

John G. Bell
A LETTER *from the*
author

TO THE MEMBERS OF THE

27 Aug^r
1888

CEYLON ASSOCIATION

1888

[NOT PUBLISHED]

LONDON, *July 12, 1883.*

DEAR FRIENDS AND FELLOW-WORKERS IN CHRIST,—

Your prayers and gifts have laid me and the Diocese of Colombo under deep obligations, which I am very sorry to have left for two years without acknowledgment. The difficulty of selecting materials for the annual letter becomes every year greater as the work, by God's blessing, increases. And this year, being in England, I will not attempt so much a report of recent details as a general sketch of the whole. For sermons and addresses, and in particular for an address to be delivered, as one of a series of such Diocesan sketches, in St. Paul's Cathedral, I have found myself led to draw up the outlines of a method for the study of any branch of Mission work, and to illustrate it from the case of my own Diocese. This I offer, in the place of a letter, to the members of our Ceylon Association, in the hope that it may supply a framework or a foundation upon which future annual letters may lay new details as each part of the work goes on.

I append a list of contributions received in the past two years, and an account of their expenditure. In the items of that expenditure there is little change. It has not seemed to me worth while, for the mere sake of variety, to withdraw the help from what needed it in

past years, and needs it still. I could well introduce variety by *enlarging* the list of objects aided, and this I shall most thankfully do if increased contributions make it possible. May I earnestly beg those who receive this letter, or who read it, to obtain new and enlarged support for my fund, and new and more constant prayers for me and my work? Our warmest thanks are due to all those who use our Ceylon Prayers, and to the clergy who encourage their use in their parishes, as well as to those who give, and those who undertake the hard work of collecting. The subscriptions for the present year would be the more welcome if they could be paid before I leave again for Ceylon—that is, before the middle of September.—to Mrs. R. S. Copleston, at 16 Denmark Terrace, Brighton. I shall be grateful if all who receive this letter will accept it as a request to renew or increase old subscriptions, and to start and move others to start new ones.

May Almighty God mercifully bless, with a larger insight into His divine work and a larger measure of love and zeal, all whom He has moved to take part in this effort for His glory!

I remain,
 Dear Friends and Fellow-workers,
 Yours faithfully in Christ,
 R. S. COLOMBO.

*Hints for a Methodical Study of any part of the Mission
Work of the Church.*

I. We must lay down a foundation—it will require only the simplest outlines—of historical knowledge.

(a) *Preparatory History.*—We must learn what preparation had been made, in God's Providence, by the course of events, before our Church entered on her task. We must learn, that is, in regard to the country where our Mission is, to what race its inhabitants belong, what their level of civilisation has been, what religion or superstition they have professed; how they are connected with other nations; whether they are free or conquered, enterprising or inactive.

(b) *History of the Church's past.*—And from the point of time at which our Church entered upon her task, until the present day, we must learn the main conditions of her work: by what agencies or societies she was at first represented, and what other Christian bodies were at work beside her; when she received episcopal organisation; what have been the chief occasions of her advance or of discouragement; what new openings or calls have come to her; what new relations to the State; what steps she has taken in the direction of an indigenous ministry, of self-government and self-support.

II. Having obtained in these two parts, (a) and (b), a notion of the conditions under which the work is carried on, we ought to note, for special attention, the peculiar tasks, difficulties, problems, which are presented by

virtue of these conditions, to that part of the Church ; we ought to note, in short, *the characteristics of the Mission.*

III. For discriminating study of the work as it goes on, it must be looked at under a three-fold division. Attention must be directed, reports asked for, prayers offered, pecuniary aid assigned, in reference to those distinct parts or stages of missionary progress. These are :

- (1) *The conversion or evangelisation of individuals ;*
- (2) *The pastoral or parochial building up of congregations ;*
- (3) *The organisation and unifying of the Diocese ;*

or, in other words, three questions must be continually asked :

- (1) Are the boundaries of the Church being pushed forward by aggressive preaching and teaching, by Missionaries going out amongst the heathen ?
- (2) Are the converts looked after, and their knowledge and spiritual life developed ?
- (3) Is a native ministry growing up, and are all parts and all elements of the Church in the Diocese forming one undivided and organised whole ?

