

thereon and his recommendations calling for legislation, as now President Taft and Secretary Ballinger call for legislation; and he continues:

At this critical period, when the goal was in sight, enemies of conservation in Congress not only succeeded in preventing an appropriation with which to pursue the work, but attempted to forbid its progress by the Tawney amendment to the last Sundry Civil Bill. Thereupon the work of the National Conservation Commission was stopped. The recommendations of the Commission still wait for action. All wise men will agree that the situation is serious. The Tawney amendment was more than a mistake—it was a deliberate betrayal of the future. The dangers which confront the conservation movement to-day must be met by positive action in Congress. No action will be equivalent to bad action, and will have the same results.

IV. The attempt on the part of certain professional politicians to make it appear that the insurgents are opposed to the Roosevelt and Taft policies has failed. They are opposed to a continuance of an autocratic rule in the House of Representatives which makes it possible for a small oligarchy to block any legislation which the oligarchy does not approve. As Mr. Pinchot reminds us, it has succeeded in blocking thus far legislation which not only two Presidents, but with substantial unanimity the Governors of all the States, have called for as necessary to preserve for the public benefit the public wealth. The President is apparently hopeful of getting the consent of this oligarchy to the needed legislation. The insurgents do not share his hope. It is to be said in support of his hope that he has succeeded in getting assent to a tariff commission which gives promise of future tariff reform, and of a corporate tax law which gives promise of effective Federal regulation of corporations. It must be said, on the other side, that any legislation apparently favorable to conservation which is assented to by Speaker Cannon and Senator Aldrich, the leaders of the Congressional oligarchy, will be scanned with great suspicion by the American people. Meanwhile it is certain that the difference between the President and the insurgents is not on the question of public policy; it is on the question of method to be pursued in getting that public policy indorsed

by Congress. The President thinks that it can be secured by negotiating with the oligarchy; the insurgents that it can be secured only by overthrowing the oligarchy. The Outlook agrees with the insurgents. Even if the President should succeed in getting the desired legislation by the consent of the oligarchy, we should still agree with the insurgents. The President is debarred from taking any part or expressing any opinion concerning the methods by which the House of Representatives should do its business. We are not debarred from saying that we do not believe in an oligarchy, whether it is wise or foolish, beneficent or maleficent, and adding our further conviction that the particular oligarchy which the insurgents are attempting to overthrow is one of the strongholds of special privilege, and that in our judgment a great and increasing proportion of the American people desire to see it overthrown and a true representative assembly established in its place.

To sum up: The people believe in the President; believe in his avowed policies and the earnestness of his purposes; believe in a thorough and searching investigation to ascertain whether those policies are being honestly and efficiently carried out; and believe in the heroic endeavor of the insurgents to restore to the House of Representatives its ancient liberties and function.



## THEODORE THORNTON MUNGER

A few years ago a leading religious journal in Great Britain characterized Dr. Munger and four other Americans as "molders of British thought." An effective molder of American thought he has been in readjusting traditional religious beliefs to the new learning. Work and study in inconspicuous pastorates brought him, when near "the dead line of fifty," to intellectual and spiritual leadership among English-speaking people. This was signaled by the reception of his epoch-marking discourses on "The Freedom of Faith." In the Congregational fellowship, with which he was associated, the stormy passage from ancient to modern ways of thinking had begun sooner than with other

evangelicals, and among its pilots Dr. Munger's voice was most resonant and winning. A London reviewer, often inhospitable to American authors, said: "If Theodore Munger had been an alumnus of Cambridge or Oxford, and had received Episcopal ordination, he would have been a first-class university preacher."

The first strands of the bridge for orthodoxy across the gulf between mediæval and modern theology had been strung in the preceding generation by Horace Bushnell in his books on "Christian Nurture," "Nature and the Supernatural," and "Vicarious Sacrifice." Dr. Munger was Bushnell's disciple and legitimate successor, resembling him in mental temper and spiritual insight. He was the fittest man to write that classic biography which so justly appreciates his forerunner's relation both to the old theology and the new. The irenic and mediating spirit of Bushnell, so conspicuous in his correspondence, of a kind then rare, with Dr. Bartol, the distinguished Unitarian divine, was characteristic of Dr. Munger also. Quoting Phillips Brooks's remark that the Unitarian schism in New England could not have occurred had modern exegesis then existed, he strove for the reunion of the separated sections of the historic Church of the Mayflower, declaring that from its division had sprung pharisaism on the one hand and agnosticism on the other. Everywhere his method is synthetic rather than analytic, as a Platonist rather than an Aristotelian. He is always intent on the unity beneath all differences, on the truth common to contending parties, and his message, like Bushnell's, was to both. Such theologians have been few, but their tribe, thus fostered, is increasing.

Dr. Munger was the first to undertake a discriminating delimitation of what he found popularly termed the New Theology. He drew its lines with definiteness as a movement "to link the truth of the past with the truth of the present in the interest of the Christian faith." It is significant that the volume which this essay introduces contains a discourse on "Land Tenure." Here the humanistic and social character of Dr. Munger's theology shines out in utterances rare then in the pulpit, but frequent now, as the evil tendencies in

our social system which he criticised nearly thirty years ago have become so pronounced as to call for the curb which he predicted.

