



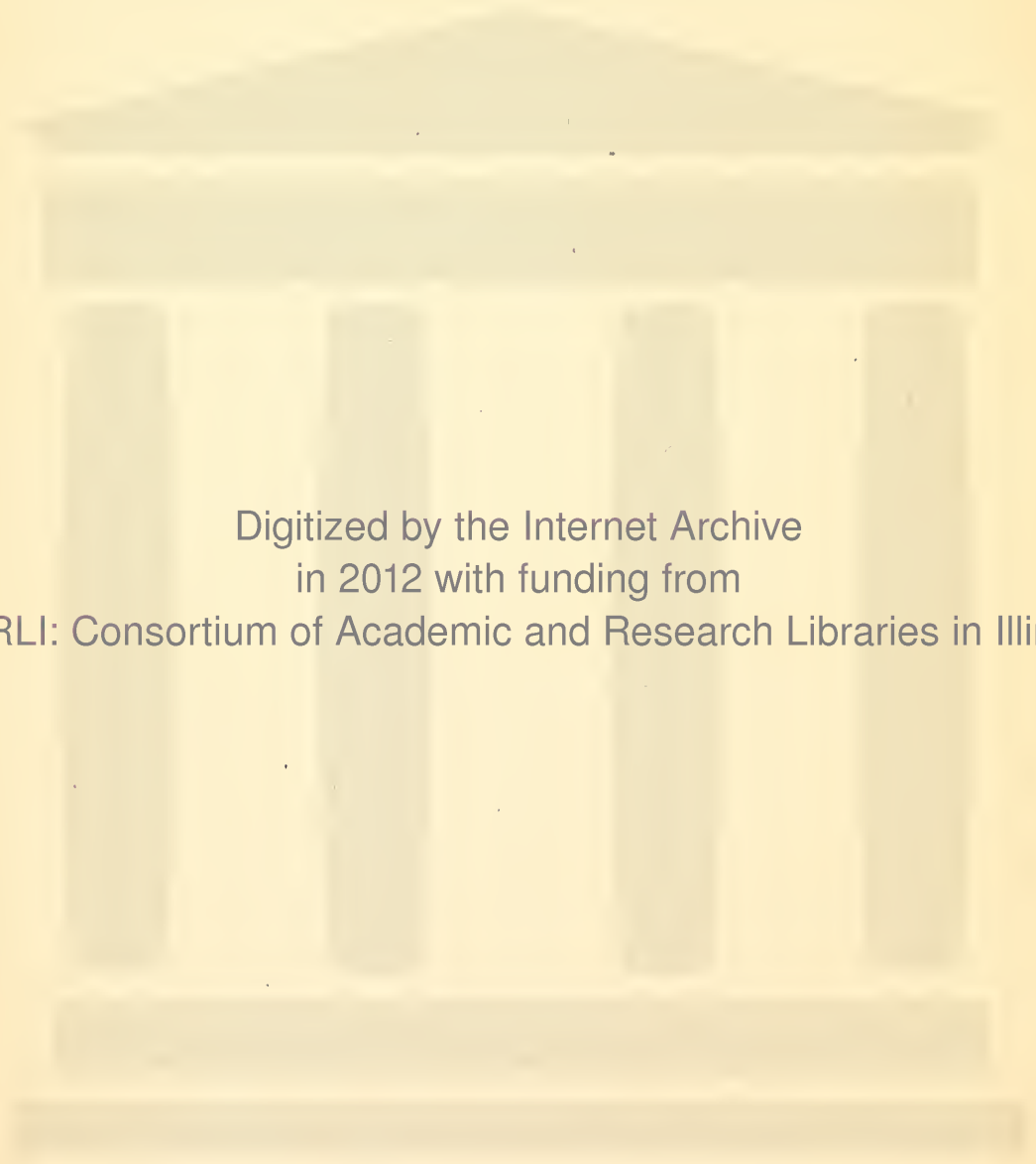
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*"God gave unto us the Ministry of Reconciliation"*

# THE CHRISTIAN UNION QUARTERLY

INTERDENOMINATIONAL AND INTERNATIONAL

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## A Statement

THIS journal is the organ of no party other than those, growing up in all parties, who are interested in the Unity of the Church of Christ. Its pages are free to all indications of Christian Unity and Ventures of Faith. It maintains that, whether so accepted or not, all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Savior—are parts of the Church of Christ and that their Equality before God is the paramount issue of modern times.

Such a journal must, necessarily, be unofficial in its attempt to be an Interpreter of the mind of the churches and in furnishing a Forum for better understanding and cordial appreciation between the divided, and sometimes far isolated, communions of Christendom. It, thereby, seeks to contribute something to clear the way to the Altar of Reconciliation.

It does not hold itself responsible for the individual opinions of its contributors, except in a very general way as to their character and general attitude; but it invites to its pages such contributions of thought as will, on one hand, help in the removal of misunderstandings, and, on the other, create an atmosphere where our differences may be frankly faced and freely discussed in Christian Fellowship.

All contributors are allowed the same freedom in the expression of their thoughts, as the Editor exercises for himself. He does not anticipate that others will always approve his thoughts, any more than he presumes to assume responsibility for the thoughts of others; but every writer is responsible for what appears above his own name. We are to be free to think and equally free to let think, until, in corporate thinking and corporate praying, we find the Road to Brotherhood.

Consequently, this journal is not only not the organ of any party in Christendom; but, likewise, it is not the exponent of any theory of Christian Unity. It follows the reality in personal experience of spiritual growth in Christ—growing up in Him and toward other Christians as we find the Truth, which shall free us from suspicion, prejudice, pride, and unlove. Then we shall be able to interpret Christ in those terms which He expressed in His own words,—“By this shall all men know that ye are my disciples, if ye have Love one to another.”



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## THE CHRISTIAN UNION QUARTERLY

230 N. Fulton Ave., Baltimore, Md., U.S.A.

**CONTRIBUTED ARTICLES:**—THE CHRISTIAN UNION QUARTERLY is open to contributions from all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour. It is entirely immaterial whether these contributions agree or disagree with the Editor's position, or the position of any contributor. We are seeking to bring together those who differ, for unless we frankly face our differences, and think them through, we shall never agree. THE CHRISTIAN UNION QUARTERLY welcomes to its Forum all Ministers of Reconciliation.

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# The Christian Union Quarterly

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# THE CHRISTIAN UNION QUARTERLY

JULY 1930

## AT THE EDITOR'S DESK

Christian unity covers the whole field of human relations because it is concerned fundamentally with brotherhood. War has no place in Christian thinking because it is an attack on brotherhood. Brethren should not murder each other. Carlyle reminds us that the earliest alliance was between soldier and priest, one fighting and the other imploring the gods to bring success to his arms. The editor's experience in Washington during Holy Week services is a reminder that the alliance is still being maintained. Jesus sought to break it and did somewhat for a century or two through his followers' refusal to enlist in the army; but, as the church grew in influence, it espoused war as enthusiastically as the centuries preceding had done. But now that the political governments have outlawed war the churches have got to clear up their thinking on wholesale murdering of their brethren. More than thirty years ago the editor of this journal began to feel uncomfortable in his patriotic addresses which included glorification of war. His turning point was in preaching a sermon in a western state for the Grand Army of the Republic. This embarrassed the committee which had invited him because they did not know until he arrived that he was a Southerner. That was an unhappy blunder for the chairman of the committee who was defeated for Congress that year, having invited a Southerner to preach to the Grand Army being one of the factors in the campaign. But to the editor this was of little importance. What concerned him was, What should be the Christian's attitude regarding war? With the exception of the Quakers and a few others, Christians generally were confused in their thinking and unchristian in their attitudes on the whole subject. Tolstoi was his savior. He adopted him as his hero thinker and devoured everything he wrote. He was, therefore, prepared for the Spanish-American war and the World War, and did not



support either. To offset the blood lust on the part of the ministry and the churches, he prayed every Sunday morning in his pulpit at the Christian Temple for the nations engaged in the World War, calling each of them by name. Consequently the incident in Washington, which is presented at length on another page in *The Christian Union Quarterly*, was in keeping with what he has been thinking for years. It had not occurred to him that there was any sensational element in his position, but he is grateful that Dr. Pierce made such use of it as to bring it into nation-wide discussion.

The churches have something by which to prevent war if they have the wisdom to use it. There are enough Christians in the world to-day to make war an absolute impossibility. General Tasker H. Bliss is correct when he says, "If the clergymen of the United States want to secure a limitation of armaments they can do it now without further waste of time. The responsibility is entirely with the professing Christians of the United States. If another war, like the last, should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended." But it looks as though the churches are too busy looking after their little two by four denominational fences to turn aside to a big task such as the abolition of war demands. And, in the event of another war, there are many Christians who would have no part in it; nevertheless, judging from some of the comments on the pages referred to in this issue of *The Christian Union Quarterly* and the silence of others, it looks as though the churches, as churches, would be at their old blood lust game as in former years, singing gospel songs as they go into battle and denying that Christ ever existed by their espousal of murder as a method of adjusting a dispute.

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The Disciples do not know what to do with their open-membership ministers. It is against Disciple traditions to bring them to trial. If the National Convention voted their names out of the year book, which they could do, it would set up an ecclesiasticism which might prove itself very unhandy

for those who set it up. So *The Christian Standard*, Cincinnati, suggests that the open membership ministers be ignored by leaving them off the convention programs, but this is not a punishment to busy men. The editor of this journal likes the suggestion. To be able to go to a gathering of Christians where one will not be called on for any service is a relief, especially to the editor of this journal who has averaged an address a day through the year for many years. The other advocates of open membership have more engagements than he has. The Disciples must find some other method of attack. How would it do to discuss the question, Who is a Christian? Would the Disciples be willing to go on record in their conventions that only those who are baptized by immersion are Christians? Then another question might come to the front, if those open membership ministers are so troublesome to the brethren: Is it wise to have on the convention programs Presbyterians, Methodists, Episcopalians, and others who have been baptized only by sprinkling or pouring? Does not the presence of those brethren on the convention programs strengthen the position of the open membership ministers? Any agitation on open membership raises fine questions. The more the Disciples discuss it the stronger the cause of open membership becomes. Let the Disciples do anything that appeals to them in this matter, but just let the question of the equality of all Christians before God be kept in discussion and good will be done.

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“The Disciples-Baptist Blowout” is the caption of an editorial in *The Baptist*, Chicago, on the rejection by the recent Northern Baptist convention in Cleveland of proposals for closer coöperation with the Disciples by a vote of four to one, which that journal termed “a glorious victory.” The convention arose and sang, “Just as I am.”

While the humorous side of this incident will be told and laughed about for years to come, there is a pathetic side whether looked at from the point of view of Baptists or Disciples, especially when it is remembered that there are no two communions in America whose ministers preach more nearly



alike than Northern Baptists and Disciples. But the Disciples arose in the Presbyterian household. On adopting immersion baptism they went for a while with the Baptists. Then they had a theological break. Later the Northern and Southern Baptists separated over the slavery question. It has been some time since these things happened, but we recover from a social break more quickly than from a theological break. Consequently the union of the Northern and Southern Baptists is far more likely than the union of the Disciples with any of the Baptist denominations at this time. The entrance of the Disciples into the possibilities of closer union with the Northern Baptists would undoubtedly delay closer relations between Northern and Southern Baptists. Besides, a union that is based primarily upon a form of baptism would be a very superficial union. It is no wonder that the Northern Baptist convention got in a discussion on the design of baptism. But we are hoping that the Baptists and Disciples will come together in the larger union of all Protestants.

After all, in the classification of denominational families would the Disciples be classified as a member of the Baptist family? Evidently even the most liberal Baptist denomination thinks not. This question was raised at the Geneva conference in 1920 when the editor of this journal was named as a Baptist representative. He had no particular objection to being named as a representative of that denomination or any other, for he feels a kinship with all Christians, but he maintained publicly that, while the English Baptists would not object to it, the American Baptists would not recognize such a classification and the incident of the Cleveland convention sustains it. On the other hand, would the Presbyterians accept the Disciples as a member of their household? Hardly. If they did, would the Disciples recognize the classification? Again, hardly.

There are no two communions in America more alike in their isolation than the Episcopalians and Disciples. Neither appears to have family connections or, if they do, their connections are very uncertain. Many Episcopalians are shy of Protestants and they lean toward the Roman Catholics, but the Roman Catholics do not want Episcopalians unless they



come to them as Roman Catholic converts; likewise, many Disciples are shy of Presbyterians and other pedo-baptists and they lean toward the Baptists, but the Baptists do not want them unless they come to them as Baptist converts. The fact of the matter is that both of these communions need to do some strenuous overhauling in their own households — the Episcopalians becoming more coöperative with Protestants and the Disciples seeking closer coöperation in the Congregational and Christian merger — lest when Protestant union comes in the United States both the Episcopalians and the Disciples will be left out, as they are in Canada.

In the meantime some of the Northern Baptists and some of the Disciples will continue to think kindly of each other and their individual churches will merge, as individual churches among Disciples and Congregationalists are doing. Denominational convention votes are fair tests of denominational interests, but rarely on the big things of the kingdom of God. That will have to be found among those to whom denominational convention interests are secondary.

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The proceedings of the New York conference, held November 13-15, 1929, will be published by the Macmillan Company, New York, under the title *The Equality of All Christians Before God*. This title is used because the recognition of this fact is the next step in Christian unity progress. The Christian Unity League emphasizes this and defines it in its pact, which all Christians are asked to sign. Thousands have signed it and many thousands more will sign it. Every Christian who reads these lines is asked to sign the pact. The book contains a full report of the New York conference including a full account of the observance of the Lord's supper at the close of the conference. In the introduction, which is published on the next pages of *The Christian Union Quarterly*, is a brief history of the rise and development of the League. This book will appear in the early fall. It will sell for \$2.00 in cloth and 60 cents in paper cover. Orders are coming in for it now. Address the Christian Unity League, 230 N. Fulton Ave., Baltimore, Md.

# THE EQUALITY OF ALL CHRISTIANS BEFORE GOD

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*(This is the Introduction to the volume containing the proceedings of the New York Conference of the Christian Unity League, now being published by the Macmillan Company, New York and London. Price \$2.00; in paper cover, 60 cents. Write to the Headquarters of the Continuation Committee, 230 N. Fulton Ave., Baltimore, Md.)*

WE are approaching the greatest period in the world's history. The human mind never so eagerly looked forward as now. By the adventures of scientists, statesmen, educators, and business men, the world is becoming increasingly unified. The League of Nations, the World Court, and the outlawry of war are powerful factors for international understanding and appreciation. These political movements and scientific, educational, and commercial organizations and interchanges, which have centuries back of them in their evolution, have caused to rise in the world such strong thought currents for good-will that they are affecting all relations of human life.

It would have been well if the churches could have led in these adventures toward world reconciliation. That was no doubt in the original purpose of Christianity in its proclamation of good-will toward all mankind. But theological divisions, which were too common in the experience of the church, quite obscured the primary message of Christianity. Every communion now, however, reveals the fact that its group fellowships are far more human and practical than theological. Out of these conditions is arising a new understanding of Christian relations. When long years ago the church became an adjunct to the state, which it has, more or less, retained ever since, it involved the human relations of Christianity far more than it realized. Therefore, in adopting the conscience of the state for their conscience in their attitude toward other nations and peoples even to the extent of their blessing the wholesale murder of them, and encouraging schism on theological differences as



their normal condition, thereby further breaking the brotherhood of Christendom, the churches became so spiritually weak that they lost the power of initiative and adventure. Nevertheless, to-day the churches are feeling the influence of these great currents of reconciliation and there are abundant indications of concern in the churches for brotherhood.

Jesus prayed for the unity of his disciples and laid down the principle that love for one another is the evidence of discipleship. Paul condemned division in the Corinthian church, saying, "Brothers, for the sake of our Lord Jesus Christ I beg you all to drop these party-cries." Under such conditions he withheld from them the term "spiritual," regarding them as "worldlings." A competitive Christendom, characterized by party-cries, as we now have them, is a worldly institution, by whatever name it may be called. Large spiritual possibilities are denied the followers of Christ so long as there is one group in Christendom, separated from the rest of Christendom and working antagonistically toward other Christians. The most remote division must be brought into accord with the body of Christians before there can be large spiritual possibilities to any of us.

There has hardly been any time in the history of Christendom that there have not been witnesses for this principle. In spite of definite movements as the result of these agitations, divisions have continued and multiplied, but the atmosphere of a most hopeful day is here. Perhaps, the sacramentalist and the sacramentarian represent the most extreme positions in our divisions, but these are not to be regarded, by any means, as impossible in their adjustment. For the present, however, we must think in terms that have to do with the healing of the multiplicity of divisions among Protestants. At the same time none of us can think in terms of unity without including the whole church. But a fairly well expressed unity, including equality and brotherhood, must come among Protestants before we can expect adjustment with those more remote positions. This is the judgment not only of most Protestants, but of some editorial writers among Roman Catholics and other non-Protestant communions.

With little more than two decades of history back of it, federation has been generally adopted among Protestants in most countries. It is a social approach and is the approach of least resistance. There is no reason why every Protestant should not wholeheartedly support federation. Its basis of co-operation is so broad that any Christian could take part in its activities. The Stockholm Conference on Life and Work of 1925 brought together Christians from all continents, representing numerically a little more than half of Christendom. They seek for the union of the churches in common, practical work, and insist that the principles of the gospel be applied to the solution of contemporary social, and international problems. It might be classified as another expression of federation, extending, however, in this instance, beyond Protestantism.

The Faith and Order movement which has to do primarily with the creeds and the priesthood of the church is theological and ecclesiastical in its approach. It has received the support of all of the communions of Christendom, except the Roman Catholics and some few Protestant communions. The Lausanne conference of 1927 was an interpretation of it. It is an important movement, even for those who do not give primary emphasis to the creeds and the priesthood. For these positions to be appreciated there must be a larger understanding of them and conferences will help to that end.

There are other Christian unity movements dealing with various phases of Christian unity. Some have culminated in unions, like those in Canada and Scotland, others are under discussion like those in India and other countries, and still others are dealing with Christian unity in general terms, but all are contributing to understanding and appreciation.

The rise of the Community churches, without any organization back of them or any special leadership for them, is one of the most significant movements of the times. From small churches getting together here and there, only a few years ago, some with the combining of several communions in one place, and, in another place, different communions with a somewhat



different agreement, but all under the common leadership of Christ, they now number more than 1600 churches with some of the most outstanding men in their pulpits. At the same time the Congregationalists and Christians have adventured into a merger of the two communions, becoming pioneers in denominational unity in Protestantism of the United States. Both had borne witness in their respective fields for many years to the needs of a united Christendom. When they made approaches to each other, there were such minor difficulties in the way that the merger of the two communions was easily accomplished.

There is a large sentiment, however, in all churches for the unity of our Lord's followers far beyond the official pronouncements of the communions. The Christian Unity League has come spontaneously to meet this need. It became what it is without being planned. It was first just a small group of people who were interested in Christian unity. Opportunities for expression readily opened. It is more interested in the passion and expression for unity than in organizing plans for the attainment of unity. Plans will take care of themselves if the passion and expression are kept free. It believes that spirit must have priority over organization. It is purposely organized as loosely as possible. It prefers to be kept as a movement rather than an organization, therefore, it easily includes all Christians in its fellowship. It does not parallel any movement or organization and is the rival of none, but values whatever contribution others have made and includes them in its study.

The League presents a religious approach to Christian unity. It seeks to interpret our relations to each other in the terms of Christ who says, "One is your teacher and you are all brothers." Brotherhood must be lifted out of its torn and disfigured concealment and lifted high in order to be blazoned again in the conscience of Christendom. It realizes the bigness of the task, for brotherhood has been buried under centuries of theological and ecclesiastical débris, but it also realizes that Christianity cannot function as a religion of brotherhood unless brotherhood is evident in the eyes of the world. All Christians

are brothers in Christ. For the churches to deny this by their denominational barriers has brought Christianity to the brink of ruin. Long ago Christ said, "A house divided against itself cannot stand."

The League is a fellowship of Christians in various churches seeking fellowship with other Christians in all churches. Other movements for Christian coöperation and Christian unity deal with the heads of the various communions and receive officially appointed delegations. That is one approach and a necessary approach. The Christian Unity League deals with individuals and is, therefore, unofficial and free — equally as important and necessary.

The League does not seek to force its views upon anybody, but it is not afraid to proclaim them from the house top and trust to common sense for their acceptance. Every member seeks to build up in himself affection for every Christian, however widely separated he may be from that Christian by the traditional barriers of his communion, but at the same time it desires the removal of those man-made traditions that have been thrown up to keep Christians apart. This is the sin of the churches and this sin has got to be abandoned before there can ever be brotherhood among Christians. Multitudes of Christians are already seeing the incongruity of claiming to be followers of Christ and refusing fellowship with the brothers of Christ. Lowering of the barriers is going on all over the world, cautious, to be sure, but the process is under way, which lends hope to the attainment of brotherhood.

A preliminary conference of the Christian Unity League was held at the First Presbyterian church, Baltimore, Md., January 12 and 13, 1928, after several informal meetings at the Emmanuel Protestant Episcopal church and the First Presbyterian church. At this preliminary conference 650 persons were enrolled for the day sessions, with a double attendance in the evening. Eleven states and Canada were represented. Immediately following the names enrolled, the communions were designated as Baptist, Catholic, Congregationalist, Christian, Disciple, Episcopalian, Evangelical, Friend, Lutheran, Metho-



dist, Reformed, Presbyterian, United Brethren, Universalist, Unitarian and others—in all twenty-five different communions, and, perhaps, the first time in history that Catholics and Unitarians sat as equals with other Christians in a Christian unity conference.

The program included the whole field of Christian unity, having special addresses on the Federal Council, the Stockholm conference of 1925, and the Lausanne conference of 1927, besides addresses on unity in worship, education, mission fields, social activities, with suggestions as to the next steps and the ways toward unity, concluding with an address on the sacrament of unity.

The conference closed with the celebration of the Lord's supper. In addition to the celebrants, who represented several communions, the assistants who distributed the bread and wine to the congregation were from Baptist, Congregational, Disciple, Episcopal, Evangelical, Lutheran, Methodist, Presbyterian, Reformed, and Universalist churches. It was a service of profound significance and spiritual prophecy.

Another conference was held in Kansas City, Mo., at Linwood church, January 16 and 17, 1929. In spite of the announcement from the weather bureau that it was the coldest weather in the middle west in forty years, attended by a drizzling rain and sleety streets, twelve communions were represented from five states. The program was of a high order. It closed with the celebration of the Lord's supper.

The Christian Unity League emphasizes the fact that all Christians are equal before God, equality being defined in a pact of reconciliation which, some little time after these conferences, was written hurriedly and sent to many prominent Christians, Protestant and Catholic, most of whom had indicated an interest in Christian unity. Sixty-three signed it readily, thirteen declined to sign it for various reasons, although some of these reconsidered and signed it later, and fifteen did not reply.

The pact is in three sections. The first section has to do with the needs of a united Christendom, to which anybody

could subscribe. The second section has to do with the equality of all Christians before God, which is the sensitive point because it tends to disturb the denominational superiority complex of most of us. The third section has to do with our pledge of brotherhood to all Christians, which is the most difficult of all sections because it demands action in uprooting individual prejudices and indoctrinations. This is the hardest thing to do. It is on this point that Christianity has so sadly fallen down. We Christians are far from having made a reputation for loving each other. After we have practiced the equality of all Christians before God we will still have some way to go before we come into the reality of love of the brethren. But Roman Catholics, Eastern Orthodox, Lutherans, Episcopalians, Presbyterians, Baptists, Methodists, Congregationalists, Disciples, and all other divisions in Christendom, including the least communion, what can we do to give the highest evidence of our love to Christ and to make God real in the thought of the world? We must abandon the luxury of our denominational mind and manifest love toward every Christian in the world, including the least in the discipleship of our Lord. Unity among the followers of Christ is to come by our love of each other. It means the advent of a new day among the peoples of the world. Let us hasten this day by definite action. Because we are brothers the refusal of the expression of brotherhood is our greatest sin. Therefore, Christians must do all that is possible in this generation to attain brotherhood.

The purpose of the pact was to discover where we are. Without fear or favor it went to the root of our divisions and simply asked for an expression of common decency in our fellowship with other Christians in public worship. It does not ask that any church abandon any creed or ordinance or order or polity, but it asks Christians to make the adventure of trusting other Christians as Christians by receiving them into Christ's churches and at his supper; and, likewise, to regard all Christian ministers as equals, regardless of differences in forms of ordination. All this seems very simple and commonplace, but it is the battle ground of denominationalism. This



battle ground is usually shunned in Christian unity conferences. But as we advance in Christian unity thinking, we must face frankly such difficulties as these and not fear to think them through. An official movement could not in this day do this. An unofficial movement, like the Christian Unity League, can do this and ought to do it. The day has passed when one communion may hope to win over to its position all the other communions. We are Christians in all communions and the beginning place of Christian unity is the recognition of this fact.

The political governments of the world have outlawed war by affixing their signatures to a solemn pact. Are the Christians of the world willing to sign an agreement to abandon the practice of disfellowshipping those whom Christ has received, but whose membership is in other communions? There is almost an element of tragedy in asking such a question. But the question is inevitable. The pact of the Christian Unity League is as follows:

We, Christians of various churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world, and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ.

And we propose to recognize, in all our spiritual fellowships, the practice of equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own.

And, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve.

On the basis of this pact, which received large publicity through the press, plans were made for the New York Conference of the Christian Unity League at St. George's Protestant Episcopal church, November 13-15, 1929. St. George's church

loaned their building to the League for a conference of three days. An invitation was issued bearing the names of one hundred and thirty signers of the pact from various communions in America.

The conference brought together a group of churchmen from as far east as Maine, as far south as North Carolina, as far west as Missouri, and as far north as Canada. It was a remarkable personnel. In the printed program the communions with which the participants were necessarily identified were purposely omitted in order to give priority to Christ over all communions. It was sufficient to know that all the participants were known in their localities and throughout the nation as followers of Jesus Christ. The subjects discussed were challenging themes. They were ably presented with unusual freedom and grace. Of several it was said that any one of them was worth all the time and expense of the conference. They are given in full in the stenographic record of the volume containing the proceedings.

With the exception of the removal of the celebration of the Lord's supper at the close of the conference from St. George's church to the chapel of Union Theological Seminary, five miles away, the routine program moved as originally planned. The bishop of the Protestant Episcopal diocese of New York objected to a Presbyterian minister who, of course, had not been episcopally ordained, acting as a celebrant of the Lord's supper in a loaned church edifice of his diocese. The vestry of St. George's church and the Protestant Episcopal members of the Christian Unity League were sure that St. George's church was exercising its canonical rights when it loaned the building for the service of a Christian unity conference, including the celebration of the Lord's supper, and it is only fair to the Protestant Episcopal church of America to say that it could have been done in other dioceses of that church without the slightest disturbance. But the League yielded at once to the protest of the bishop and the communion service was as beautifully observed in the chapel of Union Theological Seminary as it would have been in St. George's church, with the rector of



St. George's church and the rector of St. Bartholomew's church assisting. The same thing would have occurred with many Baptists and Disciples had there been involved receiving into membership a Christian from another of Christ's churches who had not been baptized by immersion. So of other communions on their separative characteristics. The incident, however, was a valuable illumination as to where we are in our approaches toward a united Christendom. To the ecclesiastically minded it caused irritation, for we recoil from allowing the rough side of our ecclesiastical or theological positions to be turned up to the light; but to others there was satisfaction in the discovery of a fact, which enabled us to find a basis upon which to make reliable calculation.

The Christian Unity League is attempting to think in the terms of the scientific method of our time. It has respect for theories, but it is particularly interested in facts, and to face them is a challenge for new adventure. The conference moved in the atmosphere of this idea. Dr. Charles Clayton Morrison in *The Christian Century*, says of it: "This was something definitely new in the Christian unity movement. It was an attempt to free the movement from the cumbersome method of trying to unite denominations that are not ready to unite. This method has been unfruitful because it always involved a threshing over of old theological and historical straw, and kept the essential problem from emerging into the light. The essential and primary problem of Christian unity is neither theological nor ecclesiastical. It is a problem in Christian morality. The solution of the problem will not be found in a common creed or a common polity, but in a common ethic — an ethic which reflects the mind of Christ and which will, therefore, cause the reëxamination of our churchly practices to discover whether these practices are unbrotherly and unchristian and, therefore, contrary to the mind of Christ. We shall make progress toward a united Christendom only when we cease to consider our doctrines and our orders in terms of their origin and their 'proofs,' and examine the moral quality of the practices which they lead us to adopt. If under cover of

our doctrines and orders we find ourselves doing things which are plainly unchristian there will be no course open to us but to revise our practices at whatever cost to our doctrines and order.

"It was this ethical point of view which distinguished the New York conference. A formula designed to lay bare the moral implications of our sectarian practices was the basis of membership in the conference. Each participant had signed the pact which defines as the central principle of Christian unity the fact that all Christians are equal before God. Any practice by a Christian church which presupposes the inequality of Christians before God stands condemned as unchristian. And if all Christians are equals before God all Christian churches are equal before God. Any ecclesiastical practice, therefore, based upon the assumption of the superiority of a particular church before God stands condemned as unchristian. It violates the thought and will of God. It usurps an authority which belongs to him alone. If God accepts and approves and blesses a Christian, a church, a ministry, who are we that we should presume the right to reject such a Christian, such a church, such a ministry? To do so is the essence of schism. It is a violation of the basic law of the organic body of Christ.

" . . . If all Christians are equal before God, who are we — Methodists, Episcopalians, Baptists, Disciples, Lutherans and all the rest — that we should set up special creeds or rites or orders or tastes or temperaments or any such thing by which we deny in the church of God the equality which exists in the mind of God? Of course, not everybody will subscribe to the pact. There yet remain among us — though their number is rapidly and beautifully growing less — those who believe that their special brand of Christianity gives them precedence before God. But the very fact that the principle of equality has been formulated in our day, and that it bites into the conscience of every open-minded Christian with real poignancy, is a token of enormous progress in Christian feeling. It is more than that. It marks the definitive discovery of the basis and ground of Christian unity."



No generation has been so free, so well informed, and so dependable for adventurous action as this generation. This has been particularly evident in politics and science. Christianity will be seriously impaired if it fails to make like adventures. These are the promptings of life. Statesmen have responded and we have the League of Nations, the World Court, and the outlawry of war. Scientists have responded and roads of travel have been laid in the air and the record of brilliant discoveries crowd the pages of daily papers. It is not only possible for the Christians of this generation to unite in a real brotherhood of good-will and adventure, but it is obligatory upon us to try to do it. The conference at St. George's turned the corner with a new understanding toward Christian brotherhood.

The Christian Unity League is here to serve. It invites all Christians into its membership, which is conditioned upon signing the pact — not the copy that is given in this introduction; for, at the instance of the writer of the pact, the New York conference made several slight revisions in the phrasing. The revised pact will be found in the printed volume. Every signer is asked to get another signer. The League is a crusade for brotherhood in the churches of our Lord.

PETER AINSLIE.

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Yield thy poor best and nurse not how or why,  
 Lest one day, seeing all about thee spread  
 A mighty crowd, and marvellously fed,  
 Thy heart break out into a bitter cry,  
 "I might have furnished, I, yea, even I  
 The two small fishes and the barley bread."

—*F. Langbridge.*

# WHAT AUTHORITY OUGHT WE TO ACCEPT IN RELIGION AND MORALS?

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BY REV. BEVERLEY D. TUCKER, JR., D.D.  
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IF one could answer this question in a simple, categorical fashion, there would be little excuse for this article. I put this question to a physicist, who is also a churchman, and he replied that we ought not to accept any authority, but to seek truth for its own sake, and that truth would be its own voucher. I complained that such a solution would leave no ground for this article, a situation which he apparently did not view as a calamity. On the face of it, however, it would be illogical to accept as authoritative the statement of one who assumed that the principle of authority is unsound.

In order to delimit the range of the controversial aspect of the question as far as possible, I shall take for granted that religion and morals are complementary terms; that religion is the inspiration of morals and that morality is religion applied. Therefore, broadly speaking, the same principle of authority will hold good in each case.

While we shall doubtless differ somewhat radically in specifying the seat of authority in religion and morals, we would be agreed that the principle of authority is inescapable in respect of the Christian religion. No individual would claim that he has discovered or invented Christianity for himself. It is rooted in history — with a definite beginning and with a long process of development. In the first instance, the individual derives his knowledge of it on authority. Without attempting to specify the authority — whether it be primarily personal,

documentary or institutional — yet we may recognize that the individual is born into a religious and moral environment which has taken shape before he arrives and that it constitutes a mighty pressure upon the individual. When we speak of authority in religion and morals, then, we mean, in part at least, the social inheritance into which the individual enters and to which his own experience must relate itself, as organism to environment.

Furthermore, as Christians we recognize that our authority has its classical moment in the personality of Jesus Christ, expressed in his life and teaching. The final authority for all types of Christians is to know the mind of Christ and through conformity to his will to be transformed into his likeness. At the World Conference on Faith and Order, meeting in Lausanne in August, 1927, all were agreed upon the declaration that, "The message of the Church to the world is and must always remain the Gospel of Jesus Christ." In the same spirit the Jerusalem Conference of the International Missionary Council, in Passion-tide, 1928, agreed that, "Our message is Jesus Christ. He is the revelation of what God is and what man through him may become. In him we come face to face with the ultimate reality of the universe."

Upon this basic principle of authority we can all take our stand. Our differences begin when we seek to specify the secondary authorities through which we receive our guarantees as to the mind and will of Christ. It is logical to assume that if God has spoken his authoritative Word to the world at a historic moment in Jesus Christ, he has also provided through the guidance of his promised Spirit for the authoritative witness to that Word. Accordingly there has been the persistent tendency to look to some secondary authority for the infallible witness to the mind of Christ.

Prior to the Reformation the infallible church, which spoke *ex cathedra* through the pope, became the final authority in Western Europe in matters of faith and morals. Protestants rejected the infallibility of the church and adopted the infalli-



bility of the Bible as their court of appeal. Our modern point of view toward the Bible, however, has made it impossible for us to accept the Bible as an infallible witness. The very fact that there are innumerable Protestant sects, each of which makes its appeal to the Bible for the vindication of its particular standard of faith and order, would indicate that there is room for much difference of opinion in our interpretation of the Bible. As a result of this process outward authority has been seriously discredited and there is a general disposition to fall back upon individual religious experience as the chief guarantee for the validity of religion.

The breakdown of confidence in external authority is doubtless the outcome of many factors. There are, however, two main factors which deserve to be singled out for special consideration. There is, first of all, the fact of a divided Christendom. In any given case of schism the whole truth is not likely to be the possession of either party. Each preserves and bears witness to a fragment of the truth. An authoritative witness to the truth will not be secured until the breach has been restored.

A second factor which has weakened the sense of confidence in the traditional witnesses to truth is the prevalence of the scientific method in the acquisition of exact data. Truth is no longer conceived as a deposit handed down, for which we need an authoritative witness. Truth is rather a yet undiscovered kingdom into which we must seek to enter through experimentation and research. The imagination is kindled to-day not so much through guarantees of security that our moorings are safely made to the past, as through explorations and adventures into uncharted realms.

In the attempt to give an answer to the question, what authority ought we to accept in religion and morals, we must of necessity bear these two considerations in mind and attempt to work out our problem in the light of their demands. In view of a divided Christendom we must seek to reconstruct our witnesses to the mind of Christ by interrelating our various strands of authority. In view of the scientific emphasis upon

experimentation we need, like the wise scribe, to find room in the kingdom of God for the bringing out of our treasure things new as well as old.

### *I. Authoritative Witnesses to the Mind of Christ*

In introducing authoritative witnesses to the mind of Christ, I would place, first, the *Bible*.

If we assume that the Christian religion has its classical moment in the historic life of Jesus Christ; that his life is the revelation of what God is and what man through him may become, then the Bible which contains the record of that life is indispensable as an authoritative witness to the mind of Christ.

It is sometimes maintained that, even if the documentary records had not been preserved, we should have a witness to the permanent contribution of the life of Christ in the corporate life of the church with its ministry and sacraments, which are to be thought of as extensions of the Incarnation and summaries of the Christian life. Again, there is the tendency to subordinate the authority of the Bible to the authority of the church by maintaining the thesis that the Bible was the product of the church's life and that it has been preserved only through the church's stewardship.

It is not necessary to combat either of these theses in the interest of establishing the authority of the Bible. They are rather to be taken as evidences of the fact that the authority of the Bible and the authority of the church are interrelated and necessary to one another. Regardless of what might have been the outcome, if the New Testament records had not been preserved, we may thankfully acknowledge that the church has rendered no greater service to the Christian religion than its stewardship of the written word.

These documents keep vivid from generation to generation the impression which the words and deeds of Jesus made upon his immediate hearers and followers. There is no adequate sub-



stitute for this witness. Moreover, the Scriptures furnish the data for checking and rechecking the loyalty of the church in each succeeding generation to the mind of Christ as disclosed in his life and teaching; "so that," as Article VI of the Articles of Religion declares, "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

Nevertheless this authoritative position, which we attach to the Bible as the means of access to the mind of the historic Jesus, does not carry any guarantee of infallibility. What the New Testament preserves for us is not the life itself but the record of the life. Jesus himself left us no written record, and he is quoted as saying of his own teaching, of which his disciples have preserved their impressions, that "the words which I speak unto you are spirit and life."

Therefore, while the New Testament remains an authoritative portraiture of the historic life of Jesus, we need always to remember that the subject is more than the portrayal, and to its interpretation we must bring not only the most thoroughgoing methods of historical and literary criticism but also the sensitive appraisal of spiritual experience. "For spiritual things must be spiritually discerned."

## *II. The Authoritative Witness of the Church to the Mind of Christ*

Next to the Bible as an authoritative witness to the mind of Christ, I would place the *corporate life of the church*.

We are confident that with the historic mission of Jesus Christ there came a new, creative infusion of the Spirit of God into the life of humanity. At the same time, there is strong evidence that this fresh stream of spiritual power first sought its outlet along the old, well-worn channels, deepening and widening them, and then overflowing them with the onrush of its power, seeking new channels of expression only as the old proved inadequate.



From the beginning his spiritual experience is interwoven with the customs and the institutions of established religion. His motives always are not to destroy, but to fulfil; to renew the old loyalties with vital significance.

In this age when the institutions and the traditional forms of organized religion are being subjected to searching criticism as a result of the influx of new ideas through scientific research and widespread education, it is well for us to re-read the Gospel and to note how Jesus met similar situations. Each generation has a way of thinking that its own particular age is an age of transition, that it is confronting a crisis. The truth of the matter is that all life and growth constitute a transition — that to face a crisis is the natural condition of any human development.

What we tend to forget is that every advance that the individual makes is secured by standing upon the foundations that have been laid by those who went before him. If we are to pass on to those who come after us the results of our efforts, we must add our gains to the institution that reared us. If we abandon the institution, we deprive our children of a factor that was essential in our own spiritual rearing and growth.

True religion is, we recognize, an experience in the soul of man — immediate, direct contact with the Spirit of God. But the institutions of religion prepare the individual for that experience. Our parents present us to the Lord in the temple; surround us with the accumulated results of religious experience which the church gathers together and hands on to the new-comers in the race. The church cannot give us religion ready-made, but its teaching, its symbols, its sacraments, its corporate life may call forth and awaken the soul of the individual into the awareness of God.

It was in the temple that Jesus was presented as a child; it was in the temple that he was awakened to the consciousness of his vocation, "I must be about my Father's business"; it was to the synagogue that it was his custom to go on the Sabbath day. His own religious experience went far beyond the insti-

tution in which he was reared, but to that institution he brought his new found treasures as to his spiritual home. When the Christian church started on its way, it was the old church with its Scriptures and its worship invigorated and infused with the spirit of Jesus.

Men no less to-day than in the past need a spiritual home. If we think of the church, not in the legal terms of the court room or of the state, but under the metaphor of the home, it furnishes us the atmosphere in which authority and individual experience may find a happy blending. The authority which the church brings is not that of a legal code which would restrain individual action; it is rather the authority of a larger experience which would encourage the individual to act upon its assumption. It is the authority of parental love which would have the children bring back to their home their new found treasures and experiences for the enrichment of its fellowship.

From this brief summary it will be seen that I think of the authority of the church as primarily resident in its corporate life and collective experience. This broad statement needs two qualifications. First, the authority of the church is customarily mediated through its duly commissioned representatives, the ordained ministry. It is, however, the church that authorizes the ministry, not the ministry that bestows authority upon the church.

Secondly, the authority of the church's witness to the corporate life and collective experience is seriously weakened by the fact that the whole church has been divided. Each separated group has preserved some emphasis and some aspect of the truth which is necessary, if the church is to bear adequate testimony to the mind of Christ, as it speaks to us through his mystical body which is the blessed company of all faithful people. Therefore, the true authority of the church waits upon the restoration of its broken unity.



### *III. The Authoritative Witness of Individual Religious Experience to the Mind of Christ*

The Bible may bring to the individual the disclosure of the mind of the historic Jesus; the church may press upon the individual the testimony of its collective experience in Christian believing and living; but for the individual the Christian religion and morality remain an assumption and a theory until he has himself entered into the experience with his whole heart and mind and will.

"Except a man be born anew he cannot see the kingdom of God." It is true, the phrase is analyzed into its component parts, "except a man be born of water and of the spirit." The outward authority is necessary as a preparatory stage for discipline and tutelage, but it is of no avail unless after the baptism with water there comes the mightier baptism with spirit. The Jesus of history and the Christ of collective experience wait for the fulfilment and vindication upon the mystical experience of the individual who has discovered with St. Paul that "it is no longer I that live, but Christ that liveth in me."

The authority of this experience has often been officially discounted because it has manifested itself too exclusively as an emotional possession. While no one can deny the power of a great emotion, yet its power soon exhausts itself unless it find expression in loyalty to the spirit of truth and in practical demonstration.

(1) The fourth Gospel quotes our Lord as saying to his disciples on the eve of his departure, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he shall guide you into all truth." We have here a suggestion as to what Jesus meant by truth—the reason that he remained silent before Pilate's question, What is truth?

Truth is not a finished product, a formula or opinion, which can be passed on ready-made from one man to another,



from one generation to another. Truth is rather spirit, a dynamic principle of life, ever growing, ever new.

Many men and women hold aloof from definite association with the church, because they have the presupposition that when an individual joins the church, his faith, his attitude toward truth must be finished and complete — there must be no open questions.

Nothing could be further from the outlook of Jesus. He calls as his disciples, not men who have decided upon every issue finally, who have nothing to learn, who hold that the last word has been said upon truth; rather he calls men who can be born anew, who are capable of growth, who will follow the lead of the Spirit of Truth into ever larger revelations and discoveries of truth; men who hear the Spirit of Jesus saying afresh in each succeeding generation, "I have yet many things to say unto you."

Thus the individual accepts the historic summaries of the church's faith in creeds and formularies, not as staking out the limits of truth but as assumptions with which to begin. Not only do they await verification in individual experience but they demand reinterpretation and restatement in the light of new issues.

(2) Moreover, the experience of the individual bears authoritative witness to the mind and will of Christ through proving that his way of life is workable in concrete situations. "By their fruits ye shall know them." "If any man willeth to do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." "By this shall all men know that ye are my disciples, if ye have love one to another."

More authoritative than the written word, more potent than the efficiency of organization is the human personality through which the love of Jesus shines and manifests itself as a living reality to-day. There are individuals we have known whose lives reveal sure evidences of the kingdom of God — an instinctive responsiveness to the inner voice of conscience as the mainspring of their vocation; the love of Christ constrain-

ing them to give themselves without stint to make life around them a thing of joy and beauty forever. Such lives bear an authoritative witness to us of the fact that, "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

My conclusion, then, is that the mind and will of Christ remain the final authority in religion and morals. While we have no infallible witness to the mind and will of Christ, yet in the Bible, in the collective experience of the church, in the living testimony of individual lives we have authoritative ground for making the assumption of faith and seeking to verify in experience the truth as it is in Jesus.

BEVERLEY D. TUCKER, JR.

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## THE WANDERING CHRIST

Where bides the Christ today? With narrow men  
 Who fight for doctrines with a fiendish zeal;  
 Who whine long prayers as they, concerted, kneel;  
 Who see no goals beyond their selfish ken?  
 Christ bides nowhere: he walks abroad today,  
 Leaving the shrines where bigot souls repair  
 To veil their sins with alms and empty prayer;  
 He walks abroad, a sad, forsaken way,  
 Where men are dying, slain in "Christian" strife,  
 Where men despise, by "Christian" hatred led.  
 Thither he goes to lift some bleeding head,  
 And there he stands to teach love's truth of life.  
 What shrine avails to save the souls of men  
 Till Christ the Lover shall be heard again?

—*Thomas Curtis Clark.*

# THE SPIRIT OF ORTHODOX CHRISTIANITY

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BOTH in Russian and in Syriac, "orthodoxy" is translated not "right opinion" but "right glory" — right worship. The sense given is incomplete, but significant. For it means that here the criterion is not the head but the heart. But the heart is not thought of as the seat of the emotions. It is the seat of intellectual vision; the head can work out our understanding, but only the heart can open to us material for understanding. For too long in the west the proud head of man has tried to do without the heart, or to treat it as merely the seat of the emotions, a useful but dangerous servant. And inevitably the proud head of man has lost its organic link with reality and tried to replace it with logic. The work of orthodoxy is to bring our minds down from the lofty throne of the head, into the humility of the heart, where reality is to be found.

The humility of the heart — for the heart is in abasement before the vastness of God: at the same time the historic facts of Christ are seen with intense realism in the intimacy of the holy Spirit by which the heart finds in these facts its own royal freedom.

In Orthodoxy, doctrine and worship and life are one.

In the west this is forgotten. The continued use of the Latin language divorced doctrine from worship in such a way that doctrine became a system of philosophy, and worship a system of emotional expression, both superimposed upon life.

At the same time the fact that the priest alone commonly understood the liturgy made him the final authority in its interpretation.



But the ideal of the Orthodox church has always been that the liturgy should be in the language of the people. As a result, their liturgies being the great vehicles of doctrine, the people learn their doctrine as they offer it in worship. So the understanding is kept in its right dependence on the heart, and the worship is saved from emotionalism. Both are held to a reality, which is known to be beyond understanding and above worship, but intimately present to both. The fulness of our religion is no theory, but is known in prayer; and nothing can break such knowledge.

Humility and awe have kept the liturgy so balanced in the face of reality that no moment, however holy, comes forward out of its proper proportion to blur the whole. The worshipper may not notice it all the while he is in church, but he departs and this unobtrusive thing goes on working its way into all his life. The liturgy becomes his ineffaceable background.

And, again, because the liturgy belongs to the people, the liturgy itself is the final authority, and the peasant can on occasion appeal to it against priest or scholar, and be justified. Seen on a larger scale this means that neither pope nor patriarch, nor in itself even an œcumenical council, have the final authority. Only the actual consent of the people of the church confirms their decisions and proves them to be indeed the infallible voice of the church.

Again, in the west the individual authority of priest, bishop, pope, encouraged a wrong kind of individualism which on the whole only became more developed in the Reformation when every man became his own pope. Religion had become something superimposed. Men tried to find the way out each in his own heart. But the danger here is lest he should forget that the reality he knows in his own heart is the same reality that reveals itself to him in the world around him. The heart must not be an escape from that world, only a fuller, closer entry into it. The nearer you are to God, the nearer you are to your neighbor. And God cannot be any man's monopoly. To the Orthodox, church life and the life of the soul are seen to be really identical. It is possible for some saints to live a full

church life in real isolation, without even the services of the church, and with only one simple prayer constantly repeated. But before this can be attained we need to be very sure of our church life.

The Orthodox church, which is the church par excellence of liturgical worship, is also the church par excellence of the hermits.

We are afraid lest theology should obscure the simplicity of Christ's intimacy with us. Some men try to do without theology. The Orthodox also understand this fear. But their answer as a church is to throw all the fullness of their theological thought into their worship. Its very bulk suggests the awful fulness of God and makes us afraid to dwell on any single point too long, lest it should upset the balance and simplicity of our approach to and worship of God. I have an idea that many western ways of meditation are rather alien to the Orthodox spirit.

The church is something intensely real and present and yet something above us. For Orthodoxy is always based not on any thought of a legal minimum to be required (Latin ideas on works of supererogation are contrary to the Orthodox spirit), but as a maximum, an ideal which will always be above us, but which remains our necessary aim. The individual cannot attain to it, but he is anchored to it in the church. The Orthodox speaks of himself as a member of the Orthodox church, but cannot think of himself as individually an Orthodox or a Catholic, in isolation from thought of the whole church. Only the church is truly called Orthodox or Catholic. He is in the church by the power of the spirit holding him, the bonds of love. So it is that in the liturgy, the creed is introduced with the words, "Let us love one another, that we may confess . . . ." — for apart from the life of the church no individual can make a true confession of faith, even if he uses the same words, their meaning cannot be complete except in the life of the church. Only this life does mean that each member partakes of the intimacy of the Spirit. It is surely incredible that for an Orthodox the question should arise, as it does for the Latins,



whether the mystical way of union with God is for all Christians, or is only possible for some. Of course it must be for all.

Again the fact that Orthodoxy is elicited, not imposed, means surely that even had Adam not fallen, the incarnation was the only inevitable fulfilment of creation. Here again a Latin problem would not arise for the Orthodox. This cosmic nature of Orthodoxy, which comes not to snatch us away from creation, but save and glorify all creation, leads us on to the thought of Orthodoxy as a religion which must attach great importance to its historical nature. Christ took human nature, not that human nature might be absorbed or lost in God, but that it might really find its fulness in him. This means that the body, the material world, etc., can never be matters of indifference to the Orthodox. This is why the historic and visible unity of the church can never be a secondary matter to the Orthodox church. For her, if at any period there had ceased to be one body retaining the fulness of the faith and the visible unity of the church, then at that period the incarnation of the one Christ would have ceased to be a present fact: for the church *is* the risen body of Christ still present and incarnate. But of that I must speak more later.

The Orthodox church is the church of the holy places. This is no superstitious attachment, but the same attention to history. To neglect them would be rather like neglecting the Bible. She is at home in all the world and yet inevitably she does come back to the holy places as we all come back to the homes of our childhood, with a special love. And somehow if we lost that special love, we should lose with it our power for loving any other place in all the world. The Orthodox church is alone really at home in the holy places, and perhaps this is a symbol. It is odd how to-day with the development of Asia, we are beginning to see Jerusalem as really the center of the world, the one meeting-place of east and west. And is it not likely that the church which has never been westernized, the church of the land in which our Lord lived, would be the one most fitted to show how Christianity is to acclimatize itself to India, China, or Japan?



Behind this, further, there is the fact that Orthodox understanding of the incarnation is such as to necessitate a deeper attention to the Old Testament than has become common in the west. And we might remember here how one of the traits of Orthodoxy is its power to search out and wait for the spark of truth in most unexpected people. Here at least Christ has not ceased to live with the publicans and sinners. Dostoievsky's novels are a lesson for us in this.

Every element in man's character is of value for God, and no method must be accepted which would prevent their free conversion. God took our nature upon him, not in order to lecture us or to impose a law, but to share all the fulness of our troubles and temptations in order that he might save and glorify them all, not by force but by their free awakening to his light.

This utterness of the incarnation is accepted uncompromisingly by the spirit of Orthodoxy. It is often misunderstood, and here are some of the deepest contrasts between Orthodoxy and the west. It is the fact of which I have already spoken when I was speaking of Orthodoxy as fundamentally a religion of the people. Salvation is not handed down to us from above, but shared with us on our own level by the King of all. The hierarchy depends upon the reality of the whole church, and the laity is itself a sort of priestly order. This is why Orthodoxy accepts, in order to make Christian, the simple beliefs of country folk. It has no need to be afraid of "superstition" since that also can be converted; and only an unChristlike presumption of the head — the educated people — could abolish it. It accepts the folk-lore of religion as of positive value among people who have no need to make the western distinction between mystical and scientific reality. And here also we must realize once more how "education" in our sense is not seen as a primary necessity even for the clergy. It is too apt to make of the clergy a higher class. And in their religion no education could be as full or as well balanced as that provided in their worship. The peasant priest or monk who remains a peasant is a fulfilment of Christ's principle of incarnation. He is one of the greatest assets of an Eastern church.

As a counterpart to this, it is noticeable how many of the most important theologians of the Orthodox church are laymen.

Another result of this readiness of Orthodoxy to wait — to elicit and never to force — is the absence of sentimentality. Each man in being Orthodox must be true to himself. Orthodox people will draw this distinction — that while Latinism fits all men into an imposed system, Orthodoxy demands character, individuality, in every man. This is in some ways the source of its greatest difficulties; but it is near to the greatest of its possessions. A man cannot be Orthodox save by a positive liberating act of his own free will; there is no easy resignation, but a resignation by way of an unending wrestling with God. An imposed religion depends too much upon the power of emotions directed from without. Orthodoxy has its emotions stirred only from within. This is why we have noted in it the combination of fearlessness of emotions with an intense cold bloodedness. And at the same time it gives a tremendous masculinity to Orthodoxy. We remember that the starkness of the hermit ideal belongs in some degree to all Orthodox people.

The principle of the incarnation explains also the Orthodox attitude toward state and nation, which has been grossly misunderstood in western Europe. Orthodoxy cannot think that the church should be indifferent to political matters. For this would mean that the incarnation was concerned only with a part of life, not with the whole. On the other hand, she can never take the Latin line of seeking independence of the state by making herself a state, or ruler of states, for this would be for our Lord to accept in Gethsemane the defence of the twelve legions of angels. The church accepts Constantine as a saint because in him was brought into the open a real vision — that of the possibility of a Christian state. She accepts the state in order to save and convert and glorify it, while she is perfectly conscious of the dangers. So she sends out her monks into the desert as a safeguard, in order that if the state fall back in practice into its un-Christian life, she also may be able, if necessary, to fall back imperceptibly but surely into the old martyr condition, which she has learned in the centuries of



persecution. She must always aim at a Christian empire, not an imperial church. Christ is King before he is Priest, and so the King layman as he is, and not the bishop, is in a sense the highest hierarch, the highest personal sacrament in the church. Latins call this Caesaro-Papism, and it is full of dangers, but anything save an acceptance of it in spite of its dangers must be an abandonment of the full ideal of the incarnation. Only the church must always retain the martyr background. It must serve the state for the state's sake by submission whether to martyrdom or to honor.

This implies also that the church must recognize the tremendous Christian value lying behind those dangerous qualities of nationalism and patriotism. The use of the language of the people is one side of this. It means that Orthodoxy believes that universal love is to be found through the full right development of home-love in all men, not by a homeless cosmopolitanism. Jerusalem, which is always the heart, not the head, of the church, keeps alive the true historical internationalism without which objective Christianity would be impossible. The example of the Russian mission in Japan is a tremendous example of the efficacy of this Orthodox ideal. We know how strong is Russian nationalism. But just because he had learned the truth of nationalism in Russia, the Russian bishop in Japan, when the Russo-Japanese war came, authorized and encouraged prayers in the Japanese Orthodox churches for the Japanese army fighting against Russia. And every Orthodox Russian will speak of this with pride.

But Orthodoxy is not the mere imitation of Christ. It is the acceptance not only of his Cross, but of his triumph. Christ has risen from the dead, by death trampling upon death. This is the heart of Orthodox objectivity. Apart from it Christ would but be another and greater Socrates. But in it the work of the incarnation bears fruit. "He became man in order that man might be deified." The human nature which he took in all its fulness, the death which he underwent is in all its fulness taken up, raised in power, ascended into the very heart of the divine nature. Death is swallowed up in victory. So all that



went before, all the suffering, is transformed from a mere moral story into a joyful triumphant present fact. Calvary for all the intensity of Orthodox devotion to the Cross, is on one side in the church which it shares with the tomb. We westerners call that church the church of the holy sepulchre, and wonder why the place of the dead body is more central in it than Calvary. Then we learn that to the Orthodox, Greek or Arab, it has always inevitably been the church of the resurrection; and the tomb from which the fire of the divine life goes out to spread through all the world is seen indeed as on earth the true center and source of the world's life. Of course Calvary is on one side where death is swallowed up in victory.

Even in their thought of the Cross, the Orthodox emphasize rather the agony in the garden, the pain of Mary, the human nature, standing at the Cross foot praying for the resurrection, but the triumph of the crucified.

And it was not only he who rose from the dead, he raised with him the dead of olden times. And he communicates his risen life to us. So the cross that the saints bear is no copy but Christ's own Cross, brought to them by himself in his risen life.

Christ has sent to us his Spirit to take us really literally up into his triumphant life, even now while we are still living on earth. And by this gift the whole world for us, the whole of our beings, is transfigured and transformed — so absolutely that the Orthodox must think of this transfigured reality as the absolute reality even here and now. His whole doctrine is taking for granted this transfiguration reality; it is true in the Spirit and can only be believed or understood by those who will accept it on this level. One of the deepest of Orthodox accusations against Latinism — and the whole west in its following — is that owing to lack of real Christian faith in the resurrection, it has tried to drag Christian truth down and back to the old pre-resurrection level. Hence Western scholasticism; and here also is the reason why in the Oberammergau passion play people feel that something is wrong when they come to the resurrection. Here also is the difference between

eastern and western religious pictures. The western picture even at its most beautiful is moralist, a type of human aspiration; the eastern ikon even at its crudest is a window through which heaven looks in upon us.

The whole world is transfigured and we in it. He became man that we might become God. The west is afraid of saying this. But it is the essence of the matter, the only fulfilment of the incarnation for the east. The Spirit makes us literally members of Christ. In us the incarnation is continued and the resurrection extends its sphere. And he giveth not the Spirit by measure. As in the incarnation, so in the gift of the Spirit, he gives without reserve. He entrusts himself utterly to us, and that is why he is our judge.

If we would understand the staggering absoluteness of the Christian faith, we do well to remember our Lord's baptism in Jordan. It is terribly neglected in the west, to the east it is the greatest revelation of the trinity. What is happening here? About the person of Jesus is breaking out into man's sight, not a picture of the trinity, but the very fact of it. That Father's voice proclaiming him, that pure dove-embodied Spirit of the Father's love and hallowing which now descends upon him is no new thing. Unseen it has been happening all through his life. More than that, present before us is the fact which is before Abraham was, before the world began to be created. Here in a point in time is the pure act which contains and transcends all time, and a man is the focus of its manifestation. All that God is, is revealed in immediate reality upon the man Jesus.

Think on and you find that this is always the Spirit's work. When the Spirit brooded on the face of the waters, when the Spirit spake by the prophets, when the Spirit overshadowed Mary, always the son remained the goal of the Spirit's work. The Spirit's work in creation is always the framing and hallowing of the incarnation. And afterwards it continues so. When the Spirit descended upon the apostles, the Spirit was not merely sent by a Christ remaining aloof. The descent of the Spirit brought Christ again to the apostles by forming him in



them and making them his body. And upon this body, as in Jordan, all that God is is shown forth to man. Here is the astounding fact that just as our eucharist is a real partaking in the actual last supper, so the baptism of each one of us is the real baptism of our Lord in Jordan, extended to us, and by the revelation through and upon us of all that God is, our very human nature is really made divine.

So always in Christ's life, which we share in the church, we know the holy Spirit descending, not from an aloof Christ upon us, but from the Father upon Christ being made incarnate in us. That is why filioque is really impossible for the Orthodox.

The overshadowing of the Spirit is the very essence of Orthodox church life. To the Orthodox as for St. Irenæus, "Where the Spirit is, there is the church; and where the church is, there is the Spirit." No act of the church is possible apart from the church. In the west the mechanical theory of the sacrament gives implicitly to the hierarchs — priests, bishops, or pope — the powers which only belong to the Spirit. The pope defines doctrine. The bishop ordains a man, and his act is valid apart from the question whether he has the authority of the church. The priest consecrates the eucharist by repeating a form of words mechanically. But to the Orthodox only the spirit is the criterion of doctrine. "None but the Spirit can know the things of the church." The priest or bishop in the performing of sacraments is but the tool of the Spirit, so that he says, not "I baptize . . . .," "I absolve . . . ."; but, "The servant of Christ N. is baptized, etc." And in the consecration of the eucharist the recital of the words of institution is but a proclamation of the right by which we now can celebrate the eucharist: it is only brought into the fulness of present reality in answer to the invocation praying for the descent of the holy Spirit on us and on the gifts, changing them. . . .

The word sacrament is western. The eastern word is simply mysteries — secrets — things which we know but don't understand — and that gives the real sense better. The reality of the blood and body of Christ in the eucharist is so intense for the Orthodox that the Latin explanation of "transubstan-



tiation" must offend him. "We believe," a Russian said to me, "that it is the flesh of Christ, not the meat of Christ." It is his risen body, not the old "natural," untransfigured body, that we receive. But the one mystery is not to be thought of apart from the whole church. The church is Christ's body, and the eucharist is Christ's body; not in a different manner, but as the heart of this same presence in the church, as the means by which the life of the church is preserved and imparted in her members. The Orthodox approaching the sacrament prostrates himself. But as he goes away after partaking he bows to none, for the heart of all church life is at that moment seated in him.

But again it is not forgotten that even in the height of the deification of man the distinction between human and divine is not blurred. At the heart of the liturgy itself the priest bending before the consecrated body and blood confesses to the Father "we bend not to flesh and blood, but to the fearful God."

And as the eucharist has no meaning apart from its place in the life of the whole church, so it is also with all the mysteries of the church. How can the secrets of the church exist where the fulness of the church is not? So, while, e.g. apostolic succession is necessary in the ministry, it is not enough. It must be accompanied by the authority of the church. So logically the Orthodox position is even far more extreme than the Latin.

But the Spirit of the church is not bound by human logic, and the church can recognize outside her visible unity some kind of continued life of the Spirit: So it is that she can if she likes regard the gain of the fulness of Orthodoxy as itself completing what was lacking in sacraments received outside her unity. This is what is known as the principle of economy.

And yet all that I have said has hardly touched upon the deepest and truest life of the church. What, after all, is this life, this family or body? It is not just its earthly manifestation, but it is the full content, behind that, of the invisible church. It is the sharing in one life of angels, archangels, cherubim, and seraphim, of all the saints of God, and of the

faithful of all time. This human manifestation is indeed at its core. The virgin, the type of that persistent purity in humanity which God took to himself, is nearer to him than the cherubim and the seraphim. And we who are in Christ, are of her flesh "Christ's mother is our mother, even interceding for us." All these we must remember and venerate, for Christ is in them and they in him. So to turn to the saints is not to be distracted from the Christ who told us, "Inasmuch as ye did it unto one of the least of these my little ones, ye did it unto me." For heaven and earth are really one in the church and death forms no barrier to the concourse of our prayers. In the liturgy and in the life of the church on earth the kingdom of God which Christ brought is indeed present. But always it is present expectantly. The life of the church never forgets a present eschatological expectation of the day when the kingdom of God shall break out in all its fulness.

D. J. CHITTY.

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## THE DAWN

The ancient words at daybreak I recall,  
 "As having nothing, yet possessing all."

This dawning day is mine, this gift of God:  
 Mine is the secret of the silvered sod;  
 Mine is the whisper of the waving corn  
 That bows before the coming of the morn;  
 Mine is the fragrance wafted by the breeze,  
 The wild sweet melody amid the trees;  
 Mine is the peace that emanates from night,  
 And lingers as the shadows take their flight;  
 Mine is the balm of solitude. I dream  
 Where morning stars are mirrored in the stream;  
 Mine is the pageant of the Eastern skies  
 Where cloud with cloud in blending beauty vies;  
 And mine the vision of the mountain height,  
 It's purity suffused with rosy light;  
 My spirit leaps with ecstasy divine—  
 The strength and splendor of the dawn are mine!

—*Harriet Appleton Sprague.*



# CREEDS AND CHRISTIAN UNITY

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BY REV. WILLIAM A. SPENCER

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ALMOST all discussions of Christian unity come to some sort of a consideration of creeds. It has been suggested by the writer in another connection that it is one of the functions of theology at this point to keep in the foreground of the discussion the religious needs of men. It is the purpose of the present article to explore a little more deeply into the significance of Christian creeds in the present movement toward what is popularly known as church unity or Christian unity.

In the first place we should note that bodies or groups of Christians coöperate in many cases without any apparent creedal formulations. Indeed there are numerous cases of Christian groups working with groups either indifferent to Christian views or nominally hostile to them in projects which are of so vital a character that they seem to have a religious significance. A well-known instance of this in the history of our own country was the Congress of Religions at the World's Columbian Exhibition in Chicago in 1893. Coöperation in philanthropy and in social service enterprises have frequently something of this fervor; and it is noticeable how those promoting community chests or similar financial drives for funds for social service projects seek to have prominent Jews, Catholics, and Protestants among their sponsors.

A rather striking instance of this comes to mind out of a recent experience in the union thanksgiving service held on the afternoon before thanksgiving day at the University of California. The address of the Jewish representative, Rabbi Merritt, was an appeal to carry over the coöperation of the period of the great war into peace time tasks in sustaining and building a common American civilization. This address well expressed a common sentiment; and it is interesting to note that on the



same occasion the representative of the Roman Catholic church was basing his message on moral rather than on religious consideration. To refer to a matter quite different, perhaps the great popularity of the screen-play, "Abie's Irish Rose," is due to the creation of an atmosphere in which common experience, common amusements, common surroundings, common patriotic loyalties are able to affect a blending of the diverse religious traditions of Roman Catholic and Jew.

Whether this wider synthesis is all within the range of possibility, it should certainly be noted that coöperation between Protestant bodies goes on in many cases without much formulation of creedal principles. In many instances there is a tacit assumption of regularity, and the various groups set to work on a functioning basis. Thus church federations, local, state, or national, usually embrace Methodist and Presbyterian groups, which possess creedal formulas, and such denominations as the Baptists or the Disciples, who claim the Bible as the source and sum of their doctrine.

I have before me the constitution of the Denominational Superintendents' Council of Southern California.<sup>1</sup> This organization is affiliated with the California State Church Federation. No doubt this relationship is determinative of the status of its members, for the article on membership simply enumerates three groups eligible to membership:

A. Superintendents of the various denominations in Southern California.

B. The superintendents of missions or other ecclesiastical officials charged with the missionary responsibilities for his communion in the area.

C. Representatives of organizations whose purposes or interests are closely related to those regularly represented in the council may be elected as associate members.

A proposed constitution for a similar council for Northern California relates membership in it to denominational recog-

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1. Appearing in *The Federation News* for January of this year. This is the organ of the California State Church Federation.

dition in the Federal Council of Churches. The article covering this reads somewhat as follows:

Every denominational superintendent of a religious body recognized by membership in the Federal Council of Churches of Christ in America and operating within the area of accepted responsibility of this council shall be a member of the council. A superintendent is defined as a person having denominational responsibilities for administration within some general organized unit of a denomination. Executive officers of a church federation or council of churches, city or state, within the territory included shall be ex-officio members of the council.

To turn to a somewhat different example we note in the articles of federation which unite the Richmond Congregational church and the Asbury Methodist Episcopal church into the Park-Presidio Community church, San Francisco, this statement about

federating their forces, to wit: membership and ministers, and using their respective financial equities and interests in common, during the life of these articles of federation.

This is to be for the purpose

to more efficiently serve the Park-Presidio district and more effectually labor for the transformation of the world into the kingdom of God.

In this particular instance both members of the federated community church keep their own identity, and each of these gives a brief statement of their faith. The Congregational unit quotes the declaration drawn up and adopted at the National Council meeting in Kansas City in 1913. The Methodist section of the handbook contains a statement of faith. Reference is made to the general rules of the Methodist Episcopal church; and certainly this unit is governed by the discipline of the Methodist Episcopal church, and in matters of faith by the articles of religion. Thus without altering their respective statements of faith, the two units of the federated body are able to work together at their common tasks.



Thus it is easy to find a wide variety of practice. Cases of coöperation occur where reference to doctrine or formulation of doctrine is studiously avoided, cases where the essential feature is the conscious comradeship of those who differ in religious faith, but who are seeking each other's fellowship for a limited period and with limited purpose, cases again, where fresh arrangements for coöperation are based on existing agencies, so that membership in one organization is a guarantee of doctrinal acceptability for the other. Finally, we have in such a working arrangement as that of the Park-Presidio Community church of San Francisco, a working agreement, which recognizes the doctrinal formulas of the constituent unit.

But these agreements, in many cases, are a determination to agree to disagree peaceably and suggest the temporary arrangement of allies in some military campaign. A method of procedure has been patched to meet a crisis, but seems at times to lack cement of adamant friendship.

Creeds, moreover, are certain to have an important influence, as soon as one raises the question of what is the nature of the church, what sort of entities are these that our enthusiasm seeks to unite. A statement of Christian faith given by Dr. Crothers of Cambridge reads thus: "In the love of truth and in the Spirit of Jesus, we unite for the worship of God and the service of man."<sup>1</sup> This is described as a "bond of fellowship."

Dr. Crothers continues as follows:

If any one says, "That is not the definition of a sect, but a wide statement of the purpose of the holy catholic church," I heartily agree with him, for it is to the holy catholic church that I want to belong.

The above quotation is a good example of a Christian profession which makes no mention of the church as such, but which leads rather easily on to the concept of the church of Christ. Perhaps the same might be said of the three examples of very simple formulations that Dr. Hayes gives just preceding the citation of this statement of Christian purpose.<sup>2</sup>

1. Hayes: *The Heights of Christian Unity*, p. 153—quoting Dr. Crothers.

2. Ibid. pp. 150-152.



In the Constantinopolitan recension of the Nicene creed we have this profession of faith: "I believe one holy, catholic and apostolic church." Volumes have been written in exposition of this article. There is the danger on the one hand that the discussion of this point will be interminable, or only end in disagreement, futile and disappointing, as in the case of the Lausanne report on the nature of the church which was received by the conference but not acted upon. On the other hand it is obvious that there must be some formulation of beliefs about the nature of the church, just as about other cardinal features of religious experience.<sup>1</sup>

It is not possible to follow this question through in the thorough way it deserves. Perhaps this part of the discussion may well be summarized by the following quotation from Dr. Orchard:

It is not unity of Spirit that is mentioned in the New Testament, but unity of *the* Spirit, and that is expressly coupled with a corresponding unity of the body; where one is recognized, the other is expected to be found.<sup>2</sup>

Two brief suggestions in closing. First we may expect that a creed that truly formulates the principles of faith will lead to fervor in belief. Those that see eye to eye on the deep fundamentals of human experience, are something more than allies in the fortunes of a single campaign. Where philosophical methods and theology have become the skilled handmaids of religious fervor we may expect a union that is like that of the ancient blood-tie

Behold how good a thing it is  
And how becoming well  
Together such as brethren are,  
In unity to dwell.<sup>3</sup>

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1. See Faith and Order Proceedings of World Conference, Lausanne, 1927, pp. 463-466. Also note article in *Christian Century* of December 4, 1929, by William E. Barton on the topic, "Was Lausanne a Blind Alley?"
  2. Orchard: *Foundations of Faith III*, Ecclesiological, p. 76. Note also Chapters II-V of this work which take up in reverse order the attributes given to the Church in the Nicene Creed as quoted above. Hence in Dr. Orchard's discussion they are Apostolicalism, Catholicity, Holiness, and Unity.
  3. Scotch version of 133 Psalm. Sung at the first assembly of the United church of Scotland. See *The Christian Century*, November 6, 1929; article by Marcus A. Spencer. The verses at the close are also from the Scotch Psalter.

The other consideration is that actual creedal formulation may be the joyous outpouring of faith as a result of unity rather than its cause. Thus at the first assembly of the new reunited church of Scotland the people sang as testimony both of their own faith and God's goodness. This reminds us that the earliest creedal forms of the New Testament were probably doxologies or other sung or chanted verses.

This is what the Scotchmen sang:

Thy saints take pleasure in her stones,  
Her very dust to them is dear . . . .  
God in his glory shall appear  
When he Zion builds and repairs . . . .

Now blessed be the Lord our God,  
The God of Israel,  
For he alone doth wondrous works  
In glory that excel.

WILLIAM A. SPENCER.

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## THE PEACE OF CHRIST

Ye weary and heavy-laden,  
Come unto me and rest.  
For fleeting earthly treasures  
No longer make your quest.

I bring to you my peace,  
I give to you my joy.  
Be glad this holy day,  
Love be without alloy.

—*Anna M. Wisbalt.*



# CHURCH UNITY---AN ADULT EDUCATION PROJECT

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*(This study outline, compiled by William O. Easton, secretary of the Pastors' Conference of Philadelphia and associate secretary of the Y.M.C.A. of Philadelphia, is based upon addresses by Dr. Peter Ainslie, Nov. 5, 1929, and by various leaders at the New York Conference of the Christian Unity League, Nov. 13-15, 1929, and reading and conference.)*

THE term, church unity, implies an ideal rather than an organization or a mechanism. This project, therefore, is more an educational exploration into the processes by which an ideal may find a place in the hearts and minds of men, and less a bit of propaganda for organic union. Union without unity in purpose and aims, bigness without thorough integration, doesn't carry us far toward the achievement of our true goal—a fellowship of men and women bound together by the ties of a great need and a high resolve.

At this stage of its development the church unity movement calls for an aroused sentiment and an ordered study of the elements in the question. The following outline is designed as an aid to adult groups who may wish to come to some conclusion concerning the problems involved.

## A. THE SITUATION CONFRONTING THE PROTESTANT CHURCH

Consider each statement and determine whether or not in your experience it is true. Secure special reports on some of the elements in the situation. Fill in other factors that need to be considered.

1. A church painfully divided into more than 200 denominations each with a desire to extend its service.
2. A constituency sometimes uninformed and impatient of duplication of effort and often confused over surface differences, and the assumptions of superiority.

3. A marked tendency to unite denominational forces and to consolidate efforts shown by both lay leaders and clergy.
  - a. Reorganization and consolidation of the national denominational agencies.
  - b. Denominational centralization tendency with emphasis upon improved service to the local churches. Programs are still often indefinite and not very well worked out.
  - c. Counter-protests of the local church against centralized control with its increased burdens. Limitations placed upon the donations to the national work. More inclination to support an expanding program in the local church—larger and more adequate buildings and staffs.
4. A marked growth of inter-church coöperative unity — national, state, and local — on the basis of tasks and needs. What are the ideals, methods of working, and achievements of each?
  - a. Federal Council of Churches, with state and local units.
  - b. Interdenominational Council of Religious Education with state and local organizations.
  - c. Men's and women's organizations—missionary education adult classes—etc.
  - d. The Community church movement — 1500 churches now in existence.
  - e. Non-denominational groups as the Y.M. and Y.W.C.A.
  - f. The Religious Education Association with local and regional groupings.
  - g. Church coöperation in foreign fields.
5. Movements tending toward or achieving church unity. Brief reports on each giving purpose and results attained.
  - a. Conferences held within the last ten years with the findings of each—Copenhagen, Jerusalem, Lausanne, World Peace, etc.
  - b. Movements such as the Men and Religion Forward Movement.
  - c. The Merger Movement—or toward organic church unity. In Canada; in Scotland; in the United States.



## 6. Questions that arise concerning the situation.

- a. Is the church clearly conscious of a common purpose, namely, to make effective in daily living for all people the principles of the Christian faith?
- b. Has the church an adequate program and an effective method to make unity a possibility?
- c. Is the coöperative principle desirable? Will not individualism accomplish more in the long run?
- d. If the evils of denominationalism and ecclesiasticism are granted, and if the benefits from union are clearly seen, how can the varied and at present competing groups be led to view the problem in the same light? How can unity among groups really having like ends be secured?
- e. Granted unity as a desired goal, what sort of unity shall we urge? How much diversity is possible with unity? How valuable or necessary is standardization in a unified movement?
- f. How can the sense of stewardship with reference to a particular organization be transferred to a sense of responsibility for the propagation of a great ideal?
- g. How can a mechanized church be replaced by a spiritualized church?
- h. How can the problems of property and endowment be solved?

## 7. Background studies — toward an understanding of the situation.

- a. A study of church history. The derived forms of Protestantism in the United States.
  - (1) Movement toward forced conformity abroad led to migrations. A struggle for freedom from oppression.
  - (2) Nonconformity in America — a carry over from Europe. Divisive tendencies traceable to ancient nationalistic struggles, to racial differences and to a variety of social forces such as slavery in the United States.
  - (3) The principle of religious liberty—how fully recognized in our early history and in our constitution?

- (4) Centering of groups around outstanding personalities and special biases.
- (5) Religious faiths and their likenesses. Theological differences are less marked, hence divisive factors must be sought elsewhere.
- (6) Divisions based upon administrative control or form of church government, creedal or non-creedal expression, and ritualistic or non-ritualistic forms of worship.

SCHOOLS OF THOUGHT AND DIFFERENCES OF INTERPRETATION  
IN EACH

Roman Catholic	Pope	Bishop	Centralized Control	Ritualistic
Episcopal	—	"	General Convention	Less Ritualistic
Methodist	—	"	"	"
Lutheran	—	—	" Council	"
Presbyterian	—	—	" Assembly	"
Reformed	—	—	" Synod	"
Congregationalist	—	—	"	"
Baptist	—	—	"	"
Friends	—	—	"	"

b. The fundamental bases on which progress toward church unity has been made.

- (1) The bases of Catholic unity — imperialistic, supernatural.
- (2) The bases of unity between Roman Catholics and the Episcopal church.
- (3) The bases of denominational unity among Protestant faiths.
- (4) Interchurch coöperation on the basis of tasks and needs.
- (5) The bases of Community churches—why their rapid growth?

c. The points of difference—the barriers—the Chinese walls that separate each group from the other.

B. THE PROBLEM STATED

1. Given the complex situation outlined above how can we arrive at a common understanding as to what *the church* is — its essential elements.





- b. Organization and institution minded attitude—inability to grasp the inner significance of a movement.
- c. Belief in the idea of force, size, numbers as opposed to the idea of coöperation, based on understanding and appreciation.
- d. The divisive influence of social or status consciousness; race consciousness; national consciousness.
- e. Differences in viewpoint concerning the true “way of life.”

3. Four principles.

- a. Abandon the luxury of the denominational mind. Enter upon the path of the Cross.
- b. Life and growth rest on both diversity and uniformity.
- c. Substitute conference for controversy. Consider the blood that has been shed uselessly because of unwillingness to get together.
- d. The church must be willing to adventure in the field of coöperation. Christianity is essentially an experiment in brotherhood.

D. CONCLUSIONS REACHED BY THE GROUP CONCERNING THE PRACTICAL ENDS TO BE ATTAINED

To make effective Christian unity it is necessary to consider the whole person — and somehow to build in each Christian a sentiment, an attitude and an ideal favorable to coöperation. This becomes an educational project of first magnitude, and may be developed along three lines.

- 1. *Intellectual factors*—setting forth the idea clearly and concisely, so that the mind may understand the problem with which we are working.
- 2. *Emotional factors* — creating a sentiment favorable to co-operation. This may be done through basic appeals, promising both *satisfactions* of one kind or another, and *avoidance* of discomforts and dangers.



3. *Conduct factors*—when sentiments favorable to a coöperative line of procedure have been developed, these are crystallized into concrete programs. Experience then tests the tentative conclusions reached, and so the truth or falsity of our findings becomes evident.

*E. WAYS AND MEANS.* Experience in the solution of this practical educational project.

1. How Canada proceeded.

- a. A great adventure conceived.

System of coöperation in mission fields established in 1899 to reduce overlapping and duplication.

Negotiations for union begun in 1904 went through four phases.

- (1) Sentimental—the basis of union laid.
    - (2) Creedal—the purpose of the church of Christ was defined, and “what need we believe” was stated in 20 articles.
    - (3) Administrative basis for union was worked out. Many hesitated to accept the new harness for the old.
    - (4) Temperamental — some men, constitutionally non-concurrent, demanded time for further consideration, but the outcome proved them “impervious to the effects of time.”

- b. The motivating factors.

