

MISSION FIELD.

THE STORY OF BISHOP HAN-NINGTON'S MARTYRDOM.

The following details of the death of this noble Bishop are given in a letter addressed to the Church Missionary Society by one of its Missionaries in Africa:—

On the tenth day of the Bishop's journey the party found themselves in a country which is described as being full of plantain trees, which forms the chief article of food of that part of the world. The Bishop asked for the chief of the country. The chief being informed of the Bishop's arrival, came to greet him. The chief then asked the Bishop how long it was since he had left the coast. The Bishop said three months. The chief then asked the Bishop for ten guns and ten barrels of powder as a hongo. The Bishop said that he could not comply with such a high demand of hongo in his friend Mtessa's country. The chief after that went away home rather in a bad mood, and the Bishop, instead of the above demand, simply sent him one barrel of powder and four elbows of cloth. Soon after that the chief sent some men, who pretended to conduct the Bishop to a place from whence he could see the lake. The Bishop most eagerly followed the men, with only one follower. They had scarcely gone any distance when the Bishop and his man were caught and tied, and conveyed to the village by a way through which the Bishop's men could not see their master being taken away in a manner that would excite them. However, one of the Bishop's men happened to be in a place where, to his great horror and surprise, he saw the Bishop and his follower being conducted into the village with their hands tied with ropes, and soon went to inform his companions of it. There was no more order after that. The Bishop's goods were all ordered to be taken to the chief's home. Some of the cooking materials of the Bishop were soon scrambled by the natives. The men, terror-stricken, did not know what to do. The Bishop was asked to wait for an answer from the great chief.

For eight days the Bishop was in his confinement, while his men were allowed to go about the place. On the eighth day the messenger sent to the great chief returned, and on the same night there was a great deal of drumming and shouting among the natives. When our men asked what was the cause of the shouting among the villagers they were told that the great chief had given orders that the Mzungu should proceed on to Uganda to see the great chief. On the following day all the Bishop's men were disarmed in the morning, after which they were caught and tied two by two together, and then confined in different huts. At 5.30 p.m. the Bishop and the men were taken to a bush far away from the village, those who led the Bishop leading the way. When they got to the place the dear Bishop and his cook

were those whom they killed first by shooting them, and the men were speared. Four men in a most providential manner escaped from this scene of murder to tell me how the Bishop got killed, and also how their companions groined under the spears of the people they never offended. Of the four men who escaped, one is a Christian from Frero Town, one is from Rabai, and two are from Zanzibar. Their statement is precisely the same of the Bishop's death, but as to how they made their escapement is a mystery, to which I could not get a satisfactory account from either of them. The report is universally acknowledged by all the surrounding tribes that the white man who went towards the lake is killed.

CHRISTIANITY IN JAPAN.

The following is an extract from a letter recently received:—The progress of Christianity in Japan has been very remarkable in the last few years, the number of Christians having almost doubled between 1882 and 1884 from 5,000 to 10,000. The attitude of the press and Government has passed through a marked change during 1884-5. The Liberal paper continually advocates the adoption of Christianity, as the only means of raising the masses, and also of making Japan stand forth as a trustworthy state among the comity of nations. Formerly this paper bitterly opposed Christianity. In Government schools local persecution of schoolmasters and policemen for embracing Christianity has been sternly reprimanded, and, for the first time, the Governors of Kiyoto Fre and of Hiogo Ken were present at the celebration of some decennial meetings of Christian schools in Kiyoto and Kobe. The predecessor in Kiyoto was very rabid against Christianity. For all this I do not think that the attitude of the Press and Government has done much to induce people to become Christians so much as the reverse, for the earnestness among Christian bodies, which showed itself in more careful living, and more eager preaching and witnessing for Christ, and the undoubted interest in the message of truth and salvation, which was stirring among the heathen, had been already clearly manifested before the change of tone.

The attitude of missionaries with regard to the revision of the treaties has also tended to a more favorable prospect of their aims and work, and our lamented Bishop Poole was identified with this desire of missionaries that the Japanese should be more trusted in regard to the treaty revision, as he had been (perchance) president in a conference where that question was discussed and voted upon. We have lost our first English missionary Bishop very early. He will be missed and lamented by all out here; and, indeed, he seemed a very able man, with broad sympathies and power of embracing large topics. I trust that there will be some quiet memorial raised to him in Kobe, where he lived. I trust his successor may also come with the blessing of God upon him.

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The *Indian Churchman* states that of the nine interpreters for the expedition to Madalay seven were supplied by the S.P.G. College at Rangoon, which has been headed by Dr. Marks since he quitted the Burmese capital. The Mandalay Mission is now resumed, but is placed under his former successor there, the Rev. J. Colbeck. Its church was found substantially uninjured, Queen Victoria's font included.

The *Ceylon Diocesan Gazette* says: "We are now reaching the £3,500 which will entitle us to the first instalment of £1,500 from the Church societies for the endowment of the Bishopric of Colombo. The Archdeacon of Calcutta has remitted £150. We have also to acknowledge 2,300 rupees from the Bishop of Madras, of which his lordship has himself subscribed £1,000.

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