Different observers will not, of course, always agree in arranging a particular fact under a particular head. One will consider the schools of a Mission district from the strictly evangelistic, another from the parochial point of view ; one will treat the development, by God's grace, of vocations to the ministry, as part of the growth of the congregation, while another will treat them as they enrich the diocese. But, for the general division of

the subject, the heads which I have suggested will be useful.

IV. The fourth hint is: *Act immediately on information that you receive* about any part of the work. When you hear of persons, pray for them; of difficulties, ask help; of successes, return thanks; of mistakes and losses, ask pardon. Every piece of information, which is turned at once into material for prayer or praise, is fixed both in the head and in the heart. Proficient students of Missions are made in this way. And when you hear of needs, at once consider whether you can help, and in what way; and if you cannot, whether you know anyone else who can. Take practical action immediately, in as far as it is possible, both towards God and towards man.

*Illustration of the above method in the case of the
Diocese of Colombo.*

I. (a) Ceylon is an island near the southern point of India and to the east of it, and is in size between Scotland and Ireland, with a population of between two and a half and three millions. [Of that population about a tenth is Christian, of that tenth about a tenth again or less (twenty to twenty-five thousand) is Anglican.]

Putting aside the question of insignificant and unknown aborigines, if such there be (*Veddas*), the earliest known colonists of the island of Ceylon, and those whose descendants are now the majority (two-thirds) of the inhabitants, are the Sinhalese.* These came from North India (the Ganges Valley), and are of Aryan race like ourselves, akin to the people of Bengal, to whose language

* This word is pronounced not 'Sing-galese' but 'Sing-halese.' It is correctly printed Sinhalese.

the Sinhalese is kindred. They first came about five centuries before the Christian era, and perhaps continued settling in the island till some two centuries before Christ. Those Sinhalese who came in the later part of that period brought with them the Buddhist religion, which all their descendants who have not become Christians still profess.

Thus was spread over the island—its southern part especially—the first *stratum* of population, the *Sinhalese Buddhists* (numbering now 1,920,000).

Not many centuries passed before the vigorous people of the neighbouring South of India, the Tamils, a people widely removed in race, in language, and in religion from the Sinhalese, cast eyes of invasion upon the fertile island. These Tamils, who were, and whose descendants are, Hindus by religion, made many conquests, held parts of the island from time to time, obtained for a time the government of the whole, and settled permanently in a considerable area, especially towards the north. (Their numbers are over a third of the Sinhalese—687,000.)

Thus was laid a second *stratum*, the *Tamil Hindus*.

In the meantime, when the activity of Mahommedan enterprise sent Arabs into almost every part of the East, some of these found their way to Ceylon, and these still form an important, because an active and enterprising (trading), element in our community, though in number they are not a tenth of the Sinhalese (180,000).

Thus to the Sinhalese Buddhists, and the Tamil Hindus, were added the *Arab Mahommedans* or ‘*Moor-men*.’

Though it is probable that a few Christians had visited Ceylon, and perhaps made some converts there,

in the earlier Christian centuries, it was about 1500 A.D. that Christianity on a serious scale was brought to the island, when the Portuguese effected settlements on the coast. The Portuguese held part of Ceylon for about 150 years, and in that time, first by the noble devotion of the apostolic Xavier, and afterwards by more questionable means of policy and force, they converted a very large number, both from the Sinhalese Buddhists of the south and the Tamil Hindus of the north, to *Roman Christianity*.

Then came the Dutch, and they, like the Portuguese before them, held sway over the maritime provinces for about 150 years; and they introduced and propagated, with an earnestness which came very near compulsion, the Calvinistic or *Reformed Church of Holland*. The Roman religion was not extinguished, but it was suppressed, and there were some quarter of a million of nominal Protestants when the colony was ceded to the English at the very end of the last century.

