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THE CHURCHMAN

December, 1911.

The Month.

The General
Unrest.

As the year 1911 draws onward to an end its sun seems to be setting in waves of angry and far-reaching unrest. We can only trust and pray that, under God's guiding hand, order may be brought out of the chaos, and that 1912 may witness the dawn of brighter days. The Report of the Railway Commission has been received by the various railway unions in a spirit of fierce hostility. A large number of the country's workers are in a state of seething discontent. The turbulence at home finds its counterpart in the warfare on the northern shores of Africa. The contest around Tripoli is to be no bloodless and lightly won campaign. It has already been marked by fierce, ruthless, and sanguinary fighting. It is a war full of dreadful possibilities. Quite apart from any question of the general peace of Europe, there is the problem of its effect on the whole Mohammedan world. If a Holy War be proclaimed, to be waged by Arabs in the fastness of the desert, Italy may find herself involved in long and costly conflict. And, what is perhaps a matter of more serious import, the mission of Christianity to the world of Islam will be grievously hindered in this work. If Turkey would accept defeat in Africa and devote herself seriously to reform and reorganization at home, some of these ills might possibly be averted. As Christians we must hope for the fulfilment of the inspired word: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

The Future of China. From the further East comes news of rapid and momentous change. The Manchu supremacy, in its old form, is at an end in China. The future government of that great Empire is, not improbably, to be a constitutional monarchy, resembling that of Great Britain, with the full equipment of Parliamentary Government, a responsible Cabinet, an appointed Prime Minister with Parliamentary control of the Imperial Budget. That the British Constitution should have been deliberately selected by Chinese reformers as the model to be imitated is at once a compliment to England and a lesson of responsibility. Will China accept our religion as well as our political system? Do our lives and our conduct present to her a pattern as attractive as that provided by our civic polity? Whatever we have done, or left undone, in the past, there is no doubt that the next few years will be times of critical importance for Christian Missions in China. Before the outbreak of the present revolution she had made considerable advance. She has swept away her old examination system; she has a reformed legal and judicial system; she has a German-drilled army with modern weapons; only last month a warship was launched for her on the Tyne. All this progress has been vastly accelerated by the recent *coup d'état*. The question for Christian England now is, What use she will make of the great opportunity presented to her?

The Chinese University. In this connection, the project of the new university for China is a matter of the greatest importance. From a merely mundane point of view the question is pressing enough. If the rising generation of China is to be trained on Western lines, it is well that England, as well as Germany and America, should share in the task of instruction. Our trade with China produces, at the present moment, no inconsiderable share of England's wealth, and it is to be hoped that with a reformed and revived China, the bonds will be drawn yet closer. But from the point of view of China's own highest welfare, the matter is far more pressing. At present,

the youth of China is going abroad for its University instruction, either to the Universities of the West or to those of Japan. So far as work is being done in China in the new schools and laboratories that have taken the place of the old Buddhist temples and examination cells, it is under the guidance of instructors imported from Japan. The sheer materialism of modern Japan is well known, and its influence can only be fraught with evil for modern China. It should be the aim of those who wish China to be not only prosperous, but truly Christian, to forward the cause of the new University to be established at Wuchang-Hankow, and further, to make provision for the erection and equipment of hostels, not merely as residences for Christian students, but also as centres of Christian life and influence.

We have spoken of the unrest and upheaval that seems to prevail both at home and abroad. It is a matter for thankfulness that the problems which underlie all this are being frankly faced by a considerable number of undergraduates to-day. The Student Volunteer Missionary Union is to hold its fifth quadrennial conference at Liverpool in the early days of January next. The Conference on this occasion is to have a somewhat wider scope than has been formerly the case. The cause of foreign missionary work will naturally occupy a foremost place. But the conviction has been gaining ground of late that the social problem at home is one that cannot be, and should not be, ignored; that, to concentrate attention on the claims of foreign work to the entire exclusion of the very un-Christian condition of things that prevails at home, is only to expose the Christian missionary to retorts and criticisms that cannot well be answered. There is also a more fundamental question. Have we rightly apprehended ourselves the fundamentals of the faith we profess? The Conference at Liverpool is to be occupied with this threefold topic: the work in the foreign field, the social problem at home, the real meaning of that faith which alone can inspire us to deal with both. The

The Liverpool
Conference.

prayer of all true-hearted Christian people will be that the deliberations may be so guided by the Divine Spirit, that they may bear rich fruit in future service.

