people and turn them to Christ. They seem like the people of Athens when Paul visited them.

This year two Bible Women worked at Pungudutive. One was working the first part of the year the other the last part of the year.

Mrs. J. Peter writes :—

My labors have been divided this year between Pungudutive and Delft.

At Pungudutive the mother of one of our teachers though repeatedly instructed in the truth, yet has not the capability of understanding what is told to her. She regularly attends church meetings. My daughter though reluctant at first to become a member of the church has now joined our church. Another a little girl by the name of Annappillai, has recently joined the church. Although very young she is a good example for other Christians to follow. She labors very hard to restore to the church her own father who is a drunkard. She helps us very much in going with us from house to house and preaching the Word of God to the people and in holding meetings. Many women invite us to hold meetings in their houses. I hope that God will enlighten these poor ignorant people with his gospel light and make them shine for the glory of his kingdom.

The women of Delft are very polite and hospitable and listen attentively to what is told them. There are a very few who can read and I give them scripture books and tracts to read. There is one woman by the name of Ponnu who is very much interested in this religion and she often speaks to her parents of the superiority of Christianity over other religions. She regrets much that she was not sent to the boarding school to be educated. The women of the place are very fond of relating and hearing stories, and taking this as a favourable opportunity I tell them scripture stories and thus instruct them in the truth.

Mrs. Harriet of Batticotta writes :—

When I compare my work with the work of the preceding years I find a very great difference. Formerly people would not admit me into their houses nor receive me and hear what I preach to them. Now they receive me very kindly and hear what I speak to them. In some cases I hear them saying if I fail to go that they are sorry at not seeing me for a long time. They often wish me to have meetings among them. People are very fond of hearing me sing. So in every place I sing and read from the Bible, explain to them and pray for them and their salvation. The people on the whole are now awakened to care for the salvation of their souls.

There are two sisters at Batticotta to whom I go every week. They both listen to me and respect me very much and are exceedingly fond of hearing scripture truths and I am glad to say that I find a real change in them. One of them does not rub ashes or attend temples or perform any religious ceremonies. She fears to come forward and acknowledge Christ thinking that her relatives who are so influential in the world will put her away. There is a widow to whose house I go very often, she is fond of hearing me reading the Bible and singing songs and I often pray for her conversion. Some women have plainly told me that they find much consolation in the Word of God and it contains the most precious truths. Looking at the present state of things I am much encouraged to hope that we shall soon reap the fruits of our labors.

Jaffna College.

Principal Rev. S. W. Howland D. D.

Foreign Instructors.

W. E. Hitchcock, M. A. W. W. Wallace, B. A.

Native Instructors Messrs. S. Hensman, E. Kingsbury, C. H. Cooke, T. P. Hudson, A. Abraham

The foreign staff of this Institution is supported by an endowment in America, and the native staff by a local endowment and fees from the students. Mr. J. R. Arnold, who has been the Tamil Instructor for 12 years resigned in June, and Mr. Abraham a graduate of 2 years was ap-

pointed. Early in the year, with the approval of the Board of Directors, the course of study was changed to prepare for the Calcutta University Examinations, and application was made for affiliation with that institution, which was in due time effected. This caused some changes among the students. At the close of the year there were 75 of whom 16 were prepared for the Entrance examination of the University, and three were studying for the First in Arts examination. The change seemed not to affect the Christian atmosphere of the Institution unfavorably, and near the close of the year there was a considerable degree of religious interest among the students, and a number of them took their stand on the Lord's side.

ODOOVILLE STATION.

MISSIONARIES	Rev. W. W. Howland.	
	Miss. S. R. Howland.	
PASTORS	Rev. S. Eliatamby	- Station
	" I. Paul	- South Erlaly
PREACHERS	Mr. S. Daniel	- Station
	" R. Moses	- Alavetty
CATECHIST	" R. Crosset	- Station
BIBLE WOMEN	Mrs. Mary Wilder.	Sanguvaly
	" Mary John.	"
	" Mary Emerson.	Sou. Erlaly
	" Betsey King.	Chunnagam
	" J. Penfold.	Alavetty
	" Martha Benjamin.	Kandirodai

The Oodooville Church having been without a Pastor six months of the last year, the former Pastor having accepted a call to Singapore in connection with the American Methodist Mission, has had this year the pastoral care of Rev. S. Eliatamby, who has been for several

years the successful and much esteemed Pastor of the Panditeripu church, and accepted after prayerful consideration the unanimous call of this church. His earnest faithful labors here have been a blessing to the church.

The village work has been carried on regularly and faithfully by the native preacher and catechist at the station, by visiting from house to house, distributing tracts and holding meetings in school bungalows and private houses.

Six Bible women are working in different villages at the Station and outstations.

Report of the Church.

During the year one of the oldest church members fell asleep in Jesus. In our three visits to him on his sick bed he said with much pleasure that he was ready to depart and be with the Lord. In July last pastor Hoisington's son died in Singapore. We heard that he died with a firm hope in his Redeemer.

During the week of prayer we had four meetings every day, early morning and noon in the church, afternoon and evening in houses. These meetings were a blessing.

We have had a prayer meeting for fifteen minutes every Sunday morning very early. The purpose of this meeting was to receive the grace of the Lord for enabling us to keep the Sabbath holy. It was not a convenient time for all to come. Those who came were benefited and we hope in the Lord for a good result from these meetings. Many of the church members attended the Sunday services most regularly. Every one of these services has been impressive.

The Sunday school has been kept quite regularly. Many of the children have learned Bible verses by heart and recited them.

Twelve pupils of the Female Seminary were admitted into the church on profession of faith. There are in the village seven who have asked for admission to the church. They will probably be received next year.

Fifteen large meetings were held in the villages on moonlight evenings—also many smaller meetings in Christian houses and other places. Many were made thoughtful by these meetings.

Interesting children's meetings have been held Sabbath afternoons. These children are most of them the children of Christian parents. In this weekly meeting besides reciting the verses of the Sabbath School Lesson for the day with the golden text and each one a Scripture verse, they spend some time in singing Christian lyrics which they enjoy. A Christian Endeavour Society was formed the latter part of the year with Prayer-meeting, Look-out, Sunday school, Music and Flower committees. Thirty have become members and signed the pledge of the society on cards which they are to keep in their Bibles for reminding them of their promise.

The Pledge.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will try to do whatever He would like to have me do; that I will pray to Him and read the Bible every day, and that just so far as I know how, throughout my whole life, will try to live a Christian life."

The Bible women as they go from house to house read portions of the Bible which are listened to usually with interest and often with manifest pleasure. Many of the women who listen acknowledge that Christianity is the true religion but urge the difficulty of walking according to it, particularly the difficulty of keeping the Sabbath. The state of the people and the way in which Bible women are generally received is similar to that reported by one of them. She reports ;

"In my circuit there are more than one hundred houses with more than a thousand and five hundred people. All of them, with the exception of a very few, are rigid heathen. They worship Siva and other gods and goddesses. Most of the men and children and a very few of the women can read. There is a Mission school and a Sivite school. There are two or three temples which are frequented by the people on some stated days to worship the god or goddess. Many of them fast on the days of new and full moon and other lucky days. This they do to secure a place in heaven for themselves and their deceased parents; yet they are able to discern between right and wrong. Whenever we speak to them they admit what is right but they fear to break the ancient faith and customs of their forefathers and come out. But the educated people have discarded all forms of worship of their forefathers. They neither go to the Sivite temples nor attend our services."

"It is my habit to visit each house in the course of a year. Many of the houses have been visited several times and not one was left unvisited in the year. I read some portion of a chapter from the books of the Bible explain it to them and pray with them when it is convenient. Many of them listen to what I say, but do not confess it outwardly. Some, though they listen to and admit what we say, think it a disgrace to attend our Sabbath services. I am glad to say that some of the school children are able to repeat the Lord's Prayer, the Ten commandments, the Bible Stories and the Golden Texts. It is encouraging to see that the parents for the most part send them to Christian schools rather than to Sivite schools where puranas and other books of their religion are taught. In the Christian school the teacher teaches the children the Bible truths, which is a great help to our work."