- (1) *Patriotism*—the bonds of union among all parts of Canada needed strengthening. Church unity would help in this situation.
    - (2) *A Great Christian Ideal*—all parts of Canada needed the gospel. The leaders in three of the larger denominations — Congregationalist, Methodist, and Presbyterian — came to the conclusion that they were ready to scrap their machinery for the sake of economy and efficiency. Through coöperative effort and an earnest desire to meet actual situations, the conviction grew on them that *coöperation* was insufficient, and that *organic unity* must come.

- (3) *The spectacle of "dead loyalty,"* honeycombing the church, and clogging its aggressive, militant spirit. A vision of the church in Canada in retreat.
- (4) *The unchurched life of Canada* making its vocal or silent appeal, and challenging generous souls to forget organization and to respond to the call of greater need.

c. The birth of unity—June, 1925.

- (1) Men of good sense and good will got together, not in creed, or church polity, or technique, but in doing the will of Christ, in finding the kingdom of God.
- (2) The perils in the adventure were recognized. Local churches would suffer. A period of confusion would result. Effort might be wasted.

d. Material gains already achieved are many.

- (1) The United church has gone into over 1200 new non-churched communities.
- (2) An increase in church membership of about 50,000.
- (3) An increase of 1300 Sunday-schools.
- (4) Greater outreach to mission fields.
- (5) Machinery adapted — 26 general boards reduced to six.
- (6) Training agencies united—theological seminaries.
- (7) Church papers consolidated.

e. Some spiritual gains achieved.

- (1) New treasures because of new fellowships — socialization of denominational groups on a wider basis.
- (2) A new freedom regained to state and restate great truths in a language known to men.
- (3) Freedom to work and to express convictions in new forms.
- (4) A new consciousness of power through concentrating and consolidating energies.

2. How union in Scotland was secured. A special report on this question to be prepared by a member of the group.
3. How groups proceed in organizing a community church. A special report.
4. How one community proposed to bring about a measure of unity on the basis of a three-fold need and response.
  - a. *Liturgical churches* — Roman Catholic, Episcopal and Lutheran — to provide for those to whom their services appeal.
  - b. *Non-liturgical churches* — Presbyterian, Methodist and Baptist—to unite for worship and service, giving collectively more emphasis to institutional activities than the three were able to do separately.
  - c. Friends to unite to meet the needs of those who respond to a simplified service.
5. The plan of union of the Congregational and Christian churches. A special report.
6. Develop a far-reaching religious education program and thus build in the minds and hearts of all —
  - a. A sense of a common problem, to be met adequately only by a united effort.
  - b. The crusaders' spirit — adventuring in a great coöperative enterprise, with many dangers, but likewise with large returns possible.
  - c. An eagerness for pioneering—for creativeness in service—for research to discover more clearly our common foundations — for attitudes of understanding and appreciation.

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WILLIAM O. EASTON.

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My past:

May it teach me wisdom.  
 May it be renewed by memory.  
 May it be covered by mercy.

My present:

May it be enriched by thoughtfulness.  
 May it be strengthened by obedience.  
 May it be made useful by service.

My future:

May it become real by faith.  
 May it be brightened by hope.  
 May it be ennobled by love.

—John H. Vincent.

## THE CHURCH IS CHALLENGED TO FOLLOW THE NATIONS IN THE OUTLAWRY OF WAR BY WITH- DRAWING HER CHAPLAINS

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Dr. Peter Ainslie of Baltimore delivered the noon sermons through Holy Week for the Protestant churches of Washington, D.C., in the First Congregational church of that city, April 14-18, 1930. His first sermon was in answer to the question, "Has Christianity Accepted Christ?" He maintained that socially, politically, and religiously Christianity followed Christ afar off with little understanding of that good-will and love as set forth by Jesus.

In discussing it politically, he condemned the church for having given its support to war for over fifteen hundred years, irrespective as to whether it were a war of defense or war of aggression. But now on the establishment of the international court of justice and the passage of the act for the outlawry of war by the political governments of the world, he declared that the church ought to be ashamed to continue her relations with war as in former years. "Her chaplains ought to be recalled and the church ought to wipe her hands of this whole business as her contribution in helping to establish in the conscience of the world the outlawry of war."

He further said, "Some years ago, when the late Bishop Potter of New York, attended the opening of a saloon in the subway with prayer, he was severely criticized throughout the nation. I cannot see any more impropriety in a bishop opening a saloon with prayer that the drinks be honestly mixed and the patrons keep sober than a chaplain praying that the soldiers would shoot straight and kill as many of the enemy as possible. Of course, I do not know that the bishop and the chaplains phrased their prayers as rudely as I have suggested — hardly not, for usually we are amazingly polite in our prayers — but that is what their prayers must have practically meant if they prayed for success. Anyway, there is no more place for a chaplain in an army than at a speakeasy."



This paragraph called for a letter of protest and rebuke from the Rev. Dr. Jason Noble Pierce, minister of the First Congregational church, Washington, which is as follows:

DR. PETER AINSLIE,  
230 North Fulton Avenue,  
Baltimore, Md.

*Dear Dr. Ainslie:* I cherish such high admiration for you personally and for your noble efforts to promote the spirit of religious unity that it grieves me to be compelled to differ from you and to feel that I must publicly protest against statements made publicly by you this day from my own pulpit at a union service here at the nation's capital. Upon inquiry I learn that you have made these statements before. Therefore I write frankly.

In my judgment, you have insulted your country, insulted the churches of the United States and insulted *en masse* the chaplains of the army and navy. Was it because you were speaking in Washington, coincident with the meeting of the D. A. R., with the chief of chaplains of the United States army in uniform in your audience, and speaking from the pulpit of a brother minister who served through the war, is now a reserve chaplain and is chairman of the general committee on army and navy chaplains of the Federal Council of Churches that at a union Lenten service you forgot the usual courtesies and uttered statements which would have been bad enough if spoken from your own pulpit or at a public forum?

You stated that the World War was carried on by so-called Christian nations, that the responsibility for it therefore rested upon the Christian church and that churches and nation were indifferent and unconcerned with underlying questions of right or wrong, but were concerned solely and wholly with winning the war.

That statement maligns the United States and our churches. We deplored the outbreak of the war, carefully weighed the questions of right and wrong, sought peaceable solution and were drawn into the war only when we believed that the Central powers were wrong, the Allied powers right, and the very existence of democratic government was at stake. We did not want the war, did not start the war, were powerless to prevent the war; but, once drawn in, we prayed and fought for victory and peace.

Your statement that so-called Christian nations fought each other quite ignored the questions of right, and implies that all warfare, whether for offense, for defense, or for protection for the weak, is alike wrong. You have no right to ignore the underlying moral issues and to fail to distinguish between the will for peace which characterizes America and the will for war which has animated other parts of the world.

You referred to chaplains praying that their soldiers might shoot straight and kill all the enemy possible. My testimony as the senior chaplain of the Second Division, A. E. F., is that I never made and never heard such a prayer. Chaplains cared for the wounded and dying both of friend and foe.

I know a great number of chaplains of the army, navy, national guard and reserve corps. For some years I was privileged to serve as president of their national organization in succession to the late Bishop Charles H. Brent. I do not know of one who does not hate war, who does not hope for the outlawry of war, who does not work and pray for peace.

It is this body of men which you publicly insulted by the statement that there was no more justification for being a chaplain in the army and the navy than being a chaplain in a speakeasy!

The unavoidable inference of such a statement is that the personnel of the army and navy are engaged in so irreligious an occupation as to put them without the pale of spiritual ministrations.



Chaplains ministered to 129,000 officers and men of the United States army and to 90,000 officers and men of the United States navy; ministered to their wives and children; ministered in their hospitals and prisons; treat them as children of God; honor them for wearing the uniform of their country and protecting her interests at home and abroad. But you, as a Christian minister benefited by this protection, know so little of their duties and of their spirit that you speak of their profession as of no more justification than chaplaincy of a speakeasy!

Until there is more insight, more sound judgment and more peaceful and more careful utterance among Americans we cannot demand it of the people of other nations. Until we are able to trust the mind and heart of other nations we need both army and navy. It is and always has been an honor to wear the uniform of the United States. And I count it a high privilege to be a chaplain.

Fraternally yours,

JASON NOBLE PIERCE.

### DR. AINSLIE'S REPLY

DR. JASON NOBLE PIERCE,  
First Congregational Church,  
Washington, D. C.

*My dear Dr. Pierce:* This is to acknowledge your letter of the 14th and, inasmuch as you have given your letter to the press before it was received by me, I suppose it is proper that I should likewise give my reply to the press at the same time that I am mailing this to you.

I assure you that had I known you had served as a chaplain in the army I would not have referred to chaplains at all in your pulpit, although it would have been difficult to discuss my subject, which was "Has Christianity Accepted Christ?", without discussing war among the so-called Christian nations. My high esteem for you led me to think of you as one who not only opposed war, but would oppose the church giving blessing to that method of adjusting international disputes, and therefore approve of what I said.

You know, as I said in my address, that war was unknown among the early Christians. Practicing the good-will of Jesus and murdering people could not be harmonized. But gradually the church yielded until 416 the Roman senate passed a bill requiring all soldiers to become Christians. After that the church rarely or never questioned the moral issues of a war, but supported the government it was under, right or wrong, with unquestioned loyalty.

But a new day is here. Our Government made one of the greatest days in history when on January 15, 1928, it passed an act that made war an outlaw. I believe Mr. Coolidge, Mr. Kellogg and the senate meant exactly what they said. The governments of the world have concurred in it and we must henceforth look for gradual disarmament. Now the next move is for churches to withdraw their chaplains from an institution that is outlawed and I would be delighted to see you, as a former chaplain, lead in a cause that at least would help our Government to create a conscience to make the outlawry of war a reality.

I have no hard words for those who took part in past wars, other than to express my general condemnation of war. My father was a Negro slave holder in Virginia, but I do not have to uphold Negro slavery in order to revere his memory. I condemn Negro slavery and I condemn war, and particularly do I condemn the churches furnishing chaplains for an institution that our Government has outlawed.

In the event of misunderstandings between nations, which are inevitable as misunderstandings between individuals, we have a World Court today

with as eminent jurists on it as on the Supreme Court of the United States. Our civil courts adjust the differences that arise in our nation; our World Court adjusts differences that arise between nations. Our Government is leading in a world peace movement, and nothing will help so much in the creating of a conscience on this subject as for the churches to outlaw war, as the national Government has done.

The day I made my address from your pulpit Mr. Hoover addressed the D. A. R. and said in better style than what I was trying to say. According to the papers he said:

"Through the Kellogg-Briand pact, this nation solemnly pledged ourselves not only to renounce war, but to seek means for pacific settlement of all international differences. I do not put this duty to you upon the basis of self-interest, although it is inevitable that the failure of civilization in any part of the world at once brings distress within our own doors. I have no occasion to emphasize this duty by pointing out the horrors and degradation of war. Those who really know war never glorify it. I have seen too much of the tragic sufferings of men, women and children, of the black shadows that ever run on the heels of war, to wish to recall those scenes. I hope never to see them again. I know this nation can help to make war impossible and that it should so help."

If my support of our Government in its outlawry of war and my condemnation of the churches in not seeing their day of opportunity in likewise outlawing war by beginning to withdraw their chaplains—if the statement of this position is irritating to the Washington churches it will be perfectly agreeable to cancel my engagement for the remainder of the Lenten addresses.

As to services in the national capital, I did not know that I was expected to preach differently from the way I preach in Baltimore. As to the D. A. R., I did not know they were meeting in Washington; if I had, I would not have conformed my thinking to theirs. As to the chief of chaplains of the army being in the audience, I did not see him.

Now, my dear Dr. Pierce, I take no interest in offending anybody and certainly not in offending you, for whom my affectionate regard remains undisturbed. Some time I want you to preach in my pulpit in the Christian Temple in Baltimore. I want you to preach just as you preach in Washington, and to preach what you think you ought to preach. I assure you that there will be a hospitable mind both on my part and the part of my people, even though you discuss the moral aims of the last war and a place in the army for chaplains, from which we may differ, but we will have the satisfaction of having heard the other side, for there are two sides to all questions.

Your friend,

PETER AINSLIE.

The paragraph referred to and the substance of the correspondence that passed between Dr. Pierce and Dr. Ainslie were given to the Associated Press and were telegraphed throughout the country. Hundreds of letters were received by Dr. Ainslie from all parts of the country. Less than a fifth were condemnatory, most of these being from chaplains and other military men. The commendatory letters came from all classes of citizens, including ex-chaplains, world war veterans, lawyers, ministers, educators, business men — Christians, Jews, and agnostics.

The chairman of the executive committee of the International Student Service Committee, New York, a world wide organization of students, wrote,



in part, as follows: "I am delighted that you said what you did and hope that you will hold to your position. The church rises a few degrees in my estimation every time a minister expresses convictions like you expressed in your sermon in Washington."

An ex-chaplain, Illinois, wrote: "Not all the chaplains who served in the world war think that you have slandered them. I served as chaplain in all good conscience, *but I have changed my conscience*. No longer do I believe in war. There is another way to settle our disputes,—that is, the way that recognizes the Spirit of Christ. You have done a real service by pointing out that the men, who above of all men should stand for the way of Christ, should get out of the war game and stay out."

A world war veteran, Maryland, wrote: "I would have you know that there are hundreds and perhaps thousands of young men like myself, world war veterans, who most heartily endorse your sentiments."

A university professor wrote: "This morning I spent some time in two of my classes discussing what you said in Washington about army chaplains and to my gratification the discussion led one of my students to say that the prime function of chaplains is to help men kill more men than would otherwise be the case."

A minister, Ohio, wrote: "It may be that one feels a little better to have insulted the churches and his country than to have denied Jesus again by dodging this issue at this time. All honor and more power to you. You have expressed the deepest conviction and the growing sentiment of thousands of ministers the country over. The only way left for those who find insult in such forthright expressions as you made concerning the chaplaincy is for them to square themselves with Christ, whose passion we celebrate this week (Holy Week). Thank you for the challenge you have thrown into the teeth of the military interests of our own country and the world."

A lawyer, New Jersey, wrote: "I am persuaded that if every minister of the gospel had stood where you stand there would have been no world war."

A Jew, Baltimore, wrote: "I wish to let you know that we are behind you heart, body and soul. I should think anybody would be on the side of those working hard for peace."

A newspaper man, Chicago, wrote: "If you said what you were reported as saying I heartily commend you. . . . The first chaplain I met in camp tried to convince me that war was right, but he did not succeed. He also tried, while I was in camp, to cajole and bully eight others into the service. I heard him ask, 'Where do you get this stuff about not fighting?' One of them replied, 'From the Bible.' 'You are a liar,' the chaplain retorted, 'you got it from your pro-German pastor.'"

While one of the daily papers in Alabama termed Dr. Ainslie "a silly ass," a business man from that state wrote: "Stand your ground. God is with you and so are all the best thinking people in this country and all other countries."

A word from Rhode Island: "I feel the church, as a whole, made a very great mistake in its attitude toward the last war. . . . I doubt very much if any man acting as chaplain could pass through war without having more or less of the war spirit attached to him which seems to be proven in the expression in the newspaper account of your experience in Washington. (The threat from an ex-chaplain 'to punch you in the eye')."

From Virginia: "The conduct of our Christian ministers in the few months preceding America's entrance into the world war and during that struggle so disillusioned me that, on my return from service in the U. S.



army, I felt constrained to sever my connections with institutionalized Christianity. . . . I would like to go back, but I am not able to do so when the church still stands, as it does, for the institution of war and its weapons."

From New York: "After the shameful attitude of the majority of the clergy and the churches during the last war, it is heartening to know that there are men in the ministry who feel and express themselves so wholeheartedly in sympathy with true Christian ideals."

From Missouri: "May I give you this word of congratulation and appreciation of the efforts you have made toward world peace? I served nearly two years in the war and received awards from two governments for distinguished service. Still I cannot believe that the Spirit of Christ is reconcilable with the spirit of war."

From Washington D. C.: "It is time to realize that Jesus meant just what he said and the only way to have Christianity with all its attendant blessings is to literally interpret and religiously observe his teachings. I thank God for your courage."

From Iowa: "Congratulations for your truthfully spoken words. In the army there is but one central thought—to kill and destroy our brother man—and laud the one who kills the most."

From Maine: "Stick to your guns, as the saying goes. There are many people who share your opinion as to the position of chaplains."

From Montana: "It is well for some of the clergy to speak out occasionally and tell the truth about national affairs. War will stop whenever Christian churches take a stand against it and thus cut off the supply of cannon fodder."

From Arizona: "Every chaplain that served in the war was an enemy of Christ. If they had taught the true Christian doctrines to the soldiers they would have been court-martialed."

From Delaware: "My congratulations on your courage and honesty in openly denouncing the clerical cowardice and time serving which have given so many men like myself the profound contempt we feel for organized religion."

From Connecticut: "Your apt remark appropos army and navy chaplains was the best that I ever saw in print. It would have passed without comment if it had not been so painfully true."

From Pennsylvania: "The attitude you take seems to me to be the only logical one for a Christian minister to take, and I would commend you in your fearless stand."

From New York: "My heartfelt appreciation and approval of your courageous statements made in your recent sermon in Washington. Your voice of intelligence and reproof almost makes me believe there is hope, not only for the future of the church, which I am frankly not particularly interested in, one way or the other, but for American intelligence in the future. If only a few of our sane minds can be urged to continue their thankless tasks of acting as school-masters and ideal-builders to a world sadly in need of both, some day, we may then have a people whose thought and conduct is not based upon business-success dominance, religious intolerance and the stupidity standards of the herd mind."

From Michigan: "I was drawn into that man killing expedition across Mason and Dixon's line by hearing ministers extolling war against the south; but, after I got into the muss, and saw the iniquity in chaplain preaching, both sides praying to the same God to deliver the enemy dead or alive into the

hands of the other enemy, I began to distinguish between religion and Christianity."

And several hundred more letters like these.

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Many of the daily papers discussed it editorially. The New York *Herald-Tribune* brands the statement as "blatantly outrageous," "a slanderous remark," "a preposterous and insulting belief." The Chicago *Tribune* says that the author of such a statement has lost "either mental or moral discrimination" and is "unfit for the pulpit" (April 17, 1930).

*The News Herald*, Boulder, Colorado, says: "Plainly non-Christian and clearly disloyal" (Apr. 18, 1930). *The News*, Newburgh, N. Y., says "lacking in good sense. War has not been abolished. Only aggressive war has been outlawed." (Apr. 19, 1930). *The Constitution*, Atlanta Ga., and *The Post Bulletin*, Rochester, Minn., use the same phrase, "contemptible beneath possible expression." (Apr. 21, 1930). *The Times Dispatch*, Richmond, Va., says, "He was looking forward to the millenium." (Apr. 18, 1930). *The News*, Chattanooga, Tenn., says, "blatant utterance" and adds, "The place of any chaplain in an army or navy is to give religious comfort to soldiers, to keep alive in them, even while they are killing their fellow men, the instincts of Christianity." (Apr. 22, 1930)!

Some daily papers think otherwise.

*The Statesman*, Salem, Oregon, says:

" . . . From the point of the separation of church and state we have questioned for some time the wisdom of having the government hire ordained clergymen to perform religious rites for the soldiers and sailors. They do not hire preachers on state university campuses. While it might be permissible to allow church denominations to assign clergymen to have pastoral care over men of their faith in the service, the denomination to bear the cost of support, why should the government do so? It is of course the relict of the old days when the church was the annex of the state. Even now army chaplains find their first duty toward the government and the commanding officer and the second toward their faith.

"Dr. Ainslie was right; church and state ought to keep apart and the army chaplain is an antinomy which cannot be successfully resolved" (Apr. 17, 1930).

The New York *Daily Mirror* says: "War is ungodly, and armies and navies cannot be countenanced by honest, Christian ministers. During the war we heard of 'fighting parsons' praying for their side to win! The ministers who served as chaplains during the war want apologies from Rev. Peter Ainslie. Their sensibilities have been shocked. The even tenor of their bland ways has been disturbed. Before they persist in demanding more from the Rev. Mr. Ainslie, for whose gumption we have great admiration, let them look again to the Sermon on the Mount and further into the New Testament. Let them read and obey the words of the Master about war." (April 17, 1930).

The Denver *Post* says: " . . . Nobody can reconcile Christianity with war. Every teaching of Christ is contrary to every theory of war" (April 16, 1930).

The New Haven *Journal Courier* says: " . . . We take it, it is self-evident that we shall never have entirely done with war until such statements as those made by Dr. Ainslie are received with equanimity. So long as justification exists for a churchly defense of war, so long will a formidable prop of that institution endure" (April 17, 1930).



The Baltimore *Sun*, under the title "Defer to Caiaphas," says: "Anatole France could have amused himself and the world generally with historico-critical notes on the strange effect of Dr. Peter Ainslie's Lenten appeal to pristine Christianity upon an up-and-coming modern Christian pastor like the Rev. Dr. Jason Noble Pierce, of Washington. There is something almost comic in the paradox of a Christian minister working himself into a rage because a literal application of the words of Jesus might be an insult to army chaplains! It is as if a reference to the New Testament incident of the money-changers in the temple had been deemed an insult to those engaged in the animal pet business.

"To be sure Dr. Ainslie was, if he has been correctly reported, rather drastic in his handling of the chaplains, though even the collateral mention of these spiritual captains with hypothetical confessors to the patrons of speakeasies ought not to enrage too much a minister who must occasionally read to his congregation the parable of the publican. But for a minister to express the desire to punch a fellow-cleric in the nose for citing Christ's opposition to war, and on the specious ground that mention of such an obvious fact is insulting to chaplains, is to exhibit a surprising ignorance of pre-Constantinian Christianity. The fact that the ministers of religion have, by and large, been able to rationalize themselves into support of all manner of secular brawling does not dispose of Jesus' admonition to Peter, who felt that war had been forced on him, 'Put up thy sword!' . . . ." (April 17, 1930).

The Washington *Post* says: "When people assemble in their churches in time of war to pray for victory, their petitions are phrased in vague terms that conceal their meaning.

"'Give us a victory,' they pray; but they do not expect or plead for a bloodless miracle, and when their prayer is translated it means: 'Enable us to kill and maim thousands of young men and fill the enemy's land with heart-broken parents and widows and hungry orphans.'"—Robert Quillen (April 21, 1930).

The Baltimore *Evening Sun*, under the title "The Perils of Faith," says: "The Reverend Dr. Peter Ainslie is undergoing severe public castigation because he evidently believes sincerely that Christianity was intended to bring peace on earth, good-will to men. Because he insists upon this point he is being denounced violently, and one of his brethren of the cloth has gone so far as to intimate that he would like to punch Dr. Ainslie in the eye.

"Curious, isn't it, that a mere suggestion that Christianity be given literal application to the affairs of men should arouse such violent thoughts? As if it were a crime to believe, as Dr. Ainslie obviously does, that Christ meant His teachings to be applied to life as it is lived here on earth.

"For our part we cannot take any such view. We have always harbored a sneaking suspicion that Christianity might work if ever men and nations had the courage and the good will to try it" (April 16, 1930).

And, there are other daily papers that speak in similar terms.

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### Dr. Ainslie's Easter Sunday Morning Sermon in His Own Pulpit in Baltimore

Following his remarks on war and chaplains in Holy Week services in Washington, the next Sunday Dr. Ainslie

spoke from his own pulpit in the Christian Temple, Baltimore, on "What of the Resurrection?" He said in part:

"The resurrection means that Jesus is alive. He is no more a namby-pamby factor now than in the days of his flesh. He is the powerful personality challenging men to good-will and to brotherhood. He is the greatest factor against which religious and social separations have to contend. You may take his name and repeat his words, but you cannot put his living Spirit into those ugly attitudes that divide Christians and that promote war among nations. All those things are the product of man's self-will and pride.

"The church, however, frequently gets by with it in the public eye, but it is a hollow mockery. No Christian communion has a moral right of existence in this day that has not all its windows open toward brotherhood. The political governments of the world have opened their windows toward international understanding by the solemn act for the outlawry of war. Some senator will some day introduce a bill in Congress making the day of this action a legal holiday, in which the governments of the world will concur, or the League of Nations will propose it. The psychological effect of an international holiday for creating a conscience for the outlawry of war would be tremendous. And another senator will some day introduce a bill, reducing the number of chaplains, which is as vital in creating a conscience for the outlawry of war as the reduction of armaments. Some of the chaplains and their denominations will resent this as severely as the governmental militarists and ship builders resent the reduction of armaments, but that is neither here nor there.

"There must not be another world war. The instrument of its outlawry is here. The world court is an established judiciary. To make the outlawry of war real and permanent, our mental machinery must be reversed. We must think in terms of its abolition rather than in terms of preparation. The London naval conference could get no further than it did — not because war had not been outlawed — but because the conscience of the nations had not developed far enough to believe wholeheartedly that it had been outlawed.

"Every man who cares for his country, his civilization, and his religion has an opportunity that has never been before in the history of the world. War has been outlawed by all the political governments and a court of justice has been substituted for the battlefield. Every man who does not uphold this



ideal and give himself to creating a conscience to sustain it is untrue to his country, to his civilization, and to his God.

"These fine young soldiers, born and reared for the pursuit of peace and happiness, could never go to their job of brutally murdering their fellows if it were not for the morale that is put into them by the churches through their chaplains. Beginning to withdraw chaplains, allowing them their pensions, and reducing armaments are indications that the governments of the world are making real the outlawry of war.

"There is only one thing stronger than armies and that is the idea to outlaw them. There are enough Christians in the world to-day to make real and permanent the outlawry of war in twelve months unless the Christianity of this day refuses to follow Christ. It is high time the church was beginning to withdraw her chaplains, showing her faith in the action of her political governments and her courage in paralleling their adventure. Chaplains are a part of the military. They should give way to voluntary religious workers in the army and navy. Military chaplains must present a compromised Christ to the soldiers, otherwise the armies would refuse to fight. Genuine acceptance of Christ would forthwith undermine the morale to deliberately murder one's fellows. It is as impossible to identify the living Christ with the transactions of the battlefield as it is with the transactions of a speakeasy. I am unable to see anything shocking in this comparison. The shocking factor is the identification of Christ with war. The greatest apostasy of Christendom is the attempt to drag Christ, uniformed and titled, into the wholesale murder of his brethren, as long ago they hauled him up before the Roman governor and sent him to Calvary for crucifixion.

"I am not saying this about the chaplains personally. They are simply parts of a system and it is the system that I contend ought to be abolished. Many of them are fine fellows. But they are there, however quiet and unobtrusive they may be, they are there to create morale, to testify that Jesus Christ approves of war, which is absolutely untrue, and to give the blessing of God upon war, including all its falsehoods and wholesale butchery of men, followed for years by that dark shadow of poverty, disease, and hate. I deliberately affirm that no chaplain can assume to give God's blessing to war unless he denies the God of Jesus and follows the mythical war God of the Old Testament. His assumption that God blesses war, and the church's endorsement of that assumption, has done more than

any one thing to establish secularism around the world and make unbelief the normal attitude of the modern mind. The substitution of law for war is the supreme challenge of these times. I pledge my support to the World Court and to my government's act in its outlawry of war; therefore, I cannot and will not have anything to do with war.

"If we stop to think at all it is not difficult to see that war is a thoroughly foolish thing. Long ago as notorious a militarist as Frederick the Great said, 'If men would think they would not engage in battle.' One of our own generals has called war 'a fool's errand.' Of course it is a fool's errand. But why the church is so eager to be a part of a fool's errand and to attend it with their chaplains giving their blessing to it, is another evidence of how far the church is away from the Christ who said: 'Love your enemies and do good to them that hate you.'

"For more than fifteen hundred years the church has been the most loyal patron of war. It will be difficult to extricate herself. Her schools have thought in these terms, particularly her theological schools where her clergy are made. But, perhaps, if she has not the courage to see her opportunity in outlawing war by beginning to recall her chaplains, the political governments of the world will lead in such adventure, so as to enable the governmental action for the outlawry of war to become rooted in the conscience of the world. Such actions are witnesses to the fact that the Christ of the resurrection is still alive, otherwise 'Christ twice dead is dead indeed.'"

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The religious press presents an interesting study. Perhaps many of the religious papers would be put somewhat in the class of those secular papers that dissented so severely on the withdrawal of the church's blessing upon war through chaplains; certainly a good many of them would be in that class. The denominational paper is more frequently a reflector than a creator of denominational life. Consequently in judging from a general survey it would be quite safe to say that in the event of another war the churches could be counted on pretty generally, Catholic and Protestant, to take up the wholesale murder of their brethren as enthusiastically as they did in the last war, with the chaplains and many pastors praying for the work well done. To say that one hates war and then supports it amounts to nothing toward the abolition of war. All mili-



tarists say that they hate war and continue to support it. To make sure of their attitude we wrote personal letters to many of the editors of denominational papers for an expression of opinion. Only a few answered. On the other hand some of the religious papers are pronouncedly clear on the issue, fewer, however, than secular papers. Here are some of the opinions from both sides:

Dr. L. O. Hartman, editor *Zion's Herald*, Boston, Mass., wrote: "I glory in your fight on the chaplaincy question. If war has really been outlawed by the leading governments of the world, by what moral right is the church in any way justified in recognizing or promoting war?"

Dr. James R. Joy, editor *The Christian Advocate*, New York, wrote: "I do not endorse your stark disapproval of the chaplaincy. If my son had to serve in camps, I would wish him to have all the help a Christian minister could give. The church which refused such human consolation seems to me to fail of its duty. I cannot follow you in interpreting such service as approval of the war system."

Dr. Curtis Lee Laws, editor *The Watchman-Examiner*, New York, wrote: "It is conceivable to me that a Christian minister can be a chaplain in an army while hating war as bitterly as I do."

Dr. U. M. McGuire, editor *The Baptist*, Chicago, wrote: "The position of chaplain in the army is necessarily an embarrassing one and yet it seems to me that men who are compelled by their governments to fight ought not to be, therefore, deprived of such friendly counsel and service as a chaplain ought to be able to render."

Dr F. D. Kershner in *The Christian-Evangelist*, St. Louis, says: "In the light of the Kellogg Peace Pact, war is outlawed, just as speakeasies are under the legal ban, and, therefore, there is no more reason in having chaplains for one institution than for the other. This position appears to us to be sound. We do not recall seeing anything which even attempts to be a logical refutation of the sentence which caused the controversy."

Dr. Alfred Franklin Smith, editor *Christian Advocate*, Nashville, Tenn., wrote: "I cannot think Jesus would want soldiers to be left without spiritual ministrations. In camp, on the march, in the face of battle they are entitled to the comfort and help of our holy religion. Ministers and soldiers are alike citizens and cannot always decline to enter war. Armies are national institutions and until they are disbanded ministers should not refuse to act as chaplains in them."

Dr. James E. Clarke, editor *The Presbyterian Advance*, Nashville, Tenn., wrote: "The churches cannot 'withdraw' chaplains, for it is the government, not any church which appoints them; nevertheless the church can and should take the position that men set apart as its representatives must not be used to cherish and develop the un-Christian war-spirit, though it should not question the right and duty of such representatives to minister to the needs of any body of men wherever congregated, whether they be 'bond or free.'"

Another writer in *The Presbyterian Advance* says: "There is little doubt that many of the churches were led pretty far astray by war propaganda, and, for the time, were more concerned about winning the war than about advancing the kingdom of Christ. It is still to be doubted whether a Christian can engage in war agreeably with the fairly interpreted teachings of Christ."

*The Christian Century*, Chicago, says: ". . . By signing the Kellogg pact, the governments did not wait until the church had renounced war as a thing utterly inconsistent with the church's character and purpose and outlook, but went ahead of the church and renounced it in an international treaty. War's outlawry is complete, so far as the forms of international law can deal with it. Once the supreme legality, it is now cast out of the legal system of the nations, as not only dishonorable and criminal, but juridically unthinkable.

"But the church's present opportunity, if not so heroic in its appeal as was the appeal to excommunicate war before the governments of the world renounced it, is no less clear and urgent. The church today faces the opportunity of bringing the minds of men up to the level of the peace pact, of showing forth in its own organic character and practice that it considers the war system at an end. Men must be made to see that, on August 27, 1928, Satan fell as lightning from heaven. The end of the war system will come only when the great forces of the social order join the state itself in treating war as already at an end. The task of peace is now to invest with moral substance the juridical act by which the nations outlawed war.

"In this great task the major responsibility rests upon the church of Christ. And the place for her to begin is at just that point where she still maintains an organic relationship to the surviving war system. That point is the institution of the chaplaincy. That the church of Christ should continue to share jointly with the state in an official procedure by which one of its ordained representatives is invested with an identical status which combines that of a minister of Christ's gospel and a ranking officer of the outlawed war system is ethically repugnant to every instinct of our holy faith. It should always have been repugnant even before war was made unlawful. But if God was patient with our ignorance and moral confusion, he now calls upon his church to repent and to separate itself from the thing which our governments themselves have declared unclean. . . ."

The Baltimore *Southern Methodist* says: "We do not approve war as an institution. We think that it is outworn as such, but there would be no more justification for refusing to furnish chaplains to the army, than there would be for refusal to furnish them to the penal institutions of our land, simply because we might not approve certain modern methods of penology. Our church has furnished many such, and ought still to furnish them where they feel called to that work and where there is need."

*The Living Church*, Milwaukee, Wis., says: "In our judgment Dr. Ainslie has not thoroughly thought through the subject of war itself, and has therefore not dealt happily or wisely with this detail relating to the right attitude of the church and of Christian people not only toward chaplains but toward armies and navies."

*The Churchman*, New York says: "If Dr. Jason Noble Pierce, who denounced Dr. Ainslie's utterance, will turn to his copy of the Old Testament, we suspect that he will find some remarks by Amos, Isaiah, Micah and Hosea, to mention but a few of the brotherhood, which will shade Dr. Ainslie's rashness into a faint pink flush. We venture to suggest, also, a reading of the twenty-third chapter of Matthew, where a still higher authority is quoted as using rather flamboyant language. We know of one Episcopal parson who was inhibited from the pulpit of an Episcopal parish in the capital for preaching such a sermon. The colonels and captains present didn't like it."

*The Northwestern Christian Advocate*, Chicago, says: "As one who in an older war vainly sought to be a chaplain, the writer must first confess to a change of conscience. Even if this country had not officially and most solemnly renounced war, thus taking a fairly advanced pacifist position, the idea of a Christian chaplain in an army, with uniform, rank, pay, and subordination to secular authority, now seems more than a trifle grotesque.

"When we think soberly of what war is—and there is no longer any ex-



cuse for people not knowing exactly and in detail what it is—the notion that soldiers on active service at the front can be helped in their spiritual lives by a man of God is not merely an error. It is dangerously close to blasphemy.

“Either we take Jesus seriously, or we don’t. Either we believe in human brotherhood, or we don’t. Either we think any kind of killing, at the command of leaders now proved to be pathetically fallible, capable of brutality as well as of folly, a crime against God and man or we don’t.

“Speaking practically, isn’t it about time that all religious work for soldiers and sailors should begin to be done by ministers who are not part of the war machine? As it is, the paradox of a follower of Jesus accepting pay for a service which in the long run means the encouragement of wholesale killing, is a terrific strain on the moral sense of many chaplains.

“That strain can be eased, without abandoning any Christian service in behalf of men under arms. But not so long as the chaplain in the army is maintained by the institution itself.”

*The American Friend*, Richmond, Ind., says: “The case seems quite simple. Why should the Christian church give official recognition and coöperation to an outlawed institution—an institution that by its very nature negates the fundamental principles for which the church stands? As Dr. Ainslie pointed out, bearing arms was unknown among the early Christians, so clearly was recognized the incompatibility between war and the religion of Jesus. Practicing his good will and murdering people could not be harmonized. But gradually the church yielded, until in 416 the Roman Senate issued an edict requiring all soldiers to become Christians. After that the church rarely or never questioned the moral issues of a war, but supported the government it was under, right or wrong, with unquestioned loyalty.

“Now, after many, many centuries of wandering in the wilderness, tied to the war chariots of the state, the church is coming back to its early convictions on this question and is beginning to stand for them. It was the force of this newly aroused Christian sentiment that made possible the Peace Pact outlawing war. It should be the purpose of the church to do all within its power to give force to the Pact and to discountenance the system and establishment of war. To continue to lend its name and official sanction to the military organization through the chaplains is to confuse and compromise this purpose. In the terms of the figure used by Dr. Ainslie, it is too much like bootlegging war under the sanction of religion.”

*The Reformed Church Messenger*, Philadelphia, says: “Even so, Dr. Ainslie has made us think very seriously about the danger involved when the church continues to bless or condone in any way an outlawed institution, which is so contrary to the spirit and teachings of Jesus as war unquestionably is. We do not know how long it will take for the rank and file of the Christian army to catch up with the advanced position of this intrepid leader, but in his insistence that the outlawry of war, when regarded as sincere, positively demands a changed attitude on the part of the churches, Dr. Ainslie has given impetus to a movement that is as inevitable as truth.”

A Jewish paper, *Every Friday*, Cincinnati, O., says: “. . . At once, of course, he was jumped upon by the reverend clergy of the nation. He was a traitor, a maligner of holy men, an insulter of all true patriots, of all the churches, of all the chaplains in the army and the navy. Dr. Ainslie, unshaken, replied that ‘I am against war and Christians taking any part in war.’ Bravo! Our respect for the clergy goes up.

“Of course, there was a chorus of chaplains saying that all the chaplains hated war, and that they worked and prayed for peace. Chaplains, declared one, ‘cared for the wounded and dying of both friend and foe.’ Let us hope so. We still applaud Dr. Ainslie for his speech.

“We—not necessarily *Every Friday*, which puts up with our opinions because it believes in free speech—we see no place in war for chaplains,

Jewish, Catholic, Protestant or of any other denomination. War is hell. War is artificially created human hatred. War is opposed to every valid principle of every true religion. War is destruction,—alike of mankind and of the finer principles of humanity. War is more beastly than the beasts themselves. There are enough persons of violent temperament to foment war; there are enough greedy moneybags to climb to fortunes over the corpses of deluded patriots. Why add to these patrioteers the men of the cloth whose office is holy and whose mission is peace?

"We cannot be too open in our opposition to war,—to an outmoded method of adjusting differences that are never created by the common people who do the actual fighting. Let the bankers fight their own wars. Let the ammunition profiteers use their ammunition on themselves; maybe if they tasted lead they would decide a change of diet.

A distinguished Jewish Rabbi pertinently writes Dr. Ainslie: "Aren't you strongly persuaded by the comments you have seen and the support you have received that as a general thing the Jews bore a clearer perception of what you call the religion of Jesus than have the Christians?"

H. L. Mencken, editor of *The Mercury*, writing in *The Baltimore Evening Sun* says: "The chaplains fell upon Dr. Ainslie with all the ferocity of a Federal judge bawling out a lawyer for mentioning the Fifth Amendment. One of them, indeed, talked grandly of punching his nose, and another proposed that he be confined in a lunatic asylum, as unsafe to go at large. And all because he had protested in his amiable way against setting up Christian clergymen as military men, and putting them to praying for the bloody discomfiture of the foe!

"To be sure, some of the chaplains denied that they had ever offered, in their own persons, any such prayers, but that denial was of little point or effect, for if it was truthful it only convicted them of neglecting their plain duty. A chaplain in the Army is not a mere voluptuous luxury, like a football coach or a tuba player. He is hired because he pretends to be a specialist in a certain highly utilitarian science, to wit, the science of influencing the favors and deliberations of the Lord God Jehovah. If, now, he refuses to exercise his gifts when they are most needed and most valuable—which is to say, when war is afoot and the enemy is filling the air with shot and shell—then it must be obvious that he is a scurvy fellow, and worthy only of that kick in the pantaloons which, under such circumstances, would undoubtedly be his portion in the field.

"For one, I refuse absolutely to believe that the chaplains who served in the late war were so recreant to their commissions. They must have prayed for the mutilation and slaughter of the Hunnish hordes just as powerfully as any other American clergyman—and certainly the sacred faculty, as a body, did not neglect that business. It was, indeed, marked by every observer at the time that no group of men bellowed for the hide of the Huns more vociferously than the pastors, save perhaps the investment bankers. They were almost unanimously in favor of war up to the hilt, and war up to the hilt is plainly inconceivable without wholesale hemorrhage. Some of the most eminent of them, notably the Rev. Dr. Newell Dwight Hillis, carried on so violently that even soldiers shivered. Later on, as I pass into senility, I hope to compile an anthology of their prayers and sermons, that posterity may see how well, accordingly to their ghostly talent, they served their country."

Arthur Brisbane, in his syndicate remarks under "War Truths Displease," says of the British General Crozier's book "A Brass Hat in No-Man's Land:" "General Crozier tells how British soldiers were made bloodthirsty by lying tales of German atrocities to bring out the "brute-like bestiality so necessary for victory," and adds, "*The Christian churches are the finest blood lust creators we have, and of them we made free use.*"



# WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

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## The Buck Hill Falls Conference

Another testimony to the guilt and impotency of a divided church and to the rapidly spreading desire for a change in this situation of multitudinous denominations was registered at the Buck Hill Falls unity conference, May 13-15, which was promoted and sustained by the *Christian Herald* and the J. C. Penney Foundation. About one hundred and fifty invited representatives were present of those whom the *Christian Herald* management regarded as denominational leaders. The inspiring fellowship and frank discussions could not leave one personally unimpressed or doubtful of an unmistakable trend toward a united church. In fact the conference realized that in spirit. The discussions were frank and free. None hesitated to present his opinions — however much they might differ from others. Though the theme of the conference was announced as “Church Union — a Venture in Evangelism,” that specific phase was scarcely discussed, though it was implied. Instead, the conference considered forms of church government, doctrinal standards and creedal statements in their relationship to church union. The progress of union in Canada, India, and between the Congregationalists and Christians in the United States was also reviewed.

The conference was fortunate in the selection of those who launched the discussion of its subjects. Each showed an unusual grasp of his subject both from the historical and the practical points of view. No facts were ignored and no difficulties minimized, yet each speaker was hopeful for a united church. Inclination toward the traditional or the utilitarian view of the church shaped conclusions not a little.

To the writer the conference gave another proof that an effort toward church unity through uniformity of opinions is a blind alley. If in a united church a creedal statement is thought necessary, it can never be more than a sort of common denominator, or a generalized testimony as to what is most commonly held with the larger number of things left to the determination of the individual member for himself. Perhaps one of the

greatest causes of division in the church has been in making an institutional tenet out of what should have been held only as an individual opinion.

One is impressed that much of the approach toward church union is through the ways of the past, from which there is little encouragement. They perpetuate exclusiveness and insist that union shall be founded upon a type of thinking instead of a way of living. The ecclesiastical mind is too history-conscious and much too timid.

The Buck Hill Falls conference was a great meeting and doubtless of much value to the purpose at which it aimed, but one could not avoid the feeling that it lacked something in bigness of motive for union. The rank and file of the people of the churches to be united have little consciousness of the things which this conference discussed. Such things have been eliminated already, leaving only ecclesiastics as a hindrance. By some unity seems to be sought because of impending perils to the church, such as extinction, inefficiency, financial non-support, lack of prestige, and the like.

There seems sometimes to be a greater concern for the details related to union than for union itself. If the church had a deeper passion for the mind and desire of Christ, the impediments in the way would be less important. It looks like a long postponement of marriage until the styles that suit the bride best become fashionable. The more deep and sacred our impulses become, the fewer hindrances they encounter. As long as union is no more than a desirable thing in the thinking of the church, it will remain unattained. When it ceases to be an elective and becomes to us the will of God, we will set about accomplishing it in earnest. One thing now needed is to transmute this vast volume of talk about unity into honest-to-goodness uniting.

[From *The Congregationalist*, Boston, Mass.]

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### **Northern Baptists Reject Disciple Proposal for Union**

In reviving the long-forgotten controversy over the design or purpose of baptism, the Northern Baptist convention at Cleveland, O., perpetrated a solemn joke on themselves, on the Disciples of Christ, and on modern Christianity. It seems incredible that a body of Christian churchmen like the North-



ern Baptists, so alive in most respects to the claims of a growing fellowship among the denominations, so informed as to the effect of contemporary Christian scholarship in dissolving many of the old-time disputes, and so genial in its acceptance of the spirit of modern culture and coöperation, could dig up again the most antique weapons of theological warfare and by brandishing them anew bring defeat upon a simple, generous and cautious proposal for coöperation with another group of Christian people. Yet by a vote said to be four to one the convention declined to consider a friendly overture looking toward closer relations between Baptists and Disciples in practical Christian work. And the reason alleged for this unfraternal action was that the Disciples believed that forgiveness of sins takes place after baptism, while Baptists hold that it takes place before baptism!

One cannot help reflecting upon this episode as a dramatic illustration of the way in which religious prejudice is frequently exploited in behalf of purposes which a religious organization does not care overtly to confess. In this case it is clear that the Baptist denomination was not morally ready to undertake the practical responsibilities of assimilating their organized work with that of another denomination. It may or may not have been expedient to add to the complexities of which Baptists, like all Protestant denominations, are acutely conscious in these days, the uncertainties of a great adventure in coöperation with another group of Christians. Yet it would hardly do frankly to avow such timidity. The strategy, therefore, was to rationalize the course they were determined to follow by conjuring up a plausible reason for not following the alternative.

It is easy to believe that the really determinative consideration was not the one solemnly alleged, but certain practical interest of the denomination which found a casual voice in the discussion.

The cat was let out of the bag by one influential leader who said: "Adoption of the majority report would weaken our denominational loyalty and affect the raising of our budgets for several years to come." Undoubtedly it would! Any proposal looking toward closer coöperation across denominational lines carries with it the weakening of that thing called "denominational loyalty." That is one of the implications of Christian unity. And so long as Christian people are unwilling to translate their denominational loyalty into the higher virtue of

loyalty to Christ and his body, the church, they will seek for all kinds of alibis by which to rationalize their unwillingness.

And the most available of these rationalizing devices is the appeal to prejudices formed under historic circumstances which no longer exist. In this Baptists are not different from other denominations. Perhaps the Disciples would have done no better if the proposal had come to them first. But the truth is that as these two denominations exist to-day there is no Christian reason why they should not coöperate, and not merely coöperate, but be one body. You have to go back into ancient history to find a significant difference between them. And in doing so, it is necessary to reconstruct the whole setting in which that difference once presented itself in order to give it the semblance of reality now. But the difference thus conjured up is strained, artificial, fictitious. Yet its presentation excites old prejudices. The Cleveland convention was a far-away echo of the debates on the design of baptism which Alexander Campbell held with distinguished Baptist leaders a hundred years ago. It was there and then that the mould of memory was set.

That mould is hard to break. The facts of a growing experience do not seem to break it. New insights and outlooks may be achieved, new interests set up, new fellowships established, and a whole new shift of thought may have taken place, but that memory-mould persists. Down the years it carries ancient hostilities, now transformed into prejudices and suspicions which blind the eyes so that Christian people cannot look upon the realities. Instead of facing realities, they do as the Cleveland convention did: having passed the unfraternal resolution against coöperation with the Disciples, the Baptists sang lustily: "Just as I am, without one plea!"

Whoever announced that hymn was prompted by an impish inspiration. Baptists are not just as they are! The Disciples are not just as they are! Not one of the Christian denominations can say of itself, "Just as I am." They are all changing. The old differences are exotic in our new world. To drag them in is to desecrate them. They were once full of the juice of reality. Let them abide in the soil of history where they belong. Meanwhile let Christian people go about their Master's business!

[From *The Christian Century*, Chicago.]



### Unity in Diversity

Christ's passionate prayer for a united Christendom finds special response in the heart of God's children in our day. As things are now, we have Romanism, which is unity without diversity, and Protestantism, which is diversity without unity, while what we must have, if God's kingdom fully comes on earth, is a religious system which has neither the weakness of Romanism nor the weakness of Protestantism and that system, in its pure, true, heaven-born form, is catholicism, which broadly, originally, etymologically interpreted, means the church universal.

We have far too long magnified the dogmatic, which is always divisive and has minified the fraternal which is always unifying. Religion unites, creeds separate; the one a manner of living, the other a formula for thinking. Intellect is aristocratic, heart is democratic. It is the affectional, not the intellectual, that makes Christian coöperation vital, vigorous and victorious.

It will be a glorious day when Christianity ceases to be ritualistic, theologic, and dogmatic, and becomes specially and essentially spiritual. Then the great church of God, "distinct as the billows yet one as the sea," will be found magnifying its differences and minifying its agreements. As finely sings Bayard Taylor:

The healing of the world  
Is in its nameless saints.  
Each separate star seems nothing,  
But a myriad stars break up the night  
And make it beautiful.

When you think that we have many denominations, reflect upon the fact that God has made 500 varieties of the humming-bird. It matters little how many sects there be, if only they all have the same divine foundation and the same divine headship. Let episcopacy stand for æstheticism and Presbyterianism for theology and Methodism for activity and Quakerism for passivity and Congregationalists and Baptists for independence, just so that like the seven candlesticks in the book of Revelation, they all rest on the same foundation and are all kindled by the same heavenly flame. What we should shun is a union which is only artificial, accidental, temporary, and what we should strive for is a unity which is subjective, essential, spiritual.

It is the law of God in grace as in nature that there be unity in diversity, harmony in multiform variety—in plant-life varieties of structure and of function: in animal life flesh of beasts, of birds and of men: in the human realm diversities of race, of faculties, of achievements: in the religious world Waldenses, Huguenots, Puritans and Covenanters, different in accidental form but one in essentials of faith. Be true to your denomination of faith. But never put denomination before Christ. Let the great host of God be a vital organism through which flows the blood of a mutual life and in which is felt the thrill of a mutual purpose.

My brethren of the various Christian bodies — Congregational, Disciple, Episcopalian, Friends, Evangelical Reform, Lutheran, Methodist, Presbyterian and Baptist — let me plead that you place the church universal above the church local, the church organic above the church organized, the church indivisible above the church divisible, the church immortal above the church mortal, the church born of God above the church constructed of man!

Lord, we would be one in hatred of all wrong:  
One in the love of all things sweet and fair:  
One in the joy that breaketh into song:  
One in the grief that trembleth into prayer:  
One in the power that makes Thy children free  
To follow truth and thus to follow Thee.

[From Rev. Kerr Boyce Tuffer, Baptist, in the First Presbyterian church, Orlando, Fla.]

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### How Can Conceptions of Anglicans and Free Churchmen Be Harmonized?

One result of the conferences with Anglicans in which I, along with other Free churchmen, have been engaged is, as far as I am concerned, the deepening conviction that there is far more common ground on which to meet than the controversies and conflicts of the past would lead one to expect; and that the differences, serious and important as they are, can be so far harmonized as to hold out the hope of a final accord, if only after many days. If this hope does not justify further conference at the present, it does demand the continued cultivation of those friendly relations, in the genial atmosphere in which alone differences will diminish, and accords will increase.



There are certain conditions, however, which must be accepted if ever that hope is to be fulfilled. *First of all*, we all must seek grace to be humble and penitent. We must allow ourselves to be persuaded that we alone are not necessarily right and those who differ from us wrong in all things. While we admire and are grateful to our ecclesiastical ancestors for their fidelity to conscience, we may admit that their judgment, right and true as it may have appeared in their time, cannot bind all subsequent generations. In the divisions of the church there were mistakes and faults on both sides, the tyrannical majority and the rebellious minority.

*Secondly*, we all must handle the Bible in these matters differently from what was customary in the past. We must admit that the New Testament is concerned with matters much more important than those which have led to many of the divisions in the church. If we expect our Anglican brethren to recognize that episcopacy is not imposed by the authority of Christ or his apostles, we must be prepared to admit that it is not *ipso facto* condemned. The New Testament does not prescribe nor proscribe any polity. Every polity which has emerged in the history of the church must be judged on its merits, not only its practical efficiency, but also its consistency with the spiritual principles of the New Testament, such as the sole highpriesthood of Christ as mediator between God and man, the priesthood of all believers, in their freedom of access unto God, and the common possession of the Spirit of God by all believers, and not by any one class within the church.

*Thirdly*, we Free churchmen must not assume that the Spirit forsook the church between the first and the fifteenth century, and that the Reformation was a return to the apostolic age after centuries of departure from it. We do not so judge as regards creed. We accept the definitions of the doctrine of the person of Christ by the councils as true in substance, even if we hold them now to be inadequate in form. That the episcopate emerged in the second century is not in itself a ground for condemning it as contrary to Scripture, inconsistent with the gospel. That in subsequent developments of polity Jewish and pagan elements entered we may admit without assuming that the institution cannot be purged from these accretions, and restored to a form in accord with the distinctive genius of the Christian religion.

*Fourthly*, none of us must insist that agreement in theory must precede communion and coöperation in practice. For the

sake of union in Christian life and work, for the sake of a common ministry and common sacraments (which would make the unity of the church manifest to the world), might we Free churchmen not accept the episcopate as one element with the presbyteral and the congregational in the polity of the reunited churches without committing ourselves to an acceptance or requiring of others a rejection of any theory about the episcopate? All Anglicans do not hold the theory of the apostolic succession, and yet recognize the episcopate. It is because the demand for episcopal ordination of already ordained ministers of non-episcopal communions can be theoretically justified only on the assumption of the doctrine of apostolic succession, that I, rejecting that theory as contrary to my convictions of the nature of the church, and the presence and operation of the Spirit in it, feel bound to refuse that demand. Acceptance of the episcopate as practically expedient does not appear to me to involve assent to any such theory.

Because these conditions were accepted, there were mutual approaches to accord between Anglicans and Free churchmen. *In the first place*, the Anglicans recognized more explicitly than they had done before that the *unity* of the Christian church is essentially a spiritual unity as the body of Christ, and not an institutional, as this or that ecclesiastical organization. We Free churchmen, on the other hand, more explicitly recognized that for the effective witness and work of the church in the world, that spiritual unity should be made manifest. We need to realize on the one hand what a reproach the divisions of the church are in the judgment of the world, and on the other what access of influence there would be if the churches presented a united front. It is because many make light of these two considerations that they refuse to give to the subject of reunion the attention it deserves.

*Secondly*, while the Anglicans have recognized that unity need not mean uniformity, the effort to secure which has only multiplied divisions, we, the Free churchmen, have been constrained to recognize that that unity will not be manifested as it should be to the world until there is a common ministry, recognized by all the churches, and common sacraments, in which all Christians without doubt or question will be able to participate. Among ourselves there is no difficulty which cannot easily be removed in these two respects; but we must regard, even if we do not share and find it difficult to understand, the scruples of our Anglican brethren. For love's sake



we must go, as far as conscience will allow, to meet these scruples.

*Thirdly*, since our Anglican brethren have conceded that the episcopate must be representative and constitutional and must be combined with the essential features of the presbyteral and the congregational polity, we, the Free churchmen, have recognized that we cannot expect episcopal churches to surrender the episcopate, and must be prepared to accept such a modified episcopate, as we are convinced that it can be combined with what is distinctive in the principles of these other politics, even if some of the peculiarities may need to be changed.

[From Dr. A. E. Garvie in *The Baptist Times*, London.]

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### **Can Village Churches Get Together for Real Religious Education?**

In my twenty years of experience as a state supervisor in the public schools of New York, I have noted great progress in education. At least three evidences of such progress are to be found. First, more adequate facilities in buildings and equipment have been provided, as shown by the fact that in the last decade the people of the state have invested nearly six hundred millions of dollars in new buildings. Secondly, the teaching personnel is much better trained and is more adequately compensated. The average salary for all teachers in the state twenty-five years ago was \$707; today it is \$2,194. In cities, the average salary has increased in this period from \$1,077 to \$2,588. The requirements for a teaching certificate have been greatly increased. In the near future, three and four years of professional preparation will be the minimum requirement for teachers in all types of schools. Thirdly, a vast and far-reaching change has been brought about in the enrichment of the curriculum to meet the individual differences in pupils.

During the last fifteen of my twenty years of public school experience, I have been actively engaged in superintending a large city church school. I point proudly to a completely organized program of five departments, each functioning separately and under an organization and method suited to the needs of the several groups of pupils. Seemingly, I have not been spared any of the trials and problems of the average superintendent, but I have been fortunate in being able to transfer the ex-

perience gained in public school activities to Sunday-school problems.

As a supervisor in the State Education Department, I deal chiefly with small rural villages having a population of approximately 2,500 or less. Many of the school superintendents, principals and teachers are actively engaged in some form of church school work. From them, as well as from my own observations, I have gathered many evidences of the well-nigh complete breakdown of many small church schools in coping with present-day problems.

Recently, a survey was made of the 55,000 pupils in the Sunday-schools of the Troy conference of the Methodist church. For the past five years there was an average loss of more than 1,000 pupils each year in the total average attendance. Of this number nearly 86 per cent were between the ages of 13 and 18 years. I have personal knowledge of hundreds of villages supporting from three to seven Protestant churches, and as many church schools. A recent study made in 13 rural counties of the state leads one to draw the conclusion that in many areas the villages are over-churched from the standpoint of the number of organizations that are being supported.

The gist of my suggestion is this. Adequate school organization and departmentalization in the small church is practically impossible. The difficulty of securing trained teachers who are both consecrated to the task and who are competent to meet the complex problems of modern Christian education is so acute that, by the time teachers enough to supply all the church schools of the community are secured, much incompetence creeps in, or else poor pupil grading is resorted to. We have, too, the paradox of having all of the pupils in a community attending one public school for five days each week and playing together on the sixth, and then, when Sunday comes, finding their way to separate church schools (so far as they attend at all).

Why is it not possible in hundreds of our rural communities for the church schools to combine and conduct one well-organized, adequately equipped and well taught central school?

I am convinced that such a school has three outstanding advantages.

#### WHY A CENTRAL SCHOOL OF RELIGIOUS EDUCATION?

First, an effective organization would be made possible. Departments for the beginners, primary children, juniors,



young people and adults, are in my opinion indispensable to effective Christian teaching at the present time. The great loss of young people from the churches of the Troy conference bears testimony to the fact that the school is not meeting the needs of these young people. The whole field of right attitudes in worship and right relations with one's fellows is a vital factor in Christian education. It was very difficult to teach these attitudes and ideals in groups when, as in the church school of a former day, the entire group met as a body. The adults enjoyed the activity because they derived inspiration from the children, but the younger pupils' interests and needs were sadly neglected. In a central school, the number of pupils enrolled would permit of a departmentalized program which is certain to result in more effective teaching. If the testimonies of young people of my personal acquaintance are rightly evaluated, we have no doubt as to their cordial endorsement of the opportunity to learn how to lead by leading and how to worship by worshipping with a group made up of boys and girls of similar ages.

Secondly, the available teaching personnel of the entire community could be concentrated on the organization and teaching problems of one school. Teacher-training classes and faculty meetings by departments would be made possible. By these and other means, the curricula for the various departments could be developed to meet group needs. Improved courses of study, including extra-curricular, social and recreational activities and special programs, could be carried out. The contributions of all the various denominational publishing houses would be available for study and adaptation to special needs.

A third advantage in a central school is found in an effective use of the equipment and facilities of the several churches. Small churches were constructed with no thought whatever for present-day needs. Suitable auditoriums, assembly rooms and an adequate number of classrooms are lacking. The usual church auditorium, school assembly room and three to six classrooms completely thwart a departmentalized program and individual class teaching. In a central school plan the church facilities could be combined. The beginners and primary groups could meet in one church, the juniors and young people could meet in separate quarters in another church structure, while the adult classes could meet in a third building. By such a utilization of rooms and equipment the physical environment could be greatly improved.

The matter of instructional material and library books is in need of attention in such communities. In the public school, the pupils usually find the best in modern literature for their use. The church school libraries which I have observed are conspicuously handicapped by both a meager and an inappropriate selection of books suited to the several age groups. The concentration of available funds for the purchase of books and materials for the different groups would insure increased efficiency in this important branch of Christian education.

#### OVERCOMING DIFFICULTIES

"But," someone inquires, "how could we organize such a school? Are there not too many difficulties in the way?" To be sure there are problems and difficulties to be met. What worthy enterprise does not meet them? But if a knowledge of the need for and the advantages of such a program is accompanied by an earnestness of purpose, the administrative adjustments seem simple. A "Community Board of Christian Education" (or some other interdenominational agency), appointed by the official bodies of the several churches and responsible to them, should be able to administer a sound program with respect to a wise use of facilities, a proper organization and teaching content and an effective use of the teaching personnel. For more than a hundred years, boards of education elected by and responsible to the public have conducted the public schools of this country; and for the present school year there are more pupils enrolled in the high schools of this country than in all the rest of the world put together.

Problems of financing and church membership will emerge early. I have faith in the sound judgment of church men and business men in our smaller communities so that there should be no real problem of raising funds and disbursing them for current expenses, missions and other church obligations.

Proper adjustment in church membership of pupils is a bit more difficult of solution. My immediate suggestion is that, if persons persist in the conviction that young people will be drawn away from their particular church, a portion of the year could be set aside for special instruction of pupils by pastors and laymen in the several churches. Such a period, perhaps during the Lenten season, would enable pastors to give such instruction as they deemed advisable. My further suggestion would be that efforts be concentrated on making graduation



from the junior department the natural concomitant of joining the church.

Truly, those of us in positions of responsibility in the churches must face the challenge of an improved program of Christian education. There are some, to be sure, who will persist in holding to former methods. These are like a member of the Westminster Assembly, who many years ago declared, "O God, we beseech Thee to guide us aright, for we are very determined." If our determination is spent in the right direction we shall listen to the expressions of our boys and girls. One can hear them saying: "We want a hand in meeting big questions. Shall we align ourselves with the church? What can the church offer to us? Look at the squabbling among denominations. Questions of the authenticity of events that happened 2,000 years ago or statements of faith prepared hundreds of years ago by persons such as we are, are not the real problems on which our brotherhood and welfare will depend during the next half century. You talk of peace on earth and acclaim the spokesmen of two great nations, yet the same year the civilized countries of the world spend four billions for the trappings of war, the largest sum expended in any year in the history of man. It would surely be big business to make Christ and all that he has taught and all that he represents control and dominate the personal and social activities of men."

The burden of my suggestion, then, is that a central school of Christian education in hundreds of our smaller villages will do much to assist us in meeting our rightful obligations to the children and young people served by such communities. Much excellent and consecrated work is now in progress in these places in both Sunday and week-day schools. By and large, however, my observations lead me to the inevitable conclusion that a focusing of effort and talent of the Protestant churches upon the common problem of Christian education for the entire community, will bring results in this field that will compare favorably with the achievements that come from the centralization of funds and efforts in the public schools.

[From Arthur K. Getman in *The Federal Council Bulletin*, New York.]

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### Congregational and Christian Churches in Ohio

"Church union is like matrimony — love will find a way. If two young people want to marry, you cannot stop them.

When two denominations really desire to merge, difficulties are easily overcome." Such was the comment of a denominational secretary the morning after the first joint meeting of the Congregational and Christian churches of Ohio, held in the Euclid Avenue church of Cleveland, from May 12-14.

The merger of the Christian and Congregational churches is taking place far more rapidly than anyone had anticipated. Last June the Congregational National Council adopted a plan of union, which was ratified by the General Council of the Christian church in the fall. The denominational papers were merged during the winter. This spring joint meetings of the state bodies are being held in Ohio, New York, Kansas, Indiana, Illinois, Iowa, New Jersey and in the southern states.

The heart of this union is in Ohio, as one-fifth of the membership of the Christian church and its denominational headquarters are in this state, while the old Western Reserve is one of the strongholds of Congregationalism. Geographically and socially the two groups complement each other. The Christian churches are in the southern and western portions of the state, while the Congregational churches are for the most part in the northeastern section. The Christian churches are largely rural; the Congregational predominantly urban. Where there is any overlapping the tendency is to merge local congregations. This has already taken place in Columbus, Springfield, Lima, and Fort Recovery.

When the two bodies met in Cleveland, union was immediate and enthusiastic. At the first business session of the former Congregational group an ancient creed was quietly discarded and a statement that Christianity is primarily a way of life adopted in its stead, the name was changed from "The Congregational Conference of Ohio" to "The Ohio Conference of Congregational Christian Churches," and the two groups were thereupon united. Instead of running over into the afternoon, it all happened in one morning; the doxology was sung an hour before lunch!

Without disowning its past, each group feels that it is enlarging its heritage. Congregationalists are marveling at the history and spirit of the former Christian church. It was the first body to spring up on the soil of the new world, antedating the Disciples movement by some ten years. From the beginning the emphasis was upon Christian union and freedom of conscience. Although most of the churches practice immersion, that rite has never been made the basis of fellowship. Today



the group is somewhat conservative in its theology, but utterly committed to the practice of tolerance. They are bringing to the Congregational body a timely emphasis upon church union and a warm evangelical spirit.

Through the merger the Christian churches become the foster children of the Pilgrim fathers and at the same time enter into the heritage of stronger organization and, to some extent, the financial endowments of the larger body.

The only competition between the two groups has been in the matter of extending courtesies to the other. The disposition at all times has been to go far more than half-way. The matter of a name has been more a cause for merriment than a problem. "Congregational" is not a very meaningful title, while the name "Christian" was originally inspired by the desire to avoid a denominational label. Latterly it has led to confusion with the Disciples group, while outsiders have regarded it as a bit presumptuous. In Ohio the two names are to be combined without conjunction or hyphen as "Congregational Christian." The Christians were already congregational in their polity, while the qualifying adjective removes any possible assumption that they are the only Christians in the world. As for the Congregationalists, they have always tried to be Christian, and can hardly object to the name.

The combined body in Ohio will have 410 churches, of which 192 were formerly Christian and 218 Congregational, 73,000 members of whom 21,000 were formerly Christians and 52,000 Congregationalists, and assets of approximately \$13,000,000.

The words of a leader of the Christian group are significant: "For one hundred years we have talked of church union, but we have always assumed that many difficulties stood in the way. When we approached the matter practically we found that there were no real problems." A further explanation came from a Congregational official. "Throughout the negotiations we have settled the fundamental principles first and then allowed the difficult details to wait until we actually confronted them. The problems of married life cannot be solved until after the wedding. Now the two bodies are actually joined, and we must find the solution to any problems which may arise through patience and good sense. We cannot go back, we must go forward together.

The Congregational Christian churches of Ohio have en-

joyed their experience — and would be happy to merge with yet another body. Has a snowball started to roll?

[From Rev. John R. Scotford, in *The Christian Century*, Chicago.]

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### Intercommunion Is the Root of Unity

"It is true that fraternal intercourse and coöperation such as is now very general is not union, though it is doing much to pave the way to it; but further steps should be taken. The mission field has furnished us with some examples. There can be no real unity among the Lord's people until they can meet together at the Lord's table. An occasional interchange of pulpits may help to break down the barriers which divide Evangelical men from one another, but until intercommunion between them is possible and actual the root of the matter has not been touched. When this has been accomplished the way will be open to the consideration of formal plans of union whether of a federal or other kind. It is some such union and coöperation of the Evangelical forces of Christendom that, in my judgment, offers the best hope for religion throughout the world.

[From Sir William Joynson-Hicks in *The Christian World*, London.]

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### How a Presbyterian Minister Thought on Christian Unity 173 Years Ago

The attitude of true Christian unity is not new, even if not yet universal. The evidence is in the form of an old letter written to John Wesley, in England, by Rev. Samuel Davis, a Presbyterian minister in Virginia. Dated January, 1757, it read in part:

"Though you and I may differ in some little things, I have long loved you and your brother, and wished and prayed for your success as revivers of experimental religion. If I differ from you in temper and design, or in the essentials of religion, I am sure the error must be on my side. Blessed be God for hearts to love one another. . . . After struggling through so much opposition and standing almost single, with what pleasure you must behold so many raised up zealous in the same cause, though perhaps not ranked under the same name nor openly connected with you. I am endeavoring, in my poor manner, to promote the same cause in this part of the guilty globe."

[From Richmond, Va., *Christian Advocate*.]



## BOOK REVIEWS

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UNE FAMILLE DU REFUGE. By Blanche Biéler. Editions "Je Sers." Clamart (Seine), France. 272 pp.

This biographical story of five generations of a distinguished French-Swiss Huguenot family, not the least of whom is the author herself, is not only a very entertaining piece of writing, but is also, and primarily the expression of a tremendously moving religious experience. The purpose of the study is to tell the story of Jean-Henri Merle D'Aubigné, the great French-Swiss Protestant theologian, author of the well known history of the Reformation, who during the forty years from 1832 to 1872 was president of the independent theological seminary at Geneva, but in doing this the author begins her story with the birth of his great-great-grandfather, Jacques Merle, born at Nimes in 1648, a dyer by trade, and successively sketches the lives of his great-grandfather, Jean-Louis Merle, born in 1668, and his grandfather, Francois Merle, born in 1703, both of whom are silk manufacturers; his father, Aimé-Robert Merle D'Aubigné, born in 1775, who was founder of an international postal service located at Geneva and lost his life during the Napoleonic wars in Germany while looking after his service, on the ungrounded suspicion that he was a spy; and the brothers of Jean-Henri who migrated to New York City and New Orleans to found mercantile houses there. Aimé-Robert adopted his mother's maiden name D'Aubigné because there were so many other Merles in Marseille where his business was located.

Jean-Henri Merle D'Aubigné, the central character of the book, began his ministry as pastor of the French Protestant congregation in Hamburg, and then later served a time in Brussels, before he finally returned to the old family estate, the Graveline, on the banks of Lake Geneva, to devote the remaining forty years of his life to the work of theological education; and because of the central place which the inhabitants of the Graveline had for four generations in the life of French Protestantism, they are designated by the author "A Family of Refuge." In fact Jean-Louis Merle, the great grandfather of Jean-Henri, had fled to Lausanne at the revocation of the Act of Nantes in 1685, when the French king had issued an order prohibiting "forever the exercise of the pretended reformed religion in the city of Nimes, as in all other episcopal cities, ordering that the churches which are there should be demolished down to their foundations within the space of two months," and from that time forth this family itself in exile became a place of refuge to others fleeing from the Huguenot persecution

and was ever after active in the spread of this warm evangelical faith. Jean-Henri owed his own evangelical fervor largely to a rather accidental contact with Robert Haldane near the end of his theological training and he devoted the remainder of his life to vitalizing religion by an emphasis upon the primary need of a personal experience of salvation. He was an eloquent preacher, a productive scholar, an able administrator, and an irenic and tolerant representative of his faith in contact with those of other creeds, highly honored by the translation of his works into several languages and by the personal recognition that came from far beyond the borders of his own native Switzerland.

This book will be inspiring to all those Protestants who have an interest in knowing more of "the rock from which we are all hewn," to the historian because it is well documented, and to any student of American culture who desires to know what vital connections our own life has had, and still has, with persons and struggles, now so easily forgotten, on the other side. The author, herself a resident of Montreal, dedicates her work to her son Philippe, who died on the Somme, Oct 1, 1917, and her son Etienne, a doctor of philosophy of Cambridge and professor of physics in Magill University, who died July 25, 1929, on a scientific mission in Australia, thus in fact increasing the span of her work to seven (or eight?) generations, linking up a glorious past with a tragic but heroic present, the warm faith of which she writes rising supremely above it all. Why does the author not publish this book in English?

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THE TREATISE ON THE GODS. By H. L. Mencken, New York: Alfred A. Knopf, pages 364; price \$3.00.

This book is a severe protest against interpreting Christianity by theological and ecclesiastical standards. It is stingingly severe. He traces much of our theological and ecclesiastical practices to the primitive cults and superstitions and magic associated with the priesthood of those early days. He says, "What he (Jesus) had in mind was not political or economic equality, but simply the equality of men before God . . . the thing he taught mainly, first and last, was simply goodwill between man and man—simple frankness, simple decency."

He attacks the church in many of its weak places, particularly its attitude toward science. It must be said here that because the church has so frequently maintained that theology is not a developing science in the same sense as other sciences, it has often found itself antagonistic to the



development of other sciences, especially is this true in biology and relativity of Einstein. This is the natural result of an absurd position. The liberal element in theology is the hope of Christianity being brought into proper adjustment with other sciences and thereby lifting from theology the stigma that has rested upon it through the centuries.

It is well for Christians to occasionally read a book like this. While Mr. Mencken puts us all in the same boat, he can hardly be blamed for it. It is impossible to associate God with the crimes of the world. The Bible came out of the experiences of men with whom God had fellowship—imperfect men then as now, who frequently claimed that God did certain things or that they did certain things in the name of God, when God had nothing to do with them. He had nothing to do with the Hebrew wars of the Old Testament any more than he had to do with directing the crusades of the Middle Ages, although both were conducted in the name of God. The God of Jesus is a different God from all this bloodthirsty business that has crowded history. The human race is in the evolution of history and we are seeing things to-day better than we used to.

Mr. Mencken is the interpreter of a philosophy that has a multitude of devotees, and he has as many who dissent from his philosophy. But his book reveals an enormous amount of research and from sources that are not often put into popular reading. He has written seriously, although humor runs through whole paragraphs. His sentences are frequently sharp, too sharp to get the idea across sympathetically and permanently. There is no sense in pushing a book like this aside by saying these things are not so. Too many of them are so. Some of his conclusions fall far short of the mark, especially when he discusses immortality, but it is a good book to challenge Christians to examine our foundations, to extricate ourselves from much of our folly, and to find in Jesus the one who we must follow more closely if we would answer the inquiry of the world.

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MAHATMA GANDHI'S IDEAS. Including Selection from his Writings. By C. F. Andrews. New York: The Macmillan Company: 383 pages; price \$3.00.

MAHATMA GANDHI. The man and his Mission with Appreciation by the Rt. Hon. Sastri, Mr. and Mrs. Polak, Mr. C. F. Andrews, Bishop Whitehead, Prof. Gilbert Murray, Romain Rolland, Mrs. Sarojini Naidu, Rabin-dranath Tagore, Rev. Dr. J. H. Holmes. Madras: G. A. Natesan & Co.; 158 pages; price one rupee, (about 33 cents).

The most outstanding man in the world to-day is Mahatma Gandhi. No man is more competent to present an interpretation of his life than Mr. Andrews. He has given us a remarkable book, with documentary evidence, presenting the principles and ideas for which Mahatma Gandhi has stood in

the course of his eventful career. He thinks of Gandhi in many instances after the manner of that charming little book by Romain Rolland. Much of the material in this book is supplementary to Mr. Rolland's book. It is appropriately dedicated to that other great colored man Robert Russa Moton of Tuskegee, Alabama.

The other book is equally fascinating, if not more so, one reason being that it comes out of the atmosphere of India, being written and published there. It begins with a scene laid in Johannesburg, September, 1908, when there appeared a small, slim, dark, active man with calm eyes and a serene countenance, who soon disappeared within the grim portals of the Johannesburg gaol. That was Gandhi. Prison sentences do not deter him. He knows what it is to suffer for a great idea. Born in 1869, educated partly in Kathiawar and partly in London, he stands out unafraid in his contention for the moral effort to supplant war. His fields of activity have been South Africa and India. His opposition to modern civilization must show us some of the high values of life that our modern civilization has robbed us of. Whether India can find a half-way place so as to preserve and assimilate the best in the past and the present is a problem. He is opposed to violence and he imposes severe discipline upon himself when his followers resort to violence. His weapon is non-coöperation and non-violence. Dominion status seems the most reasonable solution of the present day conditions. If it can not come under a Labor government with Ramsey McDonald at its head, it will be delayed for a long time with bitter and continued protests from India. The protest of India is against England's dominance in commercial and industrial affairs and the method by which England rules India. It would be a great step toward strengthening the British Empire if it were to manifest the courage to yield to the dream of Gandhi for dominion status. As Gandhi says, "The victories of truth have never been won without risks, often of the gravest character." India challenges England to make the risk. Is England strong enough to meet the challenge, which if delayed very long, may become the first tumbling stones in a fallen empire? Gandhi says, "There is no defeat for the Satyagrahis till they give up the truth." But his movement is likely to endanger public peace. Mass movements do not go smoothly. It is hoped that practical statesmanship may find the solution. Both of these books will give a clear understanding of the issue that has been raised by the Indian reformer.

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THE HOLY SPIRIT. By Raymond Calkins. New York and Cincinnati: Abingdon Press: 228 pages; price \$1.50.

GOD'S GREAT GIFT: The Holy Spirit. By Francis Asa Wight, Author *The Kingdom of God*, etc. Harrisburg, Pa.: The Evangelical Press; 129 pages; price \$1.00.



**THE SPIRIT OF CHRIST.** Devotional Studies in the Doctrine of the Holy Spirit. By Professor Charles R. Erdman, D.D., L.L.D., Princeton Theological Seminary. New York: Richard R. Smith, Inc.; 119 pages.

In consequence of the wide observance of Pentecost in 1930, being its nineteen hundredth anniversary, many books have appeared this year on the subject of the Spirit. Dr. Calkins, always refreshing, has given in ten chapters a most helpful discussion of the dispensation of the Spirit, its baptism, its catholicity, its language, its power, its witness, its life, its comfort, its fire, and the church of the Spirit. Mr. Wight discusses in seventeen chapters the Spirit as an advocate, before Pentecost, God's desire to give the Spirit, the Spirit and Jesus, the Spirit's abounding life, the Spirit's twofold mission, spiritual gifts, how we receive the Spirit, prayer and self-crucifixion and personal experiences. Dr. Erdman puts his studies into seven chapters as follows: The abiding presence, another comforter, filled with the Spirit, Pentecost, the inspired Scriptures, the Spirit and the church, and the Spirit and the world. No one can read these without feeling he has had the fellowship of the inner sanctuary.

That this is the age of the Spirit is no question, but we have to get away from our denominational practices in many instances to find the atmosphere of the Spirit. "The democracy of the Spirit" as Dr. Calkins says "is as broad as humanity." It has no respect to race or creed or opinion. "The Holy Spirit," as Mr. Wight says, "has given no rules for his working, but works as he will, varying the operation to the situation and condition of the recipients." It is so true, as Dr. Erdman says, "The supreme need of the church to-day is the increase of spiritual power." He also says, "It is evident that church unity in its essence is spiritual, and consists in that common life which is imparted to all believers by the Spirit of Christ, and every successful effort to strengthen this common life of believers will result in closer organization, in greater consent of faith and in fuller harmony in worship."

These books will be read with profit by those who desire to study this great subject, which has been so largely neglected, as is evident in the dwarfed fruit of the Spirit that has been produced in our lives. There is no subject that is more delicate in our approaches and one which calls for more humility and of abandoning oneself to Christ. Paul wrote of it with a freedom that has always been a challenge to every inquirer, but a divided church will have to mend its ways before the Spirit can have freedom to work in it. This year has quickened a study of this subject and many will doubtless continue it to the advantage of all.

THE EASTERN ORTHODOX CHURCH. By Stefan Zankov, Professor of Ecclesiastical Law, University of Sofia. Translated and edited by Donald A. Lowrie. With a Foreword by Dr. John R. Mott. Milwaukee: Morehouse Publishing Company; 168 pages; price \$2.25.

THE EARLY TRACTARIANS AND THE EASTERN CHURCH. By P. E. Shaw. Associate Professor of Church History, Hartford Theological Seminary. Milwaukee: Morehouse Publishing Company; 200 pages; price \$2.00.

Dr. Zankov has performed a real service in the writing of this book because it is an up-to-date presentation of the Eastern Orthodox Church, about which America in particular knows so little. It was first published in German and we are grateful to Dr. Lowrie for translating it into English. It discusses the creed, the church, the cult, piety and activity, and retrospect and prospect, in all six addresses delivered at the University of Berlin. The Orthodox have felt themselves forgotten or misunderstood through the years, with special enmity from the Roman Catholics and disparagement from Protestants. But in consequence of travel in recent years and the many oecumenical gatherings such as Stockholm, Lausanne, and the meetings of the World Alliance for International Friendship through the churches, there has been not only an awakening, but such contacts that have brought understanding and appreciation. The Orthodox church embraces the Russians, the Greeks, the Serbs, the Bulgarians, the Roumanians, the Georgians and communities in Central Europe and Western Asia, numbering many millions. It has gathered up everything of the first century under the term Orthodox Christianity and borne it forward through storms and persecutions into this renaissance of its history. Its briefest expression is in the Nicæan-Constantinopolitan creed. It is a firm conviction of Orthodoxy that its church is Christianity. The cult is the expression of the mystical connection between God and men. Their meaningful liturgy, their beautiful music, their simple life of piety are prominent expressions of their life. It bears kinship both to Romanism on one hand and Protestantism on the other. Anyone desiring to know of the Eastern Orthodox church would do well to read this little volume.