Meanwhile, there had arisen, by the intermarriage of Portuguese and of Dutch with the natives, Sinhalese or Tamil, a considerable and influential population, whose descendants are called the *Burghers*. These were all Christians, some Romanists and some Presbyterians.

As soon as the weight of Dutch authority was withdrawn, the nominal Christians began to reassume their true colours; the buried Romanism emerged in considerable strength, some remained Protestants, real or nominal, while a large proportion returned to open Buddhism.

- I. (b) (For the dates and figures in this part, I have not at hand the books to consult, or time to seek for them; it is therefore necessarily inexact.)

The British Government took over, and in part continued, the Dutch Presbyterian system, but with very much diminished staff of ministers and catechists; and soon transferred the control of the latter and therewith the care of the native Protestant congregations, to chaplains of the Church of England. For the English and Dutch speaking Presbyterians a Presbyterian establishment was erected, but the distinction between Dutch Reformed and Church of England does not seem to have been thought important in the case of the natives; and one of the early acts of Government was to order the translation of the Book of Common Prayer for use among the Tamil Christians. The whole care of the native Protestant congregations, still numerous, though only partly sound, might have passed to our Church, had we had clergy to undertake it. But there was at first one chaplain only, and though the number was soon somewhat increased, and included a Sinhalese, a Tamil, and a Portuguese Colonial chaplain, while an Archdeacon of Colombo, under the See of Calcutta, was set over them, they were utterly unable to do more than imperfectly supervise the scanty and ill-educated staff of catechists. Thus the privilege of really ministering to the native Christians, and of giving shape and reality to their Christianity, passed, in great part, into the hands of Dissenters. Nominal attachment to the Church of England was maintained by the continuance of a system of registration and a law of marriage, which virtually made baptism and marriage by ministers of the Church of England necessary to full civil rights. When this was removed, now between thirty and forty years ago (I think), a great number relapsed into the open profession of heathenism (though even till recently the

custom of seeking by baptism a place in the register of Christians lingered on), and the energy of Wesleyan and Baptist and American Independent Missionaries had free course. But meanwhile the Church was slowly taking up the part she ought to have sustained vigorously from the first. The Church Missionary Society in the second decade of the century, and much later the Society for the Propagation of the Gospel, entered on the field. The former Society took up work chiefly where there were no chaplains; the latter Society (S.P.G.) acted chiefly through the chaplains, enabling them—their numbers having been further increased, and including several native chaplaincies—to add a native and missionary side to their work, and to supervise catechists whose work should be wholly among their own people.

In 1845 the Church in Ceylon received its greatest impetus, and the completion of its ecclesiastical system, by the erection of the See of Colombo. It has been but gradually that the elements of organisation which existed before 1845—the chaplaincies, the C.M.S., and the S.P.G.—have been fused into one organisation. For a long time they were three elements—two of them, the chaplaincies and the S.P.G., nearer to one another than the third, but still three elements—held together only by the fact that they shared in the services of the same bishop. That they are now really associated in a single diocesan organisation, is due, chiefly, to two causes, in addition to the ever-growing sense of brotherhood and churchmanship which Ceylon has shared with the rest of our Communion. Those causes are, first, the growth of a fourth element, purely diocesan—Clergy and Missionaries, both English and native, who owed no allegiance either to the Ecclesiastical Department, or to either Society;

and secondly, to the withdrawal of State assistance. This indirectly necessitated the formation of a 'governing body,' and compelled us, either to confess that we were not one body, or else to unite more completely and finally. By God's mercy the latter alternative has been adopted, and we face the work which we are called to as a united Diocese, though compacted of elements which still bear traces of their different histories.

During all this period the number of our own countrymen, civilians, planters, merchants, railway officials, and the rest, has been increasing, and the Europeans now number about 5,000, including, of course, a very large proportion of the culture, and a great proportion of the wealth of the whole community. Ministrations to these, both in towns and in the scattered 'planting districts,' form a great part of the Church's work. And the planting industry has further brought among us something like a quarter of a million (they are included in the 687,000 given above) of labourers, Tamils, or of kindred South Indian races, whom we call the 'Tamil Coolies.' To follow up this migratory population, to supply ministrations to those who, coming for instance from Tinnevely, are Christians already, and to convert others, is the business of the Tamil Cooly Mission, which, though somewhat irregular (ecclesiastically speaking) in its method (as necessarily ignoring parochial arrangements), has done, and is doing, a great deal of good, and numbers among its Missionaries some of our best and most self-denying priests.