In one of the villages only there is much opposition. Through the influence of a prominent man a heathen school has been established and efforts are made to break up the Mission school. The Bible woman in that village reports;

"During the year I visited houses as usual and read and explained scripture verses and stories. I was listened to with good attention and interest. The rich and high caste Sivites made trouble very often by asking cavilling questions. They are trying their utmost to shut out Christianity from their village and establish Sivaism. I am like a poor lamb among wolves when I go for my work in this village."

Erlaly South Church.

Sabbath services were held regularly every week in the morning, and the afternoons were spent in preparing Sabbath school lessons with the help of Peloubet's Notes and in holding short prayer meetings.

The Young Men's Christian Association is doing some work. As most of the members are farmers they do not have much time to show great interest in this work.

One woman has been received to the Church on confession of faith. A graduate of the late Batticotta Seminary has been very anxious to hear the Word of God read to him and explained. When asked to pray he did it just as a Christian would do. He says that every

day he is in the habit of praying and that Christ hears his prayers. There are two or three young men attending the Church showing some sign of interest.

One of the church members has died of consumption. Before his death he called his relatives and said that he was soon going to die and that he did not fear death and that he hoped to go to heaven.

Alavetty.

There are thirty five members in the church. The preacher in charge of this out-station reports that he sees good spiritual growth in many of them who walk as sincere Christians. Especially the Christian women are more faithful and earnest in their religious home duties. He mentions instances of Christians standing firm and courageous in not allowing superstitious heathen ceremonies at a funeral and of some women setting a good example in their benevolent contributions.

A young woman who had been directed by her heathen husband to regard his wishes as to worshipping idols, in time of sickness was persuaded by her Christian parents to seek the help of the Saviour and after her recovery wrote to her absent husband to allow her to walk as a Christian. There are seven or eight females who have faith in Christ but are shut up in their homes.

Much more hatred of Christianity has been shewn by some men this year. They started two or three heathen schools in opposition to ours and they preach Hinduism and blaspheme Christ, but the people blame them. Those who have been called to attend their meetings say that they are wicked and do not preach the truth. However there are men here and there who are interested in the way of Salvation, being enlightened by the Scriptures.

One young man has been received to the church this year.

There are two Sabbath Schools, one held Sabbath morning in the church and the other in the afternoon in a school bungalow in North Alavetty. There are 250 pupils in these Sabbath Schools.

Moonlight evening meetings were held in school bungalows and prayer meetings in the Christians' houses. These meetings were very interesting. In most of them the attendance was not less than forty.

Codacoville Female Seminary.

<i>Principal.</i>	Miss. S. R. Howland,
<i>Teachers.</i>	Mr. G. H. Lawrence,
	“ C. S. Ratnaser,
	“ S. C. Lyman,
	Mrs. Mary Page,
	Miss. Martha Stewart,
	“ Hester John,
	“ Mary Hemphill,
<i>Matron.</i>	Mrs. Catharine Aseervatham.

The government examination was held in January and the examination of the ten students of the Training Department in December. Eleven having completed the eighth standard, graduated in January. Twenty five new pupils were received from the fifty candidates who came for examination for admittance at the commencement of the school year in March. The average attendance during the year has been a hundred. There was some special religious interest the latter part of the year when a number resolved to serve Christ. Twelve were received to the church during the year. The eleven who graduated in January were all of them members of the church. The Christian Endeavour Society which meets every Sabbath afternoon continues to support a Bible Woman on one of the adjacent islands coming together every Saturday after-noon to earn money for the purpose by sewing.

The members of the new class were admitted as usual on careful examination by the committee of the school, concerning which the committee reports.

It is always a difficult matter to select from the fifty or more who come to the examination, the twenty or twenty five who are to form the new class. The results of the examination in the required studies determine much, but the ability and willingness to pay the required fees, and locality and other circumstances entitling any to special consideration, or those who are not able to pay to receive from the scholarships, have to be taken into account. It is always trying to turn any away from what may be their only opportunity for such Christian instruction as they would receive in the school.

The committee is pleased to note an increase in the number of pupils who pay the full fees and the consequent decrease of the number who have to receive aid from individual charity.

MANIPPAY.

PASTOR	Rev. W. P. S. Nathanael	<i>Manippay</i>
" EMERITUS	" F. Asbury	<i>Navaly</i>
" ASSOCIATE	" S. Veeragatty	"
PREACHER	Mr. Chas. Sinnatamby	<i>Santilipay</i>
CATECHIST	" Chas. Murugasu	<i>Anaicottai</i>
"	" Joel Fitch	<i>Station</i>
T.S.ED. & WRITER	" Wm. Sinnatamby	
PHYSICIAN	Dr. D. W. Chapman	
BIBLE WOMEN	Mrs. Edith David	
	" Sarah Hare	
	" Martha Ramsay	
	" Lucy Jenkins	<i>Navaly</i>
	" Mary Savarimuttu	<i>Anaicottai</i>
	" Lucy Alfred	<i>Santilipay</i>

The station suffered a great loss by the departure of Mrs. Hastings in March for America. She cared for the interests of the church and the schools and worked for the good of the people, especially the women both Christian and heather, by holding meetings and by personal conversation. The station has since been unoccupied by a resident Missionary. The work has been cared for during the rest of the year by the pastors of the Manippay and Navaly churches, the native preacher in charge of Santilipay, the catechist and Bible women, with occasional visits from the missionary in charge of the station, who has also been able to keep informed of the progress of the work by monthly meetings with the workers for reports, counsel and prayer. This is on some accounts one of the most important stations and it is very desirable that it be occupied by a missionary family.

The pastor of the Manippay church says it has been a year of perplexity and trial, owing to marriages of

Christians with non-Christians which have become quite frequent there, six cases having occurred during the year. He hopes however that a reaction for the better is setting in. No one has been admitted to the church on profession of faith. Two have died, one a promising lad of ten years, the son of Mr. Fitch. The other had been for a long time employed in the printing office and was an upright Christian, doing good in his own way to the poor and the afflicted. The children have taken more interest than usual in Bible study, and some of them have memorized weekly the passage for the Sunday school. A night school has been started at Anaicottai for fisher young men and is taken hold of with a good degree of interest.

Navaly Church.

Sunday services were regularly conducted in the forenoon at the church and in the afternoon at the ragged school. The average attendance at both places was 33 men, 26 women and 40 children. i.e. a total of 99.

Sunday schools were conducted regularly during the year in two places and for a part of the year at Anaicottai. The average attendance of the three Sunday schools was 19 adults and 114 children. The children have with much delight committed to memory the Bible verses appointed for the week and repeated them at the Sunday schools. The truths taught here and in the day-schools have taken firm hold of the minds of some and made them renounce rubbing ashes and worshipping idols. Some of them are regular in their prayers. One of our school boys, when pressed by his brother-in-law to worship an iron-god, replied that as that also was made by the same blacksmith who made the knife which they daily use with no reverence, he cannot consent to worship it.

The meeting for the baptized children was conducted as usual every Sunday morning before service. The children recite weekly seven verses from Proverbs, and learn to sing and to pray.

The Y.M.C.A. was conducted with greater interest this year than ever before. It is both a literary and a religious association.

We have tried to hold as many moonlight meetings as we could. The meetings were for the most part largely attended and good attention was given. Some of our lay members were glad to attend and address these meetings.

We held our Sunday school anniversary after Christmas and had no other meeting for our children. The children wanted something and one of them, of his own accord, procured some fruits and other presents, invited his young friends, planted a Christmas tree and enjoyed his Christmas.

The catechist who was working here for the last eight months, supported by the church, reports that he visited 450 houses, addressed 1504 persons, distributed 1220 handbills and booklets and gave away one Bible. He was working alone and in company with the pastor.

