STATEMENT

OF

OPERATIONS

IN THE

Madura American Mission,

FOR THE YEAR 1843.

MADRAS:

AMERICAN MISSION PRESS.

1844.
STATEMENT.

Sevagunga.

27 Miles east from Madura City.

REV. H. CHERRY, Missionary.
MRS. CHERRY.

Four Mission Helpers—three of them Natives.

The year now drawing to a close has been one of greater interest to the station at Sevagunga than any preceding year, as may be seen from the following statements.

English Boarding School. During the year this school has averaged thirty boys. Their behaviour in most cases has been satisfactory, and their progress in education pleasing. Four of them, we trust, have found a sure hope in Christ, and have been received into church communion.

Free Schools. These have been continued as at the close of last year, nine in number, but have increased in the number of scholars to 300 children. Beside these we have established three schools at a distance of from 13 to 20 miles among the Roman Catholic villages, the inhabitants of which have made special application, and among whom a spirit of inquiry has arisen which we think is a sufficient reason for the increase of our schools. The whole number of children in attendance, including out schools, has averaged a little over four hundred.
Girls' Day School. This school has increased both in interest and numbers. At the close of last year but 14 were in regular attendance. At the close of this, 24. The 14 who were in the school at the close of last year have been regular in their attendance and have, with those who entered since, made satisfactory progress in their studies. They meet with us at morning prayers, and with the exception of two hours at noon are either at the school-house, or under the more immediate superintendence of Mrs. Cherry at the house till five o'clock, p. m.

Church. The number of Native communicants at the close of 1842, was seven. God in his providence has increased the number to 21.

Religious Services. Our services on the sabbath, conference meeting on Wednesday evening, and semi-monthly meeting with the school teachers, have all been continued as last year. Our congregation on sabbath morning has usually amounted to 300. The meeting for females at 2 o'clock, p. m., conducted by Mrs. Cherry, has increased to 24, not including the school girls who spend this hour in school. Immediately after the meeting a sermon is preached in the church to a congregation of about 100.

Tract Distribution. Calls at the house still continue frequent. I have been enabled to visit the villages for the purpose of preaching the Gospel and distributing tracts more than in any previous year. That good has been accomplished remains to be revealed. Relying on the promise of the Lord that His word "shall not return to him void," may we not believe that the harvest time will show many souls saved by the power of grace which were to the missionary unknown?

Incidents. A church building sufficiently large to seat 400 persons has this year been finished at an expense of less than Rs. 2,000.

An evangelical society has been formed among the helpers and teachers at the station, for the purpose of supporting a catechist in one of the villages, where a few fami-
lies have requested a teacher and catechist. This society was established without the knowledge of the missionary until he was asked to throw in his mite toward furnishing the sum required. Though a new and unheard of thing in this region, the society has been able to collect eight rupees monthly for the support of the Gospel, in a village 17 miles east of Sivagunga.

A Temperance Society has also been formed at the station which promises to be useful.

Among the Roman Catholic villages at the east of the station, 40 families have professed to renounce Romanism and have asked for schools and Christian teachers. If these families have been shown the error of their way by the Spirit of God, it is a glorious work. If, as is often the case in this land, a worldly motive has induced them to take a step so bold, and which will bring upon them much persecution, the Lord will soon show them their wickedness and folly.

---

Tiroopoovanum.

10 Miles east of Madura.

REV. C. F. MUZZY, Missionary.
MRS. MUZZY.
Eight Native Assistants.

Free Schools. The whole number of schools connected with the station during the year, including two for reformed Catholics, is 20; the whole number of scholars 611, and the average attendance upwards of 400.

The measures adopted at the close of last year to suppress the heathen custom of the teachers rubbing ashes, and to secure the attendance at church of their families, and a large number of scholars, as well as efforts to do away with a heathen feast celebrated in the schools, have been the means of producing considerable changes; indeed
at one time all the teachers were suspended, and numbers have since been dismissed, and others appointed in their places; yet notwithstanding these interruptions, the proposed improvements have succeeded, the schools are much more efficient, and the number of scholars, both in the aggregate and the average attendance, shows a fair increase over last year. All the schools except four come to the mission house to be examined and attend church on the sabbath. The examinations and teachers' meetings are conducted in the same way as last year, and the lessons have been on the same plan as pursued then. The applications for additional schools have been many and urgent; and were there funds, many others, and in places of much importance, might be established.