II. From I (*a*), it is evident that among the peculiarities of work in the Diocese of Colombo is the variety of races and languages found within the same small

area,—that to bring these into one, and, according to the resolution of the Indian Province, to ‘*treat the members of the Diocese, of whatever race or language, always as one Church,*’ is one of our characteristic problems.

Again, while the Mahommedans amongst us are comparatively few, and they living rather as immigrants than as the settled inhabitants, and while our Tamil element is but an offshoot from the much larger and more thoroughly Hindu race on Indian soil, the Buddhists are both the most numerous and the longest established part of the nation. Buddhism is more nearly in its ancient home in Ceylon than in any other country. So our *characteristic Mission is that to the Buddhists.*

Again, considering the history of our Church and the difficulties which we have had to face, and the particular point of our diocesan history which we have just reached, it must be admitted that *organisation and self-support* are, just at present, among our characteristic tasks. The establishment of a sound financial system, and of a certain *nucleus* of endowment are pressing needs.

Among other characteristics may be noted this, that we are not (taking Ceylon as a whole) pioneers of the Gospel, but *have succeeded to the pastoral care of a considerable body of native Christians*, whose Christianity is not that of new converts, but dates from many generations back. And, in connection with this, that it has been for years past our duty not to aim so much at increasing the number of our inhereints as at *sifting the genuine from the pretended*. Our numbers have not, therefore, increased in any proportion to the real advance of our Church.

III. (1) Itinerant preaching, bazaar and village preaching, do not hold among us the all-important position which they do in a *newer* Mission field, but they go on, and we see their fruits. The Church Missionary Society's clergy are those most engaged in this 'evangelistic' work (as it is called, rather inaccurately, for 'the Gospel' includes edification and organisation as well as sowing), and their work of this kind may be divided into two groups—that in limited districts and the more vague 'itineration.' The limited districts are chiefly Baddegama, near Galle; Cotta, near Colombo; and Jaffna, in the extreme north. All these have 'centres,' where there are training institutions, and considerable congregations, and radiate out to the various villages, in which, whether by schools or direct preaching, a footing has been obtained, and fewer or more converts gathered in. Each of these districts contains, especially that of Cotta, a considerable number of those descendants of Dutch converts, whose Christianity is not due to our preaching. But in each district there are some villages where a real mark has been made and a very genuine congregation gathered, even within my time. In all or nearly all such cases, schools have been a great part of the means which have proved effective. Converts are reckoned not by hundreds, but by tens in the year; it is slow, but real growth. The Rev. P. Marks, of the Society for the Propagation of the Gospel in Foreign Parts, does similar missionary work from Buona Vista; from Badulla there are one or two outlying little groups of converts similarly gathered; a very little in the same direction has been done from Matale, north of Kandy, and from Kalutara, south of Colombo; something also from Matara; but it is one of my great disappointments

that in each of these cases, from want of men, we have been able to do so very little. The aim is to keep up a good centre of Church life, but not to be content with this, but to be always going out thence and carrying the Word into the villages around; but this needs two clergy at least in each centre, and that we have been unable, except now and then for a short time, to attain. I would rather, of course, leave the itinerant part undone than let services be intermitted and the flock neglected in the centres; but it is deplorable that we cannot do both.

The more vague itineration which corresponds to the simplest rudimentary stage of Missions is carried on by the Church Missionary Society's clergy in the Kandian country. It is arduous work, and in it the Rev. J. I. Jones has lost his health, and the Rev. J. Allcock—only this year—his life. All honour to them; but such work is productive, I think, only in proportion as it is made definite by the limitation of districts, and the more permanent pastoral care of the centres where Christians are to be found.