Santilipay

The week of prayer was observed by holding three meetings a day, two in the church bungalow and one in the evening in private houses. The new chapel was dedicated in April and opened for divine worship. It is hoped that a separate church organization may soon be formed. The Sunday school was increased in the latter half of the year by the attendance of pupils of a private English school recently started in the village. Many of them are young men. Some seem to be convinced of the truth of Christianity. The Christians appear to

take interest in the support of the church as shown by their contributing for church covering, hedging &c. There are three or four hopeful inquirers. About 25 moonlight meetings have been held in school bungalows and private houses. Christian truth has been made known to the heathen in their houses and in some houses repeatedly. About 300 tracts were distributed, There are many hindrances here to the progress of the Gospel the people being sunk in heathen darkness and addicted to drunkenness and other vicious habits. Some influential backsliders are a stumbling block and have prejudiced the minds of the people who know them against Christianity. Some of the Sivites shew much opposition by distributing anti-christian tracts, by Sivite preaching and by scandalizing Christians.

The Depository.

The sales from the depository were less until the close of the year, when a salesman interested in the development and distribution of Christian Vernacular literature was appointed.

The publications of the year have been a new and revised edition of 5,000 of the Tamil second book and 10,000 of the Tamil first book.

We have been indebted as in previous years to the American Bible and Tract Societies for valuable grants. in-aid of our work.

The Medical Department.

The departure of Dr. Marston in March practically suspended the work of the revived medical department. It affords a wide and open door for good to the people and it is hoped that an able physician will soon come to carry on the work of a Medical Mission on substantially the lines so long and successfully worked by the late Dr. Green.

The native medical assistant has been retained and the dispensary has kept up, but no satisfactory results can be achieved without the presence of a foreign medical missionary.

Mr. Smith's Report.

The stations under my care the past year were Tillipally Panditeripo, Clavagacherry with Varany, and, from the middle of March, Udupitty, besides the Mission Depository and the Medical Department with the Dispensary at Manippai. There are connected with these four stations, five churches, with their subordinate agencies of Sunday schools, and young peoples societies of Christian Endeavor, seventy-one day-schools of which three are English schools, and 13 girls schools, the rest being boys or mixed vernacular schools and two boarding institutions - the Girls Boarding School at Udupitty and the boys Training Practising and Industrial Institution at Tillipally. The very strong feeling of the community and of the mission that the Girls Boarding School must not be left without a resident missionary lady compelled my wife to stay at Udupitty excepting during the quarterly vacations of the boarding school, while the needs of the Training and Industrial School constrained me to spend as much as possible of my time at Tillipally. We have thus had to occupy two stations at once. This breaking up of the home life and sojourning here and there, has added to the expense, the discomfort and the strain of the more than doubled burden of the year. The sending home of our third daughter has been the sharpest personal trial of the year. This separation from their children is the most costly sacrifice which missionaries are called to make and that we are even blamed for making it, adds not a little to the pain. I spent the month of April among the mountains of Ceylon to escape the intense heat of that rainless month and gain fresh vigor for the extra work of the year. I would gratefully acknowledge that I have been enabled to take from one to three services on all but three or four Sundays of the year. It has not however been possible to attend as many evangelistic meetings as usual and of course I have not been able to take any classes

regularly in the Training School. The more active life of the year seems to have done me good and my health has been excellent throughout the year.

Tillipally Station.

MISSIONARY: REV. T. S. SMITH, (*resident.*)
PASTORS: REV. J. S. CHRISTMAS, *Tillipally church.*
 " W. M. JOSEPH, *Erlaly North church.*
CATECHISTS: MR. BARNABAS, *Malagam.*
 " HAMILTON, *Mylitty.*
 " D. NELSON, (*general assistant.*)
BIBLE WOMEN: MRS. CHINNAPODIER, *Tillipally.*
 " SAMUEL, *Marthany*
 " EMILY UMIAR, *Erlaly North.*
 " ALICE HALL, *Katturan.*

EDUCATIONAL AGENCIES:

The Training and Theological Institute, the Practising and Industrial School, the English day-school, 4 girls, 10 mixed and 3 boys vernacular schools with 33 teachers and 1199 pupils of whom 213 are girls.

The native pastors and catechists at this station have apparently been faithful in their work but it has not been a year of large results, perhaps because under the circumstances, I could not give the native agents the active leadership and close supervision needed to get their best work out of them. The development of the out stations of Mylitty and Tillipally West has been pressed, and, as the year ended, the long desired occupation of the former by two christian families became an accomplished fact. At Tillipally West a house for the teacher has been built and the Pannaly girls school reopened on the new site but its re-registration by the government has not yet been secured. The house for a catechist will soon be built and

then this also will become an out-station well equipped for aggressive evangelistic work. A new compound has been purchased for the Vilicity school and a new building erected upon it which it is hoped that many of the pupils now in the school will be induced to attend. At Mallagam, Kangesontorre and PunnaliKattuvan we have still to acquire a local habitation for christian teacher, catechist and bible woman which can be made a center of permanent growth. We have a site selected at Mallagam belonging to government which can be procured for a small sum and will afford a good position and plenty of room for a school-house, church and a double house for assistants.

Besides the four bible women supported by the Woman's Board twelve bible women are supported by the British and Foreign Bible Society.

The seventeen day-schools earned grants-in-aid from government to the amount of Rs.3026.00

The Young Mens Christian Association has kept up its routine work of prayer meetings, sunday schools and evangelistic services for young men. The sunday school has fallen off in attendance and there has been less study of the bible in our village schools. The absence of Mrs. Smith, my own irregular residence and the removal of Mr. Daniel Valupilly, the very efficient president of the Y. M. C. A. and superintendant of the sunday school, to take charge of the church and schools at Panditeripo have all had to do with the diminished results of the year.

The building up of a great rival school by the local Odiar or village magnate by indiscriminate crimping from several of our best schools has had a discouraging influence. The Odiar is a man of wealth and influence. Multitudes of the common people are his debtors and practically his slaves and his official position makes it very difficult for our teachers to retain those pupils whose parents are in his power.

It is note-worthy that the Odiar claims to be acting on my own suggestion that instead of wasting his substance on vain temple festivals as his father did before him, he should devote his resources to some work for the real good of the people!

EXTRACTS FROM ASSISTANTS' REPORTS.

Pastor Christmas of the church at the station speaks thus of the death of his second daughter who left an infant boy and girl, "She longed for Heaven and was well prepared to go." Two young teachers, graduates of the Training School were married to two daughters of our own church, graduates of Udupitty Girls Boarding School. The one female admitted to the church this year is a young girl who studied for a time in Oodoville Female Seminary. The pupils in the Sunday-schools connected with this church committed to memory fifty nine thousand bible verses during the year. We have distributed during the year, mostly by sale, 14 new testaments, 157 bible portions, and 3500 tracts. The church now numbers 124 members.

Pastor Joseph of Erilaly North. The members of this church are very poor yet they are ready to give with a joyful heart as a free-will offering. Spiritual growth is specially apparent among members who are able to read good religious books and papers that were bought and circulated among them and did much good. Mrs. Smith's plan to have the women and children get by heart certain portions of scripture every month has quickened their spiritual life. It gave me great pleasure, in my visits to find mother or child ready to repeat from memory the very portion I wanted to read from the Bible for their instruction. The church ends the year with 44 members.

Mr. Barnabas of Mallagam. The Sunday school was conducted successfully by the help of the Training School students who were regular and trust-worthy in all things. I am sorry that the boy who was first in his marks in bible lessons was taken away to a Sivite English school and there are also other preparations by the Sivites to keep the children away from our schools.

I am glad to say that a family of this place are interested in bible truth and they have got from me a bible for reading. There is an old man who got from me a gospel of Luke and has read it once and a dancing girl is inclined to read the Bible. The Vidhan and family are always hearing the scripture truth gladly.

Mr. Hamilton of Mylitty our new out station. We are glad to see the old Dutch church ruin which was regarded by the people as a haunt of devils grown to be a church with houses for christian families there. While we have much encouragement in our Saviour's work in the different districts, we have seen Satan's work also newly opened in these quarters in the shape of rival school and sivite preachings. But we are glad to say that our Master's work is growing far and wide against the works of Satan.