The Angelo-Eastern intercourse started about a hundred years ago and those relations have grown closer with the years, but its slowness has not given much hope to an early union of the Anglican and the Eastern Orthodox churches. The early tractarians laid the foundations for the approach of the Anglicans to the Eastern Orthodox. Anglican extremists and Orthodox irreconcilables have not worked well together for the consummation of affairs. The tractarians maintain that the Roman Catholics, Orthodox and Anglicans—"the three branches of Christendom" were essentially one. This goes on the supposition that there are no other branches of Christendom. In spite of the theory, the fact is that they are not one. The only way an Anglican can secure reconciliation with Rome is to abandon Anglicanism



and go to Rome. We must be frank if we ever expect to remove misunderstandings. To say that these three branches of the church are one is simply not true. What these three branches have to do is to recognize that they are separated and then go to work to find how to be reconciled. We have asked several Anglo-Catholics to write us an article on how to reconcile the episcopates. They always dodge it. We have never gotten an article yet because many of them have a theory which does not conform to the fact. We would like to see reconciliation, but it can never come with the present day leadership, except by absorption, until some leader in this group is fair and true enough to come out and say that the pressing need is the reconciliation of these episcopates. Episcopacy will never amount to more than one of the ancient polities of church government until episcopates can find the way to unity. There are no wider chasms in Christendom than those between the episcopates. The opportunity to make an argument for episcopacy is here, but not until it functions in uniting the divided episcopates.

But this book is interesting in showing the approach of the tractarian movement to the Eastern Orthodox churches and its influence in the life of these churches. Its bibliography is particularly helpful.

---

CHANGING FOREIGN MISSIONS. A Revaluation of the Church's Greatest Enterprise. By Cleland Boyd McAfee, Professor of Systematic Theology, McCormick Theological Seminary, Chicago. New York: Fleming H. Revell Company; 288 pages; price \$2.00.

In the last few years there have been marked changes in the attitude of the peoples who have accepted Christianity in non-Christian lands as well as changes in the attitude of the churches at home toward the great problem of foreign missions. Dr. McAfee faces the changing situation and advises how it can be most effectively met. He also presents a general estimation of the past achievements of foreign missions and the ultimate hope. There is no one better able to speak on this subject than Dr. McAfee. When a great enterprise is under fire there is need to face the difficulties and estimate the enchanging realities in the missionary enterprise. This has been done in this book and done so admirably that it is a valuable contribution to the missionary literature of the church.

HIS GLORIOUS BODY. By Robert Norwood, Rector of St. Bartholomew's church, New York. New York: Charles Scribner's Sons; 229 pages: price \$2.

These Lenten meditations are based mainly on Paul's epistles, chiefly his first letter to the Corinthians, written twenty-five years after the crucifixion and long before the evangelists had told their story of the death and

resurrection of Jesus. Paul's epistles anticipated the gospel story. In these twenty-two chapters Dr. Norwood has written the story of his own heart and tells of the joy of surrendering to the fact of the resurrection. He says, "What we call death is an adventure through which our souls are strengthened as we pass unflinching on the way to the knowledge of eternal life. Jesus died to prove that there is nothing in death for us to fear. Jesus saw man as he will one day be when God is all in all." This book is a kind of sanctuary, wonderfully refreshing in its strength and poetic expression.

**WE BELIEVE IN PRAYER.** Affirmation by One Hundred Men and Women of Many Lands. Edited by Sidney Strong. New York: Coward-McCann, Inc.; 210 pages; price \$2.10.

One hundred people from many nations have contributed to this book. There is an amazing variety of human experience in the practice of prayer. This book shows that the path of peace and success is by the way of prayer. Among the contributors are Charles R. Brown, Roger W. Babson, W. A. Brown, Jerome Davis, A. Stanley Eddington, Harry Emerson Fosdick, M. K. Gandhi, Charles W. Gilkey, Henry T. Hodgkin, John Haynes Holmes, Rufus M. Jones, T. Z. Koo, Paul Jones, Joseph Fort Newton, John Nevin Sayre, Robert E. Speer, Alva W. Taylor, Stephen S. Wise, Mary E Woolley, and others. It is a timely book for this materialistic age.

**EDUCATING FOR PEACE.** By Elizabeth Miller Lobingier and John Leslie Lobingier. Boston: The Pilgrim Press; 216 pages; price \$2.00.

These authors are not unknown to us, one having written several books on world peace and the other equally as many books on religious education. They rightly contend that educating for peace is primarily with the home, parent and teachers working together, both the teachers in the public school and the teachers in the Sunday-school. There is no greater question before us today than world peace. It is primarily an educational question and so it necessarily is a problem for the home. One of the educating factors is through dramatization with pre-school and kindergarten children chosen with references to attitudes and ideals fundamental to world brotherhood. Likewise elementary-school children in their dramatization should clearly respect the specific aims of peace education for this age. Dramatization with adolescents and adults may include both the formal and the informal types. This book will be found to be a satisfactory guide in building up attitudes and ideals for world friendship.



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# The Equality of all Christians Before God

Introduction by Peter Ainslie

This is a full report of the New York Conference of the Christian Unity League, held at St. George's Protestant Episcopal church, Nov. 13-15, 1929.

This Conference marked the turning of a decisive corner in the advance toward a united church. Every one who is interested at all in Christian unity will want to read this volume. Every page abounds in interest.

Here is a part of the program: "Prayer as a Factor in the Unity of the Church," by Dr. Peter Ainslie, Baltimore. Greetings by Dr. Karl Reiland, rector of St. George's church. "The Need of a United Christendom," by Mr. Robert Fulton Cutting, vestryman of St. George's church. "What a United Church Can Do That a Divided Church Cannot Do," by Dr. W. Beatty Jennings, Philadelphia. "How Much Christian Unity Do We Now Have?" by Dr. Beverley D. Tucker, Jr., Richmond, Va. "Recent Evidences of Growth Toward Christian Unity," by Dr. J. W. Woodside, Ottawa, Canada. "The End of a Cycle in Protestantism," by Dr. Charles Clayton Morrison, Chicago. "A Survey of the Day's Thinking," by Dr. Robert Norwood, New York. "Possibilities of Attaining Christian Unity," by President Daniel L. Marsh, Boston. "What Would Be the Attitude of Jesus Toward a Divided Church?" by Dr. Charles E. Jefferson, New York. "Shall We Continue Our Emphases on Orthodoxy and Conformity Rather Than on Purposes and Objectives?" by President George W. Richards, Lancaster, Pa. "Our obligation to the Future to Hasten a United Christendom," by Dr. W. H. P. Fauce, Providence, R. I. "The Call of the Future for a United Church," by Mr. Stanley High, Editor *The Christian Herald*, New York. Discussion follows each of these addresses.

The dramatic moving of the Lord's supper from St. George's church to the chapel of Union Theological Seminary, with Dr. Henry Sloane Coffin as celebrant, assisted by Dr. Karl Reiland, Dr. Robert Norwood, and Dr. Wallace MacMullen, was one of the significant events that indicates we have come to the time when brotherhood has priority over conformity to ecclesiastical practices.

This is one of the great books of the year.

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INTERDENOMINATIONAL AND INTERNATIONAL

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## A Statement

**THIS** journal is the organ of no party other than those, growing up in all parties, who are interested in the Unity of the Church of Christ. Its pages are free to all indications of Christian Unity and Ventures of Faith. It maintains that, whether so accepted or not, all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Savior—are parts of the Church of Christ and that their Equality before God is the paramount issue of modern times.

Such a journal must, necessarily, be unofficial in its attempt to be an Interpreter of the mind of the churches and in furnishing a Forum for better understanding and cordial appreciation between the divided, and sometimes far isolated, communions of Christendom. It, thereby, seeks to contribute something to clear the way to the Altar of Reconciliation.

It does not hold itself responsible for the individual opinions of its contributors, except in a very general way as to their character and general attitude; but it invites to its pages such contributions of thought as will, on one hand, help in the removal of misunderstandings, and, on the other, create an atmosphere where our differences may be frankly faced and freely discussed in Christian Fellowship.

All contributors are allowed the same freedom in the expression of their thoughts, as the Editor exercises for himself. He does not anticipate that others will always approve his thoughts, any more than he presumes to assume responsibility for the thoughts of others; but every writer is responsible for what appears above his own name. We are to be free to think and equally free to let think, until, in corporate thinking and corporate praying, we find the Road to Brotherhood.

Consequently, this journal is not only not the organ of any party in Christendom; but, likewise, it is not the exponent of any theory of Christian Unity. It follows the reality in personal experience of spiritual growth in Christ—growing up in Him and toward other Christians as we find the Truth, which shall free us from suspicion, prejudice, pride, and unlove. Then we shall be able to interpret Christ in those terms which He expressed in His own words,—“By this shall all men know that ye are my disciples, if ye have Love one to another.”



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## THE CHRISTIAN UNION QUARTERLY

230 N. Fulton Ave., Baltimore, Md., U.S.A.

**CONTRIBUTED ARTICLES:**—THE CHRISTIAN UNION QUARTERLY is open to contributions from all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour. It is entirely immaterial whether these contributions agree or disagree with the Editor's position, or the position of any contributor. We are seeking to bring together those who differ, for unless we frankly face our differences, and think them through, we shall never agree. THE CHRISTIAN UNION QUARTERLY welcomes to its Forum all Ministers of Reconciliation.

**PRICE:**—The price of THE CHRISTIAN UNION QUARTERLY, published in January, April, July, and October, is seventy-five cents a single copy, or two dollars and fifty cents a year, in the United States and all parts of the world. A local church of any communion contributing annually \$5.00 or more to THE CHRISTIAN UNION QUARTERLY EXTENSION FUND will be entitled to receive two copies of THE QUARTERLY free for one year—one copy going to the minister and the other copy to some designated person or institution.

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# THE CHRISTIAN UNION QUARTERLY

OCTOBER 1930

## AT THE EDITOR'S DESK

THE dead hand in religion is a powerful factor to be reckoned with. That hand wrote the creeds, denominational pronouncements, and wills out of which came bequests to the denominations. If it were living to-day it would, doubtless, rewrite all that it wrote in days gone by. But it is dead. The longer dead it is the more sacred it is, even to the extent of infallibility. It is no easy issue to meet. I have a letter from a minister who is a member of a communion that has such barriers about it that it is difficult for a Christian of another communion to become a member of it without going back into the world — a scandalous route to demand of other Christians. But it is a fact. The dead hands fixed it, well-meaning hands, too.

This minister feels that it is wrong. If he says it loud enough for his congregation to hear it, he may be asked to resign. If he leaves there, can he get another pastorate in that communion? Or should he go to another communion, or go into business? It is a critical issue. He has a soul to save, and a family to support.

More letters than usual of this character have come to my office in the last year. It is a condition that may call for suffering on the part of the minister, but it is a hopeful sign. A thoroughly dissatisfied ministry against these man-made barriers to keep Christians apart would do more than anything else to remove the barriers. The number of ministers who are willing to suffer are multiplying and that is an assurance that the barriers *will* go down.

My own communion belongs to a group of communions that practice restricted membership, no one being allowed to become a member without being immersed. There are, however, more than a hundred churches in my communion that practice

open-membership, receiving Christians irrespective of their form of baptism. The number is increasing slowly. When many pulpits of my communion were first closed against me in consequence of my favorable attitude toward the open-membership position, I was not so much hurt as regards myself, as I was alarmed that my communion had discriminated against me solely on the ground of my recognizing other communions to be as Christian as my own. I wondered then and I wonder now what can be the future of a communion that takes that position.

My communion had honored me far beyond my worth. I had presided over one of its general conventions. I was president for a number of years of one of its smaller boards that dealt exclusively with Christian unity and I gave much time to its furtherance. I had no complaint against my brethren so far as I was concerned. They were wonderfully patient with me. I had none other than kind feelings for them then as I have now. At their general convention of 1922 I gave out of an aching heart an appeal to change their attitude toward other Christians and forthwith began to plan to retire slowly from the presidency of the Christian unity board to relieve both them and myself of further embarrassment. My communion was pleased with the change and I was pleased with the freedom.

The church of which I am minister took the open-membership position without my asking it and my path to the recognition of the equality of all Christians before God has had no thorns in it. But the question has been frequently asked me, if it had would I have continued to stand for it. Most certainly, yes!

---

There is a desire on the part of most of us that our communions put forth as respectable a front as possible. All of us have that feeling. It savors somewhat of sectarianism. In time we will get away from it. I have tried to analyze it in my relations to my own communion. As late as 1927 I had a case



in point. The World Conference on Faith and Order met at Lausanne. Delegations from all parts of the world were in attendance. It was a great gathering. On the ship crossing the Atlantic with me among the passengers were two as fine ministers of my communion as any communion could have — my personal friends, whom I had always admired and still admire—educated, cultured, Christian gentlemen, but they had been commissioned to take to the Lausanne conference some well printed matter on the position of my communion for distribution at the conference. No other communion had thought of such a thing. But my communion had. All the communions there were trying to get away as much as they could from denominational propaganda. But not so with my communion. I knew personally a large number of the members of the conference and had sought through the years to give my communion the best possible interpretation. But by this single act, it was all gone. What would they think of such a thing? It would be most difficult for me to explain because the commissioners and I traveled across the Atlantic on the same boat and doubtless carried this little box of propaganda in the hold of our steamer. I was keenly mortified and besought them daily — indeed vehemently — to abandon this shocking procedure, but to no avail. As it happened, the little box of freight fell overboard and sunk, I was told, and the Lausanne delegates never got the propaganda!

But after it was all over, I asked myself why should I be disturbed over my communion doing this discourteous thing any more than if some other communion had done it? I had gotten away from the dead hand in some particulars, but I had not gotten away from the love of the ideals and dreams of my communion. I recalled then that when my Yale lectures on my communion were published a distinguished professor in one of our American seminaries wrote me, "You have treated your communion ideally. Have they lived up to the ideal?" After all my struggle from the dead hand of one feature of my communion, I was still held by the dead hand of other features. The incident helped me to a larger freedom in lessening my

interest in denominational respectability as applied to my communion or other communions, and widened the path toward the sufficiency of the ideals and dreams of Jesus. All communions are the same in his sight. We are looking for something better than the communions have been able to present. There are multitudes of Christians in the communions that are feeling their way to an order that is better than the denominational order of these times. It is a necessary advance, which sometimes will be attended by pain.

---

When the Christian Unity League met at St. George's Protestant Episcopal church, New York, November 13-15, 1929, the celebration of the Lord's supper at the close was a part of the program. Dr. Henry Sloane Coffin, president of Union Theological Seminary, a Presbyterian, was to be the celebrant, assisted by Dr. Karl Reiland, rector of St. George's Protestant Episcopal church; Dr. Robert Norwood, rector of St. Bartholomew's Protestant Episcopal church; and Dr. Wallace MacMullen, pastor of the Metropolitan Methodist Episcopal Temple, New York. Bishop W. T. Manning, bishop of the New York Protestant Episcopal diocese, advised against the celebration of the Lord's supper in a loaned Protestant Episcopal edifice except by those who had been episcopally ordained. All the sessions of the conference were held at St. George's church except the celebration of the Lord's supper, which was observed in the chapel of Union Theological Seminary, five miles away. It was carried out as originally planned with Dr. Coffin as celebrant, assisted by Dr. Reiland, Dr. Norwood, and Dr. MacMullen.

Many requests came for another Christian unity conference in New York in the autumn or winter of 1930. The Continuation Committee decided to make this conference as free from criticism as possible. St. Bartholomew's church was offered by the rector as the place of meeting. Dr. Norwood, the rector of St. Bartholomew's church, was made chairman of the committee on program with power to add to his committee as



he saw fit and to plan such a conference as the committee thought best. They decided to make a program of sermons on Christian unity, covering a day and a half. Dr. Cleland B. McAfee, the retiring moderator of the General Assembly of the Presbyterian church in the U. S. A., was selected to preach the first sermon. Ministers of other communions would follow with a sermon on some phase of Christian unity. There was to be no discussion of any kind. It was to be largely a devotional conference on Christian unity. It appeared to be a fine idea. In the celebration of the Lord's supper it was to be entirely in the hands of the Protestant Episcopalians. Dr. Norwood and Dr. Reiland were to be the celebrants. None but Protestant Episcopalians were to be in the chancel.

That was a concession for the Continuation Committee to make when it is remembered that the Christian Unity League's contribution is that all Christians are equal before God. But the Committee felt that they could make it. They felt, too, that as Dr. Reiland and Dr. Norwood had gone quite far in the eyes of some Protestant Episcopalians, the Christian Unity League could easily be magnanimous on an issue of this kind, thereby avoiding any criticism from our Protestant Episcopal brethren.

But Bishop Manning vetoed the whole program. Dr. McAfee and ministers of other communions could not be invited to such a service in a Protestant Episcopal edifice, nor could non-Episcopalians partake of the Lord's supper there, even though only Protestant Episcopal priests be the celebrants. It was disorderly, perhaps uncanonical would be a better term. Anyway it could not be done, whereupon Dr. Norwood resigned from the chairmanship of the committee.

I have always liked Bishop Manning. He is conscientious in what he is doing. But it is a fearful instance of slavery to what the dead hands of the sixteenth century wrote over against the call of living souls of the twentieth century. It does not disturb the work of the Christian Unity League at all. Every day records new signers to the Christian Unity Pact, many of them Protestant Episcopalians, but what will the

Protestant Episcopal church do to save itself from the handwriting of the dead hands of four hundred years ago, or two hundred years ago? I like the Protestant Episcopal church and with many Protestant Episcopalians I have the most cordial friendship. It is too good a church to be so sectarian.

---

The pact of the Christian Unity League has had an interesting evolution. First it read as follows:

Having committed my life to God, through his only begotten Son, Jesus Christ, our Lord and Savior, I promise him to pray for the unity of his Church, in order that the world may believe that Jesus is the Christ, to cultivate a spiritual fellowship with and to practice good-will toward all other Christians, as an expression of the unity that already exists; and to be open-minded in the appropriation of the experiences of the saints of all ages, in the search for the paths of truth, "till we all attain unto the unity of the faith."

As a member of the Christian Unity League, I promise to speak of its work as I have opportunity.

But that was too tame. A few signed it, but with no particular enthusiasm.

After the passage of the World Peace Pact, the following was sent to a number of persons for their judgment:

We, followers of Jesus Christ, solemnly declare a divided church unchristian and unspiritual, and renounce it as an institution that is incapable of interpreting Jesus Christ to the world.

We, therefore, pledge to practice Christian unity in private prayer, praying for all Christians, and in public worship, worshipping as equals before God; recognizing as spiritual and Christian only those practices that make for brotherhood.

Many thought this was too sharp. Then the following was offered:



We, Christians of various churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world, and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ.

And we propose to recognize, in all our spiritual fellowships, the practice of equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own.

And, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve.

This struck well. Daily papers and religious weeklies commented on it. Much interest was aroused. The New York conference was held in November, 1929, in consequence of the wide spread interest. During the conference the pact was revised as follows:

We, Christians of various churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ.

We acknowledge the equality of all Christians before God and propose to follow this principle, as far as possible, in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, nor

the privilege of participation in the observance of the Lord's supper, and that no Christian minister shall be denied the freedom of our pulpits by reason of differences in forms of ordination.

We pledge, irrespective of denominational barriers, to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve.

It still might have been more brief. But it is here now and thousands have signed it. Perhaps as many more would not sign it. But it is finding in all the communions the free and unafraid. Future conferences may modify it somewhat, but the principle embodied in it will doubtless stand. Christians are equals before God and we will never get anywhere in Christian unity until that fact is recognized.

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Because of our divided Christendom it is being generally recognized that the churches are not to be considered as factors for peace among the nations of the world. Recently I read numerous articles on this subject. Some have ridiculed the idea so long as the churches are quarreling among themselves; others have not so much as mentioned the churches; still others have frankly stated why they are not included. One of the most striking of the latter group is from the pen of Mr. Wickham Steed in *Goodwill*, London. It is well said, but it will pass unnoticed for the love of dogmas with many is another phrase to describe the love of God. Mr. Steed says:

Among the later creations of the League of Nations is the "Institute of Intellectual Coöperation." In the *Review of Reviews* for April I discussed the possibility of transforming this organization into an Institute for the Co-ordination of International Thought, of which the main work would be to organize a "Thinking General Staff" for the strategy of peace. A correspondent has since written to ask whether "the religious forces of the world, or the Christian forces of Europe and the United States, ought not to be included in any 'Thinking General Staff for the Strategy of Peace.'" His inquiry took me aback. I



realized that I had taken no account of the "religious forces of the world," or even of the "Christian forces of Europe and of the United States" in my cogitations; and I began to wonder why.

I am still wondering or, rather, I am trying to explain to myself why I left "the religious forces" out of account, and why I cannot yet bring myself to find a place for them, as such, in a hypothetical "Thinking General Staff." At the risk of shocking those who naturally assume that Christianity, at any rate, makes for peace, I will set forth some of the reasons for my hesitation.

The first reason is that while religion, and "religious forces" generally, tend toward the absolute, the very conception of peace, even in its negative form of non-war, is relative. Absolute peace is death. Moreover, religion, in its most highly-organized institutions, claims possession of absolute truth, and is, therefore, apt to foster intolerance of what it regards as intellectual or moral error. Intolerance is not a peaceful frame of mind, nor does it conduce to clearness of thought. Besides, there is not always peace between the various "religious forces" themselves. They cannot agree with each other, however much some of them may agree to differ. I am not sure that if "the religious forces of the world" were given a place in a "Thinking General Staff," of which the task would be to lay down the principles of a strategy of mundane peace, they would help more than they would hinder.

. . . . .

Those who would plan the peace offensive against war must keep pace with, even if they do not march ahead of, changes. It is because I am not sure whether the "religious forces" are in the van or even abreast of contemporary thought and scientific research, whether they are ready to welcome all the new aspects of truth which thought and research may reveal, that I am uncertain about their place on a "Thinking General Staff" of peace. The churches, which are supposed to marshal and to control the "religious forces" of Christendom, have not always appeared to care more for the needs of humanity than for the niceties of dogma. Some few churchmen I know—their name is not legion—in the Roman Catholic, the Anglican and the Free churches, whose help any thinker on the strategy of peace

would welcome. But they would be welcomed for their intellectual qualities and moral earnestness rather than for their religious associations.

A divided Christendom could get by in past ages and people did not feel the sting of its ugliness. It is not so to-day. A divided Christendom is being allotted its place and that place is at the rear of the procession. A few can change this. Who is willing to help?

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Denominationalism has a powerful hold on the churches. Each church is right, absolutely right in its own eyes and, therefore, every other church is wrong — 215 denominations and 214 wrong! How is that lucky one to be found? I have a letter from Auburn, New York, a paragraph from which reads as follows:

I am an Episcopalian, a member of the Church, one, holy, catholic, and apostolic. I honestly believe that we are carrying out, as far as it is humanly possible, the plan our Lord wished for his Visible Body. I have many warm friends among the sectarians. My maternal ancestry is staunchly Presbyterian, but none of my friends wish or would allow themselves to be regarded as or called "priests." That is the crux of the matter, and it is no kindness to hope for union or unity, until the priestly office becomes the desire and accomplishment of all men. Mutual respect one for another and the Holy Spirit some day will make clear our failures and successes.

Here is a paragraph from a letter from Des Moines, Iowa:

I belong to the church of Christ, which was established on the day of Pentecost. Its members were called Christians first at Antioch (Acts 11:26). While I have friends among the sectarians I will not wear a sectarian name. I cannot fellowship with them because they have not been baptized. I will have nothing to do with the Federal Council nor will I sign the pact of the Christian Unity League until all the sectarian churches adopt baptism as it was in the days of the apostles. Then we can have Christian union.



I am not sure which communion is referred to in the following letter, but it evidently is of great importance in bringing in the kingdom. It is from Los Angeles:

All the talk of Christian union will not amount to much until people get a better idea of Jesus Christ. I myself was troubled on these things until I found the right way. My religious body may not figure large in the census reports, but I candidly believe we are the people referred to in the New Testament where it is said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." There are also references in Daniel that support this.

It is well to let these brethren roam at large and get out of their belief all they can. They must have freedom and we must have patience. They are the Lord's children; so are we. It is well to know how diverse the mind is on these questions; then it is well to find the degree of humility and patience in the mind of those who differ.

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The Lambeth Conference, consisting of 307 archbishops and bishops of the Anglican communion, including the Protestant Episcopal church of the United States, convened for several weeks in the summer at Lambeth palace, London, and sent out an encyclical and a series of resolutions dealing with the Christian doctrine of God, the Christian community, the reunion of Christendom, the Anglican communion, and the ministry of the church. Two sections of the resolutions—those dealing with the Christian community and the reunion of Christendom—are published on another page of *The Christian Union Quarterly*. While the conference is not a legislative body, its findings have the weight of official pronouncements.

The resolutions dealing with the Christian community are forward looking in what they have to say regarding marriage, sex, birth-control, and race, and are to be heartily commended. Birth-control needs to be practiced under certain conditions. The resolution dealing with "peace and war" is tame. Any

group of churchmen could have passed it. There are scores of statesmen who are a long way ahead of it in their thinking. Bishop Paul Jones ought to have been there to have written a resolution on the outlawry of war. He is the bravest man in the episcopacy of the entire Anglican communion. The difficulty with this beautiful resolution is that if war were to be declared to-morrow all those bishops would line up for their respective countries as in former days. Perhaps a state church cannot do otherwise than obey the political governments, but it would have been helpful to peace if there had been even a foot-note, stating that half a dozen or even a dozen bishops, perhaps from the United States and giving their names, affirmed that in accepting the outlawry of war they would not under any circumstances enter into a league to murder their brethren of other countries. Such a statement, even as a foot-note, would have been flashed around the world. It would have raised the church a little in the respect of the unbelieving world and would have somewhat indicated that the church is taking seriously the outlawry of war.

The resolutions on the reunion of Christians are written with marked caution. Fear and caution run through every resolution. Mention was made of the Malines conversations, but there was no proper mention made of the World Conference on Faith and Order, which had its origin in the Anglican communion as much as the Malines conversations had. This omission was not only a reflection on the memory of Bishop Brent, but belittled the World Conference in the eyes of other communions. If the Anglicans with whom it originated do not think enough of it to even mention it in their survey of Christian unity activities of recent years, the other communions can not be expected to feel very happy over it.

Perhaps some of the bishops thought they said too much in their Appeal to All Christian People in 1920. On the proposed scheme for church union in South India, *The Living Church*, Milwaukee, says:

We believe, as we have observed heretofore, that the risks are too great—greater than any part of the church has the right to undertake; that there is no good reason



why a Christian community, ready to accept the historic episcopate eventually, should not do it now; that the long term of probationary years before the culmination of the plan, involves a danger that ought not to be incurred; that to accept the épiscopate without enunciating any "theory" such as can justify it, is not only to start out on a wholly illogical basis but also to weaken the probability of ultimate success. But the bishops have determined that the risk is not too great, and are "fully assured" "that nothing will be done to break the fellowship of the churches of the Anglican communion"; so that their conference "confidently leaves in the hands of the bishops of that church the task of working out in detail the principles which are embodied in the proposed scheme," and gives "general approval" to the plan. But while this "general approval" does, indeed, afford the moral support which the movement needs, yet the encyclical letter modifies that support considerably. It is recognized that "the constituency which we represent is not universally convinced about all the provisions of the scheme, and wishes to see how it works out before committing itself to definite approval." It is ruled therefore that during the transition period, "The united church in South India will not be a member of this group of churches; it will not be an Anglican church; it will not be a part of the Anglican communion. . . . It will have a very real though for a time restricted inter-communion with the churches of the Anglican communion. . . . Its ministers who are episcopally ordained—a continually increasing number—will be entitled, under the usual conditions, to minister in the churches of the Anglican communion, but this privilege will not be extended to those who have not been so ordained." The "general approval" does not become an indorsement. After all, South India is simply put on probation and is warned that it will be held responsible for the results of a questionable experiment.

On the other hand *The Christian World*, London sees in the conference utterances "the simple truth" of penitence for its unity appeal in 1920 and the bishops "have scuttered back to their insular stronghold." It says:

From the Lambeth Conference of bishops there comes no note of hope of union or even of *rapprochement* with

the Free churches of England. The bishops have turned their gaze eastward. Toward the Orthodox church and the Old Catholics they look benevolently, and contemplate action for the restoration of communion in the near future. They have given their unanimous approval to the South India United church scheme, "looking forward to the day . . . when there will emerge a province of Christ's church genuinely Catholic, loyal to all truth, within whose visible unity treasures of faith and order, nowhere in the church at present combined, will be possessed in common. . . . " But when the bishops come to define their relations with the Free churches they "regretfully" find themselves "unable to agree in recommending such reciprocal advances as many of our fellow Christians in other communions would welcome." Once more the Free churches are "communions" not churches. "We cannot," say the bishops, "enter into any scheme of federation involving interchangeability of ministries while differences on points of order which we think essential still remain, for this would seem to us both to encourage and to express an acquiescence in essential disunion." These bleak phrases must dash the hopes of those who believed that the call to all Christian people issued from the Lambeth Conference ten years ago was the inauguration of a new era in ecclesiastical relationships. The disappointing frigidity of the phrases we have quoted is not softened by the approval which the bishops immediately proceed to give to united efforts "to preach our one gospel to those who are outside the membership of all organized communions." In this generation, when (to quote the encyclical letter) "the very thought of God seems to be passing away from the minds and hearts of many even in nominally Christian nations," there seems to us to be very scant hope of impressing the non-churchgoer by united missions led by men who do not recognize each other's churchmanship.

On another page a Roman Catholic writer is heartened at the tendency "more and more in a Romeward direction." The Anglican church is having a hard time to look both ways. It will become more difficult with the years. Those of us who are non-Anglicans must have patience with our brethren of the Anglican communion, even though many of the Anglicans regard us as naughty and far-behind followers of Jesus.



## A PRAYER

O God, our Father, our help in ages past, our hope in years to come, our ever-present inspiration and guide, give us, we pray, a new vision and a sense of our privilege as brethren in Christ, in whom bond and free, in whom Greek and barbarian, in whom male and female, in whom high church and low church, in whom apostolic succession and free grace, in whom every race and kindred and people and tongue, in whom every creed and confession and sect find their full and complete fruition,—give us, we beseech thee, a new sense of our privilege as brethren in Christ.

Give us fresh understanding that we may comprehend the brotherhood our Master came to establish, and a new will that we may exemplify it in personal, social, and institutional relations. May this eternal message of brotherhood, undefiled by the traditions of men, undarkened by our sectarian or other divisions, revive our hearts and inspire us to work for the renewal of the church's unity. Help us to make brotherhood in Christ the good news of our day, help us to make thy church the haven of all peoples of whatever condition or circumstance, that the world may believe through our unity, through our oneness, our loving fellowship, that thou didst send him to become the Savior of the nations and the unifier of men's hearts.

O God, thou giver of life and of every good gift, we pray for union, a union so deep, so abiding, so universal that it shall gather all within one fold, a union that shall truly represent in one inclusive spiritual brotherhood, the kingdom of heaven on earth. May we never be content so long as any group of thy children anywhere entertain aught that excludes another from the fullness of thy grace, that erects a barrier to keep a single soul from the welcome of thy heart. May no legal entanglements be too difficult, no ecclesiastical customs too deeply fixed, no sentiments too precious to yield, no ambitions or personal commitments too intense, to prevent our travelling for ourselves and making plain to all, the joyous road to united fellowship in Christ. In his name. Amen.—*President W. A. HARPER, Elon College, N. C.*

# MINISTERS OF THE GOSPEL OF CHRIST

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BY PRINCIPAL W. ROBINSON, M.A.  
Overdale College, Birmingham, England

THERE is to-day a widespread belief, somehow or other, that the church has failed to fulfil her mission in the world — that there is something wrong with Christianity, at least in its organized forms. And a good deal of the blame for this is being thrown back on the ministry. The situation in which we find ourselves, however, is by no means so simple as some — both adherents to and opponents of Christianity — would have us believe.

At any rate I want to begin by reminding you that the situation in which we find ourselves is complex, and not simple, and that, in this complexity, there is one thing above all others of which we need to take account. It is that we are living in a period of change and disturbance, and that, in a large measure, whatever signs of sickness and disease there are in the church and the ministry, it is all part of that larger sickness which affects the whole of life in our day. As far back as 1873 Matthew Arnold could say, "An inevitable revolution, of which we all recognize the beginnings and signs . . . is befalling the religion in which we have been brought up." That revolution is now in full swing, and the two fields — not one — in which it is making itself felt, are those of religion and economics. And this union of religion and economics is no new thing; for the great movements in organized religions of which we have anything like a complete history, have usually synchronized with definite changes in industrial habits. It was so in the days of Amos and Isaiah, and it was no less so at the time of the Reformation. So in our day men naturally think of religion in terms of conduct. Moreover, they are not so satisfied as they once were, to subscribe to a political or a theological creed.



Rather masses of people are conscious in these realms of problems which baffle and difficulties which perplex.

Now I am one of those who believes that this is all to the good. That as ministers of the Gospel of Jesus Christ we should welcome the challenge of our day — leave our entrenchments and dug-outs, and enter the open field of conflict. And, after all, this age of change and uncertainty is no new thing. It is the way of life to pass into such periods. Is it not true to say that in the history of all civilizations there are three well marked periods, which, if the civilization is to survive and advance, must naturally repeat themselves. First, there is the period of the formation of religious and moral habits, when the creed and code are being built up. Then, there is the period of stable activity, when life is controlled by a system of traditional morality. And lastly, there is the period of a deeper disturbance, of reflexion and effort directed to re-adaptation. It is in such a third period that we to-day as ministers of the Gospel of Christ find ourselves. And for this reason our task is all the more difficult.

Now such a stage in any civilization is always marked by doubt, perplexity, and hesitation. It is always disconcerted by that apparent baselessness of many forms and institutions upon which society and religion have hitherto seemed to rest. The moral law, the fabric of the constitution, religion itself, seem shaken to their foundations. Partly as a result there is always in any such period a great deal of shallowness. Many people prefer to close their eyes to the contradictions of the present, and to seek refuge in the old habits of faith. They will not face up to reality and above all they refuse to think. We are seeing something of this to-day in the appearance of more or less infallible cults and in a return to dogma of a rigid and legalistic kind. But there are many whose faith refuses to be shattered, or to be cabined or confined, who rejoice in conflict and who welcome the fact that life means struggle, that difficulties are constantly presenting themselves, who in short, as Principal Jacks has put it, recognize that faith is reason in a courageous mood, and that the noblest quality of life is that of the possi-

bility of being baffled and perplexed, though not unto despair. Such the church needs in these difficult days to be ministers of the Gospel of Christ.

Now in the light of all this, let us turn to our specific task as ministers. I suppose it will be readily admitted that there are two great departments of our one task — two sides to our ministerial work. First, there is the side of our work which is included under such titles as pastor or priest (and surely we may all use the term priest without offence, if we use it in the sense which Tyrrell gave to it, “the eternal priesthood of those whose destiny it is to be the servants of mankind in its search for the higher meaning of life”). And secondly, there is the other department, most commonly functioning through the office of preaching — that of interpreting to the people the nature and character of God, and the will of God for them in relation to the needs of their own time.

Now a consideration of the history of the Anglican and Free churches during the last century, leads us to question very seriously, whether under the present system of a single minister in each church, we are likely to get the best results. It is a serious question as to whether the pastor and the preacher are ever found together in the same person. Personally I am inclined to believe that rarely is this the case. The great prophet is seldom a priest. But there can be no reasonable doubt that the church needs both if its ministry is to be effective: and it is quite possible that in the future, at least so far as city churches are concerned, we shall be led to adopt a dual system of ministry with pastor and preacher in each church. The down-town church which is simply a preaching station, does minister to a certain need in our own day; but I cannot but feel that it is far from the ideal, and that it is apt to fester a type of Christianity which is in serious opposition to one of the most vital principles of Christ’s religion — that of practicing our religion within a society. Christianity is not a solo which we play for our own amusement or for that of anyone else; it is a divine-human harmony in which we all must share. In the competitive we rise by leaving others behind, but in the



kingdom of God we rise only by taking others with us, in other words, we can only rise by stooping. We cannot love God apart from love of the brethren. Renunciation for the purpose of love is always morally creative, whereas renunciation inspired by any other motive, such as fear is a negative thing and is never morally creative, but reduces us to a lower level morally. That is why we need the divine-human fellowship which we call the Church. So that the preaching station, be it cathedral or down-town church is far from the ideal. The true church is something more than a preaching station and will need the office of priest as well as preacher.

But until we get some kind of dual system most ministers will have to attempt to combine in their own persons the two vocations of preacher and pastor. It will be convenient therefore for me to say something about each.

## I

And first, about the minister as preacher.

Perhaps, I can best say what I want to say by speaking of three difficulties which the modern preacher has to face. These are:

1. The widespread indifference of many people to organized religion of any kind, and in particular to the church and to the sacraments.
2. The serious intellectual difficulties in the way of accepted Christian beliefs.
3. The divorce between religion and life, which meets us everywhere in the church, and which prevents many quite honest people from treating Christianity as seriously as they otherwise might.

Let us look at each of these.

1. To-day there is a desire on the part of many people to keep Jesus and to get rid of the church. It is a desire which is quite innocent of any attempt to bolster itself up by theological

subtleties. Rather it is largely the result of the church's failure to fulfil the spirit of her Master.

Such people have a profound admiration for Jesus and his teaching, but no use for the church and her institutions. How as preachers are we to meet this? Well, in the first place, we should recognize that it is no new thing for the church to be passing through critical times, and it may be no bad thing. No one who loves the church should pray for stagnant periods. The church has nothing to fear from criticism but much to learn, and we can gain nothing by adopting a superior or indifferent attitude. Rather we need to preach and to practice a doctrine of the church at once more Christian and more true. The whole question of the church and her institutions really resolves itself into this. Is religion individual or corporate? Is the church natural or is it artificial? As an artificial thing, imposed upon man from without, the center and source of an external authority which has never known the way of the Cross, the teacher of infallible dogmas which are unrelated to the vital issues of life, the dispenser of a discipline strictly legal in its character, the church has little hope of winning the world. But if, as ministers of the Gospel, we can set forth the church as a natural institution, meeting one of the most fundamental needs of our human nature: if we can set her forth as the beloved society, a true fellowship: if we can, whilst not forgetting her glories, honestly confess with shame that she has often come near to incarnating the very opposite spirit to that of her master: if we can recover the idea of the church as the Body of Christ — the organ which makes his Spirit manifest to our own age, we may hope to do something to win men's allegiances. It is not only our unhappy divisions which make the church powerless, though these are bad enough. The blemishes are not merely in the body. Rather what the church lacks is failure to understand, and to translate into actual life, the spirit which dominated the life of her Lord, whose Body she is. "How can we get on in the world?" is the insistent demand of Christians as well as pagans. There is very little difference after nineteen centuries of Christian teaching. In



some measure the church has still to learn, and we ministers of the Gospel need to teach her, the meaning of the Incarnation and of the Cross. God's intrinsic greatness is his capacity to stoop. Now as Keats said, "We never understand really fine things till we have gone the same steps as the author; and this is profoundly true of the church in relation to her Founder. In the days of his flesh, if men wanted to know what God was like, they might look at Jesus. To-day, if men want to know what Jesus was like, they ought to find their answer in the church. Let us be profoundly thankful that they have the Gospels to read.

But it is our task as ministers to make such a church live in our own environment. We must get back to the idea of the church as a *fellowship*, and to the idea of the church as the *Suffering Servant*, the Body of Christ, offering herself for the redemption of mankind in every age in which she finds herself. In such a church we shall conduct worship that is pure: that does not mislead by *opening a door of escape from our moral problems*; but rather leads us to face reality with a new courage.

But if we are to accomplish this task we shall need to walk in the company of those child-like unassuming souls, who have drunk deeply of the Spirit of Jesus, and we shall need to understand *in our own experience* what it means to be a member of the Body of Christ; for the way of such a church as we have outlined, will never be the way of worldly glory, but of service to humanity.

2. We come now to serious difficulties in the way of accepting Christian beliefs, which as preachers we shall have to deal with. I do want to emphasize the need for every preacher to keep intellectually abreast of the times, as well as intellectually immersed in the past — both. There is no more fatal temptation in any profession — and it is especially fatal in the ministry — than that of resting satisfied with the advanced thinking of our own student days. Every man in the ministry must know the thinkers of every generation in which he lives. Our pulpits are full of men who are years behind the times, and who are

really moving in our world like creatures of another world, as antiquated in their own minds as the frock coats which they wear and the stilted and painfully correct English in which they express themselves. But not only must the preacher be acquainted with the thinkers of his own day. It is even more important that he *think for himself*. For the preacher may arrest his own growth and destroy the creative power of his mind, by leaning intellectually too much upon others.

Then, too, we shall have to learn to present Christianity, not as an arrogant faith, claiming to solve all mysteries and to banish all perplexities. It is really when we regard Christianity as something which dispels all perplexities, which gives us a cut and dried solution of every problem intellectual and otherwise, that we create for ourselves an insoluble perplexity. The religion of Christ consists in facing perplexities and battling with difficulties. We must take trouble as it comes, and by the grace of God rise superior to it. It is only so we can become God-like. The best that is in us calls for a life of *faith* and not of *gnosis*, and we must not act and preach as if this were not so.

Perhaps, what we need above all in these days, is some understanding of what is meant by essential Christianity. How much or how little is to be believed? And beyond this we need to be shewn what are the *social and ethical implications* of the great Christian dogmas, for example of the Incarnation and of the Trinity. What do these dogmas mean for life? For the value of any doctrine is finally measured by how it works out in life and conduct; and we can say this without giving assent to a pragmatic definition of truth.

At any rate, as ministers of the Gospel in these difficult days, I think we can take heart of grace, for "no civilization ever outlasted the demise of its religious faith." We can at least agree with Goethe in saying: "Let the human mind expand as much as it will. Beyond the grandeur and moral elevation of Christianity as it sparkles and shines in the Gospels, beyond that the human mind will not advance"; and with Martineau in saying, "Christianity, understood as the personal religion of Jesus Christ, stands clear of all perishable



elements, and realizes the true relation between God and man." Here let us make our beginning and we shall find that we shall not have gone very far before like Thomas we are saying with a new meaning, "My Lord and my God."

3. And what shall we say of our task as preachers and teachers of the Gospel, in face of the serious divorce between religion and life? Many Christians have been true to the implications of their faith in private life, but have done nothing to ensure that the corporate life of the nation was based on Christian principles. Many still try to make the best of both worlds. An incipient Gnosticism has eaten at the vitals of a good deal of Christianity, which has simply been practiced as a refined form of selfishness — has rejected the world in the sense of "pleasures," but not in the sense of dividends, banking, and wage sheets, and has concerned itself with merit-making and thanking God that it was not as other men. In spite of its boasted spirituality, this kind of Christianity is not spiritual at all in the true Christian sense of the word, and we shall need to raise our voices against it, *and to be free to do so*.

We shall need to show the people of this bewildered age that Christianity is no selfish way of escape out of life: that it comes to us "made for man" and not imposed upon him from without, meeting his deepest needs at every point, and in every age helping him to live a full life: not solving all his difficulties and perplexities and bringing him into a life of ease and comfort: not, as Principal Jacks has put it, bringing him some secret and power which is going to banish the great crises of life and leave him with none to face, but releasing him from the care for self, and every other perplexity which is ignoble, and leading him to see ennobling perplexities which, without it, for him, would have no existence. Again and again, in this realm, we shall need to learn the truth of von Hügel's insight: "Christianity has not explained suffering and evil: no one has done so: no one can do so. It has done two things greater, more profound, more profitable for us. From the first it has immensely widened and deepened the fact, the reality, the awful potency, the baffling mystery, of sorrow, pain, sin, things which

abide with men across the ages. But Christianity has also from the first, increased the capacity, the wondrous secret and force, which issues in practical, living, loving, transcendence utilization, transformation, of sorrow, and pain, and even sin. Christianity gave to our souls the strength and faith to grasp life's lesson." Sometimes we shall do far more by suffering with people than by attempting to give them an intellectual solution of the problem. That is what our Lord did while at the same time he denied the shallow solutions which were prevalent as they are to-day.

## II

But when we have said all this it is still true to say that no church can live on brilliant preaching alone. It may seem to be having a successful time, but such success is ephemeral. To those in training for the ministry I would say, Beware of fostering the vision of preaching to crowds: rather think of how you may shepherd the flock of God over which the Holy Spirit will make you overseers.

But to be a true pastor to the flock of God is *very difficult and very costly*. It is far more difficult than preaching or lecturing or keeping alive church activities. The true pastor is interested in all the affairs of his flock. He cares for them more than he cares for himself, and his work will certainly mean toilsome days and sleepless nights, so long as human experience remains what it is. No man can read the moving words of St. Paul on the sands of Miletus — "Serving the Lord with all lowliness of mind, and with tears and with trials," — without sensing something of the tragedy as well as of the joy of the pastoral office. May I remind you in this connection of the words of Goethe which Carlyle was never tired of quoting:

Who never ate his bread in sorrow,  
Who never spent the midnight hours  
Weeping and waiting for the morrow,  
He knows ye not, ye heavenly powers.

But I think George Eliot came even nearer to penetrating the secret of Christ's followers in the pastoral office, when, in what



is perhaps her greatest novel she brings us face to face with reality: "We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world, as well as for ourselves: and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we should choose before everything else, because our souls see it is good."

There are two sides of the pastoral ministry about which I must say something — two sides which will make the most serious demands on us as ministers of the Gospel of Christ. The first is that of dealing with people in trouble. There is no more important side of the pastoral office, and none which demands such full equipment. There are chiefly two kinds of troubles to be dealt with — intellectual and moral. In dealing with both the chief requirement is *sympathetic understanding*.

Intellectual troubles are fairly common amongst young people. Some ministers have boasted to me that they have never heard of them — they were not likely to. Young people will not come with their doubts and difficulties to those who make it clear by their every utterance that they have never had any themselves, generally because they have never thought long enough and deep enough about their religion. It is no good saying that young people are "stuck up" and suffering from pride of intellect, just because we cannot meet their difficulties. In nine cases out of ten such an accusation would be false. It is no good either trying to turn them away from such difficulties by mere stunting; though it may be a good thing to get them actively interested in *doing* some good. But *doing* is no substitute for *thinking*, and not to think is an insult to God.

The minister must be a man wholly free from shallow dogmatism: a man who inspires confidence, of whom people should be able to make a confident, gentle and not contentious. He must never adopt the policeman attitude to those in perplexity. Moreover, if he cannot himself deal with the intellectual difficulties of those who come to him, he must be big enough to say so, and to recommend them to someone who will be able to deal with their case. It is only the small-minded and inferior medical practitioners who are so big in their own esti-

mation, that they never recommend their patients to specialists. And so it is with those who have the cure of souls.

In dealing with moral difficulties, which are common enough, but which, unfortunately are too often hushed up and hidden away, as the terrible outcrop of neurosis with a religious basis proves, the same qualities are necessary plus a wide experience of life, and a knowledge of human nature — in other words, a “knowledge” of psychology. Experience of life is vastly important. It is sickening to hear people without it talk in cant phrases (very often prostituting Biblical language) about things of which they can have had no possible experience. We need to realize that much of our usefulness as ministers will develop slowly, as we gain experience.

No one can deal with sin without sympathy and insight. One who is shocked or Pharisaical will have no power to bring healing. It is the most difficult thing in all the world not to appear to condone sin, and yet at the same time to act with sympathy and insight, and it requires the greatest of all qualities of character — love. Only Jesus performed this task perfectly. But very often ministers when faced with sin and moral weakness act like Pharisees, rather than like Jesus. Some indeed, when told of failure, act like angels, as if they had never known such things as human passions and desires. Such an attitude is of course hopeless, in dealing with sin, and such people will, I imagine, be the recipients of few confidences. But if there is the proper wise counsel and sympathetic understanding, people will come, not only with moral difficulties, but with business worries and troubles, and the pastor must be prepared to share in all these, and to give wise and “ghostly counsel.”

If he has made some study of morbid psychology all the better, but the chief requirements are a *sympathetic understanding*, a *wide knowledge of human life and of human nature*, and a *willingness to be a burden-bearer*. Those of whose souls we essay the cure should be able to say of us,

And life was different lived with him, who smiled  
When winter frowned, and lived with God, and knew  
The secrets of that further shore.



The second great task of the minister acting as pastor, about which I must speak, is that of seeing to the spiritual development of the flock. And when I use the word "spiritual" I do so in no narrow or false sense. The church should be the home of all culture. Christianity was never intended to dwarf or warp our human nature, but rather to ennoble and enrich it; and by "spiritual development" I do not mean that process of de-humanizing a person, which is so often mistaken for it. God forbid that we should create in our churches smug, pious frauds— young persons who are old men and women at twenty-five, who speak glibly and easily of things which are so sacred that they are rather to be mused on in silence than spoken of openly, and who use the language of spiritual masters such as St. Paul and some of the Psalmists as if it were their own, and actually reflected their own experience, when they have never been willing to pay the price paid by these same masters to reach their heights. There are no short cuts to spiritual development for it depends on character and no man can buy character.

This work of feeding the flock of God is serious work. No church can flourish unless it is going on. It may appear to be very successful, but that is quite another thing. Neither is this work done when we merely have the church packed with *activities*. Sometimes it would be better if we had fewer activities and more quiet and meditation. We Western people often deceive ourselves into believing that we are accomplishing something because we are *spending energy*, and especially does this allusion work if we can make some *show*, and more especially if we can get something down on paper—some plan or some statistical result. Very often, so far as true spiritual values go we are just wasting energy, and more often than not we are choosing the easy path along the bottom of the cliff, when the goal is to mount the face of the precipice and so discover spiritual beauty and reality. Thinking—real thinking—is always difficult, but it is always essential to true spiritual development. And yet how many ministers are content to treat Christianity as if it were possible to grasp its whole content in a moment of time, and with a minimum of effort and of ex-

perience? Whereas it is profound enough to satisfy the greatest intellects, and it touches life at every point. There is no activity to which it is not related. Social, economic, cultural, and political, as well as devotional aspects of our life are ministered to by Christianity. It is *a way*—in the New Testament it was called “the way”—a way that we must travel, and some are further along the road than others. Neither is this way along a level plain. There are valleys and steeps, slopes and precipices, and everywhere the shepherds need to guide the flock, and in doing so they will often find that chasms have to be crossed and precipices scaled. There are limbs to set and wounds to heal, and it will only be with bleeding hands and bleeding feet, and sometimes even with wounded side, that pastors will accomplish their task.

And what shall I say in conclusion? Just this. If we are to be true ministers of the Gospel of Christ, we shall need to live in every generation in which we find ourselves, to know its atmosphere, its ways of thinking, and the aspirations of its youth. Mentally and spiritually we must never grow old. If we ourselves have developed aright we shall have the richest of spiritual contents and not the poorest as is sometimes the case. We shall need to be acquainted with the best literature and the highest thinking of all the ages and of all the nations. We shall need to know something of Confucius, Buddha, and Socrates as well as of Isaiah and Jeremiah and the writer of Job. But *above all* we shall need to be men who impress our fellow-men as those whose attitude to life is *real* and not artificial, and as those who, having walked alone with God, having discovered *in their own experience* what are the *true values of life*.

Can we sum it up better than in the words of Matthew Arnold contemplating his father's influence upon his own life. Surely here is a picture of what we ought to be to our own generation :

And through thee I believe  
In the noble and great who are gone;  
Pure souls, honored and blest  
By former ages; who else —  
Such, so soulless, so poor



Is the race of men whom I see —  
Seemed but a dream of the heart,  
Seemed but a cry of desire.  
Yes, I believe that there lived  
Others like thee in the past.  
Not like the men of the crowd  
Who all around me to-day  
Bluster or cringe, or make life  
Hideous, and arid, and vile;  
But souls tempered with fire,  
Fervent, heroic and good,  
Helpers and friends of mankind.  
Servants of God — or sons  
Shall I not call you? because  
Not as servants ye knew  
Your Father's innermost mind,  
His, who unwillingly sees  
One of his little ones lost —  
Yours is the praise if mankind  
Hath not as yet in its march  
Fainted and fallen and died.

To be a minister of the Gospel of Christ is just to have the Spirit of Christ — the most difficult thing in all the world. Or to put it simply in the immortal words of George Herbert, it is to “lose ourselves in a humble way.”

W. ROBINSON.

# WHAT THE DISCIPLES HAVE TO OFFER THE CHRISTIAN UNITY MOVEMENT

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BY REV. EDGAR DEWITT JONES, D. D.  
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THAT there is a world movement looking to Christian unity must be apparent to the thoughtful. The air is fragrant with sentiments favorable to reunion and the spirit of tolerance has grown appreciably the past quarter of a century. For every unhappy episode marring the spirit of brotherhood, and every discordant note in the symphony of unity, there have been numerous and substantial gains in behalf of a reunited church. The accent of the Holy Spirit is heard in many quarters where not so long ago denominational dialects murmured in a Babel of voices. The Christian world moves slowly, all too slowly, but it does move unionward.

## I

The communion known as Disciples of Christ offers to this movement looking toward unity a century of protest against a divided church. Ideally the Disciples are a movement within the church for the unity of the church. For a century they have proclaimed in season and out the evils of sectarianism. Whatever their sins of omission, and they are sadly acknowledged, failure to protest against the unnatural divisions in Christendom and the party spirit is not one of these. Constantly this protest against disunion has rung out clear and trumpet like. It has been the theme of innumerable sermons, myriad editorials, countless addresses, a steady stream of leaflets and resolutions. It was not a popular note a hundred or even fifty years ago. It took courage to be pathfinders in the wilderness of division a century ago and less. From the



time of the separation of Baptists and Disciples in August, 1830, to this present hour, the Disciples have thundered the theme, "Divisions in Christianity are wrong; a divided Protestantism is a scandal; a sectarian Christianity can never conquer the world for Christ!"

Now constant and persistent protest makes a dent in the hardest and most desperate situation if continued long enough. Others hearken, consider, take up the strain, the volume grows, the minority becomes a majority. Such is the moving picture of history. The Disciples were not the first to plead for Christian unity. Others labored and they entered into their labors. It is their unique and heavy responsibility however to bear the distinction of being the only religious body originating in a passion and plea for a reunited church and the making of that plea basic and keeping it ever in the foreground. Whatever may have been the failure of the Disciples to practice unity, they have never failed to proclaim it. Few and feeble are the voices raised to-day in justification of divisions. Many and eloquent were the tongues speaking in behalf of denominationalism a century ago. Dr. deBlois, eminent Baptist, calls the protest of the Disciples against the divisions in Christendom, "magnificent." That is a large and opulent word and, on the tongue of a leader of another body of Christians, generous to boot. Whether "magnificent" or not the protest of the Disciples against denominationalism is written large in their history and he who runs may read.

## II

As the result of proclaiming this protest the Disciples have a conscience on the subject of unity more or less sensitive. The truth is they are "touchy" on the theme. I want to believe that most ministers among them take to heart the failure in witnessing for Christian unity more than any other failure. To weaken on unity, to exhibit the sectarian spirit, to be indifferent toward coöperative enterprises—such a tendency humiliates them, and well it might. Even amidst unlovely spectacles of party spirit in their own ranks there is an inner voice that all of them hear in their best moments which whispers, "For this

purpose of unity we were born; for this end came we into the world." This is indeed "whispering hope."

A case at hand which illustrates this sensitiveness of the Disciples on unity is the action of the International Convention of the Disciples at Seattle in 1929 with respect to the reunion of Baptists and Disciples. The set of resolutions presented to the convention and unanimously approved was something more than the usual gesture of fraternal greetings. These resolutions went farther, cut deeper, built better — they proposed something definite and urgent. It would have been easy to raise questions, voice doubts, indulge in misgivings, but nothing of that kind occurred. Disciples of various shades of theological thought and from every section of the country voted unanimously and enthusiastically in favor of the resolutions. Why were voices of caution not raised? Why was not the mildest protest registered? Simply because the conscience of that assembly was sensitive on the subject of unity and any other course would have appeared unseemly and out of harmony with the century old protest against the divided church.

Now as long as the Disciples are tender of conscience on the subject of unity they can never be satisfied with any kind of denominational success. Moreover, such sensitiveness is communicated to others, is contagious, fruitful, helping mightily to subject all secondary things to their rightful place and thereby encourages coöperative enterprise. Not only so, but this conscience on unity leads to fresh examinations of their program, new scrutinies of motives, inspires spiritual and theological inventories which cannot but be wholesome and fruitful. This tender conscience on unity enables them to see the gap which so often appears between their preaching on unity and the practice thereof, whets the edge of their unity passion and in some instances, all too rare, I admit, sends them to their knees in humbleness, contrition, and despair.

### III

A century ago, when the Disciples came into separate existence, they propose a plan of union, namely, the restoration



of primitive Christianity. After three hundred years of Protestant controversy over creeds and dogmas, preceded by a thousand years of ecclesiastical autocracy, there was a sweet reasonableness in the proposal that won thousands of adherents. Such a proposal would of course have been impossible without the work of Wycliffe, Huss, Luther, Melancthon, and many others. Even after the lapse of a century during which the so-called orthodox views of the Bible have undergone change and shift, the centrality of Christ in the program of the Disciples and the confession of him as Lord and Master, as the only creedal requirement of membership in his church, still hold their alluring primacy. To be sure, the Protestant principle of right of private interpretation of the Scriptures must be granted and its exercise conceded more generously than their fathers were quite willing to allow. Time and tide make room for new deductions and applications of principles, theological as well as political. The spirit, rather than the letter, must ultimately triumph.

When Thomas Campbell in his Declaration and Address gave to the world the following definition of a Christian, he contributed something vital to the unity movement, "The church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place who profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same in their tempers and conduct, and of none else, as none else can truly and properly be called Christian."

For the day that was a bold statement and progressive to the core. With the qualifications which the spirit rather than the letter suggests this statement still challenges divided Christendom and points the way to the union of the divided house of God. The stress which the Disciples for a century have placed upon the catholic confession of faith in Jesus as Christ and the Holy Scriptures as a sufficient rule of faith and practice have helped to "turn American church life into a Christocentric way as against church and dogmas as centers."

## IV

For a fourth item the Disciples have contributed a few prophets of Christian unity to the world. In every generation of their life as a separate body they have been blessed with pathfinders and pioneers of Christian unity who stood out and above their fellows. These men have never been partisans or denominationalists. They have been little interested in seeing the Disciples become great numerically, wealthy and prominent; but they have never lost sight of the great objective — the answer to the prayer of Jesus for the oneness of his followers. These prophets have not been content with a partial proclamation of the plea. They have been men of one passion and purpose, that of unity among all Christians. They have been patient, far seeing, willing to bear the name of "heretic" and be misunderstood for the sake of unity. These prophets have kept the fire burning on the altar of unity through good and evil report and, in a very large way, they are the best offering, the richest contribution the Disciples have made to the unity movement. I think of these prophets of unity among us as spiritually related to that Great Heart celebrated in these vibrant lines:

He had a yearning for the strength  
That comes of unity;  
The union of one soul at length  
With its twin soul to lie;  
To be a part of one great strength  
That moves and cannot die.

Finally, before anything like organic unity of the church is possible or even desirable, there must be unity of the spirit. No people proclaiming Christian unity can practice it until their spiritual possessions are adequate. It may take the Disciples another hundred years to learn to practice the unity they have preached. Perhaps the reunion of Christendom can only come at the price of prayer, penitence, and much travail of soul. In the meantime we all do well to pray that prayer of the Quaker seer:



Forgive, O Lord, our childish ways,  
The separate altars that we raise,  
The varying tongues that speak thy praise!

Suffice it now, in time to be  
Shall one great temple rise to thee,  
Thy church our broad humanity.

What flowers of love its walls shall climb,  
Sweet bells of peace shall ring its chime,  
Its days shall all be holy time.

A sweeter song shall then be heard,  
The music of the world's accord,  
Confessing Christ, the inward word!

That song shall swell from shore to shore,  
One faith, one love, one hope, restore  
The seamless robe that Jesus wore!

EDGAR DEWITT JONES.

# THE EASTERN ORTHODOX CHURCHES AND THE Y. M. C. A.

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BY DR. W. A. VISSER 'T HOOFT  
Geneva, Switzerland

THE relations between the Y.M.C.A. and the Eastern churches date (with a few minor exceptions) from the days immediately following the war. As a result of the much appreciated work for soldiers, the Y.M.C.A. was then invited by Eastern church leaders to extend its work to the youth of their nations. The period of getting-to-know each other, which led sometimes to misunderstandings on the part of outsiders, lasted until a few years ago. In 1928 the time was ripe for a definition of the mutual relationship. Under the chairmanship of Dr. John R. Mott an unofficial consultation was held between church leaders and representatives of the Y.M.C.A. and an agreement was worked out which laid down the fundamental principles of the Y.M.C.A. policy in Orthodox lands. The main points were on the one hand a definite expression on the part of the Y.M.C.A. that its work in Orthodox lands would be done in consultation with and according to the teaching of the Eastern churches—and on the other a promise of moral support to the Y.M.C.A. by the church leaders. Nevertheless, the Sofia meeting was only a beginning. It said little about the “how” of the coöperation and did not give clear guidance as to the chief points of emphasis in work for youth in Orthodox lands.

The aim of the second consultation, which has been held in the surroundings of Athens, was, therefore, in the first place to arrive at a clear understanding of the task of the Y.M.C.A. in Orthodox lands. Nearly all church leaders who had been invited to attend had been able to come. There were prominent ecclesiastics of Greece, Bulgaria, Roumania, Yougoslavia and of the Russian church in Western Europe. We may mention



the Metropolitan Eulogius of the Russian church, who has distinguished himself by his wise leadership in the complex problems of the Russian emigration; Archbishop Chrysostomus of all Greece, to whom a great deal of the Renaissance in Greek church life is due; Metropolitan Gennadios of Salonica, an old friend of all youth movements; Bishop Nicolai of Ochrida, well known in England and America as a powerful spiritual personality, intent on the maintenance of the great mystical heritage of Orthodoxy; Bishop Paissy from Sofia, who stands by the Metropolitan Stephan in his struggle for a forward looking policy in the Bulgarian church; Bishop Simedrea from Bucarest, an enthusiastic advocate of the revival of the Byzantine spirit; well known theologians such as Professor Alivisatos of Athens, Professor Zankow of Sofia, Professor Zenkovsky of Paris, representatives of the World's Committee of Y.M.C.A.'s such as Dr. Koechlin of Basle, Dr. Stange of Germany, Dr. Davis and Dr. 't Hooft of Geneva and a number of secretaries and committee men from Y.M.C.A.'s in Orthodox lands.

Dr. John R. Mott was chairman. With his truly ecumenic ability to preside over the meetings of Christians in all parts of the world, be they of the youngest churches of the Far East or the oldest churches of Eastern Europe, he succeeded in creating a spirit of mutual confidence and desire for coöperation. However great the divergences are among the various Orthodox themselves, since they have lived in isolation from each other during many centuries, they were no hindrances to fruitful work under his leadership. On the contrary, the Athens meeting may well be regarded as an important step in the progress of inter-Orthodox relationships. Few indeed have been the occasions at which the leaders of the various churches of Orthodoxy have been able to enter into personal contacts with each other. There is little chance that the near future will bring a great change in the official relations between them. The difficulties of the patriarchate of Constantinople and the terrible situation of the persecuted Russian church are tremendous barriers in the way of effective steps toward unification. In the meantime such meetings as the one in Athens—even if they are held under the auspices of an originally Protestant

movement—can help a great deal to create closer links between the various groups. It was significant that the metropolitan of Salonica was the first to propose a resolution of sympathy with the persecuted Christians in Russia. It was also noteworthy that the Bulgarians were taken in to the fellowship in a specially cordial way although their relations with Constantinople are still in an unsettled state.

The discussions began with a survey of the present situation of youth in Orthodox lands. The pictures that were painted before our eyes by speakers of various nations were curiously alike. The Orthodox nations are passing through a process of rapid secularization of the various realms of life. What took place in Western Europe since the days of the Renaissance, seems to happen in Eastern countries in the course of a few decades. The church, until recently the center and backbone of the national life as a whole, is increasingly forced to leave important parts of life, such as education, to the state and to other agencies. Youth comes under the influence of various Western, and in the case of communistic propaganda also Eastern, influences which exert a greater attraction than the seemingly antiquated traditions of church life. There are encouraging signs of renaissance in the church, but they are yet too few to cope with the situation. The struggle is, as the bishop of Ochrida put it, between various kinds of intellectualism and the revelation in Christ. It is the battle between the Athenians and St. Paul on the Areopagus to be fought once more.

The frank analysis of the situation made it possible to have a fruitful exchange of thought about the ways in which the Y.M.C.A. should help. The central question was certainly how and in how far a movement coming from the West could adapt itself sufficiently to the spirit and the needs of Orthodoxy to be of real help. The experience of the Russian movement which has been most successful in becoming truly indigenous in its policy and program proved of great value in dealing with this problem. The progress which has been made in other countries along similar lines, indicates also that we may look forward to the day when a program for the religious and moral



education of youth is worked out which will enable the Y.M.C.A. to do for the Orthodox churches what it has already done for other Christian churches in so many nations.

The findings of the consultation contain a great many valuable suggestions for such constructive action. They emphasize the share of laymen in the educational work of the church, the need of courageous apologetic activity, and the production of Christian literature for youth, leadership training, work for students and missionary education.

The most important outcome of the gathering of Athens is, however, not to be found in its findings. It is rather the strengthening of the bonds of the confidence between leaders of Orthodoxy and leaders of the Y.M.C.A. On both sides it is realized that coöperation between Christians cannot be viewed from a purely pragmatic standpoint. It must have a deeper meaning, if it is to last. It must be based on a will to unity or rather a faith in the unity which God will grant at his time. The Y.M.C.A. does not and does not want to anticipate the organic unity between the churches of Christ. Its future is bound up with the future of the churches. But it is a pioneer of unity as it encourages the sharing of heritage and experience between the Christians of various denominations and confessions, and as it tries to see the tremendous task of facing youth with the gospel of Christ as a great common undertaking of the whole of Christendom.

The Y.M.C.A. is, therefore, ready to become truly ecumenical in its outlook and program. At this time, in which our thoughts and prayers go so often to the persecuted brethren of the Orthodox church in Russia, it is especially happy to welcome the opportunity of closer fellowship with the Orthodox leaders of the church and of youth. Professor Fedetoff has compared the Orthodox church to a tree growing on a rock. It is a paradoxical image but a true one. The rock is unshakable for it is the foundation laid by Jesus Christ. And the tree grows. It is a great privilege for us that we may help toward fostering its further growth as we direct our energies to the task of leading youth of Orthodox as well as of other nations to their Master.

W. A. VISSER 'T HOOFT.

# RELIGION WITHOUT AUTHORITY\*

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BY REV. BURRIS JENKINS, D.D.

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THE human mind strains away from authority and yet clings to it. As St. Paul said of another matter, we are divided betwixt the two, and what we would we wot not. We like to be free to range and reason for ourselves; and yet when we get too far from shore, panic seizes us and we look about for some safe and sure place to drop anchor. We are like Bruce's spider, swinging in the air at the end of the strand of web which we spin out of our own souls, and yet we swing back and forth from side to side trying to get a foothold on something solid, substantial, and authoritative.

The end result of Protestantism is freedom from authority, each one sailing the seas for himself, reasoning and thinking for himself; and if ever the human mind attains to such freedom of thought and experience, it will owe this freedom to the Protestant spirit; and in so far as human minds today have reached such liberty, it is to the Protestant spirit that they owe it. This is not to say that in all times, and under all churches and religions, there have not been bold and independent spirits who have attained and maintained individual liberty; but it is to say that, comparatively speaking, the last four hundred years have produced that attitude in masses of minds east and west to a degree perhaps not equaled in other periods. The progress toward this freedom, and progress it undoubtedly may be called, has been spasmodic and spotted; it has gone forward and receded by fits and starts, here a little and there a little; but on the whole an advancement has surely been made.

## I. PROTESTANTISM AFRAID OF ITS OWN LOGIC

Within the last fifty years we have heard many and resounding debates upon the source of authority in religion, the

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\* This is a chapter from Dr. Burris Jenkins' new book entitled *The World's Debt to Protestantism*, The Stratford Company, Boston, publishers.



assumption being that authority there must somewhere be, the only question being as to its location. The mere fact of this division of sentiment clearly indicated that the Protestant churches realized they were cut adrift from any final and unchangeable base of authoritarianism. They had long ago given up papal and ecclesiastical infallibility; they had swung over to a scriptural source of authority and found it crumbling under their feet. With a divided mind, they groped and grasped for an impregnable rock; some still clinging blindly to scriptural infallibility, some to an indefinite and intangible something that they called the spirit of the church, or the Christian consciousness, and some to other floating spars and wreckage. They were not yet ready to accept the logic of their intellectual revolt against authority and declare without equivocation that there is no source of authority in religion. Even yet, come out boldly with that declaration—there is no source of authority in religion—and cold chills go up and down many devoted spines. The declaration, however, is inescapable for any who launch out into the Protestant river of thought. Either one has got to stay by the old church that dates almost from the apostolic age, or else he has got to launch out upon a course of thinking which brings him to the inevitable conclusion that there is no source of authority in religion.

Religion has no place for authority. In fact, there is very little place for authority in human life at all; the less the better. There is place for authority in an army and a police force, but the army is a necessary evil in the present state of society and we are hoping against hope that armies may ultimately be done away with. An army cannot be successfully and efficiently conducted except upon an authoritarian basis. There must be obedience, absolute and unquestioned. "Theirs not to make reply; theirs not to reason why; theirs but to do and die"—that is the very law of being in an army. Without this authority the terrible machine could not be held together, its line of supplies kept intact, and its operations carried on with any degree of safety and coherence. For such unmitigated authority there is, according to the Protestant, the scientific, and, we may fairly say, the modern mind, no place anywhere else besides the army.

## II. AUTHORITY DOES NOT BELONG IN THE FAMILY

Our modern psychology is teaching our reluctant minds that there is no place for such authority, for example, in the family. We are rapidly learning what devastation may be wrought by the exercise of the old paternal and maternal authority. We no longer treat a child as a subject who must unquestionably obey a sovereign will. We treat him, on the contrary, as a personality, with God-given rights that may not be invaded; we treat him, if we are wise, as a character to be dealt with courteously, respectfully, by the use of reason, and with all the deference and good form with which we would treat an adult. Difficult I know it is, with our traditions of authority, to bring ourselves to this logical attitude, and yet gradually, with growing light, we are achieving it. Increasingly we are aware of the warped and twisted lives whose misfortune may be traced directly to the abuses of the old ideas of authority. To enforce the will of the adult upon the child just because it is the will of the physically stronger, to compel a child to behave like an adult just because it makes things easier for the adults around him, we now recognize to be unscientific, out of harmony with the freedom to be and to grow which belongs to the present era, and to lead often to direful consequences.

Speaking of the chaotic condition of moral standards and values in the present age, in *A Preface to Morals*, Walter Lippman has this illuminating paragraph: "It is often said that this distrust is merely an aspect of the normal rebellion of youth. I do not believe it. This distrust is due to a much more fundamental cause. It is due not to a rebellion against authority but to an unbelief in it. This unbelief is the result of that dissolution of the ancient order out of which modern civilization is emerging, and unless we understand the radical character of this unbelief we shall never understand the moral confusion of this age. We shall fail to see that morals taught with authority are pervaded with a sense of unreality because the sense of authority is no longer real. Men will not feel that wisdom is authentic if they are asked to believe that it derives from something which does not seem authentic."



No child wants to lean upon infallibility; no human being does. Just as soon as a child can move for itself, it prefers to do its own moving rather than to be moved by some great power outside itself. As soon as it can crawl, it prefers to crawl rather than to be carried; as soon as it can walk, it wants to let go of the guiding finger and, even though it tumbles and hurts itself, it wants to struggle up again and make another try. If now and then, in fatigue, it wishes to be carried or to lean upon a stronger hand, just as soon as it can recuperate it wants to strike out again for itself. So it vascillates, with the old antinomy of the race, between independence and anchorage, between freedom and infallibility, between personality and authority; but of the two extremes, freedom, independence, personality is far and away the more essential to expanding life.

What is true of the child, who is father to the man, is just as true of the adult mind and soul. There is for it no final source of authority. If these statements are true in the relation of parents and children, how much more true in the relation of husbands and wives. Here there is no room for authority. The word "obey" has no valid place in a marriage ceremony in an age of reason. One personality cannot, in the nature of the case, invade and dominate another, not even with a loving dominance. Live and let live, as partners and equals in the business of life, with courtesy and deference shown as to equals—this is the only livable basis between human beings; this is the life of reason, the life of freedom, the life of love.

The natural question arises, what about discipline in the home? The natural answer is, why should there be discipline? Discipline implies authority, the imposing of one will upon another, the army spirit. To be sure, if one sees a child about to rush over a cliff one exerts physical force to catch him and draw him back, but one immediately points out the cliff and the danger and reasons with the child. One restrains a child from walking in front of a moving motor car, and accompanies the action with the reason for it which the child can easily understand when it is pointed out to him. It is reason, after all, that should prevail, reason and love. Discipline is the proper word

to apply to a regiment rather than to a home. Neither will this attitude produce anarchy among children; nor is it the same as saying, "Do as you please." It is merely the substitution, for the old idea of adult authority, of the newer idea of the reign of reason, of reason and love.

Teachers in our schools talk much about discipline. But our schools are modeled on the Prussian plan; the whole idea of their organization is of Prussian origin. And the trend in education is away from the military ideal and practice just as rapidly as conditions will permit. Reason and love are gradually taking the place of military discipline in the schools; and instead of sitting "in position," eyes to the front, hands folded, feet on the floor if they can reach it, or standing in ranks and rows at attention, children are increasingly allowed to sit round tables, talk if they want to, pass notes if they wish, and otherwise to act not as if they were on a parade ground, but as if they were in a library or a home. The development of personality without undue repressions and suppressions, this is the slogan of the new mental science, the spirit of the age of reason; and it is having its effect in the production of finer human beings, freer and stronger, leaning upon no canes or crutches of authoritarianism, but standing upright and walking alone.

### III. FREEDOM *vs.* AUTHORITY IN BUSINESS AND GOVERNMENT

One day we shall know enough, perhaps, to introduce this principle of reason and love into society at large. Beyond the circle of the home and the school, we may grow into such social beings that we shall be able gradually to apply the law of reason and of love to commercial and industrial relations. There are some signs of it already on the horizon. Men in business often complain that they meet nothing but self-interest and that the only law that prevails in commercial life is the law of the jungle, get or be got; but there is an increasing number of men in business who are trying, and with a fair degree of success, to put into practice the higher law, do as you would be done by. Protestantism may, indeed, be responsible for the system of capitalism and of competition; but in the long run it may be



that this same spirit of Protestantism, with its reign of reason and its repudiation of authority, may lead to a higher consummation in business life. Some big business men, like Arthur Nash, William Hapgood, Edward A. Filene, and a great many others whose names are not so well known, have conducted their business upon the avowed principle of the golden rule, the law of reason and of love. And many other big business men are talking, in their better moments, in a wistful sort of way, about a hoped-for time when the competition, the battles, the restrictions, the courts, and even the police systems of the business world may become unnecessary. That time may be far off, but that is the logic of the philosophy that authoritarianism has been tried long enough and found wanting.

Undoubtedly human society, for the most part, up to the present time presents no beautiful picture of loving coöperation. On the contrary, the mob spirit runs riot in it; bitterness, envy, and hate, greed, anger, and bigotry grow thick all round us. People who know nothing of what they are talking about, utter opinions of which they are as certain as if they sat in the seat of the omniscient. The mob can be kindled into a frenzy of fanaticism by an appeal to prejudice, as it was kindled over the question of evolution in Tennessee, and in Texas and Arkansas and Missouri. Uninformed bigots, shouting loudly, can lead the herd after them to deeds of persecution, ostracism, and spiritual martyrdom, as we have seen them do in this present generation; but at least the actual power of physical life and death has been taken out of the hands of the mob, for the most part, and some progress at least has been made toward a reign of reason. The dawn is very faint, but there is a dawn.

The fathers of the American republic, which is an outgrowth of the Protestant spirit and the age of reason, declared and reiterated until it has become a truism with us, that the best government is the least possible amount of government. The nearer a people attain to the development of full personality, the freer and the more grown up they are, the less government they need. It follows that when people have attained to a very high state of personal growth, government may grow

beautifully less, almost to the vanishing point. So far the theory. Practice, of course, is quite a different matter, just because no people now on earth are anywhere near grown up, developed, free. With a nation, as with a child, just as rapidly as personality is unfolded, so rapidly may restraints and guardianship be removed. It is truth that sets us free, truth within expanding into personality without. It is always and inevitably true that as one grows he becomes free, even in a world where authority must for the masses still remain in force. It may be that a time will come on earth, possible a hundred thousand years away, when this ideal of the absence of authority may be realized. A dream? Yes, the dream of Tolstoi, the dream of Jesus, the dream of a kingdom of God. But dreams, dreamed with reason, have a way of coming true.

#### IV. SHOULD THERE BE AUTHORITY IN THE CHURCH?

If the home and the school are no places for authority, and, ideally, society no place for it, then surely the church is no place for it. Perhaps Jesus had this in mind when he suggested to his followers that they should call no man master. It seems as if human beings, so much like sheep scattered abroad, must be organized, institutionalized, headed up by leaders and guides. It seems as if the formation of religious societies with officials is necessary in the present state of human development; but it is something to recognize the existence of a necessary evil, even if one cannot immediately eliminate it. And evils enough are manifest wherever ecclesiasticisms have been strong. Everybody knows instances.

Here is one: The pastor of a large and influential church, twenty-nine years of age, when the world war involved this country, told his bishop that he wanted to volunteer. The bishop told him that he must not go; he was needed at home; he was too great a preacher. But after a mental struggle the powerful young man told his bishop that he was going anyway, and he went. He served as a chaplain, and when he came home no bishop in his denomination in the whole country would give him a pulpit. He was forced into business, a man of rare power



on the platform. After eleven years, he is at last in a commanding pulpit in another denomination. The old Roman church would have been much wiser and gentler than that. Its wisdom of the centuries knows how to forgive and to find a niche for every man according to his abilities. Most of us would feel that in this case there was nothing to forgive but only to commend. This example only points out, to be sure, the defective character of human organization; man-made and man-administered authority; but are not all the ecclesiastical authorities man-made and man-administered? And are they not, therefore, according to the logic of the Protestant mind, to be reduced to the minimum, just as rapidly as humanity matures? The less authority in the church, the more nearly it approaches identity with the kingdom of God. Coöperation, equality, the beloved community, reason and love — these are of the essence of the kingdom of God. The only command that the founder of Christianity ever gave was the command to love. He said, "A new commandment give I unto you, that ye love one another." This is the only discipline that he recognized.

Even love may sometimes forget itself and put a heavy pressure where it intends only to put a tender hand. The soft touch of love may rest upon a child's eye or cheek or throat or above his heart and the response may be nothing but a grateful one; but let that touch be prolonged and persistent and the comfort may turn into pain unspeakable, unendurable. Any pressure upon a human soul, the tenderest and the gentlest, if prolonged and insistent, may produce exquisite pain. Human beings, whether in body or in soul, are not meant for constant and unrelenting pressure, even the pressure of love, of mistaken love, which is not really love at all but the self-assertion of the one who thinks he loves. True love never dominates, never enslaves, never holds down and presses down with a steady and relentless hand. True love respects individuality and personality, gives freedom for growth and expression. Love is opposed to authority; and when Jesus commands love, so far from exerting authority, he is removing authority and saying to the human being, "Be yourself; it is natural to love."