Girls' Day School. This school has been prospered, both as it respects the number of attendants and the progress they have made in learning and good behaviour, quite beyond the expectation of those who have had it in charge. Notwithstanding the antipathy to female education among the parents, and the opposition of superstitious and evil minded persons, the average number of pupils has amounted to nearly 50; and the progress in studies has been such that a considerable number, who a few months since knew not a letter, are now able to read in the Scriptures; and some besides having gone nearly through with the course of instruction pursued in the Native free schools, have learned hymns and catechisms, and a verse of Scripture daily.

One who has just fallen a victim to the cholera had committed to memory four catechisms, nine chapters of Scripture, and an entire Scripture History, besides pursuing other studies. The evils, however, which appear inseparable from the day school system, such as the bad influence of friends, irregularities in attendance and the like, have operated, as usual, very unfavorably to the best interests of the school, and have afforded additional evidence of the superiority of the boarding over the day school system.

The class of monitors and preparandi, amounting in all to 22 pupils, have, with the exception of four, pursued their studies at the mission house. They are preparing them-
selves for school teachers, readers, and assistants in the villages. Their studies are principally the Scriptures, Watts’ Scripture History, with such other Tamil studies as are pursued in the schools. Much attention has been paid to explaining the Scripture lessons.

**Boarding School.** This school is still blessed with a good degree of prosperity. The whole number of pupils connected with it during the year has amounted to 61, but owing to various causes the present number is only 41, and this number must soon be reduced, in accordance with a vote of the mission passed at our last meeting, which limits the number of pupils in each boarding school to 35. The missionary has devoted a portion of each day to the instruction of the boys, and is gratified in being able to say that their progress in studies and behaviour has been such as to do them much credit. Nor has it been left without some tokens of the Holy Spirit’s presence. Several times during the year there has been considerable seriousness among the scholars, and a few of them, we are happy to hope, have been brought out of darkness into God’s marvellous light. Three have been admitted to the church, and four others are candidates for admission. The church members have held a prayer meeting, at which a number of the heathen boys are generally present.

**Religious Exercises.** These have continued nearly the same as at the close of the last year. On the Sabbath two sermons are preached, and a conference held in the evening with the pupils of the boarding schools, the people in our employ, and a part of the members of the preparanditi class. A Bible class for the domestics, and a sabbath school for the pupils of the girls’ school, are also held by Mrs. Muzzy every sabbath. These are well attended, and promise much good; two or three of the domestics, although nominally Roman Catholics, give pleasing evidence of being really the children of God.

The meeting for Native assistants on Wednesday evening is still continued. There is also a prayer meeting on Thursday evening for the candidates for church member-
ship, and for those who have lately united with the church; and on Friday p.m. is held the usual meeting with Native assistants and church members. A prayer meeting for the female members of the church is held every Thursday p.m. and a meeting for mothers the first Tuesday in each month. The number present at the latter exercise has varied from 10 to 20 individuals.

The attendance upon sabbath services has been somewhat more numerous than last year. The efforts made with the school teachers in this respect extended to all the persons in our employ, and have been successful far beyond our expectations. The new church, which will seat about 400 persons, has been at times as full as was consistent with comfort. The attention is also quite as good as can be expected, considering the circumstances of the audience; yet there is room for much improvement in this particular.

Church. The additions during the year have been five, three by profession, and two were Native assistants from other stations; one has been removed to another station, which leaves the present number of members, including the pastor and his wife, 14. Their conduct though not faultless, affords, on the whole, additional evidence that they are really the children of God.

The number who are hoping to be received into the church is 10. Of some of these we have strong hopes that they are born again. These with two exceptions are exclusive of the people who have come to the mission from the villages near Maloor.

Remarks. Although the progress of the good work at this station has been so gradual as to occasion at times feelings of sadness that so little has been done, yet a review of the whole year affords us reason to thank God and take courage. By this it appears that 764 children and youth have been taught at the station, of whom 147 have pursued their studies at the house, and have been under the daily instruction of the mission family. The number of attendants at our family worship has seldom been less than 100, and has often exceeded 200.
The 45 villages situated within four miles of the mission house have all been visited, most of them often; tracts have been read and explained, and the Gospel preached. One tour of considerable length, and three short ones, have been made, in which many portions of Scripture and tracts have been distributed, and the message of salvation declared to multitudes.