Mrs. Chinnarely of Tillipally: My fifteen women who are able to read have committed to memory Proverbs 3rd and 31st chapters, John 1st chapter, psalms 51st and 63rd and the Lord's Prayer. Many scripture stories were read and explained. The women seem very much interested in Christian teaching but are not willing to leave their old blind customs. The parents of some of the girls I teach, while I am teaching their daughters, come and listen attentively. Sometimes they get the Bible from me and read. Some of the girls took unusual interest in reading "Lost Gip" and I explained to them that Jesus is always seeking for us just the way Sandi was looking for his sister Gip and He feels glad when a sinner comes to Him like Sandi when he found out his sister. Also I explained the story of Daniel and his three friends, how Daniel was firm in his faith when he was put in the lions' den and the three young men when they were thrown into the fiery furnace.

Mrs. Harriet Samuel of Tillipally South. I teach twenty-four women, five of whom are Brahman women. I have sold more than 50 scripture portions and distributed more than 100 tracts.

Mrs. John Hall of Kattuvan: I visited this year more than 2500 men and women. Seven women are able to read well. The women for the most part are interested in hearing Bible stories. Though they clearly see the truth of Christianity they are unwilling to leave off their old habits. Two women are especially interested as they have bought from me scripture portions and tracts to read. Some of the women are afraid to read openly and so find time to read early in the morning before their husbands awake or after their husbands have gone away to their gardens.

Mrs. Emily P. Umier of Erlarly North says, I work in four villages and have fifty regular pupils of whom fifteen can read the Bible. Some of my pupils grieve and discourage me by their lack of interest in what I teach them. One woman after learning the alphabet nicely and then getting a first book with her husband's consent, carelessly lost her book the first week, from mere laziness and declared she would study no more.

In another house a mother and two daughters are learning. They and the men of the house showed great interest but two young men in the next house came to our meeting and tried to break it up and drive me away. The people of the house stood by me; but as I went away after the meeting, the young men followed me with mocking and reviling words. Some of the women are learning to sing Christian lyrics and have committed many Bible verses to memory.

Tamilpally Training Practising and Industrial School.

MANAGER: REV. THOS. SNELL SMITH.

STAFF OF THE TRAINING SCHOOL.

HEAD MASTER: MR. S. S. JEREMIAH.

SECOND MASTER: " EDWARD TILLIAMPALAM.

ENGLISH MASTER: " CYRUS P. ANKETELL, F. A.

ASSISTANTS: " SAMUEL MILLER.

" DANIEL KUNARATNAM.

" GNANAMUTTOO.

STAFF OF THE INDUSTRIAL SCHOOL.

SUPRINTENDENT: MR. C. K. YESUTHASAN.

FOREMEN: MR. C. K. YESUTHASAN, *Cabinet Shop.*

" C. LEVINS, *Photography.*

" HENRY JOSEPH, *Book Binding.*

" S. V. RUSSELL, *Printing.*

" C. PAUL, *Masonry.*

The year now closing has not been one of special prosperity to the school. The result of the examination of the Training School in December 1890 was fair. Presenting six in the second and seven in the first years examination we passed all of the former and all but one of the latter, and, as this one failure was not a queens scholar, the Training School earned its maximum grant of Rs. 1250. We also passed ten boys in the entrance examination. The results of the examination of the Practising School were less satisfactory. The school had never been better prepared for the examination. The papers seemed fair and teachers and pupils were alike confident of a good result; but when the schedule books came back from the inspectors, it became evident that good care had been taken to prevent the earning of a bonus and to cut down the grant of the school.

The year opened with eight seniors and ten juniors. Of the former, one left the school during the year and another, the head of the class, died of fever just at the beginning of

the last term of the year. He was a lad of great promise and, tho from a heathen home, had become a Christian and during the past year had been very active and consistent in Christian life and service. This was the first death of a pupil in this school in 13 years and this boy died, not at Tillipally in term time but during a vacation spent at home in the feverish Chavagacherry district.

The Public Examination in August was the only public event. The need of a good audience hall for the school has led to an effort to enlarge and improve the building of the practising school in such a way that while still in daily use for the practising school it may be made fairly suitable for the public anniversaries of the school.

We hope to secure the money needed for this, not less than Rs. 500, from our New Alumni of the past seven years, at whose service it will always be and in whose honor it has been re-christened Alumni Hall. We also need Rs. 1000 for providing increased accommodations for the Industrial School and a new, more roomy and airy dining hall. If the wealthy, and public spirited leading men of Jaffna and of the Jaffnese who have gone abroad will give us this sum we shall be grateful indeed. One Tillipally boy trained in Jaffna College and in the government factory at Colombo and now in government employ, has generously sent us fifty rupees as a nest egg for this new enterprise. It needs only 19 like more minded men up to make up the needed sum.

The work of the Industrial School has been kept up as usual. The relative importance of the various departments varies from year to year. One year masonry, another carpentry, a third printing or book binding is the leading enterprise. The doubled rate of grant from government—a capitation grant of ten rupees for every pupil showing 100 days of 3 hours each has been a great help. The expense of maintaining a competent staff of skilled workmen for training the boys is very considerable. As in this institution the industrial feature is subordinate to the educational, the industrial days are less numerous than

in most industrial schools and this makes the expense of maintaining the staff still greater as they must be provided with continuous remunerative employment. The financial problem affects the quality of the training given to the boys as it becomes necessary to make their labor as remunerative as possible. This department also still has its needs—more machinery, more tools and a wider market for its work, and, more than all, an adequate endowment of say twenty-five thousand rupees that would provide for the support of a young lay superintendant from America trained in the technical and normal colleges of that land and able to give his whole strength to the various departments of the school and to take the lead in its industrial, educational, social and religious life.

This school is thoroughly Christian in atmosphere and influence. Its graduates are almost exclusively Christian men engaged in Christian work. Most of its pupils enter as Christians or become such early in their course. All of the six young men who graduated in December last, all but one of their ten immediate successors, nearly all of the new class of queens scholars and not a few in the preparatory classes are active Christians.

We aim to give our pupils "Christianity in its lowest terms" and to send them forth in a truly catholic spirit, to work any-where and any-how for God and fellow man, but preferably to become teachers in our village schools. Our older graduates who are now sending their sons to be trained in their old home, are not merely teachers, for some of them have become pastors, catechists, notaries and successful business men; and the new alumni we are glad to believe will give an equally good account of the greater advantages which they have enjoyed. We believe that our educated Christian men would do well to send some at least of their own boys to this school, where they can be well grounded in their mother tongue and trained to become quick to obey, ready to work, apt to teach and eager to learn.

Panditeripo Station.

<i>MISSIONARY:</i>	REV. T. S. SMITH,	<i>in charge.</i>
<i>PASTOR:</i>	" " "	<i>acting.</i>
<i>CATECHISTS:</i>	MR. DANIEL VALUPILLY,	<i>School Visitor.</i>
	" S. HEMPHILL,	<i>Panditeripo.</i>
	" S. ROPES,	<i>Marthagal.</i>
<i>BIBLE WOMEN:</i>	MRS. DANVERS,	<i>Panditeripo</i>
	" JOSEPH,	" "

EDUCATIONAL INSTITUTIONS.

One girls', one boys' and six mixed schools with 15 teachers and 454 pupils of whom 95 are girls.

This station has not been occupied by a missionary family for about twentyfive years, and nearly eight years have already passed since Miss. Hillis brief residence of less than five years ended. It has been blessed with a most faithful native pastor for the past twelve years, but a year since he also was called away to the care of a larger and more important church. His one great fault was a failure to train his people to systematic habits of benevolence and the financial resources of the church for the year now ending have been chiefly devoted to paying off the arrears of salary due to him, the accumulation of several years.

