

The Beatitudes.

By THE REV. W. C. GREEN, M.A.

THE Stoic sage, who paradoxes writ
 Vulgar opinion striving to refute,
 Plain minds surprised and silenced in dispute,
 But not convinced, for all his subtle wit.
 Came One with better wisdom from above,
 Who utter'd from the Galilean hill
 New doctrines of surprise, amending still
 Laws of old time with larger lore of love.
 Nor He convinced all hearers. Riches, might,
 Pride, pleasure, tyranny, could yet allure
 To scorn the sad, meek, lowly, peaceful, pure,
 Who thro' reproach and pain pursue the right.
 Yet, weigh all well, 'twill be the more confest
 That whom He blesses are most truly blest.



The Missionary World.

CANON SIMPSON has recently been reported as saying at a missionary meeting: "I am a plain evangelical Christian, who happens to believe in the Church. That is our faith, and its bed-rock is a passion for souls." It is well that we should remind ourselves of this truth, as at the beginning of a new year we look out on the missionary task before us. Our Lord Himself has enshrined in the heart of Christianity a belief in the value of the individual human soul. This "passion" is derived direct from the unfathomable love of the Father for mankind, poured out through the Incarnation in a mighty stream from the Eternal Heart. The outer aspect of missionary work develops and alters from year to year. Political, economic, and social changes call for corresponding changes in external form; civilization and imperialism rightly associate themselves with

our missionary thought as citizens of the British Empire. Yet all these phases of the outer aspect of missions are secondary to the inner, fundamental, essential, central truth—that missions exist for the salvation of the souls of men and the redemption of their lives through our Lord Jesus Christ and His Cross. Men have at times set on one side the evangelistic work of missions, and on the other their upbuilding, educative force. But, in truth, these two are one in essence, not alternative nor mutually exclusive. The growth of the Kingdom has ever been from within, and the newer phases are the development of the forces at work since the first Epiphany. Yet in our realization of the upgrowth of native Churches, and of the call for educational work on a more adequate scale, it is good to remind ourselves that we are servants of the Redeemer of men, and that the impetus which the Church requires to thrust her forth to her task springs from the love, “so amazing, so Divine,” which led her Lord to His Cross. Here, and here alone, is the impulse which can stir leaders and laggards to deeds. “Love,” says Dr. Hort, “to be worthy the name, must be love at work; love governed by duty.”

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The consecration of the Rev. V. S. Azariah, as assistant to the Bishop of Madras, will take place in St. Paul's Cathedral, Calcutta, just as this magazine issues from the press. This is a step of far-reaching significance, and though some uneasiness has been felt in widely different circles concerning it, it is one which claims our most cordial sympathy and support. After the Indian Mutiny, Bishop Wilberforce desired to extend the episcopate in India. In 1861 the C.M.S. Committee urged that an Indian should soon be appointed Bishop in Tinnevely. Ultimately the Indian episcopate was expanded through the efforts of Bishops Cotton, Milman, and Gell, but all the Bishops were Europeans, and for the most part practically State officials, ministering primarily to the British community. Thus a native Church-life sprang up as the outcome of missionary work separate from the English Christians of the same communion. The

situation is, and for the present must probably remain, a complicated one. It has been left to the Bishop of Madras, by persistent, courageous action, to secure the consecration of the Rev. V. S. Azariah to the Bishopric of Dornakal in the Nizam's Dominions, as the first Indian member of the episcopate. This tends greatly to discredit the false assumption that leadership in the Anglican Church in India should be reserved for Englishmen, and should do much to influence the development of native Church-life throughout India. The Rev. V. S. Azariah has many friends in England who will uphold him in prayer in view of his fresh responsibilities. His contribution to the realization of the need for deepened relationships between Indian and English fellow-workers at the Edinburgh Conference in 1910 will not soon be forgotten.