The Papists residing in three distant villages, amounting to 25 families, and numbering, in all, 106 individuals, have been received under the spiritual care and instruction of the mission, and the people of two or three others have requested to be placed in the same relation. Two of these have been repeatedly visited, schools established, and teachers put in a course of preparation to labour among them.

The number of members in the little church has been increased from 10 to 14, and through its influence a benevolent society has been formed, composed of Native assistants, boarding school pupils, day school teachers, and persons in the employ of the mission, numbering 64 members, and subscribing for the support of schools, or of a reader, the sum of 61 rupees. The mission house has been altered and repaired, and a small chapel, a catechist's house, and a school house in the villages, are in progress. A large number of portions of Scripture and tracts have been distributed during the year.

The cholera visited this station during the month of December, and is still raging. The father of a former catechist, three members of the girls' school, a few from the day schools, and a greater number from among the people, have fallen victims to its ravages. But through the goodness of a kind Providence, the mission family have as yet been preserved in their usual health.
Madura, East Station.

REV. N. M. CRANE, Missionary.
MRS. CRANE.
Eight Native Assistants.

The Female Boarding School continues in a prosperous condition. It numbers 28 scholars. The recent examination showed that they have made creditable progress in their studies. Their moral and religious education form an important part of the general course of instruction. In order to facilitate this most important of all branches, the girls are kept as much aloof from heathen influences as it is possible to keep them under existing circumstances. No person whatever (teachers and those doing work in and for the school, such as spinner, cook, &c. excepted) is, under any circumstances, allowed to hold any communication with the scholars without special permission, and no one connected with the school is allowed to enter the compound, without first making application and receiving either from the Missionary or some responsible person a ticket of admission, which in all cases is to be handed to the principal teacher immediately on entering the school-house; and this privilege is only granted to mothers and female relatives. There have been no cases of marked conversion in the school, though a few of those who are children of Christian parents are seriously impressed, and it may perhaps be said of two or three that they are not far from the kingdom of God. Several of them are in the daily habit of secret prayer.

Of Native Free Schools there have been ten in operation, containing from 200 to 300 boys. One of the teachers is a Roman Catholic, two are nominal Christians, and the rest all heathens. Though they acknowledge the claims of God on them, it is to be feared that none of them love the truth nor yield obedience to the Gospel. A monitor in one of the Roman Catholic Schools has recently asked for admission
into the church. He is now a member of the class of preparandi, and I hope feels in some measure the evils of sin and necessity of a new heart.

**Preparandi.** This class numbers nine, and consists of those who have professedly renounced all trust in and connection with the religion to which they before belonged. With one or two exceptions they were trained up in the Roman Catholic religion. Their desire is to know and conform to Divine truth as it is revealed in the Holy Bible. This forms a part of their daily study on the mission compound, and this we teach with the hope that God may bless it to their conversion and prepare them to be teachers among their own people. They are required to attend prayers every morning at six o'clock on the veranda of the mission house, when the daily verse is recited by each one present, and a chapter read from the Bible in course; upon some portion of which a brief and practical exposition is usually offered. The number present at this interesting exercise varies from 45 to 60. A number of persons (Roman Catholics) in no way connected with us, have of late been quite regular in their attendance at these morning exercises.

**Sabbath Exercises.** The sabbath exercises at this station, are preaching in the morning in the church bungalow, at which time the congregation averages about 200 persons. Meeting with the boarding school in the afternoon in the school-room, and at the same time a meeting with the preparandi and domestics held by Asbury in the west mission house. At these exercises, besides reciting a portion of the catechism and of hymns, each one is called upon to tell what he or she remembers of the morning sermon, and the meeting is closed with a practical exhortation and an effort to enforce the truth previously heard or at the time recited.

**Distribution of Tracts.** We have fewer calls for books now than formerly, probably owing in some measure to the fact that distributors are both stationed in different places within the city and daily sent to the surrounding villages. Those under my direction are required to keep a diary and
note down every thing relative to distribution that falls under their observation, and read the same to me every Monday morning.