A New Review. We wish to take the present opportunity of extending a hearty welcome to the new *International Review of Missions*, the first number of which will appear in January next. The review is issued by the continuation Committee of the Edinburgh World Missionary Conference. It should be clearly understood that this *International Review* is in no sense a rival to existing missionary magazines. To quote the words of its projectors: "It will occupy a distinct and separate field of its own in endeavouring to carry further, in a systematic way, the investigations of the Edinburgh Conference, and to serve as an organ for the discussion and study of missionary problems from an international standpoint." The Committee hope that such a review will be a powerful influence in the direction of Christian unity; that it will promote the systematic study of missionary problems; that it will provide a continuous bibliography of the best missionary literature, and that it will be of especial service to the Missionary in the field by keeping him in living touch with work in other regions of the world than that in which he ministers. We greet most heartily the advent of a magazine which has such aims before it, and we trust that it will be successful in realizing the high ideals of its founders.

Germany and Britain. The difficulty in Morocco is settled, and the relationship between the two countries, so far as high politics are concerned, seems to be entirely satisfactory. But, unfortunately, amidst all the general unrest there seems to be danger of mutual suspicion and mutual dislike. In both countries the Press has been much to blame. The editor, who for purposes of sensation permits inflammatory articles to appear, is committing a crime—the seriousness of which it is scarcely possible to exaggerate. England and Germany are bound together by ties of business, of blood, and of religion. On every

ground there should be good feeling between us. If we think of little else but business, war would mean a crippling of trade, and hard times for both. If a book recently published, "The Great Illusion," is right, things would be as bad, nay, even worse, for the winner than for the loser. On the ground of relationship, the ties are so many and so close that the war would be almost civil. But the plea of common faith is more potent still. The three great nations of the world which stand by the reformed faith are Britain, Germany, and the United States, and the power of that faith is sufficient to maintain amity between us. We refer to the matter here because an appeal for united prayer has been issued over an influential list of signatures, and that plea we heartily endorse. With our prayers there must go a real effort for a better understanding.

The *Guardian* for November 3rd contained a leading article which we desire to commend most earnestly to the consideration of our clerical readers. The subject of the article was "Politics in the Pulpit." The writer points out that many clergy, for the best of reasons, eschew the discussion, in the pulpit, of "party politics." With this attitude he has no quarrel, but he pleads that there is a real distinction between "party politics" and "politics." Many of the matters which form the subject of political debate to-day are matters in which the Christian minister cannot be silent. But the point of immediate interest suggested by the writer is this : It is an undeniable fact that the capitalists of England and her working classes are at present in a state of fierce antagonism. A breach exists which seems likely to grow larger in the future. Who can mediate and do something to reconcile the opposing forces? Have not the clergy here a great and fruitful opportunity? They are identified with neither party. Their calling is to minister to all, both rich and poor. If by sympathetic study of the points at issue, by a determined attempt to see the point of view of either side, by unremitting efforts to prevail on both parties to approach the matter as brothers and not as

natural enemies, the clergy can help in healing our present distress, they will have merited the Divine blessing on the peacemakers, and will indeed commend the love of Christ their Master to all their fellow-men.

Mrs. Humphry Ward has written a new novel. *“Richard Meynell.”* It is marked, like so many of her books, by the unpleasant people who figure in it, and the unpleasant moral situations that it discloses. Quite apart from the religious position, the book, like “Robert Elsmere” and “David Grieve,” leaves an unpleasant taste in the mouth. Her pictures and her people may be pictures and people of common life; but when there are so many pleasant people and pleasant pictures, the novelist has an opportunity of bringing sunshine into some of the darker places of our common life. This is an opportunity which Mrs. Ward seems deliberately desirous of missing. She has, or she thinks she has, a religious mission. Presumably she imagines that the proclamation of her message will do good. But when she has been given all the credit for the highest and best motives in this respect, it is difficult to understand how anyone can be really the better for the reading of such a book.

The book, however, has a special interest. Mrs. *Elsmere Redivivus.* Ward brings into her new book, after twenty-three years, the wife and daughter of Robert Elsmere. Evidently she does it to connect the teaching of that book with this, and to mark the progress of the movement which began in her earlier work. Catherine Elsmere is just what she was before—cold, dutiful, pious, perhaps a little less cold and a little more human. Mary Elsmere is the brightest part of the book, and the real love-story of the book is hers, she eventually marrying the hero, the Elsmesian clergyman, Richard Meynell. The book differs from “Robert Elsmere,” in that the so-called liberal movement has made extensive progress, that at least one Bishop and many clergymen have been captured by it. Here the

Modernists remain in the Church as long as they can ; they conduct a rigorous revision of the Prayer Book without any semblance of authority ; they become the mouthpieces through which Mrs. Ward attempts to popularize some Modernist writings. Once again, however, in the long run, they are beaten, as we are convinced mere rationalism will be beaten, despite the brave show that it can sometimes make for itself. Perhaps the student of modern thought will read the book. We advise him to do it with discrimination, for the lady who speaks of a "Third Classic" at Oxford, may quite possibly not be the best interpreter of the intellectual movements of her time.