The new school visitor at Panditeripo Mr. Daniel Valupilly has justified his appointment to the position by wise and earnest work for the church and the people, and as the members of that church are now ready to call him to be their pastor, he has been recommended for license to preach, after examination by the Ecclesiastical Body. The interest in Marthagal and Mariankudal of the Panditeripo field continues under the very faithful labors of the teacher of the school whose wife is also a devoted worker. It seems very desirable that a distinct out-station with resident catechist and a little church building should be secured as

speedily as possible in this village. The region is one of the strong-holds of the most bigoted type of Sivism and Romanism is also very strong. It was long the boast of both parties that none of that village had ever become Protestant Christians or had ever been educated in our boarding schools. Now we have one, a member of our theological class, another educated both in the Training School and the College - an active Christian teacher and is about to be married to a girl of the same village who has just graduated at Oodooville, while several other boys and girls are studying as boarders at Tillipally, Batticotta and Oodooville and there are a three or four independent church members in the same village.

How could money be more profitably spent than in planting a local church in a village with such a record as this? The theologian from this village was a bitter anti-christian scarcely three years since and yet in less than two years more he will be ready for ordination over a church in his native village. Who will provide a meeting and a dwelling house for him?

EXTRACTS FROM ASSISTANTS' REPORTS.

Mr. Daniel Valupilly, school visitor and preacher says:- It is to be regretted that the Panditeripo Station English School has been closed from lack of children, and of funds and from the refusal of the government to restore it to the register of aided schools. Nearly 1000 rupees grant were earned by the seven schools at this station. 350 children are ready for examination in January. Teachers who are faithful in teaching have good schools. We pray earnestly that many of the pupils in these schools may truly give their hearts to the Saviour. Of the 15 teachers, 9 are church members and two of these are very faithful in general evangelistic effort. In Siruvellan, the Young Mens Christian Association meets every Saturday. The work has been faithfully prosecuted among the women as well as the men. Over 15 attend the "Helping Hand" regularly and several of these attend Sunday services as well.

Mr. Ropes mentions with interest the restoration to church privileges of an independent christian, a government officer, who has been suspended for several years. His wife also comes to church and his daughters show great interest. An aged man once in the employ of the Rev. J. C. Smith, the father-in-law of one of

the village teachers, has become a Christian during the year. A woman in another village is a hopeful inquirer. Two young men in another village seem to be kept back only by fear of their relatives. In another village there is considerable interest among the Roman Catholics. Still another Sivite man of influence in that village seems convinced of the truth.

Mr. S. Hemphill of Panditeripo says:- There are many attentive hearers who admit the truth of the Bible but worldliness prevents them from securing the salvation of their souls through Jesus Christ. While old people admit the simple truths of Christianity but are indifferent, many of the young men and lads oppose and dispute. There are some interested who are visited weekly and taught in the Scriptures. They are not far from the kingdom of God; three or four of them are prepared to join the church.

We hold many moonlight evening meetings in school bungalows as well as in private houses attended by men, women and children. The Sabbath morning services have been well kept up with an average attendance of not less than 50 adults. The Sabbath afternoons were spent in visiting the Sabbath schools in the village schools, teaching the pupils in their lessons and holding meetings with them and persons who come together for the purpose; and the Sabbath evenings in holding prayer meetings with Christians in the church.

Mrs. Danvers, the bible woman says:- I have four women under my care who can read and eleven more who are just learning. Two women are willing to become Christians. The grown-up girls whom I am teaching are 80 - of whom 18 are able to read the Bible, seven read in the second standard, 6 in the first and the rest are learning the alphabet. The women who are not able to read have committed to memory Scripture milk, the Lords Prayer and some psalms. I try my best to comfort those who are sick and render them all the help I can.

Mrs. Joseph, the other bible woman has had special charge of the "Helping Hand" supported by Mrs. Howland. A number of the Christian women have been very faithful in teaching the poor and ignorant women who come to the "Helping Hand" to read and pray as well as to sew and we hope that some of them have learned to love the Saviour.

Udupitty Station.

MISSIONARY:	REV. T. S. SMITH	<i>in charge.</i>
	MRS. EMILY. SMITH,	<i>resident.</i>
PASTOR:	REV. D. STICKNEY,	<i>Udupitty.</i>
PREACHER:	MR. JOSEPH SANDERS,	<i>Atchuvally.</i>
CATECHISTS:	" S. THEVATHASAN,	<i>Udupitty.</i>
	" WM. VAITILINGAM,	<i>Tondymanaar.</i>
	" ALFRED ANDERSEN,	<i>Valcettyturrai.</i>
BIBLEWOMEN:	MRS. SARAH JOSEPH,	<i>Udupitty</i>
	" SUSAN MUTTOO,	"
	" ELIZA SOLOMON,	<i>Valcettyturrai.</i>
	" JULIA KATHIRAVLU,	<i>Atchuvally.</i>

EDUCATIONAL INSTITUTIONS.

The girls Boarding School, one English day school, three girls, six boys and seven mixed vernacular day schools with 35 teachers and 1098 pupils of whom 241 are girls.

The evangelistic work at Udupitty has suffered from the absence of Mr. Hastings, but the pastors and catechists have tried to be faithful. At Tondymanaar and Atchuvally, the schools have been kept up well and there has been great progress towards self-support. About the middle of the year, the Christians of these two adjacent out-stations asked the parent church to favor their desire to be organized as a separate church with the native preacher at Atchuvally as their pastor. The pastor and all the members of the parent church met the request in a truly Christian spirit and tho they would have preferred to have detained the Tondymanaar Christians in the parent church they unanimously voted at the annual meeting of the church, to defer to the wishes of the petitioners and unite with them in bringing the matter before the Ecclesiastical Body at once. We can but believe that God's blessing will rest upon all the parties to this effort to go forward in the work of planting a new church of Christ on the site of another of the old Portuguese-Dutch churches of long ago.

EXTRACTS FROM ASSISTANTS' REPORTS.

Mr. Thevathasan of Udupitty says:- My work has been carried on in seven villages belonging to Udupitty. The gospel was proclaimed to persons individually, and moonlight meetings were held in several places with distribution of tracts and handbills. I visited many who showed an inclination to be adherents, and prayed with them and gave them religious books to read. Christian families also were not neglected. It was my pleasure to visit the sick and comfort them.

The station boys' school teacher was a great help to me in conducting moonlight meetings. Many persons attended each meeting as they were very attractive, accompanied by beautiful songs and tom-tom beating.

I was regular in teaching Sunday School lessons and other Bible lessons in the village schools which are under my charge. Some school children from heathen homes are adherents of our religion.

I am glad to say that God blessed me in my work so that I may be the means of bringing some to his fold this year. One boy has joined the Batticotta church, and another one the Tilippalai church and three were accepted in our Church.

Mr. Andersen of Valvedditurrai:- The members of the anti-christian society are on the alert distributing their sinful tracts and holding Sivite preachings. The pundit who addressed these meetings is laid by with sickness and the preaching is somewhat stopped. The teachers of the schools and some prominent persons of the village have been a great help to collect persons for moonlight meetings. Many persons are convinced of the truth by these meetings. In one of these meetings a man of Kampamoolai rubbed off ashes from his forehead and said in public that he had no belief in idols and confessed his faith in Christ. A blind man of the same place acknowledged himself a Christian. An old man of Polykandy also has expressed his wish to accept Christ as his Saviour. More than 450 persons were present in a single moonlight meeting held at Valvetturrai.

Mr. Wm. Vaitilingam of Tondymanaar:- The word of God has been proclaimed to the people successfully. Two young men of this place are truly converted. Both of them were convinced of the truth in one of the moonlight meetings we held and confessed that they are sinners. One of them was recently taken into the church. The other man's affair is postponed for another occasion as there are some difficulties on the part of his parents. Another young man is convinced of the truth. There is considerable awakening among the people by meetings held here by the Brahmin Sannyasy.