By the breakdown this year of the Rev. G. H. Pinchin's health, Badulla has been left vacant; and for Badulla, Matale, and Ratnapura, three extremely promising centres, out of which, from a nucleus of settled congregation, and amid a scattered population of planters, the most important missionary work might be done;—for all three we have only one priest. We want for these three districts five more; three, if we had them, we could contrive to maintain, and for the other two I should not despair of finding support. May it please the Lord of the harvest to send us labourers for these fields!

(2) This is the direction in which it is fair to look for

the 'results' of Missions. It is not fair to look at the 'sowing' in order to judge of the crop. The itinerant Missionary, or the Missionary visiting the outlying and almost untouched parts of his great district, sows in faith and hope; results he does not claim to see, and certainly cannot measure. But when we come into an organised parish, ministered to by native clergy whom their flock support—see hundreds gathering at the altar—see homes and family life thoroughly moulded by Christian customs—then we feel the absurdity of walking up and down the field in sowing time, and questioning whether what is sown will germinate!

I can touch here only on a few points to illustrate the distinction between conversion and building up, between the 'evangelistic' and the 'pastoral' parts of our work. It is very important that they should not be too widely separated, for it is bad for a congregation to be taking no part in extending the Kingdom, and bad for converts to have presented to them an isolated, individual religion, instead of being received into the household and family of the Church. In past times, I think, Missionaries have been inclined, in some cases, almost to look down upon the work of carrying forward the spiritual life of believers, and in such cases converts have been enumerated, but have fallen away as fast as their names were put upon the list.

Some of our clergy, especially among those of the Church Missionary Society, think that the native clergy are less fitted than the English for pioneering work, and better fitted for pastoral. That the pastors of the native Churches must ultimately be native priests is, of course, certain, and it is almost equally certain that Englishmen have an enterprise and 'pluck' which few—not none—

of the native clergy have ; true also, that great gifts are needed to commend the Gospel to the heathen. But, on the other hand, for the growth of congregations and individuals in grace, knowledge, zeal for good works, it is extremely desirable that their pastor should be one who has been trained in a well-worked English parish, who has access to all Christian literature, who has sat at the feet of great spiritual teachers in the mother Church. In my own opinion, a native congregation thrives best by having for its pastors both Englishmen and native—the Englishmen superintending—or each in turn. The one knows or can originate good methods of pastoral work ; the other can bring them to bear on the people.

The Jaffna district of the Church Missionary Society is an excellent specimen of good steady building-up of Christian congregations ; Tamil clergy working in constant co-operation with and under the friendly guidance of the English. The Sinhalese work at Moratuwa, where two Sinhalese priests are at present ‘ curates ’ to an English priest—who, however, succeeds a Sinhalese priest in the charge—gives also promise of amply justifying the system I describe. At *Matara*, in the extreme south of the island, where the Rev. J. S. Lyle formerly worked, and where the effects of his work still abide, the Rev. F. D. Edresinha, a Sinhalese priest, is ministering very efficiently to both English and Sinhalese. Such a man shows great powers of management in all parish matters, and especially in the schools, in which he is surpassed by none, English or native ; and his schools are missionary instruments of the greatest efficiency. A short time ago he had a hundred catechumens in them.

An interesting part of our work, and one for which

I greatly wish for pecuniary help, as there is a new church to be built, is that now under Mr. Becket's care in the Sinhalese villages between Colombo and Negombo. Here are several little congregations of from fifty up to three hundred Church people. Their Christianity has certainly been, till of late years, very shallow and ignorant. They want thorough house-to-house visiting, careful plain teaching, judicious moral discipline, and, with all these, constant prayer. This is what we call the *Dandugama and Kurana* district, and I earnestly commend it to your prayers.

