

## The Missionary World.

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MANY will hear with great interest of the baptism of Kabarega, the ex-King of Bunyoro, in the Uganda Protectorate, who in days not so very far distant gained notoriety because of his evil and cruel deeds. Deposed by the British Government in 1899, and subsequently deported to the Seychelles Islands, a teacher from his own country was sent to him three years ago, at his own request, to instruct him in the truths of Christianity. The seed then sown has now happily borne fruit.



At the time of writing these notes three present missionaries of the Church Missionary Society and one former missionary are in the position of Bishops Designate. Two of the Sees in question are in Japan. To the Bishopric of Hokkaido, the northern island, a diocese in which that portion of the island of Saghalien which belongs to Japan is included, the Rev. W. Andrews, who has had twenty-five years' missionary experience, has been appointed. He retired in 1903, and has since held a living in the Diocese of Durham. The Rev. A. Lea, who succeeds Bishop Evington in the episcopal oversight of the work in Kiu-Shiu, has been engaged in missionary work in Japan for the last twelve years. In China, the appointments are to two new missionary dioceses. One comprises the province of Hu-Nan, and is to be the charge of Archdeacon Banister, who has seen many years' service in the Fuh-Kien and South China Missions; and the other the province of Ho-Nan. The Rev. W. C. White has been chosen as Bishop of the latter diocese. He, like Mr. Lea, has been on the staff of the Canadian C.M.S. St. Andrew's Day (November 30) has been fixed for the consecration of the new Bishops of Ho-Nan, Kiu-Shiu, and Hokkaido.



It is with the deepest regret that we note a resolution of the recent Synod of the Moravian Church that, "owing to constantly recurring deficiencies, Synod charges our Mission Board to curtail expenses, so that the annual outlay shall be reduced by £7,500 or £10,000." During the debate it was recognized, even by the missionaries themselves, or many of them, that there was no alternative; albeit there was "everywhere growing work—everywhere a 'come over and help us,' to be met everywhere with a *non possumus*." May the note of "retrenchment" soon give place to one which sounds the "advance"!



A revival is reported among the colleges of China. At Wei-hsien, an Arts College, some meetings lately held by the Rev. Ting Li-Mei, a Presbyterian Chinese pastor, led to a great movement among the men. Sins were confessed and reconciliations effected; between forty and fifty students became candidates for baptism; and 118 expressed a desire to enter the ministry. The Rev. E. W. Burt points out the significance of the last named fact by saying: "That a third of the students should have turned

aside from the many lucrative openings in the teaching profession, and volunteered for the humble, obscure, and ill-paid work of the village pastor—this is a *spiritual miracle and nothing else*. If 1,000 of the undergraduates of Oxford were to offer for the mission-field, it would be less of a miracle than for these 100 highly-trained and able young men—China's best and choicest—to offer themselves just now for the ministry. And one's sense of gratitude to God is intensified that He should have chosen as His mighty instrument, *not one of the foreign missionaries, but a Chinese pastor.*"



The *Chronicle* of the L.M.S. publishes a reproduction of a page from the register of Trinity Sunday-School, Reading, in 1857. It should be an encouragement to missionary-hearted teachers, for five of the nineteen whose names appear afterwards became workers in the foreign field—viz., Dr. W. G. Lawes, who for forty-eight years laboured in Niué and New Guinea; the Rev. J. King, a missionary in Samoa from 1863-70; the Rev. W. E. Cousins, who worked in Madagascar from 1862-1900; the Rev. G. Cousins, who for thirteen years laboured in Madagascar and subsequently became Joint Foreign Secretary of the L.M.S.; and the Rev. F. Lawes, who went to Niué in 1867 and is retiring this year.



The American Bishop of Han-kow tells a touching story of a Chinese convert which in some respects recalls that of St. Paul in prison. Shortly after his baptism this man, Liu Ching-an by name, through the cupidity of one who was hardly more than a passing acquaintance, was accused of being a revolutionary leader. It was not difficult to disprove the original charge, but others were trumped up, and being subjected to cruel torture, the convert eventually, swooning and covered with blood, assented to the charges which were made against him, never wavering, however, in his loyal profession of faith in Christ. He was condemned to death, and was only saved at the last minute by an inquiry from Peking, made at the request of the American Minister, to whom Bishop Roots had appealed, as to the circumstances of the trial. But though Liu Ching-an's death-sentence was cancelled, he was ordered to be imprisoned for life. At every stage of his sufferings he has shown remarkable patience. Under the discipline of suffering his faith has grown, and becoming aware of this, he has filled his occasional communications with his friends with expressions of thanksgiving for the grace of God. One of his prison guards discovered that he had formerly been acquainted with Liu Ching-an, and was so impressed by the prisoner's demeanour that he became an inquirer into the truth of the Gospel, was admitted to the catechumenate, and baptized. The devotion of the guard to Liu Ching-an became so marked that it aroused suspicion and the former was dismissed. But the man who succeeded him, in his turn, has been converted by the patience and zeal of his Christian prisoner.