Mr. San lers of Atchuvally:— The people of this place have no hatred for our religion. The Sivite school teachers tho they seem in outward appearance our enemies, are really our friends and helpers in our efforts. Most of the men of influence of this place are on our side. The Roman Catholics of this place are far different from those of other places. They believe us and are glad to attend our meetings, and help us as much as they can in all good efforts which we undertake. The Sivites and Roman Catholics say that Christians are trustworthy people. If we can put out two evil habits which spoil the people of this place, I am sure and certain they will soon become men and women of sound mind so that they may readily receive our instructions. The first and the meanest of these evil habits is drunkenness. The Sivites and Roman Catholics and the common people are all great drunkards with few exceptions. I know some men who are willing to become Christians if they can only get rid of this evil habit. A man named Sanmugam who recently died was quite willing to become a church-member. He confessed his sins in public. But he finished his course in this world having not sufficient strength to overcome his evil appetite. There is a tavern in this place put up by a Sinhalese man. According to his estimate, arrack is sold for more than Rs 150 a month.

The second evil is false lawsuits and telling false witness. They have not the slightest fear in that matter. I can count many prominent men of this place who lost their money and property owing to this bad habit.

While there are such persons who defile themselves by such evil things, I am encouraged by seeing that there are others who keep themselves free from them and seek for the truth. An old man is very active in searching the Scriptures. A young man who was an adherent for a period of three years and kept on coming to the services regularly, informed me one day that he will not attend them any more, because his friends and relatives ridiculed him. I spoke to him kindly on that matter and he has promised me that he will not mind any more their abuse, but will come to the meetings as heretofore. There are four young men who are willing to become Christ's followers. Some seem ready to join the church as families.

Mrs. Eliza Solomon, the bible woman: Two women have acknowledged their faith in Christ and promised to come to the Sabbath services. Four grown-up girls read the Scriptures.

Sarah Joseph and Susan Muttu say of Kampamoolai: The women of this place are not very strict in Sivism and have no care for any religion. A blind man of Kampamoolai has true faith in Christ. He prays with us, and is very glad to hear Bible truths.

Udupitty Girls' Boarding School.

<i>PRINCIPAL:</i>	MRS. E. M. SMITH
<i>MASTER:</i>	MR. P. CHRISTIAN.
<i>MISTRESSES:</i>	MISS. MARGARET CHINNAN.
	“ SUSAN.
	“ MARIA.
<i>MATRON:</i>	MRS. SUSAN MUTTU.

This school has now been established for nearly twenty-five years. It has accommodations for about thirty pupils and receives an annual grant from the Mission of only 400 rupees, while the receipts from tuition are about 350 rupees, and the annual grant from government in 1891 was 800 rupees. For several years this school has earned the highest grant per pupil of all the grant-in-aid girls' boarding schools in Ceylon.

The girls pound their own rice and do their own cooking. They come as a rule from the poorer families in the stations of Tillipally, Udupitty and Chavagacherry, but each pupil gets more thorough individual training than can be given to individual pupils in a large school. The graduates of this school have always been noted for willingness to attend meetings and to go out in the villages to labor for their country women. Many of its pupils would never get a Christian education in any other school, were this school to be closed and as it is now the only girls' boarding school in this mission aided by the American Board and its pupils cost that Board less than five dollars annually, one wonders how the question of closing it can ever be entertained. More than half of its pupils are church-members and nearly all the rest hope that they have given their hearts to Christ. Several of its recent graduates and present pupils are daughters of the earliest graduates of the school.

Chavagacherry Station.

MISSIONARY	REV. T. S. SMITH. (<i>In charge</i>)
PASTOR	" T. P. HUNT. <i>Chavagacherry.</i>
NATIVE PREACHERS	MR. A. SEEVARATNAM, <i>Varany.</i>
	" S. ABRAHAM, <i>Nunavil.</i>
CATECHISTS	" A. ELLIOT, <i>Usan.</i>
	" N. JOSEPH, <i>Mattuville.</i>
	" V. JACOB, <i>Mesaly.</i>
BIBLE READER	" THAMPIPPILLY, <i>Kudattany.</i>
BIBLE WOMEN	MRS. EUNICE, <i>Chavagacherry.</i>
	" TIMOTHY, <i>Nunavil.</i>
	" MARIA VARITAMBY, <i>Usan.</i>
	" ARULAMPALAM, <i>Ketpaly.</i>

EDUCATIONAL INSTITUTIONS.

One primary English boys school, three girls schools, and twenty four boys and mixed schools with 38 teachers and 1137 pupils of whom 126 are girls.

This station has been occupied by a mission family only occasionally for the past forty years. It has for many years been largely under the care of the venerable native pastor Rev. T. P. Hunt ordained in the year 1856. In no part of our field is faithful evangelistic labor more fruitful in speedy results. The percentage of independent Christians is greater here than elsewhere in our field. The draw-backs are that the schools are weak and the climate somewhat feverish. In the Chavagacherry field there has been much of faithful service especially at the out stations of Varany & Usan: The Christians at the distant stations are eager to be organized into separate churches with pastors of their own. The native preachers, Seevaratnam at Varany & Abraham at Nunavil have been doing well. The former has been practically the pastor of his little flock since the middle of the year. The more than thirty Christians under his care with perhaps one doubtful exception have been urgently asking for years to have him ordained as their pastor. His labors have been evidently blessed of God, and man's approval we trust, will not long be with-held. The schools of the Varany district earned 100 rupees more than the year before. There is considerable interest among the fisher people in a part of his field, a number of the neighbors and relatives of our Christian teachers having declared their purpose to live as Christians.

EXTRACTS FROM ASSISTANTS' REPORTS.

Mr. Hunt the Pastor says:- At the commencement of the year two female members of this Church, absent from the Province, departed this life, one at Paumpan in the residence of her daughter and son-in-law, a medical practitioner there, and the other Mrs. Dr. Latimer at Neduntivu. Both we hear breathed their last in peace.

About the middle of the year the members of this Church living at Varany asked to be organized as a separate Church and have their preacher ordained as a pastor, but for various reasons the matter was deferred.

For years past it was feared that the roof of our chapel was about to come down under the weight of the old tiles which doubles when rain falls. This year we had the pleasure of repairing the roof, replacing weak timbers with new ones and thinning them using new reepers, planting two new margosa posts and covering the whole roof with flat tiles. The entire cost amounted to Rs. 457.00 met in three ways - Rs. 137.00 by the sale of old tiles and part of timber not required, Mission grant Rs. 160.00, and amount raised locally 160., among which grateful mention must be made of Rs. 50 left for the purpose by Mrs. A. C. Hastings on her departure home.

Heartfelt thanks of the Church are due to all who have helped us in the work of this repair of the house of God.

The spiritual condition of the Church is only as usual. The admissions on profession have been but four, though there are twice as many at least who are much interested, the only thing wanting in them is courage to confess openly. We are hoping and praying sincerely for a revival not only in our Church but throughout the whole body of Christians in the peninsula.

Mr. Seevaratnam of Varany:- The Week of Prayer was the means of much benefit to Church members. The heathens also were urged to attend those meetings. Four young men and a woman seemed converted by means of these meetings, but their belief was not permanent. The woman was very particular to read the Bible. She used to go to Mrs. Lawrence to study the Bible. All these five persons, tho they clearly see that Christianity is the true religion are afraid of their heathen relatives to come forward and confess their faith in public. Another young man who was educated in one of our village schools is convinced of the truth. An old woman who lives at a little distance from my house attentively listens to what I say. She has left off entirely some heathen practices and I believe she is not far away from the kingdom of God.

In one meeting held at Kudattany a woman promised to accept Jesus. She attends our meetings. The children who have gone from here to Wallawatta Industrial Home manifest a good Christian spirit in writing letters to their parents. Almost all of them warn their parents to leave off worshipping idols and believe on the Lord Jesus. Some parents take heed to the advice of their sons.

The Sivites are very busy preaching against Christianity and collecting funds for putting up a heathen school. They have already collected Rs. 1000. But nothing hinders persons from attending our moonlight meetings.

The Christians were very regular to attend Sabbath Services and to hold prayer meeting in families. The teachers were trustworthy in their duties especially in teaching Bible verses to their pupils.