As a constructive thinker Dr. Munger pursued the inductive method, which alone arrives at reality. Hence he preferred to turn from the great creed-makers to the great poets and dramatists, as seers whose wider range of vision includes all phases of experience, penetrates the deeps of life, and prophesies the harmony that shall submerge the discords of the world. The remarkable discourse on "Music as Revelation," which concludes the volume of his "Appeal to Life," reveals the fine æsthetic sense which imparted its needful element of power to all of Munger's work.

At the age of fifty-five he was called to a station which experience and culture had eminently qualified him to fill with power. In his New Haven church he became practically a preacher to the University. Young men and he were mutually attracted. His earliest volumes, "Lamps and Paths" and "On the Threshold," had been written for young men—"hints suitable to the times, and pointing out paths that are just now somewhat obscured." A Yale professor advised his students to listen to Dr. Munger if they wished to cultivate a good style. His sermons were not only spiritually quickening, but they were distinctively good literature, the natural product of a finely tempered æsthetic sense. The matter, not the manner of statement, was what he was intent on, as the preacher of the gospel of a humanity regenerated and divinized by the Spirit that wrought and taught in Jesus Christ. Religion was for him no by-product of life, but its ruling spirit, animating all specific activities, whether in missionary service or in municipal government.

Nine years ago, on retiring from nearly half a century of pastoral labors, he wrote to a friend, "I am happy and dead tired." For a few years longer he served as a member of the Yale Corporation, in which, since 1887, he had been efficient for progress toward the university ideal. A brief period of seclusion from all activity followed, till, in his eightieth year, as he sat in his study chair facing the sun-setting of

a bright day, he closed his eyes and silently passed into larger life.



## THE LAYMEN'S MISSIONARY MOVEMENT

The limited interest of the Christian Church in foreign missions has been the surprise and the lament of earnest disciples of the Christ. Only a fraction of the Christian churches make any contribution to foreign missions.<sup>1</sup> Of the members of these contributing churches only a small proportion contribute anything beyond a chance coin dropped in the plate on missionary Sunday. And of this fraction of the membership in a fraction of the churches only a fraction are inspired by a real missionary motive; the rest are either only formally interested, as for the honor and standing of their church, or are animated by a zeal for ecclesiastical or sectarian propaganda. Dr. Brown, of the Presbyterian Board of Foreign Missions, told at the Haystack Meeting at Williamstown a few years ago the story of a Hindu whom he met in India who knew just enough English to say to him, "I am a Scotch Presbyterian." The great majority of laymen have had no interest in turning an East Indian into a Scotch Presbyterian or a New England Congregationalist. Nor have the frantic appeals to them to "rescue the perishing" been more effective. The doctrine that all the pagans who never heard of Christ have perished miserably and are still perishing, with arithmetical calculations of the rate of mortality and the cost of recovery, have fallen on apathetic ears. The laymen were by no means sure of either the death or the remedy; they doubted the tragic theory of soul destruction, and not less the affirmation that the imposition of an ecclesiastical or theological dogma on a foreign people would serve as a panacea.

There has been in recent years a development of a new missionary spirit; of this development the Laymen's Missionary Movement is partly a cause, partly an effect. If it proceeds as it has begun, no one can estimate what its ultimate effect

may be, both in the foreign field and in churches at home.

The new missionary spirit, of which the Laymen's Movement, reported on another page, is one manifestation, has two distinctive characteristics. It differs from the old both in the result which it seeks and in the motive which inspires it.

The new missionary movement is not a movement to rescue the perishing. It is not founded on any grim doctrine of an endless hell for the unreclaimed heathen—a doctrine which is as repugnant to Scripture as it is to sound philosophy and humane sentiment. Jesus Christ declared in his first reported sermon the object for which he came into the world:

The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor;

He hath sent me to proclaim release to the captives,

And recovering sight to the blind,

To set at liberty them that are bound,

To proclaim the acceptable year of the Lord.

And after his resurrection he transferred this commission to his disciples: "As the Father hath sent me," he said, "even so send I you."

This—not to rescue few or many from an eternal hell—is the purpose of the new missionary spirit. It is accordingly organizing schools, initiating industries, organizing hospitals, getting the ear of statesmen. A few years ago one of the visiting Chinese Commissioners at a public dinner in New York City told his hearers that China was waking up, and that it was the voice of Christian missions which had awakened her. That the New Turkey was made possible by the years of Christian missions and Christian education which preceded it is recognized alike by the friends and foes of constitutional government in that land. Japan openly and gladly acknowledges her indebtedness to Christian missions for the impulse to life which Christianity has brought to her. To give glad tidings to the poor, to destroy slavery and emancipate labor, to establish hospitals and asylums, to substitute scientific medicine for charms and incantations, to put an end to child marriage and widow burning in India and torture of criminals in China, to plant in foreign lands

<sup>1</sup> It has been estimated that only about one-quarter of the entire number contribute.