Not even God tries to exercise authority over the free human mind and soul and will. We talk about God's commands, but in reality God makes no commands and never has. The ten commandments that we have ascribed to God are the outgrowth of human experience as to what is wise and just and right between man and his fellow-man. So it is with all our laws. God does not make them; we make them, or, better still, discover them. Hamlet said that "the Everlasting fixed his canon 'gainst self-slaughter"; but the Everlasting did nothing of the kind; the conscience of humanity for about fifteen centuries made the canon against suicide. Before that time, in the Roman empire, and even today in certain quarters of the world, there is nothing blameworthy about self-slaughter. The difference between the attitude that such and such things are God's commands, or God's will, and the attitude that such and such things are best for society, have been tried by human experience and found valuable, is the difference between authoritarianism and the scientific, the Protestant, spirit. Only a comparative few have as yet reached the latter attitude. The great masses, even of Protestants, still cling to the belief in certain fiat of the Almighty, still talk about the death of a loved one as God's will. It seems difficult for them to attain the position of the scientific mind which recognizes all laws as the outgrowth of the nature of things as they are.

Not only does God not give commands, but also man does not make laws. Man only discovers the laws that already exist. When certain causes operate in nature, certain effects are produced; and this sequence we write down as a law of nature. In the same way, given certain conditions, human beings act toward one another in certain ways; then we write down this sequence and we call it the law, moral or civil. Man does not make the law; he only finds it out. Time was, for example, when polygamy was the wisest thing for humanity; it was necessary rapidly to increase the population or to make good the ravages of war. In other times, polyandry was the law; it was necessary to hold down the population because food was scarce, and therefore most of the girl babies were



put out of the way, just a few being retained for the convenience and perpetuation of the tribe. As civilization advanced, and conditions changed, monogamy appeared as the safest and most convenient unit of society; and then humanity endowed monogamy with divine authority. But man found out all these things as most expedient for the conditions in which he was living at the time. No compulsion was upon him except the compulsion of circumstance; no outside will asserted itself to dominate the will of man. His own emergencies, and his own best wisdom, guided him into his actions and his institutions. It has ever been so.

#### V. RELIGION IS SELF-EXPLORED

In religion, we must each of us walk the lonely road of self-exploration and self-experimentation. What is good for me, what puts me at my best, what exalts and uplifts me, what engenders aspiration within me, that is my religion. Nobody can make it for me; nobody can give it to me. Someone may kindle it in me by word or action or personal contact, may stimulate me until I react for myself; but the reaction must finally be my own. No matter how much some outside authority may tell me that I ought to think this and believe that, ought to do this or refrain from that, it can do me no good. Only what I can think and believe and do in the fulfillment of my own growth and personality, only that has any meaning for me at all. Outside authority can pour water over my head by the barrellful, but only that water which I drink myself can sustain me, can become part of me. The same is true in regard to truth, goodness, beauty, religion.

As Dean W. R. Inge, of St. Paul's cathedral, London, so trenchantly observes: "But whereas the Catholic regards the voice of the church as infallible, and not to be questioned without disloyalty, and while the Protestantism of the Reformation period gives much the same absoluteness to the revelation of God's will in the inspired Word, the spirit of Protestantism, when it understands itself, holds that there is no infallible authority anywhere, but that men are educated both by what

Dean Church called the gifts of civilization and by the Holy Spirit, whose operations are now often called religious experience. Modern Protestantism gives decidedly greater authority to the internal witnesses, the mystical experience and reason, than to either of the two external guides."

"What, then, am I to believe?" cries some timorous mortal who is afraid to stand alone and to walk alone. The answer of the Protestant mind is clearly: Believe what you can believe; believe what you can't help but believe; believe what is natural for you to believe. We are all pretty much alike; our minds run in pretty much the same channels. Given equal opportunities, we naturally and easily find our way to the essential truths. It is important, first of all, to believe in one-self. If this age of reason succeeds in persuading large numbers of human beings to believe in themselves, to believe they are of such great value that there is no authority which ought to dominate them, it will have achieved a high purpose for mankind. Then, next, believe in the world, in the order of things, in the reign of law and regularity, in the reasonableness of the universe. Margert Fuller Ossoli cried out, "I accept the universe!" And Thomas Carlyle, when he heard of it, replied, "Gad, she'd better." The rough old philosopher, with his witty reply, did not give sufficient weight to the utterance of a human soul that had really found salvation. It is because some of us do not accept the universe that we make shipwrecks of our lives; it is because others do accept it that they are able to grapple with things as they are, to tackle them as objects in which they not only believe but in which they believe there is a beneficent order. That is the high plane of thought and living to which the modern scientific mind leads us in the end. It is the gift of Protestantism.

BURRIS JENKINS.



# WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

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## The Practical Approach to Church Union

Why do not the men of modern education in all the churches come together and form a great national liberal Christian church as a first step to complete unity? Undoubtedly such a church would be in a position to exercise tremendous influence in the life of the nation. It would hold the religious leadership of the country in its grip, and a large portion of the intellectual leadership as well. It would free organized religion from the reproach that much of the church's energy is spent in blocking the traffic in ideas and in suppressing many of the legitimate aspirations of mankind. Such a church would be free from the handicap of mediæval conceptions of its own functions, and could approach the rising generation trained in a scientific milieu, without casuistry or apology.

Two forces, however, conspire against such a possibility. The first of these is the inertia of sentiment. While every educated man has been theoretically liberated from the conviction that the group from which he derives enjoys the special favor of heaven, this intellectual emancipation is counteracted in practice by loyalty to family tradition, and love of the folkways in which he has been accustomed to walk. It takes more fortitude and a larger sense of responsibility than most of us possess, to wound or dismember the organism with which our lives have been vitally associated, even if the provocation be great. And while candor compels us to admit the stupidity, the lack of vision, the illiteracy, and blundering incapacity, of our particular spiritual family, after all it is our family, Congregational, Methodist, Presbyterian, or Episcopal, as the case may be. It is a sound instinct which impels men to shrink from turning their backs upon their own, and in spite of all our unhappy differences of opinion and graduations of spiritual culture, one of the greatest sources of strength in the church is this loyalty that so often seems to be a deterrent to progress.

But even though it were feasible for all the men who share the modern point of view to establish such a church as I have hastily sketched, by breaking away from our respective folds

and pooling our knowledge and spiritual assets in an organism from which all the petrified elements had been ruthlessly cut away, the wisdom of such a course would still be doubtful. After all, the most effective revolutions come by evolution. The late H. M. Hyndman, the gifted leader of the conservative wing of the Socialist party in England for many years, said in his *Evolution of Revolution*, written but a short time before his death, and in the mellowness of his mature scholarship, that there never had been a revolution which had hastened its object, and the cost of which had not been too great. Every advance or reform that men have won through fighting could have been won by peaceful methods, on perhaps as early a day, if they had been more patient. Should a church be formed, including in its leadership and membership all men of liberal outlook, it would still be simply another sect, however admirable and satisfying its polity and creed. What a world of bitterness and misunderstanding would have been avoided in Scotland, if the princely Chalmers and those who followed him in the disruption of 1843 had been more patient! After nearly a hundred years their spiritual grandchildren have returned to the mother church of Scotland under the conditions that could have been secured without so extravagant an outlay in time, money, broken friendship, lost-usefulness, and ill will.

The second force opposed to the formation of a national church made up of the liberals of all the churches is that of the vested interests. Unless there should arise a situation of high, widespread, and sustained, emotional tension, it is inconceivable that many men would be willing to take a step that would demand the economic sacrifice involved in such a course. Moreover, there is no use in deluding ourselves as to the public attitude. While it is true, that the direction the church of the future is to take will be determined by the clergy, the clergy will have to work within the limits laid down by the laity. There are no signs whatever of any disposition on the part of the latter, no matter how liberal they are, to respond to a call that is in any sense schismatic. Though they are impatient with our divisions, this impatience is more apt to fade into indifference than to take form in the sacrificial spirit which builds new temples and creates new instruments for the expression of a clearer sighted religion.

Thus we are thrown back upon the situation as we find it before our present gaze. Therein is the raw material with which we must work. Nothing is to be gained by mere dreaming of



a glorified church without a spot of blemish of belated purposes, insularity, dogmatism, and intolerance. As the old Virginia farmer said to Moncure D. Conway, when he was a young Methodist evangelist, before his spiritual pilgrimage which brought him to the Theistic church in London: "I reckon, that if the Lord wants us to form a church in this here place, he will have to be satisfied with the materials he has." This is equally true of us as we address ourselves to the task of building a unified church. Our materials are poor enough. They are none other than selfish, narrowminded, opinionated, prejudiced men and women whose native worth has, in a multitude of cases, been warped by the misfortune of inadequate training. If these words seem harsh, let me hasten to take the sting out of them by the confession that I am speaking of ourselves and others who are very much akin to ourselves, whatever the labels by which they are described.

The capacity for self-analysis is rare and many of the reasons that men give for their actions have no relation to their deepest motives. Thus, such a slogan as loyalty to the faith of our fathers is often used to cover up the innate selfishness of the man who uses it. Few churchmen would be willing to admit that they would vote against a motion to unite the churches because of fear that such a consummation might impair the dignity of their position or depreciate their income. Yet there are large numbers who are hostile to the thought of church union for such reasons. The tremendous difficulty of realizing our proposed ideal becomes evident when we recall how hard it is to unite two weak churches of the same denomination in the same neighborhood. Both are acknowledged to be sick. Everybody agrees in principle that they should be united. Then our frail human nature begins to ferment and the policy of each petty office holder is likely to be determined by what he is going or not going to get out of the merger. There is no ground for wonder that the task of uniting the Episcopal and Presbyterian churches, with their familiarity of status and outlook, is colossal.

The initial step to be taken before we can proceed beyond vapid discussion is the Christianization of the church. So long as we are thinking primarily of our dignity, our history, our education, our virtue, or our spirituality, and contrasting these qualities with those of the other parties to the proposed union, we are not likely to make any headway. There must be a complete surrender of all thought of self on both sides before a

true marriage is possible. Perhaps this ideal is still beyond the reach of human nature on a wide scale, but we must begin to direct the thought of our people toward such a goal.

Here, I should be less than frank if I did not deal with an issue that is a great stumbling block to Presbyterians and other non-Episcopalians in their thought of union with the Episcopal church. This is not the episcopate but the practical difficulties raised by the doctrine of apostolic succession. With the episcopate most Presbyterians have no quarrel. We recognize the inadequacy in practice of the presbytery acting in an episcopal capacity, as it does in theory. It is too loose jointed to be effective. Responsibility is distributed over too wide an area with the result that the edge of authority is blunted. The presbytery is too impersonal to have much weight with either the indifferent or the recalcitrant. There can be no question but that a wise bishop (and what bishop is not wise?) can secure much more enthusiastic coöperation from the clergy of his diocese than a Presbyterian can secure by engaging in the age-long ecclesiastical delusion of passing resolutions. Of course there is opportunity for incompetence or even sabotage in any system, but it would seem that there is less in the Episcopal than in the Presbyterian. For this reason it is my conviction that there will be little objection in the Presbyterian church to the adoption of some form of episcopacy, so long as its basis is recognized as growing out of a practical need, rather than resting upon a divine sanction.

But the fact is ineluctable that, among non-episcopal liberals, there can be no compromise with the dogma of apostolic succession. Nor is the reason for this arbitrary or derived from prejudice. It is based upon what we believe to be a scientific approach to the problem. From the Presbyterian point of view the doctrine is both materialistic and artificial. It belongs to the same category as that of "the divine right of kings." To us it sounds about as reasonable as the argument that the United States should acknowledge the sovereignty of Great Britain on the ground that King George rules by divine right, and, since the founders of this republic were subjects of the British throne, they should return to their former allegiance.

The truth of the matter is that all such pseudo-historical claims make little or no appeal to the emancipated modern mind. Even though a much stronger case could be made for the historicity of the doctrine,—if it could be lifted out of the realm of the debate,—it would still be lacking in validity because it



puts the credentials of authority in the past rather than in the self-evidencing present, deferring over much to "the mighty dead whose spirits still rule us from their urns." Thus it cramps the free development of the church. As a writer in the *London Times* said recently: "Nowhere, surely, is the human mind more sadly crippled than in its religious thinking by the belief that truth has been found, embodied, standardized; nothing remaining for the unfortunate beings whose lives are still before them but to reproduce, in their feebleness, some trace or feature of an inimitable perfection." Our sanctions to be authoritative and valid must be evident now and in the future. In a democratic age, any claim derived from an ancient and extremely problematical charter is certain of denial. Practically, this doctrine works out badly both within and without those churches which maintain it. Within, it tends to prelatical arrogance, and without, in their relations with other Christians, it arouses impatience and irritation.

Moreover, as students of Plato are aware, apostolic succession was borrowed by the church from the ancient Greeks who used it to explain how the gifts of their oracles were transmitted from generation to generation. This origin, while not condemning the doctrine, does suggest that it should be subjected to the most careful scrutiny by those who are inclined to accept it as authoritative.

Lest I may seem to have spoken too brusquely, let me say that in every idea that persists for any length of time, there is bound to be truth, however inadequately it is expressed. There is an apostolic succession binding the generations of the faithful together in one great spiritual commonwealth rooted in time but reaching out into eternity. But this succession is not confined for its transmission to any physical channel such as the hands of frail and shortsighted men, but is spiritual in its essence and, like the wind which bloweth where it listeth, it comes down from generation to generation. Whoever is so fortunate as to receive this sanction upon his life and work is in the true succession, whether the hands of bishop or presbyter ever rested upon his head. "Nature tendeth to validity," declared the saintly Hooker, which is a quaint way of saying, "By their fruits ye shall know them." Once an institution is established and has justified itself in the character of its exponents, our common sense forces us to recognize their Christian faith and character and, as a consequence, the validity of their orders if such institution is ecclesiastical.

The explanation is sometimes offered that "grace may flow in irregular channels," but the obvious answer is implied in Hooker's statement; when grace flows in an irregular channel it regularizes the channel, just as a river may find a new bed and still retain its ancient function and name.

I have dealt at this length with the doctrine of apostolic succession in order to make the position of the liberal non-Episcopalian as clear as possible. Until this dogma is removed from our path, the way to union will be blocked. Upon its relegation to the museum of outmoded ideas depends our hope of settling the vexed question of orders in a rational way. Presbyterians, while safeguarding ordination with every possible precaution and regarding it as sacred, are not interested in orders as such, for an ordained rascal is as much of a rascal after as before ordination. They look upon orders as protective barriers against imposters and are perfectly willing to trust every other church in such methods as it uses for the attainment of the same end. Even where there is no sense of fraternity, as for example, in the case of the officers of the Salvation Army, their aloofness is not due to any sense of superior sanction but to feelings induced by education, taste, and temperament.

So far I have been appraising the difficulties in the way of church union, all of which comes to a focus in our immature human nature. In the words of Victor Hugo, we are all apt to "mistake the constellations of profundity for the stars which the duck's feet make in the soft mud of the pond." But there are many signs on the horizon which suggest that we are approaching a better day. The first of these is paradoxically the disconcerting fact that the church is ill. The indifference of multitudes in our population toward organized religion is appalling to the believer in the church. But desperate situations demand desperate remedies. The serious illness of the church is perhaps the strongest reason for faith that we shall be moved to lose our lives as Episcopalians, Methodists, Baptists, and Presbyterians, in order to become Christians in one fold and under One Shepherd.

I have little sympathy with the suggestion that is frequently made by those who argue, *post hoc ergo propter hoc*, that we need the various sects in order to escape the drabness of uniformity in our religious life. Such interpreters are thinking of religion in outmoded imperial terms, rather than in terms of democracy. The church of the future will give the opportunity for expression to men of widely varying tastes and will



offer the largest possible measure of freedom to all. No sane man would suggest that the United States should be divided into exclusive sovereign units in order that Americans may be free to express their ideas of loyalty in various ways. They have that privilege now and, without a doubt, if we have the will to action, we shall find a way to an inclusive church which will offer the fullest scope to every man in the expression of his spiritual aspirations.

Meantime, though this may seem a remote, far-off event, we have no reason for discouragement. The fact that we are able to see the problem, to make a prognosis of the situation, is in itself a proof of no mean advance. Every sensitive churchman is painfully aware of the futility—even imbecility is not too harsh a word—of a divided church, each branch of which is torn with petty disputes, over against the aggressive paganism of our time. We must awaken from our dogmatic slumbers and go forth to proclaim the glorious gospel of Christ; to make men see that the Christian religion is more than formal assent to any proposition however true, that it is the life of Christ in the heart and mind of man and in the consciousness of the community.

The liberal churchman faces an inspiring task. His work is only begun.

There are drifts and tendencies which show that we are making headway. The friendships which cross theological lines, the finer ideas of worship revealed in recent church music and architecture, the growth of religious education and spread of culture, slow though it is, point to a unified church and indicate the wisdom of our carrying on. If we are steadfast in our loyalty to Christ, in our assurance that his gospel is in essence universal in its power to save men from ignorance, injustice, selfishness, narrowness and sin in its every form, we shall keep our spirits sweet and have the joy of going on from more to more.

[From Rev. J. A. MacCallum, minister Walnut St. Presbyterian church, Philadelphia, in *The Chronicle*, Poughkeepsie, N. Y.]

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### Catholic, Protestant,—Or What?

If I were father confessor to the clergy and the thoughtful laity of the Protestant Episcopal church, I should direct that

each of them spend at least an hour every day of the summer vacation in prayerful meditation upon the challenge which has recently been thrown before us by other Christians who profess a sincere belief in church unity.

The issues began to assume a clear-cut outline when Lausanne revealed to us the complete irreconcilability of our most serious differences. Then the conference of the Church Unity League at St. George's, New York, hammered it home with a concrete instance. In December the Rev. Frederick Lynch, D.D., asked in an article in the *Living Church* whether our church is not really more Catholic than Protestant, "a lineal descendant, though changed somewhat, from Catholicism, rather than a child of the Protestant Reformation," and whether it does not "by its own refusal to have any dealings with Protestants, deny its Protestant character."

We can readily understand the joy with which the editor of the *Living Church* hugged this apparently impartial criticism to his editorial bosom. Yet we are not so sure that it can be called impartial or objective, merely because it comes from a clergyman of another church. We wonder whether most "bred and born" Anglicans are aware that the generation of evangelical Protestants which trained Dr. Lynch — and the writer — really believed that a church which dressed its choir and clergy in vestments, which worshiped crosses, which pushed Bible and pulpit aside to make room for an altar, which knelt and rose unnecessarily, and which rattled off prayers out of a book, sometimes without even a sermon, was "practically the same as the Roman Catholic." Perhaps a subconscious reversion to this childhood training may be responsible for Dr. Lynch's view. Or he may have been attending the church of St. Mary the Virgin. Indeed, we seem to have heard a rumor to that effect. In any case, the recent conversion of the rector of St. Mary's would seem greatly to weaken the force of the argument. At least Dr. Delany did not find our church Catholic.

Dr. Lynch's query, "Is the Protestant Episcopal Church Catholic?" was soon followed by another in *The Christian Century*, "Is the Protestant Episcopal Church Christian?" We have heard this censured as unkind, impertinent, and unchristian; at least untimely. But it is a question which the editor had every right to ask. He did not question the personal piety or private or public virtue of the members of our church, but simply its official attitude. We acknowledge other Protestants to be true Christians, and their ministers to be Christ's minis-



ters, but we refuse to admit them to church membership, to the holy communion, or to the altar. He flings the same challenge at the Baptists, and he agrees that, granting his premise, he cannot quarrel with the strict Anglo-Catholic who does not believe that any non-episcopal church is Christian or any non-episcopal ministry valid.

There are many who object to the frankness and bluntness with which Dr. Morrison has put his question. They believe—many of them of other denominations—that if the problem could be left in the twilight of pious aspiration, an æon or two of Lausannes would eventually bring a solution. But the weakness of Lausanne was that each church came hugging to its breast its own ancient heritage, insisting that the mosaic of the united church must contain every little tile which any sect held precious. The difficulty is that some stones simply will not fit if others are to be placed in the pattern. The orthodox Anglican view seems to be that in due season the Protestants simply must succumb to the overpowering dignity of the Catholic tradition, powerfully aided by endless processions of decorative and patriarchal Greeks. But we believe that Dr. Morrison has done valiant service by his insistence that the roll be called, and the issues squarely faced.

Now just what is the case of the liberal Episcopalian, in the light of the New Testament, of church history, the Prayer Book, the constitution and canons, and the facts of religious experience?

There is always something appealing in an opinion so simple and naive that it can be clearly set forth in a few words, with no *buts* and *ifs*. The Anglo-Catholic has—or had a few years ago—that advantage. The Catholic church is the supernatural body of Christ, and the sacraments are the divinely authorized means of communion with him. Jesus himself commissioned the twelve, who in turn ordained their episcopal successors. There still survive clergymen not extremely aged who remember having been taught by Dr. Seabury at the General Seminary that Jesus himself presents an incontrovertible evidence of apostolic orders, having been a deacon in his ministry of preaching and healing, a priest on the cross, and a bishop in his ordaining of the apostles, and his delivering to them after the resurrection of the constitution and canons of the Protestant Episcopal church. But the intelligent Anglo-Catholic now is not certain that Jesus himself explicitly established the Catholic church. He did commission apostles, who, with their

successors, were endowed with infallible authority. But the more advanced Anglo-Catholics are even abandoning infallibility.

Father Granville Williams admirably presented this view in a recent article in *The Christian Century*. The Catholic church is the only "certain and covenanted" channel of divine grace. Of course, God Almighty is not limited by the means he has established. Protestants may have forgiveness without apostolic absolution; ministers without valid ordination may truly lead their people into real fellowship with God. But all this is irregular and uncovenanted. We cannot depend upon it, as it has not the promise of God behind it. Such ministers and Christians are like limbs cut off from the body, which somehow manage to function. Or at least God in his mercy grants them some measure of vitality. This is a perfectly clear and comprehensible statement, which lacks only the authority of primitive tradition, Anglican history, and Christian experience.

Bishop Lightfoot and Canon Streeter have undermined completely the apostolic authority of Catholic Christianity. If we can find anything that resembles our episcopacy in the New Testament, we must confess that we find by its side something that looks very much like Presbyterianism and Congregationalism. What we cannot discover is an exclusive and restrictive notion of holy orders, or even a uniformity of church organization. Not only St. Paul, but much of the *Acts of the Apostles* must be thrown out to build such a structure. And even as late as the third century the great churches of Rome and Alexandria permitted confessors to celebrate the eucharist without ordination. Indeed, there is a sense in which complete uniformity of worship was not demanded anywhere until after the Reformation.

But why not give to the Anglo-Catholic the period from the councils to the Reformation? Let us admit his claim, that whatever irregularities there may have been, however often an isolated example arises of a bishop who had not been ordained priest, there were enough valid episcopal hands to maintain the succession. Whatever heretics may have done, the medieval church in general believed that baptism is the authorized way into the church, that the mass is the way to maintain one's life in it, and that only priests upon whose heads episcopal hands have been laid have power to administer those sacraments. If we are to determine the truth by a majority vote, we shall probably have to admit that the Catholic view is the one which has



been held longest by the largest number of Christians. That does not dispose of the insistent question whether perhaps the heretics—some of them—might not have been right. And there was almost always a little group who revolted against the pagan magic of the Catholic doctrine. Nor does it dispose of our misgiving that perhaps Christianity ought to be something more than archeology, that perhaps the Spirit of God still lives, guiding us into new truths to solve modern problems.

There are too many churchmen of all schools who bear a close resemblance to an inconceivable physician who refuses to permit the sterilization of water till he can find some authority—even though it be the forced interpretation of a Greek or Latin word—in the medical treatises of Æsculapius or Galen. Must not the application of the Christian gospel be in some measure scientific? After we have solved the historical problem of the episcopate, does there not remain to be considered the crucial question whether, in a democratic country and age, an autocratic bishop, or any other sort, is best fitted to advance the kingdom of heaven? And after we have studied the primitive liturgies, have we not to study their psychological and practical effect upon those who use them?

Let us then not argue too anxiously over the medieval period. We are willing to agree that the Catholic system was in general in operation at that time, but are not certain that the fact is of any great relevance to the needs of the present day.

What, then, of the Anglican church? The leaders of the Oxford Movement and some of the Caroline divines no doubt regarded it as essentially Catholic. But the original reformers seemed utterly unaware of that fact. They quarreled with the Puritans over episcopal orders, and they insisted that the clergy should be ordained by English bishops. But there is no evidence of any claim for the exclusive validity of episcopal orders. They were hard put to it to prove to their intolerant opponents that the episcopacy was defensible from the New Testament. The question was not so much whether the church must have bishops as whether she had any right to them. And in an age which simply could not, from political motives, tolerate more than one religion, a state church naturally required all its ministers to be ordained according to its own rules. But there was no doubt expressed of the validity of the orders in other Protestant national churches. Bishop Cosin of Durham in 1650 tells of many Presbyterian ministers from the French Reformed church who had been given charges in England without re-ordination,

Archbishop Grindal in 1582 issued a license to a Presbyterian minister, Morrison, and many of the seventeenth century high churchmen who were strong for the apostolic succession in the English church, agreed with Archbishop Bramhall that the episcopacy was "not essential to the *being* of a church, though much importing the *well* or *better* being of it."

It is of course true that the canons of our church and the practice of our clergy have until fairly recently maintained an exclusive attitude toward other Protestants. But just as in early Reformation days most countries had national churches and each insisted upon its own form of ordination, and granted no privileges to unauthorized ministers, so until a generation or two back most Protestant denominations built a Chinese wall about themselves on doctrinal grounds. In the old days when there were Christians who believed in Calvinism and Arminianism, no sane Presbyterian would admit a Methodist into his pulpit, or, if he could help it, to the communion. The exclusiveness of Episcopalians and Baptists is based, not on theological doctrines, which few to-day regard with any seriousness, but on church order, which gets itself written into consistutions and canons, and is more difficult to evade. That is, if our forefathers in the Episcopal church were exclusive in their view of the ministry and the communion, they were like almost every other Protestant denomination. Most of them, except the Episcopalians and Baptists, have broken down these walls. Consequently we and the Baptists remain to-day the two chief obstacles to church unity.

But is it not time for us to turn from traditional sanctions to the facts that daily confront us? There are four centuries of Protestant history which it is very difficult to dispose of. It is of course conceivable that our Lord might have decreed that the heavenly grace should be conveyed regularly through a divine aqueduct like the Catholic system. And it is equally conceivable that a God of a boundless mercy might permit occasional leakages and tricklings from this aqueduct for the benefit of those who, through no fault of their own, are not members of the true church. Intelligent Catholics in every age have recognized that this might be the case. The fathers could explain the nobility of character and profound wisdom of the Greek and Roman sages only on the ground that they were "naturally Christian." Liberal Catholics will often tell their Protestant friends that they are "of the soul of the church, though not of its body." We have heard Anglo-Catholics agree



that some Quakers were "spiritually baptized." And of course everyone is familiar with the Catholic doctrine of "invincible ignorance," which makes salvation possible for many outside the true church.

But what if there are fully as many gallons of pure water pouring over the spillway as are conveyed through the apostolically authorized aqueduct? What if we can plainly see as many legs and arms doing the work of the kingdom of God without any body as properly attached to one? If the Catholic theory is true, the history of the church presents precisely this amazing spectacle. As a matter of mere mathematics, God is mediating his grace as effectively without as with the sacraments of the Catholic church. If we are to measure Christianity by the fruits of the Spirit, if discipleship is its ultimate test, the Catholic has a tremendous amount of uncovenanted grace to account for.

Surely the Anglo-Catholic student of church history builds too weighty a structure upon the fact that for many generations there was but one officially authorized ministry. Do we know what the leaders of the medieval church would have said if they had been confronted with a civilization—on the whole truer to Christian principles than their own—which had sustained the religious life of millions without the Catholic system? Augustine and Aquinas had not seen four centuries of Protestant life in England, northern Europe and America. Who knows what their view of non-episcopal orders might have been if they had ever seen them at work, restoring spiritual religion to the church, establishing democracy, and reviving missions?

Of course the Catholic turns upon us with his analogy from all human life, that everything is sacramental. All spiritual blessings must be conveyed through outward forms. The lover's kiss, the friendly hand-shake, the spoken word, the gift, are all outward and visible signs of an inward and spiritual grace, and are truly both means whereby we receive the same, and pledges to assure us thereof. To a great extent civilization itself is a matter of outward forms. But the Anglo-Catholic does not seem to realize that his analogy surrenders his entire case. If all life is sacramental, what warrant have we for exalting the particular forms of one church as of exclusive value?

And in the other experiences of life there is no official ministry of these sacraments. O yes, we know the ancient argu-

ment that it is the ambassador who has been officially granted the portfolio, and not you, who may be far more intelligent and capable, who represents America at the court of St. James. It is the grand master, or what not, of the lodge, and not you, with a far better voice and a more dignified bearing, who is permitted to conduct the Masonic ritual. But, after all, it may be the speeches of Henry Ward Beecher which win the friendship of England in the Civil War, the madness of John Brown and the novel of Mrs. Stowe, or the shot of an assassin that starts the war. Of course all life is sacramental; but the wind of the Spirit bloweth where it listeth, and will not be limited to any official priesthood. Alas, even the marriage lines are not always effectual in controlling the love of men and women.

Whatever else the grace of God is, it is spiritual, and can only be conveyed by those who possess spiritual gifts. The official laying on of the hands of a Daniel Tuttle may convey a spiritual power upon a priest which never leaves him. But its effectiveness will have little to do with the apostolic validity of the bishop's orders. It is possible that his conversation with a priest already ordained might prove equally effective. The great difference would be that the former officially ordained the man as a clergyman in this church.

We confess that we are unable to see how the traditional Catholic view is anything else but primitive magic. A writer in the *Living Church* a few years ago sincerely doubted the complete validity of all the orders in our church because some who had come from other denominations might not have been fully and adequately baptized. In the case of many who, like the writer, had been immersed by a Baptist minister, the words of administration might not have been pronounced precisely as he was dipped into the water. Then how about the children he has baptized, or the communions he has celebrated? How much more effectual the ministry of Phillips Brooks might have been if he had been baptized by a Trinitarian clergyman of the true church!

The full implications of the Catholic view may best be set forth by an extreme case. If the Anglo-Catholic were dying in an African jungle, is it really true that any old Catholic priest, — Greek, Roman, or Anglican — clean, dirty, illiterate, wise, godly, or ungodly, could bring him into the presence of God more effectively than say, Albert Schweitzer, or a saintly Presbyterian missionary? Does such a supposition make any sense



at all, if we are talking about the spiritual religion of Jesus and Paul? Yet the Anglo-Catholic doctrine implies just that.

What then ought the Episcopalian to do about it? Must he not frankly assume the attitude so well expressed in the platform of the Christian Unity League? Some day the Episcopal Church will come to it, or die. Should he not whole-heartedly recognize the equality of all Christians before God, and use every effort to bring his own denomination to make official acknowledgment of that equality?

Those who express such views are often asked whether they wish to have their pulpits filled with all manner of sectarians who do not know our ways, to have officiating at our altars extemporisers who would simply ruin the dignity of our services? Our personal reply is that there are precious few Episcopal ministers whom we will admit into our chancel. But we are righteously impatient and indignant at having to say to another minister of the Lord Jesus: "You are a better preacher than I am; you are as fully qualified as I am to mediate the grace of God to Christians, and to lead them into the divine presence. But a rule of my church forbids me to admit that fact. Officially, you are not to me a Christian minister, and your people are strangers, aliens, and outcasts."

If the episcopacy, the Prayer Book and the sacramental system cannot offer intrinsic values, apart entirely from that mysterious thing called "validity," she surely has no right to exist. As a matter of fact, most of the other churches are learning the valuable lessons which it was given to us to teach the Christian world. A normal religious experience, in which Christian nurture displaces emotional evangelism, dignity and regularity in worship, a sane attitude toward amusements, an emphasis upon the incarnation rather than upon the crucifixion, some degree of centralized authority, the building of beautiful churches, all this, and much else, is rapidly finding acceptance among those who would once have repudiated it all as ungodly.

What if the Episcopal church must save its life by losing it? And could there be any more abundant and effective living than to lose ourselves in a great united church devoted to our fundamental principles? Or when the other churches unite, are we to be left in the cold, in aristocratic, apostolic, exclusive grandeur?

[From Rev. Wilbur L. Caswell in *The Churchman*, New York.]

### **Roman Catholic Journal Thinks Lambeth Conference Looked Toward Rome**

Bearing in mind the time and place where they were uttered the concluding words of Bishop Perry's plea for unity are profoundly significant. Westminster abbey contains the relics of Edward the Confessor, the only shrine of any pre-Reformation note in England that survived the sacrilegious hands of the despoilers in the sixteenth century. Being dead, the saintly king and builder of Westminster abbey still speaketh. Among the prophecies of the royal seer there still survives the one in which he saw the church of England cut from her parent stock and carried a distance of three furlongs and then by no human power brought back and united again to the same root. Nothing in the history of the church of England since the days of Edward the Confessor remotely suggests a fulfilment of this prophetic vision save the violent sundering of the church of England from its parent root in the apostolic see by the hand of Henry VIII. If we may interpret the three furlongs in figures of time rather than of space it is noteworthy that just three centuries after Henry by act of Parliament rejected papal supremacy and set up the royal supremacy in its place the Oxford Movement began and a little time afterward the Catholic hierarchy was re-established in England.

At the Lambeth Conference ten years ago the Anglican bishops went on record as saying:

"There can be no fulfilment of the divine purpose in any scheme or reunion which does not ultimately include the great Latin church of the west with which our history has been so closely associated in the past and to which we are still bound by many ties of common faith and tradition." Since then the Malines conversations have taken place and many straws upon the surface indicate that the undercurrents of Anglo-Catholicism are tending more and more in a Rome-ward direction.

What the Anglican bishops have said behind closed doors upon the subject of church unity has not been made public. But the farewell words of the presiding bishop of the Episcopal church in the United States in Westminster abbey are weighty ones: "It is the affirmation of the church having authority that the world waits,—and, waiting, often wonders. The depths of faith and loyalty of the human heart have not yet been explored. Hearts and minds everywhere are uniting in a demand for a



way of living to guide them and light and truth to reassure them. Here is a singleness of need that will be satisfied only by the witness of the united voice. Divided churches can never give that reassurance. Authority and unity are inseparable attitudes of the good."

The Anglican Reformers separated themselves both from authority and unity when they leaped out of Peter's ship 400 years ago. Surely Dr. Perry does not dream that the Anglican communion, as long as it remains outside the fold of Peter, can provide that authority in religion which the world awaits, nor meet the demands of "hearts and minds everywhere uniting" in their cry and quest for "a way of life to guide them and light and truth to reassure them." He himself says that "divided churches can never give them that reassurance."

Not only are the Anglican churches out of communion with the other churches of Christendom but they are divided among themselves, having no united voice of authority that is heeded and respected even by its own members. In one pulpit you hear proclaimed the entire faith of the Catholic church. In another pulpit, perhaps just around the corner, in the same city you will hear not only doctrines distinctly Catholic repudiated and denied but alas the divinity of Christ either disparaged or frankly questioned. One of the most popular preachers in the church of England recently departed in sorrow and entered the only church in Christendom to-day that speaks with an authority that is revered and obeyed by its members because it is the authority of Jesus Christ and the truth which he himself first proclaimed and then sent the Holy Ghost to maintain and perpetuate through and in the Catholic church. Truly does the bishop say: "Authority and unity are inseparable" and they are found nowhere else in Christendom to-day thus inseparably united save in the one, holy, catholic, apostolic and Roman church. It would indeed be an immense forward step toward the realization of our Lord's own prayer, that his disciples might all be one (*Ut omnes unum sint*) if the Anglicans, repenting of their rejection of Catholic authority and unity in the sixteenth century, submitted themselves as one man to the jurisdiction of St. Peter's successor, to whom our Lord gave the charge and rule over his flock, saying: "Feed my sheep, shepherd my lambs."

[From *The Antidote*, Peekskill, N. Y.]

**Two Sections of the Lambeth Resolutions**

## THE CHRISTIAN COMMUNITY

*Marriage and Sex*

The Conference believes that the conditions of modern life call for a fresh statement from the Christian church on the subject of sex. It declares that the functions of sex as a God-given factor in human life are essentially noble and creative. Man's responsibility in regard to their right use needs the greater emphasis in view of widespread laxity of thought and conduct in all these matters.

(2) The Conference believes that in the exalted view of marriage taught by our Lord is to be found the solution of the problems with which we are faced. His teaching is reinforced by certain elements which have found a new emphasis in modern life, particularly the sacredness of personality, the more equal partnership of men and women, and the biological importance of monogamy.

(3) The Conference believes that it is with this ideal in view that the church must deal with questions of divorce and with whatever threatens the security of woman and the stability of the home. Mindful of our Lord's words, "What therefore God hath joined together, let not man put asunder," it reaffirms "as our Lord's principle and standard of marriage, a life-long and indissoluble union, for better, for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."

In cases of divorce the Conference, while passing no judgment on the practice of regional or national churches within our communion, recommends that the marriage of one whose former partner is still living, should not be celebrated according to the rites of the church.

Where an innocent person has remarried under civil sanction and desires to receive the holy communion, it recommends that the case should be referred for consideration to the bishop, subject to provincial regulations.

Finally, it would call attention to the church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard in this as in any other respect, and to the fact that the church's aim, individually and socially, is reconciliation to God and redemption from sin. It therefore urges all bishops and clergy to keep this aim before them.



(4) In all questions of marriage and sex the Conference emphasizes the need of education. It is important that before the child's emotional reaction to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the parents, who in the exercise of this responsibility will themselves need the best guidance that the church can supply.

(5) During childhood and youth the boy or the girl should thus be prepared for the responsibilities of adult life; but the Conference urges the need of some further preparation for those members of the church who are about to marry.

(6) To this end the conference is convinced that steps ought to be taken (1) to secure a better education for the clergy in moral theology; (2) to establish, where they do not exist, in the various branches of the Anglican communion central councils which would study the problems of sex from the Christian standpoint and give advice to the responsible authorities in diocese or parish or theological college as to methods of approach and lines of instruction; (3) to review the available literature and to take steps for its improvement and its circulation.

(7) The Conference emphasizes the truth that the sexual instinct is a holy thing implanted by God in human nature. It acknowledges that intercourse between husband and wife as the consummation of marriage has a value of its own within that sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary purpose for which marriage exists is the procreation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing considerations in that intercourse.

(8) The Conference affirms (1) the duty of parenthood as the glory of married life; (2) the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building for both parents and children; (3) the privilege of discipline and sacrifice to this end.

(9) Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse as far as may be necessary in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly-felt moral obligation, and where there is a morally sound reason

for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience.

(10) While the conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion.

(11) Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptives does not remove the sin. In view of the widespread and increasing use of contraceptives among the unmarried and the extension of irregular unions owing to the diminution of any fear of "consequences," the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptives, and placing definite restrictions upon their purchase.

(12) Fear of consequences can never, for the Christian, be the ultimately effective motive for the maintenance of chastity before marriage. This can only be found in the love of God and reverence for his laws. The Conference emphasizes the need of strong and wise teaching to make clear the Christian standpoint in this matter. That standpoint is that all illicit and irregular unions are wrong in that they offend against the true nature of love, they compromise the future happiness of married life, are antagonistic to the welfare of the community, and, above all, they are contrary to the revealed will of God.

(13) The Conference desires to express the debt which the church owes to the devotion of those who in constantly changing conditions, and in the face of increasing difficulties have maintained and carried forward the preventive and rescue work of the church. Such devotion calls for greatly increased interest and support from all the members of the church.

The removal of the causes which lead to the necessity for such work must first and foremost be sought in the creation of that healthier atmosphere and the more thorough giving of sex instruction which are recommended in preceding resolutions. And this is recognized to the full by the leaders in the work. There is, however, at the present time urgent need for (1) much greater financial support, so that the workers may be adequate-



ly trained and adequately paid, (2) more regular interest on the part of church people generally in them and in their work, (3) the help which the men of the church can give in technical and legal matters, as also in personal service.

The Conference further desires in this connection to place on record its appreciation of the work done by women police in Great Britain, in the British dominions, and in the United States of America, and by those many social workers, in different parts of the world, who give themselves to the same difficult task.

### *Race*

We affirm that the principle of trusteeship as laid down by Article XXII of the League of Nations covenant, cannot be duly applied in practice without full recognition of the fact that partnership must eventually follow as soon as two races can show an equal standard of civilization. Accordingly, we affirm that the ruling of one race by another can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued. To this end equal opportunity and impartial justice must be assured; equal opportunity of development will result where the nation faithfully discharges its responsibility for the education of all its citizens, in which the coöperation of both the church and the family with the state is essential; and Christian principles demand that equal justice be assured to every member of every community both from the Government and in the courts of law.

The Conference affirms its conviction that all communicants without distinction of race or color should have access in any church to the holy table of the Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ.

The Conference would remind all Christian people that the ministrations of the clergy should never be rejected on grounds of color or race, and in this connection it would state its opinion that in the interests of true unity it is undesirable that in any given area there should be two or more bishops of the same communion exercising independent jurisdiction.

The Conference affirms that the guiding principle of race relations should be interdependence and not competition, though this interdependence does not of itself involve intermarriage; that the realization in practice of human brotherhood postulates courtesy on the part of all races toward each other, cooperation in the study of racial relations and values, and a complete avoidance of any exploitation of the weaker races, such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit. The Conference urges that the presence of Asiatic and African students at Western universities affords an opportunity of promoting friendliness between different races, and asks that Christians should try to create such a public sentiment that these students may be received with sympathetic understanding and enabled to share in that which is best in Western social life.

(4) We would insist that the maintenance of the Christian obligation on the part of men to respect and honor womanhood, involving the equally chivalrous treatment of the women of all races, is fundamental; and conversely the Christian obligation on the part of the women to maintain a high standard of morals and conduct, especially in their relations with men of a different color, is equally fundamental.

### *Peace and War*

We affirm that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.

We welcome the agreement made by leading statesmen of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another, and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and we appeal to all Christian people to support this agreement to the utmost of their power, and to help actively, by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the Churches) which are working to promote goodwill among the nations.

We hold that the Christian church in every nation should refuse to countenance any war between nations solemnly bound by treaty, covenant, or pact for the pacific settlement of inter-



national disputes, in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

We believe that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace, and we appeal for a determined effort to secure further reduction by international agreement.

We believe that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace, and we therefore appeal to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood, and justice for which the League of Nations stands.

Believing that peace within the nation and among the nations is bound up with the acceptance of Christian principles in the ordering of social and industrial life, we re-affirm the resolutions (73-80) of the Lambeth Conference of 1920, which deal with that subject. While there is in many countries an increasing desire for justice and therefore a growing will to peace, we are still faced with grave social and economic evils which are an offence to the Christian conscience, and a menace to the peace of the world. All these evils call for the best scientific treatment, on international lines, and also for a practical application of the principle of united service and self-sacrifice on the part of all Christian people.

We recognize with thankfulness the efforts made by the League of Nations to control the drug traffic, and call upon all Christian people to pray and to labor as they have opportunity that measures may soon be devised, both by national and international action, which will effectively limit the production, manufacture, and sale of dangerous drugs, particularly opium, cocaine, and their derivatives, to the amounts required for scientific and medical purposes.

#### THE REUNION OF CHRISTENDOM

The Conference records, with deep thanks to Almighty God, the signs of a growing movement toward Christian unity in all parts of the world since the issue of the Appeal to All Christian People by the Lambeth Conference in 1920.

2. The Conference heartily endorses that Appeal and re-affirms the principles contained in it and in the resolutions dealing with reunion adopted by that Conference.

*The Malines Conversations*

Believing that our Lord's purpose for his church will only be fulfilled when all the separated parts of his body are united, and that only by full discussion between the churches can error and misunderstanding be removed and full spiritual unity attained, the Conference expresses its appreciation of the courage and Christian charity of Cardinal Mercier in arranging the Malines conversations, unofficial and not fully representative of the churches though they were, and its regret that by the Encyclical, *Mortalium animos*, members of the Roman Catholic church are forbidden to take part in the Faith and Order and other conferences.

*The Eastern Orthodox Church*

The Conference heartily thanks the ecumenical patriarch for arranging in coöperation with the other patriarchs and the Autocephalous churches for the sending of an important delegation of the Eastern Orthodox church under the leadership of the patriarch of Alexandria, and expresses its grateful appreciation of the help given to its committee by the delegation, as well as its sense of the value of the advance made through the joint meetings in the relations of the Orthodox church with the Anglican communion.

(b) The Conference requests the archbishop of Canterbury to invite the ecumenical patriarch, in conjunction with himself, to appoint a doctrinal commission, representative of the Anglican communion and of the patriarchates and Autocephalous churches of the East, which may, in correspondence and in consultation, prepare a joint statement on the theological points about which there is difference and agreement between the Anglican and the Eastern churches.

(c) The Conference not having been summoned as a synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the resumé of the discussions between the patriarch of Alexandria with the other Orthodox representatives and bishops of the Anglican communion, but records its acceptance of the statements of the Anglican bishops contained therein as a sufficient account of the teaching and practice of the church of England and of the churches in communion with it, in relation to those subjects.



5. We express our sympathy with the church of Russia in its persecution and sufferings, and pray that God, in his own good time, may give liberty and prosperity once more to that church, that it may again take its place with greater freedom and power of self-expression among the other great churches of Christendom.

### *The Old Catholic Church*

The Conference heartily thanks the archbishop of Utrecht and the bishops of the Old Catholic church associated with him for their mission to consult with its members on the development of closer relations between their churches and the Anglican communion, and expresses its sense of the importance of the step taken.

(b) The Conference requests the archbishop of Canterbury to invite the archbishop of Utrecht, in conjunction with himself, to appoint a doctrinal commission representative of the Anglican and Old Catholic churches to discuss points of agreement and difference between them.

(c) The Conference agrees that there is nothing in the declaration of Utrecht inconsistent with the teaching of the church of England.

### *The Separated Eastern Churches*

The Conference thanks Bishop Tourian for taking counsel with one of its committees on the relations between the Armenian church and the Anglican church, and assures him of its deep sympathy with the sufferings of his nation.

(b) The Conference expresses its deep sympathy with the Armenian, Assyrian, and West Syrian (Jacobite) Christians in the hardships and sufferings which they have endured since the war, and earnestly prays that they may be given strength and courage in their efforts for self-preservation, as well as that their rights may be fully secured as religious or racial minorities in the territories in which they live.

(c) The Conference welcomes the development of closer relations between the Anglican church and the Separated churches of the East which are recorded in its Committee's Report, and earnestly desires that these relations may be steadily strengthened, in consultation with the Orthodox church, in the hope that in due course full intercommunion may be reached.

*The Church of Sweden*

The Conference thanks the church of Sweden for the visit of the bishop of Lund and expresses its hope that the present friendly intercourse will be continued with that church and that relations may also be strengthened with the other Scandinavian churches with a view to promoting greater unity in the future.

*The Church of Finland*

The Conference requests the archbishop of Canterbury to appoint, as soon as seems advisable, a committee to investigate the position of the church of Finland and its relations to the church of England.

*The Moravians (Unitas Fratrum)*

The Conference is grateful to the Moravian church for sending so important a body of representatives to confer with their committee, and respectfully requests the archbishop of Canterbury to appoint a new committee to confer with the corresponding committee of the Moravian church.

*South India*

The Conference has heard with the deepest interest of the proposals for church union in South India now under consideration between the church of India, Burma, and Ceylon, the South India United church, and the Wesleyan church of South India, and expresses its high appreciation of the spirit in which the representatives of these churches have pursued the long and careful negotiations.

18. The Conference notes with warm sympathy that the project to which the proposed scheme for church union in South India bears witness is not the formation of any fresh church or province of the Anglican communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian communions, on a basis of sound doctrine and episcopal order, in a distinct province of the Universal church, in such a way as to give the Indian expression of the spirit, the thought, and the life of the church universal.

19. The Conference observes further, as a novel feature in the South Indian scheme, that a complete agreement between the uniting churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the



union, but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire, that as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are his. In this hope we ask the churches of our communion to stand by our brethren in India, while they make this experiment, with generous good will.

20. The Conference thinks it wise to point out that after the union in South India has been inaugurated, both ministers and lay people of the United church, when they are outside the jurisdiction of that church, will be amicable to the regulations of the province and diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any province takes formal action to change its regulations.

21. The Conference, fully assured in the light of the resolutions of the General Council of the church of India, Burma, and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the churches of the Anglican communion, confidently leaves in the hands of the bishops of that church the task of working out in detail the principles which are embodied in the proposed scheme.

22. The Conference gives its general approval to the suggestions contained in the report of its committee with regard to the proposed scheme for church union in South India, and commends the report to the attention of the Episcopal Synod and General Council of the church of India, Burma, and Ceylon.

### *The Church in Persia*

The Conference has heard with deep sympathy of the steps toward union which have been proposed in Persia; it desires to express its sincere appreciation of the missionary zeal of the church in Persia, and it generally approves the sections in the report of its committee dealing with this subject.

*Special Areas*

The Conference, maintaining as a general principle that intercommunion should be the goal of, rather than a means to, the restoration of union, and bearing in mind the general rule of the Anglican churches that "members of the Anglican churches should receive the holy communion only from ministers of their own church," holds, nevertheless, that the administration of such a rule falls under the discretion of the bishop, who should exercise his dispensing power in accordance with any principles that may be set forth by the national, regional, or provincial authority of the church in the area concerned. The bishops of the Anglican communion will not question the action of any bishop who may, in his discretion so exercised, sanction an exception to the general rule in special areas, where the ministrations of an Anglican church are not available for long periods of time or without traveling great distances, or may give permission that baptized communicant members of churches not in communion with our own should be encouraged to communicate in Anglican churches, when the ministrations of their own church are not available, or in other special or temporary circumstances.

*The Church of Scotland*

The Conference expresses its gratitude to the distinguished members of the church of Scotland (the Rt. Rev. John White, D.D., and the Rt. Hon. the Lord Sands) who accepted the invitation to confer with its committee. It hopes that an invitation may soon be issued to the now happily united church of Scotland to enter into free and unrestricted conference with representatives of the Anglican communion on the basis of the Appeal to All Christian people issued in 1920.

*Evangelical Free Churches*

The Conference cordially thanks the influential delegation from the Federal Council of the Evangelical Free Churches of England (the Rev. A. E. Garvie, D.D., the Rev. M. E. Aubrey, M.A., the Rev. J. T. Barkby, the Rev. S. M. Berry, D.D., the Rev. D. Brook, D.C.L., the Rev. Charles Brown, D.D., the Rev. J. Scott Lidgett, D.D., the Rev. W. L. Robertson, D.D., the Rev. P. Carnegie Simpson, D.D., the Rev. H. J. Taylor, and Bishop Arthur Ward) for attending one of the sessions of its committee, and for the help of that delegation in defining the



issues which have still to be resolved before further advance toward organic union is possible. The Conference notes with satisfaction and gratitude the great measure of agreement on matters of faith reached at the Conferences held from 1921 till 1925 between representatives of the church of England and representatives of the Federal Council of Evangelical Free churches, and hopes that at an early date such conferences may be resumed with a view to ascertaining whether the proposed scheme of union prepared for the churches of South India, or other proposals which have been put forward, suggest lines on which further advance toward agreement on questions of order can be made, and that similar conferences may be held elsewhere.

### *Schemes of Reunion*

In view of the various schemes of reunion and other projects and advances toward union and intercommunion which have been the subject of discussion or negotiation, the Conference reminds the church that it is a paramount duty to seek unity among Christians in every direction and assures all who are working for this end of its cordial support in their endeavors; it also reminds the church that until full and final schemes are set out and terms of intercommunion are definitely arranged, final judgments on individual schemes are premature.

### *Evangelism*

Meanwhile the Conference urges the desirability of organizing and participating in efforts of evangelism in coöperation with Christians of other communions, both as a means of bearing effective witness to the multitudes who are detached from all forms of organized Christianity, and as a means of expressing and strengthening the sense of unity in the Gospel which binds together in spiritual fellowship those who are separated from one another in church allegiance.

### *Unity Among Anglicans*

The Conference calls upon all members of the Anglican communion to promote the cause of union by fostering and deepening in all possible ways the fellowship of the Anglican communion itself, so that by mutual understanding and appreciation all may come to a fuller apprehension of the truth as it is in Jesus, and more perfectly make manifest to the world the unity of the of the Spirit in and through the diversity of his gifts.

### What Baptists Have to Offer to the World Movement of Christian Unity

The world-wide movement toward Christian unity is probably the most significant characteristic of present-day Christianity. It argues well because it has its face toward the sunrise and is the harbinger of a new day for the kingdom of our Lord and Master. At first the various families of the church of Jesus Christ thought in terms of what they would have to give up but they have passed that stage into the positive one of what each has to contribute. It would be a poor and unworthy motive which started out with asking people to give up anything worth while. Whatever has proved valuable in the lives of multitudes of people must have value, and commends itself to the enrichment of the lives of others; moreover, whoever has found values will desire to communicate them to others if they are animated by the Spirit of the Master.

This world movement is, therefore, in the direction of positives and of real, rather than traditional values. It is far more than following the ways of combines and mergers of our days. It is far other than financial economy. It is spiritual reality and a world quest for ultimate values. Every communion is being thrown back upon itself to define what is possessed of real worth and abiding value as distinguished from traditional practices and customs. Everything is in the fire. The melting-pot is operating and all we have is to be tried in the fire. Who, loving reality, does not welcome this? The question we are asking, in common with members of other Christian denominations and communions is: What have we to bring to the meeting place of the values of historical Christianity? Every communion blessed of God in service to the spirit of man has something to offer. For us the question is: What have the 12,000,000 Baptists to bring to Christian unity?

First, we have historically held to a simplicity of order, requiring least of wrenching from the past and avoidance of the necessity of cutting new grooves. Externalism has been minimized, hence we have it in small content to reckon with. We have tried sincerely with both success and failure in measure, to be concerned with the thing itself more than with the form of the container. Dr. C. H. Jones of the Richmond Hill Congregational church, Bournemouth, says: "I took my share in the Lambeth conversations between Anglicans and Free churchmen. But oftentimes as I sat there, when we were discussing the 'validity of orders' and the claims of the episco-



pate, I could not help feeling how utterly remote we were from the New Testament. The conversations between representatives of the Roman Catholic church and representatives of our own Anglican church gathered mainly around points like these: the episcopate, the question whether communion should be in one or two kinds, the celibacy of the clergy, the primacy of the pope. I can find nothing about any one of these things in the New Testament, yet these are the things which keep Christians apart."

Probably the consensus of opinion of the 12,000,000 Baptists of the world is well expressed by this clear statement from a Congregationalist. "Reunion will come when we return to the simplicity as it is in Christ," says Doctor Jones further. Baptists have had scarcely enough of the external to hold them together, hence their solidarity has been of necessity internal and spiritual. But the point we now make is that coming to the common table of Christian values they have little of externalism to reckon with.

Second, democracy of spirit and method in line with present-day tendencies makes Baptists at home in the new world spirit. The late President Wilson's "self-determination" principle is one Baptists have always loved and cherished. There is the growing confidence that the average man "created in the image of God" is the key to social standards and progress.

It has always been a remark of pride among Baptists that Thomas Jefferson visited a little Baptist congregational meeting in Virginia and remarked it a good outline for that immortal document of his, "The Declaration of Independence." Baptist leadership is in reality "a survival of the fittest." Leadership is recognized in the rough by its inherent worth and disciplined and tested powers. Obviously we are seeking more and not less democracy in the world of to-day. The spectacle of an orphan boy from a farm in Iowa becoming president of the United States rejoices the heart of the world today, so great is the mood of democracy upon us. Baptists have always had implicit trust in the rank and file of people. They are inclined to agree with Lincoln that "God must love the common people or he would not have made so many of them." To this round table of blending of values that have come from Jesus Christ to our modern world, Baptists come keeping step with modern democracy. They welcome this day and greet it as the spirit for which their ancestors longed and waited, and alas! sometimes suffered.

Third, at its best the Baptist movement combines passionate zeal for God and social righteousness. We say at its best because any great body of people has wide variations from the main stream of life. There is no doubt that Baptists have always been warmly evangelistic and at the same time have produced great social scholars and leaders: Walter Rauschenbusch, Charles R. Henderson, and Dean Shailer Mathews have been social prophets. Probably more than any other man in Chicago today, Shailer Mathews is the prophet of social righteousness in that vast polyglot city and his voice rings out in clarion call to his city to repent and turn to the ways of righteousness.

Baptists would agree with E. Stanley Jones, the great Methodist: "The kingdom of God is the most astoundingly radical proposal ever presented to the human race. It means nothing less than the replacing of the present world order by the kingdom of God." With soul aflame since their pioneers suffered persecution and martyrdom on the continent and Roger Williams went out into New England winter's night to take up his abode among the Indians, Baptists have endeavored to combine evangelical passion with social righteousness.

Fourth, they have attempted to distinguish between the elemental Spirit of Jesus and the pagan accretions in what we know as Christianity. They would get back of all form to spirit. They recognize the world of sects, movements and endless branchings in the interest of "primitive Christianity" as attempts to get at basic and original realities. Dean Inge well says: "It is a reproach to us that the teaching of Christ must be regarded as only one of many elements which make up what we call Christianity." When Jesus said, "On this rock I will build my church," he seems from all we get in the New Testament to have said two things to those becoming members: "Lovest thou me?" and "Follow me." That simplicity is indicated in the words of the great apostle as he referred to the church, "Grace be with all them that love the Lord Jesus Christ in sincerity."

Fifth, Baptists have placed minimum emphasis on creeds. They never have adopted an authoritative creed. The New Hampshire and the Philadelphia confessions of faith have been harked back to as efforts to state great outlines of belief, but they have never been placed upon the membership as authori-



tative. In recent years of theological controversy attempts were made year after year to get authoritative adoption of them or other creedal statements by the Northern Baptist Convention, but these failed, and at the Indianapolis Convention, 1922, the convention pronounced as follows: "We have the New Testament and we need nothing other." Baptists hold religion as a growing thing, hence statements of belief change and a creed of one generation tends to be archaic in another; it is difficult to get them changed, for religion is a basic interest in life, and we are content to be conservative about changes in statements relative to it. But creeds have to change to be intelligible. To this family of various communions of Christianity Baptists come unbound by any authoritative statement of faith. They are free to begin at the beginning, unrestricted and unhampered. To-day the 12,000,000 Baptists of the world are bound together by what might be called in the world of affairs "a rope of sand." Indeed it is fluid, democratic, changing. They are bound together only by voluntary associations. There is no voice of authority for them from the top and they have no centralized organization. Their authority arises from local congregations. They have great variety within themselves from most conservative to most liberal, but they are alike in trusting common man alone with the New Testament to find the way of Christ to worship the heavenly Father and to serve his fellows. Their authority is that of spirit and life and arises from the voice of God speaking to the spirit of man.

Baptists come to this great day when all great Christian families are rethinking in terms of reality, and they offer to the common experiences of the church of the living God the things they have found vital in experience through the generations. They come trusting in the Spirit of him who is the Way, the Truth and the Life, and in the redeemability of every man to become a son of the heavenly Father and the certain faith that "the kingdoms of this world are to become the kingdom of our Lord and his Christ."

Because of this, true Baptists the world round greet with high joy this day, believing that the impulse toward closer coöperation and unity is born of the Spirit of God which broods over the hearts of men and nations. Wherever God leads Baptists dare follow.

[From Rev. Clarence W. Kemper in *The Baptist*, Chicago.]

### Need of Freedom in the Church

From the words of the New Testament it is evident that both Christ and Paul intended that Christians should be free — free from superstitious fears, free from the great mass of ecclesiastical requirements which had grown up in the Jewish church. St. Paul's Epistle to the Galatians is a great argument for the liberty wherewith Christ had made men free.

But it is also evident that those of the ecclesiastical mind continued to work. They would not be satisfied with fundamental truths and general principles but would insist upon elaboration and augmentation and that their conclusions should be imposed as conditions of membership in the church. This is shown in the rapid development of creeds and other rules and requirements.

The question is not whether these creedal and confessional statements are true but are they necessary, are they helpful, are they of Christ? It is quite certain that they are far in excess of anything that he required and that in effect they are and always have been divisive and obstructive. As Christ put it, they are "heavy burdens grievous to be borne," they "shut up the kingdom of God against men" and they divide the church into countless contending sects. If they are not of Christ but later additions, every Christian in loyalty to him should ask himself, "Are we justified in retaining them?" "Should we be more meticulous than our Lord?" Was anyone ever converted to Christ by a dogma? I have never heard of one. . . .

Is it not time that the laity should rise up and demand a survey and an appraising of the situation and with the forward-looking clergy ask the church what it is trying to do? Is it trying to get the world to accept Christ? It will do that. One has only to read *Christ of the Indian Road* and Rabbi Enelow's *A Jewish View of Jesus* to be convinced of the fact. I repeat, the church should be asked to declare its purpose, whether it is trying to get the world to accept Christ or to accept the doctrines, theories and other requirements which have sprung up subsequent to Christ? If it is the latter, we might as well give up the attempt for the world will not accept them. It will not wear the yoke.

[From Rev. Clifton Macon, D.D., in *The Pacific Churchman*, San Francisco, Calif.]



# LETTERS AND COMMENTS

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For Evangelical Church Union in the United States

*Dear Christian Union Quarterly,—*

If the uniting of the Protestant churches in this country were a question of organization, and of organization only, it would be comparatively easy to bring that to pass. We have an excellent example for church union in the forming of the American commonwealth. The original thirteen states were politically independent of each other. But they realized the necessity of coöperation. Accordingly, they formed the federal government—delegating to it certain powers and functions; but reserving all else to themselves, severally.

The higher representative church bodies of this country are now too large. The national assembly of a united church, gathered on similar lines, would be impossible. In forming a united, nation-wide church in this country, why not follow the example of the early states. They secured to themselves individual state autonomy, while providing for their mutual interests in a Federal Government.

Form in each of the 48 states, if you please, an autonomous synod: having full legislative, judicial and executive powers over the corporate interests of the united church—except such powers and functions as might be exercised conjointly with, or be delegated to, a nation-wide, federal organization.

The individual congregation is, and must ever be, the primary unit of life and authority within Evangelical churches. It is by this that the democratic character of Protestantism is preserved and safe-guarded. But a synod, embracing all, is necessary, within a given area, to give organized expression to the corporate interests of all.

This article is written in California. If 70 per cent. of the Christian people of this state, with its 6,000,000 population, would unite on the above lines, certain things would become possible: The United church could eliminate waste and overlapping. It could form and execute a plan of evangelism by which to reach the entire rural population of the state. It could, also, make effective a plan for city evangelism which, at this time, it cannot do.

It would be possible to maintain a strong metropolitan press devoted to righteousness. There might be one such paper in San Francisco, and another in Los Angeles. More than this could be done. A few years ago, in the interest of a temperance convention, the press of the smaller cities and rural communities of the state were polled to learn their stand on temperance and civic righteousness in general. There were 173 papers addressed. Of

these, 115 committed themselves to temperance and civic righteousness. The evening before the convention 52 representatives of these papers dined together. They were surprised and thrilled by what they learned from each other. This meeting resulted in a proposition to form in California an "Association of the Moral Press." The scheme was not put through, at that time, from lack of a competent centralizing agency. But a united church, with a strong metropolitan paper devoted to righteousness, could form and maintain such an association in California.

A united church, in this state, would have schools enough of its own, and well enough equipped, to specialize on the training of teachers for service in the public schools. This is a field as worthy of personal devotion as China or India. The church, if united, could raise the educational and moral standards of public education in this state.

A united church here would be strong enough to conduct, in the larger cities, schools of its own for the training of Christian workers. The greatest need of the Christian church to-day is competent people, trained for volunteer service in the home church and the home community. Our Protestant Sunday-schools give an average of but 26 hours of Bible teaching in a year of time—and by poorly prepared teachers. A united church could lift these schools to what they ought to be. This of itself would bring almost a re-birth of Protestantism.

A united church could study with purpose the foreign populations of the state and approach them wisely. It could look beyond these immediate populations to their home-lands and prepare more surely for the coming day of this commonwealth.

These things, and many others, are reasonably possible, if and when 70 per cent. of the Evangelical people of the state unite in one well ordered church body.

But organization is not the thing of first concern in church union in this country. It is a secondary matter. The element of first concern is spiritual, not organizational. The thing of first concern is oneness "in Christ." Given this, and all else will flow from it in a living way. Protestantism, in the United States, is on too low a spiritual level, as it is, to achieve an effective union within itself and make headway against the heavy currents now running through the world. Protestantism is devitalized and no scheme of organization, however fine, can give it new life. The denominations must rise to get together. They cannot, as they are, successfully meet the tremendous moral and social problems confronting them. Weakness within and problems without call for renewed life "in Christ."

The "new world era" began about 60 or 70 years ago. A new motive entered the soul of society at that time. The original driving force of the movement is not yet at high tide. The human world is expanding tremendously. Humanity will not rest until it has built its house in the great



open spaces of the whole earth. Can the Christian church keep pace with this world movement and build it in righteousness?

The new era has seen the rise and development of vast missionary enterprises at home and abroad. It has given birth to great philanthropies. The education of children is nation-wide. There is industrial protection and insurance for workers. There is new concern for human life. There is more kindness in society to-day than when the era began. Much of this is directly due to Christ, working through his church.

Within this same period there has arisen: the might of organization; the aggregation of capital; the lordship of money; the merging of commercial enterprises; the speculative and gambling spirit; the conflict of capital and labor; industrialism, with its enslavement of the wage-earner; and the rise of socialism. Within this period of 70 years these things have arisen and come to mastery in our national life. They are in crescendo to-day.

Within the same period there has developed, as in a hot house, secret and open resistance to law, the destructive daily and magazine press, greed and predatory wealth, corrupt politics and traitorous politicians; the rise of the profligate rich and the workless poor, private and public ills that destroy the home, and the abandon of the Lord's day. Out of this parentage has been born irreverence, lawlessness, and contempt for authority.

Can the church, as it is, meet the national complex of these conditions? Mere organization cannot do it now, and the "new world era" is only getting well under way.

The heart of the problem in the American church is the changing religious fashions of the new era. The enterprise of the period found expression through "liberals," rather than through "conservatives." It was inevitable, that they would draw apart and go to extremes in either direction. This divergence has done much to paralyze the Protestant body, and bring it to where it is. The drama of the struggle tells the story.

In 1872 Julius Wellhausen, in Germany, published his great book, *The History of Israel*. It was an interpretation of the Old Testament according to the new inductive method in science. The book was soon translated into English and quickly spread through the colleges, seminaries, and universities of this country. All things must now be tested by and adjusted to the inductive method. Even the Bible must be re-written in the name of "Criticism." "Modernism" became the fashion of the student world.

"Criticism," as an active pursuit, is almost a spent force. But the Bible-teaching churches are gathering the harvest of 60 years of that sowing. Preachers and teachers of the second and the third generation of it fill many of the pulpits and classrooms.

Protestantism is sick. Reverence is waning in the church and in the world. There are fewer and fewer young men offering themselves for the ministry. The missionary spirit is declining. The drift away from God and the church is tremendous. The spiritual motherhood of the church is not

robust enough to bring forth strong sons and daughters. Many earnest Modernists are becoming alarmed and are calling for a halt.

Modernism has produced many genuine benefits. It has seen clearly the high excellence of the human in Jesus: it has exalted the Man, and done it well. It has interpreted the relation of science and the Christian life. It has humanized living and made the world a kindlier place to live in. It has shed an optimistic and cheering light in a somber world. It has added enthusiasm to the trudging gait of religious life. There are just as sincere men and women in liberalism as there are in conservatism. Then, where is the difficulty?

This is the difficulty: Liberalism has seen Jesus, the "Man of Galilee;" but it has not seen the pre-eminent, transcendent Christ of the Bible in his fulness. The "Carpenter of Nazareth" is not adequate to save a world—wandering away and away, out of the will of God—in a confusion of human wills. It takes the whole Christ of the whole Bible, by an act of re-creation to save lost men. He alone can say over a selfish sinning world, "Behold, I make all things new;" and then, himself, bring it to pass. Modernism does not have this message, and, therefore, it has failed on the main issue.

Conservatism is not without fault. The aggressive liberal advance was led by President William R. Harper of Chicago University. The conservative defence was led by Professor William Henry Green of Princeton Seminary. These were both great and good men. The conservative re-action was strong and true then, and so continued for many years. But it lacked appreciation of the other man and his motives. In time it developed an ardor for forms of sound words and tests of orthodoxy. It seems to us now that the real defence would have been: A renewed interpretation of the Bible in all of its fulness.

But, however, that may be, the trends of these movements are plain to us now and we know just what to do. We have the unchanging Christ, the unchanging Book, and the unchanging Cross. Let us meet "in Christ;" interpret the Bible in his Light; and die with Him at the Cross to rise with him in newness of life. The Christian church, united thus and organized for a great testimony, can meet the world as it is and bring in here the kingdom of God.

It is probable that 70 per cent. of all Evangelical Christians in this country can, and will unite on this basis.

Liberalism and Conservatism cannot be brought together on the basis of a compromise. They must meet "in Christ," "for other foundation can no man lay," whether liberal or conservative, "than that is laid, which is Jesus Christ."

Our mutual motto might well be, "That I may know him and the power of his resurrection."

HUGH W. GILCHRIST

San Francisco, California.



### New Magazine on Church Union

In order that authoritative information and full explanation concerning the proposed scheme of union may reach its constituency the Continuation Committee of the Joint Committee on Church Union in South India began in July the publication of a new bi-monthly magazine to be called *Church Union—News and Views*. The editorial board consists of the Bishop of Madras, K. T. Paul, Esq., O.B.E., Rev. J. S. M. Hooper, M.A., of the Wesleyan church and Rev. John J. Banninga, D.D., who will act as managing editor. The magazine will be published by the Christian Literature Society of Madras.

The first number of the magazine contains a good deal of matter historical in character giving reliable information as to the history of the union movement and the action of various bodies with reference to the proposed scheme. In later numbers various aspects of the scheme will be discussed both by those in favor of it and those opposed to it and attempts will be made to show exactly what the scheme means and what it does not mean. There will be ample scope in the new magazine for the expression of individual views. Every attempt will be made to make the magazine fair, authoritative, and interesting.

The subscription price in India will be only Re. 1 including postage. The subscription price abroad will be \$1.00 in America and 4 Sh. in England. Subscriptions should be sent to the Secretary, C. L. S., Box 501, Park Town, Madras, India. The magazine is certain to meet a wide felt want for further information with regard to this important movement. The second number contains full reports concerning the action of the Congregational Council at Bournemouth and the Lambeth Conference at London.

J. J. B.

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### Defends Bishop Manning

*Dear Christian Union Quarterly,—*

A year or more ago I hopefully signed the Pact of the Christian Unity League and I was present at some of the sessions of the Conference at St. George's church, New York. Bishop Manning might have avoided the issue and so have been credited with greater tact, but he courageously chose to meet it. A Presbyterian celebration of the holy communion in a "loaned" Episcopal edifice, conducted at a conference of those interested in removing all barriers to union, he no doubt recognized as likely to be misinterpreted. The canonical prohibition was, therefore, frankly stated. Thus sharply defined, this incident was easily the feature of the New York conference and one of the results appears to have been the redrafting of the pact. It seems to me that sufficient publicity has not been given the changes made, particularly with reference to those who had signed the original.

I fear you are strangely misinformed if (as a recent editorial would seem to denote) you think the Episcopalians who share Bishop Manning's views are limited to those within the so called Anglo-Catholic group. A former Presbyterian, I am writing as one who for many years has been a member of the Episcopal church and active in that portion of it known as "broad" or "low." As a signer of the original pact, I presume my name is still numbered among the "one thousand" signers, yet I have never been asked to accept the new wording which is obviously reminiscent of the St. George incident. I cannot subscribe to the revised pact, for I assume the words "we will strive to bring the laws and practices of our several communions into conformity with . . . etc." imply an effort to bring about a revision of the canon to which Bishop Manning referred—a change which is inconceivable to one who (with Dr. Lynch) believes his church is not Protestant and who, therefore, values its Catholic inheritance.

Why can not so fundamental and ancient a belief as the priestly nature of the ministry be frankly faced as a "difficulty" which is an insurmountable bar to present day union with those to whom it is now immaterial. If for no other reason, why not, in charity, refrain from bringing heart breaks to those who look upon that doctrine as a foundation stone in the structure of their faith—why encourage dissension in the church, which is not only relatively small in comparison with the great membership comprising the denominations (themselves very far from a state of union), but which is already handling problems of diversity within its own organization, with a degree of success possibly significant of its future usefulness?

Unity accomplished among the two hundred denominations would be sufficient progress for this generation. Nothing less than world unity of all Christians is the ultimate goal. Don't burn the bridge.

J. CLIFFORD WOODHULL.

Summit, N. J.

[The incident in which Bishop Manning was involved had nothing whatever to do with revising the pact. The revision had been recommended by the chairman to the Committee on Message several weeks before the Conference convened. There is no virtue in any one signing a pact on the equality of all Christians before God unless he is going to advocate it and practice it as far as possible. The Christian Unity League is the first Christian unity organization that has frankly faced all our difficulties, including the priesthood, as Mr. Woodhull suggests, and we have no idea of letting up on it. The Congregational, Presbyterian, and Episcopal forms of government were in the early church as all scholars recognize. If any of these groups feel themselves superior to the others and, therefore, refuse to fellowship with them, they betray a sectarianism which we must not be afraid to meet frankly and patiently. We need the Catholic, the Anglo-Catholic, the "low" church and "broad" church Episcopalian and the Protestants.—Editor.]



## BOOK REVIEWS

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THE STORY OF CHURCH UNION IN CANADA. By Rev. S. D. Chown, D.D., LL.D. Toronto: The Ryerson Press; 156 pages; bound in paper.

This is the story of the most significant church union movement in modern times. First the various branches of the Presbyterians got together in the Presbyterian church of Canada. So of the Methodist family and the Congregationalists — in all more than forty communions. After a period of acquaintance and education these three groups, with more than eight thousand churches, got together and formed the United Church of Canada, a few Congregational and several hundred Presbyterian churches dissenting. It is one of the most thrilling stories in Christian annals, and is an example for the United States and the Christian world to follow.

No one could tell this story better than Dr. Chown, who was a member of the joint committee and often presided over the meetings of the committee. He was the general superintendent of the Methodist church during the period of negotiations. Had he been in the United States they would have called him "bishop." He was the first chairman of the committee to write the manual for the government of the new church. But more than all these positions, he was just such a person that was needed in places of patience, wisdom, frankness, and Christian courtesy. No man worked harder than he for the consummation of the union. The story is told with a passion and simplicity and a desire for accuracy that will make one of the most valuable books in any study of Christian unity.

Moved by spiritual, patriotic, and economic motives, they began their negotiations in 1904 at the instance of the General Assembly of the Presbyterian church of Canada and reached a glorious consummation June 10, 1925. They proceeded on the principle of the majority vote. With caution and patience they moved steadily forward. A system of coöperation prevailed among them as far back as 1899. Their first approach was through home missionary work, then social service, religious education, theological education, Sunday-school literature, and work among foreign speaking Canadians.

There was no attempt made to sacrifice convictions. A complete reconciliation of Calvinism and Arminianism was not only not incumbent upon the negotiators, but was regarded as belonging more to psychology than to theology. It was more a matter of pragmatic entities than questions of abstract debate. Of course there was opposition. There always is to anything that is good. But the union advocates advanced slowly and cautiously to the consummation of the union. The dissenting brethren made things very uncomfortable for the advocates of union. They appeared to rejoice in keeping the churches divided—to resort to any measure just so

the will of God could not triumph in the reconciling of the brethren. They succeeded in holding some to their sectarian uniformity, but the great body of the people went into the union.

The Anglicans and Baptists were approached but they felt that their churches had been specially called of the Lord to emphasize their denominational peculiarities — the common position of organized denominationalism. There is enough of encouragement in the advance of Christians in the various communions toward brotherhood to leave no place for discouragement if all do not move toward a united church. There must be pioneers — the United church of Canada belongs to the pioneers in church union and Dr. Chown is one of its prophets.

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THE WORLD'S DEBT TO PROTESTANTISM. By Burris Jenkins. Boston: The Stratford Company: 270 pages; price \$2.50.

The Catholic and Protestant interpretation of Christianity are constantly vying with each other for the last word. In this racy volume from the pen of Dr. Jenkins there is more tendency to be an observer than an advocate, rather an appraisal of Protestantism than an attempt to praise it. It is in no sense a polemic. Dr. Jenkins is fair and speaks out frankly on the strength and weakness of Protestantism.

In the first chapter he discusses the Protestant attitude toward minorities, such as Jews, Catholics and Negroes, and he says a wise word in condemning this attitude. Cutting loose from the authority of Rome, Protestants swung to the authority of the Scriptures with freedom of interpretation, which brought a multitude of denominations. This, however, brought the age of reason and the unearthing of the Scriptures — two open ways to better living. This is followed by a chapter on "Religion Without Authority," which is published in full on another page of *The Christian Union Quarterly*. This is followed by a discussion of Protestantism and business, denominationalism, women, the family, missions, benevolences, education, recreation, mysticism, nationalism, and a particularly beautiful chapter on the "Re-discovery of Jesus and the Kingdom of God." In his closing chapter on "The Outlook for Protestantism," he pleads for liberty, comradeship, and practical application of the ethical teachings of Jesus. In these things he sees the world's debt to Protestantism.

In the reading of such a book one takes courage to adventure in the incorporation of the ideals of Jesus. To be held by dogmas and for ever reminded of limitations in religion are disastrous to spiritual growth. Jesus must be set free in our human thinking and likewise the human mind must be set free to adventure in the idealism of Jesus. Many things occur to prevent this, but so long as the mind persists in adventuring toward making practical what Jesus is there is great hope of the human race. Dr. Jenkins sounds an assuring note amid the discord of a confused world. This book may be read with profit both by Catholics and Protestants.



ROM UND DER RUF ZUR EINHEIT. By Karl Krczmar, Reinhold Verlag, Vienna, 1929, 209 pp.

This little volume is the last of a series of five, although it appeared first, to deal with both pre- and post-reformation union movements from the Catholic point of view. This particular monograph was published first because it is an ardent apologia for the encyclical *Mortalium Animos* of Pius XI, published Jan. 6, 1928, for it has been keenly felt on the Catholic side that it was a serious matter for the pope to decline and prohibit all participation in such movements as Stockholm, Lausanne, and the Lambeth conferences. The author has especially in mind those Anglicans who are friendly toward Rome, but he makes it plain to all concerned, just as the encyclical which he is defending did, that the Roman Catholic church sympathizes with all the union movements, but that as a matter of fact the true church is not and never has been divided, and that the only way in which the union for which these movements yearn can ever be realized is for these wanderers to return as penitents to the fold from which they have strayed, i. e., Rome.

SELBY VERNON MCCASLAND,  
Goucher College, Baltimore.

---

L'UNITE CHRETIENNE. By André Paul, Les Éditions riéder, Paris.

This French writer has written a sympathetic study of the schisms and *rapprochements* of the church in the light of underlying causes in the different countries, social conditions, and personal and temperamental peculiarities which produced them. All of the different branches of Christendom have risen as the expression of impulses and experiences that are or were normal to human life, and any effort to bring them back together must not lose sight of that elementary fact. Many of the social, political, and philosophical attitudes which were vital in the rise of denominations are still significant to-day. The different ways of conceiving authority and liberty, the church and the individual, the objects of faith, the moral life, the life eternal, the rites, are vital in our own time, and no permanent gain will be made without recognizing this fact. At the same time, a definite advance has been made, and apparently the churches are coming together outside of Rome, if not against her. The author well observes, however, that the true problem of the contemporary world is not that of eucharist or mass, archbishop or Quaker, rites or spirit, but between an atheistic view of the world and the sublimation of all things in God.

SELBY VERNON MCCASLAND.