Mr. S. Abraham of Nanavil:- The Sunday Services, Sunday Schools and other meetings were held as usual in the Nuna-vil school bangalow. The Christians were very regular in their attendance. Including Mattuvil there are now about 30 members through whom the church had an income of Rs. 154 . 45 during the past year.

The Convention of Christians of all the 3 Denominations in the Fort Church last year, was a source of blessing to many of us. Being very much awakened by this Convention I myself and one of my brother labourers Mr. Elliot determined to hold a series of meetings in our Christian houses and thus to awaken the brethren who were cold in their spiritual state. The other catechists of this district approved this plan and hence we all joined together and continued these union meetings for nearly three months in all the stations where our catechists reside. The result of these meetings is very evident as many of those that attended these meetings received the blessing of the Spirit. In one meeting the Christian women confessed their sins, prayed publicly and determined to lead a pure Christian life.

In May last, a Christian neighbour of mine invited the leading officers of the Salvation Army and requested me to work with them for the few days they consented to stay. Accordingly the Adjut Suke Singhe, his wife, and Captain Gnauautham, all Europeans, came and staid with me for four days. They had open air meetings in the bazaar and other meetings in the Church and in all these the Adjut engaged me as his interpreter. I think they did a good work. The audiences were very much charmed with the enthusiasm, zeal and earnestness with which they spoke. The Adjut told me that their object is to strengthen the Christians in their faith and not to steal them away from our Churches.

Rev. E. Noble of the strict Baptist Mission occupied Nunavil in September last with his family. They live in the next compound to our intended Church compound. I don't find any special opposition by them as yet. Mr. Henry Murugasoo, who secretly joined them last year, confessed his sin in a public prayer meeting held in his house and joined us again. So Mr. Nannittamby and family are the only members at Nunavil for the Baptist Mission. He was an excommunicated member of our Church. They do no evangelistic work, hold no regular services and openly break the Sabbath. In bazaar days I spent the evenings in reading and speaking to the many heathen customers that attend our Christian traders at Chavagacherry market. I used to take with me the "Morning Star," "Messenger of truth," "Desopakari" and other Christian papers together with hand bills, tracts, &c. and I read them the news first and then the great news of salvation. The "Messenger of Truth" a half cent paper published by the Madras Tract Society is indeed a very valuable addition to our local Christian papers. An Indian man who is engaged as the superintendant of chank buyers, is very much interested in what I read and say. He gets the "Messenger" regularly and reads it with great care.

Mr. Joseph of Mattuville:-- In May, I got leave for 3 weeks to go to the Central Province to visit my two sons. I had to stay 3 weeks more on account of the inconveniences incurred in my journey. I was attacked by fever for many days but in the other days in which I had good health I was always ready to speak on religious affairs with everybody. I visited there many young men of Jaffna and prayed with them. It is very rare that they meet Christians there and therefore they felt very glad to see me and hear from me religious teachings. I was present in some meetings also. I urged some of them to become subscribers to the "Morning Star" and they have consented to my request. I think it would be well if two or three catechists of our Mission be allowed occasionally to go to these places and instruct these young men from Jaffna in Christian principles and strengthen them in their faith.

Mr. Elliott of Usan:- The prayer meetings held at the early part of the year were very successful. In one of them a great drunkard promised to leave off his bad habit and I am glad to say that he is faithful to his promise to this time. In another meeting held at Kudattany a woman of that place expressed her willingness to become a Christian. We consider her an adherent. There are more than 27 church members in this place.

Mrs. Elizabeth of Nunavil the Bible woman:—

A Brahmin woman is deeply interested in the teachings of Christianity and says that its teachings are far better than their own. But she says that she is unable to accept our religion because if they reject Sivism they will not have their livelihood. Another woman is willing to come to our meetings, but her relatives do not allow her to do so. Pray for these two women that they may become true disciples of Jesus.

Mrs. Anna Arunasalam:— Four women whom I teach are convinced of the truth. Another woman of the fisher caste regularly comes to my house and learns to read the Bible. She is very regular in attending Sabbath Services. She has left off rubbing ashes on her forehead. There are many women who say that they are willing to become Christians if they can only be able to walk according to Christian principles.

Mrs. Eunice Samuel:— The sewing class for mothers was carried on as usual. It contain 26 women. They learn sewing and at the same time receive religious instruction. Two women among them are adherents of our religion and three are Christians. Mr. Hunt came and helped us a great deal in teaching the women in the truth of the Gospel. One woman of the class who recently died manifested a good faith in Christ and some days before her death she invited me to her house and asked me to read to her from the Bible. I was very glad to do so and read a portion of the Bible and prayed. After prayer, I asked her if she believed in Jesus and she said "yes".

STATISTICS OF CHURCH MEMBERSHIP FOR 1891.

CHURCHES.	Admissions.			Dismissions.			Membership, 31st Dec. 1891.			Baptisms.			Baptized Children 31st Dec. 1891.	Total membership from first.			
	On Profession.			By Letter.			Total.			Deaths.					Total.		
	By Letter.	Total.		By Letter.	Total.		Male.	Female.	Total.	Adults.	Infants.	Total.					
Alavetty	1	1	...	...	2	2	21	18	39	...	1	1	30	23	
Batticotta	11	14	3	6	8	8	121	45	166	7	6	13	150	690			
Chavagacherri	4	6	2	1	5	5	93	69	162	2	8	10	138	164			
Erlaly North	1	1	...	...	...	...	18	26	44	...	3	3	27	14
Erlaly South	1	1	...	...	...	...	19	21	40	...	1	2	26	4
Karadive	...	6	6	...	1	1	34	18	52	...	3	3	42	22			
Manippai	...	...	...	2	3	3	65	78	143	...	7	7	85	232
Moolai	...	...	...	...	...	...	16	6	22	...	...	...	19	8
Navaly	3	3	...	...	2	2	51	55	106	2	4	6	53	106	
Oodooville	12	12	...	...	2	2	84	231	315	7	8	15	102	87	
Panditeripo	1	3	2	...	1	1	35	49	84	1	3	4	57	112			
Sangany	2	2	...	...	...	...	39	34	73	1	11	12	92	49
Tillipally	6	7	1	...	5	5	81	43	124	4	2	6	56	312			
Udupitty	10	12	2	5	6	6	43	67	110	4	1	5	65	182			
Velany	4	6	2	...	...	...	22	19	41	1	3	4	28	7
Total	56	74	18	14	38	742	779	1521	30	61	91	970	2722				

BENEVOLENCE OF CHURCHES FOR 1891.