---------

Madura West Station.
Formerly Madura Fort.

REV. R. O. DWIGHT, Missionary.
MRS. DWIGHT.
Seven Native Assistants.

The press of business on Mr. Dwight's hands was such that his report was not sent in, and before obtaining the particulars of this station he was removed by death. We collect the following:

Number of Native free schools 27—whole number of scholars 1,000; of these five are girls' schools containing 100 girls.

The central school contains 75 youths who are pursuing a sort of classical or higher course in Tamil. There are no converts from heathenism or Romanism connected with the church in Madura except Kamarchee, who is suspended for marrying a heathen wife. The only communicants we have here are from among our Jaffna helpers, and those Christians who have joined us from other communities as Tanjore, Tinnevelly, &c.

There are three tract and book distributors stationed at three different places in the city, where books are also sold.

A church building is in progress, and will, we trust, be completed during the coming year 1844.
Tiroomangalum.

REV. W. TRACY, Missionary.
MRS. TRACY.
Seven Native Assistants.

Native members of church, 13. Whole number of regular Native communicants, 24, including five members of the seminary belonging to the church at Dindigul.

Public worship has been conducted regularly during the year twice on each sabbath. The morning congregation has varied in numbers from 275 to 325, including children from the out schools. In the afternoon from 100 to 200 are usually present, besides casual hearers. The word of God has been often listened to with the deepest attention, but an abundant effusion of the Holy Spirit is still needed to make that word effectual to the salvation of many souls.

About 100 scholars from the common schools are brought together as a Sunday school for an hour before the morning service, and the students of the seminary and boarding school spend the same length of time in a Bible class immediately after the afternoon service. Three or four evenings of the week have also been regularly occupied in religious exercises. A good deal of interest in religious things has at times been manifested by a number of scholars both in the seminary and boarding school. But hopes inspired by such appearances have too often been blasted to be indulged with much confidence. Still it is not too much to hope that a seed may here and there spring up and bear fruit to the glory of God.

During the past year seven persons have been added to the church on profession of their faith; five of these are members of the seminary, one is connected with the boarding school, and one is a female domestic in the mission family. Two of the above, who belong to Roman Catholic families, were rebaptized at their own request.

The Distribution of Books during the past year has not
been so great as in some previous years; but in this respect we have been rather straitened in ourselves than in the people. About 2,000 portions of Scripture and upwards of 6,900 tracts have been put into circulation.

The number of common schools connected with this station has been 11, of which nine have been in operation the whole year. The largest number of scholars in the schools during the year have been 392; of these 298 have been in the schools through the whole year. From 170 to 190 scholars from these schools have regularly attended public worship at this place on the Sabbath, some of them coming a distance of five miles. In one or two cases the boys have been obliged to wade for some distance up to their necks in water in order to come to the church.

Every other week the teachers are assembled as usual at the mission house to receive instruction.

The boarding school contains 33 boys, though the number of those who have been in the school in the course of the year is somewhat greater. One boy from the school has been admitted to the church the present year, and has continued to adorn his profession. A considerable number of others are manifesting concern for the salvation of their souls.

The seminary has been somewhat reduced in numbers, no new class having been admitted this year, three boys having left by permission or been enticed away by relatives. One having been expelled for immoral conduct, and another having left on account of protracted ill-health—and is now in the service of the Mission—number of students 25.

The attention to study and the general deportment of the students has been very praise-worthy. One member of the first class, two of the second, and two of the third, have been admitted to the privileges of the church.
Station at Dindigul.

REV. J. J. LAWRENCE, Missionary.
MRS. LAWRENCE.

Eleven Native Assistants.

Out Station—Covillapuram.—SAMUEL, Catechist—2 Schools.
Out Station—Mooleypaarde.—SAITEYANADAM, Catechist—1 School.
Out Station—Panjamputty.—A. AMUTUM, Reader—1 School.
Out Station—Mahuttonputty.—JACOB, Catechist.

The Rev. Mr. Crane removed to Madura in the earlier part of the year. The operations then in progress have been continued. Through the Divine blessing, there has been no interruption on account of sickness. Yet amidst the ravages of death on every side our little band has not been left unbroken. The wife of Savaramoottoo, a member of the church, and the wife of Willard Hall, formerly a member of our boarding school have left us. The first gave pleasing encouragement for us to hope that for her to die was gain. Of the other we fear that she died in her sins.