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"The Nearer East Aflame" is the dramatic title of an article in the *Missionary Review of the World* for December. The writer, Dr. J. F. Herrick, formerly of Constantinople, does not hazard any positive opinion as to the issue of the present struggle. He considers the war between the four States and Turkey to be secondarily religious, and primarily concerned with material gain. As an American, Dr. Herrick foresees with thankfulness the probable increase of Christian American influence in "what remains of the Ottoman Empire." To us, Christian peoples of many lands, the whole situation comes with a twofold appeal: first, for earnest intercession that the Conference now meeting in London may result in a just and reasonable peace, so that there may be no further extension of hostilities and no complications with other Powers; and, secondly, that the conflict of Christian and Moslem may rouse the whole Christian Church to face the facts of Islam, and to respond in a sense altogether new to the claim of the Moslem world upon the love and service of the Church. The news from missionaries in Palestine that "the country is quiet so far" shows how closely God is watching over His own in the outlying parts of the Turkish Empire.

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It is as yet impossible to forecast in what financial position the missionary societies will find themselves on December 31, 1912, or March 31, 1913; but it is evident, from their various publications and from the appeals issued in the Church papers for the Christmas season, that there is as yet no perceptible lessening of the financial tension. The strain on faith is great. It is heart-stirring to take up, for instance, such a magazine for workers as the *C.M.S. Gazette*, and there to note the persistent, prayerful, illuminated work of the various departments; or the vigorous *Home Workers' Gazette* of the S.P.G., with its advocacy of a Forward Movement and its strong emphasis upon personal appeal, while Bishop Montgomery himself goes to and fro in the country leading conferences upon the subject; or to follow the Centenary Movement of the Wesleyan Missionary Society, as reported in the December issue of the *Foreign Field*, where it is fearlessly said: "This is no common time in the Church or on the Mission Field, and for the present common men and common methods are of little avail. The situation calls for the utmost that we can be and do by the help of God." As we face the great problem of the missionary financial situation, and bow our head before its discipline, we meet with those who aggressively affirm that the presence of this method or the absence of that shibboleth accounts for the limitations which prevail. For ourselves, we have no theory to offer; we sink back upon God. It is weary work to travel round and round the circle. Were there more money, there would be more offers of service; were there more offers of service, the money would flow in. The need—our need—of God is the one sure star of light before us. It is as we remember the other side of prayer—which is not mere asking, but receiving, finding, opening—that we shall pass through the darkness across the lintel to the open place beyond.

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The early months of 1913 should find us steadfast in intercession for those now visiting the Mission Field for the purpose

of special investigation. News is privately to hand of Dr. Mott's first conferences with missionaries in Colombo, and there are indications that rich answers are already being given. Mr. Bardsley and Mr. Baylis are steadily pushing forward with their strenuous task for C.M.S. Miss McDougall, Classical Lecturer at Westfield College, and Miss Roberts, Headmistress of Bradford Grammar School, are, on behalf of the conference of women educators who met recently at Oxford, making a tour amongst girls' missionary educational institutions in India, with the hope of stirring women teachers in England to take a living interest in the Christian education of the women of the East. All these, and others from various societies, have responsibilities and opportunities which call for present intercession and a respectful hearing when they report to their various constituencies on their return.

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In the Missionary periodicals for December we note the following articles as worthy of attention : Dr. Richter of Berlin writes an able account of the meeting of the Continuation Committee at Lake Mohonk in the *Missionary Review of the World*; in the *C.M.S. Review* we note the addresses at the Church Congress by Bishop Tucker and the Rev. A. G. Fraser of Kandy on "The Church's Duty to India and to Africa," and a paper on "The Contribution of Women to the Home Work of the C.M.S.," resulting from an investigation made at the instance of the Women's Home Committee; *The Bible in the World* has an account of the translation of the New Testament into Esperanto and also of Bible distribution in the disturbed area in the Balkans; *China's Millions* tells of "A Tour among the Aborigines in Kweichow," where a true work is done by native workers in spite of persecution; *India's Women* has a touching incident—"A little Child shall Lead Them"—from the Mission Hospital at Kien-ning; the *Student Movement* has a fresh sketch of "A Day's Work in a School on the Mission Field," by the Rev. N. Tubbs of St. John's Collegiate School, Agra.