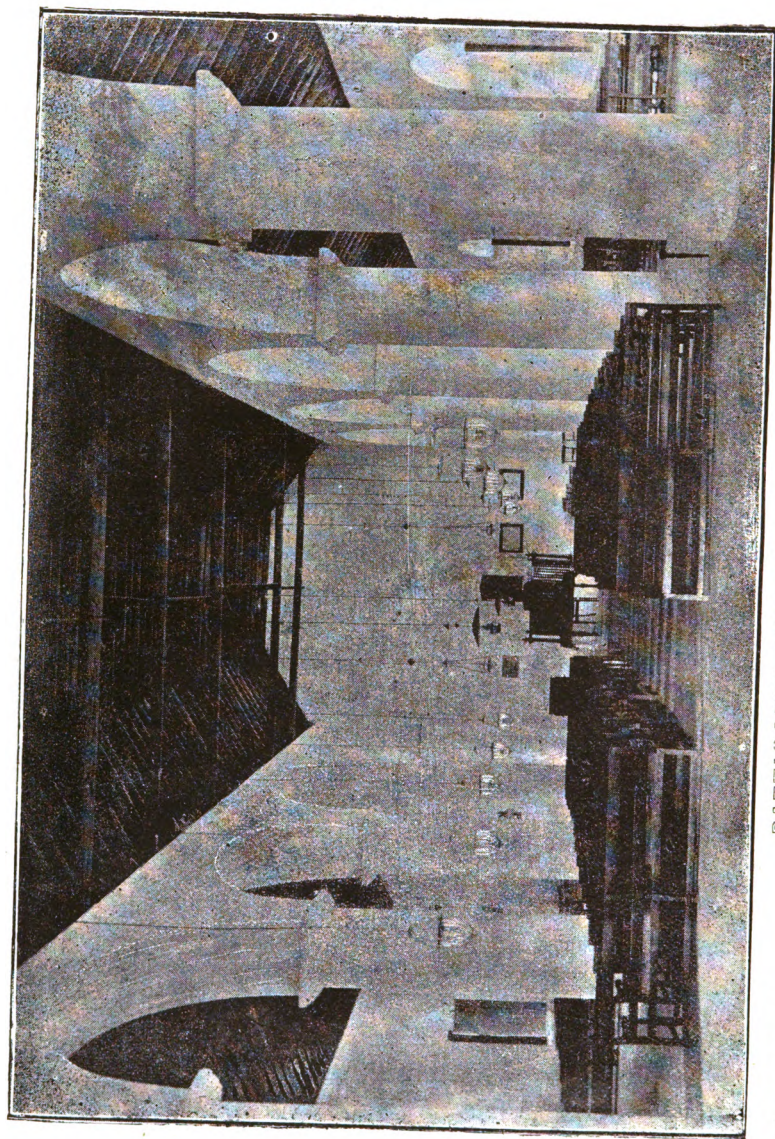
CHURCHES.	Organization.	PASTOR OR PREACHER.	Total in- come from native sources.	EXPENDITURES.						Total Expendi- tures.
				Paid for Pastor.	Paid for N. E. Society.	Pd. for Tract & Bible Soc.	Paid for other objects.			
							Rs. Cts.	Rs. Cts.		
Alavetty	1870	Mr. R. Moses	155.76	156.00	12.00	5.00	30.50		203.50	
Batticotta	1831	Rev. B. H. Rice	853.00	721.00	120.00	60.00	138.80		1039.80	
Chavagacherri	1834	" T. P. Hunt	842.78	574.62	50.00	20.00	445.23		1089.85	
Eraly North	1886	" W. Joseph	207.34	168.00	12.00	10.00	29.34		219.34	
Eraly South	1888	" I. Paul	161.18	132.00	12.00	10.00	27.18		181.18	
Karadive	1855	" C. Sanders	383.00	156.00	16.00	12.50	264.11		448.61	
Manippai	1831	" W. Nathanael	607.14	431.32	58.69	10.00	117.13		617.14	
Moolai	1880	" S. John	330.86	205.94		"	189.92		395.86	
Navaly	1860	" S. V. Samuel	658.81	349.00	12.00	12.50	337.50		711.00	
Oodoville	1831	" S. Eliatambu	890.94	480.00	100.00	25.00	568.40		1173.40	
Panditeripo	1831	"	328.30	246.13	36.00	18.50	27.67		328.30	
Sangany	1872	" A. Bryant	224.35	209.77	8.91	3.67	11.00		233.35	
Tillipally	1831	" J. Christmas	577.10	456.00	75.00	15.00	45.37		591.37	
Udupitty	1847	" D. Stickney	545.88	492.00	60.00	15.00	35.31		602.31	
Velany	1858	" F. Anketell	297.53	230.15		5.00	62.38		297.53	
Total.			7063.97	5007.93	572.60	222.17	2329.84		8132.54	

ORDAINED MISSION- ARIES.	WIVES OF MISSION- ARIES	Enter- ed.	Left.
*James Richards.	... ..	1816	1822
*Edward Warren.	*Mrs. Sarah Richards	"	1823
*Benjamin C. Meigs.	... ..	"	1818
*Daniel Poor, D. D.	... ..	"	1857
	*Mrs. Sarah M. Meigs.	"	1840
	... ..	"	1855
	*Mrs. Susan Poor.	"	1821
	*Mrs. Ann R. Poor.	1823	1835
*Miron Winslow, D. D.	... ..	1820	1864
	*Mrs. Harriet Winslow.	"	1833
*Levi Spaulding, D. D.	... ..	"	1873
	*Mrs. Mary Spaulding.	"	1874
*Henry Woodward.	... ..	"	1834
	*Mrs. Lydia Woodward.	"	1825
	*Mrs. C. Woodward.	1826	1837
*John Scudder. M. D.	... ..	1819	1836
	*Mrs. Harriet Scudder.	"	"
*George H. Apthorp.	... ..	1833	1845
	*Mrs Mary Apthorp.	"	1849
*William Todd.	... ..	"	1834
	*Mrs. Lucy Todd.	"	"
*Henry R. Hoisington.	... ..	"	1850
	*Mrs. N. Hoisington.	"	"
Samuel Hutchings.	... ..	"	1842
	Mrs. E. Hutchings.	"	"
*James Read Eckard.	... ..	1834	1843
	*Mrs. Margaret Eckard.	"	"
*John M. S. Perry.	... ..	1835	1837
	*Mrs. Harriet Perry.	"	"
*Samuel Whittelsey.	... ..	1842	1847
	*Mrs. Anna Whittelsey.	"	1848
*Edward Cope.	... ..	1840	1849
	Mrs. Emily K. Cope.	"	"
*John Curtis Smith.	... ..	1842	1872
	*Mrs. Eunice T. Smith.	"	1842
	*Mrs. Mary Smith.	1843	1872
*Robert Wyman.	... ..	1842	1845
	Mrs. Martha E. Wyman	"	1844
*Adin H. Fletcher.	... ..	1846	1850
	Mrs. Elizabeth Fletcher.	"	"
William W. Howland.	... ..	"	"
	*Mrs. Susan R. Howland	"	1887
William W. Scudder.	... ..	1847	1852
	*Mrs. C. Scudder	"	1849
	* Deceased.		

ORDAINED MISSION- ARIES	WIVES OF MISSION- ARIES	Enter- ed.	Left.
*Eurotas P. Hastings	...	1847	1890
Joseph T. Noyes.	Mrs. Anna C. Hastings.	1853	1891
	...	1849	1853
*Cyrus T. Mills.	*Mrs. Elizabeth A. Noyes	"	"
	...	"	"
*Marshall D. Sanders.	Mrs. Susan L. Mills.	"	"
	...	1852	1871
	*Mrs. G. Sanders.	"	1868
	Mrs. Caroline Sanders.	1871	1871
*Nathan Lord, M. D.	...	1853	1858
	Mrs. Laura Lord.	"	"
Milan H. Hitchcock	...	1858	1860
	Mrs. Lucy Hitchcock	"	"
*James Quick	...	"	1868
	Mrs. Maria E. Quick	"	"
James A. Bates	...	1861	1863
	Mrs. Sarah A. Bates	"	"
William. E. DeRiemer	...	1869	1878
	Mrs. E. F. DeRiemer	"	"
Thomas S. Smith	...	1871	"
	Mrs. Emily M. Smith	"	"
Samuel W. Howland	...	1873	"
	Mrs. M. E. K. Howland,	"	"
Richard C. Hastings.	...	1879	"
PHYSICIANS.	Mrs. Minnie T. Hastings.	"	"
*Nathan Ward, M. D.	...	1833	1847
	*Mrs. Hannah W. Ward.	"	"
*Samuel F. Green, M. D.	...	1847	1874
	Mrs. Margaret P. Green.	1862	"
ASST. MISSIONARIES.			
*Eastman S. Minor.	...	1834	1851
	*Mrs. Lucy B. Minor.	"	1837
	Mrs. Judith M. Minor.	1840	1851
Thomas S. Burnell.	...	1849	1855
	*Mrs. Martha Burnell.	"	"
	*Miss Eliza Agnew.	1840	1883
	" Sarah F. Brown.	"	1841
	" Mary Ann Capell.	1846	1848
	* " H. E. Townshend	1867	1882
	* " H. A. Hillis.	1870	1880
	" S. R. Howland.	1873	"
George W. Leitch.	...	1880	1882
	Miss. Mary Leitch.	"	1886
	" M. W. Leitch.	"	"
	" Kate Hastings,	1882	1891

* Deceased.

KSE[△]49



BATTIGOTTA CHURCH.-INTERIOR.

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