

The Missionary World.

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THE Archbishops of Canterbury and York, as the spokesmen of the Convocations of their respective Provinces, have put forth an appeal to the Church of England for "a deliberate and sustained effort to maintain the spirit which has been aroused by the Pan-Anglican Congress, to give it practical scope, and to direct it to definite ends." They urge that the cause of Missions should no longer be an occasional object of prayer and contributions, but an "essential element in the corporate life of the Church"; and to this end they plead that the Day of Intercession for Foreign Missions should be increasingly observed; that the clergy should instruct their people about the work, and seek to arouse their interest in it, and that some permanent missionary organization should be established in every parish. The appeal is strong and emphatic, and ought to call forth a marked and definite response.



The importance of work among the young is receiving greater recognition as the years pass, and attention is happily being concentrated on the present opportunities for reaching the people of China in particular by means of educational missions. In other lands as well there are marked openings for this form of work, and the Church Missionary Society has accordingly determined to appoint a new home official—an educationalist of University standing—who shall seek to enlist increased sympathy and support for its educational missions, and also to deal as an expert with the various problems in connection with that part of its work which occur from time to time. The success of its Medical Missions Auxiliary affords warrant for the hope that the new step may be instrumental in furthering the work, especially as there is a remarkable awakening of missionary zeal at Oxford and Cambridge.



The results of educational missions are manifold. They are not, as a rule, seen in the form of immediate baptisms, for in many cases the parents and guardians of the scholars who wish publicly to confess Christ refuse to give their consent; but over and over again has it happened that converts of mature age have attributed their first impulse to Christianity to the teaching which they received in mission schools. Moreover, a friendly feeling towards missionaries is engendered by a prolonged course of study under them, and facilities for evangelistic effort are often given by old mission schoolboys to missionaries on their itinerations. The Rev. T. Bomford, who has worked for many years in the Punjab, has lately stated that in places where the Gospel had never been preached before he has received a friendly welcome, and even an invitation to speak in the houses of leading men, because old pupils of his residing there had borne testimony to his character and explained his teaching. He quotes also, as confirming his assertion that mission schools are "character hospitals," the statement of a Mohammedan official about a Sikh: "That man always speaks the truth," he remarked, "and you may believe every word he says. That is what he learnt in your school."

It should also be remembered, when the desirability or otherwise of educational missions is debated, that parents are in many cases reached through their children, especially through those of tender years, so that a far greater number of persons than is represented by the number of scholars is actually influenced by the teaching given in the schools. A pathetic case in point is recorded in the *Church Missionary Review*. A poor old woman's child had learnt about the Saviour in a mission school, and had become a Christian. What was the old mother to do? It seemed so lonely to her to be going to the grave with no prospect of her child performing for her the usual religious ceremonies, on the due observance of which the Hindus believe their future happiness to depend. So, with the feeling, "She cannot come to me, but I will go to her," the mother put herself under instruction; her inmost being responded to the message, and, as one "whose heart the Lord had opened," she was baptized, taking the name of Ludiya (Lydia).



The vast majority of the Japanese are adherents of three systems of teaching—Shintoism (the ancient religion of the empire), Buddhism, and Confucianism. The line of demarcation between these is not clearly drawn in the minds of the common people, but the *Foreign Field*, the organ of the Wesleyan Missionary Society, says that the position may be generalized by the statement that Shintoism is the cult of the living and Buddhism of the dead, while Confucianism is the moral code. For worldly prosperity the people pray to the Shinto household gods or at the Shinto shrines; for things pertaining to the dead (or at the prospect of death) and to the future life they pray to the Buddhist idols and go to the Buddhist temples; and for moral guidance they study the literature of Confucianism.



It hardly appears, however, that the moral teaching which the Japanese receive, from whatever source it may be drawn, is adequate; for the Minister of Education, in a report lately issued, confesses that the teaching of national ethics, as hitherto given in all the Government schools, has been proved by its results to be insufficient and to have failed of its purpose as a training in morals, and that something more is needed. In the course of the discussion to which this report has given rise, the opinion has been generally expressed in the Japanese newspapers that religion of some sort, either Buddhism or Christianity, ought to be taught in the schools, and there consequently appears to be a tendency, to use no stronger term, to regard mission schools more favourably than of yore.