But the centre, of course, of all pastoral work is in Colombo, and particularly at this moment in that work or group of works, native and English, which is under the care of the Archdeacon. I am thankful to say that he has of late been cheered and strengthened by the establishment of a House of St. Margaret's Sisterhood, where five Sisters, with several associated ladies, contribute a help of a most precious kind towards the edification as well as the extension of the Church. He has suffered a loss which we fear may prove permanent, in the breakdown of the Rev. P. Munamalle, who had begun excellent work among the Sinhalese of Polwatta. On the other side, he will welcome in September, D.V., the Rev. J. C. Ford, an Oxford man of considerable experience as a priest, to be his right hand in all parts of the work. Of late the Archdeacon has felt the difficulties and the discouragements of his great undertaking in Colombo more than its successes; but I am convinced that all is going forward, under God, rapidly and securely.

I hardly know, I confess, under what head I ought to class the Cathedral and its pastoral surroundings, and

the College, St. Thomas', with all its most encouraging educational work. This is the centre of diocesan organisation ; an important, very important, instrument in the spiritual education of our Christians, especially of the most influential ; and at the same time it bears no small part in direct conversions from heathenism. It is still, though other things have grown up about it, the heart of the Diocese ; and I think I must claim that in touching on it—the scene of our ordinations, our visitations, our synods—when, under the portrait of Bishop Chapman, the father of our diocesan system, the unifying of our organisation was so happily achieved, I have touched (and I can do no more) on the third section of my third division. The Warden has been anxiously seeking for a competent University man to be his Sub-Warden, and after a great disappointment—for a gentleman who went out with every hope of being a treasure to us broke down in health immediately on his arrival—I hope that in a few days such a colleague as he wants may have been appointed.

Here I must break off ; and as to IV., my readers' part, I trust I may leave it to them, even on the strength of these fragmentary notes, to found some immediate action—towards man, of help and gifts ; towards God, of thankfulness and prayer.

R. S. C.

BISHOP OF COLOMBO'S SPECIAL FUND.

General Subscriptions and Donations, 1886.

	£	s.	d.		£	s.	d.
Mrs. Barrow	0	10	0	Hon. Mrs. Grosvenor Hood	1	0	0
Miss Barton	1	0	0	Miss H. Hornidge	1	0	0
Mrs. Beale-Browne	1	0	0	Mrs. Hudson	0	2	6
Miss A. Bodley	1	0	0	Miss Hunter	0	10	0
Do. (Donation)	1	0	0	Miss Johnson	0	5	0
Miss Boone	0	2	6	Mrs. Hornidge	0	10	0
Mrs. Bowling	0	2	6	Miss E. Lenny	0	5	0
Miss Breffit	0	10	0	Rev. W. Maturin, D.D.	2	0	0
Miss Browne	0	2	6	Rev. C. D. Melhuish	0	15	0
Mrs. Burrows	0	5	0	Mrs. Mitchell	0	5	0
Rev. T. Chamberlain	5	5	0	Miss Nicols	0	10	0
Rev. J. Chapman	1	1	0	Rev. Canon Paget	3	3	0
Miss Chapman	0	10	0	Mrs. Rawnsley	1	1	0
Rev. J. G. Copleston	1	1	0	H. Riddelsdell, Esq.	0	10	0
Rev. E. G. Copleston	3	3	0	Rev. T. & Mrs. Rivington	5	0	0
Mrs. R. E. Copleston	20	0	0	Miss Rivington	0	5	0
Miss C. Copleston	1	0	0	G. Robinson, Esq. (the			
Miss G. C. Copleston	2	0	0	late)	10	0	0
Miss H. C. Copleston	0	10	0	Miss Shergold	1	0	0
Miss S. Copleston	5	0	0	Miss Shuldham	0	2	6
Miss Douglas	0	5	0	Miss M. Shuldham	0	2	6
Miss Elliott	0	2	6	Miss Booth Smith	1	1	0
Mrs. Ferrier	10	0	0	Miss A. Smith	0	2	6
Mrs. Firminger	0	2	6	Miss Spooner	0	2	6
Miss Firminger	0	2	6	Mrs. Fox Strangways	0	2	6
Hon. Louisa Fremantle	0	10	0	Miss Tibbits	0	10	0
A Friend	1	0	0	Miss Townsend	0	2	6
Mrs. Goddard	0	2	6	Miss L. C. Townsend	0	2	6
Mrs. Good	0	5	0	Miss Tufnell	1	0	0
Mrs. Gray	1	1	0	Miss Tyser	0	2	6
Mrs. Greswell	0	10	6	Miss Watson	1	0	0
Miss Grindall	0	2	6	Miss Whipham	0	2	6
Countess of Harborough	0	5	0	Rev. B. Whitelock	1	0	0
Mrs. Harris	0	5	0	T. Withers, Esq.	1	1	0
Mrs. W. J. Harris	0	10	6	Col. F. Trench	1	0	0
Miss Hart	1	0	0	Rev. A. Wigan	1	0	0
Mrs Herrick	2	2	0				
Miss Hesketh	0	2	6				
Miss A. Hesketh	0	2	6				
Mrs. Hill	0	10	0				
Rev. W. Jeffreys Hills	0	5	0				
Miss Hillersdon	0	10	0				
Miss S. Hillersdon	0	10	0				
Mrs. H. Hiorns	0	5	0				
Miss Hodson	0	2	6				
Miss S. Hodson	0	5	0				
				Boxes and Cards, &c. :			
				Mrs. Bland	0	5	1
				A Friend	0	1	9
				Miss Hart	0	10	0
				Miss Plumbe	0	8	0
				Rev. E. M. Richardson	1	6	4
				Miss Willion	1	6	0
				St. Nicholas Guild	1	3	0