The July-August number of *Irénikon* (a Catholic bimonthly published by the Prieuré D'Amay-Sur-Meuse, Belgium) contains the following note of correction, which bears on the encyclical *Mortalium Animos* of Jan. 6, 1928, in which the definitive papal attitude on Christian unity was set forth (*Irénikon* VII, 4, p. 512):

"In the account which *Irénikon* (VII, 1930, 230-231) gave of the official transactions of the *Social Week of Italian Catholics* held at Milan in 1928, one could read the following lines: 'One observes in all the addresses a great care to express the eternal immutable conditions fixed by the Roman orthodoxy for Christian unity. With only that theoretical basis once for all laid, the problem of effective reunion of Christendom still remains, and one does not see that there was begun in that week the study of practical methods for inducing the dissident Christians to understand and admit these Roman conditions. The point of arrival was well illuminated—that was not very difficult—but there was no search for the point of departure . . .'

"With reference to this the Very Reverend Father Gemelli, rector of the Catholic university of Milan, and president of the *Social Weeks*, calls to our attention that we did not take account in our review of the special purpose which the *Social Weeks* in Italy pursued. This purpose 'was exclusively that of illustrating the encyclical of the holy father and to illustrate it from the point of view of the religious interests of the Italian people . . . to illustrate to our people the beauty, the wisdom and the value of religious unity, and not to show by what way the dissident peoples might be induced into the net of the church.'

"It was precisely the limitation of the field of study of the *Social Week* that we desired to point out and we regret that our method of speaking has been able to be interpreted in the sense of a criticism of the program of the *Social Weeks in Italy*. The absence of a study of methods of union at that *Week of Milan* is explained quite naturally, for it was given for the object of commenting on the encyclical *Mortalium Animos* which also, as *Irénikon* has already had occasion to say (V, 1928, 86ff), does not indicate to unionists practical methods of action, but is burdened to give to all a definitive statement of the doctrine of the church on religious unity."

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From the Catholic point of view, Christian union is really an inaccurate expression of what they have in mind, for they think in terms of a return to the Catholic Church. The plan set forth by *Irénikon* for bringing this about is threefold: (1) the return of individuals; (2) the return of groups; (3) and a psychological method of *rapprochement* without the definite purpose of proselyting. A leading article which elaborates this program, discussing the psychological method envisaged, sets forth the true unionist work as follows:

"To create above all an atmosphere favorable to mutual understanding and esteem; to devote oneself in all the domains of thought and the religious life to the work of adaptation; to disengage that which is essential of Christianity from the legitimate ethnic and historical forms which it has assumed in the course of the ages, in order to safeguard all of its original expansion and to render it assimilable to all the cultures and to all the civilizations, for 'the church of Christ is neither Latin, nor Greek, nor Slav, but it is catholic'; in brief, to devote oneself in patience, in charity and humility, to a work of a psychological order, a work destined to dissipate prejudices and to open between the Orient and the Occident the luminous avenues of confidence and love." (VII, 4, 394-395).



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# The Equality of all Christians Before God

This is a full report of the New York Conference of the Christian Unity League, held at St. George's Protestant Episcopal church, Nov. 13-15, 1929.

This Conference marked the turning of a decisive corner in the advance toward a united church. Every one who is interested at all in Christian unity will want to read this volume. Every page abounds in interest.

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The dramatic moving of the Lord's supper from St. George's church to the chapel of Union Theological Seminary, with Dr. Henry Sloane Coffin as celebrant, assisted by Dr. Karl Reiland, Dr. Robert Norwood, and Dr. Wallace MacMullen, was one of the significant events that indicates we have come to the time when brotherhood has priority over conformity to ecclesiastical practices.

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# THE CHRISTIAN UNION QUARTERLY

INTERDENOMINATIONAL AND INTERNATIONAL

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## A Statement

THIS journal is the organ of no party other than those, growing up in all parties, who are interested in the Unity of the Church of Christ. Its pages are free to all indications of Christian Unity and Ventures of Faith. It maintains that, whether so accepted or not, all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Savior—are parts of the Church of Christ and that their Equality before God is the paramount issue of modern times.

Such a journal must, necessarily, be unofficial in its attempt to be an Interpreter of the mind of the churches and in furnishing a Forum for better understanding and cordial appreciation between the divided, and sometimes far isolated, communions of Christendom. It, thereby, seeks to contribute something to clear the way to the Altar of Reconciliation.

It does not hold itself responsible for the individual opinions of its contributors, except in a very general way as to their character and general attitude; but it invites to its pages such contributions of thought as will, on one hand, help in the removal of misunderstandings, and, on the other, create an atmosphere where our differences may be frankly faced and freely discussed in Christian Fellowship.

All contributors are allowed the same freedom in the expression of their thoughts, as the Editor exercises for himself. He does not anticipate that others will always approve his thoughts, any more than he presumes to assume responsibility for the thoughts of others; but every writer is responsible for what appears above his own name. We are to be free to think and equally free to let think, until, in corporate thinking and corporate praying, we find the Road to Brotherhood.

Consequently, this journal is not only not the organ of any party in Christendom; but, likewise, it is not the exponent of any theory of Christian Unity. It follows the reality in personal experience of spiritual growth in Christ—growing up in Him and toward other Christians as we find the Truth, which shall free us from suspicion, prejudice, pride, and unlove. Then we shall be able to interpret Christ in those terms which He expressed in His own words,—“By this shall all men know that ye are my disciples, if ye have Love one to another.”



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## THE CHRISTIAN UNION QUARTERLY

230 N. Fulton Ave., Baltimore, Md., U.S.A.

**CONTRIBUTED ARTICLES:**—THE CHRISTIAN UNION QUARTERLY is open to contributions from all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour. It is entirely immaterial whether these contributions agree or disagree with the Editor's position, or the position of any contributor. We are seeking to bring together those who differ, for unless we frankly face our differences, and think them through, we shall never agree. THE CHRISTIAN UNION QUARTERLY welcomes to its Forum all Ministers of Reconciliation.

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# THE CHRISTIAN UNION QUARTERLY

JANUARY, 1931

## AT THE EDITOR'S DESK

The retirement of Sir Henry S. Lunn from the editorship of *The Review of the Churches*, London, is a distinct loss. Sir Henry has been a real factor for understanding and good will among the Christians of Great Britain and the world. His large and sympathetic mind lent itself readily to making approaches to the separated groups in Christendom. The first number of *The Review*, which appeared in 1891, brought letters of appreciation from Cardinal Manning, Mr. Gladstone, and other eminent persons. W. T. Stead of *The Review of Reviews* was his co-worker in those early years. They made a fine team of men who thought in large terms for the social betterment of the world. Sir Henry has been untiring in his labors for better understanding among Christians and he closes a period in his life with abundant evidence of the fruit of his labors all around him. He will always be remembered as one of the apostles of reconciliation in the divided house of our Lord.

---

A writer in *The Catholic Gazette*, London, approves of Catholics burning Protestant translations of the Bible. This was a common thing in Catholic history in years gone by, but I really thought our Catholic brethren had developed better manners in these days. What would they think if this journal should approve of Protestants destroying Catholic images? By destroying those things that groups hold sacred is not the way of understanding and appreciation. It is a pretty difficult thing for Protestants to have kind feelings for Catholics as long as a high tone journal like *The Catholic Gazette* puts its approval on Catholics burning Protestant Bibles, but that is what we Protestants have got to do. And the practice of this

thing on the part of Protestants is as immortal as God. I will not let the ugliness of some Catholic practices prevent my kindly approach to other Catholics. The unity of the divided body of Christ is by the way of suffering and suffering is the way of victory.

---

THE question has been raised whether Protestants have a right to the term "catholic". As a matter of fact, they are more entitled to it than others. The Roman Catholic church is practically Italian. It would be unthinkable to have as pope a Chinese or a Japanese or a Swede or an American. The present pope is an Italian and the next pope will be an Italian, as his predecessors have been for centuries. The majority in the college of cardinals are Italians. It is an Italian church and it is natural that its popes should be Italians. The Anglicans lay claim to the term "catholic," but the same thing applies to them. The Anglican church is the church of England. It is an English church just as the Roman Catholic church is an Italian church.

But it is not so with Protestantism. It started principally in Germany but it can not be called a German church or German churches. Not even all Lutherans are Germans. Millions of them are Scandinavians or of some other nationality. There are Baptists and Presbyterians whose histories parallel Lutheran history, likewise the Methodists that came later and have gone everywhere. None of these bodies have ecclesiastical heads like Catholics and Anglicans. They are Europeans, Americans, and Asiatics. They are catholic in their universal membership and also catholic in their having heired primitive Christianity and that freer Latin Christianity which the papacy suppressed. Protestantism is the most catholic interpretation of Christianity from whatever angle it may be observed.

---

The next chapter in Protestantism will be the unifying of Protestant forces. Federation has done a great work to that end. The Christian Unity League is tackling it with some



vigor. Other movements will rise with that as its object. In the meantime Protestant bodies will get together as the Congregationalists and Christians have done. Two pressing conditions are now facing us, one in the home land and the other in foreign lands. That in the home land is a little American town that has a Presbyterian church, a Methodist church, a Baptist church, and a Disciple church, perhaps all of them aided by their home missionary boards. That in the foreign land is sending a Presbyterian missionary, a Methodist missionary, a Baptist missionary, and a Disciple missionary to some little town in China where these missionaries are to make of the Chinese Presbyterians, Methodists, Baptists, and Disciples.

These missionary boards should not be so much disturbed about raising money as starting a plan whereby those four churches in that little American town should become one church—a self-supporting church—and a plan for those four denominations in sending their missionaries abroad to send them from a common board and be interested only in teaching Jesus to the little Chinese town. The peculiarities that separate these four denominations are not worth giving space to a brief paragraph in any book on church history. But Protestants will see this; some are seeing it now.

---

The Faith and Order movement is planning for another Lausanne conference in 1937. There can not be too many conferences on Christian unity. The Lausanne conference was in 1927; now another in 1937; and another thereafter every ten years. The Lausanne conference did good work. They had a delicate task. It was handled well. The next conference will move more easily. It is hoped the Roman Catholics will come into the next conference, if only as official observers. There were Roman Catholic observers at Lausanne, but they were not officially appointed. There is no reason why the pope can not do this. There may be reasons, from his point of view, why he could not appoint delegates to sit as equals

on the floor of the conference, but there could be no good reason why he could not delegate several of the members of the new order of the Monks of Unity to attend as observers. All Christians have got to sit down together some day, to talk over the problem of a divided church. A great many in the past could be fooled to believe that the only unity would be by absorption—one communion taking over all the others. No unprejudiced or intelligent person thinks that today. The world knows too much. Humility and fraternity have got to be the great principles in our approaches now. The long-suffering of God has extended over many centuries with our sectarian folly. The days are serious. We have got to think and think in the light of modern knowledge. The churches must get together.

One thing the second Lausanne conference will have to face is an intercommunion service. In 1927 it was dodged, but it will not be dodged again. There is not a greater instance of tomfoolery in religion than the sectarian notion that certain Christians can not partake of the Lord's supper with certain other Christians because some Christians have access to a supply of canned grace hermetically sealed in the days of the apostles from all followers of Jesus except those who are episcopally ordained. That may do in the field of patents and copyrights, but to associate it with Jesus is the rankest kind of sectarianism. I am definitely set against it as being thoroughly pernicious. I shall leave no opportunity unused to condemn it, and to plead for brotherly practices among the brethren of Jesus.

But I favor another Lausanne. Ten years make a great difference in people and conditions. Mr. Arthur Porritt in *The Christian World*, London, the journal of the Free churches, which he so ably edits, does not look with much favor upon another conference. Speaking of Lausanne he says:

“The Anglo-Catholic delegation deliberately wrecked the conference. First, they squashed any idea of a joint communion service. They would not take the sacrament along with other Christians who were not Episcopalians.



Then the Orthodox church delegates, who had been solicitously shepherded by an Anglo-Catholic canon and used as pawns in the Anglo-Catholic strategy, washed their hands of all responsibility for the findings of the conference; they let it be understood that the subsequent proceedings interested them no more. Finally, as a parting contemptuous kick, a little group of American Anglo-Catholic Episcopalians, led by Bishop Manning, Dr. Morehouse, and Dr. (now Bishop) Craig Stewart, engineered a conspiracy which blew up, sky high, the one report of the conference which would have sanctioned the only single practical step toward unity — and that was the foreign mission fields — that might have resulted from three weeks' deliberations. Rightly or wrongly — I think subsequent events have shown that it was rightly — I left Lausanne, convinced that Anglo-Catholics meant to block the way to any progress toward unity. They slammed the door and bolted it."

However, sometimes bolted doors can be opened. It is the task of the free and liberal Protestant Episcopalians to cease apologizing and, instead, unbolt the door. I have confidence that they will do it for among them are many courageous souls who are more interested in Christian brotherhood than in guarding sectarian heirlooms. People can believe what they please and use such methods as they please for expressing that belief. For this every one must have respect. But when this belief leads to practices that causes one group of Christians to rudely discriminate against other Christians, as though they were the Lord's elect and other Christians are bastards, not worthy to sit at the Lord's table nor to eat the crumbs that fall from his table, I can see no ground for having the slightest respect for such practices.

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There are a great many good people to whom denominational loyalty is primary. The denominational mind is as powerful a factor in the denominations as the military mind is in the political governments of the world. It will be difficult to change the course of either, but that does not imply that the change on the part of both will not be accomplished.

As an instance of how good people follow this denominational thinking, whether they are Catholics, Anglicans, Lutherans, Disciples or what not, I cite Dr. Frederick D. Kershner, dean of the School of Religion, Butler University, Indianapolis, Indiana. He is one of the rarest men in my acquaintance—deeply spiritual, scholarly, and gracious in soul. Some time ago he wrote in *The Christian-Evangelist*, St. Louis, a paragraph or two relative to my position on denominational schools, denominational papers, and denominational missionary societies from a point of view I had never heard of before. I wrote him as follows:

"I wish you would frankly meet the issue and answer the following four questions:

"Do you approve of bringing on the boards of trustees of our colleges persons from other communions; first, to the extent of one-third and gradually advancing in percentage until no communion will be in the majority on the board of trustees, when the colleges would cease to be denominational and become Christian, representing the entire Christian life of the community?

"Do you approve the same thing regarding the denominational papers?

"Do you approve of a general missionary board of all Protestant communions from which missionaries would be sent to China, India, and other lands beyond the United States?

"If you do not now approve of any one of these positions, when do you think you will be able to approve them?"

Dr. Kershner replied in *The Christian-Evangelist* as follows:

"Before replying specifically to Dr. Ainslie's questions, it may be well to call attention to the fact that we [Disciples] believe in a definite program for Christian union and are conscientiously convinced that we ought to do everything in our power to promote this program. To compromise it or sacrifice it would, in our judgment, retard rather than advance the permanent unity of the church. Keeping these facts in mind, we take pleasure in answering the questions propounded.

"One: We favor the broadest extension of church re-



lationship on our governing board which is compatible with the ideals expressed above.

"Two: Answer the same as one.

"Three: Answer the same as one.

"Four: Whenever we are convinced that our present program for Christian union is wrong, or that there is a better program which necessarily involves the features to which Dr. Ainslie refers."

As a teacher in a university, I am not sure what mark Dr. Kershner would have given a student in his class who answered these questions as he has answered them. He would hardly have gotten 10. Another teacher to whom I sent similar questions wrote:

"Other churches can do what they please with their schools, but I am opposed to the schools of our church having any trustees on its board except loyal members of our church. We have a mission in the world. I am against anything that looks toward your idea of boards of trustees being composed of people of various churches. It would mean the passing out of our church. My efforts and my prayers are given that our church will never pass out. I have no interest in Christian unity from your point of view. The church that has the most truth will survive and the others will die. I hope I am not unfair when I say that our church, as I understand it, has the truth and nothing but the truth, and I am not disturbed about its future."

These two answers have a marked similarity. One is gracious and the other is blunt, but both have the same conclusion. Both writers have deep convictions on their denominational peculiarities. There are thousands of good people who will stand by these positions to the last. To be fair everybody else should stand by their denominational peculiarities and everything should be done to keep the 215 denominations going, or God would pass away from the earth!

The hope of the future is that there are thousands in all denominations who think differently from these brethren. I have a letter from a leading minister in Dr. Kershner's communion, saying: "The position of no church can be at a dis-

advantage when brought in contact and close fellowship with other churches if it is unafraid to trust its truth to equally honest minds. The beginning place is our schools. Our young preachers must go out with a higher appreciation of other churches, seeing in them equals with ourselves."

This list could be multiplied into many rare quotations. Denominational loyalty can not be abandoned without a loyalty to a larger cause. The lesser must give way to the greater. That is what is happening all over the world today. It is the indication that denominational peculiarities are gradually moving from primary positions to secondary positions. The things that are vital in all denominations are the things that are common. A united Protestantism will come on the common things.

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It may be recalled that in the last number of *The Christian Union Quarterly* an explanation was made regarding the cancellation of the proposed Christian Unity conference at St. Bartholomew's Protestant Episcopal church, New York. The explanation might have been made in the July number when all the facts were in hand, but I had hoped the incident might have been passed by without any attention being given to it. But inquiries kept coming in as to why no announcement was being made about the conference. There was nothing to do but to explain, and that was done in the last *Christian Union Quarterly*.

I had the impression then that Bishop Manning had vetoed the whole program, but it appears that Dr. Norwood had only gotten so far as to ask the bishop's consent to have Rev. Dr. Cleland B. McAfee, former moderator of the General Assembly of the Presbyterian Church, and other Protestant ministers to speak at the Christian Unity conference at St. Bartholomew's church when the Lord's supper would be observed somewhere in the conference. Bishop Manning objected and Dr. Norwood wrote, "Bishop Manning has set his face against our inviting any other than Episcopalians to speak at our proposed communion service." As chairman of the



committee on program, Dr. Norwood, with his extraordinary grace of soul, had the right to shift an Episcopalian to preach immediately before the celebration of the communion, if that would satisfy any technical point in any one of the canons, with the understanding, of course, that ministers from other communions would speak in the remainder of the program. He had been entrusted with the largest possible liberty in arranging the details of the program, but he wrote, "The bishop is adamant" and, therefore, he resigned as chairman of the committee on program. Out of this mix up it appeared better to defer any plans for another conference until the volume containing the proceedings of the conference at St. George's church should appear, which was in November.

However, when the New York papers published the editorial note from *The Christian Union Quarterly*, Bishop Manning was interviewed and he said that "several of the most important statements in the article are most unaccountably inaccurate and are without foundation in fact." There were only two points regarding the program. The first was having Dr. McAfee and other Protestant ministers including Episcopalians to preach in a conference where the Lord's supper would be celebrated and the second was having Protestant Episcopalians to be the sole celebrants of the Lord's supper when non-Episcopalians would be among those who would partake of it. In the bishop's expression "several statements" he must necessarily include both of these points and his further declaration "without foundation in fact" puts him in the place of denying the whole transaction. I am inclined to think, however, that this is the best barricade that a church prelate could set up to conceal a sectarian attitude and so I am not in the least ruffled by it. Non-Episcopalians must not take the bishop too seriously.

It is perfectly clear that Bishop Manning objected to Dr. McAfee and other Protestants preaching in a service where the Lord's supper would be observed. And now it appears from Bishop Manning's denial of the transaction that he would favor having the Lord's supper celebrated in a Christian unity

conference where Protestant Episcopalians are the celebrants. I can not see how the bishop can get out of this entanglement unless he favors this. I am delighted to know that I can write down the bishop as favoring it. It could not be done at Lausanne in 1927. I proposed it from the platform and named Bishop Brent as the celebrant. He had a conference with a number of Anglicans, both English and American, he told me, and he came back with a four-fold communion service—the Anglicans in one corner of the cathedral, the Eastern Orthodox in another corner, the Lutherans in another, and the other Christians in the remaining corner. I said to him facetiously, “Bishop, I am not always good on direction and I am afraid that I may get in the wrong corner, which would break up the whole thing.”

The incident at St. George's in 1929 when Bishop Manning objected to a *loaned* church building in his diocese being used for the celebration of the Lord's supper in a Christian unity conference when a distinguished Presbyterian minister, Dr. Henry S. Coffin, would be the chief celebrant, was bad enough in these days of enlightenment when Christians are trying to find their way to each other, but the incident of St. Bartholomew's exceeds it. Humiliated as we all must be because one brother Christian slams the door of his church in the face of another brother Christian on some technicality that was written three or four hundred years ago is worth a good deal to know, however, in these times when we are beginning to study the unity of Christendom. The Christian Unity League is glad to be the agent to gather these facts so we may be able to find out where we are. At the same time, a proper question is whether the Protestant Episcopalians are going to let these things remain as they are. I have no desire whatever to get entangled in the sectarianism of Protestant Episcopalians; I have enough sectarianism in my own communion to contend with. But I am very friendly with those Protestant Episcopalians who are contending for the Protestant side of their communion which is gradually being closed in order to give larger opening to the Catholic side. If the Protestant Episco-



pal church is going to be a bridge church, both ends of the bridge have got to be in use. I should like to see this maintained if possible, but if the Protestant Episcopalians desire to go over to the Catholic side, it is their business and I have nothing to say, only I am reminded here of what Dr. W. Russell Bowie of Grace church, New York, recently said, "Behind the realities of living religion in every age there lies the long record of the things men have formerly contended about, sectarian theories of the ministry, dogmas about church government, mechanical definitions of priesthood which cannot recognize the wider priesthood through which the Holy Spirit may be at work, but forever to be looking back to these matters is not to deal with life but to play with mummies."

One of the encouraging factors in the study of church canons and those practices that discriminate against other Christians is that we are entirely out of the field of religion and in the field of sectarianism. It is perfectly true that the field of sectarianism is more congenial to many Christians than the field of religion. It takes a good deal more courage to live in the field of the latter than in the field of the former. While I have kind feelings for those who stand by their sectarian standards, for they are my brothers, but I am thrilled by those who are building bridges across sectarian chasms and laying the foundations for brotherhood among Christians. It is a long road we are on, but brotherhood will triumph or religion will perish out of the world. Sectarian tactics are amusing rather than disturbing. The indication of God's life in the world is that people in the membership of the churches and people out of the membership of the churches are going right ahead in the courage of a new freedom doing the will of God.

The Christian Unity League will hold another conference, perhaps in the fall, in Philadelphia, New York, Chicago, St. Louis, or some other city as the committee may decide. All of these places have been suggested and the fall of 1931 as the time by the members of the continuation committee, which will meet in Philadelphia February 27th.

# THE LAMBETH CONFERENCE AND UNITY

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BY RT. REV. EDWARD L. PARSONS, D. D.  
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IN writing of the Lambeth conference it is well to begin by pointing out what is, I think, often forgotten or perhaps not even understood, that the conference is not a legislative body. It is a meeting of all the bishops in active service in the Anglican communion. Since 1867 these conferences have been called by the archbishop of Canterbury once in ten years—the 1917 conference being postponed until 1920 on account of the war. The meetings are held at the archbishop's London residence, Lambeth palace. The matters discussed and acted upon are those which concern the interests of the whole communion. Action takes the form of an encyclical letter addressed to the Anglican churches throughout the world, and of a series of resolutions. The reports which are printed with the resolutions and the letter are explanatory but have only the authority of the committees which drafted them.

The conference is not legislative but it is representative of the whole Anglican communion, that body of churches throughout the world which take their origin from the church of England. The churches in Canada, Australia, New Zealand, India, South Africa are as independent of the church of England as is the Protestant Episcopal church in the U. S. A. But all are bound together by a common outlook on life and common standards of faith and order. They are in the language of one of the resolutions of the recent conference "bound together not by a central legislative and executive authority but by mutual loyalty sustained through the common counsel of the bishops in conference."

That carries with it one very important consideration. No one in the conference is seeking votes for any particular



measure. Every one is seeking in a brotherly spirit to know and understand the other man's point of view; and the conference as a body is seeking to express the common mind. The bishops try to go together as far as they can. They are ready to sink individual views unless, of course, profoundly important principles are involved.

Now to find such common mind is no easy task when one considers the diversity of view in the Anglican communion. Extreme Anglo-Catholics, Moderates and Modernists, Evangelicals and old-fashioned High Churchmen sit side by side and for five weeks debate matters of great concern to the communion which they represent. In the historic Catholic tradition which has come to them they are the fathers of the church, counselling together for the interests of their family. That, too, is important. The bishops at Lambeth seemed to me to be singularly free from any desire to *rule* the church. In almost every part of the Anglican communion their position is constitutional; they act under laws made by representative bodies of clergy and laity. And so at Lambeth they come together as "chief pastors" and not as legislators.

One cannot expect from such a body extremely radical action, and particularly where doctrinal considerations enter in one must anticipate caution with the result for some of the more ardent spirits of great disappointment. In view of the diverse positions represented it is something of a marvel that the conference (and indeed the Anglican communion) holds together. In view of the conservatism which office and age combine to produce it is a marvel that the conference gets ahead at all. But where men are determined to hold together and equally determined to do their duty and look facts in the face, the grace of God still works miracles. It is the kind of thing which happened at Lausanne. It is the prophecy of the future unity of the church. We cannot do it but God can if we give him a chance.

So much in general! Now what of the work of the conference and especially its work in relation to unity? The resolutions and reports begin with the "Christian Doctrine of

God." The report discusses the relation of the fundamental Christian faith to the Bible, to science, and to the other religions of the world. There is nothing original or especially striking in it. It discusses neither the crisis theology of Barth nor the experimental humanism which passes for theology in America. It is neither a compendium of Anglican theology nor a comprehensive apologetic for theism. But it does put clearly for the ordinary man (to whom it is addressed) the profoundly important position that both historical and physical sciences are revelations of God and that theology (true thinking about God) is an essential thing in religion.

The most general public interest was aroused by the report and resolutions dealing with sex. The "birth control" resolution was a "headliner." But while birth control was only a minor part of it, what the bishops did was really very significant. They recognized that much of our Christian thinking about sex has been distorted and become unreal through the ascetic ideals of the early centuries and the middle ages. They endeavored to outline a Christian philosophy of sex freed from such distortions. The sex relation is God-given. Marriage is normal for human life. Celibacy is no higher than the married state. Marriage is an equal partnership and for the Christian a life-long union. It carries with it the duty of parenthood. But the intercourse of the sexes in marriage is in itself a value and enhances love. It is in the light of such principles that the birth control matter is touched upon. There are many cases where complete abstinence from intercourse for the purpose of limitation cannot be practiced without danger either to the health or to the marriage itself. The conference recognized that under such circumstances other methods than abstinence may be used; but emphasized that such methods are never legitimate from motives of "selfishness, luxury or mere convenience." This resolution was the only one on which a record vote was asked. The vote stood 193 to 67. It has been violently opposed by some of the bishops who voted against it and attacked by many conservative people, but it stands as the result of most careful and thorough study. The whole re-



port is a real attempt to understand and interpret the difficult problems of sex in relation to modern life.

The conference declared unequivocally the incompatibility of war with the teaching of Christ and its conviction that the church should never countenance any war undertaken by a nation in violation of its pledge to seek a pacific settlement of all disputes. The report uses no uncertain language in this matter. "The Christian church," it says, "can make no terms with the idea expressed in the phrase "My country right or wrong" . . . The Machiavellian doctrine of the non-moral character of the state to which Bolshevism is committed is contrary to the whole Christian ideal." There is much more to the same effect. Some members of the conference would have liked to go further but we have in the resolutions which I have quoted and others like them a very definite stand, unequivocal and uncompromising. The failure of the Christian churches to bring the world to peace is certainly no longer due to the unwillingness of its leaders to speak out. Many church assemblies of many communions have taken a stand like that of Lambeth. The trouble is with Christian people in general, and with the divided allegiance of Christian statesmen. But that is another matter and I must go on ignoring altogether other reports on what would be called domestic matters to a consideration of Lambeth and unity.

The reports and resolutions on unity look both ways. The conference dealt with the relation of the Anglican communion to the Episcopal churches, Orthodox, Old Catholic, Swedish, and the like on the one hand and on the other to the non-episcopal churches and notably to the South India scheme. Delegations came from the Orthodox, Old Catholic, and Swedish churches. Definite progress was made toward the achievement of inter-communion. Indeed with the church of Sweden there is already a large measure of inter-communion. A distinguished delegation from the Free churches was also received and frank discussion took place on some of the difficulties facing us; but one must regretfully recognize that nothing very significant came of the meeting. The significant

steps in relation to the Protestant world were in connection with South India or sprang from conditions in the mission fields. The South India plan, the details of which are, I assume, well known to readers of *The Christian Union Quarterly*, was cordially approved. The conference did precisely what the Anglican group in South India asked it to do, and did it with enthusiasm. There has been spread around a notion that because it was frankly recognized that the newly united church in India, although episcopal in government would not be a part of the Anglican communion the conference was giving the scheme a Pickwickian blessing and washing its hands of the whole matter.

Now there were perhaps a few members of the conference who found it easier to approve the scheme because the Anglican communion would not be responsible for the results; but what guided action was the desire of the South India church itself and the fact that in any case the conference has no legislative authority over the various churches represented in it. The uniting churches in South India do not want to be a part of the Anglican communion, nor of the English Wesleyan nor of any other foreign body. They want to be an Indian church and part of the catholic church of Christ.

This is important as throwing light in another direction. There has been much criticism of the reports as overbalanced on the Catholic side. Dr. Keller, e. g. in *The Review of the Churches* says it "looks Catholic-wise." There are two obvious comments on such a statement. The first is that the nature of the material contained in the reports on negotiations with the East required far more space than that required for recording the movement toward the other Reformed churches. The second is that in Europe there is a pressing public service to render to the Orthodox churches by such a rapprochement, while in America the Episcopal church by virtue of its "bridge" position is the natural instrument to bring Greeks and Russians, Slavs and Armenians (who, of course, are not technically Orthodox) into the stream of American religious life.



But there is still another reason which I have referred to in connection with South India. The Anglican communion is not greatly concerned in extending its own strength. It is greatly concerned in building up the Catholic church throughout the world and bringing it to closer unity. Eastern churches differ from us greatly. Our "language of religion" is not the same. But they are Christian churches and at the present moment the chief responsibility for bringing them into closer relations with Western Christianity seems to rest upon the Anglican communion. They can bring to us something of their mysticism. We can take to them something of our endless activity. Certainly the Christianity of the world will be richer if those great bodies of Christians, so long separated from us of the West, can begin to form again one fellowship with us.

But whatever was done in connection with the East and other episcopal communions, it is certainly fair to say that the chief concern of the conference and of its committee on unity was with the South India plan and in the working out of that plan certain very important things came to light.

We have, for example, in that plan at least an approach to an answer to the question asked so consistently by the English Free churches "Does the conference endorse the declaration made by the Anglican members of the group which studied together between 1921 and 1925 'The Appeal to All Christian People'?" The Anglicans, including the former and the present archbishop of Canterbury, agreed that the Free church ministries are "real ministries of the word and sacraments in the universal church." "If so, what does the conference mean by that declaration and how is it to be interpreted?" These questions are natural and inevitable, although in America they do not touch us in quite the same way. We approach the whole matter from a different angle. It would have been a very great achievement to have answered definitely and unequivocally; but the committee found itself unable to present to the whole conference any adequate and substantially unanimous report on the general question. There

was not enough time for detailed study. There was immense divergence of view; and as a practical matter one can see that to make any universally applicable statement would be almost impossible. There is e. g. almost nothing common to a ministry like that of the Presbyterian churches and that of the innumerable little groups (some very weird in their understanding of Christ) which form a kind of fringe to the great central group of Christian communions. The conference failed, therefore, to make any definite statement. I am inclined to think that had the entire membership of the committee on unity understood to what degree the English Free church leaders were hoping for some definite handling of the matter more might have been done.

But in one particular much was done. In approving the South India plan the conference did in a concrete case recognize certain non-episcopal ministries as "real ministries of the word and sacraments." It is true that for the saving of consciences no congregation in the union which has heretofore had an episcopally ordained minister will have one whose ordination is otherwise imposed upon it. The same is true in the case of Methodists or of the congregations of the present South India United church. But in the church all the ministries which are represented receive equal position and equal privileges. In a concrete case the conference acted in accordance with the declaration of the archbishop's committee and the spirit of the 1920 Appeal.

South India revealed also that Lambeth was ready to approve of unions entered into before and without the completion and committing to writing of every detail. The bishops attach great importance, some of them essential importance, to confirmation, but the South India church will not insist upon it. They attach great importance to an adequate liturgy for the celebration of the holy communion but the South India church will have no uniformity of service or ceremonial required. If it is to have in the end a common and universally used liturgy it will be one which has grown into being in India and expressive of the Indian spirit. Unity is not uniformity.



In these and other ways the conference recognized and made use of what the Eastern church calls the principle of "economy," that is that the rules and discipline of the church may properly be suspended in special cases where the interests of the whole church will be furthered. To many who read this that would seem an almost obvious necessity. But one must remember the background, the diversity of view, the power of tradition. It is e. g. an unwritten but especially in England an almost universally accepted rule that Anglicans should receive the communion only at their own altars. There is nothing, of course, which prevents an individual from receiving the communion where he will; but the conference certainly took a step forward when it recognized that such communion might be sanctioned in the mission field. The facts in such countries as Persia were clear; and the bishops recognized them.

The conference on the other hand does not believe that general inter-communion before agreement of the bodies concerned to unite, is advisable. It believes that inter-communion is a goal, not a means. This raises the same old question which came up in connection with Lausanne. I can repeat only what I have said often before. Here is a difference of view; but it is not a wilful difference. It is conscientious and from high Christian motives. At Lambeth there were some who did not hold the position stated in the reports but there was no one who did not feel that it was a position reasonable and taken from Christian motives.

And finally what about episcopacy? There has been much recent popular discussion of the position of the Episcopal church in regard to it, so that it is well to note the premise from which all action in the Anglican communion proceeds. That premise is that from the time of the apostles there have been bishops, priests and deacons in the church and that "to the intent that these orders may be continued and reverently used and esteemed in this church" episcopal ordination is to be required. The church of England at the Reformation accepted and continued an historic situation. But no branch

of the Anglican communion has ever committed itself to any theory of apostolic succession. None has ever said that bishops are necessary to the being of the church. None has ever promulgated any statement about tactual succession. Indeed it is not violating confidences to say that the "pipe line" and "mechanical" theories of succession found small favor at Lambeth. The unity of the Anglican communion is a unity of common life and worship; but it finds an organizing force in the acceptance of the "historic ministry" or the "historic episcopate" as a fact not as a theory.

That was made very clear. The South India plan expressly states that in accepting episcopacy no doctrinal interpretation goes with it. In the report on the Orthodox church the same thing is said. The 1920 conference in the "Appeal to Christian People" stated its belief that the visible unity of the church would involve certain things and among them "a ministry acknowledged by every part of the church as possessing not only the inward call of the spirit but also the commission of Christ and the authority of the whole body." It proceeded to commend the episcopate not as ordained by Christ and necessary but as the one means in view of history and present experience of providing such a ministry. The 1930 conference goes on to develop a little more fully the historic claim, pointing out that episcopacy did emerge as the one undisputed type of ministry by the end of the second century. The report then emphasizes some of the practical values and meanings of the episcopate and suggests evidences of divine intention in this. It says in effect "If we are to have a ministry universally acknowledged in a universal church with coherence in its corporate life, what can we have to take the place of the episcopate? A vast majority of Christians already have it. It carries with it manifold sanctions gathered in the centuries of its history. To great numbers it seems altogether essential. What is there to take its place? "That seems to me a reasonable position, adjustable, fitted to present conditions and carrying no conditions which would seem to make it hard for any one on grounds of conscience.



Many other matters were touched on. It would be interesting to the whole scope of unity to go into them, the meaning of validity, the historic meaning of "priesthood," intercommunion and the like. But I have touched upon the main points and tried to give something of the spirit of the conference and to reveal the balance and scope of its thought.

I cannot do better in closing than to note that while often in discussion and in public statement some Episcopalians seem rigid, mechanical, uncompromising and at times supercilious and condescending, there is nothing of that in the Lambeth reports on unity as there was nothing of it in the day by day discussions and debates. The whole matter was approached with "the confession of a share of the guilt for disunion." Penitence on the part of us all is required; and "with this penitence there must be combined the humility in which each church is willing for a change of mind in regard to its customary teaching in one respect or another." The defectiveness of all our ministries is recognized. None can be made adequate until it represents the authority of the whole church.

Whether one can accept or not its conclusions, I believe that no one can study its reports without feeling that for a body so constituted the Lambeth Conference of 1930 was singularly forward-looking.

EDWARD L. PARSONS.

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## GUILTY

I never cut my neighbor's throat;  
 My neighbor's gold I never stole;  
 I never spoiled his house and land;  
*But God have mercy on my soul!*

For I am haunted night and day  
 By all the deeds I have not done;  
 O unattempted loveliness!  
 O costly valor never won!

—Marguerite Wilkinson.

# THE SUPERIORITY COMPLEX OF SECTARIANISM

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BY REV. MORRIS H. TURK, D. D.

Minister Williston Church, Portland, Maine

THE priest was in perfectly good ecclesiastical standing, but he passed by his broken brother without hesitation. The Levite was entirely correct in his churchmanship, but with equal ease he passed by on the other side. Both were churchmen of good repute, respectable members of their religious orders. But an everlasting shame clings to these professional pietists in just recompense of their heartlessness. The infamy of their ecclesiastical exclusiveness was pilloried once for all time by the Master Brother of the race; for they had eclipsed spirit with form. These brutal ecclesiastics were in the unholy grip of shameless pride, a superiority complex that set at naught the gracious fellowship of compassion and made them grossly inferior to a semi-pagan Samaritan.

There is no more pathetic fact in Protestant churchmanship than the childish sense of superiority that clings like a pestilence to the sectarian groups of the Christian church to-day. No measure of denial or explanation can assuage the self-evident fact that the denominationalist *does* consider his particular church superior. Acknowledge as he may the virtues of other faiths, he cannot escape the feeling, however inchoate or irrational it may be, that his own church is to be preferred to any other. I know that many churchmen will repudiate this characterization; but these form but a slender minority of the great hosts of church people, clerical and lay, all over the land. For every liberal churchman who has outgrown the sense of sectarian superiority there are literally scores who are enslaved to it.

The ridiculous aspect of this consciousness of being ecclesiastically superior appears in the evident fact that not one



churchman in a score has any reason whatever for his denominational-mindedness. Very seldom has a church been chosen with any definite or deliberate judgment. Most sectarians have simply inherited their sectarianism and are no more responsible for it than they are for the color of their eyes. And the most vociferous devotees are commonly the ones who were born into their communions, were reared in certain habits of religious thinking, have assimilated a particular ecclesiastical code and have become acclimated to a specialized religious atmosphere. By the time that some religious maturity is approximated — and occasionally it is — the bent for a specific form of churchmanship is deeply fixed.

All of which means exactly that if the Episcopalian brother had only been born of Congregational parents he would be as stoutly opposed to the historic episcopate and all its implications as he is now devoted to it. If our Baptist brother had been reared in the Episcopal church he would be as stubbornly against immersion as the only method of baptism as he now determinedly clings to it. If the Disciple and the Presbyterian could have exchanged parents in childhood they would have exchanged churches at the same time. Denominational loyalty has about the same rational content that is involved in choosing one's own parents.

Now, no one will deny that our denominations, the major divisions at least, originated in desires for purer or different forms of worship and a greater measure of religious liberty. Noble spiritual ideals gave rise to new norms of Christian character and new codes of Christian conduct; pilgrimages had to be made from lands of ecclesiastical bondage to promised lands of spiritual freedom. But these victories of the human spirit have been long validated; they have passed into history. They will be forever precious as achievements of the past, revered as heroic adventures in discovering larger continents of the soul's dominion. But they have little bearing on the terrific religious tasks of our own times. The North and the South were once tragically divided over a great political and moral issue; but that is no reason or even excuse for per-

petuating a Mason and Dixon's line in our day. Ancient animosities and outworn issues have no respectable place in the presence of our modern urge to equality of brotherhood in all its forms.

But to return to our superiority complexes: let us have some plain speaking, but kind withal. Does baptism by sprinkling confer any atom of spiritual grace more than that which is available in baptism by immersion? Or conversely, does the recipient of baptism by immersion have any advantages of grace above his fellows who have been baptized in other ways? What is desired here is not an explanation, an apologetic, a defense or an appeal to anybody or anything; but a fair yes or no. Does the Lord's supper administered by a Disciple pastor have one whit less of sacramental grace than when administered by hands consecrated by the historic episcopate? Or, on the other hand, is not the holy sacrament received from the hands of a bishop just as efficacious as if administered by the hands of a Congregational minister? Here again, what we most need is not explanation or argument, but yes or no. The question is solely one of spiritual experience, of elemental religious values.

Or, to approach the matter from a similar angle: does any denominational group dare to claim for its members superior graces of the spirit because it possesses a superior faith, a superior code, a superior virtue above other denominations? I know full well that all these questions are almost childish in their simplicity; but we cannot escape the fact that they are fundamental for spiritual values. The sectarian superiority complex rests upon a foundation that is irrational, unspiritual and anti-Christian. It has no vitality whatever for spiritual living or Christian service. It is an ecclesiastical attitude that ought to have been abandoned long ago; for in the face of the equality of all Christians before God it is as graceless as it is futile.

This superiority complex in religion has yet another manifestation that savors not a little of pride without adequate provocation. It is the notion that has affected more than one



communion with the "bridge" idea of mediation. I once thought of the Congregational church as being a chosen "bridge church" which was to become a mediating faith for other Protestant groups. But this idea came to me during my early years in the Congregational fellowship after I had been transferred from the highly-organized battalions of Methodism. I have since come to have little faith that any denomination can rely much upon its own peculiar virtues for "bridging" anything anywhere. Nothing short of a direct revelation will ever convince me that any communion is divinely ordained for bridging any ecclesiastical gulf whatsoever. And the self-appointment of any church for such an enterprise is like to prove as little trustworthy as the bridge of San Luis Rey.

The desperate need of our denominations is humility. We are so sodden with sectarianism that we simply cannot see straight spiritually. So accustomed are we to our divisions that we do not understand how utterly un-Christian they are. Let this sink sharply into our hearts — if we dare. Most of us will not face the matter with any finality. But there are some terrible questions that are inescapable. What did Jesus really teach in regard to spiritual equality? What is his judgment now on the church that is his body, broken into a hundred divisions each of which is claiming his especial approval? How dare any church assume his favor? Note this. There are in our own land literally thousands of churches in which Christ himself would not be eligible for membership. There are thousands more that could not allow him to approach *their* communion tables. Others there are which could not permit Jesus to give the bread and wine at his own "Lord's supper." It is the scandal and it ought to be the shame that any church bearing the name of Christ should tolerate either moat or barricade before the table of our Lord. Whose table is it, anyway? Yours? Mine? Does it belong to your church? Or my church? Is not any assumption of proprietorship sacrilegious? We may not coarsely wrest from the blessed hands of Jesus the chalice that belongs to him alone. The bread of life is his bread; we have not the slightest authority over it; he alone

has jurisdiction over it, by right of eminent spiritual domain. To deny any disciple of Jesus access to his table is to be guilty of gross impertinence. How far have we fallen from the gracious and loving fellowship that Jesus taught and lived!

But the sectarian has another contention — and he is frequently contentious! Each denomination, he says, has made a valuable contribution of some worthy spiritual ideal which was needed for the full expression of the Christian faith. Granted. But these several adventures have already entered into the history of the church and have been accepted or allowed in varying degrees by all the diverse constituents of the great body of Christ. But why should the gifts once given be persistently bestowed indefinitely? Freedom to worship God according to the dictates of one's own conscience was a real and honest issue some centuries ago. It is no longer an issue in any civilized area on earth. Why waste precious time and energy in featuring matters which are no longer even controversial among enlightened churchmen? Why give a major place to the reviewing of parades of veterans, worthy though they are for having fought with faith and valor the conflicts of former days, when the spiritual battle-front of our own era is in such sore need of reinforcements? The churches of today need less of veterans' reunions and more of recruiting for service.

Moreover the sectarian system fosters a degenerative religious inbreeding. Continuous conformity to ecclesiastical type produces a less vigorous vitality for spiritual living. The form and the code tend to take the place of essential religious practice, and correct churchmanship unconsciously supplants in some degree the primary privilege and obligation of discipleship with the Master. One may punctiliously observe all the ecclesiastical commandments from his youth up and yet be spiritually immature and unworthy. There are indeed rare souls whose devoted churchmanship went hand in hand with a saintly character and measureless good works. The good bishop of Bombay comes to mind. But for the vast majority of Christian churchmen sectarian emphasis hinders rather than helps the full and free realization of fellowship with the mind



and heart of the Master. Less devotion to the peculiarities of the denominational habit and greater fealty to Christ himself would release vast resources of spiritual power for a needy world.

Organizations of artisans may increase the effectiveness of such workers, but in religion the result is different. When those who adhere to a sectarian system are grouped together the specialized doctrine is like to receive more devotion than the deeper matter of obedience to the daily will of Jesus. But when disciples of diverse beliefs are united in one body for worship and work, personal opinions in the affairs of theology and ecclesiasticism are automatically subordinated, in large measure, to the more important business of helping to build the kingdom of God among men. In the same church body there should be those who believe in immersion and those who do not; those who uphold the historic episcopate and those who reject it; those who invest holy communion with sacramental grace and those who celebrate the Lord's supper as a memorial of deathless love. Here each would be persuaded in his own mind, as the wise Saint Paul exhorted; and no one would disparage the beliefs of his fellow-members who thought differently. With such an arrangement the sectarian superiority complex would die of starvation.

But can anything be done in this direction? Certainly. Anything can be done, even the impossible, when there is a determined will to do it. The frequent exchange of pulpits is a good thing both for the clergy and the laity. But this is little more than a gesture, fine as it is. It ought to be possible to exchange congregations as well, or at least parts of congregations. Let fifty members of a Baptist church worship with a Presbyterian congregation in exchange with half a hundred members of the latter church; and not once only but often, and with other faiths too. A sufficient amount of Christian fraternalism like this would in time break down any middle wall of partition however high or strong.

If this plan of congregational exchange seems to be too difficult — and it would not be easy — it ought to be feasible to

hold frequent union services of holy communion. Let the pastor and members of one church invite the pastor and members of a church of another denomination to be their guests at a special celebration of the Lord's supper. Generous reciprocity in this area of fellowship would do much to cast out both pride and prejudice among the disciples of the Master. The practice of this Christian comradeship would also reveal the grace of all those churches that truly believe in the equality of all Christians before God.

But nothing can correct our distorted institutionalizing of the gospel of Jesus save a constant and insistent effort to understand and obey the way of life that he lived and taught. His blessed teachings have naught of division in them; they are innocent of any shred of sectarian creed; they involve no basis whatever for any assumption of denominational priority; they afford not the slightest ground for any superiority complex anywhere. Jesus proclaimed a way of living for all men and all nations, not a system of hard-and-fast theological doctrines. He came to establish no ecclesiastical code but to bring a more abundant life for all the children of men.

When Jesus was in the flesh his only real enemies were of his own household. The bigoted churchmen of his day were the chief opponents of his good news that the kingdom of God was at hand. To protect their own fossilized institutions they denounced his gracious words of comfort and forgiveness and set at naught his blessed ministries of healing and redemption. When they could do no more they silenced him on a cross.

The enemies of Jesus are still of his own household. The descendents of the ancient Pharisees still hinder and harass the world-redemptive ministries of our Lord. Controversies about superiorities and preferment still provoke his gentle reproof, "I am among you as he that serveth." How long will we continue to break the loving heart of our Master by contending for the man-made and un-Christian things that divide us? In God's name, how long?

MORRIS H. TURK.



# “LAUSANNE” AT MÜRREN

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BY REV. F. LUKE WISEMAN, D.D.

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LAST summer the Continuation Committee of the World Conference on Faith and Order met at Mürren—a delightful Alpine village on a ledge of rock situated 5,500 feet above sea level in the heart of the Bernese Oberland. A thousand feet below on the Alp slope on the opposite side of the Lauterbrunnen Valley is the popular resort of Wengen. About an equal height above is the saddle of the Little Scheideck which crowns the pass from Lauterbrunnen to Grindlewald and is itself the starting place of that triumph of mountain engineering the celebrated Jungfrau railway. Confronting and towering 7,000 or 8,000 feet aloft is the chain of the snowclad mountains from the Breithorn to the Eiger. We were housed in the new Palace Hotel, the Phoenix, risen from the ashes of the old Hotel des Alpes which four years ago was destroyed by fire. Here Sir Henry Lunn generously made special arrangements for our entertainment. The hotel lives up to its name. Large and luxuriously appointed reception rooms, airy bed-rooms with baths and running water and furnished with comfortable beds bedecked with the characteristic “bette”, just to remind the guest he is in Switzerland and not in London or New York, terraces, tennis courts, grounds with shady nooks—for though the air is crisp and cool the sun can be very hot—where in the interval of the sessions the delegates can meet in little groups for the friendly intercourse which perhaps more than the formal sessions promotes good understanding and the unity of the spirit.

We had two full sessions a day for three days, with two additional sessions after dinner. Altogether some sixty were present, of “every nation, people and tongue” — the United

States of America, England, Scotland and Wales, Canada and Australia, France, Germany and Holland, Sweden, Norway and Denmark, Hungary, Poland and Russia, and China. The great majority were ministers; three archbishops, eleven bishops and two general superintendents; most of the rest were professors or university dons, with a saving remnant of those whom Dr. Headlam wittily described as "men of common sense".

In Dr. Temple, archbishop of York, whom last year's Continuation Committee invited to take the place of the beloved Bishop Brent, we have an admirable chairman. Dr. Merle d'Aubigné, one of the vice-chairmen, welcomed him to the chair in a speech delivered in excellent English with courtly French grace. Dr. Temple quickly proved himself a master of assemblies. Wise, resourceful, impartial, urbane, with great powers of concise and witty speech, he kept the meeting well in hand; and excellent temper prevailed throughout.

Much of the business of a Continuation Committee is necessarily of a formal character. Though it takes a long time when it has to be gone through in at least two languages—English and German—it is of course important. Dean Bate gave an excellent summary of the replies of the churches to the six reports submitted to them by the Lausanne Conference. It must have cost him many days of close and exacting study to have produced the succinct statement which he laid before the conference. The churches have taken their work seriously. They all express their gratitude for the work that the Lausanne Conference accomplished, their intention to continue in co-operation with the movement, and their approval of the method and the principle which the conference adopted.

This report formed an excellent preparation for the consideration of the chief question before this year's committee:—Shall there be another World Conference, and if so, when? Encouraged by the friendly attitude of the churches of the east and west and strongly impressed by the growing and deepening sentiment toward church unity which is felt throughout Christendom, especially among the younger generation, and realizing that among the churches on the Mission-field church union is



regarded as essential, the continuation committee unanimously decided to arrange for a second World Conference, at which some of the subjects taken up at the Lausanne Conference should be more fully considered, and a further opportunity afforded for that mutual understanding and fuller recognition of the real value of the contribution which each church makes which was so marked a feature and so happy a result of the World Conference of 1927. The general subject for consideration is to be "The Church in the Purpose of God". A ten years' interval seems an appropriate period to elapse between two events of such magnitude as a World Conference. Some thought that events now move with such swiftness that an earlier date than 1937 would be advisable. Finally it was decided to hold the second "Lausanne" at a place to be hereafter decided "not later than the year of 1937."

This year the representatives of the German churches took a leading part in the proceedings. Men of great learning and outstanding ability, they always speak to edification. Two addresses stand out as of special significance, General Superintendent Zöllner gave an interesting and informing account of a six days' meeting of several leading German theologians at a little village in Saxony where they discussed the subject "The Church in the New Testament". A volume is shortly to be published giving a full report of the conversations and the conclusions reached. Dr. Deismann spoke in his clear and impressive manner on the final goal of the Lausanne movement which he takes to be the organic unity of the churches. But this goal is yet very far distant. It must be reached step by step by the drawing together of churches of the same type, conferences of churches of like type and so on; the general move being toward federation.

The recent Lambeth Conference was naturally in everyone's mind and the committee was wishful to have a first-hand report. The bishop of Albany made a lucid statement, the bishop of Gloucester gave a second, and Dr. Temple himself contributed an informing speech. For some reason the prevailing note of the speeches seemed apologetic, as though

the speakers were under the impression that more had been expected from the conference than had actually resulted. Certainly the opinion is widespread in Free church circles that the trend of the conference has been away from the Free churches toward the Catholic ideal and definitely toward an understanding with the orthodox churches. This action the speakers justified on the ground that the purpose of the conference was practical—and in this direction it seemed that a step of real importance was possible. But full credit was taken for the fact that the conference did not turn down the proposals for South Indian Church Union as many expected it would. On the contrary, it had acknowledged that the church formed under the scheme could be regarded as a branch of the Holy Catholic Church with which it was hoped the Anglican Church might be in full communion. Surely rather an omnimous rider.

The question of intercommunion was introduced but there seemed little disposition to discuss the subject. Bishop Ostensfeld, of Denmark, had written an address in favor of intercommunion as a step toward unity but he had to leave before he had opportunity to deliver it. On the other hand, the bishop of Gloucester in outspoken phrase expressed his opinion that at present intercommunion, far from promoting brotherhood, would hinder it and that where it was now partially practiced it would be discontinued. To me it seems that the right approach to the situation from the standpoint not of the clergy or the ministrant, but of the church, and particularly of the devout church member of ordinary intelligence whose interest is more in spiritual fitness than in ecclesiastical proprieties. He learns that the church of which he is a member is now acknowledged as being truly a dwelling place of God through the Spirit that gives power to its ministry of the word and imparts grace through its sacraments. He realizes this grace and is sure that at the Lord's table, as it is spread in his church, he and his fellow-members in partaking of the emblems verily receive Christ into the hearts by faith. Seeing, therefore, that he is no longer regarded as a stranger and



foreigner, but a fellow citizen with the saints and of the household of God, he wonders why he is still excluded from fellowship with those who so regard him, not as some denominational function, but at the table of the common Lord.

It is, of course, proper to “fence the table”. Every church does so. Right of access to holy communion is rightly confined to the members of the church. Nevertheless, in the Free churches, generally, not only permission but welcome is extended to members of other churches who desire to be present at the ordinance. This is not to say that any member of the Christian family has a prescriptive right to sit down when and as often as he pleases at the table of another household. But what could not be urged as a right might, nevertheless, be peculiarly welcome as a courtesy and greatly increase the sentiment of Christian brotherhood and love. On the other hand, the knowledge that a devout member of the Christian church could not ordinarily be received even as a guest acts as a constant irritant on the sore of Christian disunity.

Intercelebration is on rather a different plane as it raises serious questions concerning the qualification of the officiant and his intention in the act of consecration which would have to be determined before any interchange of ministry at the Lord’s table could be accounted feasible. But I cannot see that the one necessarily raises the other. Each church would still have its own ministry, its own form, ritual and custom in observing the rite. As the Lambeth bishops permit their people to attend Free church communion, if none of their own is available, it is clear that whatever their own tenets concerning the status of the officiant, the dispensation of grace in the sacrament is not confined to such an one. But does the efficacy of the sacrament administered to an Episcopalian in a non-Episcopalian church depend upon the fact that he cannot get the holy food elsewhere? Suppose he approached the table under other conditions would there be no grace for him? It is surely unnecessary to pursue the argument. What harm could come from an occasional acceptance of the friendly invitation of other Christians to share the joys and blessings of

this sacred feast? Were it generally understood that while the Lord's table was spread primarily for the faithful of the church, it was also accessible to Christians of good standing in other churches who fulfilled the conditions entitling them to its privileges in their own communion. I believe an important, and it might prove even a decisive, step would be taken on the road to church unity. Such knowledge would lift a sense of oppression from the heart of thousands of the Lord's people; it would engender a new feeling of brotherly love which would change the whole atmosphere of Christendom; and it would win back for the church much of the sympathy of the age which the perpetuation of its unhappy divisions has alienated.

Possibly a place for proper discussion of the subject in the friendly manner of the Lausanne Conference will be as possible at the next conference as it certainly would be timely.

F. LUKE WISEMAN.

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### ONLY GOD MAY KNOW

Only God may know  
All that is in my heart;  
Pain of deep imaginings.  
Joys that dwell apart.

My soul is a dim land,  
Where the folk go to and fro;  
Who are my companions there  
Only God may know.

Only he is wise enough  
To know why they are dear;  
The deep things of their worthiness  
To him are all made clear.

Only he is great enough  
Both judge and friend to be;  
And on the road of lost desires  
None else may walk with me.

—*Marion Couthouy Smith.*



# SOME DILEMMAS OF THE DISCIPLES

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BY REV. W. J. LHAMON

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THE Disciples to-day stand in the light of a denomination protesting against denominationalism. Many among them carry their protest still further, insisting that they are not a denomination, but that they are the original church, the New Testament church, the primitive church, the church of Christ restored, in short, *the church*. But other bodies of believers in the Protestant world do not see it so. To them this exclusive claim of modern finality is a reminder of the same claim anciently made, and still affirmed, by the Roman Catholic church. And they are no more inclined to concede it to the Disciples of Christ than to the Roman Catholics. To them the Disciples are a denomination with all the properties of a denomination, conventions, colleges, missionary societies, publishing houses, congregations entirely distinct in hundreds and thousands of places, and with a national recognition in statistical ways. Here then is one dilemma of the Disciples. They appear to be a denomination protesting that they are not a denomination, and yet as making a distinctly denominational protest against denominations.

There is a historical genesis for this state of things. Thomas Campbell and his early conferees, including his son Alexander, were far from contemplating such a condition. They could have had no forecast of it. Their first loose and tentative organization was "an association for Christian union." They expressly guarded against adding another to the already large list of sects in unholy rivalry. But environment and habit were against them. And necessity was against them. It was impossible to function without an organization, and the organization they formed soon passed from an "association" pleading for

union into a church claiming to present the basis of union by its return to apostolic teaching and practice. It seemed self-evident that a plea for union must present a basis of union, and it was argued quite convincingly that what makes one a Christian should make him at the same time a member of the church universal. A "plan of salvation" was formulated on the basis of a limited list of Scripture texts, and this, rather than the plea for Christian union, came to be known among the Disciples as distinctly "our plea." That the term "our plea" was used rather than the term our creed makes little or no difference since the formulation functions as a creed in their evangelistic work, and as a bond in their denominational integrity. In utmost brevity it consists of preaching, hearing, believing, confession, and immersion.

Here appears another phase of Disciple dilemma. Christian union is going forward with rapid strides in some places and among certain bodies of believers, but not on the basis of what they call "our plea." It did not enter into the discussions of the United church of Canada, nor does it enter into the discussions of any of the propositions for union that are going forward to-day. On the contrary its emergence as a barrier to union begins to alarm many of the leaders among the Disciples themselves. The Disciples of Canada, for instance, could not enter into that great Christly union movement of Canada spoken of above because of the implications of "our plea." It seems like both an irony and a tragedy that the people who have planned so earnestly for union, and who have struggled and prayed so ardently for it, cannot march with the marching army when it goes by, but must stand aside in a lonely loyalty to something that they call "our plea." The same tragedy begins to emerge in the lands where the Disciples have their admirable and most promising missions, and where union movements are going forward, as in India, China, and Japan.

Another dilemma that confronts the Disciples is their traditional attitude toward the Bible. This they share mainly, if not in toto, with other bodies of Protestant believers. Here the effects of it immediately upon the history of the Disciples must



be assessed. At once, in the inception of their movement in favor of union, Thomas and Alexander Campbell, and other leaders working with them, affirmed axiomatically and fundamentally that "Where the Bible speaks we speak, and where the Bible is silent we are silent." Back of that there was the naive assumption that all would interpret the Bible sufficiently alike to insure union on a biblical basis. The disturbing question of interpretation back of every appeal to the Bible did not seriously disturb them. Nor did they consider at all that the church of the first and second centuries was without the New Testament as an authoritative document, or group of documents, and that so far from possessing them it was busy creating them. Nor did they consider that other bodies of believers had made, and were making, precisely similar appeals to the Bible. Nor could they foresee the new age coming in which the historical and literary study of the Bible, coördinate with similar studies in other departments of culture, would drive us away from the dogmatic and traditional view and use of it to a better knowledge of it, and to a more free and spiritual use of it. Students of the Bible to-day do not see it in the traditional ways of a hundred years ago, nor can they make the same final, legal, and dogmatic use of it that was made then.

It is painful to recite the havoc that the misuse of the Bible has wrought among the Disciples themselves. Assuming that the New Testament is the "constitution and law" of the church; and assuming that where it is silent we should be silent, the corner stone is immediately laid for the building of an anti-instrumental music sect. Such a sect there is within (or without) the bosom of the Disciple movement. The Bible is silent as to instrumental music in church services; therefore, it is unscriptural, and must not be. Likewise, the Bible is silent as to missionary societies; therefore, there must be no such organization. These good people refuse fellowship with those whom they denominate "digressives." They take to themselves the name "*the church of Christ.*" Their numerical standing is variously estimated at from two to three hundred thousand. They are the most consistent heirs of the miscon-

ception of the Bible and its mis-use as voiced in the Declaration and Address of Thomas Campbell. Their position is a prime example of the trifles with which pure legalism may concern itself, and which it seems ever capable of magnifying into sectarian values. In simple truth such questions are not biblical ones at all, and should never be approached on a biblical basis, but simply as a matter of expediency. They should be governed by time and place and "the common sense of most."

Another cleavage in the Disciple body is the "restoration movement," dominated presumably by "loyalty to the Book." The "movement" is as mediæval in its conception of the Bible and its use of it as the sixteenth century council of Trent. It has gathered to itself practically all the properties of a denomination, or even of a sect. It has its conventions, its "independent missions," its incipient colleges, its press, and its slogans. It assumes the finality of its biblical interpretations, and demands with many a gesture of infallibility the "restoration of the New Testament church." Its propagandists seem utterly unaware that the world has moved out of the first century into the twentieth, and that the conditions of the first century to which the apostolic church applied itself with consummate skill and tremendous impact can never be restored, and that the Christianity of Christ is a living, changing, adaptable organism rather than an organization final and fixed and unadaptable.

But have the Disciples by the sum total of their history to date shown how Christian union cannot be accomplished? Has the American experiment so far failed? Has it is effect added three denominations to a list already lamentable? The facts are before us. The confession must be made however vociferous the protests may be. Our movement began in a passion for union on the part of our great-souled Thomas Campbell. So far it has resulted in further cleavages and in the eyes of "this believing world" has added to instead of subtracting from the long roll of sects. To repeat—these are the facts, and others see them even if the Disciples themselves do not, or cannot, or will not.



The roots of this tree, so fruitful in many ways, so fruitless of Christian union, run back to the generation in which the movement began. It has taken two full generations of the scientific method and of biblical scholarship to free us from the inherited scholasticism and dogmatic biblicism of the age in which the pioneers of the movement did their devoted and praiseworthy work. But, however praiseworthy the achievements of the Disciples may have been in other directions, their failure in the prime matter of Christian union drives one who surveys candidly the whole situation, doctrinally and pragmatically, to certain conclusions, which may be listed as follows.

The Bible as conceived and interpreted in mediæval times and during the first half of the nineteenth century cannot be the basis of Christian union. Even when the Old Testament is eliminated from the problem, as was virtually done by the Campbells in their "Declaration and Address," the New Testament may be so conceived and interpreted, or rather misconceived and mis-interpreted, as to foster sectarianism and division. To assume that it is the constitution of the church under legal categories; that it is legislative and prescriptive; that its laws and forms are fixed and final; and that the souls of men and the guidance of the Holy Spirit are to be forever encased in it like ancient fossils in an ancient rock, is the sure way to unwarranted but no less dogmatic interpretation, assumptions of infallibility, partisan pride and sectarian rancor.

There were multitudes of Christians before a word of the New Testament was written. They went forth in faith and prayer and love to their trials and their triumphs. They grew and changed and met conditions as they could. Under the guidance of the Holy Spirit they were adaptable both in the forms of their teaching and their organizations. They created the New Testament and handed it to us as a most precious heritage. It is the record of their growth, and, therefore, of their changing, flexible, adaptable ways. The first Christians had, together with their freedom and flexibility, an unbounded and imperishable faith in the great Master. They were thor-

oughly Christ-centered. And so is the book they have so richly bequeathed to us. And therein is our hope of union.

Again, our conventional concept of the church is an inheritance from mediæval days. In the presence of Christ, and as functioning for Christian union, it must be fundamentally changed. "Be not ye called rabbi; for one is your Master, even Christ; and all ye are brethren." In that concise sentence there are the broad, brotherly lines of Jesus' thought about the relationship of his followers. In his thought the church is not a close corporation hedged about with creeds, dogmas, sacraments, rituals and priests or rabbis. The mistaken centuries have added all these. Our Lord's church is a simple fraternity, a fellowship, a school of disciples, a college of learners, a university of the spirit and of life. The fellowship is the one essential thing. All that gathers around it is either expedient or inexpedient; expedient if it helps, inexpedient if it hinders the fellowship. Creeds, for instance, are expedient if they help in growth and grace; inexpedient if they stifle thought, and are used by majorities for branding minorities as heretics. So of sacraments as they are called, though Jesus himself knew of nothing so called; expedient if they help the worshippers and their fellowship; inexpedient when they become sectarian dead-lines. Such a concept of the church makes a difference, and settles at once many a troublesome question. Under this concept church membership is no longer a question of orthodoxy or heterodoxy; of sacramental regularity or irregularity; of Pharisaical handwashing and the tithing of mint; of priestly orders or conciliar dogmas; it is a question purely of tuition in the school of Jesus. Is this man or that one a disciple of the Master? That is all we need to know. We shall walk together with him and we shall find the way. We shall walk together and find the way though there be between us strange "varieties of religious experience."

Again, an explicit word needs to be spoken as to primitive church order. There again instead of one type, fixed and final, exhaustive modern studies have discovered various types, flexible and adaptable. One of the most recent works on this



subject is entitled *The Primitive Church*, and its author is Canon B. H. Streeter of Oxford. In his epilogue he says, "In the primitive church there was no single system of church order laid down by the apostles. During the first hundred years of Christianity the church was an organism alive and growing—changing its organization to meet changing needs. Clearly in Asia, Syria, and Rome during that century the system of government varied from church to church, and in the same church at different times. Uniformity was a later development; and for those times it was, perhaps, a necessary development." Dr. Streeter thinks that "perhaps the greatest obstacle (to Christian union) is the belief, entertained more or less explicitly by most bodies of Christians, that there is some one form of church order which alone is primitive; and which, therefore, alone possesses the sanction of apostolic precedent." Among those who hold quite explicitly this belief in a legally and divinely prescribed "ancient order of things" are the Disciples of Christ, and in that belief there rests another of their dilemmas as they face pragmatically rather than theoretically the problem of Christian union. It may be suggested that the way out of this dilemma is (once more in the words of Dr. Streeter) "not to imitate the forms, but to recapture the spirit of the primitive church."

W. J. LHAMON.

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### THE LESSON

We never live until we live with pain.  
The summer sun evokes the mist and rain;  
The torrid heat demands the wintry blast;  
The palsied step must come when youth is past.  
But rapture and old songs will break again  
When we have learned to live at peace with pain.

We know not pain until we learn to love.  
The anguish, all the body's hurts above,  
The watch beside the bed where torture reigns,  
The moaning spirit fast in heavy chains,  
The flutter of a wounded, helpless dove —  
We know them all when we have learned to love.

—Ozora S. Davis.

# THE UNITY OF THE FAITH\*

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BY REV. GEORGE P. HEDLEY

Recorder of the Tell en-Nasbeh Expedition.

Pacific School of Religion, Berkeley, California

THE springtime is a holy season in this holy land of three religions. For two months the festivals have followed one another in rapid succession, and the series of celebrations perhaps reached their climax in the last ten days. The Muslims have made their pilgrimage to Nebi Musa; the Jewish people have observed again the ancient rites of the Passover; and to-day is Easter Sunday for that vast part of Christendom which follows the Eastern calendar.

That there should be separate festivals for Muslims, Jews, and Christians surprises us not at all: rightly or wrongly, we assume that these three groups cannot be expected to join together in religious observance. But that those who follow the "one Lord Jesus Christ" should have two Palm Sundays, two Good Fridays, and two Easters, has given rise to much comment and no little lamentation. In the light of the Master's vision of "one fold and one shepherd;" in the light of Paul's prayer that "we all attain to the unity of the faith;" in the light of our common heritage in the story of the early church—what are we to think of our present situation?

The difference in the calendar is trivial in itself: obviously, with the fluctuations of the date of Easter, neither the Eastern nor the Western churches can lay any claim to the observance of an exact anniversary. The calendar, however, is typical of other differences more fundamental and far-reaching: between one form of Christianity and another there exists not only a lack of similarity, but a lack of sympathy. The question forces itself upon us, "How can we be close to the Christ when we are so far from each other?" May we really hope to "attain to the unity of the faith"? If so, how?

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\* An address delivered in the Friends' Meeting House, Ramallah, Palestine, on the Greek Easter Day (Dionysian Calendar).



I would suggest, first of all, that the way to true unity is not to be found in identity of form in worship or in organization. Suppose we should decide on one date for Easter, and all observe it together—would that solve our problem? By no means. Suppose we were all required to meet in one building, and participate in one service—well, which building, and which service, would we select? This meeting-house, and the quiet form of worship so dear to the Society of Friends? That might be all very well for this group; but would it satisfy the religious requirements of all the other members of the Christian community? Perhaps no more than the elaborate ceremonial and the frequently incomprehensible language of the other churches would meet the need of our own hearts.

There is no escaping the fact that men and women are not cast all in the same mould. What inspires one is meaningless to another; what bores one is spiritual food to his neighbor; what appeals to one as the highest expression of beauty, appears to another to be tawdry clap-trap; what comforts one in the quietness of his own thoughts is a long and dreary dullness to the man beside him.

So long as human nature remains as it is, some persons will demand extreme ritualism and some will insist on utter simplicity. So long as the world continues to grow from the roots of its own past, some of its people will depend greatly upon the historic sacraments—as do I; and some will reject them altogether—as do you. And so for you and for me, and for our myriad friends who differ from both of us in myriad ways, varying provisions will have to be made. So long as the church exists, there will be high church and low church, ritualist and pietist, prayer book and silent meeting.

Is it then possible that, remaining high church and low church—as we shall—we still may find a basis for a Christian unity of vital significance? The “unity of the faith” has meant to some minds a unity of belief, a unanimity of theological opinion. Here, too, however, I feel we are treading on ground which is not only dangerous, but altogether impossible.

Not since the beginning of the world have any two men held to exactly the same philosophy of its purpose and meaning; not since the beginning of Christianity have any two men held to exactly the same interpretation of the Founder's person and mission. The very creeds which were supposed to express the united views of all Christendom were adopted only after bitter debate and over energetic protest; and even those who subscribed to them the most cordially differed greatly in the meaning which they assigned to their expressions. So vast is the truth of God that no man can see it all, and no two men can see it in exactly the same way.

To one mind the glory of God is seen in the Biblical accounts of signs and miracles; to another it is found rather in the orderly procedure of his universe from day to day. To one the divine character of the Christ is inseparable from his supernatural birth; to another it is guaranteed rather by the quality of his ministry. To one the highest expression of the Master's personality is to be found in describing him as the son of God; to another it lies rather in discovering him as being truly a son of man. To one the climax of life's dream is rest eternal in God's presence in heaven; to another it is labor continual under God's guidance on earth.

These differences are real, and are by no means to be ignored; but neither are they to be regarded as the primary considerations in our Christian life together. The unity of the faith depends on none of them. We shall continue to think differently, as we shall continue to worship differently; and still we would be one in Christ—how?

May I venture just two suggestions? The first is that we, who differ from each other, should strive to learn not only *about* each other, but *from* each other. Many of our dislikes, whether of persons, ideas, or customs, depend upon lack of acquaintance. An English wit once said at a reception, "Don't introduce me to that man—I don't like him; if I meet him I shall be sure to like him, and I don't want to like him!" I have come to like the Quakers better as I have come to know them better; perchance you might find more in the Anglican service if you attended more Anglican services.



It would be a profitable enterprise to make a serious and sympathetic study of our neighboring religious groups in this land of "jarring sects." Christianity, Greek and Latin; Islam; Judaism—these could never have held the allegiance of multitudes of mankind through the centuries if they had not offered vital contributions to human life. Why not find out what those contributions have been, and ask what value they may have for us also? Knowing our neighbors better, we cannot but like them better—and so we shall have come closer to them in the brotherhood of the faith.

The other suggestion I would offer is at once more obvious and more difficult. It is simply this: the true test of unity in Christ is the presence of the Spirit of the Christ. In setting aside the ceremonial and the theological considerations as secondary, I am but following the precept and the example of the Master himself. He laid down no rules for ecclesiastical practice; he formulated no creed for his followers to sign. He asked nothing of his disciples which is incompatible with being a good Quaker or a good Anglican—or a good member of Latin Catholicism or Greek Orthodoxy. And so Greeks and Latins, Anglicans and Quakers, may find true unity in him—if they will but follow him.

His central emphasis knew nothing of ceremony or of doctrine—nothing but life and love; and in that life and love which he manifested in the world lies the hope of unity among those who name his name. It matters not whether Easter falls on the 31st of March, or the 5th of May, or on both. What matters is that we shall make room for the living Christ in our own hearts and lives every day. Two Easters in a year? Better three hundred and sixty-five! *Al-massiah al-yom kam*—"He is risen," said our friends to one another this morning. *Hak inahu kam*—"He is risen indeed," let us reply this day and always.

He is risen—he lives; may he live indeed in us, so that in simplicity, in sincerity, in sympathy, we ourselves may *live* the unity of the faith. And so as "fullgrown men" we shall dwell together, recognizing that we differ in many ways, but

no longer bickering over our differences. The Christ, who is one and the same, is greater far than they; and in the knowledge of the son of God we shall find the brotherhood of the sons of men.

GEORGE P. HEDLEY.

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## THE HOLY LIGHT

[Each year, on the Saturday before the Greek Easter celebration, there occurs in the church of the Holy Sepulchre in Jerusalem what the Orthodox believers regard as the "Miracle of the Holy Fire." This year when the sacred flame was brought to the neighboring village of Ramallah, for installation in the local church, dissension arose as to which of two roads should be followed from the outskirts of the village to the sanctuary. In the course of the altercation the light itself was extinguished.]

The holy light came down to men  
Who waited at the shrine:  
At Eastertide it came again —  
The gift of grace divine.  
They sought to give the light abode  
In regions round about:  
But while they fought about the road  
The holy light went out.

The holy light descends to men  
Who make for it a shrine:  
Day after day it comes again,  
The gift of grace divine.  
But how the light may lead to God  
We argue round about —  
And while we fight about the road  
The holy light goes out.

—George P. Hedley.



# WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

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## The Next World Conference on Faith and Order

The most practical way to secure the coöperation of the churches in this movement is to ask them to appoint their representatives to attend the next World Conference on Faith and Order. It is hoped that the Continuation Committee in August, can fix the date and place and can go further with the agenda.

It will be necessary to decide how many members the next World Conference should have, and what should be the maximum number from a church. The following notes are submitted to enable the business committee to take up that question at least tentatively.

For the Lausanne Conference of 1927, the business committee at its meeting in New York, December 11, 1925, made the following provisions:

All members of the Continuation Committee to be ex-officio members of the conference. There are now 140 members of the Continuation Committee.

No church to send more than ten representatives; certain very small bodies to send only one man, and others from two men up to ten, according to their size and importance. A list of the churches represented, officially or unofficially, at Lausanne in 1927 appears on pp. 527-530 of the Proceedings edited by Dean Bate. One hundred and sixteen churches appear on that list. Doubtless the Baptist Union of Great Britain and Ireland and a few other bodies not included in that list will send representatives next time.

Fifty seats to be reserved for members to be coöpted. It was subsequently decided that coöpted members should have precisely the same status as those sent by their churches.

Seventy-five places to be reserved for representatives from churches not yet officially participating in the movement. That figure need not be so large another time.

Thirty places to be reserved for representatives from the various German churches.

Actual count of those present at Lausanne in 1927 shows a membership of 396, not including members of the staff.

The size of the 1927 conference was long a matter of discussion. Proposals ranged from one hundred to fifteen hundred members; the final decision was not more than five hundred. At Lausanne not more than about four hundred could be handled to the best advantage. It was well in 1927 that we asked for five hundred and got three hundred and ninety-six.

[From Ralph W. Brown, General Secretary, P. O. Box 226, Boston, Mass.]

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### **The Incident at St. Bartholomew's Church Reviewed**

DR. ROBERT NORWOOD, rector of St. Bartholomew's church, New York, invited the Christian Unity Conference to hold its annual meeting this year in his church. As chairman of the program committee, Dr. Norwood arranged to open the conference with a service of the holy communion in which he and Dr. Karl Reiland, both ministers of the Episcopal church, were to be the celebrants; but the sermon at this service was to be preached by Dr. Cleland B. McAfee, recently moderator of the General Assembly of the Presbyterian church. Following the opening service men of other communions were to give addresses from the pulpit of St. Bartholomew's on the subject of church unity. Then Dr. Norwood withdrew the invitation, resigned from the chairmanship of the program committee, and the conference was abandoned for this fall.

It will be recalled that the Christian Unity Conference was held last year in St. George's church, New York, at the invitation of its rector, Dr. Karl Reiland, and the wardens and vestrymen; that men of different communions gave addresses from the pulpit of that church; that the holy communion was not celebrated as planned in St. George's, but transferred to the chapel of Union Theological Seminary.

The change from St. George's to the chapel of Union Seminary last year, and the withdrawal of the invitation by the rector of St. Bartholomew's this year, present to the Episcopal church one and the same problem. Is it possible for ministers and people of any Episcopal church, so desiring, to



unite with ministers and people of other than Episcopal churches in a service of common preaching and worship, in the use of both pulpit and altar? And is it possible to make use of an Episcopal church for this common service of having the word of God and communing with the Spirit?

It was the contention of *The Churchman*, at the time of the St. George's incident, that it is possible. It is possible when ministers and their people have both the wisdom and the courage to undertake this venture of faith. *The Churchman* reaffirms its belief, in the face of this St. Bartholomew's incident, that it was possible for Dr. Norwood to have carried out the purpose he had in mind as chairman of the program committee.

In both these instances, that of St. Bartholomew's and that of St. George's, the change of program was brought about by the Rt. Rev. William T. Manning, bishop of New York, who declared that both Dr. Reiland and Dr. Norwood were violating canon 23 of the Protestant Episcopal church. In the case of St. George's, as *The Churchman* said at the time, we believe that Bishop Manning was wrong. In this case of St. Bartholomew's we think that Bishop Manning is right.

The case turns on the meaning of canon 23, which is the only law that refers to such matters. Since an editorial last year this canon has received the careful study of Dr. Howard C. Robbins, with the aid of Professor Easton and others of the General Theological Seminary, and his paper was printed in *The Churchman* for February 1, 1930.

It is declared by the canon that no person is to officiate in this church unless duly authorized. The interpretation turns on the meaning of the word "officiate" and the word "church". We believe that the canon is concerned with providing persons to conduct the offices of the Episcopal church which are contained in the Book of Common Prayer. Moreover, it is our understanding that when the canon speaks of a "congregation of this church" it refers to the people who make up the parish and maintain the services, and not to the church building. As Dr. Robbins said: "Canon 23 has nothing to do with the church edifice; it is solely concerned with the congregation habitually worshipping therein." And this canon has no bearing "upon the legality of *lending a church edifice* on special occasions to congregations of other Christian bodies."

What St. George's did a year ago was to offer the use of its building to the Christian Unity League for its conference.

The service which was to be used was not an office of the Prayer Book, but such as the league might choose or suit to its own purpose. The congregation, which was assembled, was not St. George's people, but men and women gathered out of many communions. For these reasons canon 23 could not be made to apply except by twisting it out of its true intent and by interpreting its words in other than their technical and plain meaning. For our position, as we cited a year ago, there are many outstanding precedents.

