

MISSION FIELD.

CHINA.

The Mission from our sister Church in the United States, centred in Shanghai and Hankow, has now commenced work also at Wuhu on the Yangtze river, midway between these cities. Bishop Boone has placed there a Chinese deacon and an ordination candidate.

JAPAN.

The Rev. P. K. Fyson writes from Sokio, where he is engaged in translation work of the Bible Society, that a native congregation in that city, numbering not more than fifty-four members, has contributed during the year no less than 75%.

NEW ZEALAND.

The General Synod was attended by the six Bishops of New Zealand proper and the Missionary Bishop Melanesia, three priests and four laymen for each of the six dioceses, and two priests and two laymen appointed by the Bishop of Melanesia. The Bishop of Christchurch presided as Primat. The presence of Bishop Barry from Sydney was warmly welcomed, as also that of delegates from the Samoan Islands. These latter were introduced by the Bishop of Dunedin, who had recently visited their home. One of their number, who spoke English fluently, stated that in Samoa there were many who belonged to the Church of England, and that Church help from New Zealand would be well received. They had come to ask the Queen of England to enable them to carry on their own government, so that every one might say what was his own and what was not—which they could not now say, owing to the action of the Germans. Among the proceedings of the Synod was the passage of a motion expressing to the Archbishop of Canterbury a wish for the adoption of a version of the Bible based on a revision. The subject of religious instruction was also considered. Sir Alex. Stuart, late Premier of New South Wales, who had arrived with Bishop Barry, spoke on invitation. He said that the New South Wales Education Act was superior to that of New Zealand, as it allowed religious instruction to be given an hour each day. On certain days, accordingly, the clergy gave instruction, and trained teachers took the other days. There were not five per cent of the schools in the diocese of Sydney which did not receive, at least, religious instruction once a-week, and very few which did not receive it twice a-week. Parents highly approved of this. The year before last the amount given to the movement was 5000, but this year it rose to 2000., Bishop Barry's arrival having proved a great stimulus.

INDIA.

KAFIRISTAN—or 'Land of Unbe-

lievers,' as the Mohammedans call the hilly region north west of Punjab, the natives of which strangely resemble in appearance the English race—is about, we hope, to receive the Gospel for which it has long been asking. Dr. Neve, of the Mission Hospital at Kashmir, has written to the C. M. S. Intelligencer on the subject:—'Let us save a brave people from being swallowed up by Islam. Their antagonism to it is strong and patriotic, yet yearly their independent territory becomes contracted, and thousands of them are forced to embrace it. Were Kafiristan gained, Christianity would have a fortress within the enemy's lines. The importance of the region has been recognized by our Government, usually so slow to move, Colonel Lockhart having been sent thither to make alliance with the independent tribes.' The sanction, however, of the Indian Foreign Office will have to be first obtained before an European Missionary can enter Chitral.

At the 'dedication' of the church for native Christians at Simla, the Viceroy himself and Lady Dufferin communicated with the native Christians.

'At Burdwan,' says the C. M. Gleaner, 'a Hindu gentleman openly avows himself a believer in Christ, and holds a service every Sunday in his own house, using the English Prayer-book, and yet is unbaptized.'

The Madras Tamil Mission has greatly advanced since 1863, when the Rev. W. T. Sathianadhan became connected with it. There was then 166 baptized Christians, and annual contributions amounted to Rs. 120; in 1885 the baptized amounted to 566, and the contributions Rs. 1567, while personal goodness and zeal had increased, some of the young men making efforts to influence the heathen around.

Krishto Behari Sen, brother of the late reformer Keshub, has delivered an important lecture, in which he advocated as a means for the elevation of the population of India the systematic intermarriage of all the races which now compose it. He complains of the exclusiveness in this respect of the English, an being both unphilosophical and un-Christian.

The religion of the Sikhs—founded by Nanak in 1504—has been too little considered, though the qualities of its professors might well have stimulated curiosity. Dr. Trumpp, indeed, translated the *Adi Granth*, its scriptures; but Mr. Pincott, who has now come forward with the results of profound research, joins issue with the former scholar as to the origin and character Sikhism. He holds it to be based on Parsian Sufism, and as intended to be a compromise (however unsuccessful of late) between Mohomedanism and Hinduism. The saying of Nanak, 'There is no Hindu and there is no Mussulman,' he regards as pointing to a system designed to efface the distinctions separating those two religions in India. While remaining nominally a Hindu, Nanak abolished caste; he

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adopted the pantheistic theories of Sufism in much the same form as Hafiz sang them; he held up the final absorption of the soul in the Divine essence as the end of life; and retained the dogma of the transmigration of souls as the mode of overcoming the evil influence of Maya.

### EAST AFRICA.

The annual report of the Universities' Mission announces a considerable increase of funds, the total receipts last year having been 15,500l. against 14,000l. in 1884. The staff has been increased by six, and now stands at twenty-six clergy (including three natives), twenty-three laymen, and fourteen ladies.

AN ordination was held at Jaffa (Joppa), Palestine, in April by Bishop Cheetham, formerly of Sierra Leone when three native deacons, all of the C. M. S., were raised to the priesthood.

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