

## THE MISSION FIELD.

(FROM THE *Mission Field* FOR MAY.)

## CHINA.

The Rev. W. Brereton, of Peking, is able to report that—

"In spite of the hostile feelings against foreigners, excited by rumors of war, we are at least holding our own in Peking, if not making some slight advances."

There is, however, a strong anti-foreign feeling, but the animus is against the foreigners rather than against the religious teacher. The native agents of the Church are well received, and there is a growing recognition among the people of Christianity as a religious fact, imposing definite religious duties and usages.

## JAPAN.

From Tokio, the Rev. A. Lloyd, who went from his English benefice to Japan last year, we have received some interesting notes. He has established a close connection between his school and a large and most important native school, under a Mr. Fukuyana, who is described as a "leader of Japanese thought."

"His school numbers over 300 scholars of all ages. He is the editor of the *Fiji Shimpō*, which is certainly the leading newspaper in the capital. He has also translated many books into Japanese. For many years he has been a bitter opponent of Christianity; now he is favorably inclined to it, though he still occasionally gives the Missionaries a bit of his mind in his paper. As I write, moreover, I am contemplating the possibility of teaching Christianity to some students in the University. They are well-educated English scholars, so that the language is no difficulty."

Besides such extension of influence, Mr. Lloyd has various translation projects on foot, and sees openings for local expansion.

"We have prospects of an immediate extension of our work. Some Christians belonging to the Church at Yokohama are forming themselves into a congregation, and are appealing to us for spiritual aid, which they cannot get from the English chaplain at Yokohama, who is ignorant of Japanese. At Mayebashi—a large town about forty miles inland, connected with this by rail—there is a proposal to start an English teacher."

Every step towards self-support in the infant Japanese Church is encouraging. The Rev. E. C. Hopper writes, in telling of a visit to a country church in January:—

"The Christians had collected about \$10 towards re-roofing the church there. Nothing is, I think, so good a test of real solid faith as this; as a Missionary in China once said to me, 'If you want to convert a Chinaman, you must convert his pocket as well as his heart,' and I expect the same rule holds good more or less all over the world."

Of no less importance, surely, are the beginnings of the native ministry, and Mr. Hopper is able to report on the ordination of his native catechist,

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Yamagata, after passing "a very fair examination" in a wide range of theological subjects. In this case, too, the cheering element of self-help comes out, for a fair proportion of the new deacon's income is forthcoming from the native Churchmen.

St. Matthias' Day was fixed for Yamagata's ordination, which Mr. Hopper thus describes:

"Having got through all our preliminaries in the week before, so as to allow a short time for spiritual exercises, the service began at 10 a.m. in Little Ushigome church. Prayers were read by Messrs. Tai and Kanai, who, as you know, were ordained deacons two years ago, Mr. Shimada reading the first lesson, Mr. Tai the second. The sermon was preached by Rev. A. C. Shaw, from Rev. iii. 11, "Hold fast that thou hast, that no man take away thy crown." Speaking chiefly of St. Matthias, Mr. Shaw dwelt on the warning of ministry being taken away from unfaithful stewards and given to others. I was 'archdeacon,' and presented, and after the Bishop had said the Litany, Mr. Lloyd took the first part of the Communion service, Mr. Yamagata of course reading the Gospel. I can but think that Mr. Yamagata's ordination is an immense step in our work in Japan. It is only about twelve years since the first S. P. G. Missionaries arrived there, and at that time there were, I believe, some ten baptized Christians of all denominations in the whole country. Now we have in our own Church three deacons as the nucleus of a Japanese ministry."

Mr. Hopper himself is now on his way to seek much-needed rest in England. He hopes to reach this country in May.

## ZULULAND.

Writing in December, the Rev. S. Samuelson, of St. Paul's, Zululand, though expecting further troubles, was able to send a surprisingly cheering account of a respite:—

"We have often said the prayer 'to be used in time of war and tumults,' and God has granted perfect peace and security to this station at least. I have found great comfort in the ninety-first Psalm since my return here. I have been able to carry on the spiritual work uninterrupted, and often had my small church full. It cannot be denied that the heathens, who have returned to their homes

after the war, though they come occasionally—some regularly—to service, seem rather hardened than softened by their misfortunes. But this is more than counterbalanced by the number of relatives my Christians brought with them from the Reserve, and who are now living on the station."

In spite of all external trials of wars, drought and famine, the Rev. Charles Johnson, Missionary at St. Augustine's, Zululand, is able to report that—

"During the past year there have been fifty-two baptisms, thirty-six confirmations, one marriage and seven burials."

What a fearful view of part of the horrors of war is the following—

"We have fifty-six refugees here with us who are entirely destitute; with a very few exceptions they are all women, girls or children, or very old men. Most of them have lost their natural protectors during this last war; either father, brother or husband."

**NATURE AND GRACE.**—Why speak of the God of *Nature* and the God of *Grace* as two anti-thetical terms? The Bible never in a single instance makes the distinction, and surely if God be the eternal and unchangeable one, and if all the universe bears the impress of his signet, we have no right, in the present infantile state of science, to put arbitrary limits of our own to the revelation which He may have thought good to make of Himself in Nature. Nay, rather let us believe that if our eyes were opened we should fulfill the requirement of genius, and see the universal in the particular by saying *God's whole* likeness, His whole Glory, reflected as in a mirror in the meanest flower, and that nothing but the dullness of our simple souls prevents them from seeing day and night in all things, the LORD JESUS CHRIST fulfilling his own saying, "My father worketh hitherto and I work."—*Kingsley*.

**TRUE CIVILIZATION.**—Do the duty which lies nearest to you, your duty to the man who lives next door, and to the man who lives in the next street. Do your duty to your parish, that you may do your duty by your country and to all mankind and prove yourselves thereby civilized men.—*Kingsley*.

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