But in the St. Bartholomew's incident Dr. Norwood did not offer the church to the Christian Unity League for such services as it saw fit to hold, with ministers of its own choosing. He arranged to have the office of the holy communion as the Episcopal church has provided in its Book of Common Prayer; and he invited a Presbyterian minister to preach the sermon at such service, though only Episcopalians were to be the celebrants. Then he went to Bishop Manning, told him what he had done, and asked the bishop's approval. There was nothing for Bishop Manning to do but to disapprove. The church has not given him authority to invite a Christian man not a minister of this church to preach a sermon at the office of the holy communion. Therefore, we believe that the bishop of New York was right in this case of St. Bartholomew's, though wrong in the case of St. George's.

It should be pointed out, because there is some confusion in the editorial of our esteemed contemporary, the *Christian Unity Quarterly*, that Bishop Manning made no objection to men of other churches communicating at our altar. As the rector of St. Bartholomew's wrote in his letter withdrawing the invitation: "Bishop Manning has set his face against our inviting anybody other than an Episcopalian to preach at our proposed communion service, either in St. Bartholomew's or St. George's this fall. I have done everything in my power to swing this, but the bishop is adamant." The point was the preaching, not the communicating, at an office of the Prayer Book. Although Dr. Norwood's heart was right, his judgment was wrong in going about his purpose in an uncanonical way.

Dr. Henry Sloane Coffin, president of Union Theological Seminary, a Presbyterian, who was to have celebrated the holy communion in St. George's church last year at the Christian Unity Conference, has said that "nothing can be done by the liberal group in the Episcopal church until they succeed in getting a new ruling on canon 23, or else a revision



of the canon, and everything meanwhile will only be productive of strife." There is no judicial body in the church authorized to rule on the canon, and the Lambeth Conference last July went on record as opposed to the establishment of a supreme court. As for the revision of the canon, if it does not apply to the situation of St. George's, why should it be revised? Dr. William R. Huntington held that the last attempt to revise it was a mistake, as we already possess the liberty which the revision aims to give. As for the production of strife, who is the disturber in Israel, Ahab, or Elijah?

Ours is a church of law. The bishop is not above law, but is the servant of law. He is entitled to give his opinion as to the meaning of a disputed canon; but *rector and vestry are equally entitled to disagree with his opinions*. For rector and vestry to submit to the bishop when they believe he is wrong is to surrender their liberty wherewith Christ hath made us free. Is not the cause of church unity, like the cause of the Cross of Christ, of such insistent and commanding importance that minister and vestries will put to the test of action the liberty of the Episcopal church? All they need is wisdom and courage, but they need both.

[From *The Churchman*, New York.]

### Bishop Manning Adds Another Chapter

ANOTHER chapter has been written by Bishop Manning in the humiliating record of petty legalism which has recently characterized his administration of the Episcopal diocese of New York. All the world has read the chapter written in November, 1929, when a communion service had to be removed from St. George's church to the chapel of Union Seminary, because the bishop would not allow a distinguished minister of Christ, a Presbyterian, Dr. Henry Sloane Coffin, to officiate in an Episcopal house of worship. The 1930 chapter repeats the same circumstances and outcome, with only slight changes in place and personnel. The effect is to deepen the shame of all sensitive spirits who think of the church as the body of Christ—the functioning body of which he is the head, a body set in the world to do in his absence what he would do were he here in the flesh. No one, not even Bishop Manning, can imagine that the Christ whom we know in the gospels would do otherwise than condemn the haughty superiority which would

refuse to have fellowship at the communion table with other Christians. The two episodes illuminate the wickedness of our sectarianism and show the low spiritual level upon which the church lives.

Review the salient facts in the sorry story.

The Christian Unity League, of which Dr. Robert Norwood, rector of St. Bartholomew's church, and Dr. Karl Reiland, rector of St. George's church, were among the founders, was invited to hold its 1929 sessions in St. George's church, the building being loaned for that purpose by the vestry, but without any implication of responsibility for the proceedings of the League, or any participation by the congregation of the diocese in the sessions. The rector and vestry merely exercised their right to allow the building to be used by a Christian gathering for a Christian purpose. The program of the League included a celebration of the holy communion at the final session. This the bishop prohibited, on the ground that a non-episcopally ordained clergyman, Dr. Coffin, had been appointed to administer the sacrament.

The meeting of the League for 1930 was projected on a different basis, conceived in a spirit of magnanimity and of concession to the Episcopal point of view. Dr. Norwood had invited the League to meet this time in his church, and to celebrate the communion with himself as the celebrant. The committee in charge of the event considered this invitation in an all-day session. At first there was strong feeling against such a compromise with the basic principle of the League, namely, that all Christians are on an equality before God and that distinctions of superiority and precedence in the Christian priesthood have no validity before the eyes of God. It was felt that if the League should hold a communion service in an Episcopal church, administered by an Episcopal priest, without the participation of a non-Episcopal priest, the impression would be given the public that the League had abandoned its basic principle.

But as the subject was discussed, and the ardor and sincerity of Dr. Norwood invested his invitation with special winsomeness, a new point of view defined itself in the committee's thought. It began to be felt that acceptance of the invitation would be a conciliatory act. By revealing a willingness to meet the Episcopal conception on its own terms in so intimate an act of Christian fellowship as a communion service, it was hoped that the tension of the year before could be re-



laxed, and the undeserved imputation of contentiousness under which the League rested would be removed. Dr. Norwood's invitation was thereupon accepted, and it was decided to ask Dr. Cleland B. McAfee, last year's moderator of the Presbyterian general assembly, to preach the sermon at the communion. It was all very simple and intended to be simply Christian.

Came then the ecclesiastic upon the scene. It would seem that there is something in the very nature of ecclesiasticism which, the more magnanimous and Christian is your approach to it, the more stiff it becomes. At any rate, the gracious spirit of the Christian Unity League in subordinating its own basic principle to its desire for communional fellowship with Episcopalians, was met with something that felt like a slap in the face. After St. Bartholomew's invitation had been accepted, and the invitation sent to Dr. McAfee, Bishop Manning intervened to deny Dr. Norwood's right to have such a service.

What was the ground of the bishop's interdiction?

Was it because the prospective communicants were not Christians? No. Or not members of the church which is Christ's body? No. Or because there was anything irregular in Dr. Norwood's acting as celebrant of a communion service in which such persons were expected to communicate? No. Or that Dr. McAfee was unacceptable in an Episcopal pulpit? No; non-Episcopalians frequently preach in Episcopal pulpits. What then was the matter? It had been assumed by the League's committee that the whole conception of Episcopal regularity had been complied with. But the committee, including Dr. Norwood himself, acted without reckoning with the mole's eyes of ecclesiasticism. A Christian deed of this kind ought never to be proposed except on advice of two or three able canonical lawyers. For it was inevitable that it would be burrowed into by the eyes of the ecclesiastical system itself before consent would be given. And so it was. And what did the mole find when it went underground? It found that the proposed service was irregular because canon 23—yes, the same old canon again—specifically prescribed that a sermon at holy communion must be delivered by an Episcopal clergyman only!

An amazing discovery the mole had made! Look at it in contrast with certain alternatives to see just what substance inheres in it. Would the communion have been uncanonical had Dr. Norwood preached the sermon? No. Would the preaching of a sermon in the same pulpit by Dr. McAfee at

some other time be uncanonical? No. Would the preaching of a sermon by Dr. McAfee just preceding this communion be uncanonical? No. Or just after this communion? No. Suppose it had been called an "address" instead of a "sermon", would it have been uncanonical? No. But to call it a sermon, and to have it announced as in any way a part of the communion service, subjects it to the proscription which reserves such a sermon to episcopally ordained ministers only.

And Bishop Manning stood by the canon!

How can a bishop and shepherd of the souls of men consent to obey a canon rather than God! How can he subordinate the fundamental morality of the mind of Christ to a legalism? He has sworn to administer the affairs of the church in accordance with its canons, we are told. Very well. But when, as here, he finds the canon in absurd conflict with the elemental law of the church's head, he is compelled to decide whether he will be a Christian or a pharisee. And Bishop Manning chooses to be a pharisee. He tithes mint, anise and cummin, but neglects the weightier matters.

There is too much spiritual understanding, we believe, in both the laity and clergy of the Episcopal church to condone for very long this scandalous reflection upon the Christian gospel. In a private letter from one of its greatest bishops, the bishop of New York is sharply condemned for his treatment of the Christian Unity League. Of the canon itself this letter says: "Of course it is quite true that the canon gives no authority for an outsider to preach at a communion service, but 'special occasions' certainly mean such an occasion as this church unity meeting, and very few bishops who approved of the meeting would, it seems to me, feel that there was any special obstacle because the address (as it would be, technically) would have to be included within the range of the communion. But whether or not that is true, it would seem to me to have been perfectly simple for the bishop and Dr. Norwood to arrange that the sermon come either before the communion service began or at its close. It would have made no difference to anyone, and while it would be a quibble, we are doing that kind of quibbling all the time in the matter of our interpretation of canons."

Of the effect that the two episodes, taken together, have had upon the cause of Christian unity and the Episcopal church's leadership thereof, the bishop from whom we quote the above adds: "At any rate whether the bishop is right or



not, these two experiences, St. George's last year and St. Bartholomew's this, have done more, it seems to me, to injure the cause of unity so far as we have any leadership in it than anything that has happened for a long time. . . . Whosever fault it is, the effect has been tragic.

Such contacts as an outsider is able to make with the Episcopal church in the United States leave the impression that the overwhelming sentiment of its laity is liberal minded and, strange to say, quite uninformed about the extreme claims and their absurd implications which are put forward by the Anglo-catholics and the legalists within the communion. It is inconceivable that the finer Christian sentiment of the church could know, and knowingly endure, that the church should be used, as some of its clergy and bishops are using it, for opening yet wider the breach in Christendom by unchristian practices.

A distinguished churchman writes us on the recent episode to say that it is his conviction that "if a vote were taken among the laymen of our church, at least 90 per cent—and I think I am conservative—would vote emphatically Protestant. The position of Bishop Manning," he continues, "is utterly alien to the position held by the rank and file Episcopalians." If this be true, or if it be anywhere near the truth, then the obvious way of salvation for the Episcopal church is for the laity of liberal mould to begin to send a new type of delegate to the diocesan conventions and thereby create a new type of general convention through which the more Christian spirit of the communion may find expression. The Episcopal church is a far more Christian church than the public has been led to believe by the unhappy acts and words of some of its most conspicuous representatives.

[From *The Christian Century*, Chicago.]

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### Will Protestantism Refuse to Lessen Useless and Costly Competition?

As long as religious leaders unqualifiedly believed that all men were *either* "saved" or "lost", and that the proof of this was synonymous with church membership or non-affiliation, evangelism in their mind, justified its passion. This naive philosophy has crumbled. Some of the "saved" saints have proved themselves "lost", and unquestionably Christian virtues are found among the "unsaved". Who, then, dares to

become the "converter" of the "unconverted" and why attempt to "convert" the "unconverted" since the "converted" disprove by their attitudes and conduct their salvation from the sins that curse humanity? What have the "saved" been saved from? And why is their helplessness and anxiety in times of stress paralleled by decidedly common traits among non-religious men? Obviously, the need for evangelism remains. Some men *are* lost and others saved. The entire gospel is founded upon that conviction. Yet questions similar to the above raise pertinent problems and demand honest consideration. Upon the answer to them hinges justifiable evangelism. Where are the religious justifications for continued evangelism? Or, can we find the moral equivalents for the old evangelistic passion in new reasons equally energizing?

Forty thousand country churches are failing. Fully as many more are feebly attempting to stem the tide of indifference and non-concern. Twenty-five thousand rural churches have already been closed. Only 15 millions, out of a rural population of 51 millions ever attend a church service. Sixty-five thousand country preachers received the "living" (?) wage of \$1,029.00 per annum. The "other wordliness" approach of life, so common in country churches, our fanatical sects, illiterate propagators of weird doctrines and pitifully inadequate vision combine to make the problems of the country church appalling, stupendous and heart-breaking.

Consider a few pertinent questions. Is there a direct relationship between \$1,000.00 a year preachers and consecrated ignorance? To what extent are bible schools parading under the fascinating shibboleth of being "spiritual" responsible for the general downfall of churches and the increasing absence of the intelligent and progressive element in our religious services? Is the country church to remain the dumping ground for impossible leadership, moral derelicts and repulsive evangelism?

Everyone familiar with our foreign language, or mission churches in the United States, is sensing the necessity for a complete re-appraisal of this work.

We stand at the dawn of a new and emerging policy. With hesitancy and shame we are compelled to make the secret confession that the maintenance of foreign-speaking churches is in most cases a mistaken investment. Coming as has the support and incentive for this work, directly from home mission boards, rather than local American churches, our Christian people



have been robbed of a vital project in home mission work. It is a work delegated to officials and has no concern among laymen.

Obviously this is wrong. But there is a much deeper implication in our approach to the foreign speaking groups. It is the idea that foreign speaking peoples, though white and prospective American citizens, are not to be tolerated *within* our English language churches. Whether we care to recognize it or not, this implies discrimination, segregation, and a white exclusion policy against whites.

This policy has had a two-fold result. It has encouraged American Christians in their unwillingness to associate or minister to the foreign born, except via the "keep to yourself" program. And with the lessening of immigration and shift in population our foreign language churches find themselves catering to a helpless few, led by inferior leaders whose message is as foreign to modern thinking as their language.

Can we justify the continued support of this project in view of its short sightedness and eventual doom? Has not the time arrived for a definite re-appraisal of this project and the creation of a new policy?

It is a matter of common knowledge that three-fifths of all our rural churches are in definite competition with other religious bodies similar in beliefs and practices. Fully 50% of these competing churches are maintained by home mission aid dispensed with charity, but sometimes without intelligence. Rural workers agree that a good majority of these mission aided churches, thus competing, have no moral reason for their existence. Sentiment rather than necessity rules the dole.

In a day when intelligent farm folk are creating thousands of coöperative agencies, consolidating their schools and buying and selling products through coöperative organizations, is it not a blot upon contemporary Protestantism to *refuse* to *examine* the possibility of *united efforts* to *lessen* useless competition?

The material wastage is tremendous. And what are we to do with the persistent, thoughtful layman who questions the wisdom of aiding thousands of churches for the sheer pleasure of "keeping them open"? Obviously this is an enormous problem. It challenges *all* Christian forces and demands intelligent examination. No appeal to sentiment can suffice. Some people seriously question the *willingness* of our denominations to face the truth. If this is not true, why not say so! How can pas-

tors honestly appeal for missionary money when they know that a goodly portion is wasted in ineffectual and even retardative investments?

[From Edwin E. Sundt in *The Baptist*, Chicago.]

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### Protestantism Is Catholic!

When a great Protestant leader, more than a century ago, proclaimed that "the church is essentially, intentionally and constitutionally one," he was none the less Protestant for this ringing declaration of catholicity. He was, in fact, all the more so. One of the central interests of Protestantism in the days of great reformers, as again in our own time, was the realization of the unity of the body of Christ and the communion of saints. Protestants of whatever name who seek to promote church union may do so with the realization that their hope is directly in line with the best Protestant tradition. Those who are indifferent to such efforts, or who impede them for the protection of denominational interests or for the maintenance of a "church" devoted to the perpetuation of some denominational specialty in doctrine or practice, may indeed make good the claim they are standing firm on some long cherished opinion, but only at the cost of breaking with a tradition of union sentiment which is among the most honorable elements in our Protestant heritage, and one in which their forefathers participated.

Too long and too unthinkingly have Protestants allowed themselves to be the victims of the fallacy that Protestantism is inherently divisive, that its separation into a multitude of mutually exclusive sects has been accomplished with blythe indifference to the unity of the church and has been the inevitable outgrowth of its inner principle. More than two hundred years ago Bishop Bossuet, in his famous polemic on "The Variations of Protestantism," stated and elaborated the thesis that Protestantism is essentially divisive and will continue to divide and subdivide until its fragments become so small that they drop through the cracks between them and the whole movement disappears. Doubtless he expected that the debacle would have occurred before now. Time has given the lie to his prediction, and the tide has turned back from division toward union, but still many Protestants have an uneasy feeling that this unitive tendency is unrelated to the original impulse of



the reformation and, even if practically desirable, represents a departure from the position of their fathers.

All such need to be reminded that none of the early reformers willingly or consciously abandoned the Catholic church. They resisted the claim of the existing organization to certain prerogatives which it assumed to exercise in the name of the church. They proposed other criteria of loyalty to the church and other conditions of participation in its fellowship than submission to the domination of one of its bishops. They clamored for a free general council of the whole church; and when a council was finally held, they refused to accept its decisions because it was neither free nor general. The more they believed in the honor and dignity of the church, the less were they willing to accede to an arrangement which reduced it to abject submission to one man. As well accuse those English patriots who resisted the Stuart tyranny of abandoning England as accuse Luther and Calvin and Cranmer of forsaking the Catholic church or discarding the idea of its unity. In both cases there was revolution against a *de facto* administration which was believed to have usurped power and against abuses in practice.

The English revolutionaries succeeded in driving out the usurper and organizing a new united government. The religious revolutionaries did not. What is more, they did not succeed in achieving unity among themselves. Both political and doctrinal considerations supervened to perpetuate and multiply the divisions which had originated in a multiplicity of independent efforts to free and purify the one church. Interest in unity was partially obscured, but never wholly lost. Its revival from time to time, and its notable revival within the present generation, is not the introduction of a new element into the history of Protestantism, but a continuation of the unfinished work of the first great reformers.

The sixteenth century efforts toward union—and they were far more numerous and earnest than the superficial reader of church history may suppose—were wrecked upon theological and exegetical snags. In the seventeenth century, differences of opinion in regard to organization and orders were fortified by the conviction, on the part of each of several groups, that its form of church government was mandative by the authority of scripture. The eighteenth century, and to some extent the nineteenth, witnessed a renewed insistence upon the performance of certain “ordinances” in certain ways as essential to fellowship and therefore essential to unity.

While persecution for religious opinions was becoming repulsive to the modern mind, and while the development of religious and civil liberty was gradually setting dissentient minorities free to practice religion according to their own consciences, the concept of freedom inevitably took precedence over that of unity. No church that values unity so highly that it is willing to purchase it at the price of the lives and liberties of those who dissent can ever willingly concur in a regime of religious freedom. Protestantism was gradually learning that a vital unity and a true communion of saints can come only when freedom has been achieved.

Now freedom has been achieved, and the old yearning for unity arises again—not as a novel fancy, but as a revival of an interest which has been present from the beginning. But the old obstructions, developed through four centuries of discordant warfare for liberty, still stand in the way: differences about theology, about organization and orders, about sacraments and ordinances. The first, which was the first great hindrance to Protestant unity, has diminished in importance. Few major denominations are now very insistent upon doctrinal uniformity. The second is, at present, an apparently insuperable barrier to complete unity between certain groups but negligible as between others. The third, nonexistent as a barrier between many great groups, is a serious hindrance between some.

All of these obstacles need reconsideration in the light of that better understanding of the mind of Christ which surely we may modestly claim has been attained through four centuries of Christian experience and Christian scholarship. We have not learned everything, but we have learned some things. We have learned that the cohesive and integrating principle of the church cannot be the universal authority and supreme lordship of an infallible bishop of Rome. It cannot be an agreement upon a theological system professing to be derived from a common interpretation of an inerrant revelation in documentary form. It cannot be any form of church organization or any set of formal requirements for admission or "conditions of salvation" conceived as delivered by divine authority. It can be nothing less than the union of Christians with Christ. United with the great head of the church, the followers of Christ will yet find a way to become one body, worthy to be called the body of Christ.

It is time for Protestants to realize that, in seeking for



unity among themselves and, so far as possible, with all other Christians, they are in harmony with the original and unbroken Protestant tradition of devotion to the communion of saints and the unity and catholicity of the church; and that, in the pursuit of those objectives, no opinions about theology, or organization, or orders, or sacraments and ordinances, must stand in the way of recognizing the union which exists between all Christians and Christ from which the unity of the church must flow.

[From *The Christian Century*, Chicago.]

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### Can Baptists and Congregationalists Unite?

The Baptists are, of course, Congregationists in so far as church government is concerned, and the main point of difference between them and Congregationalists proper (if I may use the term) is the insistence of Baptists on adult baptism by immersion as the necessary preliminary to membership of the Christian church. They claim that this is the Scriptural method of making the Christian profession, and that it ought to be followed in all cases. They also generally argue that infant baptism is a practice which cannot be proved from Scripture, and has gathered round it so much superstition in the course of time that it is apt to be both mischievous and misleading. Most Baptists hold this position very conscientiously, and their "tender consciences" in the matter ought certainly to be respected.

At the same time I do not think it should be beyond the wit of man to devise some means by which the two denominations might come together, if not in organic union, at least in a form which would prevent rivalry and overlapping and enable them to make a common witness. Considerable steps in this direction have already been taken, and there is in existence a kind of liaison committee for the purpose of preventing overlapping and of discussing the possibility of further coöperation and united action. There are also in different parts of the country, and have been for some considerable time, union churches, in which both kinds of baptism are practiced in accordance with the wishes of the parties concerned. If any closer union is ever to be achieved this would seem to be the best way to it. Even to this, however, there is still a good deal of objection among some of the stricter Baptists, and again

conscientious reasons for it ought to be respected. In some cases a way out is found by holding a dedication service for the young child without the use of water, and postponing the baptism until the time comes for it to join the church. But the insistence on immersion as the only possible form of baptism is still something of a stumbling-block. From our point of view the way to union would probably be very much easier if Baptists would allow the possibility of baptism by sprinkling in the case of adults as well as by immersion. It is difficult to see any good reason why this should not be conceded. It should also be understood that the Congregational theory of baptism does not carry with it any suggestion of regeneration. It is an act of the church recognizing the child as a child of God, and the church's obligation to train it as such, and it is also a dedicatory act on the part of the parents.

Another difficulty in the way of complete union between the two denominations, and one that ought not to be overlooked, is a very real difference in theological atmosphere and outlook. I think it is not unfair to say that Baptists on the whole, especially in America and the Colonies, hold a less advanced theological position than that of most Congregationalists. While there are many exceptions to this in this country, I think that even here many Baptists would regard union with Congregationalists almost with horror simply on theological grounds. Here, again, there are tender consciences which must be respected, and I do not, therefore, believe that organic union with the Baptists is as yet within the range of practical politics. It is, however, an ideal which certainly ought to be kept steadily before us and to be pursued by every available means. What is being done at the present in the way of joint committees, union churches, and in particular in theological education will, I hope, gradually prepare the way for the closer union which is the obviously right and Christian thing.

As I have already pointed out in this column, the question of union between the Free churches is one that ought to be taken up and pressed, especially now that it has become obvious that union with the Anglicans has been relegated to the Greek kalends. That, however, is too big a subject to enter on here. but it should certainly not be lost sight of, and I hope that recent events at Lambeth will give to it a very considerable impetus.

[From Dr. W. B. Selbie in *The Christian World*, London]



### **The Presbyterian Tradition is to be Conserved in South India**

Common courtesy leads us to recognize that the Anglican communion cherishes the idea of being a bridge between the communions based on the Reformed faith on the one hand, and those who through the reformation maintained the Catholic order on the other, together with those who, while maintaining that order, had broken fellowship with Rome many centuries earlier. However insignificant those early eastern churches may appear to us in Canada, a moment of thought will reveal that the Anglican may well think twice ere he seeks union in one direction by steps which preclude union in another. We are not perhaps the best judges as to which form of reunion is most urgently needed in the interest of a Christian world. But we are none the less specially interested in those aspects of church union which more closely relate themselves to us. So without in any way slighting the gratifying achievements recently made toward new fellowship between the Anglican communion and others which have retained the catholic order, we may now give attention to the proposals looking in the direction of union with what the documents call "non-episcopal churches," and more especially those which concern "non-episcopally-ordained ministers."

The general point of view is fundamental. The bishops affirm their "share in the guilt of disunion" and affirm also that "with such penitence there must always be a humility shown in a readiness to undergo change of mind in regard to some customary teaching. This in turn demands readiness to admit that in some respects the church may have been wrong." If fear for ecclesiastical repute holds a church back from this threefold penitence it is clearly not ready to discuss union. But there may also be the affirmation that during the separation each church has "under the guidance of the holy Spirit developed spiritual resources and enjoyed spiritual treasures which must be conserved." The bishops cannot give formal sanction to continued disunion by agreeing to a loose federation of separate churches whose ministers, while thus separate, will freely enjoy inter-communion. In other words the Anglican bishops decline, as did the United Church, a merely federal union as a solution of the problem.

Nothing is gained by glossing over real differences. But as those differences concern order and not the Gospel message the bishops unreservedly commend coöperation with "non-epis-

copal churches" in evangelistic effort. In so doing they go a great way along the road marked by Stockholm and Lausanne, finding unity in faith if not in order.

The bishops insist that in any true union the three main types of ecclesiastical order must each make its contribution—congregational regard for local autonomy, presbyterate, and episcopal guidance as a bond of universality. Each church must, say they, define for itself that which it feels called especially to contribute; and the bishops feel that they have something of great worth in the episcopate. But quite explicitly they declare that in asking others to share with them in the episcopate they do not ask acceptance of any specific doctrine about the episcopate. In the report of the committee it is clearly suggested that the episcopate came into general acceptance gradually, and that it became the standard form universally adopted toward the latter part of the second century. It is, however, older than the New Testament canon and the Apostles' creed. This does not make it any the less a divine gift through the Spirit, though other Christians are left free to cherish their own opinions on the point. The bishops think that the acceptance of the bishop as the bond of unity has enabled them to maintain fidelity to the traditional faith in combination with "that immediacy of approach to God through Christ to which the evangelical churches especially bear witness," and also with the "freedom of intellectual enquiry whereby the correlation of Christian revelation and advancing knowledge is constantly effected." Our own record for heresy hunting may well lead us to think twice ere we reject this claim.

The South India scheme was submitted to the bishops only in outline and for such advice as might be deemed fit. The replies to specific questions submitted are, however, most significant. The South India scheme proposes that all ministers of the uniting churches shall be ministers in full standing of the united church; but no congregation shall be compelled to accept the holy communion at the hands of one who is not in the judgment of that congregation episcopally ordained. The fact that in every ordination of ministers after the union a bishop will participate will speedily eliminate the cases in which this difficulty will arise. But this must also be read in the light of the approved proposal, that at the start the church may consecrate as bishops, ministers who have not been previously ordained by a bishop, and that in this initial consecration of the new bishops presbyters may take part. This will



affirm the major contention of the Presbyterian tradition. Indeed the bishops value this proposal as carrying over to the new bishops the authority hitherto vested in the Presbytery to ordain ministers.

One is almost staggered at the selflessness seen in the frank rejoicing of the bishops that the South India church will not be a branch of the Anglican communion; that the members of three Anglican dioceses walk out of that communion to join with other Christians to form a province of the universal church of Christ. They ask, however, that the new fellowship shall not sever all fellowship with the parent bodies; in other words that the action of the United Church of Canada in regard to her mother churches shall be carried over into the Indian Church. The bishops go further than this, for they hope that the courageous venture of their people in South India will be regarded as a gesture on behalf of the whole Anglican communion, and they strongly suggest that negotiations be speedily reopened with the Evangelical churches both in England and elsewhere to find if possible a basis of union in the South India scheme.

It should be stated frankly that final authorization is suspended until the entire scheme is forthcoming; but the outline which is sanctioned is already so definite, and the approvals so significant that it looks as if only some curious perversity could frustrate the quest for an enriched fellowship.

A previous article, written before the full text of the Lambeth Conference report was available, anticipated some of what is here stated; but it appeared at a time when by some strange freak of misfortune a completely inaccurate and most misleading account of the bishops' decision was in circulation. It is inevitable that any one who deeply feels the sin of separation should long ago have formed some preferred way of escape from the situation; and we all may well be on guard lest, our own scheme being undervalued, we feel that other people are not eager for union.

When one reads and re-reads, as the present writer has done the whole of the Lambeth reports, he is compelled to feel sad that a body which can bear on so many vital matters such a clear and emphatic Christian testimony to the world should be outside the range of one's own fellowship and sympathy.

[From Rev. Ernest Thomas, D.D., in *The New Outlook*,  
Toronto, Canada.]

### Living in a New World

What is important now is the recognition of the fact that the chaos men live in may be entirely accounted for by the divisions that separate into warring camps those men who call Jesus Lord.

To show that this seems to be true: when, in their groping, men who do not know the church have uncovered problems concerning life and man's relation to things, and have turned to find out what the church thinks, the church has seemed to have no interest in such problems. Such men have observed that people in the church seem to be controlled by the same motives, and to strive for the same prizes, and to covet the same good that mark the life of men everywhere. They note that the church itself seems to be uncertain as to what it regards as the truth. In despair or disgust these men have gone on their way striving to find their own answer. Could the result be other than chaos?

We cannot set the world right overnight. But we can be faithful. We cannot compel Christian men to surrender their cherished private opinions for the sake of the cause they would die for. But we can take counsel together as to cleaning our own house.

I wonder why the church cannot realize that among thoughtful men who have thrown themselves into the world's work with a good purpose to help, and who have given their lives to the task of finding solution to the problems which must be solved before all the people can live as men have a right to live; I say I wonder why the church does not realize that such men must smile in sadness or derision as they watch the church dissipate its energies in whipping over old straw and in controversies which must seem to them to be logomachy. If we could realize that this is true I am sure it would go far toward putting an end to the painful disputations among us, which make it so easy for men to think that there is nothing of vital importance in what the church is busy about. While we boast of party names, while we hurl epithets at one another, while we insist on definitions as if they were matters of faith, while we confound religion which has been evolved for the preservation of the faith with the truth that is revealed in the incarnate word of God, while we effect to save men's souls by teaching them to say shibboleth, seeming to care nothing for their present misery, while we encourage all anarchy by assum-



ing to teach as doctrine the commandments of men, how can we hope that men who take life seriously, and are really concerned for the betterment of their fellows, will pay heed to what the church has to say, will ever suspect that the church was created and sent for the very purpose of providing a solution of all their problems, of demonstrating the truth which will give men their lives in abundance?

Is such a thing possible? Could the church actually be a living witness of the living Christ? Might the church really show men the truth that they may be free? We know that God was in Christ manifesting Himself to the world. We know that in spite of the foolishness of men the kingdom of our God and of his Christ is set up on the earth. We know that it must grow till all his redeemed will rejoice in the glory of it. We know that he has entrusted to his church the glorious task of proclaiming that hope to his redeemed ones. We have seen how in our land men with all their limitations, under the inspiration of the church, built wondrously for men's blessing. There can be but one answer!

As the body grows, there must of necessity develop new forms of expression for that it lives by. Hence new definitions and new modes of interpretation must be expected, and there will be increasing tendency in the American church to bring back such forms and such practices as well as such interpretations as have proved themselves to be useful in the past. And so will result what seem to be strife and discord among us. But we need not be troubled. Such things must be if the body is not dead. They will all disappear as the body grows into his likeness. Meantime the essential thing is to keep the norm unimpaired lest men's interpretations overlay or obscure the faith. This seems to me to be the high privilege of this diocese. Its tradition ought to save it from falling into the place of an advocate of any particular interpretation, or of assuming any position that would suggest that the Holy Ghost no longer inspires the body.

It will be for the blessing of the whole church if, by God's grace, you can preserve the simplicity which is your inheritance, but the courage of your fathers forbids you to be afraid for the truth to have free course. Their love of freedom requires you to demand that everyone shall have the right to think, and to express the truth in such terms as satisfy different temperaments. Remembering that all the truth cannot be contained in any definition of it, you must be sympathetic with every defi-

dition which does not deny that which has been received. Dare I say it? You are called to that high place where the catholic faith will be so manifest in the church's life that the whole church will take knowledge of you that you have been with Jesus. If this could befall, peace would prevail. Bars would be taken away. Insistence on definitions would be forgotten. Sectarianism would disappear. Everywhere the Christ would be lifted up from the earth, and the truth he committed in trust to his church would be so interpreted that it would minister to the spiritual health of all the members of his body.

It can be done, because we know whom we have believed. Let us lift up our hearts and go forth rejoicing, doing what we may to help the world to know that one, who is the solution of its problems, expecting that civilization, which must be established, for we know that human nature is redeemed and must grow up into his completeness.

[From a Sermon by Bishop A. S. Lloyd, New York, at the consecration of Rev. F. D. Goodwin as bishop coadjutor of Virginia.]

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### Inter-Communion

The tide of Christian fellowship between the churches is rising fast. The bitterness and controversies of even twenty years ago are, as we look back at them, like an evil and incredible dream. For the strange follies of the seventeenth century, with its culminating degradation of the Lord's supper in the Test Act, we can hardly even feel shame, so utterly do we fail to recognize its spirit in ourselves or in our Free church friends. We all deplore the continued divisions of Christendom, and long for the day when we may meet freely and without any sense of disloyalty at the common table and the common altar. And for some of us patience is strained to breaking point as we wait for authority to show us the way.

For indeed we cannot act without authority. Mere isolated and individual acts of inter-communion, however inspiring to those who take part in them, are not the communion of the churches, but simply of fortuitous groups of fellow-Christians. We ask for more, much more. Some of us who have hesitated in this matter have only done so hoping even against hope for the greater thing and fearing lest by rebelliousness we should



stay its coming. But now we are fearful lest we deny a greater loyalty, our loyalty to Christ himself.

*But the tide of impatience is rising apace, with the rising of the tide of fellowship.* What some of us, to whom this concern ranks among the very highest, would ask is a new start. We do not want a further lead, a few more concessions offered, a few more safeguards required. Can we not go back to the very beginning again, and study from a new angle the significance of the eucharist in the life of the church? Obviously there is no parallel for our modern hesitancies to be found in the primitive church, and it is to the primitive church that the church of England, the church of Jewel, of Bull, of Waterland, has always made her appeal.

We cannot to-day go back by any direct way to the Upper Room. The background of the thought of the apostles is only very partially known to us, and the mind of Jesus is even less known, save as the Spirit interprets it to us in the living church. We cannot fully know the whole original meaning of his: "This do in remembrance of me." Yet we know, for we have found it true, that his presence is real indeed to those who obey. Nor is that presence in the least conditioned by our limited interpretations.

*It is by faith and love, and not by understanding, that we know our Lord in the breaking of the bread. In those first days it is inconceivable that anything other was required of those who came than the confession of Christ and the joining of the living fellowship. To-day the living fellowship is palpably in our midst, and to identify it with any so-called church is sheer absurdity. And to deny that our Free church friends have confessed Christ is equally absurd.*

Is not our error just in this, that we have, in all innocence at the first, transferred to the eucharist those privacies, those protections and barriers, which belonged rightly to the pagan mysteries? Can we not cast out this last relic of paganism from the free fellowship of those who desire in humility and sincerity to renew their life in the life-giving Body of their Lord? Those who long to share our fellowship, and who bid us a free and glad welcome to their own, are no pagans, but our fellow-Christians. They, too, seek to understand even as we do. They, too, bring faith and loyalty, and a growing love.

*We believe, many of us, that inter-communion should be the first step, and not the last, in this cause of reunion.* Our life flags and fails just because we do not together seek this supreme

source of life, offering the broken Body that in him it may be one again, receiving our Lord risen and glorified, to the healing of our own souls and of the stricken life of the church.

[From Rev. L. W. Grensted in *The Church of England Newspaper*, London.]

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### The International Activities of the Churches

When a social worker or a clergyman begins to study in a parish the economic and industrial problems of to-day, he soon discovers that this question is greater than the sphere of interests which a parish can cover. It concerns the *whole nation*, *all* its classes, and reappears in *all* departments of public and individual life; its moral and religious aspect does not interest only this or that church, but the Christian conscience of the whole country. The formation of the Christian Social Council in this country, as of similar bodies in other countries, is a sign that the churches are at last realizing this truth.

But if one now tries to find a solution of the social problem on the *national* basis, one discovers again that it is still greater than one nation. It cannot be solved for one people only, it hangs over all nations like a dark, thundering sky, or surrounds them everywhere and all together like the roaring sea. When Great Britain raises the tariff for silk, this means unemployment for large numbers of our people. When the ladies give up wearing embroideries, the repercussion is felt up to our highest mountain valleys, and hunger knocks at the door of our lovely cottages. Quite recently when a financial thunderstorm passed over America, its ravages were felt at once among the diamond workers at Amsterdam, the miners in South Africa, and in the hotel industry of Paris, and of the Riviera. Norway cannot fight alcoholism among her people without damaging economic interests of the wine-producing countries of France and Spain. And Japan or China cannot improve their industrial conditions without taking the bread out of the mouth of workers in Lancashire and Düsseldorf.

We are discovering, with these facts, which can easily be multiplied, that the world is rapidly becoming an economic unit, and that the industrial problem is *one* the world over. Therefore, child labor is not an American problem only; the protection of women workers is not an Indian affair only. With the



economic interdependence of to-day, these have become world problems. We are discovering, not without a certain feeling of shame, that common economic interests have brought us nearer and more quickly together than the common Christian faith. A Bolshevik worker is able to speak the language of a Chinese worker, whilst it is not quite certain whether English and Continental Christians can always understand each other.

The world has been more quick to see than we Christians how closely our interests are interwoven with each other. The League of Nations and the International Labor Office at Geneva tried long ago to find the political and social common denominator for the apparent variety of national interests. They build up a commonwealth of nations, or at least of labor, to give a voice to that fundamental unity of life and work and fate of mankind which became visible in the powder-smoke of wars and of the political and industrial revolution of to-day.

Can the churches lag behind the world in acquiring this new knowledge of mutual interdependence? Can they remain blind to the fact that what our doctrinal formulæ could not do is being done by the iron links of common economic interests, which are binding us together in the terrible grip of a common need and necessity?

This was the great knowledge which came to light at the Universal Conference on Life and Work at Stockholm. It was, so to speak, the World Copec. It was the delivery from that narrow church nationalism and insularism to which the religious and social work of the churches had been confined hitherto. This does not mean that each country and each church would not have to deal with these problems in its own national sphere and in its special way. Such problems are, of course, in evidence everywhere, and have roots in the soil of every land. But we see to-day their *international* aspect. It is, so to say, the third dimension of a problem of which we see only one or two dimensions, if we contemplate it merely from a national angle.

The Universal Conference on Life and Work has founded a special International Christian Social Institute for the purpose of studying that international aspect of the modern industrial problems, in so far as they concern the churches. It is my task to give you an idea of how the Institute tries to fulfil this task, and what this international aspect and collaboration mean for the social activity of the various churches.

Of course we are just learning the A B C of an international understanding of these problems and of an international coöperation of the churches in this field. We may spell it sometimes rather badly, but, then, it is a kind of consolation for us that the League of Nations and the International Labor Office are also new to this art, and have some difficulty in speaking a really international language fluently and comprehensibly.

We often do not understand each other because we do not know each other. International information is, therefore, a primary need, and one of the first tasks of our International Christian Social Institute. What makes it difficult is that we have not the same vocabulary to express the spirit and the methods of our social activity. The churches know their mutual history, their dogmas, their ritual, better than their social ideals, their attitude towards the labor problem, their experiences in the hearts of men, their practical attempts to realize the presence of Christ in the demoniac world of the present industrial revolution.

And yet we must know something of each other's experiences if we aim at a corporate thinking of the churches, in view of preparing common action. The fact that the churches in England have formed the Christian Social Council cannot leave the churches of the Continent indifferent. It has a stimulating effect on coöperation in other countries. What the Industrial Christian Fellowship is trying to do, its experiences, its failures, its victories, is setting an example for armies of goodwill in other churches. In such experiences, which one church or country is enduring for the benefit of others, we are again confronted with that law of spiritual life which Christ and the martyrs have taught, namely, that all we are doing, learning, suffering, we are doing for each other. Salvation is always social. And social does not mean national, not English, nor German, nor American, but it means that universal fellowship with Christ to which we belong in England, and on the Continent, and in America.

When, therefore, our Institute tries to spread information on the social activity of other churches, we are doing more than to satisfy an international curiosity. We are digging channels in which a corporate thinking of the churches is flowing from one to the other; we are stimulating mutual thought and action. The Institute has published recently an international collection



of the social programs of the churches,—an English translation will be published—amongst others the social creed of the American Federal Council, the declarations of the Lambeth Conference, the seven points' program of the Congregational Union, the program of the Industrial Christian Fellowship, German and French programs. The comparison of these programs has already now been most helpful and instrumental in the building up of a Social Service in churches where it did not hitherto exist. There is to-day a sacred ambition of many Christian churches to keep abreast with each other in the social interpretation of the Gospel and in its application to the modern industrial world.

A social insight, a courageous advance of *one* church are cogent for the great army which we represent all together.

The whole east of Europe is to-day awakening to its social task, and is only now discovering what tremendous problems confront the churches in this respect. They are looking out for examples, for the experiences of other churches. They are sometimes asking us: How is a Social Service of the church to be organized? Shall we leave them without an answer, or shall we give them our experiences, our advice, and our support? Shall we think nationally or internationally when such a service is asked?

The information which our Institute is exchanging is, however, not confined to the social activity of the churches. For instance, all churches have to face to-day that great movement which is more and more growing together into a more or less unified power of world labor. It has not a unified political front, it is not only a national movement, it has similar aims everywhere, and it represents generally the strongest criticism which the church has had to meet for a hundred years. The question, what is the attitude of church and labor, is, therefore, to-day of such a magnitude that a good deal of the future of the church will depend on the answer to it. Will they find each other? Will labor quit the church definitely? If so, the church will no more be the church but a sect, or it will become a class church and no more the Body of Christ.

The differences in the relationship between church and labor deserve, therefore, the widest attention in the whole international church world. It is worth while, and very momentous, to know what these relations are, in every country, why the church in one country has lost contact with the working masses; why in another a certain collaboration is possible.

Last year our Institute made an inquiry. One of the points of the questionnaire was the relationship between church and labor. Most of the Continental answers spoke of the deadly indifference of the working classes, and even of an open antagonism or hostility of the leaders against the church and all religion. I saw once an inscription above the entrance door of a Workers' Assembly in Berlin, "We leave heaven to the sparrows and to the parsons." Last year the French Christian Social Conference arranged a discussion with the Bataille Socialiste, a Socialist organization in Paris. The Socialists were making a strong attack on church and religion, stating that the church was in the hands of the bourgeois and of the capitalist, and stifling the effort of the proletariat with the consolations of a future paradise, forgetting the concrete realities of life, and living in the clouds of idealistic and fantastic dreams; accusing her of indifference toward the struggle and the fate of the proletariat.

A French student of theology, M. Brémond, who had lived as a worker among the proletariat of Ivry, a suburb of Paris, said, in a study which he published in the magazine of Elie Gounelle, that French workers know no longer what the Gospel is, and that a new paganism is rapidly conquering the mind of the workers. Similar complaints of the atheistic attitude of the labor leaders are frequently heard in Germany, where Marxism has become the religion of the working classes, and its famous book, *Das Capital*, takes the place of the Bible.

The answer to my questionnaire coming from Great Britain was quite different. It said: There is no hostility in this country between church and labor. Of course there are all kinds of criticism, but not that antagonism or that hostility which is characteristic of the organized Socialist-labor on the Continent. Whilst Continental organized labor has a strong interest in the philosophy and theory of the movement, such as Karl Marx has given it, British labor is much nearer to the realities of life than to philosophical or social theories. It does not believe to the same extent in class struggle, or in class war, but is ready to discuss the possibilities of coöperation with capital. It has not lost contact with religion or with the church to the same extent as Continental labor. Why is it so? And how long will it be so?

Does it not happen sometimes that ideas are wandering from country to country? Will your labor movement be quite



protected against the theories coming from the Continent and from Russia? Or will Continental labor men learn from their British colleagues that a synthesis is possible between the fundamental claims of labor and the church?

I made a journey recently through Sweden, Finland, the Baltic States and Poland, and studied these questions everywhere with the greatest care. How does it happen that Marxism has become the religion of labor in Central Europe and not in England? Why is the idea of coöperation acceptable to Swedish labor where conferences similar to Mond-Turner Conferences made a successful start, while the idea of class war is one of the first commandments of labor in Germany? Why can Finnish and Latvian, and partly also Swiss, labor, remain in the church while German labor, except Christian Trade Unions, left it by hundreds of thousands?

Last year I had a talk with Miss Margaret Bondfield, minister of labor, in the labor club. She told me that it was not a Sunday for her when she had not been to church, and Continental Christians hear with a certain surprise that many of your great labor leaders are lay preachers.

Well, we hear sometimes that the younger labor generation in this country has become more critical, and that on the other side, signs of a spiritual rebirth are visible in Continental labor. What has all this to do with the work and the task of the church? Where has she lost her way? Where is she wrong? Where is she blazing a new trail? These questions have a thoroughly international aspect. They cannot be studied in one country alone. A comparative international study is needed, based on a careful examination of psychological, social and religious facts.

I can assure you that the Continental churches are often asking in a spirit of earnest self-examination what, in the attitude of British or American churches, is the reason for such a difference? Only recently our Institute was asked by a German religious organization to give an explanation of this difference in the attitude of British labor toward religion and the church. A book like that which appeared recently under the title *Labor Speaks for Itself*, is only a beginning of a study which has to go much deeper into the philosophy, the psychology, the religion of the International Labor Movement.

I sometimes call the church of England the "bridge church," and I see that this is often quoted in the religious press. It

may be that this term of "bridge church" may be applied to the British churches in a more general sense, in so far as it looks sometimes as if in this country the church could become a real bridge between the classes, between the heritage of a venerable past and the imperious claims of the coming age. At any rate, bridge building should be the task of the church, and as labor is *one*, in spite of its differences, the bridge should be one *too*, extending its arches from one country to the other, from one continent to the other. If such an international bridge is not built by the churches, others will build it and leave the churches alone with their interior and nationalist and denominational triflings. If you find any happy solution in this respect, it will at once have an international bearing not only on labor itself but on the relationship between church and labor in other countries. Everybody is on the outlook in this direction, especially since Hendrik de Man's book compels labor to seek deeper intellectual and metaphysical foundations than a materialistic philosophy, and since the churches with the Stockholm Movement are embarking on a new discovery of Christ's will in the present industrial unrest. They placed the Institute, so to say, as a watchman on a high post to look out for new lights, and if you find one here you will surely not wish to keep it for yourselves. This shows once more the momentous international aspect of the social activity of the churches. The church is out for a new social ethic based on the old gospel of the solidarity of Christendom, on the value of human personality as revealed by Christ; but also on a new knowledge of the economic and industrial facts. All churches have to make their contribution to the solution of this problem.

This, of course, cannot be done by simple declarations of good-will. We must get these facts by reliable and trustworthy studies, by careful research work. This needs not only a patient effort in many countries, but, most of all, an international co-operation, which we are still learning. How can you get at the facts concerning the International Labor Movement, its claims, its psychology, its social policy, without entering into international considerations? Is it possible to study the coal problem, the unemployment problem, the problem of the just price, only in its national aspect? It is international in itself. Indeed, the Institute is, since the foundation of the Christian Social Council, in close touch with your research department. What is found out here is combined with other facts and views gained



in other countries, and a most valuable international exchange of experiences and results is thus taking place between the Institute and the different central national agencies of the churches. By this exchange we are gaining for the churches the wider horizon which this research is making possible.

There is still another feature in this international aspect of our movement. The international, political and social interests of humanity are more and more focusing in the international organizations established at Geneva, the League of Nations, and the International Labor Office in the first line. The nations have built up there a huge machinery of international policy and world labor. They have organized there a parliament of peoples and of the workers. When these assemblies take place at Geneva you hear a powerful concerto of human interests and ideals. Shall the Christian voice not sound there too? Shall political parties, heavy industry and its agents, militaristic influences, Soviet intrigues, the world press, capital, labor, science and art have a voice there and not the Christian church? Is machinery alone sufficient to build up a new society of nations? Is a world parliament of material and political interests necessarily inspired with highest human ideals? Has not the Christian church to give a soul to that huge body of political and social internationalism established at Geneva? If we would not do it, the Roman Catholic church would be quite willing to assume this task. It is one of the greatest in present-day international life.

At any rate, the Roman Catholic church understood this opportunity much earlier than we did. We not only hear of strong Catholic influences within the League of Nations, but the Roman church has also an *officier de liaison* in the International Labor Office. Father Arnoux has been there several years following the work of the office very closely, keeping the Vatican constantly informed, and informing the Labor Office about the social activity of the Roman church. Since our Institute is at Geneva, we took up a similar relationship, and are now in close collaboration with this world centre of labor interests. Albert Thomas, its Director, is appreciating this collaboration of the churches in a very high measure. Until our Institute was established at Geneva, he said in his annual report almost exclusively of the social activity of the Roman church, and only last year he dealt in a special chapter also with the social activity of non-Roman churches as represented

in the Stockholm Movement and its Institute. If we did not have in Geneva an international representation of our movement, we could do wonderful work at home, in each country, but we would have no influence on that international study and collaboration which is going on in Geneva. As it is now, our voice can be heard; we can inform the churches of important decisions; we can make our contribution to that world effort of building up a new society. If this contribution is small and modest, it is nevertheless, momentous. Albert Thomas acknowledges this because the Labor Office in its research work is not directed by specific Christian or ethical standards; it is out for facts of another order. The Christian church puts these facts into the light of Christian ethics, and of the Christian conscience. And this is necessary. As Albert Thomas said recently, the social problem is not a "stomach" question but a question of faith and good-will.

If we would not understand this international aspect of our activity, other Christian organizations of a private and secular character would understand it. Our Institute is the 53rd international organization established at Geneva this year. Six international Christian headquarters will be established in Geneva—the Y.M.C.A., the Christian Students' Federation, the Institute of Stockholm, the European Central Bureau for Inter-aid, the Research Bureau of the International Missionary Council, the Y.W.C.A., the Quaker Movement, and others will follow.

Beside the political and social internationale, we will thus have a *Christian* Internationale at Geneva, learning to think and to work together, study the A B C of Christian collaboration. It is not an organic union, but a series of Christian units which will blaze a trail for a new Christianity which is out for a world-wide fellowship and social justice.

In this concerto the voices of the different nations or churches cannot be overheard. The closest coöperation between the National Christian Social Agencies, such as this Council or the research department of the American Federal Council, or the German Agency, is necessary, and more than that.

When we were assembled at the great Conference on Life and Work, in Stockholm, an orphan boy in Nazareth sent us a little hammer of olive wood which he had carved himself for the presidents of the Conference. Every morning when Archbishop Soederblom or the Lord Bishop of Winchester, or



Archbishop Germanos, or Dr. Brown, opened the meeting with a knock with this gavel, the orphan boy from Nazareth knocked on the table and announced his presence.

We took it as a speaking symbol of the presence of the Christian people far away, unknown by name, who were with us in their thoughts and prayer. And this is my appeal to you. We cannot do our work without your thought and collaboration. We want you to be with us in your prayer and to help us to build up that spiritual fellowship for our great common work which is a necessary expression of that inspiration of the Gospel of Christ through which we live and try to do our work.

[From Rev. Dr. Adolf Keller, General Secretary of the International Christian Institute, Geneva, in *The Review of the Churches*, London.]

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### Unity and Episcopacy

Life can only gather around life; for which reason a definition can never form a family. Church union must be a living relation, and not an agreement on the meaning of terms. When the duties of each member of a family are carefully defined and set down in a code, it ceases to be a family and becomes a business.

"Episcopal form of government" is a cumbersome expression. "Diocese" is a foreign word. But transform it into the familiar "household," and instead of bishop use the term "Father in God"—by which the bishop is always addressed in church—and you have the idea of the kingdom of God as a family, with the father *in* God, representing the fatherhood of God, as the center of the family's unity.

When a priest is made a bishop, he becomes, as a matter of experience and not of definition, a different person to all the rest of the church. Instead of being the rector, or pastor, of one parish or mission, he becomes the father of all. In one single day he may, and frequently does, bestow in confirmation the fatherly blessing of God upon members of a rich and "fashionable" parish; upon outcasts in a reform school; upon convicts in a penitentiary and upon incurable invalids in a hospital. When a missionary in charge of some weak and struggling work becomes despondent and loses faith, he goes to his bishop as a matter of course, in the same way that a child in trouble goes to his father.

When the bishop comes for confirmation to any parish, he does not come as a visitor, but as head of the household. There is a special chair reserved for him, in which nobody else ever sits. It is not a "throne," in the royal sense; it is the father's chair at the head of the family group. There have been unworthy and tyrannical bishops, as there have been unworthy and tyrannical fathers. But there is no substitute for fatherhood.

A priest of eighty may present a class for confirmation to a bishop half his age. Neither of them feels the slightest incongruity when the old man addresses the young man as "father in God," because the fatherhood is God's, and not the bishop's.

Parishes in the Episcopal church differ widely. But they find a common center of unity in the father of the household. Children of one family may hold violent divergent views on every topic except one, and remain in the family. That one topic they may not question is that they have the same father. As long as that conception is held, the unity is unbroken, let the quarrels rage as they may.

In the bishop, each "diocese," or household, has a recognized head and representative. There is no jealousy, as may be the case when the pastor of a prominent parish is singled out above his brethren. The father is singled out above his children as a matter of natural right, and it never occurs to anybody to question it.

Now suppose that in such a household as Chicago, one person were chosen as the common father of the whole family, as the common pastor of all churches. He would go to each church—Presbyterian, Methodist, Congregational, Disciples—and the priest, or elder brother, of each unit of the family would present to him those who had come of age and desired to take their places as responsible members of the family of God. They would kneel before him, and he would give them the blessing—not his blessing, but God's blessing. He might not be the most eloquent, most handsome, most learned, most capable and efficient member of the family. But he would be the father in God, and all would be brothers in Christ. There need be no formal definitions of power, of duties, or perquisites. There need be simply a general recognition of this man as the center of unity. Then, no matter how the brothers differed, they would still be brothers.

What the Episcopal church is fighting for is not a system of government, nor a set of definitions. It is a form of life.



This is the episcopate. What, then, of the word "historic"?

We fight just as stubbornly for another principle: that the church began with Jesus Christ, and has never stopped. The Holy Spirit did not shrivel and die in the year 64, to lie dormant and helpless until Luther nailed his theses on the door at Wittenberg. The stream of love and life went steadily on, east and west, north and south, covering the world with a golden network in which each bishop was a knot helping to hold the fabric together. When the Reformation untied the knots, there occurred, as a matter of history and not of argument, a general snarling of the strings. Wherever the knots held, order and unity remained.

You say that the Orthodox church is utterly alien to the experience of Americans. You are a very poor American to say so. Russian, Greek, Serbian Orthodox churches are on every hand. Their bishops consort with ours. We do not feel them alien. Neither do we feel strange in their churches. Neither do they feel strange in ours. And yet again—neither do we feel strange in your churches, dear embattled Protestant, for we are Protestant Catholics, bridging the gulf until the family, recognizing the principle of fatherhood, grows together again.

[From Rev. Irwin St. John Tucker, in *The Christian Century*, Chicago.]

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### The Claim of Rome As an Anglican Sees It.

Look at the world, as it were from outside. We see Christendom divided into great sections which numerically are approximately as follows. There are 316 millions who are in communion with the see of Rome—the "apostolic see." There are 120 millions (possibly more) of Eastern Christians—the thirteen or so Orthodox churches which look to the patriarch of Constantinople as their titular head—together with the various churches schismatic dissident from them. There are 171 millions of other Christians of which perhaps 40 millions are Anglicans.

And the problem is: how are these great groups to be brought together, as their forefathers were all once together, in one visible communion in regular intercourse and fellowship, and, as history shows, with one central figure at the head?

If we are looking for the nucleus of this great company of 607 millions Christians we find it in the pages of what are called

the Gospels (observe that I am now treating the Scriptures simply as history) where a distinguished personage is found to be calling men into a company. This select band appears with their leader ever in their midst. And their own account of the case is that they had left all they had to be with him. They are constantly described as disciples, or hearers of the lesson that he was evidently teaching them with a view to being sent out later as apostles—to say to the world what he had said to them. Again and again appears in the pages of the New Testament the expression, “Jesus and they that were *with him*.” Look a little more closely into this company, and you will see again some standing out from the rest. There is John, who is chosen as a friend, “the beloved disciples.” There are Peter and James and John, his companions on more momentous occasions. But, above all, there is one whom he singles out uniquely—Simon Bar-Jona—whose name *he* changes, and at the outset, to Cephas, Rock. The same expression is used of Peter, even in his Master’s time, “Peter and they that were *with him*.”

One cannot but be struck today by a fact of enormous significance. All over the world people spontaneously, independently, are discussing “Peter.” The work of the pioneers of more than twenty years ago, Canon Everett, Spencer Jones, Viscount Halifax, is being vindicated, justified, confirmed, by non-Roman Catholic researches and scholars in England, in Germany, in America.

I need but mention here two remarkable articles from the pen of Prof. C. H. Turner (Ireland professor of exegesis at Oxford) in recent numbers of *Theology* discussing the position of Peter as manifested in the New Testament writings; articles of a significance and importance hardly to be exaggerated.

The third volume of Dr. Orchard’s *Foundations of Faith* makes a most valuable contribution to the question; while a paper of his, *Rome and Reunion*, which appeared in the *Crusader* of February 4, 1927, and which possibly may have since been published in pamphlet form, I would strongly recommend all to read.

Dr. Koakes-Jackson, a scholar once ranged with the Modernists, has felt constrained to issue a stimulative book about St. Peter. “He alone of the twelve seems really alive to us.” He “is, after Christ, the most prominent person in the story of our religion.” Mr. T. R. Glover (the public orator at Cambridge) in *The Daily News* (May 5, 1928) writes an article on it, and is plainly ill at ease with his friend’s book.



And Dr. Peake at one of the Nonconformist councils (I forget which) whatever one may think of his reasoning, shows that Peter cannot be ignored, nor deductions fail to be drawn, granted certain positions.

It is well to read again what a hostile critic, Harnack, has to say in his well known excursus "Catholic and Roman" in his *Dogmengeschichte*. Scholars on the subject of the papacy already knew of Mirbt's *Quellen zur Geschichte des Papsttums und des Romischen Katholicismus*.

And lately has appeared a big volume of 800 pages, *The See of Peter*, by two American professors and Protestants, dealing with the see of Rome and evidence of papal powers or claims down to the pontificate of Damascus.

A Presbyterian minister has written a striking book (*The Celtic Church and the See of Peter*, by Rev. J. C. McNaught) proving that the ancient Celtic church accepted the primacy of Peter and of Peter's successors. And among Anglicans I would mention a little book, *St. Peter and the Keys*, by Mrs. Warren, a careful Bible student, a brochure whose weight is far greater than its size. And I could go on.

But last and by no means least I would emphasize the valuable work and writing which is being done in America by our friends the Confraternity of Unity.

Willy-nilly, it seems to me, people are looking to "the rock whence they are hewn."

And like his Master, Peter is making division:—the Rock of Ages; the rock in which they trusted—or a stone of stumbling; a rock of offence.

Anyhow "Peter" cannot be ignored. People are finding that they cannot leave him alone!

To quote Dr. Orchard:

"Even if it were held that our Lord never had anything in mind like the papacy when he made this promise, if the papacy is studied historically and dogmatically, it would at least seem a remarkable fulfilment of his promise, for it has been the unbroken link with the past, and proved a rock when all else was shifting, and it is difficult to imagine a more impressive fulfilment of these words, 'Thou art Peter and on this rock I will build my church and the gates of hell shall not prevail against it.'"

[From Dr. S. Herbert Scott, Anglican priest of Oxford, in an address at Caxton Hall during the Church Unity Octave, England, in *The Antidote*, Peekskill, N. Y.]

## BOOK REVIEWS

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**THE EQUALITY OF ALL CHRISTIANS BEFORE GOD.** With an Introduction by Peter Ainslie. New York: The Macmillan Company; 227 pages; price \$2.

Under the above title Dr. Peter Ainslie has published the addresses and the discussions which followed, delivered at the New York conference of the Christian Unity League, held at St. George's Church, New York City, November 13-15, 1929. The addresses and discussions were preserved in stenographic form, which means that Dr. Ainslie has done a tremendous amount of work on the material in getting it into the very readable and pleasing form in which it now appears, for which those who delivered the addresses as well as those who read the book are under great obligation to him. The modest statement "with an introduction by Peter Ainslie" does not at all indicate how much we are all indebted to him for so carefully editing all that has gone into the book, in addition to writing the introduction and also a chapter on prayer as a factor in Christian unity.

The addresses at the conference were on such topics as the need of Christian unity, how much unity now exists, ways of attaining more unity, the attitude of Jesus on the question, and the obligation to the future to hasten the coming of a united Christendom. Leading addresses were delivered by Karl Reiland, Robert Fulton Cutting, W. Beatty Jennings, Beverley D. Tucker, Jr., J. W. Woodside, Charles Clayton Morrison, Robert Norwood, Daniel L. Marsh, George W. Richards, W. H. P. Faunce and Stanley High, and many others joined in the discussions.

The most characteristic feature of this conference is that it was composed not of official delegations from the various denominations but of individual Christians who have signed or are sympathetic with the now famous Pact of Reconciliation, originally formulated by Dr. Ainslie as a religious counterpart to the Kellog Pact outlawing war but slightly revised by this conference. This fact indicates that large numbers of Christians from many denominations have come to feel that the most fruitful approach to Christian unity is to be found in informal and unofficial channels rather than through the regularly constituted denominational officials and organizations. Whether the informal method will actually bring greater results remains to be seen, but there can be no doubt that the sentiment so freely expressed in the addresses indicates that a large measure of unity in fact actually exists. Whether this unity in fact will become unity in theory and be incorporated in denominational organizations also remains to be seen, although the many federations, mergers, etc. that have already taken place



scarcely leave room for doubt that we are just at the beginning of the union movement.

In this conference we have clear evidence that the numberless influences which have already largely eliminated the local peculiarities and sectional characteristics of our national social life are at last beginning to affect the provincialism of our denominational religious life. The churches are beginning to yield to the inevitable social determinism of a world which is rapidly becoming conscious of a unity that in some respects has already transcended national boundaries. The older provincial thought-forms, at one time such a fruitful source of denominational life, do not now seem to be adequate to express the social attitudes of our modern life. Free individuals in all the churches are becoming restive under the weight of these obsolete forms.

All the speakers seem to have been agreed that a large measure of unity already exists and they expressed themselves as anxious, moreover, for the construction of more adequate organizational means for its expression. On the nature of the unity which is envisaged, however, all opinions are not clear. Some speak freely of organic union, apparently envisaging an amalgamation of Protestants in a vast church which would be a counterpart of Rome. Others are quite certain that amalgamation on a large scale is undesirable. They speak only in terms of a spiritual unity which will allow the equal validity of the various types of religious experience, ritual orders and sacraments. All are agreed that the unfraternal and competitive aspect of denominationalism should be eliminated. The principle which is to underlie this unity of the future and is the basis of the Pact of Reconciliation is that all Christians are equal before God, and it is felt that to practice a competitive denominationalism is to make distinctions where God himself has made none.

Considerable concern is felt by some of the speakers lest in giving up their denominationalism they should thereby yield to the modern tendency toward standardization. In my opinion that fear is well grounded. Certainly no organic union can arise until the bodies of Christians involved have developed such a similarity in their religious experiences that they can find their satisfactions in similar ways. As a matter of fact, standardization is probably the basis of the desire for Christian unity. Our personalities are all being shaped in the same social molds so that our religious quests are inevitably being standardized. As we become conscious of this fact we see that the present extravagant duplication of ecclesiastical machinery is entirely unnecessary, and we also become aware of a religious brotherhood which is in no sense denominational. It is clear, therefore, that standardization is not necessarily bad, although we do not like the sound of the word. The ideal of course will be to combine the good qualities of diversity and unity. But above all we desire reality in religious experience and there

may come a time when the lethargic attitude of a united church will cause men to yearn again for the fresh vigor of the denominations going out to conquer. There may come a time when the denominational period will be looked back upon as the apostolic age of the American church.

The slogan of the Christian Unity League—the equality of all Christians before God—is the title of this book. It effectively and beautifully sets forth the message of the conference to the world and impressively states the theological basis of Christian unity. But although slogans are very useful for purposes of propaganda they do not always do full justice to both sides of the issue involved. I suspect that the present one is no exception. I believe that no follower of Christ, regardless of his denominational affiliation, would question the validity of that proposition. All would agree without question that all Christians are equal before God. Now the implication of the slogan as used by the conference is that every follower of Christ should, therefore, recognize every other follower of Christ and at once bring about the realization of complete Christian unity. The fallacy which lurks in the proposition is that all followers of Christ do not believe that all other followers of Christ are Christians, i. e., they can recognize as Christians only those who follow Christ *in a certain way*. Such Christians will not be at all affected by the slogan, and logically it does not in fact remove their stumbling block. Any sacramentalist who takes his position seriously must refuse to recognize the validity of the sacramentarian's Christian experience.

The same criticism must also be made of another fundamental position of this conference. I refer to the effort to define the Christian unity issue solely in terms of ethics or morality. This definition disregards the fact that large elements of Christendom see the issue in authoritarian and sacramental terms. For them it is not a question of ethics but of faith and the advocates of unity will not improve their position by overlooking that fact. Of course it is an ethical issue but the ethical aspect of it can not be dissociated from its deeper basis in faith. The effort to disregard what seems to me to be the really basic aspect of the issue is, therefore, only confusing and in fact it strikes at the very root of religion itself. No religion can long survive the undermining of the reality and integrity of its faith. I fully agree that the attitude of the sacramentalists in regard to Christian union is a pernicious social attitude, but it will not help the cause of unity to obscure the profound religious basis out of which it rises.

In stating the issue as one of morality the sacramentarian has everything to gain and nothing to lose, whereas, for the sacramentalist the reverse is true. The statement does not seem, therefore, to be entirely objective and impartial.

The slogan of the conference and the title of the book sounds strange also when viewed in another light. Does it not sound a bit selfish and ex-



clusive to say that all Christians are equal before God. Does God think more of Christians than of Jews? Would we be willing to affirm that all Christians and Jews are equal before God? Then there are the other great religions of the world. Does God think more of Christians than of Hindus, e. g., Mahatma Ghandi? Of course this conference was not thinking of other religions when it formulated that slogan, but has the time not come when religious unity must be envisaged in terms that are as wide as the world and include all the religious experience of the race?

The observations in several of the addresses that unity is often more popular with laymen than ministers raise the poignant question of the social and economic status of the officials who are already beginning to feel the uncertainty and insecurity that inevitably accompany the disintegration of the organizations in which they have made a place for themselves, which they have led, and from which they earn their livelihood. Before Christian unity is popular with ministers its advocates will have to grapple with this intensely human problem.

SELBY VERNON MCCASLAND,

*Goucher College, Baltimore.*

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PIONEERS OF CHRISTIAN THOUGHT. By Dean Frederick D. Kershner, of the College of Religion, Butler University, Indianapolis, Ind. Indianapolis: The Bobbs Merrill Company; 373 pages; price \$3.00.

In these days when the great events of history and the profound thoughts of master minds have been brought within range of average readers by men like H. G. Wells and Will Durant it is well that some equally competent master in his field should make available, also, the contributions of those minds and hearts of first magnitude which, across the centuries, have reasoned of God, the human soul, the sacred scriptures and eternal destiny. Such a work has just been issued by the well known Indianapolis publishers, the Bobbs Merrill Company, in a volume entitled, *Pioneers of Christian Thought*. The author is Dean Frederick D. Kershner, of the College of Religion of Butler University.

Dean Kershner has produced a well balanced, constructive and modern appraisal of the contributions made by outstanding theologians from Philo of Alexandria (B. C. 20—A. D. 41) to Ritschl of Germany, (1822-1899) sixteen in all. His work is written in a genial mood and is comfortable reading. The story of unfolding theological thought is interestingly told and adapted to the intellectual range of the average student or layman. It is not a text-book but a volume for the family library, to be read by all its members who desire to be intelligent regarding the ideas which constitute the background of their religious opinions and those of their neighbors.

Notwithstanding all our preaching, or perhaps because of it, many people

imagine that theology is something very difficult to comprehend, quite out of reach for ordinary folk; like the Einstein theory of relativity, understood by only a few, if any. They seem to regard it like the old-time medical nostrums, not effective unless it nearly strangles when you gulp it down. Dr. Kershner has rendered a service for which many will be thankful in that he has at once made intelligible the principle dogmas of theology and has revealed their place and influence in the unfolding drama of human history. Once begun the reading of this book is not a task but a delight.

With fine appreciation of the life and labors of each of the worthies whom he presents, Dr. Kershner does not hesitate to point out the effect, for good or ill, which followed acceptance of their ideas. He evinces a friendly feeling for the "heretics" like Marcion, Cyril, and Abelard; while the founders of orthodoxy, Athanasius, Augustine, and Calvin he finds useful to the church if not wholesome for humankind. Of the Anthanasian creed he says:— (p. 123)

"Logical contradiction is made the center of orthodoxy. Irrationality constitutes the very heart of (its) faith. On the basis of common reason we know that *one* simply can not be *three*, nor three one, if we are to use words without juggling their meaning. Nevertheless we are instructed, under penalty of damnation, that we *must* believe that this contradictory thing is true, and that, in fact, it constitutes the most important consideration in determining our salvation, . . . Let it once be conceded that the dogmas of the church are absolutely immune to intelligent criticism and any ecclesiasticism which can hold its membership to these principles is securely entrenched in its position."

Of Anselm's influence he says:

"Modern individualism is rapidly going to seed and holds no promise for the future. Narrow nationalism, tribal jealousy, individual monopoly and greed must give way to the true corporate life of the world. Here it is that Anselm points the way out."

This word is significant regarding Abelard whom Dr. Kershner pronounces "the most brilliant theologian of the Middle Ages":—

"Liberals throughout the ages have owned their allegiance to him, and the moral theory (of the atonement) is perhaps more popular than any other in the world today. The irrational contradictions involved in the current orthodox statements were impossible to Abelard, as they must always be to any one who attempts to think clearly on the subject."

And of Bernard, who was Abelard's victorious opponent, he says:

"He was dull, pious, and moral according to his lights. As is not unusual with this mental equipment, he possessed unbounded enthusiasm and emotional eloquence capable of setting on fire the populace who hung upon his words."

Coming to the period of the Reformation and the development of modern



Protestantism, Dr. Kershner shows most sympathetic appreciation of those heroes of the faith who broke the chains of mediaeval bondage and set the human spirit free. He pronounces Erasmus "perhaps the foremost scholar of all time. In him were united the characteristics which go to make the perfect student; acuteness of intellect, indefatigable industry and mental poise." Erasmus was the forerunner of modern liberalism. His contribution led toward ethical and social reforms and Christian union. To quote (pp. 250-251),

"Erasmus was thoroughly sincere but he was too keen-minded and unbiased in his reasoning to permit himself to wear a factional collar. Hence, he was denounced by all parties and understood by none . . . There is nothing easier than to take sides and become a partizan. Such a procedure involves no particular exercise of the intellect because the leader of your party insists upon doing your thinking for you. All he wants is obedience and support. If you are willing to give these you will be rewarded with political or ecclesiastical plums, as the case may be. Partizanship is, therefore, not only easier but it also pays better than to assume an attitude of impartiality. Independent thinking and unbiased judgment are exceedingly rare. Strangely enough, when they are found together the partizans of all groups unite in condemning them. No man in history illustrates this principle more clearly than Erasmus . . . He was anxious to return to the New Testament . . . The reformers did not go back far enough for Erasmus . . . The men of the Reformation period being what they were, that is to say, bigoted, partizan, and incapable of thorough rationality, could not and would not follow such a leader. What the world wanted was zealots partizans, politicians, and warriors. It got what it wanted, and to a large extent it still has it."

In Dr. Kershner's estimate of the liberating work of Luther and Calvin one questions whether he has made sufficient allowance for the power of that innate Norse spirit of freedom which was characteristic of the rank and file of our forefathers, that spirit which under Cromwell dissolved a parliament and dethroned a king, or for the underlying currents of sentiment and belief among the common people like the Anabaptists. On the other hand he seems rather easily to have accepted the dictum of R. H. Tawney's "Religion and the Rise of Capitalism" as to the influence of Calvinism in the development of the modern capitalistic system. Says the author, "No wonder that the spirit of John Calvin stalks behind the ever widening commerce of the world. Modern business owes more to the sallow and sickly apostle of Geneva than it does to any other man on earth."

It is worthy to note that the list of theologians concludes with Ritschl. Dr. Kershner holds that no other great theologian has arisen since Ritschl's day. It is he who laid the foundation for sane religious thinking in our scientific age. To quote:—

"Ritschl's doctrine of the kingdom has only begun to exercise its influence on Christianity. It is the one gospel which can save our madly moving, scientific civilization. If the church clings to its outworn dogmas, formulated when men possessed not a single discovery of our modern civilization, humanity will pass up its pronouncements as only the musty mummering of antiquated dialectics. The gospel of the kingdom, as Jesus taught it originally and as Ritschl has uncovered it, is the one and only power which can save humanity from suicide."

But read the book. It breathes the romance of theology, and as Dr. Kershner concludes, "The romance of theology is the romance of life on its highest levels of intellectual achievement."

F. W. BURNHAM.

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WAYS OF SHARING WITH OTHER FAITHS. By Daniel Johnson Fleming, Ph.D. New York: Association Press; 268 pages; price, \$2.00.

While no code of ethics has been drawn up as a basis of approach for advocates of one religion to other religionists, this book emphasizes both the possibility and necessity of such a code and, in remarkable sweep and illustration, sets forth the dawn of a new day into which we have already come relative to these matters. Dr. Fleming is the author of a most valuable book entitled *Attitudes Toward Other Faiths*, which serves as an introduction to this volume.

In the former volume he sought to create attitudes; in this volume he goes a step further by considering differing ways and standards of sharing one's faith with the adherents of another religion. He attempts to put into action what he so admirably discusses in attitudes.

He expresses an earnest desire that the knowledge of Jesus Christ and of his Spirit should be shared with brethren everywhere. He shows how this attempted sharing has improperly been done and presents the way that will not prejudice other religionists against Jesus and, at the same time, not embarrass the presentation of him.

That there has been much crude work done by missionaries is obvious generally, both at home and abroad. Perhaps it has been inevitable. Christianity is the most missionary of all religions. The missionary standards have been of all varieties and frequently Christianity has suffered at the hands of these interpreters, but there have been other missionaries who have blazed the way with good will. These are the prophets and have helped to bring us where we are.

As efforts are being made to draw together Jews, Catholics, and Protestants, particularly in America, the same motive should bring together for coöperation Christians, Jews, Hindus, Buddhists, Moslems, and others. From the author's point of view some of these are nearer the ideals for



which we contend than others, but to all we must encourage good will, understanding, and respect. All of these may cultivate good will and each may profit by contacts with other faiths. Said Prof. A. Radhakrishnan, a Hindu, "Jesus was born a Jew and died a Jew. He did not tell the Jewish people among whom he found himself, 'It is wicked to be Jews. Become Christians.' He did his best to rid the Jewish people of their impurities. He would have done the same thing with Hinduism were he born a Hindu . . . Hinduism is attempting to slough off its superstitions and purify itself, and there is no greater mission for you than to help in this process." This is well said and means an entirely new approach in missionary work.

All the religions are undergoing changes. Sheik Ali Abdel Razik of the El-Azhar University in Cairo in 1925 stirred Egypt with his heresies—that the Koran should be translated into modern languages, and that progressive Islamic principles should be used rather than a literal application of the temporal ideas of Mohammed's day. Buddhists also have a philosophy of change. Dr. A. C. McGiffert suggested that "it may well be that the greatest service Christian missions can render is not to bring all the peoples of the earth into the Christian church, but to provoke such a revival of religion the wide world over as shall enlist in the support of human progress all the idealism and spiritual power now latent in the farthest corners of the globe."

Christianity must find this new angle of adjustment. It will be harder for the Catholic church to make adjustment than the Protestants. Prof. W. E. Hocking says that while there has been a place for the one-sided proclamation of final truth, yet the greater future lies with a new form of intercourse between religions.

Reciprocal sharing has its dangers as Dr. Fleming points out, but, living in a day that is filled with the spirit of adventure, we can not escape this kind of touch with the religions of our day. Let the Christian way of living come up beside the Hindu way of living and the Buddhist way of living. It is releasing the ideals and purposes of Christianity for the good of all without asking these religions to break away from their group fellowships. Of course, as the author points out, there is danger of the East becoming inoculated with a mild form of Christianity. But Jesus must be the center, whatever names those who profess him may wear. Kagawa has brought multitudes into a loose organization called "Friends of Jesus," unassociated with any of the churches.

The Christian churches are challenged to improve their state. An Indian Christian says, "Unless the Christian churches wake up to the situation, a time will soon come in India when those outside the churches will more truly reflect the mind and spirit of Christ than those who call themselves Christians." The day has come when we no longer must think of supplanting each other, but how we can supplement each other and work to-

gether for the development of the Kingdom of God among men. Dr. Fleming contends that direct attacks on the Catholic church is unwise as well as on other religions. Inclusiveness must supplant exclusiveness. Jesus was not interested in labels. Mere group terminology can not secure salvation.

Proselytization has been too big a factor in missionary work in the past. Instances are cited when missionaries frankly acknowledged and defended the use of social, educational, and economical inducements to secure conversions. To have this so frankly pointed out is an indication of change in methods of work. People are weary of talk and argument. The test is whether your religion can live with the other religions in daily life. "It is significant," says Dr. Fleming, "that the best insights of modern education are at one with the dominant factors in the life of Jesus in emphasizing the sacredness of personality." This is a cursory survey of one of the most valuable books of the year. It is extraordinarily rich in thoughtful action for better understanding and higher appreciation of those religionists who differ from us.

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WORSHIPPING TOWARD CHRISTIAN UNITY. A Study and Exposition of the Devotional Approach to Christian Unity. By John B. Cowden, Author *Christian Worship*, *St. Paul on Christian Unity*, etc. West Nashville, Tenn.: Christian Unity Evangelism; 167 pages.

There is no man among the Disciples who is more definitely committed to Christian unity than the author of this book. He has written four other books on this subject and all of them are worth while. *St. Paul on Christian Unity* is, perhaps, the best of the five. But this book has noble worth. He begins by discussing the emotional, the ethical, the spiritual, the doctrinal, and the devotional approaches to Christian unity, and gives the burden of this discussion to the last. He defines it as "an effort to get Christians to work and worship together under the same roof as members of the same local body, notwithstanding their spiritual and doctrinal differences." He regards other efforts as putting the cart before the horse, whereas this appears to be the natural psychological approach.

He has a fine spirit and maintains throughout respect for the conscientious convictions of all, but he rigidly insists that these convictions should be examined in their relation to worship. He dissents from the position that worshiping together should be the goal, whereas it should be used as the means to the goal. He follows Frederick Heiler who, in a recent book, affirmed that "throughout the whole of Christendom there is a liturgical movement," passing from the sermon to the order of worship. In this Mr. Cowden sees an opportune time to emphasize the devotional approach to Christian unity and he cites both Jesus and Paul to sustain his position.



He reviews church history in the light of Christian union and finds the essentials of Christian worship to be "in the name of Jesus Christ, sincerity, penitence, humility, reconciliation, universality, indivuality, ubiquity, spirituality, and truth, given by Jesus"; and for the order of worship the following qualities: understanding, instruction, edification, hortation, consolation, quiet, and decency and order, given by Paul.

He defines Christian worship as "the feeling and expression of reverence and adoration to God, a subjective feeling given an objective expression." This calls forth such worshipping emotions as faith, reverence, humility, love, joy, and peace, but the forms in the order of worship for Christian unity constitute a troublesome and perplexing problem when applied to practical expressions, which he seeks to meet by deepening those primary expressions already referred to, "Jesus only" being the focal center of everything Christian and especially Christian unity.

He maintains that baptism and the Lord's supper cannot be separated from worship, seeing in them sacraments of unity in the apostolic church. He discusses at length both "close church membership" and "close communion" and he finds "open fellowship" a happier term for the recognition of all Christians in worship rather than the use of the term "open membership"; in the latter they receive into their churches other Christians regardless of the forms of baptism, while in the former, there is no passing of judgment on the baptism of others; there is no receiving of people into the churches, no church rolls, but all worshipping and working together as the followers of Christ. Let the Lord do the adding to the church membership.

