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The Missionary World.

By THE REV. C. D. SNELL, M.A.

SPEAKING at the monthly meeting of the S.P.C.K. on December 1, the Bishop of Osaka quoted the number of Christians, presumably enrolled members of the Churches, in Japan as about 155,000. These figures include the members of the Roman Catholic and Greek Churches, but one-third of the total are Protestants. It is worthy of note, as pointed out by a Japanese Christian paper, that whereas the number of Christians, allowing a liberal estimate for unbaptized adherents of the Missions, is only 6 out of 1,000, the proportion of them in the recently elected House of Representatives is nearly 4 to 100. This is encouraging, as showing the estimation in which the Christians are held. On the other hand, there is real ground for apprehension in the fact, mentioned in the *Church Missionary Review*, that the organ of the Congregational Churches in Japan insists that to require a belief in miracles is quite uncalled for and is a great hindrance to the spread of Christianity, and that the doctrine of the Atonement is another obstacle.



When the first Synod of the Church in Japan was held in 1887, there were only three Japanese clergy; now the number has grown to seventy. Many of these were present at the last General Synod of the Church, and took a prominent part in the debates. Among the resolutions carried was one to the effect that if any six congregations in a district become self-supporting and are able to provide at least one-third of a Bishop's salary, they may petition the Synod to form a diocese which shall include those pastorates, and to sanction the election of a Japanese Bishop.



A missionary of the Church of England Zenana Missionary Society was sitting in a small room in a crowded Chinese city teaching of Jesus. A face was pressed against the grated window, the hearer not daring to come in, as she was the wife of a Taouist priest. The few words which she heard were not in vain; on going home she asked leave to listen again, and to send her children to the day-school. The request was at first definitely refused. How could a priest's children be allowed to go to Christians? Yet eventually permission was given. Light had entered, and in the end triumphed. The woman is now a Bible-woman, the priest a convert, and the children educated. Who shall say that house-to-house visitation is in vain, or that the heat and discomfort are too much to be endured if a soul is to be saved?



The *Allgemeine Missions Zeitung* is quoted in the magazine of the London Missionary Society as reporting that there are nearly 300 student-volunteers in China. Their "declaration" concerns not only foreign missions, but also the calling of pastor or evangelist. In spite of the immense attractions of the Government service, no single volunteer has yet been false to his undertaking.

Several missionary societies have suffered severely through the floods in India. At Hyderabad, so far as is known, all the converts connected with the Wesleyan Missionary Society have escaped, for the city proper is a Mohammedan stronghold, and the Christians are found chiefly in the suburbs, but much mission property in the surrounding country has been destroyed. The Baptist Missionary Society and the Christian community connected with it have also suffered severely, but they, in their turn, happily, have no loss of life to bemoan.



The C.M.S. *Gazette* states that the renowned explorer, Dr. Sven Hedin, who has just returned to civilization after his travels in Tibet, was one of the congregation at the mission church at Kotgur, in the Himalayas, on September 13. Before leaving Kotgur for Simla on the following day, he presented the Rev. H. F. Beutel, the missionary at the station, with the gold watch which he had used throughout his two years' journey, in token of his sympathy with and appreciation of missionary work. The watch, in accordance with Dr. Hedin's desire, is to be sold for the benefit of the work in Kotgur.



Dr. Holland, a C.M.S. missionary at Quetta, in Baluchistan, gives a cheering account of a recent convert's work as a colporteur. He writes: "He was baptized on Easter Sunday and began work at once. In one week he sold twenty-four Gospels in Chaman, a frontier town, and he comes into contact with hundreds of Mohammedans wherever he goes. He has a brother in the 128th Pioneers, to whom he gave a Gospel, and who showed it to other Pathans in his regiment, with the result that three of them have asked for Gospels, which have been given them. I hear that yesterday there was a wordy warfare in the regiment. Several other Pathans asked what they meant by having such books, and told the men to return them and not to read them. This they refused to do, saying that there was nothing but good in the Gospels. I cannot tell what the result will be, but it is splendid to know that four Mohammedans in this one regiment are reading the Word of God."



An old African woman on one of the Bahama Islands, who had been brought thither as a slave, and had there learnt of Christ through the work of the Baptist Missionary Society, was overheard as she offered her evening prayer. It ran as follows: "Dear Jesus, I tenk De for takin' care of me, Dine unwordy dust, troo all dis day. I tenk De for sendin' de missionary to us; Dou hast not forgotten us, but in Dy mercy Dou remember us. Bless Dy servant, bless him ven he come, bless him ven he go, bless him on de land, bless him on de mighty deep, and carry him safe, do, Lord Jesus, do. May he vin many souls for De always. Bless dose Committees far away dat sens de missionaries; make dem sen more, more, more, and bless dem. Dear Jesus, bless me, do, dear Jesus. I am veak, make me strong, make me always repentant;" and so on and so on, for some fifteen to twenty minutes continuing in the same strain.