There have been added to the church during the year, 17, making the whole number of church members on record, 41—of whom five are converts from heathenism, 21 from Papacy, and five have joined us by renewed profession from the Church Mission, as they are not permitted to bring a certificate of church membership. The others are from the Jaffna Mission. The converts from Papacy have been baptized, looking upon their former so called baptism as a perversion of the Gospel ordinance. Of the general character of our church members we have as little to say by way of commendation as of blame—but still are encouraged to hope that they are such as the Master and Lord hath chosen, and that however ignorant, feeble and erring, grace and peace will be multiplied unto them through their increasing degrees “of the knowledge of God and of Jesus our Lord.” Notwithstanding the transfer of Mr. Crane to
Madura, there has been an unavoidable enlargement of operations. The out-stations fixed upon, and to which catechists have been assigned, are not wholly new fields; but the promise in these respective neighbourhoods has been such that I have felt it would be next to a criminal neglect not to meet the demand. At Samuel's out-station, 40 miles, (all but one from heathenism) including more than 170 souls have pledged themselves to walk according to the Gospel. This station is 70 miles or thereabouts from Dindigul up the valley to the S. W. and was visited by Mr. Crane and myself in March. We were impressed deeply with the importance of doing all in our power to secure permanent religious instruction to these families, and accordingly the mission have built a prayer house, to erect which, the people came forward and did much of the work. Two schools have been established, and a catechist is located there.

Panjumpatty and Moolepaarde are both within five miles of Dindigul, and in each place there are nearly 20 souls under our care. It may be found expedient to comply with the wishes of the Panjumpatty people to receive them into the church in their own village, where we also have a small prayer-house or chapel. They are very ignorant, but still intelligent as to the errors of Popery, which they have renounced; and also, we trust, are taught of the Spirit the soul-comforting doctrine of justification by Christ alone. Their separation has cost some of them many tears, and no small persecution. We trust it is the Lord's doing, and if so it will stand.

Jacob's field is in the neighbourhood of a numerous Romanist population, many of whom have been vacillating for years, betwixt the advantages hoped for by a connexion with Protestants, and the prejudices, threats, and fears of their past relationships. In each of these four fields stated religious exercises and catechetical or biblical instruction are maintained on the sabbath.

The boys' boarding school has suffered for want of the supervision of a Missionary, and its numbers have varied from 45 to 36—its present number. The runaway boys are
almost wholly of one village, the seat of Papacy in this neighbourhood. The same temporary diminution, amounting almost to the breaking up of the school, has occurred in the select school. Its members too being almost wholly from the Romanist population, the cause is easily conjectured. In less than a week a deputation of parents waited on me, begging that I would restore their children to the privileges of the school, and making many excuses and explanations. I consented to do so only upon a pledge on their part that they would not allow such a disturbance again. Of those who remained steadfast, I have high hopes. One of them, William, was formally given to the Missionary by his heathen father, on his dying bed. He is an example of consistent piety. The other two are kept back by their Roman Catholic parents, but they will soon be of age, and will then probably justify their own convictions and our hopes. The whole number of youths in this school is 24, of whom six are girls.

The girls' boarding school has received quite an accession during the past year, and now numbers 23. One has been married to one of the Mission helpers, and is connected with the church in Sevagunga. Two have been received into church fellowship here in March, and two in December. The deportment and progress of all the children is most gratifying.

_Free Schools_. The number of schools during the year has been 33, of which 21 have been continued through the year. The largest number of scholars is nearly 700. The number paid for, having passed their monthly examinations, averages 550. The whole amount of teaching exceeds that of one master for 25 years at a cost of less than 40 rupees per year, or 3½ rupees per month. The whole amount of scholars passed exceeds 5,350 for a month, and nearly equals 450 for the whole year, at a cost of less than three rupees the year for each scholar, or quarter of a rupee the month.

One of the free school teachers has renounced Papacy and become a church member.

A class of monitors from the neighbouring free school spend a part of each day in study on the mission premises—in
the hope, that they will be qualified to take a much higher stand as teachers than those we are now able to procure.