It is an earnest, thoughtful book by one who is thoroughly committed as few men are, to the necessity of a united Christendom. His major claim is that if people will worship and work together their differences will largely disappear or be so adjusted that that for which Jesus prayed and Paul worked will be fulfilled.

---

HINDUISM INVADES AMERICA. By Wendell Thomas, B.S., M.A., Ph.D., S.T.M. New York: The Beacon Press. 300 pages.

This book is worth reading. It is not a defense of Hinduism, but is a careful study of an Eastern faith making its entrance into America. Christianity has sent its missionaries to all parts of the world. The day has come when the Eastern faiths are finding their way into the land from which these missionaries came. Dr. Thomas finds traces of Hindu sentiment both in Catholic and Protestant creeds. He, therefore, dates this invasion from the time when the first Christian colonists from Europe set foot on the American continent. He finds such thinkers as Plotinus, Thomas Aquinas, Spinoza, Schopenhauer, and Emerson carrying the influence of Hindu thought. In later years Theosophy, Christian Science and similar religious

movements found their strength in Hindu influences. The most imposing Hindu cults in America are Vedanta and Yogoda, but there are many other forms of its expression. Christianity has felt this influence and in turn it has felt the influence of Christianity.

There are eight chapters, well written, and giving an understanding of Hinduism that, perhaps, no other book in English has so far attempted. The introduction is written by Dr. Harry Emerson Fosdick. It marks the dawn of a new day in our study of other religions from attitudes of good will, understanding, and respect.

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THE URGE OF THE UNRATIONAL IN RELIGION. By William Mullendore. Boston: The Stratford Company: 255 pages; price \$1.50.

The author feels that a new unrational, a new mystery must be found for the religion of these times and he sees the value of linking science with religion with a passion that will satisfy the emotions as well as the intellect. "We need a great commanding affirmation of God, of immortality, of sin and salvation that has a passion in it, and this too based not on the old irrational sanction of the sixteenth century and beyond but on the ultra-rational sanction of the twentieth century and beyond. Religion for our day waits for this man. Until he comes religion will not die, but it will languish and function poorly."

He discusses "spiritism and the Bible," "The Holy Spirit—its gifts and spiritual guidance," "miracles," "the temptation and symbolism," "symbolism and the blood of Jesus," "the mystery of faith" and "the seen and the unseen." In the mysticism of the soul and the mystery of faith the author roams through some of the most fascinating fields of spiritual thought and has produced a book that will provoke serious thought in the minds of those who peruse its pages. It is an attempt to rediscover the spiritual values of life and give new luster to some of the great experiences of the Scriptures.

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GREAT THEMES OF THE CHRISTIAN FAITH. As presented by G. Campbell Morgan, Edwin Holt Hughes, and others. Arranged by Charles W. Ferguson. New York: Richard R. Smith, Inc.; 204 pages; price \$2.00.

This book contains fifteen sermons on such themes as "The Quest for Jesus" by G. Campbell Morgan, "The Cry of Dereliction" by George A. Buttrick, "The Belated Preacher" by Clovis G. Chappell and "Talking Peace and Thinking War" by Charles E. Jefferson. The other preachers are Edwin Holt Hughes, Ernest Tremont Tittle, James I. Vance, John A. W. Haas, William Pierson Merrill, Albert W. Beavan, Ralph W. Sockman, Robert G. Lee, Edwin H. Byington, J. H. Jowett, and Gaius Glenn Atkins. Any one of these names commands attention. It is a fine choice of preachers and the preachers have made a fine choice of themes. It is a volume of exceptional value.



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# The Equality of all Christians Before God

This is a full report of the New York Conference of the Christian Unity League, held at St. George's Protestant Episcopal church, Nov. 13-15, 1929.

This Conference marked the turning of a decisive corner in the advance toward a united church. Every one who is interested at all in Christian unity will want to read this volume. Every page abounds in interest.

Here is a part of the program: "Prayer as a Factor in the Unity of the Church," by Dr. Peter Ainslie, Baltimore. Greetings by Dr. Karl Reiland, rector of St. George's church. "The Need of a United Christendom," by Mr. Robert Fulton Cutting, vestryman of St. George's church. "What a United Church Can Do That a Divided Church Cannot Do," by Dr. W. Beatty Jennings, Philadelphia. "How Much Christian Unity Do We Now Have?" by Dr. Beverley D. Tucker, Jr., Richmond, Va. "Recent Evidences of Growth Toward Christian Unity," by Dr. J. W. Woodside, Ottawa, Canada. "The End of a Cycle in Protestantism," by Dr. Charles Clayton Morrison, Chicago. "A Survey of the Day's Thinking," by Dr. Robert Norwood, New York. "Possibilities of Attaining Christian Unity," by President Daniel L. Marsh, Boston. "What Would Be the Attitude of Jesus Toward a Divided Church?" by Dr. Charles E. Jefferson, New York. "Shall We Continue Our Emphases on Orthodoxy and Conformity Rather Than on Purposes and Objectives?" by President George W. Richards, Lancaster, Pa. "Our obligation to the Future to Hasten a United Christendom," by Dr. W. H. P. Fauce, Providence, R. I. "The Call of the Future for a United Church," by Mr. Stanley High, Editor *The Christian Herald*, New York. Discussion follows each of these addresses.

The dramatic moving of the Lord's supper from St. George's church to the chapel of Union Theological Seminary, with Dr. Henry Sloane Coffin as celebrant, assisted by Dr. Karl Reiland, Dr. Robert Norwood, and Dr. Wallace MacMullen, was one of the significant events that indicates we have come to the time when brotherhood has priority over conformity to ecclesiastical practices.

This is one of the great books of the year.

**Price \$2.00; paper cover \$1.00**

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*"God gave unto us the Ministry of Reconciliation"*

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INTERDENOMINATIONAL AND INTERNATIONAL

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# A Statement

**THIS** journal is the organ of no party other than those, growing up in all parties, who are interested in the Unity of the Church of Christ. Its pages are free to all indications of Christian Unity and Ventures of Faith. It maintains that, whether so accepted or not, all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Savior — are parts of the Church of Christ and that their Equality before God is the paramount issue of modern times.

Such a journal must, necessarily, be unofficial in its attempt to be an Interpreter of the mind of the churches and in furnishing a Forum for better understanding and cordial appreciation between the divided, and sometimes far isolated, communions of Christendom. It, thereby, seeks to contribute something to clear the way to the Altar of Reconciliation.

It does not hold itself responsible for the individual opinions of its contributors, except in a very general way as to their character and general attitude; but it invites to its pages such contributions of thought as will, on one hand, help in the removal of misunderstandings, and, on the other, create an atmosphere where our differences may be frankly faced and freely discussed in Christian Fellowship.

All contributors are allowed the same freedom in the expression of their thoughts, as the Editor exercises for himself. He does not anticipate that others will always approve his thoughts, any more than he presumes to assume responsibility for the thoughts of others; but every writer is responsible for what appears above his own name. We are to be free to think and equally free to let think, until, in corporate thinking and corporate praying, we find the Road to Brotherhood.

Consequently, this journal is not only not the organ of any party in Christendom; but, likewise, it is not the exponent of any theory of Christian Unity. It follows the reality in personal experience of spiritual growth in Christ—growing up in Him and toward other Christians as we find the Truth, which shall free us from suspicion, prejudice, pride, and unlove. Then we shall be able to interpret Christ in those terms which He expressed in His own words,—“By this shall all men know that ye are my disciples, if ye have Love one to another.”



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**CONTRIBUTED ARTICLES:**—THE CHRISTIAN UNION QUARTERLY is open to contributions from all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour. It is entirely immaterial whether these contributions agree or disagree with the Editor's position, or the position of any contributor. We are seeking to bring together those who differ, for unless we frankly face our differences, and think them through, we shall never agree. THE CHRISTIAN UNION QUARTERLY welcomes to its Forum all Ministers of Reconciliation.

**PRICE:**—The price of THE CHRISTIAN UNION QUARTERLY, published in January, April, July, and October, is seventy-five cents a single copy, or two dollars and fifty cents a year, in the United States and all parts of the world. A local church of any communion contributing annually \$5.00 or more to THE CHRISTIAN UNION QUARTERLY EXTENSION FUND will be entitled to receive two copies of THE QUARTERLY free for one year—one copy going to the minister and the other copy to some designated person or institution.

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APRIL, 1931

## AT THE EDITOR'S DESK

God save the church from cautious men. These are serious times. We are entangled in our denominational meshes. God give us men who are not afraid to adventure. We are surrounded by too much caution. I have no desire to offend any man, woman or child, Catholic or Protestant. I love all who love Jesus Christ. But a divided church is wrong. Denominational caution betrays the weakness of the whole denominational system. The greatest need of these times is for Christians to adventure in brotherhood toward other Christians. There will be whispers of caution in every attempt toward adventure in brotherhood. We will never get brotherhood as long as we listen to these warnings. The church to-day never so sadly needed the unafraid. Love is a reality. It is essential to the survival of Christianity. Love only for my party or my communion is not Christian love. Christian love includes all Christians and Christianity breaks down if it does not find outlets for love to the whole family of God.

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Just as the materialistic or mechanistic interpretation of the universe is a dead thing with the modern mind, so these barriers to intercommunion fellowship are dead issues. People can hold these various systems of theology if they want to. The time will never come when everybody will think alike in theology any more than everybody will think alike in art or medicine. But everybody can be Christian enough to be brothers to all other Christians. If one has been benefited in holding to the pre-millennial coming of Christ, let him hold to it; if another holds to the post-millennial coming of Christ, let him hold to it; if one has been benefited in practicing baptism by immersion, let him continue it; if another has been benefited

in practicing baptism by sprinkling, let him do so; if one prefers an episcopal polity and another a presbyterial polity, let these have what they want in these matters; but be forever unwilling to excuse anybody from the practicing of love throughout the church of God. These other things are in the realm of theoretical or formal Christianity; but love is in the realm of vital Christianity. A man can hold to these other things and not be a Christian; if he loves all the brethren he proves that he loves God. The world wants a church that is in love.

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The modern heresy of Christendom is its policy of exclusion. Because one group of Christians does not accept in toto what another group of Christians holds to, they are excluded, yet both groups believe in God and accept Jesus Christ as Lord and Savior. This has been so common in church history that it is usually passed by as possessing some kind of virtue in the name of conscience. And it is so defended on the ground that these Christians are conscientious. Let them become Christian first and conscience will undergo some changes. Not exclusion, but inclusion is the law of love. That is the weakness of the Catholic Church. Exclusiveness and catholicity cannot be harmonized. Where one exists the other cannot exist. It is not the Catholic pope, nor the Catholic cardinals, nor the Catholic episcopate, nor the Catholic ritual that raises questions of Christian integrity, but it is its exclusiveness. Rome bars all doors between herself and the rest of Christendom. Most of the Protestant bodies try to imitate Rome in this matter, but whether it is Rome or a Protestant body, it is weakness and a denial of catholicity.

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The book, *The Equality of All Christians Before God*, which is the record of the Christian Unity Conference at St. George's Church, New York, 1929, has been freely discussed since its appearance in November. The issue is clear. The beginning place of Christian unity is the recognition of all Christians before God. So long as one communion, whether



it be a large communion or a small one, assumes superiority over other communions, all attempts toward unity are blocked. Fine phrases and much talk amount to nothing. It is not something to be argued about as if it were a theory; it is a fact that all Christians are equal before God. This is fundamental in Christianity.

It may be interesting to readers of *The Christian Union Quarterly* to have a line or two from some of the letters that have been received on this book.

Dr. F. W. Norwood, Minister City Temple, London:

"You move with more freedom along these lines in the United States than we do here in England, but what you are doing will have reflex influence. To me the logic of the League's general position is unassailable."

Dr. John R. Mott, New York:

"The title (*The Equality of All Christians Before God*) tremendously pleases me. It tells the whole story."

Bishop Horace M. DuBose, Nashville, Tennessee:

"I most heartily agree with the motive and lead of the book. It is a fine contribution to the principle of Christian unity, to which I subscribe absolute loyalty."

Dr. J. A. Cramer, Utrecht, Holland:

"We have to accept the fact of the differences between the various churches, which are the result of historical development. But we have to remind every church and every member of these churches, that all Christians are equal before God. No church has the right to exclude members of other churches from the holy communion. When I was minister at The Hague I admitted to the holy communion even those who were not church members. There is an invisible church which has nothing to do with our denominations as such, however our Lord may use the denominations for his divine purpose. I rejoice in every effort to bring the churches in closer contact with each other. I am sure that the blessing of God will rest upon these efforts. However, unity will not come so much by

our efforts to find what we have in common as by recognizing the common danger that we face."

Bishop Harald Ostenfeld, Copenhagen, Denmark:

"I agree with all the statements about the equality of all Christians before God, but how can this equality be realized? God must create equality and unity and the question with us is whether we are willing to give room to his work in us, especially in the holy communion. I do not think it is necessary to have the same methods of its observance, but we should accept intercommunion of all baptized Christians who wish to come to the communion table. In most instances we can pray together, read and hear the word of God together, but the special means for creating unity, which is the observance of the Lord's supper together, is mostly avoided."

Dr. Raymond Calkins, Cambridge, Massachusetts:

"The book contains strong, unanswerable arguments for the union of our Christian churches here in America. The addresses by Dr. Morrison and Dr. Faunce interested me especially. This conference and publication ought to hasten the movement for the union of churches which are likeminded in polity. It offers, however, no solution of the critical question of a possible union between the Anglican and Protestant groups, to say nothing of the other great churches of Christendom. I have gravitated myself to the opinion expressed by Dr. Sanders that progress in the immediate future must lie not in organic union of existing groups, but in a working union through some intermediary organization or synod."

Dr. Henry T. Hodgkin, Pendle Hall, Wallingford, Penna.:

"I feel that the position taken in the volume is fundamentally sound. If there was a really frank recognition on the part of all great Christian churches that those who belong to other Christian groups had just as much right to their opinions as those who belong to our own and that truth is far bigger than anything that can be kept within one ecclesiastical system, we should, in my opinion, be on the high road to a united witness before the world."



Dr. S. D. Chown, Toronto, Canada :

"The book is an arsenal of information, argument, and experience, which should be in the hands of every well wisher of the unity of Christian forces. Every utterance is weighted with profound conviction and palpitates with energetic thought. The book cannot be read without creating the conviction that indifference to unity on the part of any church or individual marks the backwash of a discredited conservatism."

There are many others but these are sufficient for the present.

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We have got to get away from our denominational conceit. Ask a Catholic or a Disciple or an Episcopalian or a Presbyterian or a Baptist or any one of the other two hundred denominations — ask the majority of them if they believe that all Christians are equal before God. There will be some wholesale dodging or a bold affirmation denying this principle. The denominational mind still prays, "Lord I thank thee that we are not like the other denominations." The only thing my communion has against me, so far as I know, is that I maintain that there are Christians in all communions just as good as the Christians in my own communion and are equal before God with my own, hence they should be treated as such. That sounds like a very tame statement, but to many Christians it is a very radical position. One of my brethren in Seville, Ohio, bursts forth in wrath and wrote me a few days ago,

"I must say that you are just a fool. You should be put in an institution for the feeble minded. You do not seem to know as much as Balaam's ass. Get out and go to the devil to whom you belong."

Occasionally I get letters similar to this from persons in various communions. This one is from one in my own communion and hence I present it for observation. The writer of this letter is a Christian, doubtless thought highly of in his church, and he conscientiously believes that he was moved by

the Holy Spirit to write this letter. I have nothing harsh to say and it is not presented for that purpose. The crudeness of its expression indicates a lack of education and culture on the part of the writer, but some time ago I had a letter from one high up in another communion, who had both education and culture, but the letter was equally as crude as this one. It is an instance of the party mind which is always carnal. It was this mind that led in the martyrdoms of the past and that would do it now in the name of the Lord Jesus if the civil law would allow it. It is the mind that builds sectarian walls and that would die for their upkeep. It is a difficult mind to deal with, but there can be no Christian unity until this mind is frankly faced with the love and humility of Jesus. It is not difficult to go to a case like that in the Spirit of Jesus, but the difficulty lies in making any headway on the carnal mind, and yet there is nothing finer in the world than to work at it. Some day there is going to be a united church of Christ on this earth.

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The Christian Unity League announces three conferences: one in Cleveland, with the church of the Covenant, the last of November, 1931; another in St. Louis, the week before Lent, 1932; and another on the Pacific coast in the San Francisco area, sometime in 1932. These conferences will follow about the same order, beginning with the Lord's supper either on the evening before or on the first morning of the conference and continue for two days. These programs are now in preparation. They promise to be equal to the New York conference of 1929. There are no freer conferences on Christian unity in the world than the conferences of the Christian Unity League. In these conferences men and women are free to think their way out of our denominational entanglements into larger and finer fellowships. The Christian Unity League is composed of thousands of the most forward looking men and women in our American Christianity, including persons of every communion in America.



# ADVANCES TOWARD CHRISTIAN UNION IN 1930

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BY REV. WILFRED MONOD, D.D.

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## I

*From London to Mürren. "Faith and Constitution."*

THE pioneers of the reunion of the churches are truly beholding inspiring landscapes. Last year the Continuation Committee of the Ecumenical Conference of Faith and Order at Lausanne sat in the Upper Engadine. This year we held session in the Bernese Oberland, in sight of the mass of the Jungfrau: a senate of Titans, seated in a semi-circle above the earth, enveloped in an immaculate ermine mantle; at dawn a plume of light was reflected from their helmets of ice. And all this vanished into the nothingness of our small planet just as soon as the first star began to twinkle in the zenith.

To hasten the approach of a Christianity, work of the kingdom of God, what a task, what a vision! To meet those who are filled with this holy longing for home, those who burn with a supernatural hope, what a benediction! The mere contact between the workers of this chosen company, without doubt, develops an energy in the service of the envisaged ideal. We know to-day, in the domain of wireless telephony, that it is only necessary to set up a receiving station to be able to receive musical waves previously inaudible. An analogous thing happens in the moral world when souls in accord assemble to breathe the same breath of the Spirit.

The business meetings have their great importance; but it is in the private conversations that the different spiritual

families of historical Christianity come to know one another, to commune in the intimate sanctuary of "the life hidden with Christ in God." In a little chapel of the village one morning I bowed myself down close by a German Lutheran and received the holy supper from the hands of an Anglo-Catholic. One evening, under the milky way, being overburdened, I prolonged an unforgettable conversation with an American pastor; we talked of the mystic secret: "Abide in me, and I will abide in you." The session failed to use a liturgical project which I had prepared for our annual gatherings, but I had the privilege of presiding over one of the periods of morning worship; and while I commented upon the first two verses of the epistle to the Philippians, my soul breathed the perfume of the united church.

We had about sixty, who had nearly all participated in the universal Conference of Lausanne. Of laymen there were alas only a few. Concerning pastors present, a scarce fifteen added nothing to this title of honor; one counted more than twenty professors, and more than twenty ecclesiastical dignitaries, of whom there were about fifteen bishops and three archbishops (one Anglican, and two Orthodox). Happily, one of the characteristic features of the session was the presence of about ten young persons, nearly all students, especially invited to introduce them to the ecumenical movement; among these a French pastor recently ordained and a Chinese professor. Two delegates from this group of observers being admitted to speak, we hear the echoes of the beautiful and legitimate impatiences which are swelling up in the souls yet unused to certain timidities, certain hesitations, certain postponements — then that humanity in distress is calling for aid.

The unusual presence of fifteen bishops was explained in part by the fact that the Anglican conference of Lambeth, which came to the close of its work, had assembled in London more than three hundred prelates. This is an exceptional circumstance. It should be added that it did not at all restrain the fraternal freedom and spirituality of our discussions. Moreover, on the whole, we gathered at Mürren under the emotion generated by the discussions of the Lambeth Assembly, which



are of a decisive importance for the future of the ecumenical movement.

It is impossible to escape the impression that the Anglican church in diverse directions has passed beyond the stage of preliminary discussions, and that it is ready for immediate action, whether it be on the side of the Orthodox church, the Old-Catholic church, or the united church which is now in process of formation in southern India. In the latter case the concern is for a plan minutely elaborated, under pressure of the religious exigencies of missions, to group all the converts to the Gospel in one single ecclesiastical body (which shall not be only the Anglican church), under the direction of a single clergy; this shall be formed of Anglican pastors or missionaries, Methodists, Presbyterians, Congregationalists, who all accept the episcopal organization; but it shall be an episcopate whose existence will not be necessarily bound by certain historical or doctrinal theses; it shall be, instead, singularly democratized by the regular collaboration under one presbyterial regime of the congregation of believers. In this united church Episcopalianism, Presbyterianism, and Congregationalism are taking their stand together in the service of the missionary and apostolic Gospel.

Such a project should appear unacceptable to the theorists of the Anglican high church; they should not be able to deny the fundamental axioms of their ecclesiology; they should not be able to give up the divine deposit confided by the Lord to their "fathers" through the authentic ordination. One might have feared at Lambeth a rupture on the interior of the Anglican church. But the spirit which reigned in the memorable assembly of Lausanne renewed the spiritual miracle; and the Lambeth conference unanimously "gave its general approbation" to the famous project which the churches of southern India are attempting to realize. This vote taken in mutual confidence, and in an outburst of faith in God, was saluted by the chant of the doxology.

That is veritably a new departure in the annals of Christianity; for if a united church succeeds in constituting itself upon such bases, for the love of saving pagans — this work of

the pioneers will serve as a foundation for all analogous attempts in the future, each time that the issue is raised of a practical *rapprochement* between the sacerdotal and the prophetic types of religion, in a common consecration to Jesus Christ.

In order to appreciate the value of this historical date, it is necessary to discern the reactions of the attitude adopted by the Anglican church. Theoretically it retains its traditional position with reference to apostolic succession, the clergy, the sacraments; and if it practices intercommunion with the Scandinavian Lutheran church, in its eyes it remains faithful to these principles. Nevertheless, it knows well that the Scandinavian Lutherans celebrate the Lord's supper with all the Lutherans of the earth. On the other hand, the Anglicans in India who are concerned in the new united church celebrate communion with Methodists, Presbyterians, Congregationalists, who continue to commune, moreover, with all the Protestants of the world. The Anglican church finds itself then, henceforth, in a new religious situation, which corresponds moreover to its noble ambition to be a sort of agent of *liaison* between all the historical forms of Christianity.

Certain representatives of the Nonconformist churches in England have regretted that the Lambeth Assembly did not renew the advances with reference to these churches which characterized the Anglican attitude in the preceding assembly in 1920. But the appeal for unity launched ten years ago has not been retracted; it is expressly envisaged in the new encyclical. The negotiations with the Nonconformists were only not touched upon again, while the Lambeth conference marched in other directions, along open roads; and in fact, moreover, its generous decision with reference to the project elaborated in India is equivalent to a resumption of discussions engaged in with the Nonconformist churches.

At Mürren these latter, through the Methodists, expressed their voice with a dignity, a seriousness, a moderation, and intimate feeling, which produced a profound impression. While the Anglicans declare that intercommunion, the free and mutual participation of the holy supper among Christian



churches, shall be the final seal of a realized ecclesiastical unity, the Protestants affirm that it ought to be the supernatural means for attaining the goal; for it would fortify the sentiment of spiritual unity already existing and complete.

However long the representatives of the Assembly of Lausanne may be divided in the theoretical domain, concerning a question however essential, it is evident that the progress toward a Christianity can not advance except with slowness. The best way in which to hasten the movement is to exercise perfect freedom in the positions taken; we all recognize in regard to our Orthodox brethren, the Old-Catholics and Anglicans, their intransigence reflected on the sacramental ground; they render us a service in obliging us to study more closely certain profound difficulties. In our turn, we shall be eminently useful to them in restating with firmness the principles of free spirituality, Scriptural fidelity and the evangelical inspiration for which our innumerable martyrs of the Reformation have poured out their tears and their blood.

Before the session of Mürren, I had accepted the invitation of an English professor of theology to examine with him the bases of essential Protestantism. These conversations continued during the session by means of enlarged discussions were very profitable to the participants. One decides to re-express and to publish in different languages those fundamental theses which I had the privilege of publishing in *Evangelie et Liberté* after the Lausanne conference; these may be of such nature as perhaps in the future to facilitate the crystallization of those vital principles which constitute the *raison d'être* and the glory of eternal Protestantism.

## II.

### *From Chexbres to Paris. "Faith and Action."*

The atmosphere of our ecumenical sessions is without a parallel. At Mürren, Friday morning, I communed in an Anglican chapel; Sunday morning at Chexbres, after having preached in the church of the Waldensian village, I had the holy joy of distributing the supper with the pastor of that Cal-

vinistic parish and the Lutheran archbishop of Upsala. That same evening at Vevey the ecumenical council for practical Christianity assembled for an opening service of worship; before mounting the chancel for the sermon, I heard the reading of the beatitudes by the pastor of the church, then the reading of the New Testament and the creed in Greek by the Metropolitan of Thyatira. After the sermon the superintendent of Munster delivered an address in German, and an American pastor from New York delivered a brief discourse in English. The final benediction was given by the Anglican bishop of Winchester, dressed in violet, in several languages.

This fervent concentration of the religious forces of non-papal Christianity on the basis of the moral and social application of the Gospel is a capital development. Its importance is so considerable that the sovereign pontiff is attempting to protect his flock against the fascination exercised on them, on many Catholic souls, by the brilliance of the ideal set up at Stockholm. Therefore the encyclical *Mortalium animos*. But this did not restrain the Jesuit Pribilla from publishing last year a large volume, *Stockholm, Lausanne, Rome*, where the author attempts to demonstrate that the papal church has never pretended to prohibit an effective coöperation in the domain of social Christianity with the movement emanating from Stockholm. In brief, Rome was able to adopt in our regard, on the ground of the applied Gospel, if not the "policy of collaboration," at least the "policy of support." And this significant volume is put forth with the ecclesiastical *imprimatur*. This proves that at Rome the perfect opportuneness of the encyclical may be doubted. A famous pope saw in the Reformation nothing but a simple "quarrel between monks." The present pontiff would not have discovered in the development of social Christianity only a simple effusion among pastors.

In principle the program of Stockholm touches more directly upon the problems of flesh and blood than that of Lausanne. During the conference of 1927 in the *Palais de Rumine*, the assembly so buried itself in its special task that it remained without ears for the immense cry of anguish which shook the universal proletariat during the tragic anguish of



Sacco and Vanzetti in the United States. The reunion of the churches would without doubt put an end to a scandalous waste of time, of money, of spiritual energy; then there would be free for the service of the kingdom of God various forces which to-day are not giving a clear account of themselves. To labor on the ecclesiastical ground, this is not necessarily to desert the social domain. But it remains true that the good Samaritans, concerned above all for the wounds of humanity, are still alas! few in number.

A single article would not suffice to give an account of our meeting at Chexbres: there was placed on foot a solid reorganization of our central administration; one heard, among others, the commission of the social institute at Geneva, the committee for the coöperation of the churches and of work (with pastor Elie Gounelle as chairman), the commission of the press, the commission of youth, the commission in charge of a message to the churches on the moral question, the commission on the coöperation between theologians, the annual reports of the five sections among which are found all the churches sharing our movement. I shall call attention to only three or four points.

*I. Churches and Governments.* The ecumenical council in its session at Eisenach last year examined a proposition of Bishop G. Bell, which may be summarized thus: All governments have declared, in the Pact of Paris (1928) that war, considered as a means of settling international disputes, is a crime. Then a government should henceforth be a criminal if it begins a war refusing recourse to arbitration offered loyally by the adversary. In these conditions the perjured government should not be able to count on the moral support of the church in the country which it represents.

The ecumenical council, after discussion, transmitted this pledge, of which it "approved the inspiration and the purpose," to the directing committee of the Universal Alliance. This latter in last September made the resolution its own.

At Chexbres, the report of the general secretary presented a summary impression of the repercussions in different countries of that significant decision. Then the bishop of Winchester spoke in these terms: "During the naval conference of London

this spring, I talked with an influential man of the state. He told me that there does not exist in the world an organized opinion in favor of peace; and that only the church was in a position to make an end of a moral situation so dangerous." The bishop added: "If war should be declared again in Europe one should not pardon the impotence of the churches to prevent it. In 1914 they might be accorded the benefit of extenuating circumstances, for they were surprised by the developments. In the future that will not be true. Here we are neither utopians nor pacifists, but Christians who have the unique occasion to apply the principles of the Gospel to the organization of a solid peace." Then Archbishop Söderblom spoke some strong words in the same sense: "This is finally," he cried, "the first important step made by the churches on the basis of reality in modern times."

The adoption of the report presented by the secretary general was then taken by voice. I observed that after the solemn declarations of the preceding speakers, it was morally impossible for the ecumenical council to recoil before its proper responsibilities; last year we had not taken a position ourselves concerning the pledge sent to the Universal Alliance; this time the moment had come for us all together boldly to affirm a sacred conviction. These words produced an animated discussion. . . . But night brings counsel and the Spirit of God inspires! The next morning Bishop Bell and Rector Deissmann presented an excellent text which was voted unanimously.

*II. The Persecutions in Russia.* Professor Henri Monnier read a moving appeal in favor of martyred brethren in the Orthodox church. Pastor Elie Gounelle associated all the ecumenical council in a poignant intercession for the victims. The text of a resolution was voted which should be not only Platonic, for according to the Bolsheviks themselves, the movement of protestation loosed in the Occident by the anti-religious persecution in Russia has exercised a useful influence. For one thing, the persecuted Christians have suddenly learned, for the first time, that Christianity speaks to them directly in addition to the head of the government; on the other hand, the government has judged it prudent to exercise a certain restraint in



its activities. It is rallying to the opportunism of a notorious Communist who counseled moderation of the campaign of destroying churches. "Such comrades reproach us," he said, "that we are pausing because of the alarms of the peasants; but when these alarms become a torrent, one finds oneself in the presence of a political factor to be considered."

Without doubt the protestor at times without foreknowledge discounts the value of his protestation. Thus the papal church continues learnedly to teach that it has the right to abolish heresy by sending the miscreant to death. The Orthodox church in the time of Czarism excommunicated a Tolstoy and persecuted evangelical Christians. Our Protestants, aroused against the Communist atheism forget the lamentations of Lord Shaftesbury in the nineteenth century, when he attempted to get the English parliament to adopt legislation in behalf of workers, protecting women and children, whom the industrial machines were destroying by the thousands; he lamented sadly that the Anglican clergy remained deaf to his appeals. Now in England at that very time Karl Marx was a man respected, heard, noted. But at present he is in power with Lenin, and he denies God: in his turn, according to the pious Lord, the impious Communist denounces the church.

These surveys of the past are humiliating in a salutary way; they also aid our generation to comprehend what the "miracle of Stockholm" signifies. A new spirit animates Christianity. It suffers at times for having been unfaithful; it also suffers for fidelity to its ideal. Vinet declared that one slanders the church in predicting easy days in it here below. Ah! if the revolution broke out in the Occident,—as God lives! I know more than one Christian who would make himself "stand against the wall and be shot with joy for the love of Jesus Christ."

*III. The Appeal for Prayer.* The ecumenical council did not judge it useful to refute the papal encyclical. Discussion alone is unable to dissipate the misunderstandings of the centuries. The essential thing is for us to hold to the center of spiritual reality, to the heart of the Gospel, and thereby to provide a meeting place for all Christians above doctrinal and

ecclesiastical barriers. Such is the profound sense of the appeal for prayer which was adopted at Eisenach and which the ecumenical council at Chexbres requests the churches to spread far and wide without delay.

It is worth the trouble to re-read the lines of that appeal. Truly they have a peculiar ring, unknown, or at least rare, before the world war: "We address an ardent appeal to all the disciples of Jesus Christ, 'our hope.'" Whatever be their special vocabulary or peculiar tradition, they multiply the occasions for collaboration in fraternal service in adoration of the Father . . . Christians who belong to diverse families of traditional Christianity should avidly search for occasions of prayer together in intimacy. They should also, on the other hand, become acquainted with the hidden devotion which nourishes the piety of their brethren belonging to other confessions. They should know how to utilize for their own edification the spiritual treasures which twenty centuries of Christianity have accumulated in the liturgies of the different churches. By this means, very humble and accessible to all, Christian souls will be able, always with advantage, to commune together in the inner sanctuary of their conscience; for they all affirm with the symbol: *I believe in the communion of saints*.

To close, there are certain interesting indications for the sons of the Huguenots. The ecumenical council heard a short message by the undersigned on the response made in France, in the intellectual circles, to the message of Stockholm. It was brief, for the day before in the casino of Vevey, we had treated the same subject, my friend Gounelle and I, before a large audience.

Do the thoughts turn toward our country? The coming year, toward February, the executive commission of the council will hold session in Paris; the Protestant Federation will certainly be happy to be received by such hosts. And in October the international commission of theologians will probably organize an assembly of professors in the studious silence and artistic atmosphere of Caen, the admirable city of Normandy.



If it is legitimate and helpful to smile without malice, I may be permitted to reproduce the following conclusion, taken from a Waldensian journal: "After having eaten on the terrace of the hotel and admired the moon in all its splendor, the delegates of the ecumenical council of practical Christianity returned in automobiles to Chexbres, from where they re-entered their country, having the satisfaction of having contributed to the *rapprochement* of the churches of Christianity."

### III.

*From Bombay to Lambeth. "The Anglican Encyclical."*

Those who endeavor to comprehend the graph of Christian movement in the present world arrive at the following conclusion: missions are uniting the church.

The human race itself should already be Christianity itself. Without the apostolic activity of St. Paul among the pagans, activity liberating from the Mosaic yoke, initiative universal and catholic, the Judeo-Christians would have maintained the nationalistic body and sacerdotal form of the old covenant. The "apostles *par excellence*," chosen, instituted, ordained, instructed by Jesus, and to whom the chain of ecclesiastical tradition has become officially attached, are precisely the persons who sought to confine Christianity within Judaism. Who delivered, in spite of them, from their mortal prejudices? A late comer, who did not belong to the college of the twelve, a missionary.

The history of Christianity certainly poses a tragic problem to the thoughtful believer, for this new, free, hardy, inspired church ended by finding itself more or less deeply encased in the religious forms of the Jewish hierarchy and in the civil structure of the Roman administration. Without doubt the Reformation was a return to St. Paul on doctrinal and ecclesiastical ground; but force of circumstances soon crystallized Protestantism in an attitude quasi negative with reference to the papal establishment. It was necessary to await the awakening of the missionary spirit in the Christianity called evangelical, for which the Reformation itself neatly

affirmed, as St. Paul again, concerning the plan of positive activity in the service of the kingdom of God: "It is necessary that Christ reign!"

To-day Protestant missions have become a veritable power in the world, a prodigious religious influence, which commands the respect and excites the envy of the Roman church, although the latter has never lost from view the divine charge to evangelize the heathen. Protestant missions are to-day the dominant factor of Christian activity here below. They have acquired and conquered the right to throw the enormous weight of their experiences, experiments, triumphs into the pan of the scales where the spiritual destinies of the human race are being weighed. Now to-day missionaries by thousands and their converts by myriads, forming in bloc, are demanding unity on the Christian front in the face of contemporary paganism.

Their voice has grown with a strange rapidity. At Stockholm in 1925 it was scarcely perceptible. At Lausanne in 1927 it threw a defiance to the old churches: "Unite! Or we shall march on without you toward the immediate and total unification of the young churches, come out from pagan darkness in Asia and Africa." At Jerusalem in 1928 the congress of all Protestant missions, assembled during holy week on the Mount of Olives, together envisaged the problems which are to-day presented before the pioneers of evangelization. It took up again in some way the questions considered at Stockholm and Lausanne and proposed solutions more audacious; not only on moral, social and religious grounds, but in the intellectual domain: philosophical or doctrinal. This beautiful ease of movement and this courageous independence may be explained: on the one hand, the two ecumenical conferences of Stockholm and Lausanne had prepared the way; on the other, the members of the assembly, gathered solely from Protestants, had received the same spiritual formation.

It is in that sense that it is permitted to affirm that missions are uniting the church. That is not a paradox but an observed fact. Last year in the annual session of the steering committee which directs the movement "Faith and Consti-



tution," the Anglican bishop of Bombay explained to us the famous project of the united church in southern India: Episcopalians, Methodists, Presbyterians, Congregationalists commune at the same table of the Lord. This prelate is not at all of those who attach themselves to the liberal branch of the Anglican church. At Maloja he officiated one morning at the altar for the celebration of the holy supper; present in the chapel, I followed with respect the use of an elaborate ritual. Afterwards I said to my colleague in the holy ministry: "I did not dare to commune, fearing to impose myself. But if I had knelt at the altar, would you have given me the symbols?" He responded with a smile: "Yes, for here . . . *all* is possible." These are not the words of a man indifferent in sacramental matters. Now this bishop is the same one who, at Maloja, in a special session called by him responded patiently to all the questions asked him, especially about the meaning of the expression so ambiguous: "the historic episcopate." And by his side ready to respond with the bishop to the same demands, was seated a Hindu brother, who neither had a white skin, nor was of the apostolic succession, nor of the episcopal tradition, but who had taken an active part with the Anglican bishop in the studies and discussions from which the new ecclesiastical constitution is to issue. This dark-skinned Christian, this layman, a disciple of the only Lord of the church universal, symbolized, incarnated missions before us! His presence explained all, justified all. "You shall be my witnesses in Jerusalem, in Judea, in Samaria, and even to the ends of the earth." Even to India. . . .

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And it is not only the crying needs of evangelization in the pagan lands which explain the generous attitude adopted by the Lambeth conference, but the cares of evangelization in "Christian" countries: another kind of missions. And this again has worked marvels.

In the encyclical letter of bishops, one breathes large breaths of the same spirit of the universal conference on social Christianity. The general theme is that of *testimony*. "If the

church is the body of Christ, it is the organ through which his Spirit should be expressed in the world. He did not confide his Gospel to writings, but to a society charged with interpreting and making concrete his ideal of life."

A part of the encyclical is consecrated to the holy ministry, "the highest form of service to which a life may be devoted." The bishops demand that appeal be made in the church to the capacities and devotion of woman; that she be accorded "a place of honor," particularly in an "order of deaconesses" consecrated by the laying on of hands; but also in carefully organizing lay groups of women, devoted to the service of the church in each diocese.

And how many other aspects of practical life are touched by the encyclical!—with a vigor of thought, a simplicity of movement, a sincerity, a humanity of accent, which make of these remarkable pages a document as little clerical as possible, very modern without being modernistic, and very Protestant without ceasing to be catholic in the legitimate meaning of this beautiful term. See how the Anglican church has been strengthened by the need of rendering testimony and evangelizing; it is regenerated by the missionary ideal.

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This great preoccupation with the service to the kingdom of God permits Anglicanism to preserve the necessary unity on the inside, where the most divergent tendencies, it appears, are practically conciliated. This church thus gives an example to all Christianity which will not be lost; just as the Swiss confederation offers a model to the future United States of Europe.

The idea of Christian work and testimony so dominates the Episcopal encyclical that a significant passage is found where the Anglican church is exhorted to coöperate ever more "on the ground of evangelization with Christians of other communions." For "while the leaders discuss the unsolved ecclesiastical problems," innumerable disciples of Jesus, from now on, will comprehend them even better in publicly giving testimony to the truths which we possess in common."



Among the truths which these bishops put in the first place is faith in the Father. The encyclical begins precisely with a systematic exposition of the Christian doctrine of God. At a time when certain Christians would desire to bring back the church to a biblical literalism, the Anglican council publishes the following resolution: "The holy scripture does not propose to furnish information on subjects relating to scientific research; and, moreover, it is not a collection of separate oracles each of which would be an expression of final truth." And more, at a time when a certain theology insists on the mystery of an inaccessible God, separated from humanity by a metaphysical gulf, the Episcopal conference affirms: "Civilization, in so far as it is good, is a gift of God, just as much as his grace in Christ. It is not necessary to accept an idea of God which would be incompatible with his character as it was revealed in Christ." "We have ceased believing," says the report, "that God 'sends' sickness, wars, catastrophies, premature deaths." On the other hand, we recognize "that there is lacking in our sermons, our religious literature, our instruction in general, a positive and confident teaching on the sovereignty of God in human life."

Evidently, in its logical plan, this position is contradictory; we touch there upon the saddest, the most tragic point of the religious crisis, which is presented in the domain of pure theology. But the essential for finding God is the intimate spiritual attitude. The encyclical declares: "So far as possible, we should not only read and think. It is necessary to persevere in the practice of personal prayer and to force ourselves to grow in the capacity for prayer. A most profound reflection on the subject of our holy religion and on the subject of life will stimulate our prayers; and at the same time, these will stimulate our thought about God and our faith in God. The first duty of the church is to love and adore God, in that itself resides the primordial testimony which it is called to render before the world."

Who would dare to deny that the missionary preoccupation is in the process of radically renewing the church?

*Laus Deo.*

WILFRED MONOD.

# TOWARD UNA SANCTA

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GENERAL SUPT. DR. WILHELM ZOELLNER

Munster, Germany

Over against the powerful unification of secularist and anti-christian forces in our day, and the general mobilization of these forces against Christianity, the existing disruption of our churches must be to us a matter for profound regret, exposing us as it does to the sarcasm and scorn of the enemies of the Gospel both at home and on the mission-field. The Lausanne movement is in its essence a counter-movement toward a centre, that of the *una sancta*, the one holy church. From that centre, when we have grasped it, we can move outward to consider the relations of particular churches to the one church.

To this underlying principle of the Lausanne movement we Germans have an addition of our own to make. Through the separation which has now been effected, in principle at least, between church and state, we have transcended, in principle again, the notion of merely territorial churches. Our churches are thus confronted with the task of reconstruction on a large scale; and while it is clear that this task, however bravely and hopefully it has been undertaken, is too great to be completely accomplished all at once, a right apprehension of the end is indispensable for determining the lines which our constructive work must follow. Our aim must be to grasp rightly the *una sancta* and the right attitude of our Reformation churches thereto. In view of all this we have a compelling motive for considering this particular subject. It is at this point that we can render most service to the Faith and Order movement, and at this point that we gain and expect from the movement most effective help. I turn away now from all details, in order to bring the main issue into clear prominence; and I shall illustrate the connecting line to which I referred from three points of view.



## I.

I come then first to speak of the relation of the church to the proclamation of the Gospel in the New Testament by evangelists and apostles. According to a view which was once held and is even now not entirely abandoned, the preaching of this Gospel by apostles and evangelists was the first thing which followed the equipment of Peter at Pentecost and all other witnesses of the Gospel afterward by the Spirit of the ascended Lord. As a result of this preaching of the Gospel men turned in penitence and faith to Jesus as Messiah and Lord. These converts then combined to form a congregation, and subsequently a second congregation, a third, a fourth, and so on came into being by the side of the first. These congregations sought for a link to bind them together, and thus the church was born. According to this view, the New Testament, the Word of God in the apostolic witness, is primary, and the church is secondary. The Word of God is the efficient cause, the church is its effect. In the past and present history of the church alike, it is inferred, the preaching of the Gospel is the primary thing. Congregations came into being from the coalescence of individual converts thus made; the church originates from the coalescence of congregations. The witnesses of the Gospel, disseminating the preaching of the New Testament, awake the new life in the individual through the Spirit of God; from and by individuals the church is formed.

With regard to this entire conception, which, as has been said, is still held in some quarters, a marked change of view is coming about. It is becoming clear to many that the New Testament, when accurately studied, takes a different attitude. We have learned to pay attention to the special pains which the Lord Jesus took with his disciples in order to weld them into a fellowship. We have learned to give heed to all the words in which he promised that he would dwell within that fellowship through the Holy Spirit. It is beginning to become clear how this fellowship of disciples was prepared to receive his Word and to experience its vitality. It is plainly discernible that after his resurrection, he brought this fellow-

ship to completion and appointed the two main pillars, Peter and John, to their places within it. It was through Pentecost that this work of the Lord came to its first moment of completeness, when by the sending of his Spirit the exalted Lord effected his indwelling in the fellowship, and the church thus came to life. It places itself accordingly as the indwelling of the living Word in the fellowship of them that are his. From this point onward this fellowship (and preëminently its leaders, the chosen witnesses with their special endowment) is empowered to proclaim in a living testimony, the Word of its Lord and Master. It is in this sense that their word is inspired.

We are not to think that the human element in the witnesses was suppressed; it is obvious that they differed in individual character, and that their modes of expression varied in accordance with these differences. The one light shines through windows varying in tone, manifesting its riches in the whole scale of these changing hues; we have the treasure of the Word in earthen vessels. The eternal Word entered into inseparable union with the expression given it by human earthly witnesses; so it was that the life from above took a concrete shape here upon this earth. The Lord speaks through men to men, manifesting the eternal counsel of God and its fulfilment in the speech and thought-forms of their own age.

Thus on this view, it is not to be thought that the Word of God is primary and the church secondary, but that the church is primary and the Word of God is the treasure which it bears; the church is the lampstand on which the light of the Gospel is set; the church is the living voice of the Gospel, and the living voice from one generation to another; handing on its light as the torchbearer passes on the torch to his neighbor in the race. It is in this sense that one may think of the witness of prophet and apostle as the living original of a tradition continuously active through the whole church. Yet while we need to remember that in reaction from an over-estimate of tradition we are always in danger of reacting to an opposite extreme, we, who take our stand upon the German Reformation must add a limiting condition; we must say clearly that the living



original is a permanent and authentic standard. In the course of its history, indeed, the church must needs be led, be led ever more profoundly, into the length, breadth, depth and height of the love of God which passes understanding and can never be exhaustively apprehended in this world. But this development has not in fact been undeviating. The very fact that the apostolic Word, the Word of the earliest fellowship, expressed itself in a wholly human form, exposed that form to the risk of development along erroneous lines. History shows that the Lord so guides his church that wrongful developments are countered by reaction. And the standard by which such developments are to be judged, and from which such reactions derive their justification, is always the first preaching of the primitive community, the work of the specially endowed apostles and bearers of the testimony. It is in this sense that the church must possess and use the standard given to it in the revealed Word of God, and that the particular churches must serve to make that standard clear to each other and to manifest it in the fullness of its rich content.

## II.

I go on to illustrate a second aspect of the line to which I have referred, namely the relation between the visible and the invisible church. The view which I first outlined, according to which the church is a kind of social contract between believers, makes the church essentially dependent on the conditions which human beings have found appropriate for the welding of Christians into a congregation and of congregations into a church. Now, insofar as these processes have also been strongly affected by the forces of civil administration, and political views have deeply affected them; insofar as statesmen have attempted to mould the church — lending it, I grant, a support which deserves acknowledgment — as to make it a serviceable prop for thrones and for civil order; insofar as they have regarded the interests of civil order and the security of the throne as ultimately supreme, it is easy to see how such a church would be so deeply stamped with the marks of a human

institution as to be hardly recognizable as a shrine of the invisible. It came, and comes even now, to be deeply felt that to bring the divine into immediate relation with the human is to inflict upon it a degradation. The infinite, it is urged, cannot relate itself with the finite; *finitum non capax infiniti*. The holiness and dignity of the divine, it is thought, can only be preserved by screening it as far as possible from the human and the earthly. Such are the fundamental conceptions, very widely held in time past, and not exceptional even now, which have led men to think of the visible and the invisible church as separate entities. The visible church has been assigned to this world, the invisible to the heavenly, and the relation between them has often been expressed by restricting the word church to the visible, and speaking of the invisible as, e.g., the kingdom of God. The kingdom has been regarded, even in this age, as the higher thing, and the church as a mere matter of organization, human and imperfect. The task of the church has been pictured as though it were the scaffolding behind which the building of the kingdom of God goes forward, always with the implication that the scaffolding is destined to be pulled down, and that the real building will only appear after its demolition. It has thus been easy to find a consolation for every imperfection and unworthiness manifest in the earthly church, by taking refuge in the invisible and seeking there for comfort, power, contentment, and peace.

The change of views alluded to above brings with it, obviously, a different conception of the church. If the Lord of the church indwells within the community by his Spirit, if he empowers it, in the person of its chosen witnesses, to preach his Word and to manifest the power of his Spirit in Word and Sacrament, if the church as the bearer of this word is primary, and the word itself holds the second place, then it is plain that such a separation between the visible and invisible church as was just described is untenable. It becomes manifest that it is *in the church* that the Lord of the church makes his dwelling through his Spirit, and that the church's preaching derives from the indwelling Lord in the power of his Spirit; that, in



fact, the invisible takes concrete shape in the visible, revealing itself in Word and Sacrament. So humble is our Lord in his majesty, that he verily comes to us, and that in all the sin, the pitifulness, the poverty of this earthly sphere, he wills his glory to shine and to have its effects. Of a truth the Cross stands over the progress of the church through this earth of ours. But it is through this Cross, with all its shame, that the power of him who on and from the Cross passes judgment on the world that he may save it is to be made manifest. The communion of the visible and invisible church, as the pre-condition of the communion of men one by one with their exalted Lord and Savior, finds thus its sure basis; not in isolation, each by himself, but in a corporate fellowship, are men to find communion with their Lord. "If we walk in the light," says the Apostle John, "we have fellowship with each other, and the blood of Jesus Christ makes us clean from all sin."

### III.

From the point now reached, the third and last aspect under which I would illustrate the line we are considering, comes clearly into view, namely the difference between an organism and an organization. The first view depicted in the two previous sections regards the church as an organization. Christians who combine as was described to form first a congregation and then a church create an organization; they assemble parts so as to form a whole. The parts are primary, they are the factors; the whole is secondary, it is their sum. "We" are just "you and he and I" added together. We have often been accustomed to understand all that is said of "us" as applying in this sense to "you and him and me" taken separately. When, for instance, the Lord says, "Ye are the light of the world," we have interpreted this as though it meant primarily that each individual Christian was the light of the world, and so came to think that "we" are that light. The devices which have been employed to prove that each individual is the light are all too familiar; but they only serve to show how impossible this whole view is, for there is not one of us

who dares say of himself, that he is the light of the world. But if each one of us shines infinitesimally, and the church itself, the great God-made unity of individuals, is thus the light of the world, that is a different matter.

Over against the notion of organization stands that of an organism; and the change of view twice referred to already consists in this, that we are beginning once more to give the church its rightful place as an organism. In an organism the whole is prior to its parts, and is more than the sum of them. The whole is the inner power of life which from the store of its spiritual reality creates the form that brings the parts into being; "the shape defined grows into life through living." \* We are here in the presence of a mystery. Plant a bean and a pea in the same plot of earth. Both assimilate the energies of their environment; but that assimilation, in virtue of the separate living potentialities of the seeds, produces in the one case a bean, and in the other a pea. The living potency stored in a seed is seen so to evolve that a spiritual reality becomes a reality of spirit incarnate. The human body grows in precisely the same way; and without any doubt, it is to such an organism that the New Testament likens the church. The change of view now coming about recalls men's minds to this teaching. The church is predetermined in God's eternal counsel; determined in the great thought divine which has realized itself in creation; determined in those premonitions of fulfilment which were given in the prophecies and institutions of the old covenant, which are a shadow of things to come; and it came to reality in the incarnation of Christ, when the eternal Word was made flesh. It was realized at Pentecost, in the community which is the *corpus Christi*, the Body of Christ. This is the "mystery of Christ" which the Apostle Paul so boldly proclaimed. It is true indeed that this church comes to actuality as the flower does which grows from a seed, or as the branch which grows from the vine; it comes to actuality first in single congregations, as the germinal leaves spring from the root or as a single branch takes its first growth from the vine. But we

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\* *Gepragte Form, die lebend sich entwickelt.*—Goethe.



must never forget that the church is prior to the congregation, the congregation in its fulness and variety being like the twigs and leaves of a tree which in their totality incorporate its organism. The essential truth to be grasped is that the mode in which this *corpus Christi* is manifested cannot be made dependent merely upon human endeavor but that it is meant to reveal therein the thought of God and of the church's Lord. The widespread indifference with which the external manifestation of the church has been regarded is a consequence of that first conception which I outlined. We need not forget that God builds his church through men, that the organism grows through the aggregation of cells; but we must keep it clear that this human activity can only win divine recognition so far as it becomes enabled, in the mind of God, to coöperate in the building of the church. Christians must needs organize; but their organizations are worth nothing unless they subserve and spring from the divine thought of the organism, and can thus be taken up into it. The wood, hay, straw, stubble of such organizations will perish; the day of judgment, which is even now here, will burn them up; gold, silver and precious stones will endure, the material of which God builds his temple, the substance in which his thought finds expression.

From this principle it follows that those who are minded to think along this line must ask themselves in all seriousness whether they can discern God's will and way for the outward shaping of the church's life. I can add but one word here, and that with careful caution, speaking indeed for myself, and yet making it plain that I do not stand alone in thinking thus; I would say this one thing, that it seems to me to be the will of the exalted Lord of the community that the church should have a ministry, and that this ministry should be an essential part of its organic life. I will not here attempt to follow out this principle any further. It seems to me that we ought to apply ourselves with great carefulness to this point, and I hope that this matter will afford us the occasion for further coöperation in the close study of details.

This is the way along which I believe that we may come to

understand each other better. It is not a way that leads to the formation of any artificial union, but a path of serious coöperative thought. We do not seek to ensure the uniformity of all Christ's members, for in his Body there are different members with varying gifts and tasks. And we, who take our stand upon the German Reformation, we too see in that which has been bestowed on us, a gift of God. In the emphasis which we lay, and must needs lay, upon justification through grace alone, through faith alone, we are convinced that we are holding fast not merely to a piece of Pauline theology, but to the clearest and most compact expression of the redemptive activity of God toward lost mankind. We would fain make this our gift of service to others, and we are ready to accept the services which other churches can confer on us; our hands are outstretched, and we would fain find other hands stretched out toward us. And if, as may be the case, through the way in which we have been led, we have suffered the working out of external forms to fall into the background, we are willing to learn from those who are better placed in this respect. But before our eyes there stands the *una sancta*, the one holy church. We know that without the Spirit, the blessing and the power of God, we can make no forward step; but we discern that God has suffered a new epoch to dawn for the church, and we desire to be ready to follow his way. The issues to which he leads us are in his hand; let us simply be willing to have him as our Leader.

WILLIAM ZOELLNER.

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While God waits for his temple to be built of love,  
Men bring stones.

—Tagore.



# THREE DENOMINATIONS UNITE IN PUERTO RICO

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BY REV. WILSON P. MINTON, D. D.

Secretary of the Foreign Mission Board of the Christian Church,  
Dayton, Ohio

IN these days when the question of church union is so much in the foreground, it is interesting to learn that on the island of Puerto Rico three distinct denominational groups, the Congregational, Christian, and United Brethren, have just united in what is to be known as the "Iglesia Evangélica de Puerto Rico" (The Evangelical church of Puerto Rico).

News of this significant event in church life has just been brought to the States by representatives who were present and assisted at the formal consummation of the union in Puerto Rico on January 28th. The Congregational church in Fajardo was the scene of the ceremony.

The new United church embraces a total of thirty-six native organized local churches, most of which are located in the larger towns of the former Congregational territory, on the east end of the island, and the United Brethren and Christian territories which are contiguous and cover a large section on the south coast along the Caribbean.

The importance of the United church is indicated by the following statistics: The total membership is 3,518; with 39 ordained ministers and 33 paid workers. Besides the organized churches, there are 74 other points where services are being held regularly. There are 77 Bible schools with a membership of 6,292; 42 Young People's societies with 1,587 members and 29 other church societies with a membership of 857. A total of \$13,416.23 for the work was raised in Puerto Rico last year, the balance of about \$57,000 being contributed by the boards in the States. The property involved, including fifty church

edifices and other buildings, with a total valuation of \$457,300, is held by the boards for the time being and is loaned to the United church.

These and other interesting facts concerning this latest merger on the mission field were brought to a meeting of the committee on the Caribbean of the Committee on Coöperation in Latin America, in a special session held in the office of the executive secretary, Dr. Samuel Guy Inman, 419 Fourth Avenue, New York City, on February 11th. The report was made by Rev. Fred L. Brownlee of New York, secretary of the American Missionary Association of the Congregational church, and Rev. Wilson P. Minton, D.D., of Dayton, Ohio, secretary of the Foreign Mission Board of the Christian church. Other members of the recent deputation to Puerto Rico were Mr. Wm. J. Boulton of New York and Rev. Judson L. Cross of Boston, treasurer and regional secretary, respectively, of the Congregational board, and Rev. H. W. Widdoes, D.D., of the Philippine Islands, a missionary who represented the United Brethren board.

The church at Fajardo, where the uniting ceremony was held, was filled to overflowing with Puerto Ricans and missionaries not only of the uniting churches but from other leading Protestant communions on the island, the Presbyterian, Disciples of Christ, Methodist Episcopal, and Baptist. Official greetings from these were brought by native Puerto Ricans and the ceremony was looked upon as the launching of a movement toward union of all the Protestant work in the island. It is hoped that the other denominations will enter the union soon so that Puerto Rico may have its own national Protestant church, as have China, the Philippine Islands, Korea, and South India.

It is important to note that this movement toward union originated in the island itself. While the boards in the States approved, the actual working out of the merger was left with the Puerto Ricans and the handful of missionaries working with them. The plan of organization is simple: the local churches send delegates to an annual assembly, like the first



one which has just met at Fajardo; the annual assembly elects an executive council of fourteen members which in turn elects a president, executive secretary and treasurer, and which is responsible for carrying out the instructions of the annual assembly. These duties include direction of all work, assignment of workers, preparation of the annual budget, etc. The council meets quarterly and is already beginning to function. The first president of the annual assembly and of the executive council is Professor F. Saez, of the Union Theological Seminary of Puerto Rico, who recently received his master's degree from Columbia University.

Contact of the United church with the three boards in the States will be had through an administrative board composed of representatives from the three participating bodies. The executive secretary and treasurer of the executive council must be approved by this administrative board in the States and the annual budget must likewise be approved and will be supplied by the boards concerned on an agreed percentage basis.

It was made clear that the new church, the Evangelical church of Puerto Rico, would continue to coöperate in what is known as the Evangelical union of Puerto Rico, a coöperative organization of seven groups formerly, the number now being reduced by this merger to five. Also these organically combining groups will, through their related organizations in the States, maintain their relationships to the whole movement of the Evangelical church in Latin America and the Committee on Coöperation in Latin America in New York.

It is expected that the additional administrative responsibility which this union places upon the Puerto Rican church will result in greatly increasing self-support and ultimately lead to an indigenous Puerto Rican church.

As was pointed out, before the Puerto Rican church can approximate complete self-support, economic conditions on the island must improve. While considerable progress is being made it is extremely slow. It is hoped that Colonel Theodore Roosevelt, the present governor of the island, will do much to solve this problem both through his personal first-hand study

of conditions and because of his known sympathy with the ideals and service of his illustrious father.

Following the reports, the committee on the Caribbean passed a resolution felicitating the new Evangelical church of Puerto Rico. Because of the emphasis placed by Messrs. Brownlee and Minton on Puerto Rico's economic and social needs in the largely rural population, the committee also passed a resolution suggesting that a specialist in rural work be brought to the island this coming summer for the annual institute for church workers and that the theme of the program be based on the practical relationship of the Protestant church work of Puerto Rico to the economic situation, particularly rural. It was also suggested that such a rural expert be asked to make a complete survey of the island with a view to recommending to the churches a constructive Christian economic and social service program.

It is hoped that this union of churches in Puerto Rico and the report of the delegation may open the way for a real Christian advance there along most practical lines.

WILSON P. MINTON.

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Who will build the world anew?  
Who will break tradition's chains?  
Who will smite the power of gold?  
Who will chant the spirit's gains?

War and hatred, let them go!  
Caste and creed have had their day;  
Pride and lust shall lose their power —  
Who will find the better way?

Who will preach that might is weak?  
Who will teach that love is power?  
Who will find the Master — lost!  
This his day and this his hour.

Who will live to slay the false?  
Who will die to prove the true?  
Who will claim the earth for God?  
Who will build the world anew?

—Thomas Curtis Clark.



# A UNITED EVANGELICAL CHURCH FOR BULGARIA

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BY REV. D. N. FURNAJIEFF

Chairman of the Commission of the Evangelical Church of Bulgaria, Sofia

FOR over fifty years the American board and the Methodist Episcopal Foreign board have carried on work in Bulgaria. By a mutual understanding with these two, the Baptist board is not sending nor supporting work in that country. However, the Baptist denomination carries on work supported by the German board in the United States. Because the American board and the Methodist Episcopal board had divided the country into two equal parts, one for each, there has been no trivial rivalry such as is often used by the adversary of both of them as a pivot on which he turns their instruments of offense against each other. But our third and smallest denomination, still with its absolutely close communion conviction, has in the past given occasion of friction between us Protestants, and of biting criticism of Protestantism by our Orthodox neighbors of the national church, for unjustified proselytism. However, of late years we are drawing closer to one another and even have cases of transferring church membership *to and from* the Baptist churches.

The idea of a united evangelical church has been a fond hope and clear vision for leaders and led in our churches. So far only a few of the Baptist brethren share in this hope; but the Congregationalists and Methodists are and have been for years conscious of the approximation and hope of such a union. And this does not include mainly the clergy, but leading laymen.

So, fourteen years ago, at the annual meeting of the Bulgarian Evangelical Alliance — an organization created by the churches for grouping together the efforts of the evangelical

forces — two overtures were received: one from the First Evangelical church of Sofia, and the other from the Methodist Episcopal church of Varna, each of independent initiative, requesting the alliance to take up the matter of organic union and consolidation of the Congregational and Methodist churches in Bulgaria. The question was referred to the proper committee and duly put on the docket of the assembly. The discussion was exceedingly interesting and all the pronouncements from the floor were in favor of the proposition for union. A unanimous resolution was passed to send a duplicate letter to the two boards in America, expressing how much we value and appreciate the good work done by their missionaries for our nation, how strong is the feeling of union of the churches on both sides, and how a union will give a new impetus to our work; and we entreat the boards to help us realize this union. Our request was couched in filial and affectionate language, and it did not fail to bring us the most cordial and paternal approval and readiness of coöperation. A copy of same letter was sent to Bishop John L. Neuelsen, then bishop of the Bulgarian Methodist Episcopal conference, who, in his reply, said: "I am sure that the whole of this movement is of God." But all of this transpired during the year 1914, the beginning of the world war, and we had to wait for more auspicious times.

Three years ago we renewed our request and the response was very propitious. At the conference of each denomination two years ago the question of union was taken up. Each conference appointed a committee of three: one missionary, one native pastor and one layman. These six compose the commission on union. At the first meeting we constituted ourselves; the writer of these lines was elected as chairman and the Sofia Methodist Episcopal pastor as secretary; and we constituted ourselves also into the following subcommittees: the two missionaries to draw the plan of relations between the boards and the United church for the next, say, twenty-five years; the two pastors to work out the dogmatic basis and the polity of the United church of Bulgaria; and the two laymen to draw up the manner of handling the financial interests and



operations of said church. The last two subcommittees were led in their work by the basis of union of the United church of Canada. At a subsequent meeting the work of each subcommittee was gone over by the whole committee. A copy of our final *basis* was sent to each board for amendments and approval.

At the separate church conferences last fall this basis was voted and unanimously approved and we have a united Evangelical church for the Bulgarians.

D. N. FURNAJIEFF.

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## A NEW EARTH

God grant us wisdom in these coming days,  
And eyes unsealed, that we clear visions see  
Of that new world that He would have us build,  
To life's ennoblement and his high ministry.

God give us sense — God-sense of life's new needs,  
And souls aflame with newborn chivalries  
To cope with those black growths that foul the ways,  
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,  
To win the world to his fair sanctities,  
To bind the nations in a pact of peace,  
And free the soul of life for finer loyalties.

Not since Christ died upon his lonely cross  
Has time such prospect held of life's new birth:  
Not since the world of chaos first was born  
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise  
Above the ruts and failures of the past,  
But, with his help who did the first earth build,  
With hearts courageous we may fairer build this last.

—John Oxenham.

# WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

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## Episcopal Laymen Register Opinions on Church Unity

*A Questionnaire at St. Luke's, Montclair, New Jersey, Shows Remarkable Results*

Last spring a committee of laymen of St. Luke's Episcopal church, Montclair, N. J., including three vestrymen and two delegates to the diocesan convention, decided that in the present acute controversy over the interpretation of canon 23 and the attitude of our church toward ministers of other churches, the laity ought to be heard from. We know precisely where certain of our bishops and clergy stand, but there have been few efforts to ascertain the views of laymen. Surely there are a large number who chafe under the restrictions which hamper our coöperation with other Protestants.

The following letter was mailed by this committee to the parishioners of St. Luke's:

Dear Fellow Member of St. Luke's:

"Certain incidents which have recently occurred show that the Episcopal Church is facing momentous decisions in regard to its attitude toward other Christians.

"During recent years there has been a tremendous increase in the sentiment for mutual tolerance, respect and coöperation between Christian people, by whatever name they may be called, and for progress in the direction of eventual church unity of some kind. Montclair churches have given a fine example of this spirit of Christian brotherhood, and our own rector has taken a leading part in bringing it to the fore.

"Liberal minded laymen of all churches are anxious to see this movement make further progress. This, however, will depend to a considerable extent on the attitude of the Episcopal church itself.

"There is a strong conservative group in our church which sincerely believes that the characteristic doctrine and discipline of the Episcopal church are of such vital importance, that our chief objective in our relations with other denominations should be to show that these, rather than other beliefs, are true.



"There is also a growing liberal group which believes that an attitude of mutual respect, coöperation and harmony of purpose and endeavor is of paramount importance; and that in the light of present-day knowledge, religious as well as scientific, we would be justified in putting a liberal interpretation — one more in keeping with the needs of our age — on some of our traditional dogmas and canons.

"The recent action of an Episcopal bishop in another diocese, in refusing to allow a Presbyterian minister to officiate at a union communion service held in an Episcopal church aroused the protest of many Episcopal ministers and laymen, including our own rector. While we regret that this bishop felt called upon to act as he did, still he was merely obeying, according to his own interpretation, one of the official canons of the Episcopal church, which declares, in effect, that no minister is properly qualified to celebrate the communion in an Episcopal church unless he has had Episcopal ordination. This canon is based upon the traditional doctrine of the apostolic succession. The Episcopal church is the only one of the Protestant denominations which still insist upon a strict interpretation of this doctrine.

"This incident was most unfortunate, since the communion service in question was to be held during a conference of ministers and laymen of all denominations called by the Christian Unity League to advance the cause of Christian unity. It has placed the Episcopal church in a most unfavorable light before the other churches and the general public. Numerous editorials and letters appearing in the public press have interpreted it as proving that the attitude of the Episcopal church is lacking in a sense of due respect for the ministry of the other denominations, and therefore constitutes itself one of the chief obstacles to progress toward church unity.

"The undersigned members of St. Luke's church believe that the real attitude of the Episcopal church has not been correctly interpreted by press comment on this incident. We believe that if the sentiment of the members of the various churches could be sounded, our church would show as large a proportion of liberal sentiment as any other denomination. We are anxious that the attitude of our church toward other Christians should not be misunderstood or misinterpreted; and accordingly we have decided, entirely on our own initiative, to give the members of St. Luke's church an opportunity to express their opinion by means of the enclosed questionnaire.

"Such an expression of opinion would be valuable for several reasons. It would show our friends in the other churches that we have a sincere feeling of respect and friendliness and Christian brotherhood toward the other denominations. It might inspire them to reciprocate by a similar expression of liberal views. It would encourage our rector in his courageous stand for a liberal attitude toward church unity. And when the properly constituted authorities of our church assemble in the next convention, and face some of the vital issues which they will surely be called upon to face, it should be of some assistance to them in their difficult task to know what the attitude of the laymen is in such churches as St. Luke's which occupies a leading position in the important Diocese of Newark.

#### LAYMEN'S COMMITTEE,

WILFRED E. FUNK,  
E. K. HALL,  
TONEY A. HARDY,  
CLARENCE E. HUNTER,  
WALTER KIDDE,  
A. DUNCAN REID,  
C. H. P. YALLALEE,  
JOHN L. CARTER, *Secretary.*"

This questionnaire was enclosed:

"1. Do you wish to see the Episcopal church take a liberal attitude in the movement for closer coöperation with other Christian bodies, with the object of developing a keener spirit of mutual respect and Christian brotherhood, so as to make progress in the direction of eventual church unity of some kind?.....

"2. In order to further this liberal movement, do you believe that the Episcopal church should be willing to place a more liberal interpretation on some of its traditional dogmas and canons?.....

"3. If our own bishop were confronted with a situation in this diocese, similar to the one which we have described as occurring recently elsewhere, would you prefer to see him take a more liberal attitude toward other Christians?.....

"4. If an organization of laymen were formed to advocate religious tolerance and progress toward eventual church unity, would you be willing to enroll your name as a supporter of its objectives?.....



"5. Comments:"

The letter was supplemented by this statement in the church bulletin:

"The committee wishes to emphasize the point that the kind of church unity contemplated in their letter would involve no loss of identity, or change in the form of service of the Episcopal church, but only a wholehearted participation, on terms of equality and Christian fellowship, with the other denominations in a common program, to enable the Christian church as a whole to secure greater efficiency in its work, to give an example of the Christian spirit within its ranks and to present a united front to the world."

We are informed that out of the four hundred and seventy replies received, four hundred and sixty-four, or ninety-eight and seven-tenths per cent, answered *Yes* to all four questions, and only two answered *No* to all the questions. Sixty-five took the trouble to make special comments, of which the following are specimens: "I never signed a questionnaire more willingly, nor one that seemed more hopeful." "I feel sure that you will find this the feeling of young people like myself." "Can there be any doubt that Christ would have answered these questions in the affirmative?" "If Christianity is to prevail in this day and age, the above is absolutely essential." "Why not send this to the secular press? It is news, and one of the most forward-looking documents ever issued by an Episcopal church." One would expect such attitudes from those who have been hearing the prophetic utterances of Luke White.

We suspect that the sentiments of the secretary of that committee, Mr. John L. Carter, will find a hearty response in the minds of many of the laity of the church. He says: "The average layman may not know much about church history, and he may not be able to render a learned opinion about the soundness of the doctrine of the apostolic succession. But he is familiar with the teachings of Christ, and when he observes the leaders of his own church taking an attitude toward other Christians which appears to be anything but Christ-like, he is apt to have a very definite opinion on this subject. And the average layman is usually more concerned about the development of a spirit of Christian brotherhood between all Christians and Christian groups than about the truth or falsity of any denominational dogmas, even those of his own church."

A noble statement this, which might well be pondered by no end of ecclesiastics who "love their church more than their

Christianity, and their Christianity more than Christ." Mr. Carter also appeals for "denominational self-sacrifice," a rare virtue, indeed, not universally recognized as a virtue at all, but rather a vice, a disloyal betrayal of a sacred trust.

There are perhaps other parishes which may desire to use a questionnaire similar to that quoted above. There are, I suppose, a large number of laymen who are indifferent, but who on the whole rather enjoy the snobbish exclusiveness which seems to have some official and traditional sanction, and which, though they have no idea why, gives us the right to "high hat" other Christians. And there are some who hold by conviction positive Anglo-Catholic views. But I suspect that the majority of Episcopalians, who have friends in all the churches, and who respect and admire their ministers, simply cannot comprehend this exclusiveness, which they find it impossible to reconcile with the spirit of their Master. The last General Convention went strongly Protestant, and perhaps very largely because of a widely circulated petition, signed by many of the laity, protesting against the dropping of the thirty-nine articles.

There seems to be a strong prejudice against any "instructing" of delegates to any convention or legislative body, but there is surely no reason why the voices of the Liberals should not be heard. Some sort of unity is bound to come. It has to some extent already arrived. The question is whether our church is to share in it, or remain on its imaginary throne in pontifical, medieval grandeur.

Dean Inge says in his latest book that it is very easy to slip into a sort of religion which "makes only two demands upon us — to practice the virtues of a combatant on the side of an institution, and to perform ritual observances." There is a serious danger that some of those who tell us that this church must sacrifice none of her sacred heritage, none of her traditional beliefs, practices and rules, not even for the sake of Jesus Christ and his cause, have sunk to this lower form of religion. Perhaps a majority prefer this to Christianity. But surely it is the duty of those who do not to blow a trumpet which will be heard next fall in Denver.

[From Rev. Wilbur Larremore Caswell in *The Churchman*, New York.]

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### Catholic Dream of Reunion

There is no better index of the health of any denomination than its missionary zeal. Yet just now Protestant churches



are mightily concerned over shrinking missionary collections. Various and vigorous are the efforts being made to meet the situation; but at present it is still so serious that something more than missionary organization, missionary education, missionary addresses, missionary literature, and frantic missionary "appeals" is needed to restore to the church her interest in bringing the gospel to all men.

May not the problem, after all, be of a spiritual nature? Certainly anyone who reads his New Testament must realize that the heart of the whole trouble is the present spiritual apathy of the church. Unless she recovers new life, matters must grow worse, both at home and abroad. After reviewing briefly the unfavorable state of American Protestantism, as revealed by the latest statistics, a writer in a recent issue of the *Church School Journal*, Dr. Gratz, made this observation: "We are on the eve of a new civilization that is so different from the one to which we have grown accustomed that only that which is alive can survive."

If Protestantism's endeavor to evangelize the world is slowing down at present, what of Roman Catholic aims and plans and operations at this same time? Writing upon *The New Catholic Imperialism*, in *Current History* (copyright, published by The New York Times Company), Beniamino De Ritis, an Italian writer of note, gives us an account of the extent of the forces directed by the Sacred Congregation for the Propagation of the Faith. We learn that a recent census of Catholic missionary activities carried on under this agency shows, among other items, that there are 163,615 persons at work, including European priests, native priests, and various lay workers; 3,635 parishes or semi-parishes; 46,465 missionary settlements; 31,418 establishments for training the personnel, with 1,521,710 students; 691 hospitals; 1,525 orphanages; and 164 printing shops. Another point of interest is that this field of Catholic work has 281 bishops, 24,305 native priests, and 28,938 European priests. The interest of the pope in the missionary department of his church is indicated in these paragraphs, of particular interest to Protestant missionary leaders:

"The appointment of bishops belonging to the various countries in which the missions are working has been a new step toward making the church a national rather than a foreign institution. In this regard the program in China is of great significance. It is inspired by the principle of nationalizing the clergy in order to Christianize the nation, thus forestalling

anti-foreign criticism against Catholic priests, who would otherwise appear to the Chinese to represent European powers. Recently Pius XI appointed the first Chinese and Japanese bishops with impressive ceremonies in St. Peter's. It is expected that gradually the native clergy will be entrusted with the mission of extending the Catholic faith among their own countrymen.

"The Vatican never loses hope of the union of Oriental orthodox churches and even some Protestant denominations through this missionary work which extols the advent of the 'Reign of Christ.' This 'Reign of Christ,' according to the mystic definition contained in the encyclical *Quas primas*, issued by Pius XI in 1925, includes in our own time the possibility of the reunion of all the churches under a single leader for a mutual purpose. Pope Pius XI five years ago instituted in the Catholic liturgy the 'Feast of the Reign of Christ' which is celebrated on October 31. The 'Reign of Christ' is an empire of souls governed by a divine law and order. 'Imperfect, temporary and human manifestations of this divine law and order are states and governments which, by approaching the ideal of peace and order of the spiritual kingdom, are seeking fulfilment. The church is entrusted with the mission of preaching the true interpretation of Christ's rule.' The new Catholic missionary policy is endeavoring to demonstrate that each Catholic has a double allegiance — one to his political régime, which does not concern the church because of its temporary character; the other to the divine law and order, which is the church and is eternal. This same principle emphasizes that Catholicism should be a universal religion and anticipates the time when all peoples, regardless of race, political affiliation and material possessions, will be considered equal citizens in the kingdom of the reign of Christ. It is as spiritual units in this reign that the Chinese, Japanese and Negroes are already considered capable of securing for the Catholic empire the elements of a native clergy and episcopate on the same basis as the white races.

"Another phase of this new imperialism is the widely discussed question of the internationalization of the sacred college of cardinals and the prospect in the not too far distant future of a non-Italian pope. The pope is no longer the sovereign of the temporal domains of the church, but only the sovereign of the Vatican City. This closely follows the lines of the original Vatican City of early Christianity, which arose



at the foot of the Vatican Hill, where Nero had an amphitheatre and where St. Peter is believed to have been put to death. As ruler of the temporal domains of the church in central Italy, the pope had for centuries a double character; he was head of the universal church as well as head of the Italian principate. This double character was largely responsible for the predominance acquired by the Italian element in the Sacred College of cardinals and in all the administrative departments of the central government of the church. Even after the fall of the temporal power in 1870, the church clung to the tradition of having a prevalence of Italian cardinals and prelates in the curia. The internal policy of the church clearly indicates that the Vatican will adhere to the old tradition for a long time to come. Notwithstanding the fact that the Roman question has been solved, the missionary problem has opened out new horizons; and in addition to American, English, Italian and French Catholicism, there is now a Chinese, Japanese and Indian Catholic church in the making.

"Since there are no revolutions in the church, changes are wrought only by an extremely slow and cautious process of evolution. The pope is an absolute ruler, but his absolutism is always tempered by the power of tradition. Although to-day the Vatican is developing the church in various nations under the control of the natives of those countries, it is endeavoring to Romanize the foreign clergy by training it in the ecclesiastical colleges and national seminaries which are erected in Rome under the direct and immediate supervision of the pope. At the same time the position of the sacred college of cardinals is somewhat changing and seems to be losing ground, inasmuch as the pope is concentrating more and more in himself all general powers and policies and assuming full responsibility for them."

[From *The Biblical Review* New York.]

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### **Lutheranism Looks Toward a Central Authority**

From almost every point of view the Lutheran World Convention, held some time ago in Copenhagen, constitutes an interesting moment in the history of religion. The layman is accustomed, of course, to identifying Lutheranism with Germany, and must therefore be especially attentive to the situation in Prussia, where the diet recently signed an agree-

ment with the holy see regulating the status of Catholic organization. Plans for a similar accord with the evangelical churches have already been announced and will, no doubt, be underwritten soon. Ultimately, therefore, relations between church and state in Prussia must find themselves upon an entirely novel basis. Something like legal parity between Catholicism and Lutheranism will be established in the traditional stronghold of *Los-von-Rom* Christianity. That many evangelicals are worried about this has long since been no secret. Possibly, even, it is merely the assault upon all religion in the name of a neo-socialistic materialism which has prevented their anxiety from evoking a crisis. The matter has been discussed earnestly at Copenhagen though normally in a temperate way.

Other matters have, however, been taken no less seriously. Lutheranism is now profoundly conscious of the circumstance that, regardless of all rampant sectarianism, it is one of the four great non-Catholic societies in western Christianity. The others are Calvinism, Anglicanism and the churches dissident from Anglicanism. How then can Lutheranism take advantage of this situation and achieve greater unity and international solidarity? This question has been approached from three points of view. First came the suggestion that an international organization—a world bureau—be founded to give advice pertaining to matters of discipline, pastoral activity, and doctrine. One speaker declared that he could keep on “for hours” enumerating problems about which there was no consensus of opinion, and in the treatment of which a habit of “temporizing with the spirit of the times” was evident. Next was heard a plea for intellectual unification, possibly through the medium of a central university or institution for research. This idea might well seem attractive to many Lutherans, far in advance of all the other groups save Anglicanism in their appreciation of the intellectual aspects of religion.

How much reference these suggestions have to Catholic Rome is perfectly obvious. Lutheranism wants a centrally established authority and a unified intelligence. That both these have been conserved in the “old church” from which the burly Augustinian friar of the late middle-ages broke away is a fact which is as undeniable as it has been immeasurably beneficent. The extent to which it has entered the Lutheran consciousness was reflected in the thoughtful speech which Dr. Nathan Söderblom, archbishop of Upsala, addressed to the con-



vention. This is no mere exhorter, no unlettered man, but one whose studies have been carefully weighed even in Catholic circles. Luther, he said, had not intended to break away from Rome when he nailed his theses to the door of Wittenberg cathedral. It was Rome which "expelled him from fellowship with the worldly papal power." Then the question followed: "Would the Rome of to-day, with its clear understanding of spiritual values, have done the same?" Too much must not, of course, be written into these words. They presage no spectacular conversion, no startling Catholic springtime in the north. But they are the climax of yearning and of insight which is added unto the discernment, so widespread and profound, of the needs of Christianity in modern life.