BISHOP OF COLOMBO'S SPECIAL FUND.—BALANCE SHEET FOR THE YEAR 1886.

The Unappropriated Fund has been thus Expended.

RECEIPTS.	£ s. d.	EXPENDITURE.	Rupees.
General Subscriptions and Donations	102 17 6	St. James's Girls' School, Kotahena	180
Boxes and Cards	5 0 2	Kurunegala Girls' School	250
Offertories:—		St. Paul's Boys' School, Colombo	120
St. John's College, Oxford	5 0 0	Rent of Clergy House	720
All Saints', Edmonton	1 9 3	Towards Matara Mission	150
St. Mary's, Barnes	2 3 0	Part Salary of Rev. H. E. Becket, for Sinhalese	
Per Rev. F. Auchmuty	1 11 4	Work in Colombo	344.03
Meeting at Warwick	2 6 0		
	£120 7 3		
	= Rs. 1,752		
Deficit	12.03		
	Rs. 1,764.03		

Many other payments, amounting to some £60 more, were made on this account, but the sums received have no availed to meet them.

Rs. 1,764.03

The following amounts were appropriated to special purposes, and have been applied according to the wish of the Donors.

	£ s. d.	£ s. d.	
Mrs. Chapman, for St. Thomas's College	5 0 0	For Moratuwa:	
Miss Chenevix Trench, for Bishop's College	3 0 0	Per Sale of Work and Subscriptions from	
Rev. J. A. Bennett, for passage of Clergy and other workers	20 0 0	St. Nicholas, Warwick	38 0 0
St. Mary's, Kidderminster, for Buona Vista	3 0 0	Children at St. Nicholas, Warwick	2 0 0
St. Edmund's, Salisbury, for Buona Vista	12 0 0	Mrs. R. E. Copleston	10 0 0
Per Miss M. E. Copleston, Year's payment for Boy in Kandy Industrial School	6 10 0	Miss J. E. Copleston	5 0 0
		O. C. Waterfield, Esq.	1 0 0

BISHOP OF COLOMBO'S SPECIAL FUND.

General Subscriptions and Donations, 1887.