There is a weekly review of the schools in and near Din-digul at five different rooms. The exercises are closed with exhortation and prayer, so that including these and the out-stations there is stated weekly religious worship, or service at ten different places in the district. May these be as a light placed so as to give a light unto all men!

The class of preparandi, five in number, spend the principal part of each day in the study of the Scriptures, Rhenius' Theology, and the Catechisms.

Our morning prayers at the station are usually attended by from 50 to 75. It is a season of profit and blessing, we trust, to many. On a review of the whole year, notwithstanding many discouragements, I cannot but erect an Ebenezer convinced that the progress of the cause here has been onward; and, however almost imperceptibly so, during most of the year, yet so really onward, as to encourage those who have pledged themselves to the work of blessing the heathen with the words of eternal life. To God be all the glory.

Remarks.

With regard to the work itself, of modern missions, there seems now to be but one opinion; and this is, that it is one which may not be omitted without contravening the will of the Most High, and neglecting the prime interests of the human family.

The various details of this noblest of all enterprises, as they are necessarily diverse, may still belong to the region of experiment. Such, some consider our free school system to be. Of its adaptedness however to prepare the way for an intelligent reception of the Gospel, there is scarce room for doubt. For amongst a people whose ideas from infancy have ever included all literature and science within the pale of religion, and set apart the teachers even of the first elements of knowledge, to a sacred connexion with the priest, or Theologue, it would be a violation of those impressions which lie at the foundation of all religious education, not to employ the schoolmaster to teach religion. There is how-
ever a difficulty here also; for the relative importance of different kinds of truth is lost sight of, and there is as much regard or sacredness attached to the idea that twice two is four, as to the momentous truth that there is but one living and true God. This difficulty can be the more easily overcome by the course pursued in our schools, first directly by our personal teachings of the difference between revealed and self-evident truth, and secondly by the subsidiary influence which the acquisition even of natural or self-evident truths has on the mind in disciplining and fitting it for distinguishing between truth and error in morals.

We very much doubt whether there can be a child selected from our schools, after six months' or a year's training who will admit (e. g.) the existence of more gods than one, or will reject this first element of all correct knowledge in religion. This advantage may have been gained, simply by the repetition of the first commandment of the decalogue, and its very brief explanation which is one of the first lessons in the course; and there may be very little of mental action beyond that of mere memory. It is however a truth, an eternal, unbending truth, lodged in the immortal mind, and sanctioned by the very nature of that mind, though welcomed it may not be. The heathen schoolmaster must either teach this element, and teach it truly, faithfully and correctly, or lose his pay. Having done this, he will, it may be out of revenge for the injury he supposes himself to have been inflicting on his own system, teach one of the absurdities of heathenism perhaps ten such, and gratified parents may look on, and approve the song or lesson in favour of their own and their fathers' errors and revile "the New King which is brought to their ears." Though of this we have no evidence. Where then is the hope of benevolence? we answer—in that truth, lodged in that mind, and watched over by Him who made the mind, who gave the truth, and who has said, "Go, teach." But why not let the Christian teacher do this work? Because they are not to be had, and because if they were, they would not be received: two insurmountable difficulties. Shall we then sow no wheat because we know there
will be tares? Shall we refuse to let Satan cast out Satan; and if he will do it hesitate to pay him for it? Still we would prefer a more excellent way, could it be found. And we ought to abandon this if it prevent the missionary from preaching. This it does not; but is one of the most direct auxiliaries in furnishing both place and audience. “Blessed are they who sow beside all waters.” When there shall be a practicability of introducing all the unobjectionable instrumentalties of the western church, there will be great guilt in not doing so—or it may be, in allowing as now, heathen men to be our agents—but if in this spiritual husbandry we can as yet only adopt the oriental mode, ought we not to do this at least, and “send forth thither the feet of the ox and the ass.” Our Jaffna brethren have lived to see such modifications of public sentiment in their fields, that they can say to the people, we will have select schools only, and masters of our own choice—and so they do—which also is an incontrovertible evidence of the efficacy of their labours, notwithstanding the sad trials they have experienced where their hopes were brightest.