For our readers there is one page in the book of **Comprehensiveness.** particular interest. Meynell is having an interview with his Bishop, and at a tense moment the Bishop speaks to him : "Make one last appeal, Meynell, to your obedience." Here is the answer :

"I was a boy then," said Meynell slowly ; "I am a man now. I took those vows sincerely, in absolute good faith ; and all the changes in me have come about, as it seems to me, by the inbreathing of a spirit not my own—partly from new knowledge, partly in trying to help my people to live, or to die. They represent to me things lawfully, divinely, learnt, so that, in the change itself, I cannot acknowledge or feel wrong-doing. But you remind me—as you have every right to do—that I accepted certain rules and conditions. Now that I break them, must I not resign the position dependent on them? Clearly, if it were a question of any ordinary society. But the Christian Church is not an ordinary society! It is the sum of Christian life! And that life makes the Church—moulds it afresh from age to age. There are times, we hold, when the Church very nearly expresses the life ; there are others when there are great discordances between the life and its expression in the Church. We believe that there are such discordances now ; because—once more—of a New Learning. And we believe that to withdraw from the struggle to make the Church more fully represent the life, would be sheer disloyalty and cowardice. We must stay it out, and do our best. We are not dishonest, for, unlike many Liberals of the past and the present—we speak out! We are inconsistent, indeed, with a great pledge ; but are we any more inconsistent than the High Churchman who repudiates the 'blasphemous fables' of the Mass when he signs the Articles, and then encourages adoration of the Reserved Sacrament in his Church?"

We wonder whether this paragraph represents the minds of the very few within our Church concerning whose teaching in

the modernist direction we sometimes have reason to praise. We believe in reasonable comprehensiveness, but we do not believe that the faith can be held and undermined at the same time; nor do we believe that one who has lost his faith can lightly put aside a past pledge, unless he puts aside with it the position gained by the giving of that pledge. Surely avowed dishonesty is still dishonest, and equally surely it is not condoned by the dishonesty of others. There are tendencies, both in matters of faith and practice, existing amongst us at the present time which cause serious misgiving, but we believe Mrs. Humphry Ward is hopelessly wrong in imagining that, given the liberty to speak out, any large number of clergy would take their stand by Richard Meynell. We are sometimes staggered at the ease with which eccentricities of ritual and sacerdotal teaching are made to square with subscription to the Articles. But for all our difficulties and perplexities the Church of England does not want, and will not welcome, either rationalism or Romanism. "Robert Elsmere" was alleged to have won its converts. "Richard Meynell" comes twenty years after, and to a more discerning public. We do not fear it, nor the converts that it makes, if ever indeed it succeeds in making one.

The recently published book by Canon Denton Thompson on "Central Churchmanship" has aroused, as it could hardly fail to do, considerable interest in the Anglican world. The *Guardian* has welcomed it with the most cordial appreciation. The *English Churchman* treats it with suspicious hostility. The *Church Family Newspaper* greets it warmly, and has arranged for a series of letters on the topics with which it deals. For our own part, we think that the book has come at a most opportune time, and we are most grateful to Canon Denton Thompson for having written it. He has described, in terms both accurate and felicitous, the form which the Evangelical school of thought is taking in the face of present-day needs and present-day problems. Just because Evangelicalism is a living force it must grow and move

with the times. It must preserve the fundamental points of its great traditions, its profound reverence for Scripture, its emphasis on the atoning work of Christ, its doctrine of the soul's direct access to God, its Scriptural view of the ministry and Sacraments. These great truths constitute the heritage which it is our mission and our privilege to interpret, and, if necessary, reinterpret, to the twentieth century. Canon Denton Thompson's able presentment of the case makes this abundantly clear, and removes misapprehensions which some may have entertained about a great historic school of thought within our Church.

We should like to tender our respectful con-
The Bishop gratulations to the new Bishop of Ripon, to the
of Ripon. diocese to which he goes, and to the Church at large on this most excellent appointment. Dr. Drury has contributed to these pages, and we hope he will again. He is one of the clearest, and one of the sanest, teachers of to-day—an ornament of the most useful kind to the diocese over which he will preside. He has just published a book on the "Ministry of Our Lord," which we hope to review in due course. It is simply full of good things, and, without disrespect to his other books, likely to be the most popular of all his writings.