	£	s.	d.		£	s.	d.
Mrs. Barrow	0	10	0	Hon. Mrs. Grosvenor Hood	0	5	0
Miss Barton	1	0	0	Mrs. Hornidge	0	10	0
Mrs. Beale-Browne	1	0	0	Miss Hornidge	1	0	0
Miss A. Bodley	1	0	0	By Miss G. Hornidge	1	1	0
Miss Boone	0	2	6	Miss H. Hornidge	0	10	0
Mrs. Bowling	0	2	6	Mrs. Hudson	0	5	0
Miss Breffit	0	10	0	Miss Johnson	0	5	0
Miss Browne	0	2	6	Miss E. Lenny	0	5	0
Mrs. Burrows	0	5	0	Mrs. Mitchell	0	5	0
Rev. J. Chapman	1	1	0	Miss Nicols	0	10	0
Rev. J. G. Copleston	5	0	0	Mrs. Rawnsley	1	1	0
Mrs. R. E. Copleston	25	0	0	H. Riddelsdell, Esq.	0	10	0
Miss H. C. Copleston	0	5	0	Rev. T. & Mrs. Rivington	5	0	0
Miss S. Copleston	5	0	0	Miss Rivington	0	5	0
Miss Douglas	0	5	0	Miss Shergold	1	0	0
Miss Elliott	0	2	6	Miss Shuldham	0	2	6
Mrs. Ferrier	10	0	0	Miss M. Shuldham	0	2	6
Mrs. Firminger	0	2	6	Miss Booth Smith	1	1	0
Miss Firminger	0	2	6	Miss A. Smith	0	2	6
Hon. Louisa Fremantle	0	10	0	Miss Spooner	0	2	0
A Friend	1	0	0	Miss Tibbits	0	10	6
A Friend	2	0	0	Miss Townsend	0	2	6
Mrs. Goddard	0	2	6	Miss L. Townsend	0	2	6
Mrs. Good	0	5	0	Miss Tufnell	1	0	0
Mrs. Gray	1	1	0	Miss Tyser	0	2	0
Mrs. Greswell	0	10	6	Miss Watson	1	0	0
Miss Grindall	0	2	6	Miss Whipham	0	10	0
Miss Gurney	0	10	0	Rev. B. Whitelock	1	1	0
Mrs. W. J. Harris	0	10	6	F. Withers, Esq.	1	1	0
Miss Hart	0	10	0	Mrs. Willion	0	2	6
Mrs. P. Herrick	2	2	0				
Miss Hesketh	0	2	6				
Miss A. Hesketh	0	2	6				
Rev. W. J. Hills	0	5	0	Boxes and Cards, &c. :			
Miss Hillersdon	0	10	0	Mrs. Bland	0	8	3
Miss S. Hillersdon	0	10	0	Miss Plumbe	0	9	6
Mrs. H. Hiorns	0	5	0	Rev. W. M. Richardson	0	17	6
Miss Hodson	0	2	6	S. Nicholas Guild	1	5	0
Miss S. Hodson	0	5	0	By 'The Net'	1	1	0

BISHOP OF COLOMBO'S SPECIAL FUND.—BALANCE SHEET FOR THE YEAR 1887.

RECEIPTS.	£	s.	d.	EXPENDITURE.	Rupees
General Subscriptions and Donations	82	12	0	St. James's Girls' School, Kotahena	180
Boxes and Cards, &c.	3	0	3	Girls' School, Kurunegala	250
Offertery, All Saints, Edmonton	0	15	0	St. Paul's Girls' School, Colombo	120
From St. Luke's, Brighton	4	5	6	Ditto Boys' School (half year)	60
From "The Net"	1	1	0	Rent of Clergy House	720
	£91	13	9		
	= Rs.	1,294.50			
Deficit . . . . .	.	.	35.50		
	Rs.	1,330			

Rs. 1,330

Specially appropriated Sums.

	£	s.	d.		£	s.	d.
St. Edmund's, Salisbury, for Buona Vista	12	0	0	Offertery at St. Nicholas for the same	1	0	10
Per Miss M. E. Copleston, Year's payment for Boy in Kandy Industrial School	6	10	0	For Moratuwa—			
Donation from W. Alexander, Esq., towards establishment of "Sisters" in Colombo	200	0	0	Rev. C. D. Melhuish . . . . .	.	.	.
Drawing-room Meeting in Brighton for Arch- deacon Matthew's Work in Colombo	16	1	0	Miss H. Hornidges . . . . .	.	.	.
				Friends at Warwick . . . . .	.	.	.
				Mrs. R. E. Copleston . . . . .	.	.	.

These have been applied according to the wish of the Donors.