If after 10 years' labour and three or four generations of graduating learners in our free schools, and an expenditure of 15,000 dollars (30,000 Rs.) in this one department, we may see the ten hundred thousand of Madura district looking to Madura seminary, for their most talented and most influential men, and in ten years more may find that influence so pervading community, that all offices of trust feel it, and every family knows its refining tendency—can there be any doubt as to the propriety of our still continuing the free schools, and of selecting from them the choicest to enjoy the advantages of the higher course. Even at our present rate of labour or extent of action in this department we shall have turned out in 15 more years an average of 20,000 youths each from something like a three years’ course, and if one in a hundred be received into and carried through the full course, we shall have 200 men of capacity for good or for evil, far surpassing any who now bless this their native land. Look again at their 19,800 acquaintances, once their school-mates, whose heathenism has yielded
much, if not entirely to the attack made while in the free schools. They will be ready hearers of the word, or if they only hear to oppose, that very opposition will add to the diffusion of the knowledge of that most blessed of all names—the name which "is as ointment poured forth."

With regard to our boarding schools and the seminary, we already see the importance of making them select, and have taken some decided measures to this end. The less promising are suffered to leave, the contumacious are dismissed, and the hopeful made to feel, at least in some measure, that their connexion with us is one of no small moment, and their progress and deportment the criterion for continuance.

In our several churches, we find an addition of forty-three communicants. There are two cases of discipline. The whole number of church members is less than 100—and of these many are connected by letter from churches in Jaffna, so that a greater accession from papacy and paganism has been made during this year now past than during the whole previous existence of the mission.

An interesting feature in this year's history of the mission is, the application from communities, villages or hamlets, to be received and acknowledged as Christians. These applications have occasioned us no small solicitude. The desire of the people to be recognized at once, as no longer heathens or Roman Catholics, but Christians and Protestants, has been gratifying, and opened the way for something like the commencement of a systematic course of instruction; while their extreme ignorance and our other cares intervening to hinder instruction (and a fitness for a compliance with their wish) is disheartening; and we see wanderers on the verge of the fold about to be carried back again into the wilderness of heathenism. What shall we do with such cases—they ask for baptism; but they are most distressedly ignorant—they ask for the Lord's Supper; but our views of meetness for admission to that ordinance totally preclude a hearty welcome to this solemn feast; while their solicitude and their grief at the prospect of death by cholera, which has cut down some of their number since they
were recognized as ours, gives us deep and strong desire to afford them all the aid which the precious Gospel brings to alarmed and wounded spirits.

We feel that we are imperiously called upon by these indications of Providence, both to redouble our own diligence, to work while the day lasts, and to urge our fellow Christians to join us in supplicating the Lord of the harvest that He will send forth more labourers into the harvest.

**Summary.**

Average number of attendance on the public exercises of the sabbath at the different stations of the mission, one thousand five hundred; whole number of church members, eighty-eight, not including the missionaries; number admitted during the year, forty-three, being one less than half—so that it has pleased God to encourage us largely, if we compare this accession with that of any one or of all the past years of the mission. Whole number of boys in our boarding schools and seminary, 165; in the free schools, (of which there have been 113) more than 3000; of girls, in the boarding schools, 52; in day schools, 80; in Madura city, free schools, 100; and probably about 20 in the other free schools. The attendance of the girls in most of the free schools is very fluctuating and precarious, but sufficiently marked and real, greatly to prove that the prejudices of community on this point are gradually giving way. Whole number of families who have joined the mission, 110.

In conclusion, we beg to acknowledge the goodness and mercy of God, in continuing to so many of them their usual degree of health. It is of the Lord's doing, and if it be not marvellous in our eyes, it has not escaped observation, nor our gratitude to Him who holdeth our soul in life. We would also be disenthralled from every feeling of discouragement, for although it be but a day of small things, yet we know it is sinful and silly too, for the believer in the exceeding great and precious promises of God's eternal truth, to despise it, or to look with doubt
and trembling on what seems to be His doing. To Him alone be glory!

~~~

The Mission beg to acknowledge with gratitude donations as follows:

F. Anderson, Esq. - - - - - Rs. 200
T. H. Davidson, Esq. - - - - - 100
W. Elliot, Esq., a bell and hangings for church in Dindigul.
The Ninth was appointed in June 1845 to prepare the Descriptive Letter for the