

MISSION FIELD.

CEYLON.

The harmony which prevailed during the recent meeting of the Diocesan Synod of Colombo has been a general subject of congratulation. Since the Synod adjourned the Standing Committee has set to work at the financial arrangements. In addition to the Bishopric Endowment Fund, and the Clergy Sustentation Fund, there is to be a "General Purposes Fund," for the various needs of the Church. The expenses of the Synod itself are considerable, and are to be defrayed by an assessment on the various congregations, the wealthier ones being asked to make an addition to the proportionate rate. These expenses include the purchase of a Seal as required by ordinances for the Incorporated Trustees, the printing of the rules in English, Sinhalese, and Tamil, and other necessary changes. The Bishop has issued a pastoral letter to the clergy and laity explaining the special needs, for which funds must now be raised by voluntary effort.

A Sinhalese clergyman calls attention to the use of two different vernacular versions of the Prayer-book, which, he thinks, has tended to separate the C.M.S. congregations from those of the other missions of the Church of England. It has been proposed to have a single Sinhalese Prayer-book for the whole Diocese, but a different version from both of those now in use. He pleads that the merits of Canon Dias's Prayer-book should claim for it exclusive use. Its style is superior to that of the Sinhalese Bible, which was produced by the Bible Society when the study of classical Sinhalese was confined within the Pansalas, and was greatly neglected by the generality of the people. When Canon Dias made his translation this study had been revived, and Sinhalese newspapers had also been started. Difficult words are a necessity, if the translation is to be accurate, but Canon Dias avoided the complicated constructions which increase the difficulties of the revised Sinhalese Bible.

The C.M.S. in Ceylon has sustained an irreparable loss in the death of the Rev. W. Oakley on July 18. His name is found as far back as 1835, as one zealously labouring in the cause of the Lord. His loss is deeply deplored by the young and old, Christian as well as heathen of the Eliwa community. Though towards the close of his life he became less capable of active work, he remained to the last a friend to the poor, who never left his door empty handed. He had always a stock of medicines which he generously, and in most cases successfully administered to the sick. His name is an enduring one. Holy Trinity Church, Candy, is to this day known as "Oakley paliya." The funeral took place on July 19, and was largely attended, Mr. Higgins conducting the service and eight other missionaries, European and Native being present; also two Wesleyan ministers.

There were many children with their mothers, by whom the deceased was regarded with filial respect. On July 25 a funeral sermon was preached by the Rev. H. Gunasekara. He spoke of the various labours in which the departed missionary had been engaged in the town of Kandy, and its vicinity during 51 years, 33 years of which were spent at Kandy, and 18 at Newera Eliya. Through his efforts churches had been built at Katukelle and Gatembe, schools for boys and girls had been established in many parts of the central province; and his exertions for the good of the people would long be remembered. He was also the author of more than 20 tracts and pamphlets in Singhalese; and some of those had gone through several editions. An Oakley scholarship has already been established in Trinity College, Kandy, and C.M.S. clergy and laity are making some further effort to perpetuate his memory in the island.

NORTH CHINA.

The Bishop of North China in a letter dated April, says: "China is moving rapidly on, and adopting Western engineering contrivances and war material. The tendency of all these changes is to increase very largely the intercourse between China and the nations of the West: prejudices will gradually diminish, and many more will evince a desire to know something of the religion which the powerful foreigner professes. The English Churchmen are persuaded that God has given some peculiar blessing to their Church, so as to make it more than any other form of Christianity an agency to convert the world for Christ, and to hold the world when converted. We ought to be building up in Peking a powerful Mission, to which we may point when China begins to look round for a religion, and which may serve as the centre of a large work radiating on all sides. Within the next four or five years we ought to have in working order in Peking, (1) a Christian boys' school; (2) a Christian girls' school; (3) a training institution for native clergy; (4) an industrial school; (5) a printing press; (6) a hospital. Of these the first only is in existence at the present time. The others might be established without a very large outlay, but would require at least two more clergy, a doctor, and two ladies for teaching purposes. The Rev. W. Brereton, Mrs. Brereton, and two ladies, sailed for Peking in September.

On Sunday June 5, five adults were baptised at Chefoo, and afterwards confirmed. They had had a year's preparation. One man, aged sixty, had been seeking rest for his soul for many years in the native religious sects, in whose ranks the greater number of movements towards Christianity originate. His profession of belief in Christianity had raised the bitter opposition of his wife, and in exchange for peace in his heart he has had to put up with brawling

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MAKE HENS LAY

in his house. In the afternoon five persons were received as catechumens, and two children were baptized. The five catechumens include the mother, wife and brother of the young man who was baptized and confirmed in the morning. The family were of humble rank, but seemed to be superior to many. There had also been some baptisms at Ko-chien, a village three days' journey distant. The Bishop writes cheerfully of the gradually brightening prospects of his work.

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