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A book entitled "When I was a Child," by a Japanese artist, Mr. Yoshio Markino, for many years a resident in London, is being widely read just now. It is written in captivating—though possibly assumed—broken English; it is illustrated by sketches which breathe the very spirit of Japan, and it gives a rarely beautiful picture of the home-life of a Japanese family of the *Samurai* class. It reveals to an unusual extent the personality of the writer, a typical Japanese, with the addition of a good deal of Western colour, not by any means always a gain. The book, though its transparent egotism is trying to many, would be of considerable value did it not contain a restatement of the ordinary Western challenge of the Christian position—we had expected something original in the problems of a Japanese—and somewhat lengthy strictures upon the work of missions as illustrated by the conditions prevailing many years ago in the American Mission School at Nagoya, where Mr. Yoshio Markino was a pupil. On the surface, these strictures carry the assent of the reader, and we have little doubt that the inexperienced missionaries whom Mr. Markino unfortunately knew best were, in their ignorance of the language and of Japanese customs, at times exceedingly unwise. Mr. Markino divides missionaries into two classes; it is noteworthy that the experienced ones were good, the inexperienced bad. It is manifest that a boy, hyper-sensitive and hasty in his judgments, watched with critical eyes men who understood him as little as he understood them. On point after point, the misinterpretation is so evident that without an animus against Christianity in the reader's mind the statements are bound to be discounted as soon as read. The book is a warning to missionaries to beware of all appearance of evil, and a caution against allowing responsibility to be prematurely assumed. The tragedy of the whole lies not in what the gifted writer thinks of missionaries, but in the fact that he has failed to feel the beauty and drawing power of the Divine Lord who, looking on a young man centuries ago with great possessions, loved him. Mr. Markino's

profound misunderstanding of the missionaries' Master is more pathetic than words can tell. It may be that at first some faultiness in His servants obscured Him to the eager boy, but the final responsibility for a maintained attitude lies not at their door but at his own. The book may furnish food for hasty critics of missions; it will certainly call out from missionary-hearted Christians much prayer for its blind but winning writer.

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Notices of Books.

THE TUTORIAL PRAYER-BOOK. By Charles Neill and J. M. Willoughby. London: *The Harrison Trust*. Price 3s. 6d.

For "The Tutorial Prayer-Book" there is a great future. We have needed such a treatment for a long, long time, and men who have been waiting for a prayer-book manual which they could recommend to their Sunday-School teachers and ordination candidates without fearing lest they should thereby send them towards Rome rather than Canterbury, have got just what they want. The whole ground is completely (not to say minutely) covered, and covered well. We have never seen better use made of what may be called the mechanical side of the apparatus of study, tables, analyses, text display, and the like, an enormous mass of information has been condensed to manageable size, and the editors are fully justified in claiming to have produced a work that is "comprehensive yet concise."

Excellent is the treatment of the Collects, Epistles, and Gospels for the Church year, each Sunday and Holy Day receiving separate handling, and Dr. Warman's section on the Thirty-nine Articles is a lesson in how to avoid waste of words, though we should not like to think that the Articles were so wholly negative as to do no more than condemn errors.

Indeed, there is just a little tendency throughout the book to be rather anxious to demonstrate what the Prayer-Book is NOT, but the amount of good, definite, positive, Church teaching is ample, and the book could easily have been published at twice the price. Buy it, use it, recommend it—for it is what we want. Men reading for Prayer-Book examinations will welcome it with delight.

OUTLINES OF PRAYER-BOOK HISTORY. By W. Prescott Upton. London: *C. J. Thynne*. Price 2s. 6d.

Mr. Prescott Upton's "Outlines" occupy nearly 400 pages, and are concerned mainly with the Communion Service and Vestments. The whole question is discussed in careful detail, ancient fathers, medieval service books, martyred reformers, parliamentary legislation, modern writers, are all cited, and the reformed position of our Prayer-Book is made quite clear.