May it be that, in our generation, the grace of heaven is guiding those who struggle to effect, inside Protestantism, a greater unity, a steady surmounting of arbitrary individualisms? The times exact of no one a perfunctory, enforced adherence to any church. Those who do wish to belong, however, seek that "community life" which is one of the most permanent aspects of Christianity. And so the several branches of Protestantism might well succeed in effecting, within themselves, more of that life. It would be an excellent thing, and the sign written above religion in our age is manifestly not "union between the churches" but "peace between the churches." Then, some say, with God's help and at the appointed moment in the world's development, the larger cleavages will grow evident in all their ghastliness. It will be discerned that, for diverse reasons, humanity has allowed itself to tear asunder the great integral mystical personality of its Master and his sons. It will grow clear, as he wills and as men deserve, that the church is one thing and the world simply another, between which choice is an all-determining "must." We hope that the Copenhagen convention is one little step toward that ultimate goal, to be reached only through charity.

This virtue is not without its own symbols, the most important of which are not identified with outward rites. One may well wonder if all recent "turning to Catholic externals" — incense and vestments, plain-chant and sainted images — has really meant, in any profound sense, a return to the church. But one cannot well doubt that a hunger for unity, for the corporate life of Christendom, revealed in the desire for a common authority and a common practice, is an eminently hopeful sign. If it should be written over Lutheranism, centuries of

history might ultimately be rewritten constructively and understandingly.

[From *The Commonweal*, New York.]

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### **"Protestant Coöperation" After Thirty Years**

Two recent events compel a fresh discussion and new evaluation of the movement for church federation. One is the meeting of the North American Home Missions Council, which, facing vast common tasks, committed the denominational boards as never before to comity and coöperation. The other is simultaneous publication of *Protestant Coöperation in American Cities*, by Dr. H. Paul Douglass, based on a survey made by the Institute of Social and Religious Research.

There may be value in the reaction of one who has just retired after twenty-seven years of continuous service as a federation secretary, and who is one of the few who can remember participation not only in the Carnegie Hall meeting, which in 1905 organized the Federal Council, but also in the conference which in 1900 formed the preparatory "National Federation of Churches." It is true that the writer cannot cite personal experience in city federations. He chose to devote himself to the development of state organizations. I still think — and this survey confirms my opinion — that effort confined to large cities can give coöperation only in spots. "Self-directed" councils in smaller communities, like the Christian League of Methuen, Mass., have also contributed. It is only through state federations that the whole field can be covered, whether this be defined in terms of territory or of tasks. Yet this exhaustive survey of urban organizations, with one state "studied intensively for the sake of comparison," affords a cross section which reveals the structure and objects of all the incipient institutions of interdenominationalism.

#### *Idealism and Practical Weakness*

Dr. Douglass does justice to "the plane of thinking habitually occupied by federation supporters." To them, federation "is a symbol of profound tendencies in the Christian church," "judged less by what it is and is doing, than by what it suggests and may become." But he finds its practical organizations weak in five respects. Where councils consist of local churches, only 20 per cent to 30 per cent fulfill the conditions



of membership in larger cities; and 50 per cent to 60 per cent in smaller. They suffer "constant subjection to unnatural inhibitions and to narrow and suspicious denominational control." Existing agencies for interdenominational coöperation in special lines regard a federation as "simply another organization," "a presumptuous rival backed by precarious loyalties and slender funds," rather than as an "expression of the essential oneness of the churches." In the fourth place, "a paid force of 131 workers, with a budget of \$360,000, cannot adequately conduct the common interests of 8,000 churches with a staff of 10,500, an annual budget of \$186,000,000, and property of \$1,000,000,000." "Y. M. C. A. plants were valued at \$60,000,000, while the federations were virtually propertyless!" And finally, the program is "experimental and opportunistic," unbalanced and meager, and without philosophical basis. The conclusion reached is that "federation may have reached its peak" and "may be shunted to a side track to make way for a more, virile and popular, a more fearless and affirmative movement."

All this is impressive and depressing. But I look at the facts in

### *The Perspective of Thirty Years*

All these difficulties and weaknesses existed and were greater in 1900, while then there was no constituency, 75 per cent of which regarded the federation program as "highly important." When I was considering the secretaryship, denominational brethren urged me to decline, saying: "People will never pay you for telling the beauties of Christian unity." Now, I have to listen, smiling and assenting, to glowing eulogies of the movement. As to financial support, I recall one letter protesting against the extravagance of paying \$500 salary for one-third of a man's time to develop comity in Massachusetts! Now, interdenominational coöperation has so far established itself that it is felt to justify books like this elaborate volume of 500 pages. Dr. Douglass recognizes the "changed climate," quoting the remark: "Twenty years ago the Federal Council was the most daring thing on the denominational horizon; but what was daring then is not daring now." What has changed the climate? The very attempt, against apparently insuperable odds, to express and cultivate the essential unity of the churches by an organization which might enable them to take up their common tasks, step by step, as they were recognized! I heartily answer in the affirmative the question: "Should not

the federation movement now enter into its share of the era of profounder and braver thinking?" But before I admit that it must yield to "a more virile and popular, fearless and affirmative movement," I ask "What?" What is to be the nature of this new movement that should carry on the work of federation?

The essential criticisms of the existing type of coöperation seem to be three — denominational control, meager income, and the lack of a philosophy. To these I reply.

*Federation the Servant and Savior of Denominations*

Denominational control of federations, instead of being a weakness and objection, is essential to their existence and success. The church of the present is organized in denominations. Even those which theoretically hold the independence of the local church have developed an effective machinery to carry on common tasks, with large financial resources from systematically cultivated gifts and from endowments. Any attempt to establish Christian unity and action which should ignore these powerful organizations would, to say the least, scrap nine tenths of its possible equipment. It would also awaken a suspicion and jealousy on the part of the denominations, by which all its plans would be hampered, if not thwarted. It could succeed only by overshadowing and superseding them — a painful and wasteful process. The English Free Church councils built up some such organization by the side of the denominations. The United States has rejected this plan, and built its coöperation at every point upon the denominational system — national, state, and district judicatories, and local churches. Undoubtedly this type of organization limits freedom of action. "Each denominational body, in becoming a member, pledges only the maximum coöperation which its polity and policy permit." The fleet is limited to the speed of its slowest unit. But there are advantages in keeping a fleet together! The "maximum" which the constituent bodies can give at the start may permit only a minimum of coöperation: but this grows with the increasing consciousness of the common tasks and the underlying unity which mutual acquaintance and coöperation alone can cultivate. When a dynamo starts, there is only faint magnetism left in the armatures: but the feeble current of electricity which this produces in the revolving coils of wire passes around the armatures and increases their magnetism, which in turn increases the current. Thus the



dynamo — and similarly a council of churches — works itself up to full power. It takes time. There may be years when progress in some, or even in all lines, is hard to see. But the perspective of the years shows the result of having a common dynamo. Looking back over a quarter of a century, how great the increase in energy and efficiency!

The function of a federation, therefore, is not so much to do things for the churches, as to educate them to do — by doing — together. Its best work is to better their work. It is not a "society," but the churches themselves consulting and coöperating. It is not an outside higher authority forcing new ideals upon them, but a sounding-board, which reflects and combines their better instincts. Comity, which Dr. Douglass rightly recognizes as the most distinctive and successful of federation activities, is the best illustration. Every intelligent Christian admits the folly, waste, and disgrace of "overlapping," though in each actual case the interests of his denomination may seem to require it. The federation has seized upon, preserved, and made public, expressions of the common conscience. "We have three millions to evangelize in this state, and cannot afford to debate the question whether in any one place it be done by Baptists, Congregationalists, or Methodists." The denominational officials, having themselves set up such ideals, must try to live up to them. A Congregational city missionary society once telephoned me to come and tell them how to persuade one of its churches to merge with a Methodist church. A district superintendent, in a State Home Missions Council, said: "Brethren, in three cases, I have merged a small charge with a stronger Congregational church, and named the latter's pastor as supply under our system. What will happen? Our dear old people can remain Methodists as long as they live. The young people will be absorbed." I have found the officials thus far more ready than the people to make adjustments. They already see the problem in the large. Our motto, therefore, has been: "Keep the facts before the people till the people change the facts." Gradually the whole constituency of the coöperating communions is being leavened. Officials are aware of the growing sentiment back of them, and make bolder utterances and adjustments. These in turn deepen the sentiment for more thoroughgoing adjustments. The North American Home Missions Congress, held in Washington, Dec. 1 to 5, 1930, was an impressive demonstration of the fact. "It is the conviction of this group," says the closing section of Findings, "that the

time has come to pass from the resolution to the action stage." It "urges City and State Federations or Home Missions Councils — or the boards themselves where these do not exist — to project programs of adjustments as soon as possible." "The important consideration is not organization or technique, but attitude and spirit. . . . No difficulties, no obstacles will keep us from coöperation and unity, when we really want them. No difficulty is so trivial but that it will suffice to keep apart those who do not wish to come together."

Could any other than Federation's Fabian policy have produced this result? To defy or disregard denominations seems a short cut; but it could lead only to disaster. The gospel of the kingdom is again proving its transforming power. The sects are being saved — converted into modest members of the church universal!

### *Coöperation at Cost*

The second alleged weakness of federations is their meager financial support. But if they are consulting and coöperating councils, rather than societies or institutions, their peculiarity and glory is that they can accomplish their ends with a minimum of machinery at a minimum of cost. They combine the resources and activities of denominations or local parishes. The quarterly of the Massachusetts Federation was named "Facts and Factors," because the churches are the most powerful of social agencies, and the function of their joint bureau is to arouse and guide them with the facts. That bureau need not itself do anything to justify its existence. By giving to its constituent bodies "that force which comes from frequent discussion and consequent united opinion" and concerted action, it best fulfills its purpose. "The Massachusetts Federation of Churches," once said an Episcopalian clergyman, "is what we, its members, the churches, make it." The same is largely true of its relation to the older and better supported agencies of interdenominational coöperation through individuals. A federation affords the means by which the work of such organizations can be better coördinated with the churches and with each other. It is not their rival, but their supplement and assistant.

Yet though limited finances are no proof of failure, they do indicate that the public has not yet awakened to the significance and practical value of this new method. A banker once wrote to a state council: "You can make money go farther than any other agency!" Why? Because a federation repre-



sents, reaches, and mobilizes, in a state, thousands of churches, each with a pulpit to repeat a message and many members to carry it to other ears or into action. The latent power of such an organization is beginning to be realized. Every reform and betterment agency seeks through the federation to get the ear of the churches. Even more is true. When the churches agree that there are acts and utterances which will be most effective through their common agency, these can be accomplished, not only at a minimum cost, but with a weight of significance enhanced by the very differences of the coöperating bodies. Obviously, the larger the support given to such an organization, the more it can accomplish. Funds spent in common will supplement expenditures by the denominations and increase the return on every dollar which they spend. Some leaders doubt the wisdom of endowments: but this is the American way of expressing firm belief in movements and institutions. Gifts to education have been lavish and need not be indefinitely multiplied in the future. The movement toward a practical Christian unity still awaits its Carnegie! I began to serve a state federation when it could not raise \$500 a year; in my valedictory, I dared to suggest that it should have an endowment of \$1,000,000. Why not? Single denominational state conventions hold twice that amount. Such a fund to promote the common tasks of the churches, controlled by their joint council, could hardly be misused; and would marvelously stimulate coöperative unity.

#### *A Forward-Looking Philosophy of Federation*

Finally, Dr. Douglass thinks that "federation may have come to the close of its course, as a narrow, coöperative agency limited to the fields of 'Life and Work' and ignoring those of 'Faith and Order.'" Those two terms refer to the conferences at Stockholm and at Lausanne. The same communions met at both. Did they get any farther at the latter than at the former? At Lausanne, they agreed, as they did at Stockholm, on the mission of the church. On definitions of the church, the sacraments, the ministry, and creeds, they could not agree. Organic reunion, involving agreement on these points, is increasingly discussed, but obviously distant. What shall we do in the meantime? The problems will not wait. The motive at Stockholm was: "A divided church cannot conquer a unified world!" The churches, Protestant and Orthodox, could and did say: "In the presence of the Cross, we have accepted the

urgent duty of applying the gospel in all realms of human life, social, industrial, political, and international." Such coöperation, as we have seen, creates a consciousness of unity, and constantly increases. Is there any other road to complete unity? Is any other road desirable? When, in the Middle Ages, there was one ecclesiastical organization, with all its advantages, it brought such tyranny, corruption, and spiritual inefficiency as to necessitate a Reformation and counter-reformation. May it not be that Providence, by compelling us to seek reunion by the way of coöperation in the practical tasks, is leading us to a unity consistent with efficiency, purity, and liberty? An official interpretation of the Lambeth quadrilateral intimates that the several groups — Presbyterian, Congregational, etc., might retain internally their characteristic organization, while all would be united by a common episcopacy. The practical working out of federation and reunion may not differ so greatly after all!

Nor need discussion of doctrines be permanently excluded from the program of federation, if it is kept from hindering practical coöperation. In the past, Christians have made their definitions of truth the ground for separation. Each resulting sect has defended its own views and denounced those of others. No progress can thus be made! As we learn to know each other by working together, will it not be possible to seat "Christ at the round table," where, "with all the saints," sacramentarians and evangelicals, Calvinists and Arminians, conservatives and liberals, we may "comprehend the breadth and length and depth and height, and know the love of Christ?"

[From Rev. Edward Tallmadge Root in *The Congregationalist*, Boston.]

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### Organic Union Eventually — Why Not Now?

Men who assert that the organic union of churches is a far-off event are apparently unaware of what is taking place around them. A comprehensive union of all communions may, indeed, be improbable in the near future. But several unions of two or more denominations have already been consummated both at home and abroad, and several others are in progress with good prospects of success. In all foreign mission fields in which the Northern and Southern Presbyterian and the Reformed churches are at work, organic union was formed years



ago. The Northern and Southern Methodist churches have united in Japan and Mexico and their union in Korea is in process. In Scotland, the Established and United Free churches are now in organic union. In England, three Methodist bodies are merging. In Canada, the Congregational, Methodist and Presbyterian churches have merged; in the Philippines, the Congregational, Presbyterian and United Brethren, and in China, sixteen denominations have come together in the Church of Christ in China. In South India, the Anglican Church of India, Burma and Ceylon, the Wesleyan Methodist church, and the South India United church (a union of British and American Congregationalist, British, American, German and Swiss Presbyterian and Reformed, and German Lutheran churches) are rapidly moving toward organic union with the unanimous encouragement of the Lambeth Conference of Anglican bishops of the world. In the United States, a joint committee, representing five Presbyterian and Reformed churches, has recently unanimously adopted a basis of organic union to be submitted at the next meetings of their respective ecclesiastical judicatories, and a joint committee of the Methodist Episcopal, Protestant Episcopal, and Presbyterian churches is harmoniously considering the feasibility of uniting these denominations.

Almost every denomination in America and Great Britain is discussing union and Christian people everywhere are talking about it. Never before has the question been so prominent. Whereas, in the eighteenth and nineteenth centuries, the trend of Protestantism was toward sectarian divisions, the trend is now distinctly toward union. That difficulties are involved, it would be futile to deny. But they are not insuperable. Some of them are more formidable in imagination than in reality. We might almost say, with Shakespeare's Henry V at Agincourt: "All things are ready, if our minds be so."

### *Trend Toward Union*

We are aware of the widespread belief that the attitude of the Anglican communion is an insuperable obstacle to union. Some of the discussions at the Lausanne conference, at the subsequent meetings of its continuation committee, and at the Lambeth conference, as well as Bishop Manning's recent declarations in New York, appear to indicate that the high church element in the Anglican body is determined to move it

toward agreement with the Eastern Orthodox, Roman Catholic and Old Catholic communions, rather than toward other Protestant communions. But while we regret their course, we might at least do that justice to their principles which we expect them to do to ours. They have a vision of the union of the people of God, which is to include all the historic branches of the Christian church. They believe that the Anglican communion affords the best basis for that reunion; that it is their sacred duty to preserve that basis inviolate unless and until some better one emerges, and that they should avoid any concessions to communions on one side that might widen the breach with communions on the other side.

It may be said that this is simply common sectarianism the world over; that every sect complacently expects to inherit the earth. We are aware, too, that some Anglicans manifest a superiority complex that is highly irritating. But we could name men in other communions of which these things might also be said, and of which they have been said from the days of John Knox and Cotton Mather, down to the "Wee Frees" of modern Scotland, and certain Presbyterians and Baptists in America, whom a desire to live at peace with my brethren prevents me from indicating by name. No one church has a monopoly of either arrogance or truth. All of us need to recognize that each body of believers has a deposit that it should not be expected to sacrifice, but which should be carried into a union for the enrichment of the common faith. Meantime, let us not overlook the significance of the fact, so prominent at the Lausanne conference and in recent newspaper discussions in America, that the strongest criticism of the Anglo-Catholic position has been voiced, not by non-Anglicans, but by bishops and clergymen of the Anglican communion itself. One is impressed anew that the lines of cleavage to-day do not run perpendicularly between communions, but horizontally, through them, and that since the sacramentarian and non-sacramentarian are already in organic union in the Anglican communion, they could be in a united church, along the lines agreed upon in the South India plan.

### *Why Wait?*

But why should men in other churches talk as if progress toward union were blocked until the question of ordination is cleared with the Episcopal church? Dr. William E. Barton



reminded the Lausanne conference that, of the 26,000,000 Protestants in the United States, only one million are Episcopalians. No question of episcopal ordination separates the Baptist, Congregational, Disciples, Lutheran, Methodist, Presbyterian and Reformed churches. Can they not consider union now, even if the Episcopalians are not ready? Of course they can. As a matter of fact, they are already doing so, and with gratifying prospects.

It is conceded that union will not be advanced by hasty or impracticable measures. But there are limits to the duty of waiting. The advocates of union cannot acquiesce in being put off forever with the time-worn plea that "the time is not yet ripe for union." It has been ripe for a dozen years. It is men who are unripe. Christian spirit does not require surrender or postponement until distinguished graves are filled. To acquiesce indefinitely in sectarian divisions rather than incur the opposition of men who insist upon perpetuating them, would be weakness, not meekness. Some men are temperamentally constituted like the dour Scotchman, who, when a motion was made in a church meeting that a certain action be made unanimous, said: "I want it understood that there will never be anything unanimous in this church as long as I am a member of it." There are times when it is not easy to be patient with the type of clergymen who ardently profess a desire for union and yet oppose every proposal to bring it about. It is a serious question how long a needed reform should be postponed after it becomes evident that a large majority are ready to act and that delay is doing great harm to the cause. After tedious and acrimonious debates as to how specie payments could be resumed, John Sherman brought the controversy to a sudden end by the sensible dictum: "The way to resume is to resume." Whereupon congress stopped talking and passed the needed bill. There are some communions to-day that are ready for the same kind of action. They have discussed union for decades and they can go on discussing it forever. The time has now come for them to do what they have all along been professing themselves desirous to do. We need not repudiate the past. We may freely concede that conditions in a by-gone age rendered some separations inevitable then, and we may well honor the memory of men who, for conscience's sake, left the churches of their fathers. But however valid the original causes may have been, they are not valid causes of separation to-day. Indeed most of them have practically disappeared.

*Denominational Fences*

Meantime, laymen and individual ministers are taking the matter into their own hands in significant ways. Numerous undenominational associations show that increasing numbers of Christians are resolved to get together in Christian work, and that as they cannot do so through their churches, they do so outside of them. It is to the credit of the churches that they have inculcated a spirit of service which surmounts denominational barriers. But it is not to their credit that, when their communicants are moved to exemplify that spirit, they must climb over the denominational fences. This tendency to outside Christian effort is growing so rapidly that, if ecclesiastical authorities do not soon devise some practical way of working together as churches, a large part of the vital force of Christian activity will expend itself through undenominational bodies without the sacraments, and we shall have a union which will leave the churches hollow shells, whose life principle has been transferred to independent lay societies. The time is swiftly passing, if indeed it has not already passed, when church leaders or bodies can prudently assume an attitude of indifference or obstruction toward the movement for organic union. While attempting to avoid what they believe to be a danger in union, a worse thing may befall them and the cause of Christ — a churchless union of laymen who will ignore their ecclesiastical guides.

Matters have already come to such a pass that the churches are being seriously discredited and some vital causes are being gravely jeopardized. "Let us suppose," said the late Bishop Charles P. Anderson, "that it is determined to organize some public charity or to inaugurate some uplift movement. You are sure that it has the sanction of Christ and of all good men. What happens? The first move is to proclaim from the housetops that it is undenominational and non-sectarian. It is Christian clearly enough, but nevertheless it has to be dissociated from churches in order to express the consciousness of the church. In one way this is a travesty on churches. In another way it is eloquent for good. It means that Christ's work refuses to come under sectarian lines. Christ's work is as catholic as human needs. It requires for its execution nothing smaller than a catholic church."

*Impotence of Divided Church*

World conditions add startling evidence of this need.



Whatever may be said regarding the specific causes of the present chaotic situation, it is clear that what the late archbishop of Canterbury said of the responsibility for the world war is true to-day: "What is happening must be due somewhere, somehow, to the pride, the high-handedness, the stubbornness of men's temper undoing and thwarting the handiwork and will of God. We have got to set ourselves, slowly it may be, but determinedly, as the generations pass, to eradicate and make unendurable the temper among men from which such things spring."

Can a divided church do this? If the impact of Christianity upon the nations had been sufficiently strong, would that war have occurred? Would present social, economic and industrial evils be so powerful? As secretary of a missionary board, I have been declaring for thirty years that divided churches can never save the world, and that it is no proper part of the duty of boards of missions to perpetuate in Asia and Africa the sectarian divisions of Europe and America, which were due to controversies that are unrelated to the rising churches in non-Christian lands. Many boards share this conviction, and they have so encouraged union movements that union is much farther advanced on the foreign mission field than it is at home. The churches are under solemn obligation to make the spirit of Christ more thoroughly pervade all human relationships, to eliminate the pagan elements in our civilization, and to show that brotherhood is not only personal but international.

This task can and should be undertaken by a united church. If the union of all churches shall require further decades of conference and prayer, as it doubtless will, all the more desirable is it that encouragement should be freely given to pending efforts to unite communions that can and should unite now. Union will not spring full-orbed into being. It must grow. This does not relieve man of responsibility, for growth can be accelerated or retarded by human means. Corn must grow, but the farmer who expects it to do so without labor on his part will have no crop. The movement toward union has been auspiciously begun. It is making gratifying progress, and it should be welcomed with deep solemnity, a grateful heart, and a mind open and loyal to the divine leading. He who prayed that his disciples "may be one" will surely help them in their efforts to learn to walk together in his holy name.

[From Rev. Arthur Judson Brown in *The Christian Century*, Chicago.]

### Difficulties of Church Consolidation

Recently I was in Collinsville, Oklahoma, by invitation, to speak on the community church movement before a group of people representing three or four churches and several from no church.

Collinsville is just about an average town of its size, about twenty-five hundred population. And the church situation there is just as it is in hundreds of small towns; four or five church buildings and congregations. Most of them are without resident ministers, and the one with a resident minister just able to keep going, at any rate able to keep the doors open on Sunday.

There isn't any argument as to the future of these churches. It is an utter economic impossibility for them to go on as they are and hope to do anything that will even resemble an adequate church program. They can go together and have one good church, or they can stay apart and have four pitiable failures as is now the case.

The people, at least a large part of them, want to get together. They do not see any reason why they should be divided. They know, as all sensible people know to-day, that denominational differences, so-called, are purely bunk. They know that they have these separate churches merely because of tradition and because of the insistence of overhead denominational organizations whose secretaries depend on them for their salaries. They know, as all people know, that there are not two people in a hundred to-day who have any real religious reason for belonging to one religious group in preference to another.

And, so, from the standpoint of economics, common sense and real effective religions, these people have decided that they want a community church, a church that will be inclusive enough to take in all who are interested in vital religion, regardless of their individual creeds or opinions. So they arranged this meeting to hear about the community church idea.

The people came, with earnest and sincere minds to find out the best thing to be done. They wanted to hear about the community church, and they wanted to ask questions.

But some others were there, evidently not with any sincere desire to find out the truth about this matter and to be willing to follow the truth, but with the very pronounced purpose of "showing up" the speaker, and, by heckling and sinister questioning, "prove" to the people present that the whole community church movement is a colossal failure!



Of course these gentlemen, who happened to be preachers, didn't know anything about the community church, either by actual experience or by any fair degree of reading. And, of course, they didn't want to know anything about it. What they wanted was to make the people lose faith in it, and they wanted to do it, either by fair means or foul (and they resorted to both!).

Of course they didn't get anywhere. Their purposes were too apparent and their tactics too far removed from honest and sincere desire for the truth to gain the confidence of any of their hearers. In fact they provided the very best kind of living illustration as to the type of mind and the caliber of individual which is to-day opposing the union of the church. Every person there could see that, for the most part, they were moved by fear and prejudice and bigotry. In their zeal, without knowledge, they destroyed their own purpose. This was sufficiently shown by the remarks of the people who remained after the meeting.

But, here is the pitiful part of this whole program of Christian unity that is so much needed and that must come if the church is to go on in the future: So many of those whom the people have a right to expect to lead toward unity are, actually, trying to keep it from coming! Of all the people in the world who ought to be concerned about this unity for which Jesus prayed and which all see is so very necessary, it is the preachers. The people naturally look to them for leadership, at least until they find out that leadership is not forthcoming.

In many cases, it is true, this leadership is forthcoming. Many earnest ministers are trying to find out a way to unity. But there are others who would actually rather that unity would never come than for them to take the chance of losing their jobs. They would actually rather that these little churches should go on, struggling and failing, without a program worthy of the name of a church, rather than give up their little, narrow notions and their selfish denominational pride. They would actually rather that the young people of that community have no opportunity for any church life rather than have a community church that might make it possible for them to get together in a real social religion.

One revealing incident occurred at this meeting. A delegation came from a church in a neighboring city with the purpose, as they said, "of seeing if there was anything to be done to save *our* church for *our* people!" Here is the whole

story: Not that the church shall lose itself in service, not that it shall "lose its life in order to find it," but that it shall be "saved" (whatever that means) for "our" people!

In this particular instance the people seem determined to go on and do something toward a united church, not *because* of their leaders(?), but *in spite* of them. We hope they will succeed and we believe that they will. But, in doing so, they will be opposed by preachers and officials who profess to represent the Christ who is not divided and who prayed "that they all may be one."

When we contemplate the present church in its halting, divided state, well nigh helpless in the presence of its problems, do we need to ask "Whose fault is it?" And, for those, whose fault it plainly is, we can add only a fervent "and may the good Lord have mercy on your souls!"

[From Rev. Cliff Titus in *The Community Churchman*, Park Ridge, Ill.]

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### A Bishop's Bombshell

Something like dismay has fallen upon the Anglicans of Crookes, Sheffield, by reason of the action of the bishop of Sheffield. For some time past the relations between the Free churchmen and the Anglicans have been of the happiest possible description. They have worked together in the most complete and cordial unity, and, especially among the padres of all denominations, including both a "low" and a "high" Anglican, there has been a most cordial spirit of coöperation. They have, for instance, held extremely successful joint meetings in connection with the universal week of prayer, and have met and spoken and worshipped in each other's churches in the completest fellowship. Some time ago they began to lay their plans for a united campaign of evangelism in the district during the summer, and as a preliminary step, they arranged to hold a nine days' "inner mission" to the churches. They first gave a unanimous invitation to Canon Peter Green, of Manchester, to conduct it, and then, when he felt compelled to decline, owing to pressure of work, they gave an equally unanimous invitation to Rev. B. C. Plowright, B. A., B. D., late of Greenfield Congregational church, Bradford, to take charge. All the arrangements were well in hand when the bishop of Sheffield dropped what can only be called a bomb-



shell. He not only refused to give permission for Mr. Plowright to speak in the two Anglican churches concerned, but also inhibited the two vicars involved from taking any part in the campaign, and, indeed, went further, and forbade all joint services and work in common except upon occasions of "national" interest. Whether he intended the inference to be drawn or not, the fact remains that the inference that has been drawn is that the objection is to a Free churchman conducting such services in Anglican churches, and that no objection would have been raised had the missionary been an Anglican. The action of the bishop has not merely — and quite naturally — aroused a certain resentment amongst Free churchmen, and thereby placed another obstacle in the way of unreserved cordial coöperation between Anglican and Free churches in Sheffield, but it has greatly disappointed the majority of the Anglicans themselves. The recommendations of Lambeth, 1930, seem to have gone by the board, at all events in Sheffield.

[From E. B. O. R. in *The Christian World*, London.]

### A New Crop of Denominations

The most interesting by-product of Protestantism in the Philippines is the independent Filipino churches. The oldest of these has now maintained a separate existence for more than twenty years, and has itself suffered the pangs of schism. Altogether the independent churches have a membership of more than twenty-five thousand persons, and their membership seems to be growing. They have more than three hundred chapels scattered over the islands, and, in spite of the fact that their ministry is almost entirely unpaid, they manage to hold services and to keep going without mission money or aid.\*

Practically all of these independent churches derived originally from the missions. Each of the larger American denominations working in the islands, and some of the smaller ones, have been the more or less unwilling parents of one or more independent churches. These in turn have sometimes split into other units. On the fringe of this complex there is a considerable number, no one knows how large, of independent congregations.

\* This discussion omits the Aglipayan church, an independent Catholic organization which left the Roman church in 1896.—H. E. F.

In the case of one denomination, five splits have occurred from the mission-supported church in the nearly thirty years of its history in the islands. From two of the resulting denominations, six others of the third generation have split off, and from these three further subdivisions have occurred. Only one child of this numerous progeny of children, grandchildren, and great-grandchildren has died, but there are rumors that several of them are very tubercular. A number of these so-called denominations are, of course, only one or two congregations who have followed some disgruntled ram of the flock off into solitary righteousness.

All shades of theological belief characterize these churches. One thriving church, numbering several thousand adherents, believes that its leader is an angel of God, a prophet; that there is no salvation outside the church he started; that he alone has the right to commission preachers to preach the gospel; and that those who eat blood have no hope of salvation. Recently three men who arose to question one of the ministers of this sect at a meeting in Manila were stoned when their questions became too personal. This leader's personal life has been very much open to question, but his hold on his followers does not seem to be any less for that. A few years ago they raised several thousand pesos to send him to the States where he had said he was to receive the doctor of divinity degree. Something happened after the money was raised. He went to the States but did not receive his degree. Now he is building a fine house in Manila, and has three cars, as a result of his insisting that every church send a weekly remittance for the "general work." This remittance is brought by the pastors in person as they assemble for their weekly instruction, when the leader, according to one of them, not only tells them what to preach next Sunday, but how they shall preach it.

Most of the independent churches follow pretty closely the theological tenets of the churches from which they were derived. Their tendency on the whole is toward conservatism.

Two or three conclusions arise from the presence and continuance of these independent churches. For one thing, they show pretty conclusively that the Filipino can run his own churches. They may not be run as efficiently or in the same way as the western idea would have them, but they manage to survive. The fact that they have not achieved a paid ministry is due partly to the undeveloped economic condition of the country and partly to the people's lack of training in giving.



In some ways the situation reminds one of the early church, which was cut off from its home base in Jerusalem after the first generation. The independent churches have the inestimable advantage of being indigenous to the soil, and of not being hampered in their growth by having to kowtow to foreign money. But so far they do not have a Saint Paul, and they need one, just as the early church did.

A second reflection to which these churches give rise is the question as to how far the heritage of schism which Protestant denominationalism has introduced will go, and what will be its ultimate effect upon Protestantism in the Philippines. The centrifugal tendency inherent in the presence of several churches separated by historic differences which have absolutely no meaning or value to Filipino Christians is demoralizing. Respect for the church is lowered, and the result is that the strain and pressure incident upon the growth of the church produces fissure after fissure. So long as Protestantism is so divided in its approach to the people of the mission fields, it cannot in fairness protest if they insist upon producing some divisions of their own. And yet the logical end of this tendency is anarchy, with every man in a church by himself. So far the oriental mind has not risen above the western individualism which has produced the denominational system, and the independent churches of the Philippines exaggerate rather than minimize it.

A third troublesome influence from the west which is closely tied up with the denominational heritage is the literalistic interpretation of the scripture. Aided by other causes, such as the desire of certain men for more power, this literalism has been partly responsible for many of the independent denominations. Churches have split on such questions as whether there should be one cup or many in the communion, whether there should be music in the churches, whether the women should be permitted to sit uncovered in the churches, whether baptism should be in a tank in the church or outside in running water, whether communion should be in the morning or evening, whether the symbols should be used in the communion or whether it should be "spiritualized," and whether the Levitical prohibitions against eating certain kinds of food are binding today. Immersionist churches have divided over whether they should admit that non-immersionists are also Christians, and over whether comity agreements were right.

With the decrease in dogmatism for which modern scholar-

ship and the gradual rise in the general level of culture are responsible, it is likely that divisions based on proof-texts will have harder and harder going. Two other causes of dissension, however, will still exist. One of these is the tendency for strong leaders to pull out and start churches of their own whenever they encounter opposition. This tendency is probably caused by lack of training in coöperation. Fundamentally it roots in a lack of appreciation of the spiritual values of Christian fellowship, and in disrespect for the holiness of the church as the body of Christ.

The other divisive agency is nationalism. Concerning one of the largest of the independent churches its bishop said recently, "It cannot be doubted that one of the basic reasons for its separation from the mother church was according to the national sentiment." The following statement of its aims shows how strongly nationalistic ideas and emotions shape this particular group. As you read these aims, ask yourself whether an organization with such purposes should be considered a church or a patriotic society:

"To bring all men to God, especially the Filipinos by their own countrymen.

"To show before the world the rights and capacities of the Filipino people in preaching the grace of God and in governing a church, and their zeal and passion for their religious faith.

"To make known their aspiration for independence, and inasmuch as this is not prohibited in worship, it is immediately applied.

"To create a new national consciousness in the Philippines:

(a) That every Filipino must know that he is a Filipino.

(b) That every Filipino must realize that the Philippines is his native land and should coöperate for the realization of its great ideal."

Nationalism is undoubtedly an important factor in those divisions which occur between nationals and the Protestant missions. It is an even more important item in perpetuating divisions once they are made, for pride in making good simply because the church is now a national affair, and the propaganda value of having a nationalistic appeal, are strong elements in carrying on over difficulties.

Certain questions come to mind as we study the independent churches of the Philippines. The first is this: Can we contemplate with favor the repetition in each country to which Christian missions go of the divided condition of the church in America? Shall we encourage a new crop of denomi-



nations in the Philippines, based on the theological battles of another age and another continent? Will nationalism be strong enough to unite all the independent churches into one national church, or is it only strong enough to serve as a tool for ambitious men who seek leadership at the cost of a divided and weakened church? If nationalism is to be a unifying agency, why is it so slow in manifesting itself as such in the independent churches where it has unlimited opportunity to exert its influence? And if nationalism is unable to weld the divisions of Protestantism into one church, to what can we turn? A literalistic interpretation of scripture will not do it. The denominational system of free competition will not do it, for this system can only be unifying when it produces one church strong enough to swallow up all the rest, and in the Philippines this consummation is likely to be delayed for a long time.

As we review these old methods of achieving unity, we find our former question repeating itself as their inadequacy reveals itself. To what can we turn? Shall we despair that Christ's prayer "that they all may be one," is possible of fulfillment in the Philippine Protestantism? Carlyle once said, "Only in a world of sincere men is unity possible — and there, in the long run, it is as good as certain." Are we sincere in our desire for the unity of the church — sincere enough to give up the old methods which are proven failures? Are we honest enough to take to Christ our question, "To what shall we turn?"

[From Prof. Harold E. Fey, Union Theological Seminary, Manila, P.I., in *The Christian*, Kansas City, Mo.]

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### The Burden of a Bishop

What the Episcopal church suffers in this situation is manifest. The greatest diocese in the country is held up to the scorn and contempt of men. The free spirit and friendly temper of a group of the ablest ministers in America is rendered of no effect. Vast properties, enormous incomes, are diverted from works of spiritual enlightenment and liberation, and dedicated afresh to the service of dead issues of dead tradition. . . . There is not an Episcopal church in New York city — nor in the country at large, for that matter — which does not lie under the shadow of this one man. There is not an altar

which is not darkened, not a pulpit which is not muffled, by this lowering influence of storm. The cathedral itself, the pride of Manning's heart, stands as a monument of impiety before which men wag their heads in pity or in scorn. What are Episcopalians of open mind and friendly spirit, what are they doing that they are content to live in silence beneath the rule of this ecclesiastic? Why do they not hang their altars in mourning, and bestrew their garments with ashes, in proclamation to the world that what perhaps they cannot alter, they at least repudiate and deplore.

But it is not only Episcopalians who are concerned with the problem of Bishop Manning. The present situation, steadily aggravated through the years to its current noisomeness and shame, affects not only the clergy and laity of the bishop's church, but all men and women who are Christians — indeed, all men and women anywhere who have an interest in the dignity and pure potency of religion. For it is to be carefully remembered that there are millions of people in the world who know little and care less about all the various denominational differences and distinctions which loom so large in the minds of persons trained under the tutelage of established Christian sects. These millions simply know that there are great bodies of people known as Christians, a huge mass of opinion and attitude dominated by so-called religion; and they easily assume that any ecclesiastical officer or spokesman is representative and therefore typical of this world. Whatever Bishop Manning does, he does for us all; whatever he says, he says for us all. This Congregationalist, or that Unitarian or the other Humanist, may inveigh with all the passion of an outraged heart that the bishop of Morningside Heights represents him no more than the Lhama of Thibet, or the Shaman of Tokyo. Yet the man in the street, ignorant or scornful of theological differentiations, will make the identification. "Whether the one member suffer, all the members suffer with it; or one member is honored, all the members rejoice with it." We religious folk are one, in other words, whether we would have it so or not. We may refuse till the end of time to work or worship together, but the world lumps us none the less in one great body of accord.

It is this fact which lays the burden of Manning upon the shoulders of us all. Not merely the New York diocese but all dioceses throughout the nation, not only the Episcopal church but all Protestant churches, not only Norwood and Reiland



and Melish but Fosdick and Cadman and Jenkins, and even Wise and Krass and rabbis generally, bow and stumble beneath the weight of this one churchman. . . . We do not want to exaggerate, especially in so serious a matter as this which we are considering. None the less must we say it is our sober judgment that in nothing has Christianity in particular and religion in general suffered so terribly in recent years as in the actions of Bishop Manning. All the antics of the atheists, all the mouthings of the materialists, all the conspiracies of the Communists, are as dust in the balance when compared, from the standpoint of damage to the established institutions of religion, to the performances of this punctilious, pompous and petty prelate. . . .

And always, as the imposing setting of the drama, there stands the great cathedral of St. John the Divine. "*A House of Prayer for All Peoples!*" It may not be a legal point, but it surely is a moral point as to what extent Bishop Manning got his money for this church "under false pretenses."

[From Rev. John Haynes Holmes in *Unity*, Chicago.]

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### Elements of a World Culture

We owe the sublime conception of world unity in religion to the discovery of resemblances in the teachings of the great religions. A comparative study of their sacred scriptures brought to light an amazing measure of oneness. For instance: (a) All teach the fundamental precepts of the moral life;—that we should be just, honest, kind, patient, temperate, sympathetic, etc. (b) All give expression to the spiritual sentiments of wonder, awe, reverence, aspiration, worship. (c) All inculcate the ethical elements of the Decalogue. (d) All prescribe the Golden Rule, differently, of course, in form of statement, but substantially the same in meaning. (e) All face the same way, toward an ideal of life, *i.e.*, a mental picture of what it is supremely desirable that human life should be. (f) All make the brotherhood of man an integral part of their ethical teaching. (g) All deal with the fundamental issues of Deity, Duty, Destiny. (h) All ask and answer the cardinal questions: What is the chief end of man? What must I do to be saved? Why should I do what is right?

But over against these and other resemblances stand differences, cardinal differences, *i.e.*, differences on which the very

distinctiveness of each religion hinges; differences that separate these religions and seem to preclude the possibility of world unity. For example: (a) In no two of these religions are the ideas of God, salvation, immortality, the same. (b) While all teach the brotherhood of man, the basis on which they support the teaching is different in each religion. (c) Though all face the same way, toward an ideal of human life, yet the mental picture of what it is supremely desirable that human life should be differs in each religion. (d) There is no theological belief, no ceremonial rite, no form of church government upon which all are agreed. Add to these striking differences the fact that Christian and non-Christian creeds are multiplying and, as a consequence, new sects have appeared and still continue to appear.

Thus it would seem that Nature aimed at diversity in religion as everywhere else. She aimed at diversity in the field of physics, for no sooner was the primordial nebula formed than it promptly divided into the countless suns, moons, stars and other bodies that make up the solar system. Nature aimed at diversity in the creation of life-forms, vegetal and animal, because the divisive principle began to operate at once, producing orders, classes, genera and species. Ethnology reveals a like diversity as Nature's law, for the original Himalayan Aryan stock, far from remaining what it was, became differentiated into the various nations that peopled Asia and Europe. Similarly the primordial religion divided into religions, the religions into sects, the sects into sub-sects, and the sub-sects divided, according to the innumerable differences of belief among the individual members. How, then, in the light of these diversities can we have or even hope to pave the way for world unity in religion?

The answer is that diversity is not the whole truth of Nature's law. For she gives evidence also of unity, a unity which this very diversity makes possible; a unity seen in every organism of whatever kind. What is an organism? An organism (as commonly understood) is any living system in which the parts are duly coördinated and at the same time subordinated to the larger whole of which each is a part. Such a system, for instance, is the tree, with its branches, boughs, twigs and leaves. Each one of these is an organ of the organism, tree. Each engages in the great coöperative task of reaching out to the light and air in order to utilize them for the benefit of the tree. Each discharges a particular function in the



economy of the total organism. A harmonious organic co-operation it is; all the parts duly coördinated and at the same time subordinated to the larger whole, the tree.

The Apostle Paul, in the twelfth Chapter of his first letter to the Corinthians, took the human body with its many members to illustrate the ideal and fact of organic relationship.

But when we turn to the living religions we don't find any such system, any such relationship of organs to organism, or any such organic coöperation. On the contrary, we find mutual antipathy, jealous rivalry, ruinous competition; we find the very opposite of what we see in the branches, boughs, twigs and leaves of the tree. For these, far from living in enmity one toward the other, or even in exclusive independence of one another, unite to work together in harmony, as coequals, for the benefit of the tree.

Not so the religions. They have been kept apart and are still kept apart by mutually exclusive claims. Each though only a branch has claimed to be the three, each though only a part has claimed to be the whole, each though merely an organ has claimed to be the organism, and hoping for world unity in religion by the triumph of itself over all other religions.

And the folly of this expectation applies with equal truth to the sects of the great religions. For, among them also, this sad mistaken hope obtains. They too, like the great religion, have failed to see their true and lawful place as parts of a whole, as organs of an organism. Take the sects with which we are most familiar — the Protestant Christian sects. Instead of seeing themselves as children of a common parent, Protestantism; as grandchildren of a common grand-parent, Christianity; as great-grandchildren of a common great-grand-parent, Judaism, each, at one time or another, and with more or less insistence, has made just such an extravagant claim for itself as I have presented; each, though merely a part has claimed to be the whole; each though a mere branch, has professed to be the tree; each though merely an organ, has contended that it was the organism. And in this colossal failure of both the religions and their sects to see themselves as species of a genus, as branches of a tree, as coequals in rights and duties; in that colossal failure lies the origin of all religious wars to exterminate rivals, the origin of all religious persecutions, the origin of all missionary enterprise to convert the so-called heathen, the origin of all sectarianism or exclusiveness in religion. For the word "sectarian" derives from the Latin

*sectum*, meaning cut off. A sect is a part of humanity that has cut itself off from all the rest in order to live for itself and convert all the rest into material for its own growth.

When it is claimed, as it so often has been, that Christianity is the one and only true religion, that Protestantism is the only true Christianity, the Episcopalianism the only true Protestant, Christian, religion; the "high," "low" or "broad" church, the only true, Episcopal, Protestant, Christian, religion, then we see sectarianism doing its deadly work and paralyzing all effort to make religious brotherhood a reality in the world.

But, happily, since the beginning of our century, events have transpired to assure us that a better day has dawned, to persuade us that the death knell of sectarianism has been rung, to give us confidence in the eventual attainment of world unity in religion as in other fields.

Let me refer briefly to some of these encouraging signs of the times which indicate how the way is being paved for a reproduction in religion of Nature's pattern of unity in diversity. The old denominational lines that for centuries separated one denomination from another have become increasingly blurred, and are fast losing all intellectual meaning. It is no longer possible to differentiate Baptists, Congregationalists, Methodists.

Within the past three decades it has happened over and over again that when two churches that had forgotten why they ever separated found themselves unable to pay a living wage to their respective ministers, they bethought them "how good and pleasant a thing it is for brethren to dwell together in unity," and forthwith a merger ensued. Such mergers have been made many times of late, the most conspicuous that in Canada, uniting Methodists, Congregationalists and Presbyterians, the merger known as "the United Church of Canada." It has to-day a total membership of two and one-half millions and repre-

Our Episcopalian brethren devoted sixteen years to achieving a certain Christian unity, *i.e.*, the unity of all those who "accept the Lord Jesus Christ as God and Savior" — a unity which inevitably excluded Universalists and Unitarians. Perhaps at the end of another sixteen years they will have advanced still farther on the path of Christian unity so as to include the disqualified sects. And may we not dare to hope that after a hundred and sixteen years a succession of strides will have been taken toward world unity — a fellowship inclu-



sive not only of Universalists and Unitarians, but also of Jews, Buddhists, Hindus and the rest.

For there is a nobler unity even than that which is encompassed by the Christian name — *human* unity. Christian exclusiveness is every whit as intolerable as any other exclusiveness. In other words, it is not enough that we be brothers and sisters in Christ, or in Moses, or in the Buddha. We must be brothers and sisters in Humanity, with all the rest of mankind; that, I take it, is what the noblest religious fellowship means. And so, I, for one, look forward to a coming World's Parliament of Religions in which the two principles of coördination and subordination will be reaffirmed and recognized as the only true basis upon which world unity can be made possible — all the religions duly coördinated and at the same time subordinated to the higher whole of which each is a part.

But it will be asked where is this higher whole to which the religions are to be subordinated? And I must frankly answer, as yet that higher whole has no objective concrete existence. It exists only subjectively in the minds of a few isolated thinkers, as a dream, as a vision, as the germ out of which the true organic religious unity will one day be evolved. Does this sound strange and fanciful? Then permit me to call attention to an exact parallel to that situation in the history of the United States. In 1783 there was no such thing as an objective concrete nation of the United States. That existed only subjectively in the minds of Thomas Jefferson, Thomas Paine and their political co-workers, as a dream, as a vision, as the germ out of which eventually organic political unity would be evolved. In 1783 there existed only a loose Federation of thirteen independent colonies, but no higher whole to which they could be subordinated. But when in 1787, these thirteen colonies, through their representatives, agreed to act and to subordinate themselves to the higher whole expressed in the Constitution of the United States, then, and then for the first time, the dream, the vision, the ideal of a nation of the United States became an objective, concrete fact.

Similarly, in the field of religion. There is today no concrete organic fellowship of faiths. That exists only in the minds of isolated thinkers. But when the seven great religions, through their representatives, agree to subordinate themselves to a higher whole expressed in a constitution or bond of union, even as the Protestant sects have their higher whole in the bond of fealty to Jesus Christ, then will the dream of world unity in

religion, an *organic* fellowship of faiths, become a concrete fact; a unity analogous to that which we see in the tree, in every other organism, one tree with many branches, one body with many members, one organism with many organs and one subtle life-blood, coursing through the whole, making each part kin with every other.

[From Alfred W. Martin in *World Unity*, New York.]

### **How Corn-Shucking Gets Presbyterians and Episcopalians Together**

Many conservative and dignified people perhaps smiled when they noted in the papers recently that the Rev. R. V. Lancaster, of the Presbyterian church, and the Rev. Dudley Boogher, of the Episcopal church, in Fredericksburg, with twenty men from each one of their churches, were to engage in an old-fashioned corn-shucking contest. A crowd was to watch these churchmen shuck corn à la Southern style and the losing side was to furnish refreshments for all.

This will stir the inner hearts of some old-fashioned folk still in the South. Who will ever forget the songs of the Negroes around the corn pile as they kept time to the falling ears? The old South did not have any finer social function than the old-fashioned corn shucking. It was not a "husking." The folk North may "husk" corn but we "shucked" it down our way.

This diversion of the Fredericksburg brethren is something far better than foolishness. It speaks well for religious fellowship and coöperation when a group of Presbyterians and Episcopalians meet at a corn shucking. Men are bound to be friends and brethren after they have shucked corn together. We would be far nearer the goal of union and unity if some of our denominational groups would stop arguing and contending over how they can and cannot get together and get out to a big corn shucking. There is a strange force in play that breaks down barriers and makes us friends. We see it work out in children every day. Children cannot long have any differences because they must play together. But when we get grown we stop play and begin to contend and argue. We build adult fences about ourselves and our forces. We keep ever conscious of our differences. We live in our own circles and watch the others through the fence. It is when we meet as real fellows we forget the differences and find we are akin.

[From the *Richmond Christian Advocate*, Richmond, Va.]



### Association for Christian Coöperation

The Association for Christian Coöperation had its inception in the desire to enter into fellowship, through service, with earnest groups of leaders of thought in various countries. These seekers, aware of the marked awakening of religious interest among the educated classes, are endeavoring to make a fresh approach to the life and problems of their peoples with the purpose of making their culture more vitally Christian.

The Association is rooted in the conviction that the great need of the hour is for a coöperative quest for spiritual values without confusing the issue by the intrusion from without of doctrinal statements or institutions. The undertaking seeks to find and understand the central attitudes of Jesus Christ. This spiritual quest, from their point of view, means that each people should ascertain Jesus Christ's understanding of the basic facts of God and of human society and should interpret them through its own national genius and needs. There is the conviction that the cultured Christians in each national or racial group are best qualified to direct the application of spiritual and social truth to the life of their people and to create the institutions that can best serve these ends.

The purpose of the Association as defined in the constitution is as follows:

"The purpose of the Association for Christian Coöperation shall be, in non-ecclesiastical ways, to strengthen the bond of fellowship and coöperation between groups in various countries who are seeking to further appreciation of Jesus Christ and to encourage fresh approaches to the problems of their respective peoples with a view to making their life and culture more nearly in accord with the spirit and quality of his life."

The Association will seek through correspondence, exchange of visits, lectureships, public forums, discussion centers and by any other suitable means to stimulate fellowship among those in the United States and other countries who are of like mind in the desire to produce a Christian culture with no circumscribed limits.

It is planned to encourage the formation of groups in as many cities as possible for the discussion of contemporary problems in religion and to seek, in an open-minded way, a religious solution for the difficulties of a perplexed world. No elaborate or standardized organization is desired. Each group will determine its own simple procedure.

In providing financial coöperation every encouragement will be given to initiative and control on the part of those with

whom each particular project originates. Except for the modest expense of maintaining a small office and conducting its meetings, the Association will operate strictly on the basis of projects and in harmony with the following principles:

(a) Projects will not be initiated or administered by the corporation.

(b) Projects will be supported by the voting of a fixed total amount or by annual grant for a fixed and usually limited period.

(c) Preference will be given to such projects as constitute promising experiments.

(d) No financial commitments shall be made unless funds shall have been provided in cash, negotiable paper or pledges from responsible foundations.

(e) The board of directors shall annually review any funds that may have been entrusted to it for specific purposes with a view to deciding whether another direction should be given to such funds as provided in article IV, section 4, which reads as follows:

"When, in the judgment of the directors, the indicated purpose of any gift shall have been fulfilled, or for any reason shall have become impossible, or impracticable or undesirable of accomplishment, such gift, or the remainder thereof, may be diverted to any similar purpose or to the general purposes of the corporation."

There are no fixed membership fees or other financial obligations. Any friend who is interested in this new approach and would like to have part in this kind of unfettered international coöperation with its spiritual ideals may become a member. The only condition is that he be in sympathy with the purpose of the Association and make an annual contribution to its work in such sum as he may determine.

The Association is an autonomous body, independent of any institution and is incorporated under the laws of the state of Ohio. While Christian in character and purpose, it is not designed to further the special interests of any church or other institution.

Its administration is in the hands of a board of trustees, representative of the Christian intellectual, professional and business leadership of the country.

The officers are Rufus M. Jones, president; Mary E. Woolley, vice-president; Paul William Alexander, recording secretary; Charles J. Ewald, executive secretary; and Robert A. Doan, chairman, executive committee. Headquarters, 50 W. Broad Street, Columbus, Ohio.



### Interdenominational Bible College of Missouri

Experience at the Bible College at the University of Missouri has demonstrated the importance of the educational approach. For four years now statistics have been gathered in an effort to determine the importance of this approach. These statistics indicate the same thing from year to year. During these four years, the Bible College has enrolled an average of 481 students per year in university credit courses. Of these, an average of 328 per year (148 men and 180 women) had nothing to do with any of the denominational student organizations through which the churches seek to tie the students to the life of the churches. These church student organizations include the Sunday School, Forums, Baptist Young People's Union, Epworth League, and Young People's Society of Christian Endeavor. They represent ten different religious denominations including Jew and Catholic. These ten denominations, through their student organizations, have reached during the four years an average attendance of 739. Only an average of 153 students per year have been reached both by the student church groups and by the Bible College. This means that during these four years the Bible College of Missouri and the ten church groups reached an average of 1,067 students. The Bible College reached slightly more than 45% of these, and the ten church groups slightly more than 69 $\frac{1}{4}$ % of them. Both groups touched more than 14% of the number, and the Bible College alone reached slightly less than 30 $\frac{3}{4}$ % of the total number. Such figures suggest that there are many students who will be reached by the social-inspirational approach only. They equally suggest that there are many who will be reached by the educational approach only. If the church is to care adequately for her educated youth, she must make the educational as well as the inspirational approach. Many students get all the social life they care for, or have time for, through their sorority, fraternity, and other social groups. Again, many are little concerned with emotional appeals; they are at the age of worshipping intellect. They get little enlightenment from student religious meetings. They are gripped by an intellectual approach to religion, and they want that under men specially trained for the task.

The Bible College of Missouri had its beginning in 1896, under the auspices of the Disciples of Christ. It now has a little over \$200,000.00 of endowment, and property worth about \$100,000.00. All of the endowment and all of the property,

except some furniture and books, have been provided by the Disciples of Christ. The doors of the Bible College were thrown open to other religious bodies in 1914. The World War prevented immediate action; but, in 1919 the Presbyterian church, U. S. A., placed a teacher in the Bible College faculty. In 1922 the Congregationalists did the same. The Methodist Episcopal Church, South, followed in 1923; and the Jews in 1929. Five religious bodies have coöperated in the work of the Bible College. The Congregationalists dropped out in 1928. There are forty Congregational churches in Missouri; only twenty-five of these are able to carry more than their own weight. There are three Congregational schools in the state. Friends of these schools are unwilling for Congregationalists to put money educationally at the seat of the state university until the needs of their own church schools have been met. There are four religious bodies coöperating in the work of the Bible College of Missouri at the present time.

In developing its coöperative plan, the Bible College, in consultation and coöperation with leaders of religious bodies working through it, has made effective the following terms for the placing of teachers on its faculty:

(1) The professor must have his A.B. degree from some first-class institution; and must have at least three years of graduate work, with specialization in the field in which he is to teach.

(2) The religious people placing a teacher on the faculty must be responsible for his salary, and for any additional expense made necessary through supplying catalogues and advertising to his religious constituency. It is expected that an effort will be made to pay him a salary comparable to salaries of men in like positions in the University of Missouri.

(3) The Board of Trustees of the Bible College will hold any arrangement tentative until the working relationship has been thoroughly tested, and during that time reserves the privilege of terminating the relationship of any professor or religious body at the close of any given year.

(4) All teachers shall share equally in the educational responsibilities and privileges of the institution, and shall have an equal voice in determining educational policies and plans.

(5) Any religious body supporting a full professor for one year shall be entitled thereafter to one member on the Board of Trustees, provided the coöperative relationship is continued.

(6) After a religious body has experimented long enough to discover its mind, if it wishes the coöperative relationship to become permanent, it is expected to make some provision for placing money in endowment and equipment so as to become part owner of the institution. When it has placed one-thirteenth as much as the Disciples of Christ have invested in the institution, it shall have an additional member on the Board of Trustees. Thereafter, additional members on the Board will be determined by a sliding scale, so that when a religious body has as much invested as the Disciples of Christ there will



be joint ownership on equal terms, and this equality of ownership, with all of its privileges and responsibilities, shall continue henceforth, without reference to moneys supplied by either the one or the other.

(7) If a religious body fails to make provision for placing money in endowment and equipment as set forth in the preceding paragraph, then it is expected to plan to share in the overhead expense after the tenth year: one-fourth of its proportionate part in the eleventh year, and an additional fourth in each succeeding year, until in its fourteenth year and thereafter it carries its full share of the overhead expense.

It became apparent when the Congregationalists came in in 1922 that more space must be given to class-room work and offices. The dormitory which occupied the second and third floors of the Bible College building had always been a detriment to class-room work on account of the noise occasioned by students coming and going.

Therefore, in the summer of 1923 the dormitory feature of the building was eliminated; the whole building made into class-rooms, office space, library, and museum. Students of four church groups immediately engaged office space in the building at a nominal monthly rent. They were Congregationalists, Disciples of Christ, Methodist Episcopal Church South, and the Presbyterian Church, U. S. A. Each of these had a professor on the Bible College faculty who became counselor and personal advisor to his own group. At present there are six student religious groups which have offices in the Bible College building.

The Bible College building has also been increasingly used for inspirational work through religious meetings of various kinds. As long as the Congregationalists supported a teacher on the Bible College faculty, they held all of their preaching services, their Sunday School, and their young people's meetings in the Bible College building. At present there are five religious organizations holding meetings regularly in the Bible College.

[From *The Bulletin of the Bible College of Missouri.*]

## BOOK REVIEWS

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CRISI PROTESTANTE E UNITA DELLA CHIESA. By Iginio Giordani. "Moricelliana," Brescia; pp. 257, price L.10, 1930.

This Jesuit treatment of the crisis of Protestantism and the unity of the church belongs to the "Fides" collection and is published under the direction of the pontifical work for the preservation of the faith. It bears the official papal imprimatur and may therefore be regarded as an official statement of the problems discussed. In the first part of the work the author portrays Protestantism at the crossroads; in the second, he attempts to show that the only safe road to follow is that which leads to Rome. On the whole the treatment is irenic and liberal, that is, as much so as a Jesuit might be in dealing with Protestantism. He writes with a considerable familiarity with Protestant literature, and the plan of his book, a very commendable one, is to allow Protestants to speak for themselves. He therefore has quotations from many of the most outstanding Protestant leaders of America. His interest is mainly directed to America, although he does not lose sight of world Protestantism. Harry Emerson Fosdick would probably find the impression which this book gives of him interesting. And so would many others, although, so far as America is concerned, Fosdick is given the most elaborate consideration.

The unrest in Protestantism is due, the author thinks, to the turning away from the ultimate authority of Rome and the substitution of human reason in its place. That rejection of authority was the first great step in Protestant degeneration; and the naturalistic philosophy which underlies modern science will at last inevitably bring about final disintegration. The result will be, on the one hand, atheistic paganism; on the other, a return to rest in the spacious fold of the Catholic church.

The author's criticism of Protestants for returning to ritual and forms used by Rome, indicating the lack of creative power in Protestantism is not so devastating as it first sounds, for those of us who are familiar with the vast array of rites and ceremonies which Rome borrowed outright from the various forms of paganism in the Greco-Roman empire know that this writer to be consistent and entirely fair must first turn this argument against his own church. In the reviewer's opinion the author's argument on this point shows a lack of insight into the real issue involved. What difference does it make who originated a certain form or ceremony? I think no less of the Catholic church because she has borrowed so much from the mystery cults of the Mediterranean world.

The argument against the scientific spirit which pervades the best thought of Protestantism is equally unconvincing. Here again the author



fails to grasp the issue involved. He fails to see that one of the most cardinal facts of human history is the change in thought forms from age to age. The intelligent part of the modern world has learned how to use a scientific method in its efforts to deal efficiently with the phenomena of the universe. Science has transformed our world. The validity of its great central concepts can scarcely be questioned by a well informed man. The scientific spirit has come through a long history to its present position and all the way it has been against the opposition of Rome. The fallacy in this author's reasoning, and that of his church, is that he fails to see that truth is not bound to any particular thought form. The thought form of science, which the most thoughtful Protestants are frankly accepting, is a philosophical naturalism, and they are restating their religious truth in this more comprehensible way. Of course, one may still cling to the prescientific thought forms of the Catholic church, and of the conservative Protestants, for that matter, but in so doing he deliberately creates a state of war with science and makes religion incomprehensible to the most intelligent youth of our time.

This volume, like that of Max Pribilla, *Um Kirchliche Einheit*, and *Rom und der Ruf zur Einheit*, by Karl Krczmar, recently reviewed in these columns, has come as the Catholic contribution to the discussion of the great ecumenical movements that are now characterizing the religious world. Specifically, they seem to be endeavoring to explain away the unsympathetic and intolerant attitude of the encyclical *Mortalium animos*, but the frankness of that encyclical will scarcely be misunderstood by Protestant leaders of the union movement.

SELBY VERNON MCCASLAND,

Goucher College, Baltimore, Md.

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RELIGION IN A CHANGING WORLD. By Abba Hillel Silver, D.D., Litt.D. New York: Robert R. Smith, Inc.; 204 pages; price, \$2.00.

That we are in a changing world is obvious to every thoughtful mind. There is nothing more important than to understand the function of religion amid these changes. Rabbi Silver is among the prophets in his presentation of this volume with its challenging thought in a time when minds are so hesitant in facing living issues. Liberal thinking is for ever opening the door to the new and larger possibilities of the race.

While he regards liberal theology of to-day in "a mortal funk," he contends with clarity and charm for those ideas of religious thought which have to do with awakening the possibilities of conservation of the rich spiritual heritage of the past and the adjustment to the spiritual necessities of the times. His chapters are as follows: The role of religion in a changing world, science and religion, the church and social justice, the widening

horizons of social service, the church and worldpeace, the one and the many, liberalism at the cross roads, what is happening to the American home? and how shall we measure life? Every chapter meets the difficulties with clarity and brilliancy.

It is a book of such unusual worth that one having read it will likely read it again. It is illuminating. It combines the ideals of Judaism and Christianity with such grace that the kinship of these two religions is made as evident as in the days when Jesus was in the flesh. Both Jews and Christians will read this book with profit.

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AMERICAN RELIGION AS I SEE IT LIVED. By Burris Jenkins. Indianapolis: The Bobbs-Merrill Company; 282 pages.

The author of this book, who is the author of a little less than a dozen other books, is one of the most adventurous souls in American Christianity. He has been a newspaper man most of his life from a reporter, when he left college, to the editorship of one of the daily papers of Kansas City. He has been a college president and has held a half dozen equally important posts. His outstanding service has been his ministry at Linwood Boulevard church, Kansas City, where he has ministered to many thousands.

There is hardly another man better prepared to discuss religious life in America than Dr. Jenkins. He sees things and he is not afraid to write about what he sees. He writes in reportorial language which has weakened rather than helped his book, but it is very readable. He maintains that the American people appear to be engaged in weaving a philosophy of life made up of two principal elements: first, a restoration of the ancient Greek love and worship of beauty and well being; and, second, the application of the ethics of Jesus, his idealism, his aspirations, his harmony with things seen and unseen. Out of a wealth of autobiographical material he upholds this interpretation of American life and maintains that all of the people he has ever known seem to him to possess incurable religious tendencies and habits. This book is a report on how Dr. Jenkins sees people act and react to their more or less unformulated religious opinions, and "thus to reveal what they seem to believe and what they can and do believe, whether intelligent and informed or not."

Over the long road of evolution through the Hebrew folklore of the Old Testament, and the outstanding revolutionary words and life of Jesus, he finds that "Thou shalt love" is the one universal command, or as Dr. Harris of Yale defined it "good-will regulated by reason." This is the highest expression of religion.

Through the eyes of good-will Dr. Jenkins looks upon all men and finds in them some expression of religion. They are church leaders and Chinese tailors, Russian idealists, Sunday fishermen, persons over solicitous



for the safety of truth as they see it and many others, including Clarence Darrow, whom this reviewer has debated with and holds him in about the same esteem. When cynicism is abroad in the world it is refreshing to read a book like this. You may not always agree with Dr. Jenkins, but you don't have to. It is a liberalizing book from many angles and impresses you as the story of a man who amid many hard knocks has pursued his course of freedom toward a larger fellowship than any denomination can give to men. It may be truly said, as a New York newspaper editor is reported to have said, "When you think of the Middle West, you think of William Allen White and Burris Jenkins."

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**THE PREACHER AND HIS MISSIONARY MESSAGE.** By Stephen J. Corey, President of the United Christian Missionary Society of the Disciples, author of *Among Central African Tribes*, etc. Nashville: Cokesbury Press; 221 pages; price, \$1.50.

This is the best book on missions for the preacher's study since the appearance of Dr. John R. Mott's *Pastor and Modern Missions*. Dr. Corey is particularly well fitted for this task. He has been a pastor and for twenty-five years, as a missionary secretary, he has travelled through the missionary fields of the world; and he has a mind and heart to make an interpretation that will be appreciated by pastors generally.

There are ten chapters dealing with the following themes: "The Preacher and the Present Need," "Some New Factors in the Missionary Appeal," "Abiding Aims and Motives," "The Challenge of Secularism," "The Testimony of Results," "Jesus in the World's Mind To-day," "The Church's Need of a World Field," "The Pulpit and the Critics of Missions" (in two chapters), and "Preaching Values in the Jerusalem Conference Reports," followed by a most valuable appendix containing outline sermons on world missions and suggestions on conforming the church with its world mission.

Every chapter is brim full of good things, making frank inquiry into the sag of missionary enthusiasm and facing the fire under which the missionary cause has been for some years. Re-thinking of the missionary appeals is going on in all Christian centers and shifting of emphasis from foreign to native leadership. "If Jesus Christ is what we have accepted him to be, then the world mission of the church is imperative because of our love for Christ himself." We cannot escape the fact that the religion of Jesus Christ is a missionary religion. The Jerusalem conference dealt with these outstanding themes: "The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life;" "Religious Education," "The Relation between the Younger and the Older Churches," "The Christian Mission in the Light of Race Conflict," "The Christian Mission in Relation to Industrial Problems," "The Christian Mission in Relation to Rural

Problems," and "International Missionary Coöperation." Dr. Corey has made these presentations and discussions the background of his stimulating volume. Christian unity and Christian missions are bound together. The discussion of one always involves the discussion of the other. This book will help the pastor to see a long distance and stir his heart to greater activity.

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CHRIST IN THE GOSPELS. By Burton Scott Easton, S.T.D. Professor of the Literature and Interpretation of the New Testament in the General Theological Seminary, New York, New York: Charles Scribner's Sons: 207 pages; price, \$1.75.

These are the Hale lectures of 1929-1930. It is only within the present generation that we have learned to accept the bearing of literary synoptic analysis on historical problems, and therefore, treat the fourth gospel differently from the synoptics. In the recognition of this advance Dr. Easton presents a most valuable work. He discusses the synoptic sources, the pre-synoptic tradition, the non-synoptic tradition, the background, Jesus and the law, Jesus and the Father, Jesus and the kingdom, closing with Jesus. Giving Mark the earliest place in the synoptists, and recognizing the Petrine sources, he maintains that the best adjective to describe the work as a whole is "Pauline." The Q, M, and L sources are maintained. The Johannine account of the sayings of Jesus combines the sayings and the interpretations of the sayings so that it is difficult to determine the extent of the interpretative element. Dr. A. E. Garvie has made a notable contribution to this in his *The Beloved Disciple*.

The purpose of the gospel criticism is to recover, as much as possible, the most authentic form of Jesus' words and information about what he did. Both Jewish and Christian scholars have made their contributions here. His chapters on Jesus and the law, and the Father and the kingdom, are particularly appropriate in coming to the last chapter in which he discusses Jesus. "His consciousness of God's fatherhood in general was intimately bound up with a vivid sense of God's fatherhood in relationship to himself concretely: this sense was so keen that he could think of himself only as an infallible messenger of the Father's will." Dr. Easton maintains that the resurrection did not give the Christian message to the world: the message was already in existence. The resurrection gave it triumphal certainty. Perhaps the finest sentence in the whole book is the one with which the book closes: "Those who throughout the centuries have shared the faith of the disciples have found themselves in contact with the same source of power and of life."



**THE FUTURE OF THE CHURCH.** By Alonzo W. Fortune, Ph.D., Pastor of the Central Christian Church, Lexington, Kentucky. St. Louis: The Bethany Press: 160 pages; price, \$1.35.

The church has fallen upon times that are testing its claims somewhat ruthlessly. Dr. Fortune with an experience of over thirty years in the ministry, a part of that time being a teacher in a theological school, frankly faces the difficulties and seeks to re-examine so thoroughly the basis of our faith as to lead one to proclaim it to others.

The claims, the faith, the task, and the future of the church are great themes. Dr. Fortune handles them with the skill and power so characteristic of him in his eventful ministry. There is in his presentation not only wholesome material for thought but underlying his utterances is a passion both for the truth and for the proclamation of the truth. These are fundamental in the preacher's message. The pulpit is as much at fault in the criticism that has come to the church as the pew, perhaps more so. Dr. Fortune's message is a rebuke to indefinite and cold preaching.

He has a chapter on the future of the Disciples. He emphasizes religion as a reasonable relationship, historical study of the Bible, Christ as the creed of the church, democracy in religion, and unity. He insists that programs cannot take the place of passion. In his last chapter he discusses the Master's ideal for unity—not by creed or systems or uniformity, but unity in Christ. He urges coöperation and forgetting of denominational shibboleths and claims fellowship with the whole church. Christian unity has got to be made practical and these times challenge us to make practical experimentations.

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**NOTES ON THE REVELATION.** By W. J. Erdman, D.D. Edited by Charles R. Erdman, Professor of Practical Theology, Princeton Seminary. New York: Fleming H. Revell Company: 102 pages.

Dr. Erdman of Princeton presents a comprehensive introduction of this beautiful book, which was written by his father, who died in 1923. The book of Revelation is difficult ground. It is not given much consideration these days judging by preachers persistently putting it in the plural number. Evidently many have read it so little that they are not sure whether it is Revelation or Revelations. Nevertheless it is a book with a message. These notes are not set down in a dogmatic spirit. There is a reverence of approach that commends it most highly, perhaps more than the conclusions reached. The author's larger interests were in the work of the Holy Spirit and the personal return of Christ. The book of Revelation lent itself freely for exposition in these fields. He did not feel that the disciples were very explicit in their millennial teaching, but he did believe that Christ would return before his kingdom could be complete. He combined with these two

fields of thinking an ardent advocacy of missionary endeavor. The seals and trumpets and vials and the new Jerusalem of Revelation were a mystical vision of the world's history and the coming of Christ. He belongs to the conservative school of Biblical interpreters. There is a beautiful reverence that is evident throughout the book, which commends it.

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**THE CROSS IN SYMBOL, SPIRIT, AND WORSHIP.** By William Fredric Rothenburger, Minister of the Third Christian Church, Indianapolis, Indiana. Boston: The Stratford Company; 220 pages; price, \$2.00.

This is an inviting book. It begins with a Palm Sunday meditation, goes through, with impressive exposition, the seven words on the cross, discusses the symbol and spirit of the cross including its place in art and architecture, its pre-Christian symbolism, its theological aspects, and its message to the individual. Its climax is the Lord's Supper including its theology and spiritual experience. Each subject is introduced by a reproduction of a great masterpiece.

Its approach is historical, poetic, and experimental. It is the search of one who seeks for the deepest spiritual experience in the sublimest symbols in religion. The Lord's supper is the symbol of brotherly love in the whole church. The time must come when there will be such understanding of it as will make it possible for all believers in Jesus to sit around a common table.

It has in it the most powerful appeal for reconciliation in the divided house of our Lord. Denominational practices must give way to the catholic beauty of this ordinance. It will take a long time to do this, but constant repetition on the part of those who believe in its power will help to bring understanding. Dr. Rothenburger has put us under obligation to him for this carefully prepared work.

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**THE HANDBOOK OF THE CHURCHES.** A Survey of the Churches in Action. Edited by Charles Stelzle. New York: J. E. Stohlmann, 129 Park Row; 194 pages; price, \$2.50.

This book is published annually by the Federal Council of the churches of Christ in America and is indispensable in a study of religious factors in America. It opens with several general articles by Dr. S. Parkes Cadman, Bishop Francis J. McConnell, Dr. Samuel McCrea Cavert and others, all dealing with church conditions. The directory of the religious bodies not only includes the various Protestant bodies, but the Roman Catholics, Eastern Orthodox, and Jews. A full directory is given of the Federal Council and affiliated agencies, of national and international service agencies ecclesiastical, educational, and social — of army and navy chaplains, religious statistics, and bibliography of the Federal Council of the Churches of Christ in America.



It is a work of vast labor, dealing in so many details and giving information about every religious movement in America with such pains-taking that any study of our religious problems is put in a hand's touch with information that would be almost impossible to gather without expending great sums of money and months of correspondence. Here is the information for a modest sum. It is a valuable book.

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AT THE FOOT OF THE RAINBOW. Stories to Tell. By Margaret T. Applegarth. New York: Richard R. Smith, Inc.; 269 pages; price, \$1.50.

This is a worthwhile inter-racial story book—just the book to be put into the hands of children for impressions for better understanding of the races of the world. They include American Indians, Chinese, Japanese, European in America, Negroes, Spaniards, Burmese, Moslems, Hindus; and hallowe'en, Christmas, Thanksgiving, New Year's day, Valentine's day, Easter, and Mother's day stories—stories for the sick-a-bed, for shopping day and Children's day. It is well titled at the foot of the rainbow for these stories light up the way that is worth more than gold.

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THE SHEPHERD OF JERUSALEM. A story of Reuel the Strong. By Morris H. Turk, Author of *They Live—and Are Not Far Away*. New York: Minton, Balch & Company: 90 pages; price, \$1.00.

This is a beautiful romance of the sheepfold, located in the sacred hills of Palestine, with the touches of a real artist. Dr. Turk has traveled extensively and the land of David and Jesus became so real to him that he did not find it difficult to weave together a series of incidents that has made a charming story around the birth chamber of Jesus.

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THE MONASTERY BY THE RIVER. By G. Stanley Russell, M.A., Minister Deer Park United Church, Toronto. New York: Richard R. Smith, Inc.; 107 pages; price, \$1.25.

These stories are woven about the joys and sorrows of the monks of an old English monastery. There is not so much moral lessons to be gotten from them as the warmth and strength of friendships that grew out of the experiences of the monks.

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NOTES FROM IRENIKON (Prieure D'Amay-sur-Meuse, Belgium.)

*Irenikon*, the irenic Catholic bi-monthly devoted to "the spiritual *rapprochement* of intelligences and hearts toward unity," announces that it will publish a special bulletin three times a year "to inform its readers as promptly and completely as possible with reference to the current publications of all kinds dealing with the questions of union and to furnish them with a brief critical analysis of their principles."

The current number of *Irenikon* contains articles on "The Liturgy and Catechism in Occident and Orient," "The Festival of the Nativity in Russia," "A Survey of Religious Conditions in Russia," and a book review section of twenty-seven pages.

The survey of religious conditions in Russia presents much valuable information. Of special interest are two cartoons put out by the Soviet anti-religious propagandists here reproduced in facsimile. They illustrate the thesis of the Soviets that religion is the invention and instrument of capitalism. One of them presents the friendly face of Christ as a huge mask which only partially conceals the vast organization of capitalism with its soldiers, guns, and bayonets, led by the pope in person! The other one presents the missionary enterprise. A priest carrying an exalted crucifix in his left hand, a can of opium on his back, by means of a hose sprays his gospel, "the opium of the people," upon a victim who swoons helplessly at his feet; the priest is followed by a soldier equipped with deadly gas and bayonet; and behind them both, supporting the enterprise, is a leering capitalist!

At the same time the article points out that the fury of the Soviet persecution has died down and that numerous Soviet officials are sympathetic with religion, while the masses of the people are at heart as profoundly religious as ever.

S. V. M.

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**GOD IN THE SLUMS.** By Hugh Redwood. Introduction by Evangeline C. Booth, Commander United States Forces of the Salvation Army. New York and London: Fleming H. Revell Company; 167 pages; price \$1.25.

The author of this remarkable book is the night editor of one of London's largest daily papers. He tells the story of how people living in the slums of London have had their lives changed by their acceptance of the God of the Salvation Army workers. It is a human document of marvelous attraction. He tells the whole story and redeemed lives stand out in the strength and power of the Gospel. It is no surprise that it is being so widely read in England. Americans will read it just as eagerly. The appearance of a book like this is a reminder of how powerful the Gospel is when it is taken in its simplicity without counting the cost to the needy of the world. After all has been said the whole world needs a re-awakening under the passion of the simple Gospel of Jesus. Hugh Redwood has told his story as finely as Dickens ever did and left a testimony that will be talked of for years to come. It is a profoundly moving book with the record of modern miracles.



# **The Christian Union Quarterly**

**INTERDENOMINATIONAL AND  
INTERNATIONAL**

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# The Equality of all Christians Before God

This is a full report of the New York Conference of the Christian Unity League, held at St. George's Protestant Episcopal church, Nov. 13-15, 1929.

This Conference marked the turning of a decisive corner in the advance toward a united church. Every one who is interested at all in Christian unity will want to read this volume. Every page abounds in interest.

Here is a part of the program: "Prayer as a Factor in the Unity of the Church," by Dr. Peter Ainslie, Baltimore. Greetings by Dr. Karl Reiland, rector of St. George's church. "The Need of a United Christendom," by Mr. Robert Fulton Cutting, vestryman of St. George's church. "What a United Church Can Do That a Divided Church Cannot Do," by Dr. W. Beatty Jennings, Philadelphia. "How Much Christian Unity Do We Now Have?" by Dr. Beverley D. Tucker, Jr., Richmond, Va. "Recent Evidences of Growth Toward Christian Unity," by Dr. J. W. Woodside, Ottawa, Canada. "The End of a Cycle in Protestantism," by Dr. Charles Clayton Morrison, Chicago. "A Survey of the Day's Thinking," by Dr. Robert Norwood, New York. "Possibilities of Attaining Christian Unity," by President Daniel L. Marsh, Boston. "What Would Be the Attitude of Jesus Toward a Divided Church?" by Dr. Charles E. Jefferson, New York. "Shall We Continue Our Emphases on Orthodoxy and Conformity Rather Than on Purposes and Objectives?" by President George W. Richards, Lancaster, Pa. "Our obligation to the Future to Hasten a United Christendom," by Dr. W. H. P. Fauce, Providence, R. I. "The Call of the Future for a United Church," by Mr. Stanley High, Editor *The Christian Herald*, New York. Discussion follows each of these addresses.

The dramatic moving of the Lord's supper from St. George's church to the chapel of Union Theological Seminary, with Dr. Henry Sloane Coffin as celebrant, assisted by Dr. Karl Reiland, Dr. Robert Norwood, and Dr. Wallace MacMullen, was one of the significant events that indicates we have come to the time when brotherhood has priority over conformity to ecclesiastical practices.

This is one of the great books of the year.

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Address

**THE CHRISTIAN UNITY LEAGUE**

230 N. Fulton Ave., Baltimore, Md.















CHRISTIAN UNION QUARTERLY  
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